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Number 21

READINGS FOR THE WEEK OF PRAYER, MAY 23 TO 30. TO BE READ IN ALL THE CHURCHES

Reading for Sabbath, May 23

by
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GOD'S Care for His Work and for His Children

Let us open the morning study with two texts, the first a promise concerning God's care for His cause, and the second a text for every believer.

First, for His cause: "For Zion's sake will I not hold My peace, . . . I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62:1.

Then for every believer: "Casting all your care upon Him; for He careth for you." 1 Peter 5:7.

I do not know how many years ago this annual Week of Prayer observance was introduced among us. It has been with us since I can remember. There comes with it a feeling of rest and refuge in the thought that many thousands are meeting with us before the mercy-seat in a special way this week. And never before had we such a call as now to seek God in prayer for His cause, and for our brethren, and for ourselves.

If, as the text says, the Lord will not hold His peace in working for His people, then for ourselves and for His cause we may not hold our peace. The Lord says to us:—

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Isa. 62:6, 7.

The margin in our Bible gives this: "Ye that are the Lord's remembrancers give Him no rest." We are to plead the promises, as Moses pled them for the church in the wilderness in times of trouble. "O Lord, remember," Moses prayed. "Remember Abraham, . . . to whom Thou swarest by Thine own self." And the Lord did hear such pleading of His own promises, and sent help.

This Movement to Go Forward

Today let us unite in a world-wide prayer season, pleading the promises of God that His cause of the Advent movement shall move straight on to triumph amidst all the difficulties that arise in times like this. We are the Lord's "remembrancers" for this very purpose. In my Bible I long ago wrote in the margin of Revelation 7 this word from the Spirit of prophecy:—

"Let us cry to God that the angels may hold the four winds until missionaries shall be sent to all parts of the world, and shall proclaim the warning against disobeying the law of Jehovah."—"Testimonies," Vol. V, page 718.

Begin the Work in Me

Lord God, the heavens rend,
Come down and set us free:
A great revival send—
Begin the work in me.

Remove the veil of sin
That separates from Thee:
Lord, search our hearts within—
Begin the work in me.

The cleansing Blood we plead;
We claim the victory:
Thou canst supply our need—
Begin the work in me.

Our humble prayer attend,
Revival comes from Thee,
O Holy Ghost descend—
Begin the work in me.

—J. E. O.

All know how critical the situation has become, how difficult to hold to some of the fields. How earnestly we need to pray God to hold and keep the local workers and believers in mission fields where the foreign worker is not permitted to remain! There is a call to prayer here that has never come to us like this before. We do not know God's ways. All these things may well be turned to the furtherance of the message, as Paul said seeming hindrances were turned in apostolic days. All these conditions today may be the way of the short work that God has promised to make of it at last. In Rom. 9:28 we are told: "He will finish the work, and cut it short in righteousness." In explaining the meaning of one feature of Ezekiel's vision of the throne of God the Spirit of prophecy tells us:—

"The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion."—"Testimonies," Vol. V, page 754.

A Place of Refuge

What a time is this in which to pray that the cause of truth may speed onward! We may be sure the burden of prayer for the work of God is pressing upon many thousands of hearts this week. The last round of meetings I attended in different parts of Europe gave me a picture of a praying people. I never saw such prayer seasons—prayer and testimonies, and singing and prayer again. Women's voices and children's voices were freely heard in the prayer services. The brethren felt that serious times were at hand, and serious times came. Many of the very homes represented by the praying ones were later shattered, and many believers lost all their earthly goods. In parts of Asia hundreds of believers passed through

similar experiences, taking joyfully the spoiling of their goods, like the early Christians of the tenth chapter of Hebrews, knowing that in heaven they had "a better and an enduring substance." How bright the blessed hope! How comforting God's promise to be the refuge of His children!

It is said that in dark days of the Reformation struggle, Luther used to say to his right-hand helper, Philip Melancthon, "Come, Philip, let us sing the forty-sixth Psalm"; and so they sang the words, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . . God is in the midst of her; she shall not be moved: God shall help her, and that right early."

Nearing Home

We know, brethren and sisters, that the time for the speedy finishing of the work is come, and let us pray that these times of storm and stress may hasten the day. The believers of my boyhood days used to sing of this more than we do now, I think. I remember hearing often that old hymn:

"But should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm,
Which drives us nearer home."

In one place, speaking of these multiplying perils, that are signs that Christ is surely at the door, the agent in the gift of the Spirit of prophecy cries out:—

"The Lord is soon to come, and we must be prepared to meet Him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is soon coming, and we must be ready and waiting for His appearing. Oh, how glorious it will be to see Him, and be welcomed as His redeemed ones! Long have we waited; but our hope is not to grow dim. If we can but see the King in His beauty, we shall be for ever blessed. I feel as if I must cry aloud, 'Homeward bound!' We are nearing the time when Christ will come in power and great glory to take His ransomed ones to their eternal home." —"Testimonies," Vol. VIII, page 253.

The gales are surely driving us homeward these times. The prophecy of Joel describes the stormy times of the latter days, and calls us to prayer. And notice this, the prophet is speaking of the "remnant" church—"The remnant whom the Lord shall call." We know what that means. And the prophecy says:—

"Gather the people, sanctify the congregation, assemble the elders, gather the children." Joel 2:16.

In the next chapter the prophecy describes the stress and storm of war over the nations amidst which the Lord promises to be the hope and refuge of His children. One meaning of sanctify is to set apart. "Sanctify the congregation," the prophet says. Here today may we all be set apart for God and the Christian life in new surrender—elders and youth and children. Let us pray for cleansing power to come into our hearts this first Sabbath of the Week of Prayer. We do pray for the youth and children of our Adventist homes in these times. Joel's prophecy shows that the Lord is thinking of them in love as He calls, "Gather the

children." We think of our young men who are called to witness for God amidst difficult surroundings.

The pen of one of our own sisters repeats the prophet's call to prayer for the children of our homes in words that always appeal to my heart as I read them:

"Are all the children in? The night is falling,

And storm-clouds gather in the threatening west;

The lowing cattle seek a friendly shelter;
The bird hies to her nest;

The thunder crashes; wilder grows the tempest,

And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone;

Are all the children in?

"Are all the children in? The night is falling,

The night of death is hastening on apace.

The Lord is calling, 'Enter thou thy chamber,

And tarry there a space.'

And when He comes, the King in all His glory,

Who died the shameful death our hearts to win,

Oh, may the gates of heaven shut about us,
With all the children in!"

—Elizabeth Rosser.

Be Ready; Keep Ready

And with God, we ourselves, the eldest of us, are but as little children. He must lead us all the way. He must keep us all the time. And His care for the flock is wonderful. Believers are of His planting, His vineyard. He says of this vineyard:—

"I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." Isa. 27:3.

What a wonderful care! It is this "every moment" care that we need. And if the Lord is to do this every-moment work for me, I know it must be every-moment work with me to keep my heart surrendered and my sins confessed. Then He can keep the heart moment by moment. There is power and safety in that. We are told by the Spirit of prophecy:—

"It is not safe to be occasional Christians. We must be Christlike in our actions all the time. Then, through grace, we are safe for time and for eternity." —"Medical Ministry," page 73.

Surely this is why God's care is watching over us and His Spirit pleading with us "every moment." When Jesus says, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh," He means, be ready now and keep ready. The only way the Lord can keep us ready is by this "every moment" care. And even He can do this keeping only as we settle it that every moment our hearts shall be surrendered to His keeping.

We know that the Lord wants to do this cleansing and keeping work in our hearts. We, like Israel of old on the night of the passover, are forsaking the place of bondage to march on toward the promised land. None of the leaven of the old life must be held in our hearts. "Purge out therefore the old leaven," the scripture calls. "Know ye not that a little leaven leaveneth the whole lump?" God Himself cannot keep us with things of the natural flesh held to in our lives. He must have the whole life to cleanse and keep. They

tell us how, in the Jewish home, the father, before the passover, would take a candle and search every corner and shelf of the cupboard, to make sure there was no leaven there, not a crumb of leavened bread in the house. So in these last days of the judgment hour, our heavenly Father will search through His church. He says:

"It shall come to pass at that time, that I will search Jerusalem with candles. . . . The great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1:12, 14.

It is in love that He searches our hearts. He appeals to us in this very connection: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness." He will grant it. Those that seek shall find.

"Did ever saint find this Friend forsake him?

No, not one!

Or sinner find that He would not take him?

No, not one."

Never has that happened since repenting Adam and Eve left paradise. Then let us open our hearts to the searching, as the Psalmist prayed:—

"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.

Promised Showers Falling

It is a friendly, loving search to which we open our hearts. Let the searchlight of the Holy Spirit discern every thought and intent of the heart. Things in the work of God are surely heading up for the finish. We all know that God is pouring out His Spirit, as the prophecy of Joel foretold, upon truth-seekers among all flesh. That is the time also of which the Lord said: "Also upon the servants and upon the handmaids in those days will I pour out My Spirit." We hear of it from many parts. Over a series of recent years I have jotted down words sent in by workers in far-separated places. Here are some of them:—

From South America: "I feel sure the latter rain has been falling in Colombia for at least two years."

From the dark New Hebrides, in the South Sea Islands: "Is not the latter rain falling, dear brethren and sisters?"

From China: "As we see these manifestations of His power, we can but feel that the time of the latter rain has indeed come."

From Central America: "It seems to me that everywhere there is the moving of the Holy Spirit on the hearts of men."

From West Africa: "It is a shower of the latter rain."

From East Africa: "Today we report each quarter figures that cause us to realize that the days of the latter rain have come."

Let us open our hearts and say: "Lord, upon Thy servants and upon Thy handmaids, upon us and all the brethren and sisters in the blessed hope, pour out Thy Spirit for keeping power and for service."

Nothing Can Separate from God's Love and Care

Never can we doubt His care. Holy Scripture is full of the promises of it. Nothing can separate us from it if we believe. No peril, not death itself, can

separate us from it. The Apostle Paul declared: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

Those are the words that the girl Margaret Wilson, martyr of Scotland, repeated at the stake in the old Covenanting days. God's grace has been sufficient for believers, old and young, all the way. We can meet anything that can come with sins confessed and forgiven and Christ abiding within. On this assurance of unswerving care in the words of the Apostle Paul just quoted, may our faith rest as we take our stand this day to trust in God and go forward. And with this text, let us repeat a word of assurance of divine care written for us as Mrs. White visited the scenes in the Alps where the ancient Waldenses lived and witnessed for God in the period of persecution. From those

valleys the pen of Sister White wrote most of that last section of "Testimonies," Vol. V, from which I quote these words:—

"A crisis is just upon us. But God's servants are not to trust to themselves in this great emergency. . . . The world is not without a ruler. The programme of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."

"Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal; we have a risen Saviour. He is the King, the Lord of hosts; He sitteth between the cherubim; and amid the strife and tumult of nations, He guards His people still."—Pages 753, 754.

To this Saviour's care we dedicate our lives again today, and to Him also, with prayerful hearts, we dedicate our dear ones and every interest of His cause.

Reading for Sunday, May 24, by ROY F. COTTRELL

Fulfilling Prophecy

With a world in turmoil and chaos, with vast armies on the march (or so it is as I write this study), with hundreds of war and merchant ships being hurled to destruction, with "airy navies" raining death and desolation upon great cities, with more than sixty million refugees from home, and a vastly greater number of "refugees from God," how helpless is man to cope with the sinister forces that are driving the nations to suicide and doom!

Awaiting An Authoritative Voice

Out from the darkness and confusion a troubled heart voices the appeal for a divine ray of hope and assurance:—

"If you have a word from God, speak it in God's name, and speak it now! Shout it forth with no uncertain sound so that we, the laity of Western civilization, may hear it. No one else has a saving word for us. . . . Can you not awake to our plight and show us the way out?"

One of America's well-known clergymen also expresses the thoughts of a multitude when he says: "We are desperately in need of a new perspective. We need an interpreter and an interpretation. If men will not think now, they will never think again."

Upon the authority of the prophetic Word, Seventh-day Adventists have been warning the world of the approaching crisis. For nearly a century they have pointed to the signs in sun, moon, and stars visioned in our Lord's great prophecy, as heralds of His glorious appearing; and have declared that just prior to the close of earth's history there would be a brief period of unprecedented turmoil, "perplexity," "fear," and "distress of nations." Luke 21: 25, 26; Rev. 11: 18. That storm has now burst upon us in fury; and what was formerly accepted by faith, we now behold in tragic fulfilment.

In these days of bewilderment, when multitudes desire to peer into the dark and uncertain future, many turn to spir-

itualistic mediums, astrologers, and other mystic diviners. It seems incredible that men and women of an enlightened age would look to such a source for wisdom; yet this is in full harmony with Satan's plan of deception and counterfeit; and the modern growth and expansion of these occult agencies is in remarkable fulfilment of those divine predictions that warn us of the arch-enemy's master delusions in the last days. Matt. 24: 23-27; 2 Thess. 2: 8-10; Rev. 13: 13.

Powerful Forces Struggling for Mastery

The untamed forces of industry are also acting their part in the prophetic drama. No previous age has witnessed the accumulation of such towering pyramids of wealth. Capitalism in America was never so great and strong; while organized labour was never so powerful and determined as it is today. In the titanic struggle now developing in intensity between the classes and the masses, the true Christian is bidden to take no part. The divine counsel is given:—

"Be patient, then, brothers, till the arrival of the Lord. See how the farmer waits for the precious crop of the land; . . . have patience yourselves, strengthen your hearts, for the arrival of the Lord is at hand." James 5: 7, 8, Moffatt's translation.

Spiritual Declension Apparent

His mind illuminated by the Holy Spirit, the Apostle Paul presented a vivid forecast of conditions to prevail in the social, criminal, juvenile, pleasure-loving, and religious life of the world in the "last days." 2 Tim. 3: 1-5. This indictment, if penned today, could not be more explicit.

"Men are living for the pleasures of sense; for this world and this life alone. Extravagance pervades all circles of society. . . . Fraud and bribery and theft stalk unbribed in high places and in low. The issues of the press teem with

records of murder—crimes so cold-blooded and causeless that it seems as though every instinct of humanity were blotted out. And these atrocities have become of so common occurrence that they hardly elicit a comment or awaken surprise. The spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation. The picture which inspiration has given of the antediluvian world, represents too truly the condition to which modern society is fast hastening."—"Patriarchs and Prophets," pages 101, 102.

In spite of modern achievements and scientific progress, the world is reverting to a new paganism and cynic unbelief. In our own country "streamlined" religionists have led many professed Christians to reject Jesus as the Saviour of men, and deny His deity, His creative power, His supernatural birth, His miracles, His atoning death, His resurrection, His ascension, His ministry as our High Priest, and the hope of His glorious second coming. Brethren and sisters, these are the days of almost universal doubt and departure from God foretold by New Testament writers. Luke 18: 8; 2 Peter 3: 3, 4.

The physical world, waxing "old like a garment," and groaning beneath the weight of sin and woe, is itself crying out that the "end of all things is at hand." God shakes the earth that judgment-bound men and women may stand to attention. Beginning with the notable earthquake of Lisbon in 1755, these disturbances of nature have occurred with greater frequency and destructive violence. Famine, pestilence, flood, and "stormy wind fulfilling His word," have taken an increasing toll of human life and property. "The Nemesis of degeneracy hangs threateningly over the organic world," declares Samuel J. Holmes of the University of California ("The Trend of the Race," page 5), and the average person of our day "has more illness in store, and less years of health, than ever before in the history of the world."

The Climax of Earthly Kingdoms

For such a time as this the inspired messages of Daniel and the Revelation were especially given. In each of these remarkable books are four great lines of prophecy extending from the time they were written to the close of earthly history. In Daniel it is repeatedly stated that the visions presented contained definite light and instruction for "the latter days," or "the time of the end." Dan. 2: 28; 8: 17; 10: 14; 12: 4.

Events now occurring in Europe focus the attention of Bible students upon the prophecy of Daniel 2. Many times it has appeared that some great leader would once again unite the severed fragments of the old Roman Empire. But observe carefully the language of prophecy:—

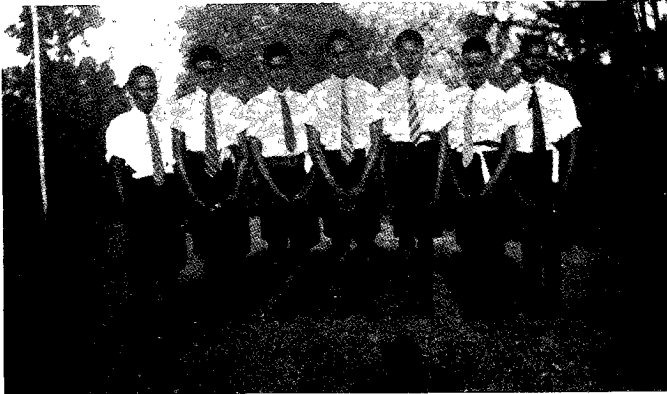
"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 43.

The different parts were to "mingle," but they would not "cleave" together. How significant! There would be alliance, federation, and confederation at times; but due to racial hatred, prejudice, or other

causes, no organic union or fusion would be possible.

Living "in the days of these kings," we are indeed a privileged people. This wonderful prophecy is being fulfilled before our very eyes, and the last phase of the drama is about to be enacted. Soon the stone cut from the mountain "without hands" will break to pieces these warring nations, and establish a kingdom of peace

ecy, "it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12: 41. When God permitted Nebuchadnezzar to destroy Jerusalem and carry its rebellious people into captivity, He promised them a return at the end of seventy years; and on the very date specified by the prophet, Cyrus of Persia issued a proclamation liberating the exiles. Jer. 29: 10; Ezra 1: 1-3.



•Boys, aged sixteen to eighteen, of the Solomon Islands Mission.

that "shall stand for ever." How our hearts throb with gratitude to know that "the dream is certain, and the interpretation thereof sure!"

In the seventh chapter of Daniel the great empires of prophecy were again presented; but that which gave the prophet grave concern was the "fourth beast," the "little horn" that had "eyes like the eyes of man," "a mouth speaking great things," and that "made war with the saints." The parallel prophecy of Revelation 13 speaks of the "deadly wound," inflicted when the pope was taken prisoner in 1798 at the expiration of papal supremacy. It further declares that the "deadly wound was healed," and that "all the world wondered after the beast."

Well may they wonder! for especially since the close of the first World War there has been an astonishing revival of papal prestige. Nearly all nations are now represented at Vatican City by their accredited diplomats; and in the closing conflict we are warned that this power will direct its fierce assaults against the "remnant" which "keep the commandments of God, and have the testimony of Jesus Christ." Let us earnestly seek to understand "the truth of the fourth beast," that in the final display of satanic fury we shall not be found among those who are "partakers of her sins," and receive "of her plagues."

The Divine Precision of Prophetic Fulfilment

In our study of prophecy it is inspiring to observe the divine precision of prophetic fulfilment. "Like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay." ("Desire of Ages," page 31.) His clock always keeps correct time. The antediluvian world was given one hundred and twenty years in which to repent of its corruption and lawlessness; and as that period of probation expired, Noah entered the ark, and the overflowing floods destroyed the impenitent. Gen. 6: 3; 7: 1-23.

To Abraham was revealed the time of Israel's oppression by the Pharaohs: and on "the selfsame day" indicated in proph-

Consider also that great measuring-line of Scripture, the twenty-three hundred years and its sub-divisions. As the first period of forty-nine years expired, Jerusalem was restored. When "the fullness of the time was come," our Saviour was born in Bethlehem. When the four hundred and thirty-four years were fulfilled, He was anointed for service. Three and a half years later, as foreshadowed in prophecy, He sealed the covenant with His own blood; while the termination of the "seventy weeks" (490 literal years) was marked by the stoning of Stephen, the violent persecution of Christians, the rejection of the Jews as the chosen people, and the gospel message starting from Jerusalem on its triumphant march to "the uttermost part of the earth."

The remaining 1810 years on this prophetic yardstick extend to the memorable date 1844, at which time the great tribunal of heaven assembled in the holy of holies; while on earth the threefold message of Revelation 14 had its birth. During the same year, electricity sent its first mysterious impulse over a long-distance wire, and carried to a then distant city the significant words: "What hath God wrought!" Likewise, wondrous providences among the nations centering in and about 1844, unlocked to the Christian missionary countries and empires representing half the world's population.

The flawless accuracy of this divine time-table covering twenty-three hundred years, fills our hearts with wonder and awe. A century of closest investigation reveals that we have not followed "cunningly devised fables." At the commencement of that period stands the monumental date, 457 B.C., which is established by the united testimony of the Bible, history, and astronomy. In the words of an eminent historian, "A foundation is laid for chronology sure as the stars"; and here also is laid a foundation for this glorious message as sure as the throne of God.

Preparation for the Supreme Crisis

Turning to the prophecies of Revelation, we find ourselves living in the time of the Laodicean church, in the period of the

sixth seal that extends to the second advent, and under the sounding of the seventh trumpet that heralds the eternal kingdom of "our Lord, and of His Christ."

More than one hundred and thirty-one million people are happy to be citizens of the United States. Here was "a continent left vacant from of old by God Himself" to become "the land of the free and the home of the brave." But this lamb-like country, the cradle of the advent message and the last nation noticed in prophecy, is already repudiating many of its priceless principles of Protestantism; and ere long it is to speak with the voice of the dragon. Are we ready for the crucial hour before us?

In preparation for this supreme crisis God is sending three final appeals to the inhabitants of earth, designated as three angels' messages. They announce that "the hour of His judgment is come," and proclaim the "everlasting gospel" to those of "every nation, and kindred, and tongue, and people," calling upon all to "fear God, and give glory to Him." Yes—

"The three-fold judgment message

Is sounding loud and clear,
Entreating earth's lost people
God's final call to hear.

From weakness on to triumph,
The message speeds its way,
For the God who lived at Pentecost
Is just the same today."

Ninety-seven years have now elapsed since "the judgment was set, and the books were opened" in the sanctuary above. For ninety-seven years this message has been winning its way in land after land to find its own everywhere. In harmony with the forecast of Dan. 12: 4, God has in this "time of the end" provided marvellous agencies for publishing the good tidings, for transportation and communication; and the unsealed prophecies of Daniel and the Revelation have brought great rejoicing to multitudes in more than four hundred countries and island fields, and to those of approximately nine hundred tongues and dialects.

"And this gospel of the kingdom," said the Master, "shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

God Will Finish His Work

God's programme for finishing the gospel task hastens to its completion. In multiplying facilities for this marvellous movement, He has practically annihilated time and space; by land and sea and air, He has opened highways and thrown down national barriers; in the printing and circulation of the Bible and other gospel literature in so many tongues, He reverses the disaster of Babel, and repeats the miracle of Pentecost. He has strengthened His heroes to plant their victorious standards in the shadow of the Andes and the Himalayas, in Eskimo village and cannibal archipelago, beyond the gateway to Tibet and the Falls of Victoria Nyanza.

The day and hour of realized hopes is not disclosed; but if Jonah could warn mighty Nineveh by one day's effort; if Ahasuerus with the means at his command could promulgate an edict for all people throughout one hundred and twenty-seven provinces scattered from India to Ethiopia in nine months, we are confident that omnipotent power will speed the message onward to a triumphant

close. This is the world's greatest, noblest enterprise; and, thank God, the promise is sure: "He will finish the work, and cut it short in righteousness."

To his fellow countrymen in their desperate struggle, Sir Warren Fisher presses the appeal:—

"We must put every ounce of ourselves into it without stint, without thought of ourselves. . . . Complacency and self-satisfaction and self-importance are rank treason."

Should we who know "the times and the seasons" be less earnest? To us as well as to His ancient people, the command is issued, "Speak unto the children of Israel, that they go forward." Ex. 14: 15. With our divine Master there is no crisis:—

"Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is

absolute, and it is the pledge of the sure fulfilment of His promises to His people."—"Testimonies," Vol. VIII, page 10.

In one of her last messages to the remnant church, the servant of the Lord declared:—

"As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," page 196.

Standing within the shadow of the cross, the world's Redeemer gave to His anxious disciples the crowning promise, "I will come again." Then be not troubled. Christ will keep His appointment.

"Yes! this is our hope, 'tis built on His Word—

The glorious appearing of Jesus, our Lord; Of promises all, it stands as the sum: 'Behold, I come quickly; hold fast till I come.'"

terribly unkind to make those who are nearest and dearest to us suffer because of the slights or the criticism which we have received from the outside world!

The relationship which should exist between husband and wife is that of a Christian partnership—the strength of one should supplement the weakness of the other. They should live and labour together in love, in the attainment of common ideals and ambitions. They should be true yokefellows, learning to bear and forbear. They should be faithful to each other, regarding sacredly their mutual confidences. Differences as to family discipline should be discussed and settled between themselves, and not in the presence of their children, before whom they should present a united front. They should share each other's counsel in business affairs, in expenditures, and in all that pertains to the home and its appointments. If they differ as to plans and methods, they should do so in love, holding such plans in abeyance until united judgment is arrived at.

Reading for Monday, May 25, by F. M. WILCOX

The Home and the Church

In the beginning of our world's history God created Adam, the father of the human race. The Creator saw that it was not good for man to dwell alone, so He made Eve as an associate and companion. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." Gen. 1: 28.

Thus, in the divine order, the family relationship was established, and the home became a primary and integral institution in human history.

The home should be the nearest like heaven of any place on earth. It should be an oasis amidst the desert wastes of worldly thought and activity, a refuge from the storm, where rest may be found not alone physically but spiritually.

One's life in his home is a test of his Christianity. Next to our personal relationship to God, no relationship is more particular than the one we sustain to our loved ones. A brother remarked to me recently, "I know that my wife is a true and genuine Christian." He could have given his wife no higher compliment. Instantly I asked myself, Does my wife have confidence in my religion?

We put this question to those who read or listen to this study. We appeal to our brethren: Do your wives have confidence in your religion? Do your children have that confidence? We appeal to our sisters: Is your life in the home of such character that your husband and children have confidence in you? Can they say of you, "She is the best Christian I have ever met—the best wife and mother I have ever seen"? And we appeal to the children, to our young men and women: Are your lives in the home of such a character that your parents have confidence in your religion? If in the experience of any one of us this confidence is lacking, it should lead us to a careful consideration of our Christian experience, a new consecration to God, the manifestation of the Christ spirit in our homes.

Kindness in the Home

Let us be kind in our homes. Strange as it may seem, this is the last place where some think the grace of kindness is to be exercised. They are pleasant with their friends, accommodating to their neighbours, they pass for congenial companions in the world, and even for good members of the church; but in their homes they are cross and sour and crabbed.

Nothing will so sweeten and beautify the home as kindness. It will create an atmosphere which makes it, as it should be, the ideal place in all the world. In other relationships we are under more or less restraint. Others are taking account of all we do and say. We feel that our reputation is at stake, that we are the objects of judgment and criticism. But in the home the restraint is removed. The world is shut out, and we are closed in by four walls with those who would hesitate to reveal to others our weaknesses and frailties. Here we act out our own natural selves, and how often do we vent upon our loved ones the spite and the irritation which perchance we have been treasuring up all day in our relation to others! How

A Precious Promise

The Lord through His prophet has given us this precious promise relating to the home, a promise of special application in the days in which we live:—

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6.

Note in this scripture that the hearts of the fathers first turn toward the children. This is the natural order. Then in response to this turning of the parents, to this burden of heart which they feel, the hearts of the children turn toward the fathers.

Christian homes should be centres from which shall radiate hope and good cheer to all within their sphere of influence. Particularly should we seek to make our homes the most attractive places for our children. How may this be done? We cannot, of course, detail just how this may be accomplished in individual cases. We can only suggest general principles, and it must fall to every home-maker to take these general principles and adapt them to his or her own particular environment and individual needs.

We should recognize our children as members of the Lord's family. In too many homes the children are regarded as sub-



•Girls of the Solomon Islands Mission.

jects over which the father and mother are to rule as human masters. When we come to see in our children, not alone our sons and daughters, our own flesh and blood, but members of the household of faith, souls for whom Christ died, our relationship will become more dignified, and tempered with greater love and justice.

We should recognize the influences of heredity in the lives of our children. Our children are very largely what we have made them. They have inherited much from us. The recognition of this will help us. When we see our children nervous and irritable, when we see them manifesting family traits of various kinds, we should remember that we have been responsible for this transmission, and it should make us long-suffering in our dealings with our children.

We should begin the training of our children in infancy. "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. The praise and flattery given little ones is oftentimes responsible for the development of unfortunate traits of character in later years.

We should live with our children. We should so enter into their lives, into their plans, that we shall indeed become boon companions, and we believe it is possible to do this. It cannot be done without effort on our part. We must exert ourselves to keep young in heart and spirit and ideals. For lack of this companionship many boys and girls are driven into the streets. Instead of confiding in father and mother, they confide in their young companions, and the living, vital touch with the home is lost.

We should make home pleasant. The best in the home is none too good for our children. Our parlours and easy chairs ought not to be reserved alone for the use of guests. Little treats and diversions in food and drink ought not to be reserved alone for those who may call upon us. Our own are entitled to our first consideration, and they should be made to feel that the home is theirs, that there is a community of interest in the family.

Wholesome Reading and Recreation

We should provide for our children suitable reading and recreation. In too many homes there is variety of food for the physical needs, but the mental and spiritual natures are left to starve. We find in many homes books of fiction and story magazines. The radio is doing its pernicious work in bringing jazz song and music and theatrical recitals to many home circles. We need to guard against these evils by wholesome substitutes. There are thousands of books of travel, biography, history, and science presented in attractive form which could be chosen for the youth. We should provide our homes with our own denominational papers and books, especially the writings of the Spirit of prophecy.

Children become tired of the humdrum routine of life. They cannot settle down to life's burdens and responsibilities as can their seniors. They should be provided with change and wholesome recreation. Properly chaperoned social gatherings and outings should be arranged. Suitable games should be provided for use in the home circle. Care should of course be used in the selection of the forms of diversion. The Missionary Volunteer De-

partment provides a book of excellent suggestions with respect to diversions of a suitable character. It would be well for every parent to obtain a copy of this book.

We should welcome to our homes the boy and girl friends of our children. The father and mother should know with whom their children associate, the character and influence of their special friends. This knowledge can be gained only by intimate association. Invite these friends to your home. Invite them to dinner, to spend the evening. Welcome them freely and make yourself one of the circle. Doing this we are better prepared to give counsel as to our children's choice of friends.

We should show confidence in our children. Let us not treat them as criminals or spy upon them. Place them on their honour. Let them know that we believe in them, that we trust them. We shall find that this confidence on our part will be repaid by responsive confidence from them. The honour system is recognized, even in dealing with criminals, as one productive of excellent results. We do not recommend an honour system which makes us blind to the faults of our children, which makes us disregard danger signals. The watchful father and mother must be alert and awake to the snares of the enemy, and must combine watchfulness with confidence.

If it is necessary to administer reproof or correction, we should do so calmly and without irritation or anger. Do not reprove before others if it can be avoided; take the offender aside, not when he is excited or tired, but preferably in the morning, when he is fresh and rested.

Let the hour of meals be bright and joyous. Let no unpleasant topic depress the spirit or darken the joy of the family reunion.

And the door of the home should never be closed to our children. A sister came to us some years ago to seek our advice about her son. The boy kept late hours. He oftentimes did not reach home until one or two o'clock in the morning. The mother had given him many admonitions, and her proposal to me was that she should notify her son that after a certain hour the door would be locked, and if he were late he would have to seek shelter elsewhere. We advised this mother by no means to follow this course of action, because in doing that she would break the last link that connected her with her child. That boy should know—and every other child should know—that even though they become reckless in their doing, even though they forget God and follow the path of sin—that a welcome always awaits them by their father and mother.

Honour the Church

We should honour the church and its sacred work. Let us not weaken the confidence of our children in their pastor, in those who carry responsibilities in the church or Sabbath school or church school. Cultivate in them confidence in their brethren and sisters, confidence in the work of God, in every instrumentality connected with this movement.

I visited a home some time ago in an effort to help unconverted ones in the family. The wife and mother took this occasion to tell me what she thought of leading members of the church. She criticized the president of the conference and

the pastor of her church. I wondered how she could expect the Lord to work for the conversion of her loved ones when perhaps before them, as on the occasion of my visit, she was criticizing the very men and women whom God might have been pleased to use to bring about the conversion of her husband and children.

In your home, are you critical of the president of the conference, of the pastor of the church, of the Sabbath school superintendent, of the church school teachers? Do you dwell upon their failings and mistakes? They all make mistakes, because there is no infallible human being in the world. If so, perhaps you are cutting off the very means which God would use to bring about the conversion of your loved ones.

We may pray with and for our children. If we have made ourselves companions with them, if we have entered sympathetically into their joys and sorrows, if we have come so near to them that they regard us as their trusted counsellors, then indeed we may pray with them, and our prayers as well as our companionship will be appreciated. It is a sad lament we hear sometimes at our general meetings, from fathers and mothers, importuning our ministers to pray for their children, with the statement that they themselves have never done so. Surely it is our privilege to live such lives in our homes that our children will have confidence in our Christianity, and look to us for spiritual guidance.

As far as possible we should send our children to our own schools. We recognize, of course, that this may not be possible in some circumstances, but it is possible in many more cases than some of us have thought. We have confidence in our schools and in the men and women who conduct them, and our parents should feel a confidence in committing their sons and daughters to the care of these earnest Christian men and women, a confidence which they cannot feel in sending them to worldly schools to meet all the evil influences which they may encounter.

Following Christ's Example

We should be examples to our children. Our children gain their earliest conception of God and His character through our relationship to them. To those who have not yet reached the age of discernment, the parent occupies the place of God. How great and solemn is this responsibility! Recognizing it, how careful we should be to represent the spirit of the Master! But we with our larger experience and longer years are still compassed with infirmities. We fail. We come short in our own lives of the perfect standard. Wherein we fail and place before our children a wrong example, let us acknowledge our fault and seek forgiveness. This is their due, and this is the only way in which we can right the wrong we have done.

May God help us as parents to realize the sacred responsibility we sustain to our offspring. May He enable us so to instruct them in the ways of life, so to live before them, that we shall be the means under God of their salvation. Some distressing letters come to us occasionally from those who live in divided homes. Some have married unbelievers, or they have accepted the gospel in the face of opposition from those who have rejected

it. They have no one with whom they can unite in prayer. They must live their own spiritual lives alone. Let such remember that Christ Himself lived in a divided home. His brothers failed to recognize the character of His divine mission. They criticized Him for His holy life. But this opposition served to draw Him closer to the Lord. And opposition in our homes may have this effect if we rightly relate ourselves to it.

Let us never engage in quarrelling or contention. Let us answer back kindly and patiently when we are harshly criticized. And when the pressure seems unbearable, let us go away by ourselves and spend a few moments in quiet meditation and in prayer to Christ the Lord. We shall go out from that prayer season revived in spirit and strengthened in heart to live for Him. And manifesting His Spirit may be the means in His hands of bringing to the foot of the cross those of our relatives who now are separated far from Him.

Honour Due Parents

The message of this Week of Prayer reading is to the children in the home as well as to the parents. To them the Lord speaks in His divine law: "Honour thy father and thy mother." The Apostle Paul gives this earnest admonition: "Children, obey your parents in all things: for this is well pleasing unto the Lord." Col. 3: 20.

To their parents the children owe a great debt of gratitude. They have been cared for in helpless infancy. Upon their parents they have depended for food, shelter, raiment, and education. Reaching the age of accountability and responsibility, they should do all in their power to make the home happy, to co-operate with their parents in every good work, to minister to their need, support them in old age, comfort them in their declining years, and prove an honour to the family name.

The Church of Christ

The Apostle Paul defines the church in the following words: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2: 19-21. "Christ is the head of the church." Eph. 5: 23.

Connect with this statement by the apostle the following from the Spirit of prophecy:—

"The Lord has a people, a chosen people, His church, to be His own, His own fortress, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it, no laws be acknowledged by it, but His own."—"Testimonies to Ministers," page 16.

To His church, Christ entrusted the gospel of salvation, making His disciples in every age labourers together with Himself in reclaiming lost mankind from the kingdom of darkness, and translating them into the kingdom of light and liberty and eternal happiness.

The Christian home will give loyal and sympathetic support to the Christian church. By co-operation with its plans

and objectives, by giving support in tithes and offerings, by upholding the hands of church officers, by uniting with its ministry in evangelistic efforts, by praying and labouring for the erring, by visiting the sick and afflicted, by attendance at church services—preaching, Sabbath school, prayer meeting, and young people's meeting—the members of the Christian home, parents and children alike, will seek to uphold, strengthen, and promote the interests of the church of Christ in its various departments and activities.

Love As Brethren

In church relationship the Christian believer will cultivate and express the spirit of loving fellowship.

"By this shall all men know ye are My disciples, if ye have love one to another." John 13: 35. Commenting on this divine principle, the apostle adds: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Peter 3: 8, 9.

In the church relationship we are brought into close touch with men and

women of varied experience, those who have come from all kinds of environment, who possess various traits of character. To get along in this homogeneous circle, adapting ourselves pleasantly and kindly to all classes, is a rare gift, which only Christ's grace can impart. We shall see many things in others that we do not admire. Our finer sensibilities will be shocked again and again as we come in close contact with those in the same fellowship, but in it all we may be kind.

Let us refrain from criticism. Let us seek to see the best in our fellow men, some good in everyone. God appraises men and women, not for what they are, but for what they may become. He sees their possibilities. Let us seek to discern their worth as the grace of Christ has transformed their character.

Thus the home and the church may be used of God in the accomplishment of His great work of salvation for lost mankind, the gospel hastened to every nation, kindred, tongue, and people, and Christ come to take His children to the heavenly mansions He is now preparing for them. May we so consecrate ourselves to the service of our divine King that we may be united families in that eternal and happy home.

Reading for Tuesday, May 26, by A. W. CORMACK and H. E. PIPER

The Ripening Harvest of the Gospel

At this time our thoughts turn to earth's great harvest field. In a world that in these recent years has strangely and tragically changed under the impact of war and revolution, the gospel of the kingdom of our Lord and Saviour, Jesus Christ, true to the forecast of prophetic revelation, reaches onward to every nation and kindred and tongue and people. In new and unusual ways the message moves forward. Souls in need, many of them surprised and disillusioned at what to them seems to be the breakdown of civilization itself, are led to ask, "What do these things mean?" And they have proclaimed to them the saving grace of a crucified and risen Saviour.

It is encouraging to note that in spite of obstacles and hindrances, whereas for the past five years the average number of missionaries sent out each year was 126, for the troubled year of 1940 the number that went forward was no less than 122.

Frequently in these days comes the inquiry, "How has war and the international situation generally, affected the advance of the advent movement?" Without question the stupendous world upheaval afflicting the nations of earth in our day has brought problems and perplexities almost innumerable to the leaders of our work everywhere. This could hardly be otherwise. Long ago we were warned that such things would come, but we have been assured just as definitely that in spite of these unprecedented obstacles and hindrances the message of the coming of the world's Redeemer would go forward. Years ago the word came through the Spirit of prophecy:—

"In the great closing work we shall meet with perplexities that we know not how

to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness."—"Testimonies," Vol. VIII, page 254.

So, with the question as to how the message is going in these times of crisis and emergency, comes also the answer in reports that filter in from the four corners of the earth.

Work Onward in China

From Shanghai, China, comes the brief but truly encouraging report: "The work is onward as never before. There is an increasing demand for our literature, notwithstanding the fact that prices are higher than heretofore because of the increase in the cost of production. The "Signs" subscription list is now over 112,000."

H. L. Shull, manager of the Shanghai Publishing House, writing early this year, says:—

"I do not know of any time in the history of this publishing house when we have experienced greater success, or had more surprise at the way things have turned out in our favour, than during the past year. There have been moments of uncertainty regarding the future of the work, but in every instance there has come some ray of hope out of the darkness, and the work has gone forward with greater success than ever before. In 1939, when we moved to Shanghai from Hongkong, there was no assurance that we would be permitted to carry on our work. It was only by faith and belief in the triumph of this message and the consciousness of a

duty to proclaim it, even in troublous times, that we proceeded with the restoration of our plant. By hard and determined effort on the part of our staff, and the undaunted energy manifested by the colporteurs and field representatives during the past year, our literature work in the China Division has prospered in an unprecedented manner."

"We are confident," writes a worker in China, "that the work of God must go forward in spite of difficulties, and we know there is nothing too hard for Him. It is our purpose to press forward in all lines, emphasizing especially the evangelistic work. At the present time we are at liberty to preach the truth freely throughout this land. The public efforts being held at present are well attended, and the people seem to be paying better attention than in former years."

The Literature Ministry

For Northern Europe, the superintendent reports: "The records for the publishing work for 1940 in nearly every country in the division, show sales away beyond anything we have seen in previous years."

From its earliest times our literature work has been an important part of the advent movement. God has abundantly blessed the efforts of our colporteurs. Confident of the daily prayers of thousands upon thousands of our believers in all countries, they go forward day by day scattering the good seed of gospel truth contained in the literature of the message. Eternity alone will reveal fully the results in souls won for the kingdom. Only occasionally do we see, as in the following experience, how simply yet marvellously God works to turn apparent loss into enduring gain, and discouragement and tribulation into victory and genuine rejoicing.

Briefly told, the story finds one of our faithful colporteurs in Uruguay in trouble on a country roadside. He had risked the little money he had in an investment of a horse and buggy with which to carry forward his work. The horse proved to be a high-spirited animal and difficult to control. On the day in question it took fright and ran, overturning the buggy and its load of gospel literature. Fortunately, the colporteur was uninjured, but the vehicle was badly damaged. Tying the horse to a tree, our brother went to a near-by house to present his book, but the occupants manifested no interest in it, nor any willingness to assist him in his difficulty. Returning to the scene of the accident, and overcome by a sense of his helplessness, the young man broke down and wept. Not for long, however, did he thus give way to discouragement. In repairing his buggy, he would go aside at intervals and kneel under a tree and pray to God for help.

One from the house not far away saw him kneeling, and creeping near to hear what he was saying, discovered that the colporteur was praying to God for help for himself, and for a blessing for the people of the neighbourhood. This resulted in a marked change of attitude on the part of the people. Presently one came and offered to buy a book to help him. In due time the colporteur went on his way, leaving behind him the silent messenger. But the message of the book found a lodgment in the hearts of these good people. They rejoiced in the light that

had come to them and shared it with their neighbours, till ere long a number were ready for baptism, and a church of thirty-three members was organized in that place. Now the colporteur with gladness is able to report that on the very spot where the buggy overturned and was smashed, a little Seventh-day Adventist church stands today as a monument to the truth. And here from Sabbath to Sabbath these thirty-three believers meet to worship the Lord. We think of the colporteur brother under the tree on the country roadside, in his distress turning to God in prayer for help. And we call to mind the scripture that reads: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

Touching the literature ministry a brother in China tells of a bombing raid. "One bomb," he wrote, "made a direct hit on one of our chapels. It was reduced to ruins, and the debris scattered across the road. In the chapel were some literature supplies, including copies of 'World Struggles,' and 'Way of Life.' From the wreckage, the people while gathering firewood salvaged also these messengers of truth." And then he adds: "What we cannot sell, it seems must be otherwise distributed to the people."

Regretting the loss of the little Chinese chapel, we can nevertheless rejoice that the worshippers were not within when destruction rained down so suddenly, while we remember with thankfulness that the same Deliverer who from the ruins of a colporteur's buggy raised up a company of happy believers, can bless also as the China missionary suggests, the truth-filled literature scattered by the blast of a falling bomb.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessing o'er your head.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

Progress in North America

With all that comes to us as evidence of progress and advancement in what we sometimes term the mission divisions, we would not overlook the indications of God's presence and blessing upon the work in North America, for which we know our believers in other lands continually pray. Writing of recent developments there, Pastor W. G. Turner gives the following brief report:—

"We are glad to be able to report a greater inflow of souls in the North American Division during 1940 than for many years. In an evangelistic effort conducted in Cincinnati, Ohio, more than 450 souls were baptized. As we write, in one Canadian Union Conference city in the north-west, Pastor C. A. Reeves reports between 1,500 and 2,000 requests for literature and visiting, four weeks after the opening of a large theatre effort.

"Hundreds of lay efforts are being conducted throughout the field, and a remarkable ingathering of souls is being reported from all parts of the division."

So, dear brethren and sisters, in these times of unparalleled difficulty and per-

plexity, we find recurring again and again references made to the "unprecedented" success that is attending the work of the Lord in many places. It all assures us that the good hand of God is over His cause, and that with our limited vision we are incapable of gauging opportunities, or weighing results. We cannot tell which shall prosper, "this or that." We can, however, put our trust in God, believe His truth, and go forward.

Our Island Field— Australasian Division

While our people are passing through this time of crisis, much anxiety has been expressed about the work and workers in our large and expanding mission field. We are happy to pass on to you such information as is permissible, and briefly review the work of our missions.

We must first give thanks to God that although some groups of islands have been invaded by enemy forces, all our missionaries with their wives and families from these particular groups are safe in the homeland, with the following exceptions: Brethren Abbott, Atkins, Campbell, Brennan, and Gander. Many earnest prayers are ascending daily in behalf of these faithful missionaries, and we have confidence to believe that God will mercifully protect and keep them.

The arrival of so many missionaries has brought to us some thrilling stories of deliverance from great danger, and of mission advance in many islands. Pastor C. E. Mitchell, who until recently was acting superintendent of Papua, told us that "in the village of Opaha, inland Papua, situated on the slopes of Mt. Brown, we have a neat church building. Recently it was our privilege to conduct a baptismal service there. A number of candidates went forward, following the example of their Lord and Master. After this we organized a new church of thirty-one members, thus establishing another beacon in dark Papua."

Pastor Mitchell continues: "Damora Village, on the coast, was the scene of great activity toward the end of the year. A new church was being built, thirty by eighty feet. On the day this new church was to have been opened, organized, and dedicated, another baptism was to have been held. Unfortunately, owing to hurried orders for evacuation, we were unable to carry out our plans, so this work is now left to our native leaders. The manager of a plantation was so impressed with the zeal and earnestness of the natives in building such an imposing structure, that he donated £8 toward the work."

It does not seem many years ago since we opened the work in Papua. For some time the going was hard and slow. In later years, however, the Spirit of God has been moving hearts in a very definite way, and today we are happy to report that our Sabbath school membership in Papua stands at 2,123. We sincerely thank God for His blessing upon the work in Papua.

New Guinea

This inspiring mission field has brought much joy to our hearts as we have thought of rapid advancements made in the past few years. It seems only a little while since we opened up our work there, and

yet today this field is producing its own teachers. We think of Pastor R. H. Tutty's work in the Admiralty Group, where a few years ago the people were absolutely heathen. Today many Sabbath-keepers are to be found there, and from these people teachers are going forth to other parts. Then think of Mussau and Emira! These islands are a marvellous demonstration of the power of God to change hearts and lives that were vile in the extreme. Today over 2,000 rejoice in the beautiful message of God. From these people many teachers have been trained for the work. In New Guinea God has given us 151 licensed native teachers, with a Sabbath school membership of 4,365.



•Native leaders of the New Hebrides Mission. Left to right, they are: D. F. Masengalo, district preacher, Aoba; Pastor Joel, leader of New Hebrides Mission; Solomon, secretary-treasurer of the Mission; Joses, district leader on Aoba.

We have just received most interesting and encouraging letters from inland New Guinea. Pastor A. J. Campbell writes as follows:—

"Now with regard to our mission activities: We find that present conditions have already brought about changes and broken down barriers. Some places that we have wanted to fill up here for a long time we shall be able to fill immediately, because of recent happenings. Certain circumstances concerning this can be related to you later. With regard to Madang, the openings are remarkable. When Mamatau (Buka boy) and Loras (Manus boy) returned from Madang, after a stay of over two months, the other day, they certainly did bring back a good report. They looked fighting fit, too. From their station they saw the bombs falling on Madang, but when they came back up here they first reported developments in connection with their mission work, then told us about the bombing afterward. First things first with them. They later went into Madang and saw for themselves. We are sending out two more boys from Ramu to fill some of the calls. The party will again set off in about a week's time on their return journey. [Later word states that these teachers were on their way.]

"The people who had originally asked us to establish a mission renewed their request to Brother Abbott twice, even going to his hotel to emphasize their desire. Brother Gander saw them later on his return trip to Ramu, and found that they remained of the same mind. So the boys mentioned were sent down. They received a great welcome. Efforts were

made to put them out by a certain representative of another society, but the people were having none of this coercion, and so the boys remained. Another representative of the same society was more friendly disposed to the boys, saying that if the people wanted them, 'him he alright.' The boys have received three calls from the Rai Coast, from whence came calls in Brother Peacock's time. We plan that one at least of the boys going out next week start work there. Another boy is to begin work at another village near Madang that has been calling strongly. We understand that these people have consistently refused both missions now operating in that area. They determined

multitude with the most limited supply of food, we yet must be ready as the disciples were to let Jesus work through us."

Pastor D. A. Brennan, writing in regard to this same interest, says:—

"Not only whites but natives are urging us to open up work in places on the Sepik River, the Rai Coast, and Madang. In the latter place we have already stationed a couple of teachers, and the work of these boys has increased the calls so that we inland workers feel obliged to rearrange our field in order to send two more boys to Madang area. There is a vast field for our labours on the north-east coast of the mainland of New Guinea, and some time we shall have to tackle the job of giving the many thousand natives there our message.

"I would urge that now is the time to very earnestly plan to establish our work in the north-east. If the proposition is considered now and cash set aside for this work, then we shall be in a position to take full advantage of the stimulus that will come to this territory when hostilities cease. To really establish our work will require the full-time services of a white missionary."

Then Pastor Campbell also concludes:—

"If funds can be accumulated for these new fields opening before us from now onward, it will be a grand thing to be found quite ready when God clears the remaining barriers, which He surely will do. He will also find the workers. In the meantime we have already launched out into these new fields, and with most gratifying results."

The Solomons

We well remember the day when the late Pastor and Sister G. F. Jones opened up work in the Marovo Lagoon. It seems only a short time ago, but thank God that in the Solomons we now have 119 licensed native teachers and nurses. These faithful workers possess bright minds and sound judgment.

Pastor J. Howse writes the following story that will be of interest:—

"Recently I was down at Ysabel, where our pioneer worker Pastor Jugha is situated. It is just a year since he was appointed to Ysabel. He had a good interest, and called for another teacher. I went down with another missionary couple in response to the call, and found a growing work. While there I had a number of experiences which proved that God's Spirit is working among the people. Pastor Jugha said 'the whole island is fired by the gospel.'"

Continuing, Brother Howse states: "A white missionary of another body met a number of young men and the old chief who was calling for a teacher. The missionary asked Paul, who was one of the young men, 'When are you coming to the mission?'

"'Never!' replied Paul. 'I have found something better, sir.'"

"'You don't mean to say that Satan's mission [referring to the Adventist mission] is better than ours?'

"'Yes,' replied Paul, 'they have something more.'"

"'Never,' replied the white man. 'It's like this; I will illustrate it to you. This mission [referring to his own] is like a man who planted a garden and filled it with all manner of nice things to eat, such as bananas, sweet potato, yam, corn,

that they would wait for the 'true mission' to come along, as they put it. When our boys turned up they said, 'Here is the true mission; we shall ask that a teacher be sent to us.' And so they did. It is remarkable that these people have refrained from keeping pigs. We shall be interested indeed to know more about these people. Another group near Madang also wants a teacher. At different times calls have come from the Sepik people. We are ready to sacrifice two boys from our work here, though we can ill afford it, to go there when the opportunity arises. It is all rather wonderful that such calls and changes should come at this time.

"Much of our work in the South Seas is, no doubt, unfortunately more or less disorganized so far as white leadership goes, but we feel sure the Lord will have many grand experiences come out of all this that will inspire His people, when they come to know all the facts. So it will be in other lands, too. Forward planning on behalf of beckoning fields on the north-east and north-west coasts will surely have very great reward. Of course, we realize it is not possible to locate a white worker in that area now, because of circumstances, yet definite planning in this direction I am sure would greatly please the Lord. The Lord will no doubt use this present world crisis to shatter many barriers to His gospel in all lands of earth. We are already seeing this taking place right here in Central New Guinea and on the northern coast. We surely must be ready for such a time as this, and wherein we lack vision and understanding, as in the case of the disciples when Jesus asked them to feed the

pumpkins, and all sorts of fruits, and as they were getting ripe and coming to maturity some other men came in and stole the fruits. Now that is what this Satan's mission is doing. Now what about it, Paul?"

"'Oh, no, I look at it this way,' replied Paul. 'Our people here are like a garden which you have been looking after; but as in the parable of the unfaithful husbandman, you haven't looked after the garden, so the garden has been given to others who will render the fruit in due season.'

"Well, the missionary was nonplussed and left him, and after asking others of the group when they were going to come to his fold, he approached the elderly man, and addressing him by name he said: 'What about you?'

"'Oh,' replied the old gentleman, 'me try 'im this fellow mission belong Satan first time'; meaning he was going to give our mission a try."

Speaking of this field, Pastor J. C. H. Perry, the superintendent, says: "Today we have twenty-four organized churches, with a membership of 1,365; 114 Sabbath schools, with an enrolment of 4,255 members; and 92 church schools, with a fluctuating attendance of 1,000 pupils."

In concluding this report of the Solomons, Pastor E. B. Rudge, our President, reminds us of the remarkable work going on in the Rennell Islands. He says:—

"Even among the stone-age savages of certain islands where no Christian missionary is, as yet, allowed to live, we have hundreds of Sabbath-keeping adherents. A recent visit by one of our missionaries, allowed for a few hours only, by the European Government which exercises nominal control over that territory, reveals that God has gone before us in a marvellous way, and that there fifteen regular meeting-places for Sabbath school have been established, and into these hundreds of the people crowd in regular attendance. All this is the result of the influence of a lad from those islands, who once had the privilege of attending a Sabbath school and a day school for a few months at the head station of our Solomon Islands Mission. On returning to his own heathen people he proclaimed the truth as he had learned it, and organized the fifteen Sabbath schools as the interest grew, and more and more of the people desired to accept the Christian faith and the Christian way of living."

New Hebrides

We were happy to welcome Pastor Keith and his faithful band of white missionaries back to the homeland, and after happy greetings were over we asked, "How is the work going in the New Hebrides?" A beaming smile indicated that a good report was forthcoming. We were much interested to hear his cheering reply. He told us of new fields that were being opened up, and that the prospects were exceedingly bright. Then with delight we listened to an animated report of the work in Oba, an island recently entered by the missionaries of this message. Oba is inhabited by a people who are very intelligent and mentally are much brighter than the people of other parts of the group. They are really Polynesian, and not Melanesian. We visited there seven years ago, and were very favourably im-

pressed. Action was eventually taken to open up work in Oba.

Today Pastor Keith tells us of a remarkable work going forward strongly. "But," he said, "have you seen Brother Gallagher? He will tell you all about it, because he is in charge of our work there." We sought out Brother Gallagher, and were deeply impressed when he told us that on Oba today we have nine native teachers on the island, and over two hundred Sabbath-keepers. He said that only six months ago work was opened up at a new station, and already there are ninety new Sabbath-keepers. This work has resulted from a strong campaign of evangelical preaching of the fundamental teachings of the message, emphasizing the second advent of Christ and the Sabbath truth. Our white workers are longing to get back again, as soon as conditions permit. But we again point out that God has given us strong ministers from among our native constituency, and these are proving to be able preachers and successful soul-winners. As in New Guinea, we must plan for forward moves. A big advance is forecast in the New Hebrides.

Recent word from Pitcairn shows that we have one hundred church members. Our missionaries, Brother and Sister F. P. Ward, are doing strong work in the education of the young people. Their report to the High Commissioner of the South Pacific reveals faithfulness and solid work having been accomplished. This has brought favourable comment from the Government.

Time and space forbid bright reports from New Caledonia, Fiji, Samoa, Tonga, Cook Islands, and the Society Group. This is God's day, dear brethren and sisters. "He will finish the work, and cut it short in righteousness." Do not think that because a number of our missionaries have

been evacuated from their fields that our work in the islands will cease. No! No! it is going forward and will continue to do so. We agree with Pastors Campbell and Brennan of New Guinea in their appeals to us. "If funds can be accumulated for these new fields opening before us from now onward, it will be a grand thing to be found quite ready when God clears the remaining barriers, which He surely will do. He will also find the workers. In the meantime we have already launched out into these new fields, and with most gratifying results."

To this we add, that we are under obligation to support our missionaries now in the homeland. This cruel war will devastate our mission homes. It will destroy our mission ships and launches. Already two of our fine boats have been sunk by enemy action. It will take considerable funds to rehabilitate our mission stations. We must make strong forward plans with courage and boldness **now**; and it is **now** we must sacrifice for God and His message.

Just recently one of God's dear saints came into my office and said, "Oh, Pastor Piper, I am so glad to be here today. The Lord has been wonderfully good to me. He has sent me some money, and I am so anxious to give it for our island mission work before it is too late"; and so saying she gave me a considerable sum of money. Brethren and sisters, this is the doctrine of the advent message. **Now is the time** to consecrate our hearts and our all to God. **Now is the time** to yield faithful service in the finishing of the great task. Next Sabbath we shall receive our annual offering for missions. May God grant when we on that day give ourselves to Him, He will give us generous hearts that we may give liberally for this inspiring mission field.

Reading for Wednesday, May 27, by J. E. FULTON

The Ministry of the Spirit

As Jesus was about to finish His ministry among men, and was soon to leave His disciples to "prepare a place for them," He made a marvellous promise of "another Comforter," who was to abide with them for ever, "even the Spirit of truth." John 14:16,17. And Jesus said that the "Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Verse 26. Said Jesus, "I will not leave you comfortless: I will come to you." Verse 18. That was to be accomplished by the coming of the Spirit. In this way Christ was to be with His people, and in a more efficacious manner than when He was with them in the flesh. This Comforter was, in a manner, to exchange places with Christ, for the Spirit was to come from the Father, and Christ was to go to the Father. And Jesus said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7.

Expedient for You That I Go Away

The visible presence of Jesus with His disciples, His talking familiarly with these humble men, and eating with them; their crossing the lake together, travelling through the corn fields, on the hillsides and mountain tops, listening to His teaching, although all these experiences were wonderful and necessary and a part of the divine plan, there came the time when to abide with them so tangibly was to give way to God's larger purpose. For Christ to have remained, He as much as said would not be best. Already the erroneous notion of the disciples of a splendid world kingdom, of which they featured Jesus as its head and themselves as principal officers therein, was never absent from their minds. By the ascension of Christ, and in the removal of His human form from their eyes, the disciples were led to appreciate the purely spiritual kingdom which Christ came to establish. We can now understand better the meaning of Christ's words to the sorrowing apostles when He said, "It is expedient for you that I go away." With Christ in the flesh

near them, the Spirit, the Comforter, was not so greatly needed, or asked for. Had Jesus remained with them longer, His presence would have been a barrier to their higher spiritual advancement. While on earth in the limits of bodily presence, Jesus must be restricted to a very few of mankind, chiefly His disciples, and almost wholly was His ministry confined to the little country of Palestine. But after the ascension and Pentecost, through the Spirit's power there were a thousand cities and many countries that could now behold His grace, for His atonement was not a matter for His disciples only, but was to be made known throughout the world.

The death of Christ seemed to the disciples a great disaster, but it meant the redemption of a lost world. So when Christ ascended up on high, it seemed an unspeakable deprivation, but it was best, expedient, for it removed the barrier that kept Him from their inmost selves. Hitherto in walls of flesh He was kept from that inner nearness with which by the Holy Spirit He would have access to their very hearts, and not to them only, but to the church everywhere. After Pentecost Jesus was nearer to His disciples through the Spirit than when He was with them on earth. They were now "in Christ" and He "in them."

When Christ's Representative Should Come

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—"The Desire of Ages," page 669.

The third person of the Godhead, the Holy Spirit, was an active agent in creation, for in the second verse of Genesis we read that the Spirit of God "moved upon the face of the waters." And also that "by His Spirit He hath garnished the heavens" (Job 26: 13); and when God said, "Let Us make man," the Spirit was also present, because Job tells us, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33: 4. In the time of Noah we read of the Spirit's striving with man. Gen. 6: 3. David also earnestly prayed that God would not take away from him the Holy Spirit. Ps. 51: 11, 12. Of Israel Isaiah says they rebelled and vexed His Holy Spirit (Isa. 63: 10), and that in their wanderings under Moses the Holy Spirit was a present, subduing force. Verses 11, 14.

Christ also was from the days of eternity. He was an active agent in creation, and was the Angel of the Covenant, and present with His people in every age. And yet it was not until He came in the "flesh," and became the "Son of man," that there was that closest union with humanity in that He was made like unto us, whom He terms His "brethren," and thus He became our "merciful and faithful High Priest." It was not until that natal day of Bethlehem when Jesus was born a Saviour that heaven came so near to mankind. He was now our Elder Brother,

our own flesh. As one of us, sharing man's experiences, He could be "touched with the feeling of our infirmities."

So likewise during those long ages from creation, the Holy Spirit was "brooding," "striving," and in many loving ministrations working for our salvation. But it was not until Pentecost that the blessed Spirit assumed the place as Christ's representative in the church of God. John said in recording a promise made by Jesus of the Spirit, that the "Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7: 39. While the Holy Spirit had been ministering through the ages, yet in a sense He was not yet given in the fullness of power as now when He became Christ's vicegerent on earth. But after Christ was glorified, He was to "come with no modified energy, but in the fullness of divine power." ("The Desire of Ages," page 671.) As Christ's representative the Holy Spirit takes the position of Guide, Teacher, and Intercessor. Jesus was all that to His disciples here on earth, but cumbered with our flesh He could not be in all places with His people except by the Holy Spirit. And it is wonderful to relate that for our salvation we have a Minister above on the throne, Christ our High Priest, and the Holy Spirit with us on earth making effectual what was wrought out by the world's Redeemer.

"Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead. . . . It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—"The Desire of Ages," page 671.

The Spirit Our Intercessor

Speaking of the promised Spirit, Jesus said that when He is come, "He will convict the world of sin." John 16: 8, R.V. It is true that the law points out sin, and the life of Jesus was a condemnation of sin, but the Holy Spirit is the great heart-searcher, or convicter of sin. "Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit."—"Testimonies to Ministers," page 392.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. And we remember Jesus promised that He would "pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth." John 14: 16, 17. As our Advocate Jesus is interceding with the Father, and that intercession is the work of the atonement, an appeal before the Father of the merit of His sacrificial death on the cross. He was the Lamb of God that taketh away the sins of the world, and was seen by John "in the midst of the throne" "a lamb" as though "it had been slain." Rev. 5: 6. What amazing love is thus displayed in the ministry of our Advocate with the Father in the glorious ministration of the atonement, "seeing He ever liveth to make intercession for us"! Heb. 7: 25. But the ministry of the Holy Spirit on earth corresponds to the work of the

heavenly Advocate. The Spirit "maketh intercession for us with groanings which cannot be uttered." Rom. 8: 26. What a wonderful ministry! All heaven exhausts its mighty resources to make sure our salvation. It was the promise of the Father. It is the promise of the Son, and it is the blessed ministry of the third person of the Godhead. The love of the Father, the ministry and intercession of Christ above, and the ministry of the Spirit and His intercession below, all employed to work out our salvation. What ground for profound gratitude!

Those More Exalted Privileges in Store

As Christ ascended just before Pentecost to that temple of His ministration above, the Holy Spirit at Pentecost descended to these body temples which should be set apart as temples of the Holy Ghost. But the ministry of the Holy Spirit has been overlooked, neglected, and slighted. No wonder the Spirit is grieved.

It is sad to say, but it must be admitted, that there is a "silence upon this most important theme." "What promise do we know less about by its practical fulfilment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labour?"—"Testimonies to Ministers," page 174.

"The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them to do. They are not able to present the great and glorious truths of God's Holy Word that would convict and convert souls through the agency of the Holy Spirit."—Id., page 175.

And because of our backsliding and neglect shall we not now at this Week of Prayer season turn with a new interest to the blessed ministry of the Spirit? How much we need Him! The times demand a new consecration, and a new reliance on this blessed ministry of divine grace and power. Christ was led by the Spirit. If He was so led, much more should we be.

The Book of Acts is a book of the workings of the Holy Spirit in the early church. This must be a pattern for the workings and ministry of the Holy Spirit in the closing days of the work of the church. In those early days they were filled with the Spirit. Shall the work in the generation that welcomes the return of Jesus be less manifest in the workings of the Spirit? Oh, to us is promised the latter rain!

"The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant."—"Testimonies," Vol. VIII, page 21.

The Essential Preparation

But before the outpouring of the Spirit as outlined in the Book of Acts, there was much prayer and heart-searching. Jesus had told them to "tarry" for this blessing.

"It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must

be done now."—"Testimonies to Ministers," page 507.

"Christ promised the gift of the Holy Spirit to His church, and the promise belongs as much to us as to the first disciples. But like every other promise, it is given on conditions. There are many who profess to believe and claim the Lord's promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies."—"Gospel Workers," pages 284, 285.

As in the Book of Acts the great burden of the early church was the salvation of sinners, so this should be our burden today, and the assurance is that upon us the final and glorious outpouring will come.

Spirit Empowers for Witnessing

Never was there a time when God was calling more insistently for witnesses burdened for lost men and women as today. Jesus came to the world for others. The Holy Spirit "shall not speak of Himself." He is ever ministering for others. So we are to be filled with the Spirit, not for ourselves alone, but to be witnesses for others. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

"The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. So it may be now."—"Testimonies," Vol. VII, page 21.

What is the reason that when we need the Spirit so much, for ourselves and others, and God is so willing to bestow it, that the church is not enjoying the fullness of that blessing and power? Satan is doing his utmost to occupy our minds with things we cannot always label as sinful, but which nevertheless consume valuable time. Reading unprofitable literature, listening to useless radio programmes, engaging in occupations that bring neither physical nor spiritual benefits, but that consume precious time, we may thereby grieve the Spirit, for are we not told to redeem the time because the days are evil? Eph. 4: 30; 5: 16-18.

Reception of the Spirit Our Outstanding Need

"We must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing." (Id., page 316.) Let first things have their proper place and emphasis. It is high time to awake out of sleep. The hour is late. The crisis of the ages is upon us. There is a world that needs our attention and help. We can do this work only as we are filled with the Holy Spirit. But the Spirit cannot come into self-filled vessels.

"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 plenitude."—Id., page 21.

There never was a time when men and women were so busy and occupied, never a time when the church was so busy with activities. We do not plead to do without programmes and goals, but let us not omit the "weightier matters," ever remembering that the reception of the Spirit is the greatest and most outstanding need. And not only are there "busy nothings" that occupy the time, but with many there are grievous sins in the church, and these must be confessed and forsaken. That work should be done now. Let us not

delay. May God grant that this Week of Prayer shall not end till a great work of grace begins in many churches, and that by clearing the King's highway we may behold the march of divine power among His people.

In this very serious hour of world crisis, what do we need more than the presence, power, and blessed ministry of the Holy Spirit? Shall we not now turn in full consecration of body, soul, and spirit, that each one of us may be a temple for that abiding Spirit?

Reading for Thursday, May 28, by L. H. CHRISTIAN

God's Expectation of His Church

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8.

The Lord is never surprised, but often disappointed. To His infinite wisdom and strength, no problem or emergency of ours is difficult. The love of Christ for His church means more to the Lord Himself than we realize. He is near us continually and watches our every step. He thinks of the church, not only as a group, but He loves each of us individually and has a care for our smallest need. A mother is sensitive to the mistakes of her children, but Jesus is pained yet more by our failures. As we try to serve Him, He finds a sweet joy in our faithful devotion. In the world the Lord is forgotten and even blasphemed, but He is honoured in His own church. Even the leaders of the churches are called by the Apostle Paul "the glory of Christ." 2 Cor. 8: 23.

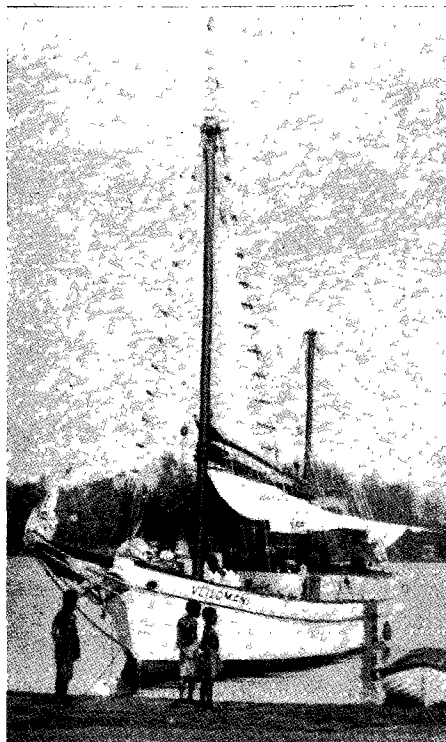
This love of the Lord for His own makes His disappointment in their failings still keener. It grieves Him to the heart that we do not realize His purpose of love, or understand the honour of the task He gives us. When the Lord called Israel out of Egypt by His mighty signs and wonders, it was His plan that they should enter the promised land quickly. They, however, because of unbelief were delayed, and did not meet God's expectation. Of this failure, so sad in its results, God declared: "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known My ways." Ps. 95: 10. Again we read: "Oh that My people had hearkened unto Me, and Israel had walked in My ways! . . . He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." Ps. 81: 13-16.

How deeply the Lord is grieved by the failing of His people is seen in the experience of Jesus as He entered Jerusalem. The whole multitude was full of joy, but Jesus felt overcome with grief. "When He was come near, He beheld the city, and wept over it." Luke 19: 41.

Noble Examples of Loyalty

The history of God's people, however, is not a record of defeat, but many examples are left us of loyalty, of victory, and triumph. Some speak only of failures as if God's people always disappointed Him. They forget how often His expectations have been met in the faithfulness of His people. Abraham, called of the Lord, performed his work so faithfully that he became the friend of God. When Israel failed to meet God's expectation, noble men like Daniel and others were a great honour to His name. Indeed, whole churches have met the expectations of the Lord. Think of the apostolic church. Before Pentecost the disciples failed and denied their Lord; but after Pentecost what a change, and what a devoted group of people they were! They loved each other. They sacrificed all. They went to the ends of the earth to testify for Christ. They suffered for His name and stood firm.

And that same spirit of zeal and sacrifice will be seen again. "I saw that this message will close with power and strength far exceeding the midnight cry. Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. . . . God's people were strengthened by the



The "Veilomani," of the New Guinea Mission, which has been sunk by enemy action.

excellent glory which rested upon them in rich abundance, and prepared them to endure the hour of temptation."—"Early Writings," pages 278, 279.

We sometimes hear that the advent church is today going the way of worldly churches. It is said that all denominations in their early years were godly, Spirit-filled, and zealous for missions, but that as they later joined the world, so Adventists will gradually go into apostasy and fail to finish the work. That idea is most misleading. The Scriptures and Spirit of prophecy both teach that at the last God will be so fully glorified in the remnant church that of its work it is written: "The earth was lightened with His glory." Rev. 18:1. "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.

We deplore that some in the advent church are turning to the world. Unless they soon repent they will quickly drift away and be lost, for things now move rapidly. However, God's expectation of His church will be fully met in the loud cry of the threefold message. "I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work, and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived."—Id., page 279.

God Expects Something of Us Each

The Lord is not unreasonable in what He expects of His children, but two things should be remembered. First, when sin entered, God did not lower the standards of right and wrong. We have the same holy commandments as did Adam. Second, the Lord expects the most of His people in dark times, or in hard places. There are Christians who seem to pass through life in a quiet, easy way. God deals with them in much kindness—possibly because He sees their weakness. There are others who have great trials. God appears to require more of them. May we not say that the stronger the temptations the higher are God's expectations?

It is a beautiful, moving thought that the Lord does expect something of each one of us, even the humblest. He never disappoints us. "The Lord will more than fulfil the highest expectation of those who put their trust in Him." ("Prophets and Kings," page 387.) And we ought never to disappoint Him. But some will say, "There is little, or nothing, I can do for God." Let no one feel that way. God looks for personal service, often in small things, and He never expects anything beyond us, for if we cannot do one thing, we can do another.

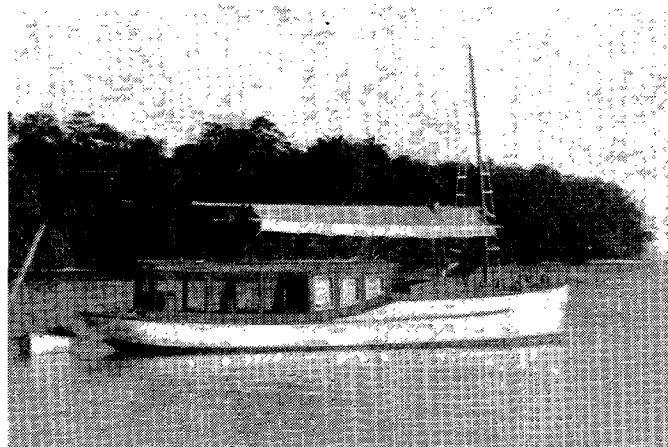
At this time God is awakening new longing in human hearts for light and hope. He expects us to satisfy them with the Word of life. Today, sorrowing men and women are everywhere, overseas and here. God expects us to bring them comfort. On every hand there are hungry, stricken multitudes. God expects us to help them. Many youth today, lured by sin, are almost ready to turn against Jesus. God expects us to help them to decide for Him. There

is strife in some churches. God expects us to exert an influence for peace, often by the victory of silence and prayer.

Heart Preparation Expected

Let us look at some things which the Lord most earnestly desires of us. His first expectation of His people is holiness of life. It is a greater thing for a preacher to be unselfish than eloquent. It honours

•The "Malalangi," belonging to the New Guinea Mission fleet, which was destroyed at the same time as the "Veilomani."



Jesus more than a member lives daily in his home and work as a child of God, than any kind of mission work he may do. No activity and no giving of money, and no deeds of mercy, needful as these things are, can ever take the place of honest holiness. Our supreme objective is to be prepared to meet the Lord. We are not to be prepared some time in the future. We are to live prepared every day. No Adventist should ever lie down to sleep at night without knowing in his heart that he is prepared to meet the Lord. God's children, like Enoch, like Elijah, are to walk with God.

The Lord has entrusted to His church the advent message of present truth. He expects His children to guard this divine treasure. We need today to study anew the doctrines of the Adventist message. Each one of them should be clearly understood. In this system of truth there are special principles, such as Sabbath-keeping, tithe, or temperance; and every truth demands obedience, even at the risk of our lives. Notice carefully these words: "No man can be so situated that he cannot obey God." "There is no such thing as an impossibility to obey God."—"Sketches from the Life of Paul," page 296.

United Effort in Proclaiming Message to World

The Lord expects His church to give this everlasting message to all the world. "The church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and if she is loyal to God, obedient to His commandments, there will dwell within her the excellence of divine power. If she will honour the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind."—"Testimonies," Vol. VIII, page 11.

This advent message must change our hearts, lighten our own homes, and be

given to our neighbourhood and our country. But that is not enough. Every Adventist in all the earth is duty bound to help send the message to all the rest of the world. The Adventists in Australasia, in Brazil, in Sweden, or in any other country, are alike responsible for giving the message to all mankind. This work is to be done in such a way as not to arouse needless prejudices. We are not to preach politics, nationalism, or war.

We are to make Christ known. We are to show forth His glory in such a way as to win the honest in heart to a new love for the Saviour. We are to teach the beauty, justice, and love of the Ten Commandments. This great task claims the best there is in us. We must give thought, time, money, children, and all to make known the advent message.

The Lord Expects a Decided Change

There are days when failure does not mean final loss, but there are other times when failure spells complete disaster. We are in such an age now. The church as a whole will triumph gloriously, but how will we as individual members fare? Will we have the experience of the disciples before Pentecost, or after? Are our believers in the lands of distress true to God? Would you rather die than disobey God? Are those in countries of prosperity faithful to the Lord? The true answer to these questions is personal. Do I please the Lord? Are my life and my work such as God desires them to be?

This time demands decided changes and reforms in both ministry and members. If we are to measure up to God's expectation there must be a clearer vision, a stronger faith, and stricter obedience; with more earnest prayer and mission zeal. "I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. . . . As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts, and light up their countenances." ("Early Writings," pages 269, 270.) No half-hearted, easy-going service will do at this time. The Lord calls today for an entirely new order of things in every Adventist conference, mission, church, and home.

Shall we not take time to meditate care-

fully on God's purpose in the tremendous happenings of today? This advent church can never meet God's expectation without a genuine spiritual rebirth and transformation through the living Christ within. A new experience and a new power must come to us by the Holy Spirit. For Adventists to fail at this day would be a momentous tragedy. Only when Jesus appears in the clouds of heaven will the unfaithful realize what they have lost.

The world today speaks of defeat and destruction. In God's plan, however, the present problems, the perplexities and pain, are to bring great advancement in the advent movement. We are to make these coming months the grandest and best in our lives, with the greatest and sturdiest mission advance we ever saw. God expects His people to be full of courage, and to make this crisis count for Christ.

need the encouragement and power of the message which you know. They need the lift of your strong hand. Listen: "Christ is calling for volunteers to enlist under His standard, and bear the banner of the cross before the world." ("Messages to Young People," pages 24, 25.) This is a call to crusade, and you are the standard-bearers. The standard of the cross borne aloft is to be the rallying-point in this last mighty conflict.

Reading for Friday, May 29, by ALFRED W. PETERSON

The Youth as God's Standard-Bearers

You, Advent youth, have been singled out from the millions of other youth for extraordinary service, in a most extraordinary time.

Shafts of prophetic light from ancient times are focused upon the events which you saw yesterday, which you see today, and which you are to see taking place tomorrow. We have come to a crucial time in the history of the world and in the history of the advent movement. Prophecy has painted this picture of our day: "The tempest is coming, and we must get ready for its fury. . . . Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing." ("Messages to Young People," pages 89, 90.) "Storms, earthquakes, whirlwinds, fire, and the sword will spread desolation everywhere, until men's hearts shall fail them for fear, and for looking after those things which shall come upon the earth." ("Testimonies," Vol. IV, page 53.) "Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood."—"Great Controversy," page 589.

Thus vividly are portrayed the events of today—the destruction of ships by torpedoes and mines, the bombing and burning of defenceless cities, the sabotaging of transportation and of industry, the slaughter of war, the devastation of homes and fields and factories, with famine and disease following after.

But this destruction of material things, with the resulting suffering, is but the preliminary to the destroyer's great objective—the enslavement of the human spirit and the coercion of conscience. This conflict is finally to be waged in the realm of the spirit. "God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavours to rule the conscience, and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God." ("Great Controversy," page 591.) "We are standing on the threshold of great and solemn events. Many of the prophecies are about to be

fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side."—"Testimonies to Ministers," page 116.

The Call to Youth

We are rapidly moving toward the time when only youth can carry on. "In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power." ("Counsels to Teachers," page 166.) "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., page 176.

Yes, Advent youth, you have a clarion call from Heaven to service. "God calls for youthful vigour, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."—Id., page 535.

"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."—"Testimonies," Vol. VI, page 411.

"Today He is calling for young men and women who are strong and active in mind and body. 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."—"Counsels to Teachers," page 538.

Times of conflict and of crisis have always challenged young people. Youth has always fought the wars of the world, has always blazed new trails, and pioneered great movements. Youth has always heard the call to action, but this call at this time transcends in importance any previous call to young people. "I write unto you, young men, . . . because ye are strong, and the Word of God abideth in you." 1 John 2: 13, 14. Being rich in hope and faith, in courage and loyalty, in strength and endurance, and being able to adapt yourselves to new and changing conditions, God has singled you out. God needs you; His cause needs you. Thwarted, discouraged men and women who have become engulfed in the greatest catastrophe of modern times, need you. They

The Standard of the Cross

From that ancient day when lightning-bolts pierced the gloom of Calvary and played about the cross, down to this present movement, the cross has been the rallying-place of strong, adventurous, true-hearted men. At the sight of it, a strange power lays hold upon the hearts of men. It stirs them, lifts them, frees them, and draws them to Him who glorified the cross. It is the symbol of a mighty love which stretches across the abyss of sin and encircles an enslaved race. The cross is a symbol of freedom as well as of love.

The standard of the cross is to rally men and women in conflict against the bonds of the great slave-master, Satan. In the hearts of men, "where God's throne should have been, Satan had placed his throne. . . . Christ says: 'Where Satan has set his throne, there shall stand My cross. Satan shall be cast out, and I will be lifted up to draw all men unto Me. I will become the centre of the redeemed world.'" ("Testimonies," Vol. VI, pages 236, 237.) "It is the power of the cross alone that can separate man from the strong confederacy of sin." ("Messages to Young People," page 138.) It is to lift the banner of the cross and plant it in the hearts of men, that God is calling you.

Danger and Opportunity

In this dark and tragic hour, when the world is slipping back into a twilight of barbarism and slavery, God has singled you out as standard-bearers to lift the banner of the cross. You know the way. You know Him who is the way. This insignia of the cross borne aloft is to give direction to the line of battle. A standard-bearer must know the way.

You are free. You know the truth which can make men free. A standard-bearer must himself be free if he is to rally and lead men in their struggle for freedom.

You have life. You know Him who is the life. He abides in your heart by faith, and you live His life. The standard-bearer must himself know the power of His endless life if he is to have victory.

The standard-bearer should know the realities of his task. Dangers threaten him on every hand. The enemy is determined to beat down the standard and dishearten those who struggle for freedom. The pages of history are red with the blood of heroes who "loved not their lives unto the death." Even within recent months men have been martyred because of the cross, but, "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us." 2 Tim. 2: 12.

We are told that the Chinese word for "crisis" is "waji," and that it has a peculiar derivation. It is a compound of two words meaning "danger" and "opportunity." Every crisis is indeed a challenging compound of danger and of opportunity. We should not close our eyes to

the dangers of this crusade, but we must also know that where the conflict is sharpest and danger the greatest, there also is the place of greatest opportunity and victory.

The girl Esther, in her Oriental palace, threatened with the death which awaited her people, arose magnificently to the challenge and the opportunity which came with her peril. "So will I go in unto the king, which is not according to the law; and if I perish, I perish." Esther 4:16. Her words have thrilled the hearts of youth since that fateful day when her heroic action brought deliverance and victory to her people. Hers was no half-hearted devotion, no straddling the issue. Times of crisis, with their dangers and opportunities, demand whole-hearted, "all-out," measures.

Many a young man knows the dangers and opportunities of today's crisis. One young man wrote recently to the Missionary Volunteer Secretary of his union conference about his experience in the camp. "I have been very fortunate. The first Sabbath I was here, I could not see the first sergeant, so I made arrangements with the platoon sergeant not to assign me to work. Since then, I have seen the commanding officer, and he took it up with the major. . . . The Lord was with me, because I can have Sabbaths off, providing I make up all class work. I was made bugler for my outfit. I am also a squad leader of twelve men. . . . Life becomes more serious when you are confronted with either right or wrong—not half right or half wrong. You have to live every inch of it. You have not the privacy of your own home. In the barracks you associate with a large group of men, and they watch you. Please pray for me that I may live the life of a true Christian."

These great cantonments and factories bring their problems, but they also bring their opportunities. Some of you have already been, or soon will be, called to the army camps, or to other places to perform important tasks. It is no mere accident that you find yourself there. The great God who from His throne in the heavens watches the movements of men and of nations, and who is now marshalling His army of standard-bearers, has permitted you to be placed there. He has His plan and His place for you, and there He wishes you to raise the banner of the cross to witness for Him.

Some of you may be called to foreign fields, where, among strange people with strange customs and a strange language, you are to raise the cross. In that distant place you are to bear witness for Christ.

The Necessary Preparation

To measure to the opportunities of a time like this, what men and women we ought to be! To fail God in this hour is treason. God needs you, young people. "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," page 57.

How earnestly we should seek that preparation which will qualify us for the

opportunities of this magnificent hour! Strangely enough, the way of surrender is the way of power. Surrender to Christ is no passive act. On the contrary, surrender means that we have been mastered by Him, that His will has taken control of us, and that we have become obedient to Him to wage battle under His direction. "When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature." ("Desire of Ages," pages 323, 324.) Christ's conflict against Satan becomes our conflict; His army becomes our army; His cause, our cause. "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service."—Id., page 668.

"And the Spirit of the Lord will come upon thee, and thou . . . shalt be turned into another man." 1 Sam. 10:6.

This new life, this change in allegiance, is the first step toward that splendid future which He has for us. Henceforth you are part of a movement which embraces heaven as well as earth. "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written,

KING OF KINGS, AND LORD OF LORDS." Rev. 19:11-16.

Joined with heaven's forces, victory is assured. There will be heavy sacrifices to make and sharp conflicts with the enemy, but victory is certain and the promises to the overcomer are ours.

Great and Precious Promises

Are we threatened with hunger because of our loyalty to God's truth? "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. "To him that overcometh will I give to eat of the hidden manna." Verse 17. Are our garments worn or frayed because of sacrifice and struggle? "He that overcometh, the same shall be clothed in white raiment." Rev. 3:5. Are there those who are driven out from home and friends to struggle alone? "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem." Verse 12. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Verse 21. Does it seem that we shall be overwhelmed by those forces that seem stronger than we? "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations: . . . And I will give him the morning star." Rev. 2:26-28.

To us, wherever we are—at home, in field, in shop, in camp, faithfully bearing the standard of the cross, there comes this message: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

So, come what may, let us choose Christ and His cross. God calls you, Advent youth, to a glorious, heroic future. Shall we not today answer His call, surrender our hearts anew to Him, and bear the standard of the cross wherever He, the victorious Christ, shall lead us? May God help us to do this.

Reading for Sabbath, May 30, by J. L. McELHANY

Christ in You, the Hope of Glory

The topic for this last reading of the Week of Prayer is suggested by the following scripture:—

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:27.

The Author of our salvation has not left us in any doubt as to the means or method whereby He accomplishes that salvation. The inspired writer of this Epistle states some profound yet simple truths. These truths are just as important in the spiritual life and welfare of the church today as they were when first addressed "to the saints and faithful brethren in Christ which are at Colosse." Verse 2.

Having heard of the faith these brethren had in Christ Jesus, the apostle wrote to express his thanks to God, and to assure them regarding the hope laid up for them in heaven. He then proceeded to build on that faith by showing the relationship between Jesus Christ and every believer,

and the way in which the hope was to be realized. The effect of this relationship was that those "that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unrepensible in His sight." Verses 21, 22.

What a marvellous transformation is set forth here! We who have been alienated and enemies through wicked works are reconciled to God by Jesus Christ and become holy, unblameable, and unrepensible. Thus as poor, sinful human beings we are prepared for the realization of that hope laid up for us in heaven.

God has seen fit to unfold to our understanding the mystery which for ages was hidden. In doing this He has revealed vast riches of divine truth—"Christ in you, the hope of glory."

In our endeavours to understand a profound and vitally important truth, let us not attempt to use human reasoning or

to philosophize about it. Plainly and simply the truth here revealed is that our hope of being saved in the kingdom of God depends solely and entirely on having Christ in us. Without Him, apart from Him, without His indwelling in us, there can be no salvation from sin. There is only one means whereby the sinful depravity of our own natures may be overcome, and that is by having Christ dwell in our hearts by faith.

The Human Way

Men without Christ will do almost anything to acquire merit, or to appease the wrath of their gods. They will chastise their own bodies and endure suffering and pain. They will lie on a bed of nails, do penance, starve themselves, go on long and toilsome pilgrimages, climb holy stairs, in the belief that thereby they are gaining favour, or making themselves holy. A thousand and one devices are resorted to in man's futile attempt to gain righteousness. All these are utterly useless and do not in the least contribute to the desired end.

The Divine Way

The teachings of the Scriptures are clear and positive on the great truth that, to be a true follower of Christ, the believer must have Christ dwelling within him. This truth is so clearly taught that a real Christian, from the Scriptural standpoint, may be defined as an individual **indwelt** by Christ.

A mere intellectual knowledge of Christ and the truths of the gospel does not make one a Christian. One may be a member of the church, conform to all the outward ceremonies of worship, and yet entirely lack the essential experience of being a real Christian.

Jesus Dwells in Us By the Holy Spirit

The truths of the gospel must be wrought out in the life of the individual in order to make them effectual. This is a divine work, and is accomplished by the Holy Spirit. In making provision for this experience, Jesus declared: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. . . . At that day ye shall know that I am in My Father, and ye in Me, and I in you." John 14: 16-20.

Here Jesus brought the fact clearly to view that the Holy Spirit was to take His place in the hearts and lives of His followers.

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all."—"Desire of Ages," page 669.

From the day of Pentecost to this very hour the Holy Spirit has been doing the work assigned to Him by the Lord Jesus; that is, representing Him in the world; dwelling in the hearts and lives of His

followers; reproducing in the lives of those followers the life of Christ. This experience of having Christ dwell in the heart and life of the human believer is strikingly described by the Apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

The very man who by inspiration wrote the words, "Christ in you, the hope of glory," bore his personal testimony that he had been crucified with Christ; that is, that his old life of sin had been put to death, and that the life he now lived was a new life, the life of Christ. He was not discussing the idea of eternal life or immortality, but he was testifying to the fact that the life and character of Christ were being daily and hourly reproduced in the life he was living in the flesh.

"Paul realized that his sufficiency was not in himself, but in the presence of the Holy Spirit, whose gracious influence filled his heart, bringing every thought into subjection to Christ. He spoke of himself as 'always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.' In the apostle's teachings, Christ was the central figure. 'I live,' he declared, 'yet not I, but Christ liveth in me.' Self was hidden; Christ was revealed and exalted."—"Acts of the Apostles," page 251.

Paul's Experience to Be Ours

Every believer should be able to bear the same testimony the apostle bore. His experience was not a special one reserved for him alone. It was the same experience the Scriptures set forth as the normal daily life and experience of every true believer. Being a real Christian means having "Christ in you, the hope of glory."

"To the heart that has become purified, all is changed. Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. Weak and erring men and women show to the world that the redeeming power of grace can cause the faulty character to develop in symmetry and abundant fruitfulness."—"Prophets and Kings," page 233.

Let each one of us personally examine his own experience and Christian profession in the light of this very obvious test for real Christianity.

"To believe in Christ merely as the Saviour of the world can never bring healing to the soul. The faith that is unto salvation is not a mere assent to the truth of the gospel. True faith is that which receives Christ as a personal Saviour. God gave His only begotten Son, that I, by believing in Him, 'should not perish, but have everlasting life.' When I come to Christ, according to His word, I am to believe that I receive His saving grace. The life that I now live, I am to 'live by the faith of the Son of God, who loved me, and gave Himself for me.'"—"Ministry of Healing," page 62.

Faith An Essential Part

In these scriptures and quotations an outstanding feature is the essential part that faith takes in the experience under consideration. The apostle clearly states

this in these words: "That Christ may dwell in your hearts by faith." Eph. 3: 17.

Note again the statement above that "true faith is that which receives Christ as a personal Saviour." The experience of receiving Christ in the abode of the heart is not one that comes to the church en masse. It is an individual work, a personal experience. Jesus said, "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." John 14: 23.

Again, He gives another illustration of His desire to dwell in us. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

He does not force His way in. He stands at the door and knocks. He calls to the one who dwells within. But it is not enough merely to hear His knock, or His call. Faith has a part to perform. Faith must spring to the door, throw it open, and bid Jesus to enter and to abide within.

Human Temples

Thus the human heart becomes the temple of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. No man can of himself cast out the evil throng that have taken possession of the heart. Only Christ can cleanse the soul temple. But He will not force an entrance. . . . His presence will cleanse and sanctify the soul, so that it may be a temple unto the Lord, and 'an habitation of God through the Spirit.'"—"Desire of Ages," pages 161, 162.

True Christians

How many who profess to be Christians, or who perhaps belong to the church, can meet the test and with Paul testify that "Christ liveth in me"? This is not a boastful attitude, it is not pharisaical pretence. Everyone should understand the difference between a nominal profession of Christianity and a real Christian life and experience that grows out of the indwelling life of Christ in the heart. The one, the life in which sin is cherished and a love for the world is maintained, is covered with the filthy robes of self-righteousness. There is no vital power in such a life to overcome sin and the world. In the other, the life of sin is crucified. The love for the world is cast out.

When by faith Christ is taken to dwell in the heart, He comes in to change the life. The heart may be as a garden overgrown with noxious weeds and wild plants. But He comes into the life and transforms it. He plucks out the weeds and destroys the wild plants. He cultivates the garden of the soul. He subdues it and brings it under His own dominion. He rules upon the throne of such a heart. There the graces and attributes of His own life and character are transplanted into the life and character of the one fully yielded to His control.

Divine Experiments Upon the Heart

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united

against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."—"Testimonies to Ministers," page 18.

Shall we open our hearts to the results of so marvellous an experiment?

Righteousness by Faith

The blessed experience of having "Christ in you, the hope of glory," may be described and illustrated in various ways. When Christ, by the work of the Holy Spirit, makes His abode in the human heart, He accomplishes for that individual a work of righteousness. When we receive the Lord our righteousness (Jer. 23: 6) into our hearts we enter into the experience of righteousness by faith.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God; for 'all Thy commandments are righteousness'; and 'love is the fulfilling of the law.' Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him."—"Mount of Blessing," page 34.

"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given 'that she should be arrayed in fine linen, clean and white,' 'not having spot, or wrinkle, or any such thing.' The fine linen, says the Scripture, 'is the righteousness of saints.' It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour. . . . Only the covering which Christ Himself has provided, can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul."—"Christ's Object Lessons," pages 310, 311.

"The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—Mrs. E. G. White, "Review and Herald," June 4, 1895.

"We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. Christ satisfied the demands of the law in His human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in Him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ."—Mrs. E. G. White in "Review and Herald," July 1, 1890.

"Jesus proceeded to show His hearers what it means to keep the commandments of God—that it is a reproduction in themselves of the character of Christ. For in Him, God was daily made manifest before them."—"Mount of Blessing," page 85.

As this Week of Prayer comes to a close, every believer should earnestly examine his own heart and life and discover whether he or she has fully entered into the experience described in the foregoing statements. Is Christ abiding in your heart by faith? Is "Christ in you, the hope of glory"? Have you surrendered entirely to His will? Is your life in harmony with the law of God, thus testifying that Christ has reproduced His character in you?

The coming of the Lord is near. It hasteth greatly. The world is speeding swiftly to its end. It has nothing to offer us but its own blank despair and ruin. But God has provided salvation and eternal life in that soon-coming kingdom. Which are you choosing today? You must decide. Indeed, as you listen to these words you are deciding. Will it be Christ in you, the hope of glory, or will you choose to follow the way of death and eternal loss?

Consider earnestly these searching words:—

"Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral

pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between Heaven's light and Satan's darkness.

"God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on?"—"Testimonies," Vol. V, page 220.

Perhaps, dear soul, you have been content with a poverty-stricken experience. You may have been satisfied with a merely nominal profession. Now you realize that to be a true Christian you must enjoy the vast riches of the experience of "Christ in you, the hope of glory."

What a blessed and glorious experience is available for us if we will just now by faith throw open the door of our hearts, and let Christ come in to abide there!

Before this service ends, who will make such a decision? Who will forsake his lukewarmness and indifference? Who will turn away from his sins and worldliness and seek the Lord as never before? Do not trifle with eternity, dear brethren and sisters. What you do just now may decide the turning of the scales one way or the other for eternity.

While we ponder our choice, while we hesitate to make our decision, Jesus stands at the door knocking and calling to us to let Him in. Shall we open the door, and open it now?

HERE

Let the ANNUAL OFFERING be taken

LESSONS for the CHILDREN

General Suggestions to Leaders

[The lessons for the children during the Week of Prayer are prepared by Ruth Conard, of Washington, D.C. The writer has sought to bring into each lesson some of the truths dwelt upon in the general reading for that day, adapted to the understanding of the children. To the leaders chosen to meet with the younger members of the flock, the writer passes on the following helpful suggestions.]

The children's lessons for the Week of Prayer are based on the same topics used in the adult readings, and have been worked out this year around the theme of Christ as our Guiding Light and all those who love Him being light-bearers for Him. The lessons can be enlarged or abbreviated to suit the time available for them.

If possible, one person should carry the entire series through with a group of children, rather than having a different leader each day. This leader should be one who has a definite influence with the children, and whom they love and respect.

Too much stress cannot be laid on the necessity of giving the lessons as talks, and not reading them. Very careful and prayerful preparation should be made by the leader. It is suggested in one or two places that the children read Bible texts.

For the younger children this can be changed, and the leader can quote the Bible text desired.

Seasons of prayer, testimony meetings, and calls for consecration to Jesus are indicated in these lessons. The leader, in working out his own problem, may feel it better to plan these special expressions in connection with other lessons than the ones suggested. This can easily be arranged. However, it is urged that a number of times during the week the children be given opportunity to express themselves. Only by doing something themselves can they be enlisted actively on the side of Christ.

The "Blackboard Text" for each lesson can be written on a blackboard or large placard, so that the children can read it. It might be well to have them read these texts in unison each day.

For a theme song throughout the week, the first stanza of "A Little Light," No. 761 in "Christ in Song," would be very appropriate. The children will soon learn it, and this song can very effectively be used every day either at the beginning or end of the service.

Earnest prayer for and with the children during the week, is essential. Personal work is just as necessary in working for children as for those of older years.

Lesson I—Sabbath, May 23

OUR GUIDING LIGHT

Blackboard Text: "I am the light of the world." John 8:12.

Suggestive Songs: No. 14, "Missionary Volunteer Songs"; or No. 13, "Gospel in Song."

Sometimes, when you have been driving in a motor-car at night with father and mother, haven't you seen, away off to one side, a great beacon light? It sends a broad white beam out over the countryside, then is hidden from view as it turns around, a red light comes into view, and then the white light again flashes. What is that light? Yes, it is an aeroplane beacon. All night long it shines brightly. And the pilot of the great aeroplane which is speeding through the darkness watches for that beacon, and, seeing it, knows that he is on the right course. There are hundreds of such beacon lights today. In some countries, along the routes taken by passenger planes from one great city to another, there is a beacon every ten miles. If you were travelling in an aeroplane, they would look to you like a string of little lamp-posts, far down below you, with their lights twinkling at you and seeming to say, "This is the way you should go." If you were up in an aeroplane, you would also see many other lights down on the ground—motor-car headlights, lights from farm-houses and power stations and factories—but you would recognize the aeroplane beacons because they are in a straight line, and they are always turning, and they have a white light on one side and a red light on the other.

Just as the pilot watches for the beacons, so the captain of a ship coming in close to shore at night watches for the lights from the lighthouses on the shore. For these lighthouse lights, which send their bright beams far out to sea, show him how to steer his ship on a safe course, and not run into rocks that would wreck his craft.

Not all of us travel by aeroplane or ship. Many of us have never taken a ride in an aeroplane, and some of you children have probably not even been on a large ship. But we are all taking a journey—a journey far more important than any journey by aeroplane or boat anyone ever took. It is our journey through life. It is along a road that is dark and very dangerous. There are temptations on this journey far worse than any air-currents which ever swept an aeroplane off its course. And there are trials far harder and sharper than the rocks which sometimes jut up out of the water and wreck ships.

It would be impossible for anyone ever to hope to make this journey of life successfully if it were not for one thing—our Guiding Light. The Guiding Light on this journey is more sure than an aeroplane beacon, which is sometimes hidden by fog; more dependable than a light in a lighthouse, which might accidentally go out. Our Guiding Light is the One who said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. Yes, that is right, our Guiding Light is Jesus.

On Mount Corcovado, overlooking the city of Rio de Janeiro, in Brazil, in South America, there is a great statue of Jesus,

with His arms outstretched, as if blessing the people of the city. It is 180 feet tall, and can be seen from almost anywhere in the city and the harbour. But it is at night when it stands out best. It is lighted up by huge floodlights, and then not only can it be seen in the city and harbour, but sailors twenty miles out at sea can see the light around this wonderful statue of Christ, and by this know that they are coming into the safe and beautiful harbour of Rio de Janeiro.

Just as that statue, all lighted up and shining, stands always far above the harbour of Rio de Janeiro, so Jesus stands, always above each one of those who love Him, guiding them into places He knows are safe for them. All we have to do is to keep our eyes on Him—believe in Him and do what He wants us to do—just as the aeroplane pilot keeps his eyes on the beacon lights, and the ship's captain keeps his eyes on the lighthouse—and He will protect us from the many dangers of the road of life we are travelling.

Elder and Mrs. White had a wonderful experience one time when they were on a trip, which shows how Jesus protects His faithful followers. They were to go by train from Jackson, Michigan, to Wisconsin, to hold meetings. Elder White was uneasy about the trip, but he felt that they must keep the appointment. Elder and Mrs. White and their friends in Jackson prayed very earnestly that the Lord would protect them. Then they prepared to leave. Mrs. Ruth Wheeler tells the story in the book, "His Messenger," as follows:—

"They went to the station, and at eight o'clock they boarded the train and sat down in the first carriage. James White began to arrange their packages and luggage, so that they might be comfortable, but Ellen White looked around with uneasiness. 'James,' she said, 'I can't stay in this carriage. I must get out of here.'

"They quickly picked up their bundles and went back into the next carriage. Mrs. White chose a seat in the middle of the carriage and sat down with her packages in her lap. 'I don't feel at home on this train,' she said. They both sat quietly, waiting for something, they did not know what.

"The bell rang, and the train started out in the darkness, but it had gone only about three miles when it began to jerk backward and forward and tip sideways. Hastily they raised the window and looked out. They saw the carriage in front standing on end, and the air was filled with cries and groans. The engine, too, was lying off the track. But the carriage in which they were riding was on the track and back from the wreckage about one hundred feet. The express carriage was crushed to pieces, but the luggage van, which held a big trunk of books and papers belonging to Mr. White, was only slightly damaged, and the trunk was safe.

"The carriage in which Mr. White had first found seats was crushed, and the wreckage, together with the injured people, was thrown on each side of the track."

Elder and Mrs. White were able to secure a carriage, and went to the home of some Adventists, who lived near by, for the night.

"The next morning they all went back to see the wreck. They found that a large ox had lain down on the track, and when the engine struck it, the train left the track. The carriage in which Mr.

and Mrs. White had been riding was standing back by itself. It had been uncoupled from the rest of the train, and the coupling bolt with its chain was lying on the platform of the carriage, as though it had been placed there. But the guard had not been there, and it was a mystery to the train crew how it could have happened.

"As Mr. and Mrs. White looked at the crushed carriages and the overturned engine, and then at the last two carriages standing safe and undamaged, they said, 'God does hear prayer. His angel must have uncoupled that carriage and preserved the lives of His servants.'"—Pages 97-99.

A famous artist has painted a picture showing how Jesus guards even the little children from harm. The picture shows two little girls, who have been picking wild flowers. In looking for the pretty blossoms, they have wandered near the edge of a precipice, and are so much interested in what they are doing that they have not noticed the abyss just in front of them. One little girl has caught sight of a colourful butterfly, and is reaching out almost over the cliff to catch it. And in this grave danger, the artist has pictured a beautiful guardian angel just behind the children, which Jesus has sent to protect them. The angel is watching the children closely, and his hands are stretched out to hold them back if they step too far out toward the edge of the cliff.

Boys and girls, Jesus, our Guiding Light, is watching over each one of us. Whenever we are in danger, if we have been true to Him, He will send a guardian angel to protect us.

It is only when we keep our eyes on Him—as the aeroplane pilot keeps looking at the beacon lights he is following, and the captain of the ship watches the lighthouse—and do just what He wants us to do, that He can guide us and guard us. Shall we not say thank you to Jesus for being our Guiding Light, and ask Him to help us to keep our eyes on Him and follow His directions?

Lesson II—Sunday, May 24

SIGNPOSTS

Blackboard Text: "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

Suggestive Songs: No. 96, "Missionary Volunteer Songs"; or No. 200, "Gospel in Song."

You have all taken motor trips with father and mother or with friends to a distant town or city, haven't you? If you had never travelled that road before, you had a guidebook that told you just how to get there. And then, as you neared your destination, how you watched the roadside, as the car whizzed along, to read the signposts which told you just how much farther it was to the city to which you were going. Maybe the first sign you saw read, "75 miles to Journey's End," or whatever was the name of the place where you were going. Then a little later there would be another sign, "50 miles to Journey's End." Then "30 miles," then "25 miles." And as you came nearer to your destination, the signs were closer together—20 miles—10 miles—8 miles. And thus it went until finally you saw a big

sign reading, "Welcome to Journey's End." And you felt like shouting, you were so happy to have reached your destination.

Yesterday, you remember, we mentioned a journey we are taking over a dangerous, dark road. It is a tiresome trip, and we shall be very glad to get to the end of the journey, and we are anxious to know whether we are getting close to the end. And, children, we can know when our journey is almost over. We have a Guidebook which tells us just how to get there, and which describes some signboards we shall see toward the close of our journey. That Guidebook is the Bible, and the signboards are the signs which the prophets of old wrote about.

Let's talk about some of these signboards, and see how many of them we

all over the earth. Have we passed this signboard? Yes, indeed. One hundred years ago we had no motor-cars, trains, aeroplanes, and ocean liners to take people swiftly from place to place. And there were no telephones, telegraph lines, and radios, to send messages rapidly. It was only a few hundred years ago that there were no printing-presses to print the Bible and other books for people to read.

Let us put all the signs which we have already passed over here. We shall stand this sign up here and see how many more we have to add to it.

2. Signs in the Heavens. [Placard showing pictures of dark day and falling of stars, or merely drawings of sun, moon, and stars.] Please read Matt. 24: 29.

On May 19, 1780, at about 10 o'clock in

of the journey through this world, where there is so much sadness.

4. Pestilences, Earthquakes, Storms. [Picture of an earthquake or a bread-line.] Shall we read the last part of Matt. 24: 7?

A pestilence is a disease which kills many people. The influenza was a terrible pestilence a few years ago. Many, many people died from it. And, as for famines, in the war-stricken countries, many children, and grown people as well, have died because they have had very little to eat. During the last few years there have been a great number of earthquakes all over the world, when the ground underneath towns and cities rocked and broke open, toppling over many great tall buildings and killing thousands of people. So we have certainly passed this signboard.

5. Gospel to All the World. [Picture of the Bible would be good for this signboard.] Now we shall read Matt. 24: 14.

Who can tell me how many continents there are? That's right, there are six—North America, South America, Europe, Africa, Asia, and Australia. And in every one of these continents, boys and girls, our missionaries are telling people about Jesus' soon coming. They are right now going to every nation of earth. A country away over in the middle of Asia—Tibet—has been one of the last countries into which our missionaries have gone, but they are even telling the gospel story there at present. We have now come to this signpost, and shall set it up beside the other. Notice what the last part of Matt. 24: 14 says: "And then shall the end come." That means that this is the very last milepost that we shall see before we reach the city limits, we might say, of the place to which we are going.

6. Coming of Jesus.

The very next signboard is the one which tells us that we have reached our destination, the one which says, "Welcome to Journey's End." That signboard is told about in Matt. 24: 30. Please read that text.

Yes, children, it is the sign of the Son of man in heaven. [Show last placard.] For the reason that Jesus is coming to this earth again is to welcome each one of us who has completed the journey, to the beautiful home which He is preparing for us.

And knowing that this last sign is coming very, very soon, we want to watch for it all the time, so that we shall be ready for it when it does come.

Lesson III—Monday, May 25

LIGHTING UP THE HOME

Blackboard Text: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

Suggestive Songs: Nos. 71 or 77, "Missionary Volunteer Songs"; Nos. 110 or 112, "Gospel in Song."

A thin, ragged little boy crouched in the small patch of sunlight that found its way down into the narrow, dirty street. Tall, dilapidated tenement buildings towered on either side. In his hand the boy held a broken piece of looking-glass, so that the rays of sunshine struck it.

"What are you doing, my boy?" At



Wahroonga J.M.V's, with their leaders.

have already passed. First of all, get out your Bibles, and I shall give you some references which tell about these signs. [Give out the following texts, one to each child, as far as they will go: Dan. 12: 4; Matt. 24: 29; Matt. 24: 7, first part; Matt. 24: 7, last part; Matt. 24: 12; Matt. 24: 14; Matt. 24: 30.]

[Note: The signboards mentioned in the following paragraphs can be as elaborate or as simple as the one in charge wishes to make them. A good placard can be made from a piece of cardboard 11 x 16 inches, and this size will show up well in a roomful of children. The pictures on them can be drawn, if someone of artistic talent is available. Otherwise pictures can be found for most of them in newspapers and magazines, and pasted on the cardboard "signboards." For sign No. 6, a picture of Christ's second coming might be found in one of our denominational periodicals, or just the words, "Second Coming of Jesus," could be printed on the cardboard.]

1. Running to and fro, and Increase of Knowledge. [Placard showing such modern inventions as train, motor-car, aeroplane, ocean liner, telephone, telegraph, radio, printing-press.] Please read Dan. 12: 4.

One of the signs that we are coming to the end of our journey on earth is that there will be much running to and fro by people, and knowledge will be increased

the morning, it began to get dark, all over New England, and up into Canada. It became just like night, and people had to light lamps and candles to do their work. The fowls went to roost. It remained dark all the rest of that day, and when night came, the moon was a red colour. It was so black everywhere that night that "a sheet of white paper held within a few inches of the eyes" could not be seen.

Once in a while nowadays we see a "shooting star" streak across the sky. But on November 13, 1833, stars shot across the heavens in such great numbers that it looked as though all the stars were falling right down to earth. People almost all over the United States saw these stars falling, and many persons were very much frightened, thinking that the end of the world had come. The stars continued to shoot across the sky until morning.

So we have passed this sign.

3. Wars and Rumours of Wars. [Placard with a large picture of soldiers marching, or warships, or fighting equipment.] Now let us read the first part of Matt. 24: 7.

I am sure that none of us has missed seeing this signboard. It is very large, and very sad. The great wars in Europe and Asia have involved directly or indirectly every country in the whole world. Thousands of people have been killed. Surely we are thankful that this sign means that we shall soon be at the end

sound of the voice, the little fellow looked up startled into the kindly eyes of a well-dressed stranger.

"Well, you see, sir," explained the little fellow, after a pause, "my little sister is lying sick in bed over behind that window"—pointing to a fifth-floor window. "She's been there for more than five months now. The sun never comes into that room. And the sunlight was so grand this afternoon I thought it might cheer her up to see some of it, so I'm trying to throw a sunbeam with this looking-glass over on to the wall of her room."

Boys and girls, that little boy was doing his best to brighten up his poor home. Are we doing as much to bring light and happiness into our homes? None of us are very large, and so we can't do big things in our homes, but we surely can cast one little ray of light, and our ray of light, combined with the rays of light shed about them by all the other members of the family, will make a bright, cheery, happy home.

Not having light even in the little corners of a home may cause much trouble. One little electric light bulb went out one day on the cellar stairway of a home. It was not a very bright light, anyway, and nobody bothered to replace it for several days. Father or mother or any of the children who wanted to go down cellar would just feel his way down without a light. Then one day mother was in a hurry to get a tin of peaches for tea, and she opened the cellar door and hurried down the steps. She did not take as much care as usual, and because it was so dark, she missed her footing about half-way down and fell, breaking her hip. She had to stay in bed for many months, caged up in a painful cast, all because the little electric light bulb had not been shining on the stairs.

Moths, those little creatures which cause so much damage by eating wool and fur, like to work in the dark. A friend of mine had a very nice chair, with a beautiful tapestry back. She prized this chair very highly. It stood over in one corner of her parlour, and she always kept the window blind by it pulled down, so that it would not get too much sun. But the moths found this nice dark corner to work in, and they ate many little holes in the beautiful tapestry cloth which formed the back of the chair. If even a few little rays of sun could have reached the chair, the moths probably would never have done the damage they did.

You see, a light doesn't have to be big to be important. Sometimes when our electric lights go out at home, we get out some candles, and light them, so we can go on with our work.

Boys and girls, of course, can't be the lighthouses or aeroplane beacons which we talked about the other day, but they are needed as little lamps or candles in the home. What can we do to be little lights in our homes? Oh, I know we can think of ever so many things. Won't you name some of them for me?

I'll start you out. Doing the dishes for mother is one way we can let our light shine at home. That doesn't seem like a very important thing to do, but if we do the dishes cheerfully and promptly, that will go a long, long way toward brightening up home, especially when mother is tired, and has had a big washing to do, or when the baby has been sick.

Now, how about some other ways of keeping our lights burning right at home? That's right—obeying quickly and cheerfully whenever father or mother asks you to do something; helping to take care of the baby; being tidy, not only in keeping our own rooms clean, but also in always picking up our belongings all around the house; mowing the lawn, raking leaves in the autumn; just being cheerful; running errands; hoeing the garden; practising our music lesson without being told; etc.

[If time permits, here you might tell the story, "Little Corners," found in "Stories Worth Rereading," pages 118-120.]

How many of you, boys and girls, will do your very best to keep your lights burning right at home, by always being helpful and cheerful and kindly? We all will, won't we? Let's ask Jesus to help us keep this promise. [Call on several of the children to pray short sentence prayers.]

Lesson IV—Tuesday, May 26

PASSING ON THE LIGHT

Blackboard Text: "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

Suggestive Songs: No. 78, "Missionary Volunteer Songs"; No. 276, "Gospel in Song."

[The following exercise is an effective introduction to the subject for the day: Four children, each with a candle, stand facing the audience. Only the candle held by the first child is lighted. With his candle, the first child lights the candle of the one next to him; and then, as the second one lights the candle of the third, and the third candle lights the candle of the fourth, the first child recites:—

"My candle giveth no less light
For having lighted yours;
Now yours is burning clear and bright,
And my own still endures."

Children in unison:—

"So let our little candles shine,
Though but a spark may glow;
For little lights like yours and mine
The path of right can show."

Thank you, children. We want to talk this morning about passing on the light. Jesus is the great Light of the world. He came to this world as a tiny baby, grew up, and preached and taught and healed people in this world. Then we all know the story of how He was cruelly killed, and how He was raised to life again, and taken back to heaven. He did all this to bring the light of salvation to the world.

Not very many people on the earth at the time Jesus lived here knew about Him, and all He had done for people—only Peter, and James, and John, and the other disciples, and a few more people knew about it. So there had to be a plan for others to learn about it. And do you know what kind of plan Jesus worked out so that everybody in the world would know of the gospel light that He brought to the world? Why, He told Peter, and James, and John, and the other apostles to pass the light on to the people they met. And those people in turn were to pass the light on to still others, and the others pass it on still further, until everybody in the entire world received the gospel light. It was to be like you boys and girls lighting each other's candles.

Don't you think that is a wonderfully good plan? And it has worked very well, for, you know, Peter spent all the rest of his life preaching to people about this wonderful light, and John went about telling the story of Jesus, and so did James, and the other apostles, and the people they told, told others.

That has been going on for many, many years now. People in every land in the world have now received this wonderful gospel light. But there are still many, many people in the world who do not know of this wonderful gospel light. So every one of us who now has it must pass it on to those who do not have it. And when everyone has had a chance to receive the light, then Jesus will come and take us home to be with Him for ever. So we want to hurry and pass on the light to others, so that we can go and live with Jesus.

I wish we had a great big map of the world stretched out before us, and could see a tiny pin-point of light for everyone all over the world who has received this light. There would be thousands of tiny sparks of light—in Africa, and India, and China, and Australia, and South America. And how I wish we had time to hear the stories of how the gospel light has been taken across oceans and far into the centre of heathen lands! But we have time for only one story.

Two boys from one of our Seventh-day Adventist schools in Africa—they were only a few years older than you boys and girls—decided to go canvassing one summer. Where should they go? "How about Portuguese East Africa?" one of them wanted to know. And thinking about it, they both concluded that this would be a good place. The people over in Portuguese East Africa would not have the books they were going to sell, for none of our missionaries had ever been allowed to go in there to preach. The government did not want our missionaries there, but they could not say anything about two black boys, just going in to sell some books.

So the boys went. And, of course, they took their Bibles with them. During the week they worked hard selling books. On Sabbath they sat out under a tree and sang and studied their Sabbath school lessons. The people in the villages around about soon became curious about what they were doing. So the boys told them, and before long there was quite a large crowd of people meeting with them every Sabbath, studying the Bible. They built a fence of grass around the place where they studied, so they would not be disturbed when they came together each week. The chief of the area was afraid that the government would not like to have these meetings held, so he ordered the fence burned down. But it was soon built up again.

Finally the summer was over, and the boys told the people they had been studying with that they must leave. "No," the natives said, "you must stay here and teach us." The boys replied, "We have taught you all we know how to teach. We must go back to school and learn some more." Finally the people said, "All right, you can go back to school, but you must leave your Bibles here to show that you will come back again." The boys did not want to leave their Bibles with the people, but finally they agreed.

These heathen people, left to themselves, tried their best to keep up the

Sabbath meetings, but it was very hard. They sent messengers to the nearest Seventh-day Adventist mission station, over in Nyasaland, begging for someone to come and teach them. But the missionaries were afraid to send anyone, for they were afraid it would displease the government.

Finally, one of the African workers, Pastor Simon, decided to go over to Portuguese East Africa just for a visit. Certainly the government could not object to that. When he arrived he found a large number of people keeping the Sabbath, and quite a group ready for baptism. "We cannot baptize you over here," Pastor Simon told them, "but you come over to the camp-meeting that is soon to be held at Thombaní, six miles over on the Nyasaland side." So they came to the camp-meeting, and twenty-four of these natives from Portuguese East Africa were baptized. They were formed into a church, and this church marched back on its own legs to Portuguese East Africa, all organized, ready to do business for the Lord.

So our work in Portuguese East Africa was started, all because two African boys went canvassing there one summer, and while they were there, let their light shine for Jesus. Now we have a well-established mission over in Portuguese East Africa.

Boys and girls, let's remember that each one of us has a little light, for we all know about Jesus, the Light of the world—and it is our duty to pass this light on to others. We may not be able to go to a mission field just now, but we can help the missionaries by our prayers and our offerings, and we can be home missionaries while we are growing up, and study hard, so that when we are older we shall be able to do whatever the Lord wants us to do.

If one of us lets his light go out, someone may fail to hear about the wonderful Light of the world, Jesus, and may never get to heaven—just because we were too careless or indifferent to keep our light burning. Let me read you a little poem in closing:—

"What if the man who watches the light,
Way up in the lighthouse tower,
Should say: 'I'm tired of the dull routine
Of tending the lamps each hour.

"A little dust on the glass won't hurt,
The wicks don't need trimming today;
Though I know the oil won't burn all
night,
I'll just hope no ship goes astray.'

"And the ship which was nearing its har-
bour safe
Was dashed on the rocky coast;
Just because no light shone out in the
night,
The lives of the crew were lost.

"What if a child who has promised to
shine
As a light in this world of sin,
Should tire of the light-bearer's task
and say:
'To live for myself I'll begin?'

"Her mite box is empty upon the shelf—
To borrow from it was no theft.
A vacant chair in the Mission Band
Is all that light-bearer left.

"And out in India a little girl
From the mission school is sent
To the awful dark of a heathen home,
For the light-bearer's light was spent."

Lesson V—Wednesday, May 27

OIL FOR OUR LIGHTS

Blackboard Text: "The wise took oil in their vessels with their lamps." Matt. 25: 4.

Suggestive Songs: No. 58, "Missionary Volunteer Songs," or No. 205, "Gospel in Song."

Nearly all of our homes now have electric lights, and all we have to do to light up a dark room is to turn a switch on the wall. But it was not so very many years ago that there were no electric lights, and homes were almost all lighted with lamps, such as this. [Show an old-fashioned oil lamp.] Every few days mother would have to take all the lamps into the kitchen, and fill them with a colourless liquid that looked about like water, but it was not water. Who can tell me what it was? Yes, it was kerosene, and no lamp would burn unless it had this oil in it.

Back in Jesus' time people also used lamps which needed oil. One evening when Jesus and His twelve special friends—His disciples—were seated on the Mount of Olives, looking out over the city of Jerusalem, they could see some people waiting for a wedding procession. In those days weddings often took place at night. The bridegroom left his own home, and, accompanied by his friends, carrying lamps and making music, went to the home of the bride. The young friends of the bride came out to meet the bridegroom with lamps burning to make a bright, cheerful light, and all together they took the bride to her new home. And, thinking of this, Jesus told this story:—

There were ten maidens one evening, waiting for the bridegroom to come. Each had a lamp with oil in it, and all the lamps were burning brightly. They expected the bridegroom to come any moment. But they waited, and waited, and waited. And still he did not come. All this time their lamps were burning, and the oil in them was getting lower. The maidens became very tired of waiting, and lay down to sleep. At midnight they were awakened with a shout, "Behold, the bridegroom cometh." Quickly they all arose, and looked around for their lamps. All the lamps had gone out. But five of the maidens had brought along bottles containing extra oil, and they filled their lamps again and started out to meet the bridal procession. But the other five maidens did not have any extra oil, and could not light their lamps. It was a disgrace to go to meet the bridegroom without any lights, so they could not attend the wedding, but had to go home, very much disappointed.

Jesus' stories, you know, always meant something important. In this story the bridegroom represents Jesus Himself, and His coming to take His bride to her home represents His coming to this earth to take His faithful children home to heaven. The lamps are God's Word, and the oil which makes the lamps burn is the Holy Spirit. So, you see, only those men and women and boys and girls who have the Holy Spirit will be able to go home with Jesus when He comes.

Jesus knew that His disciples and all His children down through the years would need this oil—the Holy Spirit—in order to be ready to go home with Him when He comes again, so before He left,

He told them that He would send them the Holy Spirit. And, sure enough, when the disciples were all gathered together, on the day of Pentecost, after Jesus had left them and gone back to heaven, they were given the Holy Spirit. You remember, on that day it looked like tongues of fire, just above the heads of the disciples.

Jesus is just as anxious to give us this oil—the Holy Spirit—today, as He was to give it to His disciples many years ago, for He knows that we can never go home with Him unless we have it.

We cannot buy this oil in any store, but we can have it for nothing, if we will only ask Jesus for it, and believe that He will give it to us. Don't we have a wonderfully good Jesus to give us this oil?

Of course, we cannot really see this oil—the Holy Spirit—as we can see the kerosene in a lamp. But Jesus told a man once how he could be sure he had it. The man had come to Jesus late one night, because he did not want anyone to know that he came to Jesus. "How can I know that I am born of the Spirit?" the man asked Jesus. That really meant, "I cannot see the oil of the Holy Spirit, so how do I know that I have it to keep my lamp burning?"

In reply, Jesus asked him a question: "You cannot see the wind, and how do you know it is blowing?"

Boys and girls, can you answer that question? Why, of course, we know the wind is blowing because we can see what it does—the effect it has on things. It turns windmills and makes branches wave back and forth, and picks up pieces of paper and leaves and sends them whirling along the street. And if the wind is very strong, it sometimes uproots trees and even blows over barns and houses. We certainly all know when the wind is blowing, don't we, children? Sometimes at night, when you are in bed, can't you hear it moaning around the corner of the house?

And, Jesus went on to tell the man, that is just the way with the Holy Spirit. Even though we cannot see it, we can tell when a person has it by its effect upon him, by what it does to him.

And what does this oil of the Holy Spirit do for us? There are many, many things that it does. We can now mention only a few of the things it does.

Jesus knew that after He went back to heaven His disciples would be persecuted and laughed at, and mistreated, and He knew that they would get very much discouraged. So He said that He would give them the Holy Spirit to be their Comforter. Then, again, they would sometimes be brought before kings and rulers and great assemblies to tell what they believed, and then Jesus told them not to worry what they would say, for the Holy Spirit would tell them what to say. Also, the Holy Spirit would help them to understand the Bible, and would help them to think right things, and to overcome sin. And, you know, children, this oil of the Holy Spirit will do all these same things for us which Jesus said it would do for His disciples.

We cannot be real Christians unless we have this oil of the Holy Spirit. Shall we not pray that Jesus will give it to us? I think there will be time for each one of us to offer a short prayer asking Jesus for this wonderful gift—this oil of the Holy Spirit. [Close with season of prayer.]

Lesson VI—Thursday, May 28

TRIMMING OUR LAMPS

Blackboard Quotation:

"The happiest place on earth for me
Is where my Lord would have me be."

Suggestive Song: No. 79, "Missionary Volunteer Songs"; No. 181, "Gospel in Song."

[Sing "Let the Lower Lights Be Burning" to open the meeting.]

Do you know how this song, "Let the Lower Lights Be Burning," came to be written? The man who wrote both the words and music was a great hymn writer, Philip Bliss. One evening he was listening to Mr. Moody, the famous evangelist, preach one of his great sermons. Mr. Moody was telling of a stormy night on Lake Erie. The sky and sea were pitch dark. A ship was coming close to the city of Cleveland, on the south shore of the lake. The captain of the ship and a pilot, who had come aboard to guide the boat safely into the harbour, were peering ahead, trying to make sure just where they should go.

"Pilot," said the captain, "are you sure this is Cleveland? There's only one light."

"Sure, Cap'n," replied the pilot.

"Where are the lower lights?"

"Gone out, sir."

"Can you run in?"

"We've got to, Cap'n—or die."

"The brave old pilot did his best, but, alas, he missed the channel. The boat was wrecked, with a loss of many lives. The lower lights had gone out. . . . Brethren, the Master will take care of the great Lighthouse. It is our work to keep the lower lights burning."

We want to talk a little about keeping our lamps burning. For even though we have a good lamp and plenty of oil and a match with which to light it, unless we keep doing certain things to that lamp, we cannot have a good, clear light.

What are those things we should do?

First we must trim the lamp. You notice in our opening song, we sang, "Trim your feeble lamp, my brother." There is another song we sometimes sing which says, "O brother! is your lamp trimmed and burning?" You boys and girls may never have seen anyone trim a lamp, but your grandmothers could tell you how it is done. After a lamp has been burning for a while, the wick gets all charred and sooty at the end. Trimming the lamp means to cut off this black, charred end. If this is not done, the lamp will give a weak, flickering light which will not do very much good.

In just the same way, if we are to give a good, bright light for Jesus, we must keep our lamps trimmed. Can you imagine what that might mean? Did you ever hear anyone say, "That boy is going to have to have some of his sharp corners smoothed off"? That means that he will have to have some of the unpleasant traits of character which he has, softened. There are so many things in our characters that could be represented by the jagged, charred, sooty lamp wick that gives a flickering light. There is being cross, and being selfish, and being unkind to our playmates and unkind to our pets, and quarrelling, and disobeying father and mother, and whispering in school and Sabbath school and church. We must trim off all these wrong habits and traits of character, if we want to be bright lights for Jesus.

Then, too, a lamp must be clean if it gives a good light. When people used to use lamps all the time, they would wash the chimneys every day, to keep them bright and clear, so they would let the light shine through.

If we are to be Jesus' light-bearers, we must be clean, in both mind and body. Our thoughts must be pure, and our words must be pure. A boy who is a true light-bearer for Jesus will never tell a smutty story to another boy. Girls who are light-bearers will never say things to each other which they would blush to have their mothers hear.

Neither can our lights shine out the way they should unless our bodies are clean and pure and strong. The only way we can keep our bodies strong and pure is to take good care of them. That means plenty of sleep and exercise and all such things. It also means eating good, simple food, and not too much lollies and cakes and pies. And it means never smoking cigarettes or cigars or using tobacco of any kind, and never having anything to do with any kind of intoxicating drinks. No boy or girl or man or woman can be a light-bearer for Jesus who puts the poisons of tobacco and alcohol into his body.

And again, a light must not be hidden; it must be set up in a place where it can be seen by all those who want to use it. What good would even the very brightest light be if it were down behind something so it could not send its rays out to all parts of the room?

You remember Jesus mentioned this, when He was talking to a great crowd of people one time. He said: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Matt. 5:15.

So we must be very, very careful that we do not let anything get in the way of our lights which we are letting shine for Jesus. There are all kinds of things that Satan puts into our minds which would hide our lights if we would let them. For instance, there is wanting to have a good time. Surely when we are thinking only of having a good time instead of working for Jesus, we are hiding our lights. And then there is money. Some people are so anxious to get money that they forget all about letting their lights shine for Jesus. Also, there is the desire to be great. A person who spends all his time thinking about how he can become famous, or successful, does not have time to show his light for Jesus.

If we are not sure just where is the very best place to be, so our lights will shine the farthest, we can ask Jesus, and He will put us in the spot where we can do the most good. We must be willing to do just what He desires, and then we can be sure that we are in the right place.

In closing, let's all say together the little poem which is written on the blackboard:—

"The happiest place on earth for me
Is where my Lord would have me be."

Lesson VII—Friday, May 29

BOYS AND GIRLS SHINING
FOR JESUS

Blackboard Text: "Let no man despise thy youth." 1 Tim. 4:12.

Suggestive Songs: No. 32 or 36, "Missionary Volunteer Songs"; or No. 115 or 66, "Gospel in Song."

When David, the shepherd boy, went down to visit his brothers in the camp of Israel, and saw the great, wicked giant Goliath come out from the camp of the Philistines, he said that he would go out and fight the giant. His brothers made fun of him, and even King Saul said, "Why, you are but a youth, you cannot fight a powerful giant like Goliath." But David, even though he was just a boy, did go out and fight the giant, and killed him. There followed a great victory for the armies of Israel, and it was David, the young shepherd boy, letting his light shine for Jesus just where Jesus wanted him, who was responsible for this great victory.

Some people say that boys and girls are too small to do anything for the Lord. They must wait until they grow up. But do you remember what Paul said to Timothy? "Let no man despise thy youth." Paul realized that boys and girls and young men and women could do a great deal for the Lord.

A minister was conducting a series of revival meetings. When he came home one evening after meeting, his wife asked him how the service went. "Well," said the minister, "two and a half men were converted this evening."

"You mean two men and a boy?" questioned his wife.

"No, I mean one man and two boys. You see, half the man's life is over—like a half-burned candle—but the boys are just at the beginning of their lives—their candles have just started to burn, and they have twice as long to work for the Lord as the man has."

Let each one of us remember, boys and girls, that we have almost a whole life before us in which to let our light shine for Jesus. But we must also keep in mind that if we are going to do our utmost in letting our light shine for Jesus, we must start in early—start in right now.

When working for the Lord is mentioned, most of us think of going to a mission field. That certainly is one way to shine for Jesus. But most of us cannot go to a mission field, right now. However, even though we cannot actually go to a mission field, we can help spread the light in heathen lands in a number of ways.

We can be getting ready, even now, to go to a mission field, by learning all we can and doing our work just as well as we can, and Jesus will consider that shining for Him just as much as though we were right in a heathen country, teaching the people of Him.

Also, we can pray for the missionaries who are already in the foreign fields. That will help a great deal.

And, too, we can give to help the missionaries. I know that you children do not earn very much money. But there is the sixpence that Uncle Harry gave you the last time he visited you, and the five shillings grandmother sent you for Christmas, and the money which you are so apt to spend for lollies and ice cream and chewing-gum. Of course, we each give

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one-tenth of all the money we receive as tithe. That one-tenth belongs to the Lord, and we would be stealing from the Lord if we kept that. But then, too, let's watch the threepences, sixpences, and shillings—even pennies—which come to us now and then, and help the missionaries with these too. For the missionaries are working very hard, and need all the help we can give them.

Let me tell you a story of a little girl who did not even have a penny to give to missions, but she gave the most precious thing she had, and it helped to bring to Jesus some heathen people who lived far across the ocean.

"There was a very poor family where there were many children. One little girl named Mabel was ill much of the time, so she could not run and play with the other children, and had few pleasures in her life of suffering.

"The father in this home pitied his child, and one day brought her a long green pencil with which she could draw pictures. It made poor Mabel very happy, and she spent many hours drawing animals, trees, and birds.

"A missionary from far across the ocean came to the town where little Mabel's parents lived, and told of the poor heathen in the country where he had worked, and how much they needed teachers, books, and helpers to show them that their idols of wood and stone could not save them.

"Mabel heard of the missionary and of what he said.

"The little girl wished she had something to give, but she did not have even a penny. Nothing she possessed could be sent to save the poor little children, and the tears came to her eyes as she thought of them again and again.

"Then a thought came—such an unwelcome thought. She did have something, even though she had no money. There was her dear green pencil, the only thing she had. Should she give that? How could she live without it? If it were gone, she could draw no more pictures, and how long and lonely the hours would seem! But the more she thought of it, the more it seemed that she must give the pencil to help the heathen.

"On the day money was to be given to the missionary, she wrapped her precious pencil in white paper, and it was sent to be placed with the other offerings. When the men who counted the money saw the pencil, they did not know what to do with it. A pencil was worth so little, and what good could it do? But one of them

thought it had better go to a young lady who had given her life to Christian work among the heathen; so the pencil went across the sea and began its mission.

"The young lady who received it could draw pictures. One day she drew the faces of some children, and when they came and looked at her work, they thought it was wonderful. Each one could pick out the face of a playmate, and they stayed to talk and look and listen.

"Would you like a pencil like this that can make faces?" asked the missionary. Yes, all wanted it; but there was only one pencil, while there were many children.

"I will cut it in pieces and give one to each," said the lady. "When you take it home, ask your mother if I may come and visit her, and bring me word when she would like me to come."

"That was the beginning. The children took their pencils to their mothers, and repeated what the missionary lady had told them. The mothers said she could come, and soon she was in many homes, telling them of Jesus who saves from sin, and that He is the One who gives us all the good things we have in this world. Some of them became good Christians."—Children's Camp-Meeting Lessons, 1935.

So we can help to give the light in the mission fields even before we are big enough to go to some foreign field.

But while we are thinking about passing on the light to the heathen in lands far away, we must not forget to give the light right at home. The beams of our lights will never reach the mission fields if they are not bright enough to be seen at home. Someone has said, "The light that shines the farthest, shines the brightest nearest home."

Can you think of any missionary work right in your own church? Boys and girls may not be able to preach, but they can hand out announcements for meetings; and give out missionary papers; and take part, when asked, in Sabbath school and young people's meetings; and invite their schoolmates and friends to Sabbath services.

Here is a little poem which will help us to understand this:—

"I need not go to great Brazil,
 Or to the Argentine,
 To work for Jesus. Right at home
 I'll do the best I can.
 I'll tell of His great love to me,
 And how I love Him, too;
 And, better far, I'll show my love
 In everything I do.

"I'll be a missionary now,
 And work the best I may;
 For if I want to work for God,
 There surely is a way.
 I'll pray for those who cross the sea,
 My offerings I'll send,
 And all that's in my power I'll do
 This great, bad world to mend."

—Adapted.

Boys and girls, Jesus wants us now, while we have our whole candle to give for Him. He does not want us to wait until we have burned out half of our candles in following our own desires and doing our own pleasure. Shall we not say to Him today, "Dear Jesus, I will give my life to You today, so that I can be a light for You all my life"? I think Jesus would be glad if we would tell Him that this morning. Wouldn't each one of you like to get up and say just a word about how anxious

you are to give your life to Jesus now, to shine for Him? Just tell in a sentence or two what you want to do for Jesus, and then we shall pray that Jesus will help us to be bright and shining lights for Him. [Have testimony service, and close with prayer.]

Lesson VIII—Sabbath, May 30

OUR REWARD—A HOME IN THE CITY OF LIGHT

Blackboard Text: "There shall be no night there." Rev. 22: 5.

Suggestive Songs: No. 107, "Missionary Volunteer Songs"; No. 39 or 199, "Gospel in Song."

During this week we have been talking about the life journey we are taking through this dark and troubled world; about Jesus, our great Guiding Light; and about keeping our own lights shining brightly so that we can give light to those about us.

This morning shall we speak for a little while about the end of our journey? For, after all, that is the most important thing to each one of us. When you are taking a motor trip, you look forward to the time when you will reach the end of the journey, and are with the relatives and friends who are waiting there, anxious to see you. That is what makes you decide to keep travelling on, even though you get very tired and would like to stop and rest.

Several years ago I was out in the Yosemite Valley, in California, and one day my sister and I decided to climb up to Glacier Point, high above the valley. It was about five miles up, by way of a winding path. We started early in the morning. The trail led first through tree-shaded country, and the ground was almost level. We walked fast at first, almost ran. But pretty soon the way became steeper, then we went slower. We kept on climbing. Up higher, the trees became smaller and not so close together, and did not hide us from the sun, which was getting hotter all the time.

We were getting tired, but we kept on going, for at the top, we were told, we could get a wonderful view of the valley. Our feet became very sore. We got out of breath. Every little while we would have to sit down and rest. We asked people coming down the trail, "Are we almost to the top?" "Oh, no," they would say, "it is a long, long way yet." "Is it worth going on?" we asked. "Yes, yes," they said, "the view from Glacier Point is wonderful. You don't want to miss it for anything." So we kept on.

We each had a stick to help us climb, and we leaned more heavily on our sticks at every step. Some places it was so steep that we would have to pull ourselves up by little bushes beside the trail. Finally we got high enough up out of the valley so that once in a while we could catch a glimpse of the view below. Finally we rounded the last corner and pulled ourselves up over the last steep place, and we were at the top.

How glad we were that we had come! We sat down and looked out over the valley. Far below us, we could see the Merced River, like a silver ribbon winding in and out among the trees in the valley. On the other side of the canyon, waterfalls, sparkling in the sun, dashed down the steep sides. And, looking up, we could

see on all sides high mountains, mountains that we could never see from down in the valley. It was well worth all the effort to climb up to Glacier Point.

In a race, the people taking part will run just as fast as they can, hoping to be first to cross the finishing-line and receive the prize. The runners are not thinking about how hard it is to run, how tired they are getting, how they would like to stop and take a rest. Their only thought is that prize at the end of the race.

It is this same way with the people who, all down through the years, have been doing their best to let their lights shine for Jesus. They have all had a hard struggle, but they have been willing to go through the hardships "for the joy that was set before" them.

What is this reward which all who let their lights shine for Jesus will receive?

You remember when Abraham lived in Haran, the Lord told him to start out on a journey, and that as a reward he would be given a wonderful home. Without question, he obeyed. He journeyed from place to place, living in tents, letting his light shine as best he could before all the people he met. Up and down the land of Canaan he went, but never during his life did he have a real home. He was willing to go through hardships and trials because he knew that at last he would receive a wonderful reward. Paul says in the Bible: "He looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. At the end of his journey he would come to the beautiful New Jerusalem, and he knew that the joy of being in that wonderful city—a city of light it will be—would make up for all the hardships of his weary journeying during his long lifetime.

Abraham was laid to rest before he reached this city toward which he was travelling. But he will be raised from the dead to enter that beautiful city, at the same time all those other people in the world who have journeyed faithfully over the road of life, letting their lights shine, will enter into it. And that will be when Jesus comes to this earth the second time.

That same beautiful city of light toward which Abraham journeyed is the city toward which each one of us is travelling, if we are doing our best to let our lights shine for Jesus. And it will be worth all the trials and troubles and struggles of our journey.

The greatest reason that this city of light will be so wonderful to us is that Jesus Himself will be there. Jesus has been our Guiding Light all through this journey of life, and He is dearer to us even than any relatives or friends who may be waiting for us at the end of some trip we make to some distant city here. He died that we might live, and He loves each one of us, and wants us to be happy. Surely we all want to finish this journey so we can meet Jesus.

And the city at the end of the journey is more beautiful than anything we have ever seen on this earth. John, one of the disciples, saw this city in vision, and he said that it is so bright and glorious that "they need no candle, neither light of the sun; for the Lord God giveth them light." Rev. 22:5. There will never be any dismal, dark night in that city, because Jesus, the true Light, will be there.

Our prize for having successfully finished this journey through life—this race—is a home for ever in that beautiful city

of light. No troubles, no sickness, no sadness will be there. All will be beautiful and happy within the walls of that city, and when we get there, how very glad we shall be that we did our very best, while in this dark earth, to let our lights shine for Jesus, so we could finally have a home in this city of light!

[If there is time, the New Jerusalem could be described a little more fully. The story of Sister White's first vision, as given in the book, "Early Writings," pages 13-20, would be very effective here. But let it be urged that the description of the new earth be **told**, not read.]

We all want to reach that wonderful city of light, don't we, boys and girls? If

there are some of you who have not before made the decision to shine for Jesus, won't you show by standing to your feet that you will, with Jesus' help, start today to let your light shine for Him? He has a special place for each one of you here in this dark world, a little corner where your little candle, or lamp, is needed. And then, at the end of the journey, He has a special place in the city of light for each one of you.

[Continue as a revival for the children. This part of the service should not be drawn out too long, but time should be given for the children to make decisions. Close with prayer and the theme-song for the week, "A Little Light."]

To Church Elders and Pastors

The Annual Week of Prayer has proved a rich spiritual blessing to our people throughout the many years since it was first observed among us. We believe that it will be an opportunity for personal soul examination and an occasion again this year to draw God's people nearer to Him and also nearer to each other.

What an eventful year this has been! The weeks and the months have sped rapidly by, each freighted with happenings of magnitude and consequence in the affairs of the world. These troubles give more and deeper meaning to the prophecies of the Holy Scriptures in regard to the conditions that would prevail immediately preceding the coming of the Saviour to redeem His people. "Yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37.

But the thickening troubles from without must be no cause for dismay and discouragement. Rather they should be reason for increased confidence in God and in this message which we have believed. We are told: "It is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal; we have a risen Saviour. He is the King, the Lord of hosts; He sitteth between the cherubim; and amid the strife and tumult of nations, He guards His people still. . . . When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."—"Testimonies," Vol. V, page 754.

Let us make this Week of Prayer a special occasion of intercession for the cause of God in those lands where strife and persecution reign, that the onward progress of His cause be not hindered, and that the faith of our dear people fail not when tried in the furnace of affliction.

The source of our real danger is not from without, but rather from within—the danger that because of the cares of this world, or lack of faith, the love of those long in the message should grow cold. We feel constrained to urge, therefore, that this Week of Prayer season be made a time of spiritual revival on the part of all, and particularly of those who may have backslidden, or who are growing indifferent or cold toward their spiritual obligations.

If this occasion is to be a success, needful preparation must be made well in advance. If at all possible, meetings should be held daily. Let our people be

urged to put forth extra effort at this time to come together for the readings, and for devotion as a church group. Care should be taken by those responsible for the arrangement of the meetings to select readers who can read the messages herein prepared in a thoughtful, devotional spirit. Let the readings be followed by earnest seasons of prayer or testimony.

But no series of meetings of the church can be truly successful unless the spiritual interest of the children is equally well cared for. Wherever possible, arrangements should be made for separate meetings for them. Persons having some ability in teaching the children should be asked to lead out, that definite soul-winning efforts may be put forth in behalf of the lambs of the flock. Many of our faithful members today date their conversion, or rededication of life, to decisions made at such meetings.

The last Sabbath of the Week of Prayer is the occasion for receiving the Annual Offering. Of this we make special mention. As we look out upon the fields, we can say, "The harvest truly is great, but the labourers are few." The present world disturbances have brought heavy burdens to the mission fields. In spite of troubles and perplexities on every hand, the openings to advance are many. In marvellous ways in some places the Lord's protecting hand is over His work and workers. But the costs are increased. The changes which world conditions make necessary in some places are bringing to the General Conference heavy financial burdens. We must appeal to all our people in behalf of these needs to make genuine sacrifice. What can be more important than to keep the work of carrying the gospel to the ends of the earth going forward with power and zeal? World troubles should only increase our consecration to this end.

Let mention be made on the first Sabbath, and at other times during the week, of the plan to receive an offering the Sabbath following. Urge all to have a part in making a real sacrifice in behalf of our great unfinished task. God will reward those who thus take part in this offering, and souls will be saved from the pits of sin.

As these readings go forth, it is with a sincere prayer that this Week of Prayer may be the occasion of a great spiritual revival throughout our ranks. Let there be a putting away of sin, a turning of hearts to God in preparation for His soon coming, remembering the promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

General Conference Committee.