

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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## Readings for the Week of Prayer

To Be Read in All the Churches, December 10 to 17, 1932

*(Reading for Sabbath, December 10)*

### Dangers Threatening the Church

#### Our Need of a Visit From God

By C. H. WATSON

"GIVE ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubim, shine forth." "Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine." Ps. 80:1, 4.

In this eightieth psalm the Lord is speaking of His people. He refers to them as a vine. This vine He has brought out of Egypt, and has planted. For it He has made room. He has caused it to take deep root, and to it He has given such growth that it fills the land. The hills are covered with its shadow. Its boughs, like those of the goodly cedars, reach to the sea, and its branches stretch out to the river.

How wonderfully do these words describe our own experience as a people! We are a people whom God has brought out of spiritual Egypt for Himself. Most wonderfully has He prepared us a place among all peoples to the uttermost parts of the earth. In a marvelous way He has caused us to take deep root in the soil of His truth. The growth that He has given us in every place has astonished the world. Our shadow is upon the farthest hills. Our boughs, like the goodly cedars, extend to the seas, and our branches overhang the rivers.

Surely it is difficult to find a clearer description of the Adventist people than the one which this psalm supplies. Of course it is also a description of the Israel that God led from geographical Egypt and planted in the goodly land. But Israel of old could never fit the picture more exactly or more marvelously than do we. They were no more truly the vine of God's planting. They were no more definitely brought out of Egypt. They were no more deeply rooted in the purpose of God. They could reveal no such amazing growth as do we. Their shadow, as the vine of the Lord, never was upon more hills than ours. Their branches never waved more widely.

But if in these rather satisfying features of the description we are brought into the picture with God's people of old, it is possible that we are with them too in all that it reveals. Looking again to the psalm, we find that notwithstanding so much of the evident presence and power and blessing of God with His people, their experience reverses itself. The forces of adversity assail the vine, and wasting and ruin are seen. By reading on from verse 12 a pitiful state of things is shown. The hedges are broken. The careless and the un-

friendly pluck it as they pass by. The boar out of the wood wastes it, and the wild beast of the field devours it. It is cut down and burned with fire.

#### *Maintaining Our Hedges*

It is this side of the picture which should trouble our hearts. To be assailed by the forces of destruction is in itself not a thing for which reproach should come to God's people. But for the Lord's church to be brought to such a pitiable condition as this psalm sets forth, is an alarming thing. The attitude of Israel toward God, while so richly under the blessing of the Lord, was alone responsible for their distressed and ruined condition. That alone had taken from them His presence and His power. Unreasoning independence possessed their hearts, and departure from Him was the inevitable consequence. With everything to encourage them to keep the hedges unbroken, and to avoid the waste and ruin unfailingly associated with the boar and the wild beast, yet they forsook the counsel of the Lord, and the vineyard whose growth had shadowed the hills and reached the sea was cut down and burned with fire.

"Because they rebelled against the words of God, and contemned the coun-

sel of the Most High: therefore He brought down their heart with labor; they fell down, and there was none to help." Ps. 107:11, 12. With all the wreckage and ruin of their own willfulness before their eyes and in their wayward lives, "they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." Verses 13, 14. Thus it was in their experience recorded in the eightieth psalm. Their distresses had come because of their sinful disregard of God. They had gone on in a course which began with allowing the hedges to be broken, not much at the first, but more and more as time went on, till the vineyard was utterly ruined—till at last, when there was nothing on earth to which they could turn for help, they cried, "Return, we beseech Thee, O God of hosts, . . . and visit this vine."

Were this but the story of a dead past, we could well allow it to pass. But is it merely that? I seriously think not. It unfortunately, but most certainly, is finding its counterpart in our own experience. Years of prosperity have left their mark upon us, and while they have given us great growth in numbers and importance, we are not able to view their effect upon us in more vital matters without grave concern.

Prosperity always has been a disappointing nursery for faith. Periods of blessing and serenity in the life of God's people invariably have been followed by seasons of backsliding and oppression. We at the present time are no exception to this unvarying rule. The forces of destruction are assailing us. The hedges of the movement are being allowed to break. Unless there is recognition of this, and a definite change of attitude toward the power of God is brought about in us, the boar of the wood will waste us and the wild beast of the field will devour us. What we need, and most urgently, is a visit from God. What we need is the rebuke of His countenance upon our destroyers. What we need is the light of His face upon us.

Without question we are in times of great adversity. Our money is running short. It has become a matter of greatest difficulty to know how to carry on our work without retreat anywhere with the means now available. Many of our fields are seriously undermanned. It is pitiable to see the amazing extensions of opportunity that now are ours in all quarters of the earth, while the means for the support of our work are alarmingly decreasing. Our institutions in

all places are reporting shorter business, and in many cases operating losses are resulting. Everywhere the struggle to maintain the work is intensifying.

But these are not the things which are breaking the hedges of the movement. Neither are they the particular things which make a visit from God necessary. They are matters of very great importance, but assuredly not of the greatest importance. To be short of money does not injure the faith of God's people. To face great opportunity without means to grasp it, does the spiritual life of God's people no harm. To be seriously threatened by the necessity to withdraw from ground already taken in our work, does not lead us to an attitude of independence of God. These are the things which tend to make us more prayerful, more trusting, and more pious. They are not, therefore, the forces which oppress and weaken us spiritually. It is not by these that the hedges of the movement are being broken. Such circumstances never have brought waste and ruin to the people of God. They will not now. These are matters that are all outside of our hearts, and cannot of themselves separate us from the power of God. Indeed, they are even now teaching us how very dependent we are upon God's presence and power for the successful accomplishment of His work.

#### *Verities of the Message Assailed*

But as a people we are allowing some things to come farther and farther into our lives, and they are more and more strangling faith and weakening our grasp of the verities of the message. Among these is the spirit of doubting. Incredible as it may seem, while everything within sight and sense is witnessing to the truthfulness of the message, wicked unbelief is encroaching more and more upon the life of God's dear people. Men and women there are a plenty who, in this time of overwhelming iniquity, are seeking by every means to bring doubt and discouragement to our hearts. But the first requisite for power and victory in this truth still is, as it always has been, that we, the people of the message, shall believe the advent message. Without such belief, preparation for the coming of the Lord is impossible.

As a people we have been built up and established in the faith of our Lord's second advent. In that faith we must abide until the hour of its triumph, and then triumph with that faith in our hearts, or we shall never triumph at all. Somehow it does not seem possible for any man seriously

to observe conditions of life and of affairs today without being convinced that we have reached the time of the end. Blind indeed must be the eyes that do not now see this fact as the prominent reality of human life. Deaf indeed must be the ears of those who do not hear it thundering forth in the din of earth's discords at this unhappy and distressed hour of our history. It is impossible for the Adventist believer now to see or read or hear or feel without being brought face to face with facts that forbid doubting; and yet the spirit of doubt is with us, and in far too many hearts it is prevailing.

If we listen to the words of the world's great men, we must be impressed by the facts which they utter, and we cannot avoid recognition of the relationship of these facts to the statements of prophecy.

Addressing the youth of the British race on January 27 of this year, the Prince of Wales said: "We have before us today a world sick with *fearful doubt*, weary with repeated disappointments, a world of troubled nations whose vital need is courageous faith in each other. It is an era of potential plenty, when confidence should be supreme; yet we see in almost every land widespread distress and perplexity."

Let us observe the three salient facts of this statement: The world is sick with fearful doubt; its vital need is courageous faith; and with sufficiency of every necessary thing there should be supreme confidence where now there is widespread distress and perplexity. Without question, the spirit that is prevailing in the world today is the spirit of fearful doubting. The world's vital need, therefore, is courageous faith. But instead of this there is a tragic world-wide absence of confidence, with universal distress and perplexity, and this at a time of overproduction of all that is required to supply human need. It is hard to explain such a state of affairs. In spite of the existence of sufficient of everything needful to human tranquillity, the spirit of doubt born of fear has the mastery in human minds, and unparalleled distress with perplexity is resulting in every land.

But is it needful for God's people to be mastered by this same spirit? The message which we are bearing to the world was given to keep us from such an experience. This it will do in every heart where faith in the threefold message of truth holds rule. The existence and mastery of this spirit of doubt in the world today, if viewed by us with faith controlling our hearts, will but convince us that

the message is true, and the coming of Jesus is right at hand.

Let us therefore be done with doubting, and, lifting up our hearts in unconquerable belief of the truth, let us go on in absolute assurance that the day of our redemption is drawing near. It is thus that God would lead us now. If the hedges of our movement are to be kept intact, He must come to us and give us deliverance from all doubting of the truth.

"Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty [now eighty-eight] years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid."—*"Testimonies," Vol. VIII, pp. 296, 297.*

"It is as certain that we have the truth as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie. While the great adversary will try his utmost to make of none effect the word of God, truth must go forth as a lamp that burneth. . . . We must battle for every inch of ground. Let all who name the name of Christ clothe themselves with the armor of righteousness."—*Id., Vol. IV, pp. 595, 596.*

#### *Resisting the Tide of Worldliness*

Another force that is assailing the Adventist Church today is the spirit of worldliness. There is a tendency, growing stronger, I believe, to consider every influence within our movement that would keep out this destroying thing, as hopelessly old-fashioned and unmodern. I believe there is too much yielding on the part of our leadership to this tendency. There is a great deal in modern life with which the child of God can have nothing to do. The Adventist believer must of necessity be unmodern in many things, if he is not to be worldly. Why then admit worldliness into our hearts and into the church that is preparing for the Lord's coming, when we well know that so far as the spirit of the world is allowed to come in, the presence and power of God are excluded?

Other churches have deteriorated tragically by permitting theatrical doings to creep into them. With perfectly good intention, and upon very plausible reasoning, good people have first allowed these to come in; but once in, they have taken a larger and still larger place in church work, until they have molded the spirit and life and plans of the church. But should this be permitted in the church that is preparing for the coming of its Lord?

Already we see the spirit of worldliness seeking to express itself among us by such means, but let us set our hearts upon the continuance of such simple, devotional, earnest heart worship and service as have characterized our gatherings from the beginning and always have brought us the blessing of God's presence.

It is in the individual life that the spirit of worldliness is given freer course. Its entrance there raises the standard of living in our homes, and requires that we spend more of our means upon ourselves. It divides our interest between the things of the world and the things of the church. In time it so blunts the sensibilities of our spiritual nature that we lose the power to discern the border line between the church and the world.

A visit from God that would let the light of His face shine in upon some things that are being allowed to have more and more place and influence with us, would surely bring us back to more simple and less costly ways and things in life and home and institutions and churches. It is possible, too, that this all might be done without our having to sacrifice even one really worth-while thing. Without question the prosperity of recent years has given us a decided drift worldward. But shall we not take ourselves to task on this matter, and keeping in view the great objective of all effort and faith in this cause, give place only to influences that encourage faith and advance effort to bring the kingdom of God to men?

#### *Cause Thy Face to Shine Upon Us*

It is possible to stay the drift toward doubt and worldliness. The hedges of the Lord's vineyard can be repaired, and every child of God be made secure in His love and protection. Verse 17 of the psalm shows the way: "Let Thy hand be upon the man of Thy right hand, upon the son of man whom Thou madest strong for Thyself." The man of God's right hand is the man who accepts His marvelous grace through Christ. If such a man falls from grace through unbelief and love of the world, the only way to recovery is for God to lay His strong hand upon him, and set him once more in the way of unquestioning faith and of separation from the world. God who first called us to grace is fully able and willing to restore us to His favor and enable us to resist evil. The prayer of this verse is that God who made the son of man strong by His grace in the experience of his first love, should again lay His hand upon him in restoration from the ravages that sin has made.

This is an experience that can come to every believer who has been slipping from his steadfastness. When God visits such a brother or sister with a spirit of repentance and godly sorrow, a definite turning from sin and the world is sure to follow. When the Lord grants forgiveness in the exercise of pitying compassion to any one of us who have backslidden, verse 18 gives us this strong assurance: "So will not we go back from Thee" any more.

Let me repeat: The greatest need of the Seventh-day Adventist Church today is the need of a visit from God in mercy and power and renewing grace. Such a visit will solve all our problems and supply all our needs. It will turn doubt into unwavering faith. It will change love of the world into unfeigned love of the truth. Our extravagant and wasteful ways of living will be displaced by simple, self-denying economy in behalf of the suffering cause of God. Criticism will give way to sympathy and helpfulness and prayer. Love of the brethren and love of Christ's appearing will beget a love of souls and of earnest work to save the lost. The breaches in the vineyard of the Lord will be repaired. The vine will again be fruitful. Strength for our spiritual warfare in all the world will be supplied. Instead of our having to cut down our work, the Lord will cut the work short in righteousness. The power of the Holy Spirit will come upon the workers, and God will speedily fulfill His promise to make a short work upon the earth. All this and more will come to pass when we cry from the heart with the psalmist: "Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved." Verse 19.

This Week of Prayer has been appointed as an occasion when we may unitedly and individually seek a closer walk with God and with one another. Let us spend its sacred hours in examining our own hearts and lives, and in calling upon God in private and in public. Prayer is not an overcoming of God's reluctance to give, but it is an opening of the heart to receive by faith all that the Lord has so graciously promised us of forgiveness, of grace to prevail over sin, and of power to serve. Shall we not enter our closet in secret to make our peace with God? Shall we not resort to the house of God daily during this week to unite earnestly with the brethren and sisters in claiming all the blessings vouchsafed to us by a loving Father? In thus doing, it may be that God will visit us in love and enabling power for the finishing of His work.

(Reading for Sunday, December 11)

## The Meaning of World Conditions

By L. H. CHRISTIAN

"BE patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

Present-day world conditions are not blind chance drifting on to chaos. They are not an accident, but a reaping, a fateful harvest of a previous but very definite seed sowing. The World War was the certain outgrowth of mighty factors, many of them new and unknown, which had been at work for decades. In like manner, the modern array of evil powers has not come as effects without a cause. In a study of our time we need to remember the immutable law: "Whatsoever a man soweth, that shall he also reap." This applies to nations and to all mankind as well as to the individual. There is a distinct design and a definite destiny in the present combination of gigantic world forces. They are not only a harvest, they are also a sowing for the last great reaping. They are in fact a part of that preparation made by the evil one in his final attempt to destroy the remnant church.

### The Modern City a Center of Sin

The first murderer built the first city. Gen. 4:17. God planted a delightful garden as the first home for man. In Eden was holy quietness and perfect soul happiness. There was work, but no weariness. There was abundance, but no luxury. There was strength, but no sin. There was nature and nature's God. What a difference between those conditions and present-day city life! The large modern centers of population are a deadly menace to mankind. They have grown into great breeding places of cruel crimes and political plottings. The French Revolution, with all its horrors, really belonged to Paris. The Russian revolution was not only begun, but largely carried on, within two large cities. Nearly all the perplexing problems of our day have grown up in some city. It is in these congested areas of population that the future fate of the human race will largely be wrought out. The people of the crowded cities of today, with their frenzied emotions and passions, will rule the world of tomorrow.

### The Imperial Power of the Press

A striking characteristic of our age is a confusion caused by crooked thinking and senseless doing. The reason for this mental bewilderment and social hysteria lies above all with the modern press. The information and comments of the daily papers on the large questions of today are so conflicting, so changeable, so utterly unreliable, as to be absolutely baffling.

Of world factors the press is one of the mightiest. Its power for good is large, its power for evil is still larger. It largely creates public opinion. It stirs the raging passions of mankind. It changes the otherwise quiet lovers of peace into the rankest advocates of war. We remember this power of the press in the prewar years. It is now well known that the bought press of the various nations did more than almost any other factor to make the World War inevitable.

Then the peril and power of the atheistic press of our day must not be overlooked. We see it not only in Russia, but in all lands. Infidel newspapers, books, pamphlets, and tracts abound as out-and-out propaganda against religion. Think, too, of the immoral teaching of the modern press, with its unseemly and unchaste pictures. What will be the harvest from such sowing?

### The Political Ferment

Asia, the largest of the continents, and the cradle of the human race, is athrob with strange ideas and new experiences. Like some mighty giant, after an age-long sleep, it is suddenly wide awake. New forces have been let loose. New animosities, hatreds, and passions of revenge, that had long been dormant, have again flamed up. This past year we have seen it in Manchuria, in India, and, first of all, in China. For months we were on the brink of a bloody war. One writer says: "The Orient today is full of transition, flux, ferment, more sudden and profound than any it has hitherto known. The world of Islam, mentally and spiritually quiescent for almost a thousand years, is once more astir, once more on the march." What is said here about Asia applies to Africa, Europe, South America, and, indeed, to all the earth. The spirit of revolution born of poverty and famine seems to be in the very air. The evil angels stir up strife to destroy mankind. Rev. 16:14.

### Between Two Wars

An editorial in a great world daily recently stated:

"The peace that succeeded war was botch work. Like an ill-sheathed sword, it has cut the hand of its defenders. The peace of Europe is really postponed war. . . . The nations of Europe talk peace and prepare for war. They have more men under arms than when they last fought. The fact that wars are brewing is undeniable. Nature itself is thrusting some nations into war. Human nature is doing still more to stir up strife. The period since the Armistice will be known hereafter as the recess between wars."

In spite of peace societies, of impotent disarmament conferences, etc., those words still declare the sober truth. Papal Rome is now stirring up unrest and trouble in many lands. But worse than religious or political or national conflicts is the coming class war. Says one advocate of revolution:

"We are prepared to use any means, any weapon,—from the ballot box to the bomb, from organized voting to organized revolt, from parliamentary contests to political assassinations,—which opportunity offers and which will help on the end we have in view. Let it be understood, we have absolutely no scruples as to the means to be employed."—"God and Modern Problems," p. 20.

This spirit of fierce class hatred is growing. What does it mean? and what will it bring?

### The Drift Away From Religion

The idea of God is fundamental in human life. No other problem is as deep, and no other doctrine as important as the doctrine of God. Man is more than a material mechanism. He is mental and spiritual. He is influenced by his ideals and his faith. Through the centuries all nations and nearly all individuals have been religious. Says one writer:

"Every one will admit that the idea of God is intended to be the highest and the deepest conception of which the human mind is capable. A civilization in which God is believed in is totally different from one in which He is not believed in. Literature, art, morals, and religion assume a different form and acquire a different content in the changes of the attitude toward God. Our 'God' idea is the acid test of our valuation of life."—"Problem of God," p. 15.

But we are "living in an age in which all fundamental beliefs are challenged." One of the most alarming trends of thought in modern life is the drift away from religion. There is an undercurrent hard to explain, which seems to lead men and women toward material things. In Africa, the idol houses in village after village stand empty. In China, the temples are said to be desolate, or converted into schools, museums, etc. But it is not merely in Africa or

Asia that we see this tendency away from the supernatural. It is even more in evidence in the lands of Western civilization.

But there is not only indifference toward religion. There is the most outspoken and violent opposition to the very idea of God. Read these fearful words:

"The first lie is God. The second lie is the idea of right. And when you have freed your minds from the fear of God and from the childish respect for right, then all the remaining charms that bind you—called civilization, property, marriage, morality, justice—will snap asunder like threads."—*"God and Modern Problems,"* p. 19.

With no God, no Bible, no faith, no morality, no honor, no honesty, indeed, whither are peoples bound? and what will the end be?

#### *The Present State of Mind*

The chief world forces today are not material, but mental. It is the hopes and ambitions, the fears and dreads, the hatred and revenge, of today that determine far more than anything material what is to be in the future. Some Sunday morning we see a group of people quietly passing on their way to church. Wednesday morning of the same week we see another group, but largely the same individuals, as a frenzied mob bent on destruction and revolution, shouting, hurrying along the street. The same men and women! Yet what a difference in their state of mind! One group is content and peaceful, the other is stirred up, angry, with the pent-up passions of the frenzied mob mind, ready for any destruction.

The modern state of mind is changing. Writes Sir Philip Gibbs:

"Most of us even now are only dimly conscious that we are living through a time of enormous change, which is altering the mind of man in a way which no previous revolution achieved so rapidly. . . . That war which convulsed the world, took millions of men beyond their garden walls. It was the beginning of the great change. The imagination of mankind was shaken out of its old ruts by that enormous conflict."—*"Since Then,"* p. 386.

In some ways the present state of mind is baffling and hard to define. It is different from the mentality of any former age. People are ever on a tension. They give themselves up to the gloomiest pessimism. With some it has become almost a mania to look on the dark side of things, and to believe in the prophets of doom. A nervous generation, born shortly before and during the war, is coming into power. This present state of the human mind is dangerous. If it continues much longer, the outcome will be a tragedy. The tragic increase of suicides, among other things, indicates

this. In Europe last year, over 50,000 people committed suicide.

In this brief survey of some world conditions we cannot touch on the increase of crime, the bent to pleasure, the trend toward the destruction of the home, or other alarming tendencies or perils of today. We have not mentioned the present financial perplexities. Modern society is so largely economic that its very existence seems to depend on money, trade, and industry. The power of wealth and the poison of speculation are our ruin.

There has come, within the last two years, at least in Europe, a great change in men's views of the future. Speaker, writer, teacher, thinker, all agree that civilization itself is in danger of a total collapse. Premier MacDonald of Great Britain calls it "the crumbling of the world under our feet." There seems to be a deep undercurrent of opinion that some great event, some fatal and final disaster, may be at hand. Never in any preceding age has mankind been in such a strange, expectant mood as today. People wait and wonder. Many write or speak in such a way of modern perils and sins that we might think they were true Adventists, except that they fear and tremble.

#### *Meaning of World Conditions to the Church*

The message of world conditions today is to the unconverted a message of despair. They know not what to do. What do they mean to Seventh-day Adventists? Do we consider and study them as we should? First of all, they are God's way of waking up and making ready the hearts of men and women for the advent message. This last-day gospel message is God's answer to the conditions arising throughout the world because of the World War and the painful post-war years that have followed. Further, these conditions provide a great spiritual test to the remnant church. They are God's clarion call to repentance, holiness, and a deeper missionary zeal. What we now see, both in the work of God and in the world, indicates beyond a doubt that the coming of the Lord must be at the very doors.

The faith of the early advent people in the immediate coming of Christ needs to be revived. With many it is but an empty form. The advent hope should direct our thoughts and shape our life and labors to an extent that has not been true in the past. We are really in the last hours of the last day of grace. Yet to us the answer that the end is near, true as it is, does not seem to be quite sufficient. There are certain very specific things

which the present world situation should mean to us of the advent movement.

It should mean that we have come into the time of the latter rain. For decades we have waited for the last great outpouring of the Holy Spirit. In the latter days there will come a great spiritual awakening, and the saints will be filled with power from heaven. Miracles will be performed. The sick will be healed. By the Spirit of prophecy we have these words:

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them." "The message will be carried, not so much by argument as by the deep conviction of the Spirit of God."—*"The Great Controversy,"* pp. 606, 612.

God's messengers will hasten from place to place to proclaim the advent warning. All the gifts of the Spirit seen in apostolic days belong with the advent church. Not one will fail, but the Spirit of prophecy will be especially important. However, in a way, the fruits of the Spirit are even greater than the gifts of the Spirit. The first and greatest result of the latter rain is holiness of heart and life. Wesley said: "In the present dispensation, God is aiming at one thing—to spread Scriptural holiness over the land. It is our wisdom always to have this in view—inward and outward holiness." A large London paper recently challenged the Wesleyan Church to produce another Wesley. Modern Protestantism cannot do that. But God longs to visit His own remnant church with great spiritual power and lasting revival and reformation.

Further, the present world conditions mean that the time for our work is short. There is need of new zeal and larger planning for soul-winning evangelism at home. The cause of foreign missions, too, needs stronger support. With many the cause of missions is losing out. In countries like Turkey or Russia the preaching of the gospel is difficult. Religious literature may not be printed or circulated. In all lands mighty forces are trying to stop our work. No one can study present world conditions without being deeply impressed with the sobering fact that truly "the night cometh, when no man can work." O that we might fully sense that very soon we can do nothing to enlighten



the heathen, to rescue the lost all about us, or even to save our own children!

There is another great lesson taught us by present world conditions. It is the solemn truth that the salvation or loss of every individual that ever lived is soon to be decided. We love to emphasize that this is an age of marvels—wonderful inventions, large buildings, rapid travel, etc. But, really, the greatest things as concerning this earth are done in heaven. The destiny of mankind will be forever settled in the temple above. That topic has been considered less fully than it deserves. The efforts now made by some to pervert the doc-

trine of the sanctuary, and lead us away from the light on this holy truth of the atonement, is evidence that Satan would destroy the Bible faith of the advent people.

The investigative judgment now going on in the sanctuary above is of vital importance to every human being. As we near the close of probation, we must meditate more on the work of our High Priest since 1844 in the most holy place of the heavenly sanctuary. Thus the true and final interpretation of present world conditions is, that "it is time to seek the Lord." Our great need now in this dark but glorious hour, is personal religion in heart and life and home.

(Reading for Monday, December 12)

## The Call to Greater Evangelism

By J. L. MCELHANY

WE are living in unusual times. The whole world is astir. Everywhere a growing feeling of apprehension and fear is gripping the hearts of men. Wealth disappears and property values depreciate to the vanishing point. In the midst of plenty, unprecedented want and privation prevail. Poverty and human suffering increase. Crime and violence abound. The spirit of revolution sweeps country after country until no land seems immune.

Statesmen and national leaders recognize in these prevailing conditions a growing peril to orderly government and to the stability of civilization. National and international conferences of various kinds are called in an attempt to solve the questions that are vexing the governments of earth. Apparently without success, they stand impotent in the face of growing world disaster. Their best efforts meet with failure. Political rivalries and international jealousies thwart all efforts to change conditions.

People are losing faith in the stability of all earthly things. Their confidence is shaken in the ability of the world's leaders to better conditions. Amid the turmoil of shattered hopes all the world stands confused and alarmed.

For just such a time and to meet the present situation God is sending to the world a message of hope and salvation to prepare for the coming of Jesus. Above the ruin and wreckage of earthly things the advent message shines out bright and clear. Reverently and humbly we should thank God for this message. While we may suffer the common distress due to these times, our hearts should

be filled with courage, for we know that "the coming of the Lord draweth nigh."

### *God's Last Message of Hope Due the World*

Past experiences do not adequately measure up to the needs of this hour. A great responsibility rests upon us. We cannot relate ourselves to the present as we have to the past. We are the custodians of God's last message of hope. We are debtors to the whole world. This advent message must be given to every nation, kindred, tongue, and people. To meet this responsibility, a new life and power must rest upon the church. Instead of losing heart and giving way to the spirit that prevails in the world, we must arise, and in the strength of the Lord do the work that awaits us.

Throughout our ranks everywhere must be sounded the call for a greater evangelism, for more earnest work in the winning of souls. This call must ring out continually and insistently until every believer responds to it. The world is ripening for the harvest. The church must stand in her God-appointed place to fulfill her commission. Instead of talking about a declining work, we must lay our plans for a greater forward movement. Surely the Lord calls for this, as the following words clearly indicate:

"The words of Christ to His disciples are also for His people today: 'Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.' John 4: 35, 36. . . .

"A crisis is right upon us. We must now by the Holy Spirit's power proclaim

the great truths for these last days. It will not be long before every one will have heard the warning and made his decision. Then shall the end come.

"It is the very essence of all right faith to do the right thing at the right time. God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence, and channels of working. If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working."—"Testimonies," Vol. VI, pp. 23, 24.

### *A Call to Every Believer*

This ringing appeal, directed by the Lord to the advent people, should be deeply and seriously taken to heart by all. Everywhere about us the evidences are multiplying that the end of all things earthly is near. The coming of Jesus will soon occur. Personal preparation on the part of every believer is vitally necessary. Our hope of eternal life depends upon our being ready.

The experience of being ready for His coming is not a self-contained matter. It includes our relation to the salvation of others. The Scriptures give no grounds of hope for salvation to the individual whose concern is *only* for himself.

This Week of Prayer should arouse every believer to a new sense of his or her direct, personal responsibility in winning souls for the kingdom of God. How vividly is this responsibility described in the following words:

"It is a fatal mistake to suppose that the work of soul saving depends alone upon the ministry. The humble, consecrated believer upon whom the Master of the vineyard places a burden for souls, is to be given encouragement by the men upon whom the Lord has laid larger responsibilities. Those who stand as leaders in the church of God are to realize that the Saviour's commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands. . . .

"Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'"—"The Acts of the Apostles," pp. 110, 111.

This passage clearly sets forth the fact that every one who has received

Christ is to be a worker for the salvation of his fellow men. How necessary, how urgent, that every believer recognize his duty and responsibility in this matter, and begin at once to carry out his commission.

How long must the Lord wait for the spirit of service to rest upon the church? Why wait until some future time to enter upon such an experience? Today the fields are white unto the harvest. Today the call is for greater evangelism, a more intense, earnest activity in soul winning. This does not call for any additions to our administrative forces or our material resources. This is not a call for some new and fanciful or spectacular movement. It is a call to earnest prayer, that the Lord may lay upon each heart a burden for souls, that each one may receive an endowment of power through the baptism of the Holy Spirit, and thus equipped go forth to preach and teach the truths of this message.

#### *Needed Power Provided*

Jesus, the great missionary head of the church, has promised to give power to the very end of time for this work. Without this power our efforts will be unavailing. We should therefore earnestly seek for the outpouring of the Holy Spirit.

"The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask Him. We have not been whole-hearted in this work.

"What can I say to my brethren in the name of the Lord? What proportion of our efforts has been made in accordance with the light the Lord has been pleased to give? We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of His Spirit. Be fervent in prayer, and watch in the Spirit."—*Testimonies to Ministers*, pp. 511, 512.

Thank God! we see showers of the latter rain falling. In fields far off and near at hand the Spirit of God is at work. From all parts of the field come reports from our workers, telling of their success in soul winning. Many of our conferences, without means enough to support their workers, report more baptisms than for any similar period in their history. From one near-by field

comes word of a number of our lay brethren going out at their own charges and holding evangelistic efforts. Scores of baptisms follow as a result of their labors.

From Australasia comes word of a marvelous work in the Mandated Territory of New Guinea. In the course of a few months two of our missionaries, with the help of a few native teachers from other island groups, have gathered in from among raw savages thousands of converted believers. These people have abandoned the tokens of their witchcraft and devil worship, and are today rejoicing in the power of the gospel to save, and in the hope of Jesus' soon coming. Perhaps not since the day of Pentecost has there occurred a more remarkable manifestation of God's power to save. These things are occurring before our very eyes. We do not need to wait four months for the harvest. The fields are now white all about us.

#### *Plans for Evangelism*

During the 1930 Autumn Council of the General Conference Committee, much time was spent in considering the soul-winning phases of our work. Our leaders have had a great burden upon their hearts to see this feature of our work receiving a new and fuller emphasis. At that time a call was sounded for a greater evangelistic movement on the part of the ministry and laity. Our leaders returned to their fields with this need deeply impressed upon their hearts. They carried it to the workers and churches. In many of our fields this resulted during 1931 in the largest ingathering of souls that has been seen in years.

The need is greater, more urgent, now than it was last year. Our brethren feel this so deeply that they desire to have this call sounded again during this Week of Prayer. In view of the urgency of these times this matter must be constantly set before our churches. Listen to this message of entreaty sent the church through the Lord's servant:

"Souls are perishing out of Christ, and those who profess to be Christ's disciples are letting them die. Our brethren have talents intrusted to them for the very work of saving souls; but some have bound these up in a napkin, and buried them in the earth. How much do such idlers resemble the angel who is represented as flying in the midst of heaven, proclaiming the commandments of God and the faith of Jesus? What manner of entreaty can be brought to bear upon the idlers that will arouse them to go to work for the Master? What can we say to the slothful church member to make him realize the necessity of unearthing his talent and putting it out to the exchangers? There will be no idler, no

slothful one, found inside the kingdom of heaven. O that God would set this matter in all its importance before the sleeping churches! O that Zion would arise and put on her beautiful garments! O that she would shine! . . .

"Well-organized work must be done in the church, that its members may understand how to impart the light to others, and thus strengthen their own faith and increase their knowledge. As they impart that which they have received from God, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to emit light. Every Christian is compared to a precious stone that catches the glory of God and reflects it."—*Testimonies*, Vol. VI, pp. 434, 435.

Again we read:

"God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord.

"Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence."—*Id.*, Vol. VII, pp. 13, 14.

The facilities for doing this work are at hand, and are available to all who will make use of them. Public meetings in halls, tents, and other places may be held by those qualified. Cottage meetings, Bible studies, and personal visitation are methods of work in which thousands can successfully engage. Colporteur work and the systematic distribution of our literature should be encouraged by all as a part of this evangelistic work. Medical missionary work, caring for the sick, and Christian help work provide fields of service open to hundreds of our members. All these means can be combined in carrying forward a constant soul-winning endeavor.

We do not plead for occasional spasmodic efforts in the winning of souls, but we do plead for a continuous, consistent consecration to this work on the part of all. The Lord will help all to find the means best suited to their capabilities and the opportunities for doing the work He calls for.

We earnestly pray that every member will hear the call to universal action and move forward to victory. The need is great. The fields are white. The time is late. "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5.

"The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we

shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be laborers together with God, will triumph with it. The time is short; the night soon cometh when no man can work. Let those who are rejoic-

ing in the light of present truth now make haste to impart the truth to others. The Lord is inquiring, 'Whom shall I send?' Those who wish to sacrifice for the truth's sake are now to respond, 'Here am I; send me.'—*Id.*, Vol. IX, p. 135.

(Reading for Tuesday, December 13)

## The Education of Our Youth and Children

By C. P. CRAGER

It is surely fitting that in this Week of Prayer which finds us facing conditions never before faced by this people, the subject of the education of our children and youth should find a place in our thoughts and prayers as we seek God together.

Very definite instruction has been given to this people on this question in both the Bible and the Spirit of prophecy.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. . . . Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children." Joel 2:1, 12-16.

This is indeed a present-hour message to the people of God, and in this solemn call, a gathering call, we find the beautiful phrase, the significant words, "Gather the children."

In verse 17 the call is to the priests, the ministers of God, to weep between the porch and the altar, and to cry to God to spare His people, and that includes the children.

The very last words of the Old Testament present the work of this message under the symbol of the sending of Elijah the prophet, and outlines as a great work to be done, the turning of the hearts of the fathers to the children.

"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 61:4; 58:12. After citing the above texts, which are known to us as good old Adventist texts, pointing out this people as a reform people repairing the breach made in the law of God, we find the following comment in "Testimonies," Volume VI, page 126: "These words of Inspiration present before believers in

present truth the work that should now be done in the education of our children and youth." How exalted a place is given to the work of Christian education in this paragraph! It places it along with the other distinctive reform messages that are to call out God's remnant people.

### The Importance of Christian Education

Over and over again the importance of Christian education is emphasized by such expressions as, "There is no work more important;" but as if to set it out in its magnitude, we are told on page 218 of the book, "Education," "No other work committed to us is so important as the training of our youth." Would to God that in the heart of every Seventh-day Adventist there could be a realization of the import of these words, and the responsibilities they place upon us to unite in doing this work, compared with which there is no other so important.

Speaking of the time just before the end, the servant of the Lord says:

"Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. *Establish church schools.* Give your children the word of God as the foundation of all their education. This is full of beautiful lessons; and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above."—"Testimonies," Vol. VI, p. 195.

On page 199 in this volume we read:

"In some countries parents are compelled by law to send their children to school. In these countries, in localities where there is a church, schools should be established, if there are no more than six children to attend. Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."

### Dangers in Education Pointed Out

In "Counsels to Teachers," page 205, is this word:

"In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school."

What is said of the dangers in the elementary school is equally emphasized by the servant of the Lord over and over again in speaking of more advanced education. Just one quotation will suffice:

"It is a terrible fact, and one that should make the hearts of parents tremble, that in so many schools and colleges to which the youth are sent for mental culture and discipline, influences prevail which misshape the character, divert the mind from life's true aims, and debase the morals. Through contact with the irreligious, the pleasure loving, and the corrupt, many, many youth lose the simplicity and purity, the faith in God, and the spirit of self-sacrifice that Christian fathers and mothers have cherished and guarded by careful instruction and earnest prayer."—"Ministry of Healing," p. 403.

These and many other statements that might be given, tell us in no uncertain tone what God would have us do for our children, and if they had their application when written years ago, it would seem that they would be even more applicable in this day of moral laxity and unbelief, when God's people are about to step into the Promised Land. My brother, my sister, my fellow worker, it is a life-and-death question. Work as if for your life to save the children, is the clarion call, and yet how indifferent are some to the call! To us comes the exhortation:

"Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time."—"Special Testimonies on Education," p. 202.

These admonitions should strike home to the hearts of conference workers, pastors, and church officers as well as to the hearts of fathers and mothers. The servant of the Lord has said:

"There has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life. . . . The work that lies next to our church members is to become interested in our youth."—"Counsels to Teachers," pp. 41, 42.

What an appeal! What a rebuke! Have you and I done our full part, my fellow worker? Are things as they should be in your church? What is the Lord of heaven seeing as He looks on? Has all been done that should be done, so far as your influence goes, to provide for the children and youth in this matter of Christian education?

May God during this Week of Prayer arouse us and call us to repentance for our shortcomings in the past, and lead us to a renewed consecration as workers and laity to the fulfillment of our duty toward our boys and girls, the greatest heritage



of the church of God, thousands of whom are slipping away from us.

#### *Some Vital Statistics Cited*

A few figures already given out by the Missionary Volunteer Department bearing on the results of Christian education in the spiritual life of the youth and children, should indeed awaken us.

In a careful census taken covering quite an area in the United States, the facts were revealed that in homes where father and mother were Seventh-day Adventists, 81 per cent of the children who had had the privilege of a Christian education remained loyal to the message, 16 per cent were never baptized, and only 3 per cent left the truth after baptism. In divided homes, where father and mother were not united in giving the Christian education in the home, the losses were greater, but even with this handicap in the home 63 per cent of those given a Christian education held true, 27 per cent were never baptized, and only 10 per cent apostatized. The figures for those not having had the privileges of Christian education show that nearly half were lost in spite of the united efforts of Christian father and mother in the home, and in divided homes about 60 per cent were lost.

In the parable the Good Shepherd went out personally to seek and bring back that one lost sheep that was outside the fold and ready to die. How can we rest at ease when not only one, but many of the lambs are outside, exposed to the attacks of the enemy!

(Might we not here, to bring the lesson home to our hearts, turn to No. 61 in "Christ in Song," and sing "The Ninety and Nine"?)

#### *Shall We Neglect Our Own Children?*

We would not for a moment claim that every child sent to our own schools will be saved, but these figures should lead us to determine that we will give our children all the help that Christian education means in preparing them to meet life's battles. Can we afford the risk involved in any other course?

But we hear some one say, "I cannot afford to send my child to our own schools." My brother, my sister, you cannot afford not to. God honors the faith and agonizing pleas of fathers and mothers in behalf of their children, and has removed mountains and performed miracles for those who have planted their feet firmly on the platform of Christian education, and then gone to work to find a way to provide for their children. Thousands of God-fearing Seventh-day Adventists around the world could bear testimony to this.

"God's biddings are enablings," and He never points out a course to follow without co-operating with His faithful child who sets out to follow it. Our need is to catch the vision, to sense truly the need on the one hand and the perils on the other, and then on our knees before God lay our children before Him, and He will help.

We are a missionary people. In this Week of Prayer our hearts should be stirred to sense the need of the fields beyond, and be led to sacrifice as never before to help finish the work "over there;" but, brethren, note these words:

"While we should put forth earnest efforts for the people around us, and push the work into foreign fields, no amount of labor in this line can excuse us for neglecting the education of our children and youth."—*"Counsels to Teachers,"* p. 165.

How wise and reasonable is the counsel of God to His people! How can we neglect our very own, those of our own household, with our eyes on the fields beyond? A true vision of our duty toward our children will broaden our vision to take in the world field and its needs.

We appreciate the efforts made today in all the countries of earth to develop the great public systems of education, but at best this work is of a vastly different character than that of Christian education. The public school system has as its ideal the making of citizens for its country; Christian education, the making of citizens for the heavenly land. The state can rightfully enter into only the development of the physical and intellectual phases of the child; it has no right to enter the spiritual phase; whereas true education, Christian education, the "higher education," is to develop the full man, physically, intellectually, and spiritually.

Furthermore, as has been pointed out over and over again in the Spirit of prophecy, the influences, the subtle, erroneous teaching from the primary grades on through the high school, college, and university in the schools of the world today, are undermining faith in God. From the simple myths and fairy tales taught to the little children, to the evolution, higher criticism, and atheism which permeate more advanced learning, the student consciously or unconsciously imbibes that which leads away from God. These schools are not the place for our boys and girls.

#### *God's Purpose for the Children*

"God's purpose for the children growing up beside our hearths, is wider, deeper, higher than our restricted vision has comprehended. From the humblest lot those whom He has seen faithful have in time

past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry."—*"Education,"* p. 262.

The end is drawing on apace. The work is fast drawing to a close. Soon doors now open to the ministers will be closed through the persecuting hand of the enemies of this work, and it is interesting to note that God has a plan even for those very last hours for giving the message. It should bring a thrill to the heart of every father and mother among this people to know that the children, our boys and girls, if given the right preparation, will be the very last preachers of this blessed truth just before probation closes.

Listen to these stirring words:

"As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up. Our church schools are ordained by God to prepare the children for this great work."—*"Testimonies,"* Vol. VI, pp. 202, 203.

And in "Counsels to Teachers," pages 166, 167, are these words:

"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. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. In the near future, many children will be endued with the Spirit of God, and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church. The Lord would use the church school as an aid to the parents in educating and preparing their children for this time before us. Then let the church take hold of the school work in earnest, and make it what the Lord desires it to be."

Let the closing words of the last citation be the appeal to our hearts today, "Let the church take hold of the school work in earnest, and make it what the Lord desires it to be." May the dear Lord, who gave to us our children, help us so to fulfill our duty as parents in their education that when in that day He says to us, "Where is the flock that was given thee, thy beautiful flock?" with joy we may answer, "Here am I, Lord, and the children whom Thou hast given me."

(Reading for Wednesday, December 14)

## Safeguarding Our Homes and Institutions

By O. MONTGOMERY

OUR consideration of this theme must be from the standpoint of the relationship of the home and the institution to the church of God and its work. It must be recognized that the relationship of the home to the church is very different from that of our institutions to the church. Before there was a church there was the home. Therefore the home is primary, basic, foundational. Our institutions, on the other hand, are creatures of the church, brought into existence and established by the church.

### The Home

Before the fall, in the institution of holy wedlock, was the first family established, and Eden, in its sinless purity, was the home of the holy pair. The family institution was there made the basic unit of all human society. From that day the home has been the unit upon which all social structure is built. Among all the civilized peoples of earth this is true. Among practically all the heathen nations where the name of God is not known, the family, the home, is the basic unit of social order. Thus it is seen that the home is the very bulwark of all social order. It is the foundation of national as well as of tribal life.

The home is also the foundation of church life. God's original plan was to make the home the church. Indeed, in the beginning there was no other church. The father was the priest; the home, the sanctuary. So the church is built up and strengthened as the home is built up and grows in strength and beauty. As the standards and manner of life of the home, its culture, its refinement, its courtesy, its high ideals, are reflected in the lives and character of the members of the family who are or may become members of the church, so these attributes and experiences of life are reflected in the building up and strengthening of the church.

### God's Purpose for Our Institutions

These institutions are creatures of the church. They were established and built up, and are controlled and managed by the church. They are great auxiliaries of the church, means God has devised as aids for the carrying forward of the great work that has been committed to it.

It is very evident that God's purposes as they relate to these different lines of institutional endeavor, are all

one. They are to stand as memorials, as great centers of influence, each by its service in its own particular line fulfilling the purpose of the Lord in advancing the truth through the church. We read:

"Every institution established by Seventh-day Adventists is to be to the world what Joseph was in Egypt and what Daniel and his fellows were in Babylon. . . . So the institutions established by God's people today are to glorify His name. The only way in which we can fulfill His expectation is by being representatives of the truth for this time. God is to be recognized in the institutions established by Seventh-day Adventists. By them the truth for this time is to be represented before the world with convincing power."—*"Testimonies," Vol. VI, pp. 219, 220.*

### Schools

Our educational institutions are great molding centers of influence. In them our youth are instructed and guided in Christian experience, in the development of character. We look to our educational centers for our recruits to the various lines of denominational service. There the ministry is trained. There the men are educated who later become leaders in the cause. There the mold is put upon the individual, who, stepping from the classroom into the pulpit, becomes the advocate of those ideals, those interpretations of prophecy, those points of doctrine which he has been taught in our own halls of learning. The concepts which students there receive mold and shape their entire service as they take their places in the great work of God. Thus the mold is put upon the church, its teaching, its activity, and its standards. Of our educational institutions this word through God's servant is given us:

"There is no work more important than the education of our youth. I am glad that we have institutions where they can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means."—*"Counsels to Teachers," p. 46.*

### Sanitariums

Our sanitariums are established to minister to the sick and suffering, and to enlighten the world on the great principles of health. Through their ministry they are to plant the gospel seed in human hearts, and lead men and women to a personal knowledge of Christ as their Saviour from sin. But they are also educational

centers, and like our training schools, are carrying forward a great work of education in the training of men and women as medical missionaries. Again this word comes to us:

"Our sanitariums in all their departments should be memorials for God, His instrumentalities for sowing the seeds of truth in human hearts. This they will be if rightly conducted. . . . Our sanitariums have been the means of elevating the truth for this time and bringing it before thousands. The religious influence that pervades these institutions inspires the guests with confidence. . . . Not a few are led to change their whole course of life."—*"Testimonies," Vol. VI, pp. 225, 226.*

### Publishing Houses

Early in the history of this people, as the burden of proclaiming the advent message was laid upon the hearts of the pioneers, they were inspired of God to write out the message, publishing it in a form in which it could be scattered broadcast in order that they might bear their testimony and herald the truth to millions through the printed page as well as to the multitudes by oral preaching. From that early beginning our publishing work has grown rapidly, strongly, and wisely, until today we have publishing houses in many parts of the world, printing the truths of the gospel in many, many languages. Concerning our publications we read:

"Our publications have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. . . . The great object of our publications is to exalt God, to call men's attention to the living truths of His word. God calls upon us to lift up, not our own standard, not the standard of this world, but His standard of truth."—*Id., Vol. VII, pp. 150, 151.*

Thus it is seen that God's purpose in the establishment and maintenance of our institutions is to establish and strengthen the work of God. They are great monuments which in His wisdom He has caused to be built up, and which have become strong centers of influence in connection with the third angel's message. We cannot overestimate their value to our world work. They are designed by the great Lord of the harvest to play an important part in the advancement of the work that He has called us to do. Through the work which they are accomplishing the cause has been strengthened in many fields. They have not been built up by accident. The Master Builder, surveying the field and measuring its needs, gave instruction through His servant for the planting of these centers of influence. He Himself directed in the construction and also in the forming of the character of these institutions.

*Dangers Threatening the Home*

What are the dangers that threaten our homes? Against what are we to safeguard them?

The dangers that surround the home are many. We can mention only a few.

The present divorce evil, in which men and women are marrying and being divorced and marrying again, is having a baneful influence upon social and national life, and is a strong contributing factor to the breakdown in the sanctity of the home.

The advocacy of companionate marriage is a modern philosophy that can have only the effect of destroying respect for the holy institution of marriage.

In much of the literature of today, the subtle and insinuating manner of dealing with the marriage relationship and the purity and sacredness of true love, thus lowering the high ideals of the home, is greatly, if not entirely, destroying them.

The movie, with its very great educational and molding power, is a mighty force in the breaking down of social and moral standards. It is having a tremendous influence in the shaping of public sentiment and in the molding of the concepts and ideals of the people. Its strongest appeals are its sex appeals. Its picturing of the present modern conceptions of life in marriage, in crime, and in disregard of parental authority, places the home in great jeopardy.

Another very grave danger, and one which makes it well-nigh impossible to establish a Christian home, is the marriage of a believer with an unbeliever. This is a very real danger to our young people today. Many do not sense the meaning of such a step. But after they have entered into this relationship they are made to realize very soon, if they remain true to God, that their choice has made it impossible to establish a united Christian home where the united family altar is maintained and Christian influences prevail. Many who enter into this unscriptural alliance, lose their Christian experience, and after a little time find themselves out of the truth.

Much could be said about the danger to the home through a lack of courtesy, kindness, and sympathetic, forbearing love. How blighting the influence of a home in which harshness, anger, and sharp, unkind words are indulged. From such a home the Holy Spirit is driven.

I can think of nothing that has a stronger influence upon our children, and which is a more positive factor

in their drift toward the world and their indifference to the things of God, than an unhappy home or a manifestation of an un-Christlike spirit in the home. I believe that this is one explanation for the loss of many of our young people to the cause of God.

Our children and youth in large numbers are being lost to the church today. Many are drifting away. The strong lure of the world, with its attractions all about them, is sweeping them on in pleasure and sin. One of the strong contributing factors to this sad condition is the influence of the home life. Many parents are themselves drifting. Their feet are slipping. They are turning to the pleasures of the world. They are not maintaining the strong bulwarks of the home. God is not first in the family life. The family altar is broken down. The truth is not talked of much. A carelessness is seen and felt concerning divine things. And this is true even among many who are faithful in church attendance, while with others there is carelessness and neglect about attending church.

Truly we should be greatly aroused by these conditions.

I can think of nothing in all the relationships of the church on which greater emphasis should be placed than that of safeguarding the home. To maintain high Christian ideals in the home and all that the home means is to safeguard the very life and character of the church itself. As the standards and ideals of the home life are influenced, so the standards and ideals of the church are affected.

*Dangers Threatening Our Schools*

What are the dangers that threaten our schools? Against what are we to safeguard our educational work?

The Lord has established in His remnant church a strong and clearly defined system of education. This does not consist of a few isolated principles or theories. It is a system,—a full, complete system designed to take the child through all its years from its mother's arms to the completion of its college training. In this system of Christian education the truth of God, the doctrines of this message in all their apostolic purity, cast in the setting of the judgment-hour message, find their place.

There is no field of human endeavor, no field of human thinking, where the spirit of modern philosophy, science, and reason is more strongly manifest than in the realm of education. There is no point of attack where the church is more vulnerable than the point of education.

The great educational centers of

the world are saturated with false philosophy. The worldly education of the present day is cast in the mold of the strongest and most outspoken theories and principles of Modernistic and evolutionary teaching. The danger that these subtle influences shall find their way into our Christian schools and thus among our people, is very great. To the degree that the influence of such study finds its way into our training centers, just to that degree is the purity and strength of our message jeopardized.

In the days of the Reformation, when persecution, imprisonment, the rack, the stake, and all the other forms of torture employed by the Inquisition, failed to silence or check the mighty onward progress of the gospel of salvation, other means were employed to thwart, to hinder, to neutralize the work of the Reformers. Jesuit teachers insinuated themselves into the Protestant schools, representing themselves to be Protestants, that they might through subtle teaching poison the very fountains of the Protestant movement. It was not a rapid process; no sudden overthrow was accomplished. But gradually, quietly, surely, the leaven of their teaching and influence worked until the message of the Reformation was mingled with error, and formality and apostasy followed.

We are facing a similar danger today. The enemy will seek to cloud the vision, confuse the conceptions, and weaken the convictions of the heralds who are sent forth to give the message. May God ever safeguard this people against false thinking, false philosophies, and the Modernistic teachings of the present day. The third angel's message in its purity and power is the message that we must bear to the world to prepare a people for the coming of the Lord.

*Dangers Threatening Our Sanitariums*

The dangers which threaten our sanitariums are similar in many respects to those that endanger our schools, for they are strongly educational. Instructors are to be sound in the truth in all their teaching, as in our schools. The principles of discipline, the standard of conduct, should be maintained on the same high level.

The spiritual life and influence of our sanitariums must be earnestly and constantly guarded. There is always the danger that the continual round of institutional routine will become monotonous, uninteresting, and depressing, and that the service of the worker will become mechanical or professional. Our sanitariums must be fountains of spiritual life, inspira-

tion, and energy from which will flow out to all the world the sweet and blessed influence of salvation. This can be made possible only as the spiritual tone of the family of workers is maintained, and true godliness is manifest in Christian character and service.

With the progress of medical and surgical science during recent years our sanitariums and hospitals have kept pace. Equipment has been installed and our physicians have specialized in various lines until today these institutions are giving excellent, up-to-date technical service. This is commendable. We rejoice in every step of progress. The danger is that we shall lose the vision of God's plan and purpose for our health work. When we lose sight of the blue print for the conduct of our medical institutions, we are in danger. God has given to this people wonderful light on the principles of health,—the care of the body, the prevention of disease, the treatment of the sick, and kindred lines of ministry. There is danger that in the professional service rendered, in ministering to the physical needs, the unseen values may be lost sight of. That ideal of spiritual service, that healing and restoring of the soul, that renewing of hope and courage, that comfort of heart that has always characterized the work of our sanitariums, must not be lost.

#### *Dangers Facing Our Publishing Houses*

Every printed page, whether book, periodical, or tract, that goes forth from our presses, must ring true. The trumpet must be given a certain sound. The truth of God for this time, in its beauty, purity, and power, as made known in the message we are giving to the world, is not to be weakened or vitiated by error. It is not to be mixed with modern philosophy or human reasoning.

In this Modernistic age, when evolution and infidelity in the most subtle and deceptive forms are rampant, and finding their full expression in the literature of the day, both secular and religious, the greatest care must be exercised lest these errors insinuate themselves into our literature. To present truth in a weak, vacillating manner would rob the message of its beauty, power, and convicting force. To compromise truth by allowing error and false interpretation to be woven into our periodicals or any of our published literature, would be a calamity of proportions beyond our ability to calculate.

From all these considerations it is obvious that we have no greater responsibility in the conduct of God's work than the safeguarding of our homes and institutions. It is absolutely essential to the accomplishment of the work of God in the earth, and to the giving of the message which He has committed to His remnant church, that these great avenues of ministry and influence shall be kept clear and true. The united prayers of this people in all the earth should ascend with earnestness and living faith to the great Lord of the harvest to this end.

For the baptism of the Spirit's power we are praying. For a mighty ministry in soul winning we are also earnestly praying and working. For the finishing of the work of God in the earth we are longing and hoping. How vitally necessary it is, then, that we whose lives have been touched by the teachings of God's last-day message of truth, whose influence constantly goes out to others from our homes, from our institutions, shall individually be cast in His mold, sanctified by His truth, kept by His power, and blessed by His Spirit.

messenger would have been deprived of his only means to carry on his missionary work had it not been for the guiding hand of Jehovah. It led him to a widow in Zarephath who was to sustain him.

When Elijah first met this woman, a weaker faith than his would have doubted the possibility of receiving the necessary material help from such a poor woman. Instead of being a person of wealth and means, she proved to be poorer than even the average Israelite. She was found gathering "two sticks" of firewood to cook the last meal for herself and her son before death should seal their fate.

#### *An Unusual Appeal for Help*

Elijah, however, had learned God's ways of revealing His strength in and through human weakness. The words with which he addressed the woman were reassuring and comforting; but at the same time his appeal for help made under such distressing circumstances was certainly extremely bold. "Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son." Verse 13. Notice what he said, "Make me thereof a little cake *first*," "and *after* make for thee and for thy son." Elijah felt that the Lord's work must be supported at any cost, and that God would richly recompense the poor woman for whatever gift she would be willing to make.

Like the widow of Zarephath, our people have rallied to the support of the work "of evangelizing the world in this generation" in a wonderful way. Of what little flour and oil they possessed, they have given to the Lord first. We know that those who do so will always have at least their bread and water. In a time when the financial depression seemed to call loudly, "Halt!" God's work has moved on as never before in its history. The following reports from the ends of the earth are but a very incomplete story of this unusual missionary advance.

#### *Increase in Soul Winning*

One of the most encouraging items that our statistics reveal is the fact that in the year 1931, 10,578 converts were baptized in the North American Division alone, and 34,859 in the whole world field, thus making this year of depression the most fruitful in our history. The reports from divisions outside North America are also very encouraging.

Here is a word from E. E. Andrews, of Inter-America:

(Reading for Thursday, December 15)

## *The Missions' Advance*

By ERNST KOTZ

ISRAEL was suffering a severe depression. Elijah had told Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1. There was famine in the land. The crops in the fields had been destroyed by drouth the first year. As it continued, hopes of economic recovery had been shattered—no rain, no food for man or beast. Indeed it was a "sore famine."

God's servants, too, suffered. But the Lord had assured them of bread

and water and "shelter in the time of storm." "For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." 1 Kings 18:4.

God took special care of Elijah, the forerunner and antitype of the people bearing the last world-wide message. "Ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." 1 Kings 17:6. But the brook dried up, and God's

"I am glad to say that the year 1931 was the best that we have ever had in this division. In 1930 our baptisms were some over 1,700, but last year 3,012 were baptized."

A. V. Olson sends the following from Southern Europe:

"For most of the countries in the Southern European Division, the year 1931 was one of the hardest and darkest ever experienced. It was a year of unemployment, poverty, and distress. For our work it was a year of perplexity. In parts of our field bitter persecution reigned. Imprisonment, cruel beatings, and torture were the lot of many. One of our ministers in Rumania laid down his life as a martyr. But to the glory of God we are glad to say that in spite of all these things 1931 was one of the best years ever known in our field. Never in any one previous year had so many souls (3,069) been won for this message."

In the Rumanian Union alone 2,019 were baptized during 1931. The preacher who is now working in the district where our minister died a martyr for the message, reports that he and the Bible workers have now entered twenty-eight new places. He has 500 friends of the truth gathered in different groups, and hopes soon to baptize most of them.

L. H. Christian writes concerning the Northern European Division:

"In soul-winning fruitage 1931 was by far the best in the history of our work in Northern Europe. We received 3,227 new members into the church. The prospects for a good harvest of souls this year are cheering. From our mission fields we have had unusually hopeful reports. In Nigeria we are seeing a real Pentecost. People by the hundreds are coming to us, not in any mass movement or for the sake of gain, but really as a result of the true working of the Spirit of God."

The Southeast African Union reports that the three camp meetings held early this year were attended by 11,066 people, and 597 were baptized. From all South and Central Africa reports come that hundreds are joining the baptismal classes.

W. G. Turner, president of the Australasian Division, writes:

"From the viewpoint of our island field we are experiencing a situation that has never come to this field in the history of its work up till now. Just to give some idea of the growth, let me state these facts: In the Mandated Territory in August of 1931, there were 180 enrolled in their Sabbath schools; by October this number had grown to 350; in December the enrollment was 850; in January, 1,350; while in February I received a radio message conveying the greetings of 2,000 Sabbath school members in the Mandated Territory."

All the other fields—Central European, China, Far Eastern, South American, and Southern Asia Divisions—report that the year 1931 was a banner year in soul winning.

What a wonderful God is our God,

who turns the darkness into light for His children!

One of our workers from Honduras sends the following encouraging experience:

"God's work in mission lands is not to be retarded. A native worker was asked to take up self-supporting work. This led him to study seriously what he might do to continue his soul-winning efforts and earn a living for himself and family. He decided to take up banana raising near a very wicked section of the country where this truth had not entered. After he had worked here several months, we visited him. How surprised and happy we were to find that, even though this good brother was living back in the wild tropical jungles, he was carrying on a strong work for God! A Sabbath school of about twenty-five had been organized, most of whom had fully taken their stand for this truth!"

From China comes the report that a very urgent request had been sent in by one of our evangelists for \$140, Mex., to erect a little chapel. The missionary adds:

"This was a very reasonable request, and the evangelist considered it imperative that it be granted; but we had just learned that our appropriations would be cut, so we could not increase our obligations. When he finally realized the impossibility of our helping him, he offered to work a year free if we would advance the money asked for the chapel. When we saw his sacrificial spirit and realized his need, we gave him half wage for the year, and also the money for the chapel."

When the writer read this statement at one of the recent camp meetings, a sister promised to pay several hundred dollars into the treasury to help carry out such urgent projects in mission lands as the one for which our Chinese evangelist was willing to sacrifice half his salary for one year. Should this brother read these lines during this Week of Prayer, he may know that his spirit of sacrifice has already borne fruit in the hearts of others, and encouraged them to help all they can in advancing the work.

W. K. Ising, superintendent of the Arabic Union Mission, writes:

"Yes, we also are in financial troubles. The office controlling the foreign currencies in Germany has refused to permit our mission money remittances to be sent out of the country, thus cutting off our funds for support. But we have taken measures to meet the emergency. For the second half of June we decided to pay our workers 25 per cent of their wages in literature, and for July we shall have to do the same, if not with more literature. The government told us that we must reduce our staff, and get along with the money actually raised in the field. It is quite interesting to have a government tell us that. Yet it may prove a real blessing in that one simply has to go out with the literature. This financial crisis may result in much good. In the end the Lord may be able to accomplish

more through the 'three hundred' men of the Gideon type than with the larger army, even if we have but empty pitchers (and surely they are running dry), if we hold the torch of truth aloft, and manifest the same faith in God as did Gideon's band."

Brother Ising's letter affords another proof of God's willingness to bless our troubles, and use the very obstacles in our way to advance His work.

#### *God's Spirit Kindling the Light of Truth*

The economic situation has made the outlook dark, but such darkness reveals to our astonished eyes so much clearer the light shining forth from God's throne, enlightening even those to whom we are not able as yet to send missionaries. The Lord's Spirit truly opens doors that no man can shut. From hundreds and thousands who never saw any of our missionaries we now hear the old Macedonian cry, "Come over and help us." We are called upon to reap where we have bestowed no labor. John 4:37, 38.

Funds may be low and we may hesitate to follow the leadings of the Spirit of God. But before we decide to turn down the touching calls from the field, let us listen to this encouraging and stirring statement from the pen of Sister White:

"When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds."—*Early Writings*, p. 72.

"The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, 'Go forward.' We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet."—*Patriarchs and Prophets*, p. 290.

N. P. Neilsen, president of the South American Division, writes about modern Macedonian calls as follows:

"Some months ago F. A. Stahl visited the Conibo Indians, for whom as yet no work has been done. Upon his arrival, he was approached by the chief, who earnestly pleaded for a teacher to be sent to his people. Said he: 'We want to know about the true God.' They had heard of our work for the Campa Indians, and were pleading for the same help. Before the next morning another delegation of Indians came to him with the same plea. Two, not only one, earnest pleas in that one night! Well may Brother Stahl write, 'It was really heart-rending to hear the pleas of these poor people.'"

"To the president of the Sao Paulo Conference came a written request signed by twenty persons, asking him to come and baptize them into the message. They wrote that they had left off all their vices, and were keeping the Sabbath of the Lord. This president says:

"The work in our field is growing faster than we can possibly take care of it. It is not a problem of pushing the work, but of keeping up with its onward



march. A short time ago word came to us that about one hundred people are deeply interested in the truth at a place hundreds of miles away from our nearest mission station, in the farthest part of Brazil. No worker has ever been there, and it would take weeks to reach the place."

H. F. Schubert, president of the Central European Division, relates how a colporteur having success in Constantinople, visited the city of Samsun, on the Black Sea. When he called on a pharmacist, the man at once said, "Why, you are an Adventist!" He was very glad to meet our brother. He said that he had been a prisoner of war, together with some of our missionaries, in Egypt, and had heard the truth there. (The writer during the World War gave several series of lectures to prisoners encamped in Egypt, to which he may refer.) He requested that some worker be sent to Samsun soon, as he had gathered quite a group of friends who were anxious to learn about the message.

It is really wonderful how the way is being paved for the proclamation of the gospel of the kingdom in the remotest corners of the earth.

#### *New Landmarks Established*

You will be glad to hear the encouraging report about the advance of the mission work in old Jerusalem, which comes to us from the brethren there:

"May 7 was a memorable day for old Jerusalem. After the baptism of three the previous day in the river Jordan, a Paul and a Moses with his wife, our first church of just twelve members was organized, one of them being from ancient Bethlehem."

Over in Pare, our oldest mission field in East Africa, remarkable success is attending our educational work. Brother Beardsell writes:

"We have had the honor of being the first mission in Tanganyika to get a girl through the government certificate examination. Her name is Damari. She is the first girl to receive such a certificate. We have just received a letter of congratulation from the director of education. He states, 'Your mission may be justly proud of having established such an important landmark in the progress of female education.'"

Brother S. G. Maxwell, superintendent of the East African Union Mission, mentions another remarkable forward step in our work:

"We passed another landmark last month when our first two Wapare workers were ordained to the gospel ministry. Both are good men, and we have every confidence that they will bring added strength to the work."

But one of the most interesting things we have in our missions is the movement that is taking place, according to a letter from L. H. Christian,

president of the Northern European Division, among the Mohammedans in northern Abyssinia. Two of our missionaries have spent several months with those people, and scores of them have been baptized. They seem to be very earnest and true. They accept tithing and every phase of the message with real joy. "It is," says Brother Christian, "like a new day to see these people who were born Mohammedans turn away from the Moslem faith and become earnest Adventists."

Well, this message is bound to go forward victoriously. "We are having more baptisms with less workers this year than last," says Frederick Griggs for the Far Eastern Division.

From the South Chekiang Mission, in the China Division, word is received that the brethren there have been putting forth a special effort to enter the unentered portions of their fields and had succeeded in establishing the message in every county before the close of 1931. "Onward to the frontiers," was the keynote struck by the delegates of this division during the quadrennial session held recently in Shanghai, according to a letter from Frederick Lee. While Shanghai was besieged by armies, and was set on fire by exploding bombs, with machine guns rattling in the streets day and night, plans were laid by our delegates assembled in our mission compound to press out into the unentered regions with the last gospel message as rapidly as possible.

#### *The Spirit of Sacrifice*

One cold, bleak Sabbath morning high up on the "roof of the world" in the Andes of South America, a large number of our Indian believers crowded together in their unheated chapel. It was the thirteenth Sabbath, and a great interest was being taken by our Indians in this special day. A stirring talk was given on the purpose of the offerings. Evidently it touched a responsive chord in their hearts, for they came forward with their offerings, bringing such as they had—a chicken, eggs,

chuños, a lamb, potatoes, quinoa, barley, and some small coins of money.

An old wrinkled Indian was especially noticed as he pressed his way through the congregation to the front. His heart had been warmed as he heard of how Jesus had given up the riches and glory of heaven for him. Slowly he made his way forward, and finally reached the pile of offerings. There he stood and meditated for a moment. It seemed that he had nothing to give. Then slowly he pulled from his trembling body his poncho and placed it on the pile. It was all he had to give.

This poncho was his overcoat during the cold days and his cover at night. But he gave it as an expression of the love that had entered his heart for Jesus who gave up all that we might be saved. He gave it that others might be told of the same love which had been kindled in his heart.

#### *Onward and Upward*

Moses had told the children of Israel to stand still and see the salvation of the Lord. This was at that moment when the Lord was about to do His most marvelous work of deliverance. To Moses He said, "Wherefore criest thou unto Me? speak unto the children of Israel that they go forward." Ex. 14:15.

This year and also last year have given us wonderful evidences of the fact that there is nothing too hard for the Lord, and that He is ready to finish His work and cut it short in righteousness.

What a wonderful work is this in which we are engaged! Like the river seen by Ezekiel coming forth from the throne of God, it does not only move onward, but it leads us into a constantly deepening experience.

Recent developments in the home fields, as well as the missionary divisions, have clearly demonstrated that there is no crisis with the Lord. We may feel it expedient to stand still for the present, but He bids us go forward. Shall we not consecrate our lives and our means and our all to Him and follow His bidding?

(Reading for Friday, December 16)

## *Pentecostal Power*

By J. L. SHAW

MEN'S souls are avenues of power, temples of the Holy Ghost, through whom God with His gospel brings life, activity, and power for the winning of human hearts. In that gospel is power. It is more than a story of Christ, more than a statement of truth, more than a plan of salvation.

The gospel, Paul affirms, "is the power of God unto salvation." As to how it works, how powerfully it can operate through human beings, the book of Acts bears inspiring and eloquent testimony.

Recently while riding by train through an industrial section the

writer saw many smokestacks rising in their prominence above surrounding buildings. Around most of these there was an atmosphere of quiet—no work in progress. The stillness seemed to say all was not well. Only here and there in the forest of chimneys could be seen rising columns of smoke and signs of life. Around these there was bustle and activity. Yet connected with every one of those smokestacks was a power house capable of generating power when fuel and fire were supplied. Why no power? Why such stillness, with such physical possibilities of blessing to man? The answer comes, There is a financial depression. The wheels do not turn. No power is possible.

Men's souls are like those smokeless, quiet chimneys with their power houses. With all provision for power, they are spiritually quiet and weak. The energy of the gospel is lacking. A spiritual depression is on in the earth, and yet why should it be? The power of the gospel is for every man. Still more power is available. Another Pentecost is imminent and possible as man complies with the necessary conditions; but somehow, while man wants power as the disciples wanted power, he does not seem to understand how to get it, nor to be willing to learn. The experience of Christ's disciples in their search for the power of the Spirit is for our help and encouragement. Let us briefly review some of their experiences.

#### *Christ's Mission Misunderstood*

When Christ died, the disciples were stricken with grief and disappointment. Their Saviour had been apprehended and delivered by priests, and condemned and crucified by Roman rulers. They had derided Him, saying, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him." Their meteor of hope had come and gone. Their sun had set. They expected to see Him made King, and they hoped to rule with Him. With despairing hearts they said, "We trusted that it had been He which should have redeemed Israel."

But the disciples had a wrong view of Christ and His work, and though He tried to explain and open the future to them, they were slow of heart. "Their eyes were holden." They could not understand. Their lack of comprehension left them perplexed and utterly hopeless and confused. It was in this attitude they shut themselves away in that upper chamber for fear of the Jews.

During the forty days following, Christ made clear to them many

things they did not understand. He showed to them the prophecies concerning His advent, His rejection by the Jews, and His death, explaining how every prophecy had been fulfilled. Resting on the assurance of fulfilled prophecy, they realized their sad mistake, their eyes were opened, and hope began to rise. Those forty days with Jesus after His resurrection changed their minds. Their whole concept of the plan and purpose of Christ was made more clear. A view of their future work now rose before them. They could now better understand the purpose of the great commission. And as never before they determined to follow fully the instruction of their risen Master. They were preparing for that higher experience that came at Pentecost. Christ recognized that He had committed to them a world task which required a leadership and power they did not have. While John baptized with water, "ye," Christ said, "shall be baptized with the Holy Ghost not many days hence."

In order to receive this heavenly gift, they complied with the instruction given. Christ knew it would be to no purpose for them to go as ambassadors for Him without power and guidance from above. "But," said He, "tarry ye in the city of Jerusalem, until ye be endued with power from on high." With these words echoing in their ears the disciples gathered in that upper chamber and engaged "with one accord in prayer and supplication." Of their experience we read:

"The disciples prayed with intense earnestness for a fitness to meet men, and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. They drew nearer and nearer to God, and as they did this, they realized what a privilege had been theirs in being permitted to associate so closely with Christ. . . . Their days of preparation were days of deep heart searching. The disciples felt their spiritual need, and cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised."—*The Acts of the Apostles*, p. 37.

Previous to the time of Christ, the Holy Spirit had been manifestly present with His people, but not in the fullness of Pentecost. Christ as intercessor above joined with His earthly representatives in a mighty ministry of intercession. They claimed the promised gift, and it was poured out in abundance.

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

#### *Changed Men After Pentecost*

"The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. The Infinite One revealed Himself in power to His church. . . . The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day."—*Id.*, p. 38.

A change came to the disciples. The Peter at Pentecost and after was not the same timid, fearful Peter that saw himself sinking in the Sea of Galilee and cried out in fear, "Lord, save me;" nor was it the assertive, vacillating, unreliable Peter that thrice denied his Lord. As he stood forth on the day of Pentecost, a holy boldness possessed him that neither priest nor people could weaken. An impelling power from without laid hold upon him as he witnessed for Christ. Though commanded by the rulers not to speak in the name of Jesus, he declared his heavenly authority, "We cannot but speak the things we have seen and heard."

The men appearing in the Acts of the Apostles are different men than the disciples of the Gospels. They seem to have a more spiritual apprehension, a more powerful sense of the Divine Presence. They seem to be in the very audience chamber with God. Their activities are directed from above. The Acts of the Apostles has been well called the "Acts of the Holy Spirit." As we reread the book, the characters of these Spirit-filled leaders stand out in striking contrast. The timid and fearful have become positive and affirmative. They are not vacillating. Their characters have become strong, steady, and effective. One feels that God is with these men. A sense of the divine seems to pervade their ministry. Sentences like these abound everywhere: "The angel of the Lord said unto me." "The Spirit said unto Philip, Go near." "And the Lord said unto him [Ananias]." "The Spirit said unto Peter." What a ministry is this, indicating such a close walk and intimate knowledge of the detail will of God! Is not such a power with God and man a thing to be coveted? Is it not to be desired? Such is the Pentecostal power given by the baptism of the Holy Spirit.

Christ's prayer that they might be one was fulfilled in the disciples, after the descent of the Holy Spirit. They

had close fellowship with one another. Of that experience we read:

"After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of the communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another, they revealed the love that Christ had commanded them to reveal. By unselfish words and deeds, they strove to kindle this love in other hearts."—*"Testimonies," Vol. VIII, p. 241.*

There was no spirit of retrenchment with the apostles, no giving up in despair. The book of Acts from beginning to end strikes a note of exhilarating optimism. In the face of organized opposition they expected success, and they had it. Divine intervention solved their hardest problems. Peter and John, without money, were able to do what money could not do. To the lame man sitting at the gate of the temple asking alms, Peter said, "Look on us. . . . Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

The world-wide depression spoken of by Agabus as a great dearth throughout all the world, did not cause the disciples to hoard their money. The Holy Spirit does not work that way. Every disciple was aroused to send more money where it was needed in the work. The record bears witness:

"There stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul."

These disciples met every difficulty with courage. The Spirit's power was always operating in their lives. They could not be held down in despair. After the rulers had "laid their hands on the apostles, and put them in the common prison," then what happened? Did they give up teaching? We read that the morning after their release "they entered into the temple early in the morning, and taught." And again, "When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." Nothing could check such a joyful spirit to advance the Master's kingdom.

Their hearts welled up with joy in

the hardest places. It was responsive and expressive. When persecution was raised against Paul and Barnabas and they were expelled out of that place, "the disciples were filled with joy, and with the Holy Ghost." At midnight, with their feet fast in the stocks, Paul and Silas prayed and sang praises unto God. Can we wonder that men of this kind, so endowed, had additional power for witnessing for Christ? Does it not cause us to desire to see God's Spirit work in a larger way in our own lives?

#### *Surrender and Faithfulness Necessary*

True, God is giving His people His power in these days, and miracles are being wrought. God's people in many places have a portion of His Spirit. Yet there is a lack. There is a fullness for service that is not as expressive as it should be. We read, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Here is a plain command for universal application,—be not intoxicated with wine, but be Spirit-filled. Why should not His people have this experience? We cannot be filled with the wine of the world, and have the gift of the Spirit. The Spirit must have the right of way. We must be emptied before we can be filled. It may be a painful process, but it is necessary. We must want the Spirit earnestly enough to clear all the evil away, that the Spirit in His fullness may enter. Listen to this word sent us:

"In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit."—*"Christ's Object Lessons," p. 419.*

One of the plain conditions of the reception of the Holy Spirit is that we deal honestly with God. We cannot rob Him in tithes and offerings, and expect the outpouring of His Spirit. We cannot take money that belongs to the Lord, and fix up some reason in our hearts to justify us, and think we can receive the outpouring of the Spirit. God will not trust His heavenly Representative with such a man. He asks us to prove Him, to give Him a chance to prove His promise. "Bring ye all the tithes, . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The windows of heaven are large windows. When God talks about opening those windows for a man, He has no small purpose in it, as has been

many times proved. And when that blessing comes, it opens still farther the spirit of liberality. At Pentecost neither said any of them that ought of the things he possessed was his own. There was help for every one. Receiving the Spirit and giving go hand in hand. God can tolerate no camouflage like that of Ananias and Sapphira.

We can hold no idols in our hearts. We must give up our sins, humble our souls, lay down our pride, and give our lives to God in all sincerity and simplicity.

In order that we may have the fruits of the Spirit we must put away all works of the flesh. We must empty our lives of these things. We may say we cannot do it, and of ourselves that is true. Nor can we produce light in a darkened room, but we can raise the blinds, we can open the door, and the sunlight fills the room. So the Sun of Righteousness speaks to the Laodicean church, "Behold, I stand at the door, and knock." His entrance cleanses the soul temple and makes it ready for His Spirit.

#### *Praying for the Heavenly Gift*

And yet after all this we may not experience the filling of the Spirit. For this heavenly gift we should ask, we should pray, we should hunger and thirst. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." When a man thirsts, he knows what the sensation is. The longer he waits, the more his desire for drink grows, until every other wish or desire passes from him. So the experience comes to those who seek earnestly after the Spirit. This heavenly Guest must be sought after. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Jacob said, "I will not let Thee go, except Thou bless me." As a prince he prevailed, and had power with God and man. Elijah prayed until the cloud was seen. Moses prayed the wrath of Jehovah away from the rebellious host of Israel. Daniel prayed three times a day with a death sentence hanging over his head. "Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice," declares the psalmist. Before Pentecost they "all continued with one accord in prayer and supplication." They not only prayed, but they held on, they "continued" to pray. Luther prayed three hours daily, we are told, during a trying period of the Reformation. Wesley had his "prayer room." The

world-wide movement for foreign missions had its inception in the hearts of a little prayer band. "On the campus of Williams College in Williamstown, Massachusetts, stands the Haystack Monument in memory of the famous prayer meeting held behind a haystack by a group of students in behalf of foreign missions. On the top of the monument rests a marble symbol of the world, on which is inscribed, 'The field is the world.' On the monument is inscribed, 'The birthplace of American foreign missions, 1806.' Then follow the names of the five young men who took part in the prayer meeting: Samuel J. Mills, James Richard, Francis L. Robbins, Harvey Loomis, Byram Green." A few years later, Livingstone prayed his way into the heart of Africa, and died there upon his knees in prayer.

The Holy Spirit has led the advent movement from the very beginning. And it will end in a great triumph of power. The early pioneers were much in prayer. They studied the Scriptures upon their knees. They made surrender of life and property, and great light came to them. Through vision and dream the gift of the Holy Spirit came to Sister Ellen G. White in large measure. Through this gift God has instructed and guided in a marked manner His waiting remnant people. And to us comes this message:

"Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power

of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train."—*"The Desire of Ages,"* p. 672.

We are now in the time of the latter rain. That other angel of Revelation 18 is coming down from heaven with great power, and the earth will be lighted with His glory. God's servants will be surcharged with divine power. In humility of heart they will demand the Spirit which is waiting to be received by them, and as it comes it will bring every needed blessing, and the work will quickly be finished. Of this time we read:

"Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry."—*"Early Writings,"* p. 278.

Shall not our prayers be the words of the following hymn?

"Holy Spirit, light divine,  
Shine upon this heart of mine,  
Chase the shades of night away,  
Turn my darkness into day.

"Holy Spirit, power divine,  
Cleanse this guilty heart of mine,  
Long has sin, without control,  
Held dominion o'er my soul.

"Holy Spirit, all divine,  
Dwell within this heart of mine,  
Cast down every idol throne,  
Reign supreme, and reign alone."

is clearly stated in 1 John 2:5, 6: "Hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked." Obedience is the test of abiding in Christ—obedience made clear by a study of His word, and enabling grace received through fellowship and communion with Him.

To walk as Christ walked is to live as Christ lived when He was on earth,—this is the experience of abiding. Christ Himself warned us against self-deception in this vital matter. Not those who profess, but those who *do* the will of the Father will be granted an entrance to the kingdom. "I never knew you; depart from Me," is the terrible sentence that will be pronounced upon those who are professors only.

For Christianity is much more than profession. It is not hearing only, but doing,—*"not a voice in the air, but feet on the ground, going God's way."* To walk as He walked includes all our relationships to men and all our worship and service for God; it takes in our words, our actions, even our thoughts. The standard is a high one, but it is God's standard for His children, and none can lower that standard with His approval. The sooner we learn the great fact that the Christian must walk as Christ walked, the more likely shall we be to win in the Christian warfare. And the way to walk as He walked is to abide in Him and allow Him to abide in us. Christ in us today will walk as He walked in Judea and Galilee.

*"Your Life Is Hid With Christ"*

In writing to the Colossian church, Paul said: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:1-3. Paul is here talking of this present life. He assumes that those who profess Christ have died to sin and have been raised from the dead. As newborn creatures we are to set our affection on things above, not on things on the earth. One great weakness in many professed Christians is that their affections are still on earthly things. They are worn out with cares and perplexities till they have neither courage in the Lord nor a reasonable hope of the life to come. They fall back into a hopeless, despairing frame of mind, discouraged and disconsolate. They forget the assurance, Ye are dead, and your life is hid with Christ in God." We are

(Reading for Sabbath, December 17)

## Abiding in Christ

By I. H. EVANS

THE theme chosen for our consideration at this hour is the great central, primary truth of the Christian experience, abiding in Christ. Staying, remaining, continuing,—all these words fall short of the beautiful word "abiding," which carries with it the feeling of contentment, joy, peace, confidence, permanence, in the highest and holiest experience that can come to the children of God on earth. This was Christ's earnest wish for His children: "Abide in Me," coupled with the promise, "I in you," with all that that implies,—comfort, courage, overcoming grace, victory, not today for tomorrow, but moment by moment.

How can we enter into this experience, make it ours, live in it? We are not left to grope in the dark for the answer: "As ye have therefore

received Christ Jesus the Lord, so walk ye in Him." Col. 2:6. To receive Christ in the first place means to surrender the will, to trust His power and grace, to choose to stand on His side as clearly as Israel was asked to do. These definite acts, repeated again and again until they become a habit of daily life, are all-essential to the experience of abiding. Not rushing headlong into our own way or holding back like reluctant children, but listening to His voice and following His way ("In quietness and in confidence shall be your strength"); depending upon Him moment by moment ("I will keep it night and day"); recognizing His nearness ("I will dwell in them"),—all this is essential to the experience of abiding in Christ.

There is another condition, and it

not to be alive to the world, but dead.

What more can be asked than is stated here? To have our life "hid with Christ in God" is a condition beyond and above any possible earthly values. We may feel that we are of no worth. We may fail, we may lose out; even when we pray to do right, we may go wrong. The unexpected takes place in our lives, and we declare, "I just cannot be like Christ," forgetting the assurance, "Your life is hid with Christ in God." You say, "But I do not know what that means. I do not understand, so it means nothing to me."

To illustrate, suppose I wish to hide my watch so you cannot find it, and I ask some strong friend to keep it so you cannot get it. You search, but cannot find it, for it is hidden with my friend, whom I know to be so strong you cannot get it. The illustration falls far short, for the life hidden in Christ is a divine experience. Satan will seek for the life and make attack, but the victory has been won—it is *ours now* so long as our life is hid in Christ. Notice how beautifully this great truth is presented in "Steps to Christ," page 77:

"When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie, —to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. In constantly beholding Him, we are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Satan will present allurements—we may choose to separate ourselves from Christ. "Here is where we need to watch, to strive, to pray." We are safe only as we look to Christ. And as long as our life is hidden with Him, the enemy cannot destroy our souls nor lead us into sin. Then indeed we enter into Paul's experience:

"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.

That is the way the true Christian lives. Christ lives in Him, and he lives in Christ. He lives his life by faith, and think you not that it is a victorious life? To have Christ living in us, and we abiding in Him, —this is the secret of walking as He walked. Abiding in Him is the key that unlocks the reservoir of all strength and grace and power needed

to live such a life. The weakness of the flesh is changed to strength under the control of the Holy Spirit. Said Christ, "Without Me ye can do nothing." But with Him, abiding in Him, we can, as the apostle so triumphantly declared, "do all things." Through faith in Christ we receive His strength; and having His strength, we do not fail.

In the first ten verses of John 15 the beautiful truth of abiding in Christ is clearly set forth in language that even a child can understand. "I am the vine," said Christ, "My Father is the husbandman;" "ye are the branches." The strength of the branch is not in itself, it is in the vine. The sap and life of the vine continually flow through the branch. All the fruitage of the branch depends upon the vine. The branch severed from the vine will wither and die. It can neither bear fruit nor live when its connection with the vine is sundered. So with the Christian. While abiding in Christ he bears much fruit, and fruit bearing is what God wants of the branches. "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." And we must never forget that "the fruit of a life *in* Christ is a life *like* Christ." When He abides within, we shall walk as He walked.

#### *Fruit Bearing*

Some may ask, "What does it mean to bear fruit?" There are two meanings that we attach to the term "fruit bearing" in this connection. One is to produce the fruit of the Spirit; the other is to win men to Christ so they become His children. The fruit of the Spirit, which is dependent on abiding in Christ, is clearly defined for us as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. Wonderful fruit! And do not forget that it is as natural for one who abides in Christ, and in whom Christ abides, to bear this fruit as it is for a grapevine to bear grapes; but it is possible *only* when we abide in Christ. Unless we abide in Christ, we become, no matter what our profession, like the barren fig tree which Jesus cursed.

Once we lived after the flesh, and the works of the flesh were the fruit we bore,—"*adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like.*" Gal. 5:19-21. But now, since we have become members of Christ's body, we are ashamed of our former experience, and desire that all these sins shall be

forgiven. Once they were our pride, and we boasted of our sins; but now the sorrow of our lives is that we ever did these things. As once we were content to live after the flesh, so now our only joy is to bear the fruit of the Spirit. This we can do only as we abide in Him and He in us.

#### *God's Character*

When the Lord proclaimed His character to Moses in the mount, He described Himself thus: "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7.

This scripture describes in human words the character of God. Our God is merciful and gracious, and His Son Jesus Christ bears the same characteristics. He was meek and lowly of heart, and would not quench the weakest sign or desire in the heart of any man to do right.

To abide in Christ means that gentleness, godliness, kindness, and helpfulness shall be manifested in your everyday living. You cannot be hard toward any struggling soul. Your heart must be filled with love and compassion toward your erring brethren; you must in spirit freely and fully forgive them even before they repent.

#### *Christ's Legacy for His Children*

If we walk with God, there will be no more family misunderstandings, no more church troubles. The day you really begin to walk with Him, peace will come into your heart. Said Christ: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. What is that peace? It is Christ's legacy for *you*. When you accept it, you will know what it is, and in your own life you will realize what it does. It eliminates all worry and fretting about things and people. It is the realization of that word of comfort spoken by the Saviour in the very shadow of the cross—His deepest heart wish for His children, "Let not your heart be troubled, neither let it be afraid." Perfect peace, His peace, casts out fear; and when fear is gone, you cease worrying, and the mind is at rest with God and man.

The Christian is entitled to this peace. It is his as Christ's gift. It assures real happiness. Peace does not eliminate trouble, which will always be ours as long as we dwell in a world of sin; but it does bring joy and comfort and rest to the soul.



Sickness, pain, and loss come, yet our peace remains because we abide in Christ.

"Peace! perfect peace! in this dark world of sin:  
The blood of Jesus whispers peace within.

"Peace! perfect peace! our future all unknown—  
Jesus we know, and He is on the throne."

When we abide in Christ and He in us, the golden rule becomes the standard in our treatment of others. We think of men as we wish to have Christ think of us, and in all our relations to others we try to treat them as we would like to have them treat us could we change places with them. We desire to injure no one. All jealousy is gone when we abide in Christ. We are not afraid, then, that some one is trying to supplant us. Our only desire is to do as Christ would have us do. We have that which satisfies, because we have Him.

#### *Communion, Praise, Prayer*

In order for us to abide in Christ, communion must be opened between the soul and God through the invisible, divine indwelling presence of the Holy Spirit. The heart of the Christian must learn to talk with Him. The soul cannot live in absolute silence, never communing with the Lord. It will starve and perish in hopelessness unless it learns to commune with God; for "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24. Communion with God is an experience and a growth; but it is essential, all-important.

"God is love." Christ loves us. He longs to save us. And if we will place our will on the side of His will for us, we shall know the joy of abiding in Him. It is true that we may never be able to conceive of God in all His perfection, because of our lack of vision; but we can read His messages in the Scriptures, and meditate upon what they mean for us. This will lift us above the fretting cares, the anxious worry of the world. All sinful desires go out of the mind when we think of the meaning of God's words to us. Are they precious to you? Tell Him so. Speak it aloud or in your heart. Does God seem good to you? Acknowledge His goodness, speaking His praise to others, "singing and making melody in your heart to the Lord." Do you love Him? Tell Him that you love Him. Has He helped you in trouble?

Thank Him, acknowledge His help, and express your gratitude. This will all be natural when you abide in Him and He in you. Remember, "Praise is comely for the upright." As your heart thrills to the praise of wife or husband or parents or children, so God appreciates your praise for His goodness. Praise is an important avenue of communion with the Invisible.

Heart prayer is essential to a holy life. One cannot long walk with God without prayer. It is right to have family worship, but we need secret prayer as well. In secret prayer we lay aside every hindering thing, and bare our hearts before God, telling Him our sins and our needs. This is communion, soul communion, with God. We hide nothing from Him. We confess our sinfulness, even our very thoughts. All is made plain, and we tell it to God as it is. He accepts our confession, and bestows His forgiveness. He blesses our souls, and with tears of joy we praise Him for what He has done for us.

"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. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us."—*"The Desire of Ages,"* p. 668.

#### *Faith Brings Victory*

The life of abiding in Christ is lived by faith. One must find the Lord, consecrate himself to be like Christ, and then continually fight against all enticements to sin. If one learns to keep his mind on the Lord, he can hope to grow spiritually; for "Christ always separates the contrite soul from sin." We can have victory over every temptation if we will but consecrate ourselves to the Lord. Faith brings victory; and without faith we cannot please the Lord.

Some may say, "I cannot walk with God; I cannot live the life of Christ." But Enoch walked with God, though he lived when wickedness was everywhere. Men had grown rich and wanton, and life was one round of pleasure and sin. Yet Enoch had the testimony, before his translation, "that he pleased God." The book of Genesis says of Enoch, that he "walked with God after he begat Methuselah three hundred years, and begat sons

and daughters." Gen. 5:22. He lived as a man among men, yet he walked with God. Who would not breathe from his heart the earnest prayer so beautifully expressed in the words?

"O let me walk with Thee, my God,  
As Enoch walked in days of old;  
Place Thou my trembling hand in Thine,  
And sweet communion with me hold.  
E'en though the path I may not see,  
Yet, Jesus, let me walk with Thee."

Elijah was translated without seeing death. He, too, lived in a wicked age, but he won victory over the flesh. Ahab was king, and pagan Jezebel was queen. Idolatry and Baal worship were spreading everywhere. Apostasy had led the leaders in Israel to neglect the worship of Jehovah and follow the worshippers of Baal. Yet Elijah was prepared for translation during these times of sin and disobedience.

So in this present day the hearts of men are set on doing evil. Sin is everywhere we go. It surrounds us on every hand. We cannot flee from it, for it envelops the whole human family. Yet in the midst of sin and ruin, a people are to be prepared for translation. The remnant people of God are to be a commandment-keeping people, without guile, and faultless before the Lord. They will be victors in the warfare with sin. They will triumph over every passion of the flesh. And they will ever be with Christ in glory because they have fought a good fight here. Every one of us must settle it whether we will abide in Christ and walk with God now, or lose out in the end.

Today we have brought an offering of money to the Lord's house. We have toiled and planned and denied self to make this offering. Many have really sacrificed much to give a little. Oh, what a wonderful privilege to give to Him who gave His life for us! But above all that we can ever give to God in money, He prizes the gift of our hearts. He desires us—our love, our service, our prayers and praise and worship. Before we give our money, shall we not give Him anew our hearts, and by this consecration covenant that we will forsake every sin which holds us? Let us start a new life toward the kingdom, and for 1933 consecrate ourselves to abide in Christ and to walk as He walked. "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John 2:28.

## Here Let the Annual Offering Be Taken

## LESSONS FOR THE CHILDREN

### INTRODUCTORY NOTE

[The following lessons for the children during the Week of Prayer have been prepared, based upon the general subjects presented by the writers of the regular series, with the hope that these spiritual lessons may be adapted to the understanding of the children. How manifest was the tender care shown the little ones while Jesus sojourned among men. While Jesus was thronged by the multitudes and the disciples, in their attempt to spare Him, turned aside the mothers who sought His blessing upon their little ones, He said, "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven." Among the Master's last recorded words after He had risen, in restoring Peter to his apostleship and in giving him his life work, the Lord's first charge to him was, "Feed My lambs." Likewise today the children are to share in the blessings bestowed upon His remnant people everywhere preparing to meet this same Jesus as He comes again to receive unto Himself His own.]

Each church should arrange for the children's meetings during the Week of Prayer sufficiently early for those chosen to prepare for them. Experienced workers with the children, as far as possible, should be chosen. The outline lessons have been prepared by Mrs. C. A. Holt, a worker of long experience with young people and children. The outlines are intended to help leaders in their own preparation for the presentation to the children of these important topics each day. "Feed My lambs," is the Master's command. And may the little flocks be amply fed during this Week of Prayer season.]

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(Lesson for Sabbath, December 10)

### God's Harvest

#### LESSON I

**PURPOSE:** To impress upon the minds of the children the fact that the harvest is near, and what we must be if we are to be ready for it.

**STUDY:** Rev. 14:14-20; "Early Writings," pp. 38, 71.

#### Lesson Presentation

Years ago, before we had the big machines that go through the fields and cut the grain and get it ready to market, the farmers used to take a long curved knife called a sickle [draw one if a blackboard is available] and cut the grain. Then the stalks would be bound into bundles and taken to the barn or to some large smooth floor. Here the wheat would be laid out and beaten with long sticks. Sometimes it would be tramped on. Then it would be thrown up in the air so that the wind could blow through it. With all this beating and pounding and sifting all the good grain would be unhurt, but the chaff, and the grain that was not solid, and the grain that had worms in it so that its heart was eaten out, would be crushed and carried away by the wind. Only the good, solid

kernels could stand such a testing. The good grain could then be stored, and if the sifting had been carefully and thoroughly done, it would keep for many years. Once a tomb which had been sealed hundreds of years ago, in the time of the Pharaohs, was opened and some good grain was found preserved in it.

That is why God's people are likened to good grain. Over and over they are told about the harvest, and that they must endure the testing and sifting time which is sure to come before Jesus takes them home.

John was shown a picture of Jesus just as the harvest was to begin. He saw a white cloud, and Jesus sitting upon it. He had in His hand a sharp sickle. An angel came out of the temple, and cried to Him, "Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe." Rev. 14:15. John saw that the people who loved God would be made ready for the harvest. He knew that Jesus would have to prepare them, for before Jesus came the first time John the Baptist told the people that Jesus would purge their hearts. He said of Him, "Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner: but the chaff He will burn with fire unquenchable." Luke 3:17.

Jesus Himself has sent us word over and over that just before He comes, He must try every one who is getting ready to go home with Him. Daniel saw it, and said that there would be "a time of trouble, such as never was." Dan. 12:1. And John tells us about an "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10. Just as the kernels of wheat are beaten until they are separated from the old dry stalks, just as they are tossed in the air to winnow them from the chaff, just so must God's children pass through temptation after temptation and many hardships to show how loyal they will prove to Jesus.

But, boys and girls, we need not be afraid of that time, for God loves us so much that He will see that we are prepared by the experiences that come to us each day, if we are learning to overcome the temptations that He permits us to meet now. Just as you would not be ready for college now should you be asked to pass the entrance examinations, just so you may not be ready today for the severe testing times which are to try each one of us. But if you go to school each day and faithfully learn the lessons which come to you, there will come a time when you will be ready for college; just so God will see that you are prepared for the time of trouble if you relate yourself rightly to Him now.

There will be a great many people, though, who will come right up to that hard time, and then want to get ready all in a hurry, but God says that will be impossible. Jesus was so anxious that each one should be prepared that He has sent us some special messages. Sister White saw the angels beginning to let go of the winds of strife, and then she saw Jesus lift His hands and plead that there should be granted a little more time for His people to get ready. "Oh, how many I saw," Jesus sends us word, "in the time of trouble without a shelter! They had neglected the needful prepara-

tion."—"Early Writings," p. 71. Have you ever been out in a severe storm without any umbrella or raincoat? You were not very comfortable, were you? But how much more terrible will it be to be unsheltered in the time of the storm of God's wrath!

Jesus tells us what we must be to be sheltered in that time. "Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully."—*Ibid.* [Show a mirror on which is smeared some Bon Ami. Hold a flower before it. Draw the lesson that while the mirror is hazy, it cannot reflect the flower fully. Then polish the glass, and show how clearly the flower is reproduced.] In like manner our hearts and lives must be clean before others will be able to see the picture of Jesus in us. The needful preparation is learning to have a clean heart and mind, so that Jesus can indeed dwell in us and be reflected by us. "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

[Study the reading for today, and adapt it to the experience of the children. For instance, indifference or formalism might be explained as "coming to Sabbath school simply because mother brings me." Jesus loved to go into the house of His heavenly Father. We are told that it was His custom, and so if we are to reflect Him, we must love to hear about Him. Jesus loved to talk to His Father. Do we get tired of praying? Do we get to saying our prayers without thinking what we are saying? Then we are like a mirror with Bon Ami on it. Something separates us from Jesus, and we can never reflect Him. There must be nothing, absolutely nothing, between us and Him. Bring your lesson to a close with an informal discussion with the children about the things in their lives that hinder a reflection of Jesus. Close with a season of prayer for a deep cleansing of heart.]

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(Lesson for Sunday, December 11)

### The Harvest of the World

#### LESSON II

**PURPOSE:** To show the children how rapidly the world is getting ready for its final harvest of wickedness.

**STUDY:** Rev. 14:14-20; "Early Writings," pp. 64, 65.

#### Lesson Presentation

While God's people are preparing for the harvest which Jesus will reap, those who will not turn to Him will be turning farther and farther away until they will be given over wholly to wickedness. John not only saw Jesus put in His sickle, but he saw another angel come out of the temple, and he had a "sharp sickle." "And another angel came out from the altar," and cried to him, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Rev. 14:18. The altar is where Jesus is offering up His lifeblood for each one of us.

The angel came away from the altar in heaven to show that those who are to be in this terrible harvest have turned away

from Jesus forever, and will not let His blood cover their sins. God never lets one person who will believe and trust in Jesus be lost. But those who will not get ready for the harvest which Jesus reaps, must be in that other terrible harvest of the world. The angel says that "her grapes are *fully ripe*."

Have you ever seen a box of grapes that were too "fully ripe"? Have you ever smelled them? There is a sour, disagreeable odor, as if they were spoiling. When grape juice is exposed to the air, it ferments and quickly spoils. Just so when God's Spirit is withdrawn from the earth, wickedness will become fully ripe. This old earth will rot with it. When it is put into the "wine press of the wrath of God," John saw blood come out of the press.

It will be a terrible time for this old world. Once God let Sister E. G. White see some of the judgments which will be poured out at the time of this harvest. She says: "I saw that His anger was dreadful and terrible. . . . Terror seized me, and I fell upon my face before the angel, and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful. Then I realized, as never before, the importance of searching the word of God carefully, to know how to escape the plagues which that word declares shall come on all the ungodly who shall worship the beast and his image, and receive his mark in their foreheads or in their hands."—*"Early Writings," pp. 64, 65.*

All about us are the signs of the earth's harvest ripening. Increase of crime, anger of the nations,—all prove that the Spirit of God is leaving the earth, and that the spirits of demons are actually taking possession of the hearts of the people. There was just a little scratch on Don's arm, but it became infected. Before any one realized the danger, the poison had spread up his arm until there were grave fears for his life. The very best doctors were called, and every one did his best to save the boy and the arm. That is the way crime and wickedness spread all through the world. Jesus is the only Physician who can rescue us from sin's infection, and when the world turns from Him, death is sure.

[Study the reading for today, and tell the boys and girls the meaning of the things we read every day in the newspaper. Show how *rapidly* the grapes of the world are becoming ripe. Use any outstanding event of the current week to impress their minds and hearts. We are becoming so used to crime and disaster that often we, as well as the children, do not realize that the current is so rapid. Think back to your own youth, and draw comparisons.]

APPEAL: Dear boys and girls, where do we want to stand in the days of the harvest—with those who enter the wine press of the wrath of God? or do we want to be among the grain that the hand of Jesus gathers? [Review the closing thoughts of the previous lesson. How shall we stand? Shall we be sheltered because of the covering that Jesus draws over us? He cannot cover any known sin. Once more urge the need of a daily preparation. Close with prayer.]

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(Lesson for Monday, December 12)

## Reflecting Jesus

### LESSON III

PURPOSE: (1) To show that the great need of this world is Jesus. It is impossible to draw any one to our Saviour unless we have Him enthroned in our

own lives. (2) To show in a simple way how to receive Jesus daily in the heart.

STUDY: John 3:14, 15; 12:32; Acts 3:1-16; Matt. 26:69-75; Acts 3:19. Read carefully the experience of Peter in his denial of Christ, as told in "Christ's Object Lessons," pp. 152-157. Study also, beginning on page 159, "It is not only at the beginning of the Christian life," to bottom of page 162.

### Lesson Presentation

Once some men were down in a gravel pit digging out the earth for the material which was to be used in making good roads. Suddenly the bank gave way, and they were buried under several tons of earth and rock. It happened that a man was passing by and saw the accident. He knew that he could never free the men by himself, and so he ran along the road, crying out for help. A company of men hearing the calls responded, and together they were able to free the men in time to save them. Under ordinary circumstances any man who went yelling along the road would be considered crazy; but when people knew that lives were at stake, they understood why the passer-by had been so earnest.

Boys and girls, if we really believe what we heard yesterday about the world getting ready for the wine press of the wrath of God, why aren't we desperately in earnest about telling others? Maybe living right beside you are some boys and girls who will enter the time of trouble without a chance of being sheltered unless you tell them about the things that are coming. Are you afraid of being thought queer? If you actually sense that lives are at stake, you will not think of that. Jesus gave all that He might save us. If we reflect Him, we, too, will give all—time, energy, ourselves—that we may save some one else. Jesus says that when we lift Him up, then others will be drawn to Him. We can't talk about Jesus to others and have it count, unless He is living in our lives and we can point to Him.

It was that way with Peter. Jesus told him to feed the sheep and lambs, and he was able to do it in a wonderful way. One day Peter walked into the temple. There right beside the gate was a lame man, crippled from his birth. You know the story of the wonderful healing, how the man at the words of Peter leaped up, and began walking and praising God. Of course everybody was excited, and wondered what kind of men these were who could heal a man crippled all his life. But Peter didn't want men to see *him*, he just wanted them to see Jesus, and so he said: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on *us*, as though by our own power or holiness we had made this man to walk? . . . The God of our fathers hath glorified His Son Jesus." Acts 3:12, 13. Peter was holding up Jesus.

But it had not always been that way with Peter. He had denied his Lord when Jesus had needed him most. Peter did not intend to do this. He was willing to sacrifice anything. He had left his home to be with Jesus. Sometimes he went hungry for Jesus. And so Peter thought that he was all right. Jesus had warned him, but still Peter was so sure.

The test came when Jesus was taken, bound, and scourged. Peter had followed a long way off, and was with the enemies of Jesus. Then when the finger of scorn was pointed at him, he said, "I never knew Him." Again he had a chance to hold up Jesus when some one else asked him if he

did not belong to the disciples of Jesus. Again he said, "I do not know the Man." Finally, a relative of the very man whose ear Peter had cut off out in the garden, recognized Peter and said, "Did I not see thee in the garden with Him?" Then Peter flew into a rage. All the oaths he had known in those days before he was with Jesus poured out of his lips. And the cock crew. The sound reminded him of what Jesus had said the evening before, and he turned and looked at his Lord. Jesus looked at Peter, too, and the sight of that loving look broke Peter's heart. He rushed away from the judgment hall blinded by tears, and found his way back out to the garden, and there, stretched out on the very spot where Jesus had prayed, he poured out to God the story of his sin. He repented and confessed his sin until he knew he was forgiven. Then the Holy Spirit took possession of Peter as He never could before. From that time on Peter was a changed man, and always sought to honor Jesus. When other folks came to Peter and asked him what they must do to be saved, he told them that they, too, must repent and let Jesus come into their hearts by His Spirit. (See Acts 2:38; 3:19.)

And so when Jesus puts it into our hearts to want to serve Him or to know Him better, we must come to Him in humbleness, and ask Him to show us our own hard hearts and our sins, that we may repent and put them away. And we must not only do this once, but again and again, day after day; for the closer we come to Jesus, the more faults we shall see in ourselves, and the more we shall understand the need of repentance. "At every advance step in Christian experience our repentance will deepen."—*"Christ's Object Lessons," p. 160.*

Boys and girls, unless we are sorry for our sins, Jesus can never take possession of our hearts, and we can never lift Him up before others. What was it that made Peter sorry? Why, it was the one look that he had into the eyes of Jesus. Even though Peter was standing apart from Jesus and with His enemies, one look brought him back and made him confess his sins before God. We shall never really see how sinful we are except as we look at Jesus.

Jesus wants us to come to Him just as we are. "If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? . . . We can do nothing of ourselves. We must come to Christ just as we are."—*"Steps to Christ," pp. 35, 36.* If you find a drawing to God, if you want to be good, if you want to help others, that is God drawing you to Jesus, so that you can repent. "We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ. Christ is the source of every right impulse. . . . Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts."—*Id., p. 30.*

Dear boys and girls, Jesus is still calling by His Spirit. If yesterday, when you listened to the story of the harvest, there was a longing in your heart to be ready, that was Jesus calling you. If today down deep in your heart you wish you could see Jesus and be sure your heart is right, that is Jesus calling. Come just as you are, and ask Him to make you sorry for your sins. Ask Him to show them to you, and to teach you to confess them and put them away.

[Close with an opportunity for those who wish to do this to express themselves.]

*(Lesson for Tuesday, December 13)**Reflecting Jesus in His House*

## LESSON IV

**PURPOSE:** To show the boys and girls that we must come before God with reverence and quietness before He can speak to our hearts and show us Himself. Jesus who dwelt with God revered His name.

**STUDY:** "Early Writings," p. 70; Eccl. 5:1; Lev. 10:1, 2; Ex. 3:4, 5; 2 Chron. 5:12-14; 6:1-4; 36:14.

*Lesson Presentation*

People often walk in very dangerous places when they are asleep. Sometimes folks who have poor judgment risk their lives by doing foolish things. Usually when some one does a dangerous thing with no real cause, we feel sure that he is an idiot, or something has happened to him so that he does not realize his danger. Yet Sabbath after Sabbath, boys and girls may do such a foolish and dangerous thing.

One day Sister White was taken into the presence of Jesus in vision. She saw His beauty and loveliness, and she hoped never again to leave His presence. Then she saw a light which came from the glory that surrounded the Father. As it came nearer and nearer, her body began to tremble. She felt that she would be struck out of existence should that light come near her, but it passed by. Then she realized how great and terrible is the presence of God. It is because we do not know much about Him that we act so carelessly in His presence.

Solomon, with whom God talked in a dream, knew something about His majesty. He said, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." Eccl. 5:1. In God's eyes anything that keeps us from hearing when we are in His house, is the "sacrifice of fools." Jesus warned us not to call others "fools," but when God calls some one a "fool," how terrible must be the consequence if he does not heed. How many times when some one is praying in church or talking about Jesus, we do not hear because we are thinking our own thoughts or whispering about our own affairs. If Sister White trembled as she saw the light of God approach, surely we must be like a sleeping person if we go on in our own irreverent way before Him.

Nadab and Abihu did not realize what they were doing when they went into the tabernacle of God with common fire, because their minds were clouded with drink. For this the presence and glory of God struck them dead. We must have keen minds, willing hearts, and listening ears as we walk before Him.

Some day every person on the earth will have to stand before the visible presence of Jesus. The wicked will be slain with the brightness of His coming. I wonder how many of us are learning day by day what it means to stand in His presence. If we are, surely we will have a sense of Him as we go into His house.

When Moses came near the Lord, he was told to take the shoes from off his feet. When Jacob was given a dream from God, he was afraid and said, "How dreadful is this place! this is none other but the house of God." When the great temple at Jerusalem was built, the priests of Israel brought up the ark of God and placed it in the most holy place. As they came out, the singers arrayed in white raised their voices in praise to God, and the whole

house was filled with the presence of God. Even the priests could not stand before Him. Solomon had had a high platform built before the altar of burnt offering in the outer court so that the people might see and hear him praise God. Imagine the hush of that great throng of people as the "cloud" came down and filled the temple. Fear and awe took hold of their hearts, and in the stillness, Solomon stood and praised God, saying, "Blessed be the Lord God of Israel." Every eye was upon him, every ear listened. Then Solomon "kneeling down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven." 2 Chron. 6:4, 13. Do we count it a privilege to kneel before God in His house?

Years came and went, and the people forgot God. They began to worship idols, and so God's presence left the temple. At last they had so far forgotten Him that they "polluted the house of the Lord which He had hallowed in Jerusalem." 2 Chron. 36:14. Then God sent them into captivity. He could bless them no longer. And can we expect God to bless us when we forget to honor His presence?

When Jesus came, and saw the confusion and the noise in the temple of God, we are told that "divinity flashed through humanity." With a small cord of whips He drove out those who were desecrating its sacred precincts. He lived with His Father as He walked this earth, and disrespect to the God of the universe aroused His deepest indignation. He knew His Father, and wherever He was, in the temple, walking the roads, or teaching the people in the desert, the glory of God was first in His heart. Do we reflect Him?

And so when He taught us to pray, the very first sentence was, "Hallowed be Thy name." We are told, "To hallow the name of the Lord, requires that the words in which we speak of the Supreme Being be uttered with reverence. . . . We are never in any manner to treat lightly the titles or appellations of the Deity. In prayer we enter the audience chamber of the Most High; and we should come before Him with holy awe."—"Mount of Blessing," p. 157.

But to hallow the name of the Lord means much more than this. God's name is being read by the world in you. The Lord, in proclaiming to Moses His name, said, "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 34:6. Can the world see these things in you? Jesus could say He had glorified His Father on the earth.

Can we reflect the image of Jesus fully in our reverence for His Father? We must ask for His grace, and we must earnestly seek Him, that we may know how to reverence Him and reveal Him to those around us.

*(Lesson for Wednesday, December 14)**Reflecting Jesus in Our Homes*

## LESSON V

**PURPOSE:** To show the perfect obedience of Jesus.

**STUDY:** Rev. 19:16; Luke 2:51; Ps. 40:7, 8; John 6:38; Heb. 5:8; Phil. 2:8.

*Lesson Presentation*

The greatest battle ever fought was not fought during the terrible war which so lately involved the whole world. Though millions of men were marshaled to the front, and this world never saw so many under arms before, yet that was not the largest force. The greatest battle was when Jesus

at the head of the innumerable hosts in heaven fought with Lucifer and his angels. The power of the lightning and the strength of the hurricane were in His hand. The most exalted angels of the universe listened for Jesus' word and hastened to do His bidding. It was He who declared His wonderful purposes to the shining throng of angels. Jesus is the Lord of lords.

It was this same Jesus who humbled Himself. It was this same great and mighty One who came into this world as a little babe, and become obedient to earthly parents. He whose word was law in heaven above, entered a humble earthly home, and became obedient to Joseph and His mother, who were subject to mistakes.

Never did any boy or girl live under such trying circumstances, for never before or since has Satan tried so hard to ensnare any one else. He left no effort untried to make the child Jesus disobey. His older brothers made life miserable for Him. The rabbis, whose schools Jesus could not attend and be true to His heavenly Father, came and insisted that He should go. Sometimes even His mother and Joseph wondered if He were wrong and the rabbis right. And then Jesus in His quiet way would explain the reasons for His action. "The Desire of Ages" tells us that sometimes Mary wavered between Jesus and His unbelieving brothers. Many a time they must have been very unjust and unfair in their demands upon Him. Perhaps at times even Mary and Joseph did not see fairly, for they were human; and yet every time, as long as it did not conflict with the will of His heavenly Father, Jesus obeyed. Jesus was "subject" to His parents, no matter what it cost Him. The Bible tells us that He learned obedience by the things He suffered. It was not easy for Jesus to obey. It cost Him real suffering.

Boys and girls, when you feel that the demands made upon you are most unjust, when you think you are not understood, and your heart aches because you must give up your way, remember Jesus. It was these lessons of obedience that Jesus learned in His home which prepared Him later on for the most trying tests of obedience that ever came to a man.

When Jesus was only twelve years old, He caught a glimpse of the life of suffering which His heavenly Father had planned for Him. As Jesus beheld the bleeding lamb, He knew that God had called Him to die for the world. And though but a boy of twelve, He chose the life of suffering, and began then to go about His "Father's business."

When Jesus, a grown man, began His work, He did not seek His own comfort or pleasure. He endured hunger, cold, and exposure that He might minister to those who needed His help. "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38.

The final test of obedience came that night in Gethsemane. Jesus shrank from the terrible ordeal. Satan made it appear that should He die with the sins of the whole world resting upon Him, He never could go back to His Father. He who knew what it meant to live in eternal light, trembled as He thought of going out into the awful darkness where there is "weeping and gnashing of teeth." Matt. 8:12. How He longed to escape and go back to His Father! But Jesus had learned His lessons of obedience well, and He would not falter in this supreme test. Even here He sought the will of His Father. "He resisted unto blood." "He humbled Himself, and became obedient unto death, even the

death of the cross." Heb. 12:4; Phil. 2:8.

Dear boys and girls, when we look at Jesus, do we feel we know much about real obedience? Yet those who go through to the end must "reflect the image of Jesus fully." Are we learning lessons of obedience which will prepare us for that time?

In these last days one of the signs of the end will be the disobedience of children to their parents. 2 Tim. 3:2. Satan is winning the world to complete disobedience to God. When people turn completely from God's way to their own, the harvest of the earth will be fully ripe. Then do you not see why Satan is so desirous of training the children in disobedience? The boys and girls who are ready to go home with Jesus will be different from all others in their obedience to their parents, and most of all to God.

The tests of loyalty to God's way are going to be difficult indeed. Each one of us will have to choose whether he loves life more than obedience to God. Then one of the most important ways to prepare for the final harvest is to learn now the lessons of daily obedience in the home. It will not be easy. Submitting ourselves always causes suffering. Do not try to do it by yourself. Look to Jesus. Read of His life of obedience, and talk to Him much about it. And the wonderful part of it is, that when we are earnestly seeking to follow Jesus in each thing, should we make mistakes, God forgives us and loves us still. While we are walking with Jesus, God sees the perfect obedience of Jesus instead of our own wavering ways. Can we not praise Him for His wonderful ways of teaching us to be like Jesus, and of covering our mistakes by His blood?

[Close the meeting with a short praise service.]

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(Lesson for Thursday, December 15)

## Our Great Missionary

### LESSON VI

**PURPOSE:** To hold up Jesus as the great Pattern for all missionaries. To show how surely and rapidly the work will be finished if we only have the spirit of our great Pattern.

**STUDY:** Give special study to the reading for today, "The Missions' Advance," and adapt the information to the understanding of your children.

#### Lesson Presentation

Have you ever stood by the side of a great ocean liner and looked up into the faces of loved ones it was to carry across the sea? Paper streamers are stretched from you to them, and once in a while you give a little pull just to remind you that their hands hold the other end, and that very soon you will not be able to feel their presence. At last the boat pulls away, the water widens between you and the ones leaning over the side of the steamer. You shout your last good-bys. The faces you love become smaller and smaller until they are an indistinct blur, and finally you lose them. Even the boat fades into a speck, and they are gone. How you miss them from the family circle! How empty the house seems! And how all the fun is gone out of any plan for a family outing! And yet you are glad they have gone. You are happy in the thought that they are doing their part to bring the light of Jesus to those who would perish without it.

Have you ever wondered about the farewell of Jesus when He left His Father's throne? He came as a little babe into this

dark world, and all the hosts of Satan plotted to make Him sin so that He could never go back. He came to be mistreated, to be disbelieved, and finally to die. What must it have meant to our heavenly Father to give up His only beloved Son to us? How the angels, too, must have missed their beloved Commander! Yet they were glad, for only in their sacrifice could we have an opportunity to be with them through eternity. And so the night Jesus was born those same angels burst through the heavens to sing the joyous message of the coming of Jesus to us.

And how our great Missionary lived! not for Himself, always for others. In His short life He so revealed the love of God that in spite of all Satan could do, the message of a Saviour who loved us and was crucified for us and who was risen again, had gone to the whole world within a lifetime.

Once more a message must go to the whole world in a generation. This time it is a message of God's finishing work. With the love of God in our hearts we must send our loved ones into the dark corners of the earth. And there, just as Jesus did, they must reveal His love. Perhaps there may yet be time for you to go. Only as you have the spirit and love of Jesus in your heart can you do His work.

We have many brave missionaries who are working just that way, and God is blessing in a wonderful way.

[Finish your talk with a résumé of the article, "The Missions' Advance," closing with some practical suggestions about how the same missionary spirit in our hearts will lead us to save our nickels and dimes to give to missions to help keep the missionaries in the lands where the people do not know Jesus and His love, while we remain at home working for Him.]

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(Lesson for Friday, December 16)

## Emptying Self

### LESSON VII

**PURPOSE:** To show how necessary it is to give up *all* to Jesus. Our surrender of self must become more and more complete. But when emptied of self, we must be filled with Jesus.

**STUDY:** Matt. 23:25; John 14:30; Ps. 40:7, 8; Lev. 1:9; Matt. 12:35-37; John 10:38. Study the reading for today, and adapt it to the children.

#### Lesson Presentation

Prepare two cups which appear to be the same. One should be scrupulously clean inside and out. The other, though polished on the outside, is smeared with dirt inside, and is nearly full of trinkets and trash. Hold the cups above the heads of the children so that the inside is hidden.

Suppose that it were a very hot day, and you wanted a drink of lovely, clear, cool water, which cup would you choose? Some say this one, and others would choose the other. Really, it is hard to decide until I show you the inside. See, one, although it looks just as good as the other on the outside, is dirty and full of rubbish within. It would be impossible to drink clear water out of this cup, and, besides it is so full of other things that it would not hold very much.

Jesus says people's hearts are like that. Which heart do you suppose He would choose to live in? Could He live in very much of this one? [Hold up the full cup.] But that is just what many boys and girls

are asking Him to do. They want Jesus, they want to help others, and go back with Jesus when He comes; *but* they want other things, too. They want to do just as they please, whether Jesus is pleased or not. They would rather hold on to their trinkets.

One of the most terrible rebukes that Jesus ever gave was given to people like that. The Pharisees used to bind little boxes containing some words of the law on their heads to make people think they were studying the Scriptures. They used to say their prayers on the streets where people could see; but when no one was looking, they used to cheat the widows, and be unkind in their homes. Jesus said that was making the outside clean while the inside was dirty. He can never come into a life like that. We must be cleansed from the secret sins that no one but we and God know about. And we must give *all*, everything that we know of, to Jesus. Jesus gave up *all* when He came to this earth.

Just before Jesus went to the cross, He told His disciples, "The prince of this world cometh, and hath nothing in Me." John 14:30. Satan had tried and tried to get a foothold in the heart of Jesus. And now he was coming for the last terrible test. But he could find nothing in the heart or life of Jesus that belonged to him. Here was one heart perfectly clean within. When we do wrong, it is because there is sin lurking in our hearts. Perhaps we don't intend to do wrong, but Satan knows our weak points, and he feels sure he can gain a foothold within our hearts. We may blame some one else when we become impatient, but it is really because there is a foothold for Satan in our hearts. When we sin, or make mistakes, it proves to us that we must come to Jesus for a deeper work of cleansing.

Jesus not only had a clean heart, but He had a heart emptied of everything except what God put there. Before He even came to this world He said, "Lo, I come: . . . I delight to do Thy will, O My God." Ps. 40:8. All His life every thought was for the glory of God and for us. "My meat is to do the will of Him that sent Me." John 4:34.

Before Jesus ever came to this world, God tried to make people understand a little about the wonderful consecration and sacrifice which Jesus would make for them. And so He gave them the sacrifices, and told Moses just how they should be offered, so that every one could see Jesus in them. The very first one was the "burnt offering." This was not for sin, but was accepted by God as a "sweet savor." No one had to bring a burnt offering. But if they wanted to show their love for Him and their devotion to Him, then they brought the "burnt offering."

The bullock was brought to the altar. The man laid his hands upon it to show that it was given in his place, and then he would take its life. It was cut in pieces, every part, and all was put on the altar. Before the heart and other inward organs were burned, these had to be washed with water. But *all* was burned.

This shows how completely Jesus gave His life for us. He actually died for us. But while He lived, His *all* was devoted to God. Every thought and act was for the glory of God.

Boys and girls, what a wonderful offering Jesus was for you and me. How we can praise Him that His offering was accepted for us! When we look at our own selfish service, even our best is faulty, but Jesus' offering was perfect. As we look and understand it just a little more, does



it not touch our hearts and make us want to surrender our lives to Him as we have never done before?

But there is still another step that Jesus took. He emptied His heart and mind of self, and then His Father filled it. "The Father is in Me, and I in Him," He says. He told, too, of the man who swept his house and put nothing into it. The devil who had occupied it came back, and when he found it empty, he took seven others and went back and occupied it.

Jesus asks us to give all, everything, and then He asks us to open the heart that He may come in and fill it.

[Close the meeting by singing "All to Jesus I Surrender," and ask for a response. Stress the fact that Jesus wants a willing offering. He is calling for a complete heart consecration.]



(Lesson for Sabbath, December 17)

## Keeping Jesus in Our Hearts

### LESSON VIII

**PURPOSE:** To show the boys and girls how to walk with Jesus day by day.

**STUDY:** Heb. 12:2; 2:18; 3:1; John 3:14, 15; "Early Writings," p. 73; 1 Peter 1:23; "The Desire of Ages," pp. 71, 88, 89; John 6:57. Study the reading, "Abiding in Christ," and use it as added material for this lesson.

#### Lesson Presentation

Have you ever planted seed in a furrow that you have made with your hoe? Have you ever tried to make it perfectly straight? If you have, you have learned how impossible it is for you to make a straight row unless you have a guide. An old farmer who was noted for his fine-looking fields, and especially for the straight furrows which he plowed across his field, was once asked how he did it. "You see that post over on the other side of my field?" he answered. "That is just where the other end of this first furrow must be, and I never take my eyes off of it." The secret was out. He did not watch the ground, he did not look behind, but at his goal ahead.

Our Christian life is like that. If we look back, we see such a crooked course it unfits us for the path ahead. We cannot look at others, nor be gazing around the world, and keep our course straight. We must keep our eyes on Jesus.

In the very first vision that was given Sister White, she saw a path leading straight to the New Jerusalem. It was lifted high above the world, and a light was set up at the beginning of the path so that no one need stumble. The people of God were traveling on toward the city. "If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe."—"Early Writings," p. 14.

Jesus taught the children of Israel what this look of faith means when He had them look at the brazen serpent. The stinging serpents were all about them. When they were bitten, Jesus told them to look to the brazen serpent, and live. So when we are tempted, we are to look at Jesus. *Jesus Himself conquered that way.* And He sends us word, "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." We are not to look at our unworthiness, but instead to dwell upon the worthiness of Jesus, His love, His merits, and His great mercy. In this way we may keep our shield of faith bright, and not be exposed to Satan's fiery temptations. (See "Early Writings," p. 73.)

How do we look to Jesus? Sometimes we see Him in the lives of others. Sometimes He is shown through the lips of some friend who knows and loves Jesus. Sometimes we see Him through the words of the Bible brought to our hearts and minds by the Spirit of God. We are born into Jesus' kingdom "by the word of God, which liveth and abideth forever." 1 Peter 1:23.

That is the way Jesus lived and overcame temptation day by day. [Read in "The Desire of Ages," pages 71, 88, 89, and put into your own words as you picture the temptations of the child Jesus and how He met them. A few sentences follow.] "No child of humanity will ever be called to live a holy life amid so fierce a conflict with temptation as was our Saviour."—Page 71. "Of the bitterness that falls to the lot of humanity, there was no part which Christ did not taste. . . . If He had responded by an impatient word or look, if He had conceded to His brothers by even one wrong act, He would have failed of being a perfect example."—Page 88. "Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word."—Page 70. "His hours of happiness were found when alone with nature and with God."—Pages 89, 90.

That was the way Jesus lived with His Father, and He tells us that we may live with Him that way. We need to know Jesus in every detail of life. We need to think of what Jesus did as a child, how He blessed others day by day. We need to know what He is doing for us now.

A boy while out in the mountains found himself in a difficult place. He had climbed down to a ledge to look at a beautiful flower, and discovered that he was unable to get back the way he had come. Below him was a cliff, to the right a jagged crevice, and to the left an overhanging rock. The camp captain saw his danger. Carefully he studied the descent, carefully he noted every projection in the crevice, then he swung himself down where the lad was. "Now," said he, "follow me, put your foot just where I put mine, and hang to the rocks above you just as I am doing." Safely he led the boy over the dangerous spots, and brought him back to his companions. That is exactly what Jesus did. He came into this dark, desperate world, and walked from day to day so that we might know just where and how we should step. But we must see how He did it. We must watch Him.

As we keep our eyes on Jesus, we shall be changed to be like Him. The hydrangea blossoms naturally have a very delicate tint, almost white. But if nails are put around the roots of the plant, it absorbs the iron that becomes a part of the soil, and the white blossoms become blue. We are changed by the spiritual food we take into our hearts and minds.

May God grant that we shall have so walked with Him day by day that when He comes, "we shall be like Him; for we shall see Him as He is."

[Close with a season of prayer.]



### SUGGESTIONS TO CHURCH OFFICERS

Another passing year, with its important history-making and prophecy-fulfilling events, brings us to the appointed Week of Prayer season. Notwithstanding the lessened mission budgets, through the self-sacrifice on the

part of the missionaries already in the fields and the loyal support of God's people in the homelands, our missionaries have been kept at their posts of service. And despite the restrictions forced upon us because of the shortage in mission funds, through God's abounding blessings more precious souls have been won the last year than during any one year in our history.

Never before has there been greater need than now for this call to a Week of Prayer. Every outlook emphasizes the importance for such a season of intercession. We need to seek God for ourselves for that heavenly refreshing that alone brings the inward power needed to live victorious lives at such an hour. We need to pray for our loved ones, our own children and households, that they, too, may find refuge in God's sheltering advent message before the storm breaks upon a lost world. We need to pray for our missionaries, that their faith fail not; and then we should fervently pray that the means needed to provide for their support shall not fail.

Excellent readings have been prepared for this Week of Prayer occasion. Any one may be presented in about twenty minutes, if read without added comment. Such presentation is appreciated by those who listen. Plenty of time will then be left for prayer, for testimony, and for songs of praise. Good readers should be selected. These should be definitely notified beforehand of the service each one is expected to take, thus giving opportunity for careful preparation. When a minister is present, it is best that he present the reading for the day.

The children have not been overlooked. Outline studies have been prepared, offering suggestions for the use of those chosen to conduct separate meetings with the children. Church leaders should give careful thought in the early selection of those best fitted to teach the children, that these leaders also may have time for preparation. In some churches, even an assistant children's leader could be chosen with profit.

Church leaders early in the week should announce the Annual Offering to be taken on Sabbath, December 17, encouraging all, including the children, to be prepared with their gifts for that day. Praying and giving go hand in hand. God has willed it so. "Give, and it shall be given unto you."

Never before was there so great need that the Annual Offering be a liberal one. This offering provides the last opportunity for our people to bring in their mission gifts before the close of the year. The crisis of being able to hold our missionaries in their fields is still with us. Shall we not make some added sacrifice in helping to meet this emergency? Can we not well dispense with the pleasure of giving Christmas gifts in a time like this, and devote to missions the means thus saved?

These readings go out accompanied with our earnest prayers that God will make this Week of Prayer a season of rich blessing and spiritual advancement to all our people everywhere, as together in one great family of advent believers we seek Him from out of earth's various nations, tongues, tribes, and peoples.

General Conference Committee.