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THE FIELD IS THE WORLD

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Readings for the Week of Prayer

To Be Read in All the Churches, December 9 to 16, 1933

(Reading for Sabbath, December 9)

The Spiritual Needs of Church Members in the Furnace of Affliction

By I. H. EVANS

THIS is the first day of another annual Week of Prayer. This time is to be a praying time, when we especially seek the Lord. With most of us there is great need that this week shall prove to be a prayer week. We need this new consecration. The theme assigned us today is, "The Spiritual Needs of Church Members in the Furnace of Affliction." Let us give earnest heed to the lesson.

Our chief business on earth is to prepare to live in heaven. This life is a school of discipline; our time, probationary; each day, a test, during which we are to learn righteous conduct, so that in the coming kingdom of glory we can live with others in peace and happiness. It is true that through our faith in His name Christ saves our souls. We receive justification through the goodness of God and our faith in His Son, Jesus Christ. Repentance is a gift of God, not attainable by our works, nor is righteousness; they are bestowed because we believe in Christ.

Yet, notwithstanding all these wonderful gifts, our conduct does count, and for what we do or fail to do, we are held accountable. Our words and deeds, even our very thoughts, enter into the accounting which we must render to the Lord. A drunkard does not go to heaven unless he stops getting drunk. The murderer has no reasonable hope of heaven unless he stops killing his fellows. The thief must stop stealing. And so it is admitted by all that our actions do enter into the account, and determine whether we are to be saved or lost.

A Christian character must be formed in this present life, and our character is good or bad according to our works. If

we live the Christ life after we have experienced the new birth, shunning every approach of sin, we become Christlike in character, and live His life while in the flesh. When we are made immortal, and are clothed with the spiritual body given to us at Christ's second coming, we enter into our future estate with the same character we had when we closed our earthly life. In heaven it will not be difficult for the saved to be good, because they were good upon earth, while living among sinful men and women.

Heaven is not a place of discipline, but this earth is. We are not to have trials and sufferings in the future life to develop character, but this present evil world is such a place. Our discipline here is usually made up of sufferings and trials, which come to us unexpectedly. We are to live in this world, meeting and enduring trials, as they come to us, in the Spirit of Christ. Said the Master, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

Every Christian Is to Be Tried

That trials await the true child of God, is plainly stated in the Scriptures. Paul said of himself:

"Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:10-12.

Paul's troubles did not come to him

because of wrongs that he had done, but because evil men, and even professed believers in God, were not under the influence of the Holy Spirit. This has ever constituted a source of trouble that has been difficult to bear. The most earnest Christians will have a Shimei to mock and curse; but this is not to disturb our faith, nor cause us to blame the Lord or His people for what we are caused to endure.

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:5-8.

Christian experience teaches that this scripture is literally true. Were this to be a testimony meeting here today, nearly every member would be able to tell how God has tried his faith. These trials constitute strong evidence that we belong to the family of God, for every son whom He accepts is tested.

One only need read Hebrews 11 from beginning to end to see how the children of God of former ages, when they had less gospel light than we have, were permitted to suffer even unto death for the Master whom they served. The Lord "scourgeth every son whom He receiveth," was written for each of us. If we can truly testify that we have suffered from the hand of God, we may rest in the assurance that God loves us, and that we are members of His family.

Trials Are for Our Good

God permits no trials to come without design or purpose. Each is carefully selected, and as closely directed as if we were the only object in the universe to occupy God's attention. He knows our hearts; to Him, what we are, where we came from, the pit from which He lifted us, are well known. Our tendencies, our weaknesses, are all understood by Him. Our needs are ever before Him. A father once told me, speaking of one of his boys: "He was born with a very irritable temperament. From his infancy he would become angry apparently without cause. When his mother and I saw his temperament, we did what we could to protect him from irritation. We watched that no one should tease him, for we were determined that he should overcome that weakness. We talked to him, we prayed with him and for him, and after a while he largely overcame this weakness." Now if earthly parents, knowing the weakness of their children, seek to lead them away from wrong, how much more will God, who loves and cares for His own as no earthly parent cares for his offspring, measure out the experiences of His children. We often sing:

"Why should I feel discouraged,
Why should the shadows come,
Why should my heart be lonely
And long for heaven and home,
When Jesus is my portion?
My constant friend is He;
His eye is on the sparrow,
And I know He watches me."

That is the meaning of the wonderful promise, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." This promise does not affirm that everything we suffer is good, nor that all things are good, but that all things work together for our good. There is a world of difference between things working together for our good and things being good. A bad-tasting medicine may be hard to take, but it may work for physical healing.

Here is a man with a badly diseased arm. The doctor tells him that it must be amputated or he will die. He consents to the operation, and though it is very painful in and of itself, yet it works for his good in preserving his life. So with many of our trials. They are difficult and sore; it takes all the grace that we can summon to endure them; yet all the time we are suffering with them, we may rest assured that they will "work together" for our good. With that promise to stand on, we may find comfort amid our darkest trials.

Not Forgotten in Trial

Said the Master, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." The prophet Isaiah said of the church: "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." O, how many times we utter that very cry when in the fiery furnace of affliction! The heavens seem brass; we hear no voice; we feel utterly discouraged; we cannot account for what we are caused to suffer. The present seems more than we can bear, and the future is veiled and dark, and our very souls cry out, "I am forsaken of the Lord." Note how the Lord answers such poor suffering ones:

"Can a woman forget her sucking child,

that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands."

God cannot forget His own. He never has forgotten one of His children. David, the sweet singer of Israel, wrote the Shepherd Psalm, setting forth that there is comfort and joy for the child of God even when he is passing through the darkest trials of life.

The expression, "Though I walk through the valley of the shadow of death, I will fear no evil," ought to encourage our hearts greatly; for the torment of fear does great harm to our faith and hope. So many live in constant fear. They fear the evil to come. They fear poverty, sickness, the loss of position, the future, the seven last plagues, death,—all these things and many more beget in some hearts torment, dread, and doubt. Such need to change their outlook and to take as their motto the triumphant cry, "I will fear no evil."

Tried as by Fire

"Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:2, 3.

This scripture pictures God as watching over His children as one who has gold and silver in the crucible to burn out the dross. He keeps His eye upon it, adding to the heat as He deems it essential, until all the dross is purged away. Test follows test until He sees in own image reflected perfectly in the metal.

Thus the Lord sends to each Christian the experiences he needs until all love of the world, with its pleasure, is utterly consumed. If there is rebellion in the heart, if there is a spirit of resentment against the trial, and we feel that the Lord is hard, or that He does not care for us, or that the trial is unjust, we suffer loss. Either we drift away from the Lord, or we shall have to pass through some other experience that will be equally hard to bear. For, note it well, every man's work is to be tried as by fire: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

The ordeals through which we pass are real, fiery, and as severe as God sees is necessary and for our good. They come so unexpectedly, and with such force, that sometimes they sweep us off our feet, and we feel crushed and defeated. They are like the chastening spoken of in Hebrews, and we should count ourselves especially favored of the Lord when we are permitted to partake of His sufferings. They are experiences we must pass through if we are to develop right characters. The whole purpose of the Lord is expressed by Malachi in the words, "That they may offer unto the Lord an offering in righteousness."

Divine Help Available

When God sends trials, or permits them to come to us, He is ready to help us endure them. With the Holy Spirit omnipresent and all-powerful, God ministers to every trusting soul according to his need. The trial is ours to endure, but it is not to be endured alone. Like Daniel in the den of hungry lions, there will be present an

invisible power to deliver us. We can say as truly as did the prophet, that God has sent His angel to shut the lions' mouths, and they have done us no harm. In the fiery furnace was one like unto the Son of man walking with the three worthies; and the furnace, though seven times the usual heat with which criminals were consumed, did not singe a hair of their heads nor scorch the hem of their garments. It all seems grand indeed, and it was miraculous; but God is continually working miracles to deliver His children, and to protect them from the enemy who is determined that they shall not be saved.

Rejoicing in Trials

Trials are never sent of God to make us morose and complaining. They are sent in love and compassion. To us they are to be a source of rejoicing; for they are an evidence that the Lord has not forsaken us nor cast us off. When Paul and Silas were in the inner prison, with their feet in the stocks, their backs bleeding and lacerated, they sang songs in the night. Think of it—songs under such trying conditions! When the jailer came to them after the Lord had miraculously opened the prison doors, these men of God were in a spiritual condition to appeal to the keeper in such a manner that he and his household believed and were baptized.

When our Saviour was under trial and sorely oppressed, He did not retaliate. "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. . . . Yet it pleased the Lord to bruise Him; He hath put Him to grief." Isa. 53:7-10.

Any one who can truly say that he desires to know the fellowship of Christ's sufferings, will not murmur nor complain when he is under trial, but will reconsecrate himself to the Lord, and patiently learn the lessons God would teach. His heart cry will be, "Teach me, O Lord, and help me." Abraham must have suffered deeply when commanded to offer his son Isaac as a sacrifice, yet there is not a word in the record to indicate that Abraham told even his wife about the sacrifice. Perhaps he knew she could not endure the trial. Three days' journey he had to take to reach Mt. Moriah, where the sacrifice was to be offered. Abraham was an old man. Sarah was nearing her end; a few more years, and she died. Ishmael had been sent away. We can see how hard it was for Abraham to do what God asked, but in the whole story there is not a hint that he tarried or delayed in acting out his faith and obedience. Such is the loyalty that glorifies God.

Willing Service

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

Our trials may be fiery, but they are to be borne with rejoicing and patience. It does help when we know there is nothing that we suffer that others have not suffered before. Have we lost property, and seen the work of our hands disappear like dew before the morning sun? Multitudes who have gone before us have passed through similar experiences. Many have suffered the loss of all material things for Christ's sake, and were happy to be

counted worthy to partake of His sufferings. We must remember that material things are not prized by the Lord as by us. "Having food and raiment let us be therewith content," is the divine instruction. We are not to set our affections upon material things, but upon things eternal.

Trials From Brethren

Sometimes trials come from the brethren, and we suffer keenly from what we think is unjust. Then we say, "Oh, had this come to me from an outsider, I could have borne it patiently; but to have it come from a professed Christian, is more than I can endure!" The psalmist had a similar experience, prophetic of what Christ was to pass through, when he said, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Ps. 41:9.

In the garden of Gethsemane, when Judas, leading the furious mob which was determined to kill Christ, hailed his former Teacher, and saluted Him with a kiss, the psalm had a fulfillment such as you and I perhaps have not tasted. Now if Christ suffered from this betrayal, and took it patiently, shall we not endure our "fiery trial" from some brother or sister without a murmur? This cannot mean more to us than Judas's action meant to Christ.

Paul suffered much from professed followers of Christ. And some who caused him great perplexity had even been co-laborers in the Lord's work. Yet Paul wrote, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

"My brethren, count it all joy," wrote James, "when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

These "divers temptations" are not temptations to commit sin, but generally they are trials that are very hard to bear. When they are endured cheerfully for Christ's sake, these trials bring a great blessing. Otherwise James would not say, "Blessed is the man that endureth temptation;" nor would he add, "for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." Then the reward is so great, so infinite, so wonderful—a "crown of life," that fadeth not away!

Sometimes we worry because we are sorely tried, while others with whom we associate seem to be without trials. We are inclined to murmur at our condition when compared with what we think others have. This is a weakness that ought not to be. Among His last interviews Christ said to Peter three times that if he loved Him, he was to feed His sheep. Peter then said to Christ, speaking of John, "What shall this man do?" Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me." So we are not to concern ourselves so much about our brethren, as about being true to God ourselves, and let the Lord deal with them. Our salvation is dependent upon our own personal relationship with the Lord, and not upon others' experiences. We are to live the Christian life as God would have us. God will deal with others in His own wisdom and love.

This day marks the passing of another year. We are passing another milestone on the way to the kingdom of God. How is it with your soul, dear hearer? Is there

peace between you and your Saviour? Do you love Him with all your heart? Are you more Christlike than you were one year ago? How many here today will covenant to seek the Lord daily, both in secret devotions and around the family

altar, during this coming week? All who will join heartily in this Week of Prayer, seeking a new consecration, will you please rise? Let us all join in singing that old Christian warrior's song, "How firm a foundation."

(Reading for Sunday, December 10)

The Certainty of the Message and Its Final Triumph

By F. M. WILCOX

THE certainty of the advent message is based, not upon the word of man, but upon the assurances and promises of divine revelation. Resting our faith upon this foundation, we can say with absolute confidence, in the words of the apostle Peter, "We have not followed cunningly devised fables." The message of Christ's coming, with the kindred truths relating to that event, is a message of prophecy.

We are rapidly nearing the climax of human history, the final struggle between the forces of good and evil, of righteousness and unrighteousness. Where fifty years ago we saw one proof of the correctness of our conclusions, we see one hundred proofs today. The certainty of the message and its final triumph are assured, not by the fulfillment of one prophecy forecasting that triumph, but of a chain of prophetic predictions; not by one special sign, but by many signs,—all proclaiming with one voice the coming of Christ and the message which is to take out of the nations of men a people prepared for that great event. Indeed, the signs of the coming of the Lord have become so multiplied that they seem almost commonplace. The danger is that they shall not stir us as they did in the earlier days of our experience.

Great Prophecies

There are twelve or more great lines of prophecy which clearly show that we have reached the closing days of earth's history. The limits of this Bible study hour permit us to review only a few, and those in brief outline.

1. *The Great Image of the Second Chapter of Daniel.*—This image represented the four great universal kingdoms which should rule the world; namely, the head of gold, Babylon; the breast and arms of silver, Medo-Persia; the thighs of brass, Grecia; the legs of iron, Rome; the feet, part of iron and part of clay, the divided state of the Roman Empire; the great stone cut out of the mountain without hands, which smote the image upon its feet, is the coming kingdom of our Lord. We are living today in the divided state of the Roman Empire, as represented by the ten kingdoms into which Western Rome was divided, and the next great event in this prophecy is the setting up of the everlasting kingdom at the second coming of Christ.

2. *The Vision of Daniel 7.*—The same four kingdoms are represented by the symbols of this chapter,—the lion, Babylon; the bear, Medo-Persia; the leopard, Grecia; the great and terrible beast, Rome; and the ten horns upon its head, the ten kingdoms of Western Rome. The little horn, diverse from the others, having eyes like the eyes of a man and a mouth speaking great words against God and persecuting His church, was a symbol of papal

Rome. The laws of God and the people of God were to be given into his hand for a time, times, and the dividing of time, or 1260 years, extending from 538 A. D. to 1798 A. D. All this has been fulfilled. The next event in this prophecy is the giving of the kingdom to the saints of the Most High, as brought to view in verse 27.

3. *The Sanctuary. Daniel 8 and 9.*—In this comprehensive prophecy is brought to view the cleansing of the heavenly sanctuary in the work of judgment. This work was to begin at the end of 2300 prophetic days or literal years, commencing in 457 B. C. at the going forth of the commandment to restore and build Jerusalem and extending to the autumn of 1844 A. D. In this latter year Christ began the final phase of His priestly work in the most holy place of the heavenly sanctuary—the work of investigative judgment—to determine who from among the dead and the living had availed themselves of the merits of His divine sacrifice, and were prepared to take part with Him in His kingdom. This solemn judgment work is now going on. How soon it will be finished we cannot tell. We are convinced that it will not be long. With its completion will come the close of probation and the advent of the Lord. How necessary that we send our sins beforehand to judgment, that we may be found complete in Christ when our cases are reached in the heavenly court.

4. *The Lord's Great Prophecy of Matthew 24.*—The fall of Jerusalem, in 70 A. D.; the great tribulation to be visited upon the church by the papal power, as brought to view in the seventh chapter of Daniel; the signs in the heavens as expressed in the darkening of the sun, May 19, 1780, and the falling of the stars, November 13, 1833, are clearly portrayed. Only one event in this prophecy as recorded by Matthew, remains to be fulfilled, namely, the appearing of Christ in the clouds of heaven, as He comes to reap the harvest of the earth.

5. *The Prophecy of Revelation 13.*—The beast with two horns like a lamb is a symbol of the United States of America. The two lamblike horns represent the principles of civil and religious liberty upon which the new nation was founded. But the prophecy indicates a change. There was to arise in the field of this government a religio-political movement, causing the nation to speak like a dragon, in laws of persecution and oppression, compelling men to worship the papal beast and to receive the mark of its power, as represented in the counterfeit sabbath which has usurped the place of the Sabbath of the Lord. Such a movement is rapidly working its way before our eyes. Against all this the threefold message brought to view in Revelation 14 is bearing warning as foretold.

6. The Restoration of Papal Power. *Revelation 17.*—There was inflicted upon the papal power of Rome a deadly wound in the year 1798, when Pope Pius VI was taken prisoner by the power of the French arms, and much of the former papal prestige and influence was destroyed. This wound was inflicted still more deeply in the year 1870, when the Papacy was robbed of its temporal possessions in Italy. But during the last few years a notable and rapid healing of this wound has been taking place. The temporal power of the Papacy has been restored. By the creation of the Vatican State the pope of Rome once more becomes a civil ruler among the nations of men. There will come a time, and events indicate that that day will not be long delayed, when the old-time prestige and power of the papal see will be fully restored. Of the kings of earth the prophecy declares that they will have "one mind, and shall give their power and strength unto the beast." *Rev. 17:13.* Then will Babylon, representing the papal hierarchy, in the words of the Scripture, declare, "I sit a queen, and am no widow, and shall see no sorrow." This is but the prelude to the hour of her judgment, when she shall be called to an account for her crimes against High Heaven, her unholy warfare against the saints of God through all the centuries. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." *Rev. 18:8.*

But pending that final judgment hour, while yet the day of probation lingers, God calls to His children, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." That call is now going to the world, and, thank God, in every land and clime God's people are responding to His gracious invitation.

Time does not permit a review of the prophecies found in Daniel 11 and 12, the prophecies of the seven churches, the seven seals, the seven trumpets, the two witnesses, and other prophecies in the book of Revelation. Every one of these prophecies also points with unerring accuracy to the time in which we live as the culmination of all prophetic forecasts immediately preceding the coming of Christ.

Special Signs of the Coming of the Lord

In addition to these great prophecies of which we have spoken, the word of God mentions other specific phenomena and conditions which would be found in the world, indicative of the end of all things. We can enumerate only a few of these, and that briefly:

1. Signs in the Heavens. *Mark 13:24-27.*—Of these we have already spoken.

2. Signs in the Physical World. *Heb. 1:10, 12; Luke 21:25-27.*—In earthquake, tidal wave, famine, and mighty upheavals, this old earth itself proclaims the coming of the Lord. The greatest war, the greatest pestilence, the greatest famine, the greatest earthquake in all history, and the greatest flood since the days of Noah, have occurred during the last eighteen years.

3. Signs in the Social World. *Luke 17:26-30.*—The last days are likened unto the days of Noah and of Lot, when men's hearts would be set upon buying and selling, marrying and giving in marriage, to the forgetting of God. Surely this is a true picture of conditions today.

4. Signs in the Industrial World. *James 5:1-8.*—The heaping up of treasure by the rich, the defrauding of the poor, the

growing intensity of feeling between capital and labor which we see in the world at the present time, constitute a marked fulfillment of this prophecy. The exhortation is, "Be patient therefore, brethren, unto the coming of the Lord. . . Behold, the Judge standeth before the door."

5. Signs in the Criminal World.—The fifty-ninth chapter of Isaiah presents a graphic picture of the state of the world just preceding the second coming of Christ. Crime is rampant. It walks the street in unblushing shame. It injects itself into every phase of human life. An editorial writer says:

"However calloused one may have become to human suffering, he cannot fail to be impressed by the increasing volume of frightful crimes of violence which are sweeping over the country like a strange mental malady. . . There seems to be an irrepressible mania for shedding blood and experimenting with vice and the illicit. The laws of God and man are alike helpless to prevent this saturnalia of crime."

Truly it may be said today that "judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." The only hope of the world is in the coming of the Lord.

6. Signs in the Mentality of the World. *Jer. 30:5, 6; Luke 21:25-27.*—In the days immediately preceding the coming of Christ, the nations of men will be obsessed with great fear because of conditions existing in the world and because of what the future holds for them. This is most graphically fulfilled in the mental state of millions at the present time.

This fear is voiced even by those occupying high positions in the political, social, and religious worlds.

Said the Prince of Wales, in a recent address: "We have before us today a world sick with fearful doubt, weary with repeated disappointments, a world of troubled nations."

James Douglas, another English observer, says in the *London Sunday Express*: "The heart of the nations is sick with fear. Statesmen with their ears to the ground are terror-stricken and perplexed."

Recently the moderators of the churches of Scotland issued a national call to prayer. In that call they wrote: "The complicated problems and haunting uncertainties which loom ahead cause stout hearts to quake and quail."

Mr. Norman, head of the great banking system of the British Empire, in speaking recently of present conditions, declares that they "appear to me at the present time to be outside the control of any man, of any government, of any country."

Truly, men's hearts are failing them for fear, as foretold by our Lord. This condition of fear is a sign of the day of the Lord. "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." *Jer. 30:5-7.* To us is given the great privilege of carrying to those in distress the message of hope and comfort as found in the second coming of Christ.

7. Signs in the Political World. *Joel 3:9-16.*—The war and bloodshed of the centuries will find their fearful climax in the last great war, as foretold by the prophet. With five million men now under arms, with twenty million more trained for service in reserve, and with

the expenditure of five billion dollars annually for war equipment, the nations of men are preparing for the great and last universal war, which will mark the close of human history.

The heathen are awaking, as foretold by the prophets. The nations of the Orient are preparing to act their part in the last great struggle for supremacy. Declares a great London daily, under date of November 10, 1932:

"Great firms in the leading European countries are engaged in manufacturing every kind of war material on a large scale. Every nation in Europe and Asia is buying arms for the supply of large armies."

Sir Austen Chamberlain, one of Europe's leading statesmen, declares:

"Fear, haunting, restless, brooding fear, haunts the councils of every nation and the homes of every Continental people—fear that warps the judgment and deflects the policy, which leads to irritating acts, to fresh provocation, which renews day by day the offenses of the war, the bitterness of the war, the rancors of the war. If this continues, sooner or later Europe will march to a new Armageddon."

It is striking indeed to see how these men employ the very words of the prophecy in describing conditions of today.

8. Signs in the Diplomatic World. *Isa. 2:1-9; 1 Thess. 5:1-3.*—Far-seeing statesmen, publicists, and various societies and organizations are striving earnestly to promote the world's peace. Their efforts are most commendable, but will prove unavailing. Even so, the cry of peace and safety has been made a subject of prophecy, and is one of the last-day signs of the end of all things.

9. Signs in the Religious World. *2 Tim. 3:1-5.*—Great spiritual apostasy will mark the nominal church of Christ. Men will be lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof. This is one of the conditions which the apostle Paul declares would be found among the professed followers of Christ in the last days. That this forecast is true of the great nominal church today, there is needed no argument here. A great departure from God marks the course of millions of professed Christians at the present time.

10. Signs in the Evangelistic World. *Matt. 24:14.*—In a time of unbelief and apostasy, God still has a message for the world. When this gospel of the kingdom shall have been preached in all the world for a witness unto all nations, then shall the end come. The gospel of the kingdom is being preached today in all the four quarters of the earth, and multitudes are responding to the call of the Holy Spirit. Had the end come in the days of the advent pioneers, the great heathen and Catholic worlds would have been very largely unwarned. God, not willing that any should perish, but that all might have opportunity for repentance, prolonged the day of probation. But He will "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

The Hour of Watching

The advent of the Lord will come suddenly, unexpectedly. For that reason the church is admonished again and again to watch and be ready, lest that day come upon them as a thief in the night. Read these admonitions in the words of divine revelation:

"Watch therefore: for ye know not what hour your Lord doth come." "There-

fore be ye also ready: for in such an hour as ye think not the Son of man cometh." "Take ye heed, watch and pray: for ye know not when the time is."

The messenger of the Lord bears a striking testimony in harmony with these statements of Holy Writ. We quote from "Special Testimonies on Education," page 108:

"The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul."

Final Movements Rapid Ones

We are told again in so many words that "great changes are soon to take place in our world, and the final movements will be rapid ones." It is well to read this statement given more than twenty years ago. As we recount the strange events in the world's history since these words were written, we can see how true was the forecast:

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—"Testimonies," Vol. IX, p. 11.

The rapidity with which great world changes are brought about is a feature

of the present time. We have seen it in recent national developments, and in nearly all countries legislative bodies have brought about swift changes altogether reshaping human affairs.

Suddenness of Religious Legislation

Do we see in the speed with which such far-reaching legislation is enacted, do we see in the changing psychology of the public mind, the sudden and unexpected manner in which religious laws could be enacted in the legislative assemblies of the various nations? We sometimes beguile ourselves into believing that the danger of such legislation is far distant. We believe the prophecy of Revelation 13, that such legislation will be enacted, but we have come unconsciously to feel that as such bold measures have been defeated again and again, so they may be defeated indefinitely. In this line of reasoning there is great danger. We know not what a day may bring forth, or how soon the closing events of earth's history may take place. The solemn admonition comes to us. "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

We are nearing the end of the journey. Events are culminating rapidly, and we must step fast in our Christian experience in order to keep pace with God's great plan and purpose. The darkness around us, the signs fulfilling on every hand, are but omens of the coming day. We may indeed lift up our heads and rejoice, knowing that our redemption draweth nigh. This is no time to cast away our confidence, for soon "He that shall come will come, and will not tarry." By the putting away of sin we need to prepare our hearts for that great event. This Week of Prayer should mark a new advance in our Christian experience, a new consecration of heart and life and property to God, that He may baptize us with the Holy Spirit, preparing us to give to others the message of the soon-coming Saviour.

(Reading for Monday, December 11)

Into the Regions Beyond

By M. E. KERN

"HEAVEN and earth shall pass away, but My words shall not pass away." Matt. 24:35. The Lord has said that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," just before His coming; and this word cannot fail.

We have been passing through the greatest world-wide financial crisis of all history. Along with others, our people have suffered a great decrease in their incomes; indeed, some have come to the verge of want. Hence our denominational income has been greatly curtailed. Notwithstanding decreasing budgets, in spite of opposition and persecution, we are happy on this occasion to be able to tell our people again of the onward march of the advent message.

With no increase in our appropriations during these recent momentous years, but rather five cents in three years, aggregating over 34 per cent below our 1929 base, nevertheless there has been the greatest ingathering of souls in our history. And while we have been unable to answer many pleading calls for help during this time of unparalleled opportunity, we are thankful to say that in spite of the decreased laboring forces, new territories in "the

regions beyond" have been entered, territories hitherto untouched by the heralds of the advent message.

As we engage in the services of the Week of Prayer this year, our hearts are cheered by the thought that no less than eighteen new tongues are mingled with ours in offering prayer and praise to God, and in testifying to the power of this message to save from sin. This makes 485 languages in which the advent message is being given to the world.

Advance in the Far East

J. G. Gjording tells of the pressure upon his soul to interview the rajah of Sarawak, Borneo, and ask permission to open work among the Land Dyaks near the capital of the country. He says:

"He gave us everything we asked for. . . . I am very happy to have this permission, because it means that one more door has been thrown open to the third angel's message; that one more people are in line for receiving the gospel, one more people to whom this gospel of the kingdom is being preached; and that one more race may be counted in reckoning the completion of our task."

Regarding the advance in another part

of his field, Indo-China, where, in Cambodia, Brother and Sister F. L. Pickett have begun work, Elder Gjording says:

"A year ago they organized their first Sabbath school; now they have their first hymnal printed; have seen their first Seventh-day Adventist couple united in wedlock; have had their first baptism; have their first couple in training and almost ready to begin active evangelism; are waiting for permission to open their first outstation; have their first set of tracts ready for distribution; and have their first love glowing for the souls of the Khmers, as the Cambodians call themselves. The next first in Cambodia will be an organized church."

As an illustration of how the work of God pushes on into new fields in the regions beyond, over in the Philippines the people of a certain section became interested in present-day conditions, and an old blind man who had once been an Adventist told them what he knew, and directed them to the nearest Sabbath school, about fifteen miles away. Contact was thus established, and a brother and his two daughters taught them the truth. As a result, twenty-eight were baptized, including the blind man.

New Conquests in Southern Asia

Over in Southern Asia, our leaders in years past looked with longing eyes to the mountains and valleys of Assam, to the north between India and Burma, but were not able to enter. Now our veteran workers, Elder and Mrs. L. J. Burgess, who have been in India thirty-five years, and who are supposed to be retired from active service, have chosen to remain in the mission field, and have moved into that country. They are learning a new language, have opened the work, and already there is fruit. Brother Burgess has been holding Bible studies with the president of the Assam legislative assembly.

Last year a new hospital was opened at Jalirpar, in populous East Bengal, and it has proved to be a remarkable opening for missionary endeavor. One day a visitor counted 125 patients in the waiting room, and thirty little boats and one steam launch tied up to the bank of the canal by the hospital. During one month 1,200 cases were treated and 500 villages were represented on the patient list.

Since our last Week of Prayer there has been a decided advance in Burma. Many conversions are reported where the work had gone so hard before, and there is an interest to hear such as had never before been seen in this field. Burma, the land of Judson, is ripening for the harvest.

Progress in Africa

As another illustration of how the message goes beyond the plans laid within our budget limitations, J. Clifford writes from the Gold Coast, West Africa:

"Last week, when visiting one of our smaller churches, I learned of a little company of Sabbath keepers away in the forest, and went to visit them. I found that a boy who was once in our Agona school, who had grown up, married, and left the district where the school is, and had not been heard of for a number of years, had gone to live in this little town. After keeping the Sabbath alone for a long while, he was joined by some of the townspeople. They had put up a little bamboo hut as a church building, and with nothing but a Bible and a hymn book, had been holding Sabbath services together."

The secretaries of both the Northern and Southern European Divisions have

recently visited their respective territories in West Africa, and they tell us stories of the progress in winning souls from the darkness of heathenism in those populous lands.

The Southern African Division reported over 2,000 baptisms in 1932, the total adherents in that field (including those in baptismal classes) being 32,000.

C. W. Bozarth, superintendent of the Central African Union, wrote: "Our work here in this union is growing faster than we know how to keep up with it."

One of the missionaries from that field tells of a thousand new converts, and pleads for help to train native workers. He says:

"Thousands of souls plead for the gospel, and we must turn them away. We can neither take them in, nor can we help them with evangelists and teachers to give them the bread of life. Calls for teachers keep coming from different directions, and we feel that the Lord's Spirit is working throughout our field upon the hearts of the people, and making them desirous to know the truth."

Native boys from the Missionary Volunteer Society have gone into new districts, and large crowds gather to hear them. In one district alone five hundred inquirers had come out as a result of their efforts, and the numbers are rapidly increasing. No wonder the missionary wrote: "This situation demands immediate attention. I cannot leave work of such proportions in the hands of youthful Missionary Volunteer workers." The head mission station in that field has twenty-six outschools, with an enrollment of over 2,000. It also has a large medical work, and a thousand additions to their Bible classes in a year.

An Outstanding Missionary Service in South America

In the South American Division, where our membership is now more than 23,000, the work of God moves on apace. The executive secretary of the Committee on Co-operation in Latin America has congratulated us upon the work we are doing for the Indians of Bolivia and Peru, saying, "I agree with Bishop Oldham that it is one of the outstanding missionary services being rendered in all Latin America."

The leader of another mission, in a recent annual conference at Lima, Peru, said:

"Of all the missionary endeavor being carried on in South America, or, as far as I know, in any other part of the world, there is none producing such fruitful results as that which our Adventist brethren are carrying on among the Aymara Indians in the region of Lake Titicaca. They have through their medical, educational, and evangelical work wrought a transformation in the lives of thousands of them, while other thousands have been greatly influenced for the better by their work. We congratulate our Adventist brethren on this successful enterprise and wish them Godspeed, at the same time hoping that work of a similar kind may extend into other parts among these needy people of the continent."

While we appreciate such words of commendation, we know in our hearts that by greater devotion and sacrifice we might have done better.

Fruitful Advance in Inter-America

Most excellent reports of progress come from the Inter-American Division, where the gain in membership is around 3,000 a year. The Antillian Union alone expects to baptize 1,500 this year. Just one little

story from that field. A. R. Ogden wrote:

"One man who threatened to kill his wife a few months before, if she went forward in baptism and united with the Seventh-day Adventists, came out to meeting every night, and came forward with about fifty when the call was made for complete surrender to the Lord. Truly such changes are nothing less than the mighty workings of the Spirit of God."

From another field in Inter-America comes this story of advance:

"A colporteur sold a book to a merchant. This man, by comparing the book with the Bible, found the truth. He immediately began to tell his customers of the wonderful light he had found, and very few left his store without carrying with them literature or the remembrances of an enthusiastic explanation of some point of truth. As the result of this faithful missionary work, seventy-two were baptized last year. At the time of our visit, thirteen more were baptized, and there are twenty-nine in the baptismal class at present. This merchant showed us a large box filled with images which these Indians had used in their worship before they accepted the truth. We placed these on a box and took a picture of them, and then a bonfire was made of the images, as the Indians desired that they be destroyed, for they have found something better."

And this in a field where there is such hostility to all religion that all other societies have withdrawn. Such is the hostility that our workers go into the field at the risk of their lives. Under the cover of darkness, the people repair to the forest, where meetings are held, converts baptized, and churches organized.

To the Uttermost Part of China

Thirty-one years ago we entered China, vast China, with the greatest mass of people ever gathered into one nation. All these years we have struggled forward, but only this year do we get the word that actually every one of China's provinces has been entered.

The pressure of the regions beyond was surely upon those two Chinese colporteurs of ours who went out to carry our publications into the farthest northwest territory. They found the mountain passes held by Mohammedan insurgents. But that was not a barrier to these men of the printed page. They sold their ponies and purchased camels. Pushing into the regions of inner Mongolia, they came down into Sinkiang from the north, beyond the mountain passes. Now the light of truth is shining out in this uttermost region of China, on the borders of Turkestan. In former years we used to hear of Russian churches along this strip of Turkestan belonging with Siberia. One day we may hear that our Chinese believers are shaking hands with the Russian believers in the very heart of Asia.

Into the Forbidden Land of Tibet

And now comes the story of a wonderful opportunity to evangelize a large part of the forbidden land of Tibet. C. C. Crisler writes:

"It is not fully known in the outside world, that vast and inexplicable changes are rapidly taking place in what was until recently Tibet proper. J. Effenberg and I, accompanied by three of our Chinese evangelists, visited Sining, the capital of Chinghai, last November, and while there baptized the first fruits of two evangelistic efforts already held, and organized the first Seventh-day Adventist church of

Chinghai Province. The converts are Chinese; but round about are many, many Tibetans. And this Chinghai Province is made up in considerable part of Old Tibet—one fourth of Tibetan territory as usually shown on maps five or more years old. And this former fourth, with its tens of thousands of Tibetans, is the most excellently governed province in all China, and is now open to us."

Of the call to enter this territory, Elder Crisler writes:

"We seem to be entering upon a new era in Tibetan mission work. Just now Harold Shultz is with a Tibetan abbot who is also a magistrate of a district of considerable area. This abbot, as a leader among the lamas (priests), has been a man of influence. He seems to be soundly converted. He began evangelistic meetings, preaching the gospel daily to his old associates around Labrang, a great monastic center in Kansu, along the Tibetan borderland. He urged our people at Lanchow to send mission workers; but receiving no response, he himself finally came the long journey across the high mountains, and appeared in our Lanchow Mission compound as a petitioner for spiritual help. Finally Harold Shultz went back with him. En route they spent some days with the prince of Choni, one of the most influential of all rulers of the Tibetan borderland. Dr. Rock, of the National Geographic Society, has written some long articles on the prince of Choni and his extensive domain, and the peoples of that area."

"This prince has dealt most graciously with us, and is deeply interested in our teachings, and offers lands and buildings free of cost for those whom we may send in as teachers of his people. The abbot, who is favorably known to the prince, has made plain the Holy Scriptures in their larger teachings, including the precious truths characterizing us as a people. It seems the Lord is especially opening doors before us along this extended borderland, to labor among the Tibetans."

"Brother Shultz is at a point about 150 miles from Kumbun, about a week's journey over the mountains; and his appeals to us, which he is sending by wireless by means of the portable outfit he has with him, are thrilling; for it is evident that the Lord has already prepared the hearts of the Tibetans, now so accessible, to listen sympathetically to the truths of the gospel. We have been constrained to acknowledge that the Lord in tender mercy has prepared the way far beyond anything we have dared hope for; and now we are face to face with a solemn responsibility to enter the doors swung open in our behalf."

Marvelous Providence in the South Sea Islands

There is a stir of activity in the South Sea Islands. Of the eighteen groups of islands in those South Seas, Seventh-day Adventists are now working in fourteen. Tanna, in the New Hebrides, famous in the records of the pioneer missionary, John G. Paton, has called for "the Sabbath Mission," and has been entered. The missionary writes: "The work is extending faster than we are able to keep pace with it."

In the Solomons, the workers tell of going from place to place, dedicating new churches which have been built. A government official in New Guinea was so impressed with our work that he came to our superintendent and urged him to open our work in a virgin territory of

5,000 primitive people, where no missionary society has been.

Perhaps the most remarkable record of rapid progress comes to us from the St. Mathias group of islands, which is a part of the British mandated territory of New Guinea. There on the island of Mussau every one of the 2,000 inhabitants has accepted Christ, and their lives have been remarkably changed. The people have given up smoking and betel nut chewing, sold or killed all their pigs, quit their immoral practices, and worship God in sincerity and truth. Many of the men had more than one wife, some as many as six. They have put away all except their first wives. One of the government officials said:

"I am astonished at what I have seen. I cannot realize that such a change is possible. The people have taken hold of your religion with a fervid zeal that cannot be described, but must be seen to be appreciated. I have never seen, read, or heard of such a movement before. What is it that you have done to the people? They are changed. They seem to be now

living for something which I cannot understand. I took a case of tobacco over with me, and it was returned unopened. Betel nut chewing is not seen anywhere. I marvel, and say it is a miracle."

Yes, brethren and sisters, it is a miracle of God's grace such as is being performed all around the world today under the influence of God's message for this hour. As Elder W. A. Spicer has said: "We must never forget that such work as that done on Mussau has never been reported before in all the history of foreign missions—two thousand people of the wilds turning to God and changing their lives within a year."

May God bless our missionaries in all the world, and may He give to us who live in more favored lands, at the base of supplies for this mighty movement, the spirit of thrift and sacrifice, that the blessed work be not hindered. Let us remember that—

"The work that centuries might have done,
Must crowd the hours of setting sun."

(Reading for Tuesday, December 12)

Medical Ministry

Its Place in Our Gospel Work

By A. G. DANIELLS

WE use the term "medical ministry" to designate the principles and activities represented by our General Conference Medical Department and carried on by us throughout the world. While the term is inadequate to express all we mean when we usually speak of medical missionary work, it is perhaps the best we can find.

Our Health Principles

The principles of health for body, mind, and morals, on which our medical ministry is based, are given of God for man's great good. Those who accept and practice them realize blessings too numerous and too great to express in words. Their fullest benefit can be known only through individual realization.

Naturally, these health principles involve all that relates to body and mind. They approve and enjoin the use and observance of all that nature provides and requires for health and efficiency. On the other hand, they disapprove and forbid the use or practice of anything that would injure the body or mind, or impair our usefulness. To know and obey these sanctions and prohibitions means everything to our physical and mental well-being.

The effects of some things on the human body are positively injurious and destructive. Intoxicating liquors, tobacco, opium, and certain narcotics and stimulants are of this class. Our health principles absolutely prohibit their use. Some things that are used for food are unclean, some lack sufficient elements of nutrition, and some are very difficult of digestion. Our health principles do not approve of the use of these.

We may go contrary to health principles in our habits of living, as in hasty eating, insufficient mastication, overeating, not eating enough of the right kind of food, losing sleep and rest, not exercising enough or working too much, holding wrong posture, dressing improperly, neglecting ventilation, cleanliness, sanitation, and so forth. Observance of all the laws

of health will save us from doing untold harm to body and mind.

Against the things we should not use and the practices we should not follow, are positive provisions and injunctions intended for our highest good, essential to bodily health and vigor, clearness of mind, and the best efficiency. In this class may be mentioned the use of foods of required nutritional value and properly prepared; foods of suitable digestibility; moderation in eating and drinking, with regularity and thorough mastication; good ventilation, especially of sleeping and living rooms; plenty of physical exercise; taking ample rest and relaxation, with sufficient sleep; and doing whatever else is necessary to keep us fresh, vigorous, and fit for service.

These health principles relate also to the treatment of sick and diseased bodies. They warn against taking into the body poisonous drugs for the cure of the sick. They enjoin the use of nature's own agencies as remedial measures in restoring the sick to health.

It is to aid in making these principles known to our fellow men, and also to make thorough use of them in the treatment of the sick and suffering, that we are carrying on this large medical ministry service.

Health Institutions Established

At the present time we are doing medical and surgical work in more than a hundred sanitariums, hospitals, dispensaries, and treatment rooms. These institutions are located in all parts of the world—North and South America, Europe, Asia, Africa, Australia, and various island groups of the Atlantic and Pacific.

The institutional phase of this work has grown to very great proportions. It includes a number of large sanitariums, well staffed and thoroughly equipped in the most modern manner. Nearly four thousand workers, doctors, nurses, technicians, and others, are employed. Almost ten million dollars of investment is

represented in the land and five hundred buildings required. Close to four hundred thousand persons are cared for annually in these homes of health.

Besides these activities that relate to strictly medical work, we are carrying on an active health and temperance movement. This includes lectures on health and temperance, conducting schools of instruction in first aid, the use of nature's remedies, the home care of the sick, and in the practice of those principles which stand for physical and mental health, strength, and efficiency. Nearly twelve thousand certificates have been issued to members of these classes in home hygiene and care of the sick. At the present time more than a thousand a year are thus being prepared for taking better care of the family health and for doing neighborly missionary service.

To provide physicians for the extension, enlargement, and conduct of all these endeavors, we are operating the College of Medical Evangelists in Southern California. The attendance, including the fifth-year students, averages about 575 young men and women. These students come from nearly all the leading countries of the world.

In addition to the preparation of physicians, a large number of nurses are graduated yearly from our nurses' training schools.

To provide a certain class of good health foods, we operate food factories in different countries. We also maintain health food stores and conduct hygienic restaurants. Thousands of people purchase these foods and patronize these restaurants. The value of the foods sold amounts to more than two million dollars annually. In this line of work alone hundreds of our people are given steady employment.

In addition to all this work in the institutions and organizations, there are at least four hundred of our physicians engaged in private medical work. There are also hundreds of our nurses doing private nursing. These thoroughly qualified and efficient physicians and nurses are doing a great work to advance the cause of medical ministry.

Sent to Teach and to Heal

Now it may be a question in the minds of some of our people as to whether all this expenditure of time, wearing labor, and money for the physical and mental well-being of the people is necessary for the efficient promulgation of our great message to the world. The answer to this query is that it is our belief that this kind of work—that is, work for the physical and mental needs of the people—is an essential part of the gospel, the purpose of which is to complete the restoration of the human race to the wonderful physical, mental, and moral condition in which it stood before man sinned, and thus brought the ruin we now see on every hand.

Of His mission, Jesus said: "The Son of man is come to seek and to save that which was lost." Luke 19:10. Man was lost physically and mentally as completely as he was lost morally. At the beginning of His ministry here among men, Jesus read in the public congregation this prophecy of Himself:

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty

them that are bruised, to preach the acceptable year of the Lord." Luke 4: 18, 19. Of this prophecy He declared, "This day is this scripture fulfilled in your ears." Verse 21.

The way the Saviour fulfilled this foretelling of His work may be gathered from a statement in the book of Acts: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38.

This beautiful ministry of love, sympathy, and blessing is recorded in greater detail and fullness in the Gospels:

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." Matt. 4:23, 24.

In this account of the Saviour's ministry we have a revelation of His great love and compassion for the oppressed and afflicted people about Him. We have also a revelation of His great regard for the physical well-being of the human race. The people were sick; their bodies were diseased; their minds were impaired and unbalanced. The Saviour did for them what He came to do,—healed the sick, restored ruined minds to normalcy, cast out evil spirits, and made them "every whit whole."

"The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character." "During His ministry, Jesus devoted more time to healing the sick than to preaching. . . . Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers."—"Ministry of Healing," pp. 17, 19.

When the Saviour sent forth the twelve disciples whom He had chosen to carry on the work of the gospel, He said: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:7, 8.

What a great commission! What a stupendous work! And how much of it was to be devoted to the bodies and minds of the people. It was precisely the same kind of service Jesus Himself was rendering the afflicted people wherever He went.

Carrying Forward the Work Jesus Began

"Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began. In this work we are to do our very best."—"Testimonies," Vol. IX, p. 168.

"It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—"Ministry of Healing," p. 141.

Instruction of this kind has come to us in great abundance, and this has led us to make medical ministry in its many phases a prominent part of our teaching

and work. It was instruction from the Spirit of prophecy that led our pioneers to start sanitarium work in 1866.

"When health reform was first brought to our notice," says Sister White, "the light presented to me was contained in this scripture: 'The Spirit of the Lord God is upon Me: because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.' Isa. 61:1. . . .

"I was shown that our own people, those who claimed to believe the present truth, should do this work. . . . The light was given that we should have a sanitarium, a health institution, which was to be established right among us. This was the means God was to use in bringing His people to a right understanding in regard to health reform. It was also to be the means by which we were to gain access to those not of our faith. We were to have an institution where the sick could be relieved of suffering, and that without drug medication. God declared that He Himself would go before His people in this work."—"Counsels on Health," pp. 530, 531.

Let us observe that last sentence: "God declared that He Himself would go before His people in this work." He has surely kept His promise. Our first medical institution was opened in Battle Creek in the autumn of 1866. It was called the Health Institute. The investment for the large block of land, the buildings and equipment, was \$24,000. When in full operation, the staff numbered two doctors and fourteen nurses and helpers. The writer took treatment in this building in 1876. It was still known as the Health Institute, and was still a small affair.

The methods of treating the sick were unpopular, the medical profession was unfriendly, and the institution had a hard battle. Progress was slow. But the Lord was with us, and the principles triumphed. That work, begun in the small way it was, has grown to what we see today,—a sanitarium system belting the world, an army of workers scattered everywhere, a number of health journals, a large health literature in general, and a work of reform that makes itself felt among all peoples. Today men and women in almost every land are being relieved from disease and physical suffering by the consecrated activities of our medical ministry.

Medical Missionary Work of Divine Origin

The medical ministry in one form and another, has kept pace with the progress and development of our denominational work from its earliest history. Its growth has been parallel with that of the other lines of our work. In some instances it

has been the forerunner of other lines, serving to break down prejudice and opening the way for other features of our message.

Well may we recognize that this medical ministry is of divine origin. We read: "True medical missionary work is of heavenly origin. It was not originated by any person who lives. . . . The medical missionary work is of divine origin, and has a most glorious mission to fulfill. In all its bearings it is to be in conformity with Christ's work."—"Medical Ministry," p. 24.

We do well, too, to keep in mind the objectives of this medical ministry. We are told: "The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. . . . To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message."—"Christian Temperance," p. 9.

If any ask why we, as a religious body, give so much attention to what seems largely a material work, let them understand that there is a very intimate relation between the physical and the mental and spiritual. This relation has a very important bearing in character development and Christian living. God's last message to the world is distinctively one of reform, and this applies to all our living.

It should be clearly understood that medical ministry aims at far more than rendering aid to the physical needs of men and women, though this is a very great and blessed service. The following statements, taken from the writings of the Spirit of prophecy, place this phase of our work in its true light and on a high plane:

"In the providence of God, many of the sick are to be given the opportunity of separating for a time from harmful associations and surroundings, and of placing themselves in institutions where they may receive health-restoring treatments and wise instruction from Christian nurses and physicians. The establishment of sanitariums is a providential arrangement, whereby people from all churches are to be reached and made acquainted with the truth for this time."—"Counsels on Health," p. 470.

"The medical missionary work is God's work and bears His signature. . . . The gospel ministry is an organization for the proclamation of the truth to the sick and to the well. It combines the medical missionary work and the ministry of the word. By these combined agencies, opportunities are given to communicate light, and to present the gospel to all classes and all grades of society."—"Testimonies," Vol. VI, pp. 300, 301.

(Reading for Wednesday, December 13)

Saving and Training Our Youth

By W. H. BRANSON

WHEN God through Moses sought to secure the permission of Pharaoh for Israel to leave Egypt, the king finally consented, upon condition that only certain members of the families should go. The women and children, he said, should remain behind. The wily Pharaoh knew full well that if he could hold certain

members of the families, the entire plan would eventually come to naught. But Moses' reply was fearless and unequivocal. He said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go." Ex: 10:9.

In these last days of peril, when mod-

ern Israel is preparing to leave the sin-cursed earth for a home in the heavenly Canaan, the same determination should characterize God's people. It should be their constant aim to take all their loved ones, if possible, and especially their children, with them to the kingdom.

"Gather the Children"

When the prophet Joel calls for a blowing of the trumpet and a sounding of an alarm in warning to the church that the day of the Lord is nigh at hand, he utters the solemn admonition: "Gather the people, sanctify the congregation, assemble the elders, *gather the children*, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:16, 17.

Thus it is clear that God expects us to interest ourselves in an effort to "gather the children," and make sure that our families are not a reproach to the cause of God.

Malachi, the prophet, declares that, under the preaching of the great preparatory message just before our Lord's return, the hearts of the fathers will be turned to the children, and the hearts of the children to their fathers. A burden will be felt for the salvation of all who are lost, but especially for those of one's own household. Thus true religion changes family relationships, and leads the parent to realize that he has the primary responsibility for the salvation of his household.

Paul warned that the last days would be days of peril. 1 Tim. 4:1. But the perils affect the children and youth of this generation far more than they do those who are older. The devil has set a thousand snares for the unwary feet of our children and youth. He has turned the modern inventions of this age into instruments with which to entice the young into sin.

When in past ages were the youth confronted with the portrayal of vice and crime by beautiful, enticing pictures that move upon the screen? When before has there been such a flood of cheap, trashy literature prepared to attract the eye and arouse the interest of the young? When was the gift of music ever so prostituted and the world filled with the strains of foolish, jazzy songs? When before have the voices and sounds from a thousand pleasure halls been borne upon the air and reproduced in our very homes by the radio? When in the past has God been openly and boldly denied and defied in the textbooks of many schools, and in the pulpits of many nominal churches? When have moral standards been so thoroughly broken down, and vice been exalted above virtue? When before have the youth witnessed the pitiful spectacle of broken homes everywhere, with divorce courts forced to work overtime in an effort to keep up with the demand for separation decrees? When? *Never*. These things are peculiar to our day, and constitute a mighty menace to the inexperienced, unwary feet of the young. It is from these perils that God desires to save our youth, but to make this possible He must have our co-operation.

The primary responsibility of saving the youth among us rests upon the parents, and a secondary responsibility rests upon the church. Concerning this responsibility, God has said:

"All thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

And to us this counsel comes:

"Every child born into the home is a sacred trust. God says to the parents, 'Take this child, and bring it up for Me, that it may be an honor to My name, and a channel through which My blessings shall flow to the world.'"—"*Counsels to Teachers*," p. 145.

"But how can I save my children? How can I interest them in God and religion?" one may inquire.

The most potent influence to that end is the example of a Christian home, we reply.

In the days of Hezekiah the Lord sent the prophet Isaiah to him with the message, "Set thine house in order." 2 Kings 20:1. We believe that this same counsel is sorely needed today in thousands of so-called Christian homes.

The Home Sanctuary

True religion changes things, and where it abides the home becomes a sanctuary instead of being merely a place to eat and sleep. Christianity does not consist in an outward profession only, but in a changed life,—a life that has been softened and sweetened by the powerful influence of the love of God shed abroad in the soul. One cannot, for instance, put on a sanctimonious air on the Sabbath, make long prayers and testimonies at the midweek church service, and then be quarrelsome and unkind all the rest of the week, and expect to impress his family with the beauty of his religion. What is your home like? What do your children see in your home life?

Some time ago the writer was being introduced to a stranger by a friend, who said, "This man is one of those *seven-days Adventists*." I have thought of that introduction a good many times since, and I have said, I wish we all were really "*seven-days Adventists*." If we all lived every day as men should live who look for the imminent return of our Lord, surely there would be a change wrought in many homes.

One of the conditions which make the last days perilous is the fact that men have a form of godliness, but do not allow the power of God to control their lives. "They profess that they know God; but in works they deny Him." Titus 1:16.

Fathers and mothers, we repeat, what have your children seen in your home? Are you, their parents, on good terms with each other? Do they hear only words of kindness spoken by you to each other? Is your family altar in repair, and do your children hear the voice of prayer in the home, the singing of the songs of Zion, and the reading of the word of God? Or do they hear bickering, quarreling, criticism, and bitter words between you? Have you, fathers, obeyed the injunction, "Husbands, love your wives, and be not bitter against them?"

Col. 3:19. Have you, mothers, followed the admonition of God to love your husbands and be in subjection to them? Titus 2:4, 5. "What have they seen in thine house?"

Then let us further inquire: Parents, are you on good terms with your children? This is absolutely essential if you would lead them to honor God and the religion of their fathers. It is the duty of every parent to become intimately acquainted with his children. Many fathers and mothers have lived so remote from their children that in reality they remain strangers to them all their lives. We should seek to become companions with our children. Home should be made to them the most interesting place on earth. When this is so, there will be no great desire on their part to seek elsewhere for questionable companionship and worldly pleasure. We should take time to play with them, work with them, and help them with their problems. We should make ourselves agreeable to their friends, and open the home to them.

We should also avoid being too critical of our children, always remembering that we, too, were once young. They cannot be expected to act in every respect like grown-ups, and therefore much patience and love should be manifested in dealing with their mistakes and blunders. They should be praised when they do well, and loved back into right doing when they fall into error. If punishment must be administered, as is sometimes the case, it should never be done in anger or scolding, but should follow prayer with and for the erring one. Said the great apostle: "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Christian Training for Our Youth

Next to the influence of the home is that of the school. Very definite instruction has been given to this people to the effect that it is the duty of each parent, just as far as it is possible, to see that his child has the advantage and safeguards of a Christian education. We read:

"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 schools, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation."—"*Counsels to Teachers*," p. 205.

"The world is full of iniquity and disregard of the requirements of God. The cities have become as Sodom, and our children are daily being exposed to many evils. Those who attend the public schools often associate with others more neglected than they, those who, aside from the time spent in the schoolroom, are left to obtain a street education. The hearts of the young are easily impressed; and unless their surroundings are of the right character, Satan will use these neglected children to influence those who are more carefully trained. Thus before Sabbath-keeping parents know what evil is being done, the lessons of depravity are learned, and the souls of their little ones are corrupted."—"*Testimonies*," Vol. VI, p. 193.

"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."—*Id.*, p. 199.

"Every man and woman in our ranks, whether a parent or not, ought to be intensely interested in the Lord's vineyard. We cannot afford to allow our children to drift away into the world and to fall under the control of the enemy."—*"Counsels to Teachers,"* p. 210.

"Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age, and who need our aid to secure knowledge and experience that will fit them for the service of God."—*"Testimonies,"* Vol. VI, p. 217.

It was the wisest man that ever lived who said, "The fear of the Lord is the beginning of knowledge." Prov. 1:7. And not only is it the "beginning" of knowledge, but the marginal reading says, "The fear of the Lord is the principal part of knowledge."

True education, therefore, must not only develop the physical and mental powers, but the spiritual as well, and it must be based upon the revealed word, the study of which leads to the fear of God.

False Education

The greatest demonstration of ignorance and folly in the world is seen in those so-called institutions of learning where the children and youth are taught that God is a myth, and that the religion of their fathers is old foggism. The world today is being flooded with a tidal wave of skepticism and infidelity which is largely the result of the kind of training the youth have received in its institutions of learning. Paul wrote: "Whosoever a man soweth, that shall he also reap." Therefore, if the religious restraints that should govern the youth and the nation are broken down in the school-room, we must expect a harvest of infidelity, anarchy, and crime.

If the battle for religion and civilization is lost in the home and in the school-room, how is it to be won afterward? If the rising generation is set wrong in its education, what hope is there for the future? King David once exclaimed, "If the foundations be destroyed, what can the righteous do?" Ps. 11:3. "As the twig is bent the tree's inclined."

One great protection for our children that the church has in this critical and faithless age is found in the church school. The church is under the responsibility of a great commission, and she cannot abridge her task without denying her Lord. But where can she look for her future leaders? Can she employ those whose faith in God and His word is destroyed in worldly halls of learning? Can they go forth to preach a pure gospel message that will turn men from sin to righteousness? *It is impossible.*

It has always been unsafe for God's people to seek a training from the world. It has been true in every age, that "the world by wisdom knew not God." Although Moses was "learned in all the wisdom of the Egyptians," yet before he could be used as the leader of Israel, it was necessary for him to go into the wilderness and remain forty years, there to *unlearn* the errors he had been taught in the schools of that idolatrous nation. Paul was continually fighting against a tendency to inject worldly wisdom into his ministry. Although he had been brought up at the feet of Gamaliel, he did not consider that a qualification for

his work as a preacher of the gospel. How often we hear him drawing a sharp contrast between the wisdom that comes from God and that of the world!

What has been true of the danger of worldly wisdom to the people of God in ages past, is doubly true now. In most of the centers of learning today, infidelity and Modernism are boldly taught by the instructors. The very foundations of Christianity and Christian institutions are openly attacked, and there is a subtle but powerful undertow that draws the student out into the great sea of unbelief.

In the volume entitled, "Counsels to Teachers," it is said:

"Philosophical speculation and scientific research in which God is not acknowledged are making skeptics of thousands. In the schools of today the conclusions that learned men have reached as the result of their scientific investigations, are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. Skepticism is attractive to the human mind. The youth see in it an independence that captivates the imagination, and they are deceived. Satan triumphs. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped."—*Page 377.*

Concerning the observation of right principles in pursuing educational work, we read:

"Whatever line of investigation we pursue with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate."—*"Education,"* p. 14.

God Calls the Youth

God calls loudly today for the youth among us to prepare themselves for a part in the finishing of His work in the world. Thus we are told: "The Lord has appointed the youth to be His helping hand."—*"Testimonies,"* Vol. VII, p. 64. And again: "With such an army of workers as our youth, rightly trained, might

furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world."—*"Education,"* p. 271.

The mightiest religious movement of all time is in progress and is now reaching its zenith, and God calls loudly for the youth among us to dedicate their lives to this great task. But to be successful in this work, young men and women must possess a good training, a deep Christian experience, and stout hearts. There is much to be done and much to be endured, but an eternal reward awaits those who give themselves to the task.

One day soon the scenes and experiences of this life will be over, and we shall be called to stand before the face of our returning Lord. In that day it will be asked of us, "Where is the flock that was given thee, thy beautiful flock?" May we all be able to look up into His lovely countenance and respond, "Behold, I and the children whom the Lord hath given me."

It is probable that there are some homes represented here today where the children have already drifted away from God and the church. If so, why not make them a special subject of prayer in this service and a special object of labor during the rest of the Week of Prayer? Let us put forth every possible effort to save our children and take them with us to the kingdom.

"Are all the children in? The night is falling,
And storm clouds gather in the threatening west;

The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone;

Are all the children in?

"Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
Oh, 'at last it biteth like a serpent'!
Poisoned are stolen sweets.
O mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation!
Are all the children in?

"Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling, 'Enter thou thy chamber,
And tarry there a space.'
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in!"

—Elizabeth Rosser.

(Reading for Thursday, December 14)

Our Literature in Gospel Ministry

By C. E. WEAKS

THE one purpose of all our activities in this movement is ministry in its various forms. Jesus set us the example in His life and in His teachings. He said: "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:43-45.

"The angels of glory find their joy in giving,—giving love and tireless watch-care to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship

with Christ which is even closer than they themselves can know."—*"The Desire of Ages,"* p. 21.

In the development of our work, schools and medical institutions were brought into existence to minister to the spiritual and intellectual needs of the boys and girls and youth among us, and through them to the needs of humanity to the very ends of the earth. But before we had a school or a sanitarium, we had already established our publishing work, and our presses were busy turning out the pages of truth. In fact, the first general collection taken up from the Adventist people was used for the purchase of a printing press. And why?—Because "the world is to receive the light of truth through an evangelizing ministry of the

word in our books and periodicals. Our publications are to show that the end of all things is at hand."—*Colporteur Evangelist*, p. 100.

God has hallowed the book work by giving to the world its best Book, that live Book, that Book that speaks to human hearts messages from God—the Bible. Away over in the very heart of Africa the missionary one day was reading to the folk of nature from the word of God that had been translated into their own language. Then came this response, "See! see! the book talks!" How exactly in their native simplicity they had expressed it!

Blessed Is He That Readeth

John, banished to the lonely Isle of Patmos, shut off from his former activities, did a work that has come down to us through the centuries by giving us that wonderful revelation of Jesus Christ; and in his introductory statement he exclaims: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3. Yes, the same blessing is pronounced upon the one who reads the message as upon the one who hears it. Through the Spirit of prophecy we have been told: "Let us now, by the wise use of periodicals and books, preach the word with determined energy, that the world may understand the message that Christ gave to John on the Isle of Patmos."—*Id.*, p. 101.

Never have the opportunities for true ministry been greater than right now. Never has there been a greater spirit of inquiry present among men. While we may not be able to "preach like Paul," while not all will be able to go and "heathen lands explore," we can find right at our door those who need the very type of ministry that is outlined in such statements as the above.

Our Publishing Charter

The Adventist family is well acquainted with that early message which came away back in 1848, but it bears repeating here: "I have a message for you [speaking to her husband, Elder James White]. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches of Ellen G. White*, p. 125.

What a wonderful statement! It has been our charter down through the years. In this great publishing branch of our world movement we did start small. We could scarcely imagine a smaller beginning—just a wee paper, an entire edition of which could be carried eight miles to the post office in a carpetbag by one man. But, thank God, it has not remained small. That charter provided for growth. And what do we see today? We have sixty-eight publishing houses, publishing in 152 languages, with their "streams of light" shining "clear round the world." A full Seventh-day Adventist library now costs \$1,885.80. An army of approximately three thousand colporteurs is constantly employed in carrying the output of these presses to the homes of the people. Then there is that loyal, larger army, numbering more than 350,000, composing the membership of this de-

nomination, who, recognizing the potency of our gospel literature ministry, are circulating our tracts, our papers, and our books by the millions yearly.

That charter told the source of the financial support of this work. The people who read were to furnish money for the printing of more literature. Who is it that in the main is supporting this great world-wide publishing organization? It has not been built up by the tithes and offerings of our people, except to a very limited degree. No, it has, in harmony with that early vision, been built up by means received from the world, from the people who read.

While we thank God for the material success that has attended the work of this department through the years, its real success cannot be measured in terms of dollars and cents, but in terms of spiritual successes and victories, and from the very beginning of this work its spiritual values have rated high. Some years ago the then president of the General Conference wrote:

"Who can tell how great has been the influence of religious literature upon the world? The judgment alone will reveal this. There has never been a time when the press has had more to do in molding the opinions of men than it has today. Is not the hand of the Lord in all this? We have a truth that must go to all the world. It is the last message of mercy to men. It is to prepare them for the most solemn and dreadful scenes that ever transpired. The judgment, the coming of the Lord, the resurrection of the righteous, and the destruction of the wicked, are events of the deepest interest to all who have ever lived. Our work is to warn all nations and tongues and peoples of these things which are right upon us. How are we going to do it? Will not the press be the real agent? So all the leaders in this movement have believed, and so we believe."

While through the years our literature has had a wonderful influence in bringing people into the message, never has there been a time like the present for abundant fruitage. The Spirit of prophecy has said: "There are multitudes on the border of the kingdom just waiting to be gathered in."

Looking for Us

God is using our colporteurs to help find these "multitudes." And who is better prepared to do this work than the God-fearing colporteur, burdened for souls, whose very work carries him right to the homes of the people who are waiting and watching? A colporteur in the far north of Europe reports:

"A poor old woman supported by the parish was living with a family on a farm. In this home was a copy of 'The Great Controversy,' which the old woman read. She was to be transferred to another place. She had fallen so in love with 'The Great Controversy' that she wanted to take it with her, but the owners of it would not give it up. In my canvassing work I came to the farm to which she had been removed. She sat at a distance, and I did not pay much attention to her while I was describing the book, 'Revelation,' to the people of the household. But she had noticed from my description that there seemed to be some connection between this book and 'The Great Controversy,' which she had read.

"When I had finished, she came to me and asked whether I had the book, 'The

Great Controversy.' 'No,' I answered, 'but I can get it for you.' I saw her eyes sparkle as she heard this good news. She disappeared to her corner of the room, but returned, carrying an old knotted cloth, in which she had the money for her book. She had saved the money for a long time, and had asked many if they knew where she could get the book. When I went to deliver it, I was much surprised to find that she had come several miles to meet me. She was waiting in a house on a hill, watching at the window to get the coveted book. When she saw me coming, she hurried down the road, with money in hand."

"Watching at the window?" What a message for us there is in these few short words! Possibly there are those who are watching for you, for me, to come to them with God's message. What a sad thing if they must wait in vain!

By Dreams

By dreams the Lord is helping our men and women of the literature ministry. A colporteur sister of Central Europe called at the home of a pious Catholic. On the wall of this home hung the usual picture of the virgin Mary. The woman in a dream had seen this picture vanish, and its place taken by a magazine entitled, *Present Truth*. The next day after her dream one of our colporteur sisters called with our German *Present Truth*. The woman of the home felt that the Lord had given her the dream, and that she should purchase. Bible readings were arranged for, and today this woman is rejoicing in the message.

Another colporteur was met with the response, "That is the very book I have been dreaming about for fifteen nights, and you are the very man that I have seen in my dreams." Such experiences could be multiplied manifold.

Introducing Christ

Paul's definition of a Gentile is a person "without Christ." He says such are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. How full the world is of such, and how much men and women need to be introduced to their best friend, Jesus! What opportunities for this very work come to the men and women of the literature ministry!

A colporteur working in one of our large cities, came to the door of an apartment house. The occupants were rich, and the woman was just ready to leave home. After a polite greeting, the colporteur said, "I have come to talk to you about an important Christian matter." The lady was in a hurry and said, "I am very sorry, but I have no time." Smiling, the colporteur answered, "If Christ had come to you this morning, would you not have given Him a minute of your time?" "Of course," she answered. "Well," the colporteur replied, "Jesus is here. Allow me to present Him to you." Astonished, the lady asked the colporteur to step in. The book was ordered, and later on the colporteur had the joy of greeting this lady as a sister.

Having No Hope

Our daily papers are filled with illustrations that show that everywhere men and women are losing hope. When hope goes, all that makes life worth living is gone, and so the terrible toll of suicides. Our literature ministry is finding these

from whom hope has departed, and is sometimes used to snatch them literally from the grave.

A sister over in Europe was returning to her home after a hard day in the colporteur field. As she was passing a cottage, a voice spoke audibly to her, "Stop; I have a work for you to do in this home." She turned aside, and rapped on the door, but received no response. She continued rapping, louder and louder. Finally a woman in tears came to the door, and in a rough voice said, "What do you want here?" Our sister recognized that she was facing a woman who was in sorrow. She spoke somewhat as follows:

"I have a message for you, and would like to step in and tell you what it is."

At first the woman hesitated to admit her, but finally did so. Our sister continued, "I have come to tell you about a Friend who has help for troubled hearts. I see you are in trouble. May I kneel with you here and pray to that Friend?"

The woman consented, and together they knelt. When they arose, tears were streaming down the stranger's face, and she exclaimed, "God sent you here today. We are in trouble, and I could not face the future. When you began rapping at my door, I was just about to drink from a cup which would have ended it all as far as I am concerned. God sent you here to save my life to my children and my husband." Bible readings were arranged for.

When I was in Europe some time ago, it was my privilege to meet this woman and her husband, both now rejoicing in the blessed advent hope. The husband has consecrated his life to the colporteur ministry, the line of work that God used to bring salvation to his home.

Protected by God

Our colporteurs often face dangers. This is natural, for they are gospel pioneers. They are right out where danger lurks, and there are those who today occupy martyrs' graves, having been faithful unto death, but who await a crown of life. Yet wonderful it is how God has protected our colporteurs in times of danger.

Two of our French sisters were recently traveling in Northern Africa by autobus. When they were about seven miles from their destination, the bus overturned on an embankment which separates the road from the sea. Half a turn more, and it would have plunged into the sea, very deep at this point. But it caught there, the wheels in the air. The eleven passengers climbed out through broken windows. None had been injured.

However, under the stress of emotion, one of the passengers wanted to kill the driver, and the latter in a moment of depression wanted to take his own life. But our sisters, taking them both by the arm, began talking of Jesus, of His goodness in sparing them all. After having calmed the men, they gathered the passengers together and began singing a hymn. This led to the conducting of worship there on the roadside, in which all hearts were touched. They are both certain that souls will be converted as a result of this experience. They returned to their home singing hymns and praising God that His angels had been close beside them, according to the promise given in His word.

Not only are workers often protected from bodily harm, but God has put His

hand over their work to protect it in times of special danger. A young man canvassing in Northern Europe was meeting with exceptionally good success, booking orders at nearly every home. Finally he came to the home of the priest of the state church. The priest asked him how he was getting on. He responded, "Fine," and showed him his long list of orders. The priest exclaimed, "You can't do that work here. This is my parish. You will not deliver one of those books. I am going to every home, and warn the people not to take the books."

Our young brother went to his room, and in an earnest season of prayer asked God in some way to bring the words of the priest to naught and protect His work. And God did intervene. The colporteur had not long left that home, when the priest was suddenly taken ill, and did not leave his bed of sickness until the colporteur had delivered every book. It is good to worship a prayer-hearing and prayer-answering God.

Literature Evangelism

As believers in the message, we have unitedly responded as we have heard the call to greater evangelism sounding through our ranks. None, I think, more than our workers in the literature ministry, have responded to this call. A young man, a student from our South African training college, writes:

"Recently my mind has been exercised along the line of soul-saving work. As I have contemplated this great and wonderful task, I have been led to realize that we as colporteurs have a wonderful privilege in spreading the light of the third angel's message, not only by the silent messengers placed in the homes of the people, but also in studying with those who are interested. We have come to a time when we must evangelize more. Perhaps some whom we meet today will never again have the opportunity of hearing the truth. Many will hear it by no other means than through us. What a sacred and heavy responsibility we bear! Thinking on these things, I pray God to use me day by day. I thank Him for revealing a greater sphere of service to me."

From all over the world come wonderful stories of trophies won through the literature ministry. Elder O. Mont-

gomery, just back from South America, reports two large interior areas where the paid worker has not yet entered, but where are 200 Sabbath keepers in each as a result of the literature ministry. He tells of a colporteur, "Black Caleb," who has two organized churches and thirty companies to his credit.

It is a world-wide story, but altogether too long to be repeated here. And the story as known is short as compared with the story unknown. The colporteur is a seed sower. He sows the seed and passes on, and the result of the greater part of his work will not be known until that day when the precious fruit of the earth is gathered, and the redeemed from the North, the South, the East, and the West stand with that triumphant throng upon the sea of glass. Then, and not until then, my brother, my sister, will you know what has been the result of your seed sowing of gospel literature.

A discouraged brother came to one of our camp meetings. He had been a colporteur, but in discouragement had given up the work, feeling that his efforts had been without fruitage. At the meeting he was receiving little help. From a back seat he listened to the testimonies of those who were happy in God. One day a new brother stood up and began to tell the story of how the message had found him. He told of how, years before, a colporteur had come to his neighborhood, that he had purchased a book, and the book had lain for years unread. Finally it was taken from the shelf, and he became interested in it, got his neighbors interested, and a church had been raised up—all as a result of the reading of that book.

Our brother on the back seat had listened to what was said. The year of the sale had been mentioned, the name of the book given, the field had been pointed out. Tears began to trickle down his cheeks as he realized that he was the colporteur who fitted into the picture. There and then he reconsecrated his life to God and to the literature ministry. From that moment on he was one of the happiest men on that camp ground. He realized what he had not realized before, that "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

(Reading for Friday, December 15)

Another Comforter

By J. L. SHAW

IN an hour of deep perplexity, the words of Christ to the disciples, found in the fourteenth chapter of John, came as a message of hope. He wanted them to understand clearly that while He must leave them, it was only for a time, that He might complete His purpose for His chosen ones. They had left all their earthly prospects to follow Him, but He assured them it was not in vain. He had a plan for the future that transcended any concept of the human mind, embracing both time and eternity. In His own words, Christ said, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I

am, there ye may be also." John 14:2, 3.

These promises are for those who forsake all today, as well as for the disciples two thousand years ago. Every believing child, whether he has left all or lost all, has a future real estate holding, and without encumbrance. There will be no first mortgage, no second mortgage, no refinancing of loans.

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65:21, 22.

Christ, our coming King, is now working out a building program for His loyal

subjects the like of which has never been known in the annals of eternity, and that program includes every child of faith now, as well as in ages past. It will be a great home-warming day when He comes to receive and welcome us to the abodes of bliss. The glory of the Lord shall be there. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

A Divine Helper Promised

But Christ's promises in John 14 deal not only with future prospects for His children; that would be insufficient. They deal with present needs as well. The disciples could not live the lives He wished them to live without divine help. God does not ask impossibilities; hence the definite promise of the Spirit as a helper. "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:15, 16.

This Comforter, or Helper, was to be an abiding associate. While Christ was with them for a few brief years, the Spirit as a helper in living the Christian life was to be with them always. There are but two conditions in receiving the Spirit, as set forth in this text. The one, that they love Him; the other, that they keep His commandments. If those conditions were complied with, the association and help of the Spirit was sure. Then the promise of the Spirit is sure to those who love Him and are keeping His commandments. In these days of disobedience to God's law, the Spirit comes to those faithful souls who are obedient unto His word and keep His law.

No man can be a recipient of the Holy Spirit who desires his own way and is unsundered to God. The Spirit comes only to those who submit to His leadership. As we read the book of Acts, we see how faithful and obedient the apostles were in obeying divine orders. They looked to the Holy Spirit for direction. Paul said to Agrippa, "I was not disobedient unto the heavenly vision." Herein lies the secret of the Spirit's power in the early church. The disciples were not disobedient to divine orders. Where the Holy Spirit bade them go, they went. Of that first mission trip into Asia Minor, by Barnabas and Paul, we read, "So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Paul and his companions were at one time forbidden of the Holy Ghost to preach the word in Asia; and again, when they "assayed to go into Bithynia," the "Spirit suffered them not."

The Holy Spirit longs for entrance into our lives from our earliest moments. Before ever the new birth is experienced, He knocks at the door of the heart, and He wishes to enter. When allowed to enter, man is born again, a second birth, a birth of the Spirit. It is through surrender on the part of man and leadership on the part of the Spirit, that the new life grows strong and powerful for God.

A Divine Guide and Intercessor Provided

That we may desire more earnestly and intelligently the divine association of the Holy Spirit, let us know individually what the Spirit can do for us. How can this divine Helper help us? and how does He do it? "Another Comforter!" What

does the word "comforter" signify? The Greek word here translated "Comforter," or "Helper," is the word "paraclete," which, translated literally from the verb "paracalein," is "to call to aid," or "a helper." No one word seems to be sufficient to set forth fully the duties of this heavenly Helper. Webster gives four words as expressive of the word "paraclete"; namely, "advocate," "consoler," "comforter," and "intercessor." Each of these emphasizes the personality of the Holy Spirit. "Paraclete" is translated "advocate" in the expression, "We have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Jesus was the paraclete of His disciples while He was with them. He is now the paraclete, or advocate, in heaven. As He left them, He prayed the Father to send them another paraclete, or advocate. One authority says:

"It was the custom, before the ancient tribunals, for the parties to appear in court, attended by one or more of their most powerful and influential friends, who were called 'paracletes'—the Greek—or 'advocates'—the Latin term. They were not advocates in our sense of the term—paid counsel; they were persons who, prompted by affection, were disposed to stand by their friend; and persons in whose knowledge, wisdom, and truth the individual having the cause had confidence. These paracletes, or advocates, gave their friends—'prospelates,' or 'clients,' as they were called—the advantages of their character and station in society, and the aid of their counsel. They stood by them in the court, giving them advice, and speaking in their behalf when it was necessary. Jesus had been the paraclete of His disciples while He was with them."—F. Brown, D. D., quoted in "Peloubet's Notes, 1899."

Another work of the Holy Spirit is that of counselor, and in that He is wonderful. Man needs to be led; he knows not which way to turn. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. It is unsafe and unnecessary for the Christian to seek out a way for himself when a divine Person delegated by Christ stands ready to guide into all truth. We need His counsel in the daily round of duties, in our business, in our homes, in our recreations, in our pleasures, in our studies, and in our work.

Men have made grave mistakes through the study of the Scriptures without the leadership of the Spirit. The history of the church has proved again and again that the pursuit of theology without a humble dependence upon God is injurious to the Christian life. One Christian writer uttered a bold yet true remark when he said, "Gentlemen, remember that without the illumination of the Spirit, theology is not only a cold stone, it is a deadly poison."

From what source today comes the most subtle and dangerous form of unbelief? Does it not come from the theological chairs which have been founded to teach young men the true principles of divine religion? When the disciples finished a divinity course under the teaching of Jesus, they were not left alone in their study of divine things. Christ said, "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:13.

True theology is not the product of

the human mind; it is not obtained merely by technical exegesis or by philosophical analysis. The Scriptures repeatedly affirm to the contrary. "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:11.

The Holy Spirit is not only a helper in the study of God's word; He is a helper in prayer. He directs our praying. We are often led to pray for those things which are not best for us or for others. Much praying is without definite purpose. Hence we need the Holy Spirit as a guide and intercessor in prayer. As the word of God says, our infirmities hinder our praying. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26.

As the above text clearly states, the Holy Spirit not only guides in what we should pray for, but He knows how to intercede; He gives us the power of intercession, and He does it with groanings that cannot be uttered. He also brings things to our remembrance. Things of importance which have slipped our minds, which we have forgotten, the Holy Spirit, at the suitable and necessary moment, brings to mind. He shall bring "all things to your remembrance, whatsoever I have said unto you."

There are two intercessors set forth in this chapter; one is in heaven and the other on earth. Of the risen Saviour it is said, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:34. While Christ, at the right hand of the Father, is interceding in our behalf, the Spirit in our hearts also "maketh intercession for us."

Spirit's Power Needed for Witnessing

Another purpose of the Spirit is to give power to witness. Such doings as we read of in the book of Acts would never have been possible without the gifts of the Spirit. While associated with Jesus, the apostles in themselves were helpless. In commissioning them to carry His gospel to the ends of the earth, He assured them of the needed strength to do it. "All power," said He, "is given unto Me in heaven and in earth. Go ye therefore, and teach all nations." He not only told them of the unlimited power for the far-reaching task assigned them, but He also counseled them not to go without it. "Ye are witnesses of these things. . . . But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Webster gives the following synonyms for "endue" or "endow": "enrich," "furnish," "invest," "clothe." Those disciples were poor in worldly goods, but the gift of the Spirit in unlimited measure enriched them. They were clothed with power sufficient to witness God's saving message wherever they were sent, and that was to the ends of the earth. "Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Their richness in power made them millionaires in the Spirit.

That same Spirit that was with the apostles is in the church of the nineteenth and twentieth centuries. William Carey, David Livingstone, Adoniram Judson, Alexander Duff, and other leading missionaries were but the advance guard of

a vast army of consecrated men and women who have been led of the Spirit to make God's saving truth known unto the uttermost parts of the earth. They have translated the Holy Scriptures into many tongues, preached the gospel with power, and multitudes have found Christ as their Saviour. From the very strongholds of heathenism, men and women have been rescued.

Financial Needs Supplied

In their world-evangelizing task, Christ recognized the disciples' one and only one need, another Helper, the Holy Spirit. He knew that food and clothing and money would be required in the world program of evangelization. He did not dwell on these needs. His mind penetrated farther than human vision. He knew that the gift of the Spirit comprehended all the other requirements. Therefore He did not cloud the issue with many externals. There was one, and only one, need for the gospel task,—the need of the Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . . unto the uttermost part of the earth." That power transformed the timid, disloyal, impetuous Peter into the powerful preacher and leader of Pentecost and after. Intrepid Saul, the arch-persecutor of the church, it made the chief soul winner of all time. John the Revelator was led by the Spirit to the Isle of Patmos, where was spread before him two thousand years of earth's history; and that Spirit guided his hand as he wrote down the history for those who should desire to know God's purpose in generations to come.

The Holy Spirit supplies the financial needs of the church. He did it in the first century, and He does it today. At Pentecost the Holy Spirit opened the hearts of those who had means to assist the work. "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4:33. Deep concern for others filled all hearts under the leadership of the Spirit. A holy fear so possessed them that no man said "that ought of the things which he possessed was his own." "And fear came upon every soul: and many wonders and signs were done by the apostles." Acts 2:43. They gave their money and they gave their property. "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold." Acts 4:34.

The Holy Spirit, working upon human hearts, provided not only money for the work, but that which money could not procure. At the gate of the temple a lame man sat asking for alms. He thought his greatest need was money. So he asked Peter and John for alms. But money was not the lame man's greatest need. His need was for physical strength in his feet and ankle bones. Peter said, "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." Then Peter took him by the right hand, and "he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Thus it was the Spirit who performed every needed and necessary work in the early church.

Called Unto Larger Service

The Holy Spirit has led in our work. Rich blessings have been given this people.

The message of a soon-coming Saviour has been made known in a very definite way by the living preacher and by the printed page in every continent and on many islands of the sea. Every year marks a rapid advance in the task of carrying the gospel message to every nation, tongue, and people; yet with all that is being done and with all the progress that is being made, we are not filled with the Spirit of God as we should be.

There is a marked difference between having the Spirit and being filled with the Spirit. This is the time of the latter rain, when God's work is to be finished, and our great need is to be filled with His Spirit. The Lord wishes us to be millionaires, so to speak, of the Spirit. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. The work is going fast, but it is not going fast enough. The Holy Spirit wishes uninterrupted right of way, that the work may be quickly finished. Our vision is too restricted; our plans are too small.

"As a people, we are not doing one fiftieth of what we might do as active missionaries. If we were only vitalized by the Holy Spirit, there would be a hundred missionaries where there is now one."—*Counsels on Health*, p. 507.

"The number of workers in the ministry is not to be lessened, but greatly increased. Where there is now one minister in the field, twenty are to be added; and if the Spirit of God controls them, these twenty will so present the truth that twenty more will be added."—*Gospel Workers*, pp. 65, 66.

The doors of opportunity for the entrance of the message of this hour are thrown far back upon their hinges. A thousand providences sound the Macedonian call for help. The whole situation calls for a new order. It is for the order of the Spirit. We seem so utterly helpless as the calls for men and means press in upon us. Our way out is God's way, and God's way out is the way of the Holy Spirit. Listen carefully and prayerfully to the following words from the Lord's servant:

"Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through

the Spirit God works in His people 'to will and to do of His good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. 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. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*The Desire of Ages*, p. 672.

These, then, as we wait in divine presence, are the gifts of the Spirit that await in larger measure our earnest demand and reception: Another Comforter, who is a helper ever at our side; an earthly Advocate, able to plead our cause; a divine Counselor and Guide, who knows the way our feet should take; a wise and unwearied Intercessor, knowing our daily needs; a Remembrancer to quicken our failing memories, able to bring all things to our remembrance; a Power to witness to Christ's saving gospel wherever we may be; a commissioned Agent, Plenipotentiary, with unlimited powers to supply all the needs of the church and God's people with money and every means for the quick finishing of the work,—these are the offices of the Spirit.

Shall we not, therefore, with our Bibles in our hands, in harmony with divine exhortation, laying aside minor requests, pray for that larger gift, the Holy Spirit, which brings all other blessings in its train?

"My brethren and sisters, plead for the Holy Spirit. God stands back of every promise He has made. With your Bibles in your hands, say: 'I have done as Thou hast said. I present Thy promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."' Christ declares: 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' 'Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.' Matt. 7:7; Mark 11:24; John 14:13.

"The rainbow about the throne is an assurance that God is true; that in Him is no variableness neither shadow of turning. . . . He has pledged Himself to give heed to our cry, when we come to Him confessing our unworthiness and sin. The honor of His throne is staked for the fulfillment of His word to us."—*Testimonies*, Vol. VIII, p. 23.

(Reading for Sabbath, December 16)

Dedication of Life and Means to the Finishing of the Work

By C. H. WATSON

At this time of special pleading with God I desire to talk very frankly and openly regarding matters that lie very close to the hearts of God's people. Conditions in the world, conditions in the church, and conditions in the work of God, all combine to impress us deeply that the end of all things is very, very

near. For a long time we have been describing the coming of the Lord in the familiar Scriptural language, as "near, even at the doors." It now seems at times as if we could almost hear the turning of the latch to open the door for the Lord to come in and claim His own. "At the doors" is very near in-

dead. The next step is to enter through the open door.

When our hearts are moved in contemplation of the solemn judgment scene now going on in heaven, our minds turn to the declaration made by James for this very hour in which we are living: "Behold, the Judge standeth before the door," James 5:9. It is as if the righteous Judge had almost finished the work of investigation, and were about to step through the door, bringing His awards and rewards with Him.

When John the Baptist began his work as forerunner to the coming of Jesus the first time, the keynote to his message was, "Repent: for the kingdom of heaven is at hand." Matt. 4:17. How very near the coming kingdom then was! How very near His second coming now is! While standing before the door, and proclaiming, as He does through the voice of fulfilling prophecy, "The coming of the Lord draweth nigh" (James 5:8), "The Lord is at hand" (Phil. 4:5), "The end of all things is at hand" (1 Peter 4:7), "Little children, it is the last time: . . . we know that it is the last time" (1 John 2:18), He makes strong appeal to His children to prepare for His coming.

Why does the Lord thus literally heap up warnings and appeals to His beloved children? There can be only one satisfying reason given: "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13:11. How much nearer, brethren and sisters? When did you believe? How long have you been waiting for the return of our blessed Lord? Has the passing of time stimulated your expectancy since your first love? or has it dampened your spiritual ardor, and brought you under the spell of the slothful servant who says in his heart, "My Lord delayeth His coming"?

It is a perilous thing to say, or even to think in the secret recesses of the heart, that the Lord is delaying the promise of His coming, when the Judge of all things is marshaling all the forces in heaven and upon earth to hasten that coming; when He has assured us in unmistakable terms that He will cut the work of preparation short in righteousness; when everything in the world, in the church, and in the work of God, declares in trumpet tones that "the night is far spent, the day is at hand," the glorious day for which we have so long waited and labored.

Perilous Times Have Come

Indeed we need no longer say, "This know also, that in the last days perilous times shall come." 2 Tim. 3:1. We may confidently and with assurance say that perilous times *have* come. They are right upon us. We are in the very midst of them. We cannot help sensing their palpable presence if we are spiritually awake. The question for us to settle right here in this Week of Prayer is, What is our personal relationship to that peril? It is worth our while to consider this question soberly. Wherein does this peril lie? Is it found in the world about us today? Yea, verily it is. In all time, there never has been such a record of headlong plunging into sin, of such greedy and unlawful gain in the business world, of such unspeakable crime against society, of such abandon to so-called pleasure and passion, of menacing ruin to government structures, of loss of life in a time of comparative peace. To a

man or woman who does not know God, the peril without is frightful. To the child of God, it is a great menace to his soul, unless he hides continually in the cleft of the rock provided by a merciful God, and heeds His timely counsel in all personal affairs.

Is the peril found within the church? It is even there. It lurks in the spirit of carelessness, of pleasure seeking, of indifference to the meaning of events coming thick and fast all about us, of neglect in the study of God's word and of prayer. It lurks in the false doctrines that are blowing at every point of the compass—"divers and strange doctrines" emanating from within the church. Failure to be established, strengthened, and settled in the true faith today, constitutes a major and menacing peril to the church.

Is the peril found in the work of God in all the earth? We must acknowledge that it is there also. In prosperous times, we expanded the work rapidly. In our earnest zeal to advance abreast of opening providences, our machinery and personnel multiplied everywhere. Our pledges of support were made a year ahead, and our aim was to keep every dollar possible active in the work. But suddenly, as most things happen in this fast age, an economic slump fell on the world. The reaction from that on the earnings of our people and their ability to give, ate seriously into our income, and therefore reduced our ability to keep the appropriations agreed upon moving out to the ends of the earth.

Not once, but five times we have been compelled to make reduction in our remittances to the field. We have been obliged to curtail seriously our plans for new advances and for building projects, in order to hold our missionaries in their fields of labor. Now the peril we are facing just at this moment is the danger of being obliged to cut down our working personnel in the mission field and bring home some of our faithful and fruitful soul winners. This peril stares us in the face so constantly these days that we must talk to you frankly, brethren and sisters, and share with you our solicitude for the immediate future.

Discerning the Signs

Nevertheless, the greatest peril of all in these last days of probationary time, does not lie in the world about us, nor in the church, nor in the world-wide work committed to our care. It is more personal than any of these can be, and for this reason I feel impelled to make my appeal in this Week of Prayer a personal one to every believer. The peril that moves me most is the fear lest some of us, lest many of us, fail to "discern the signs of the times" in their fullness of meaning, and in so doing miss the abounding blessing in God's personal call to every one of us in a time like this.

This matter of "knowing the time" was one of great concern to our Lord and Master when He was personally among men. One outstanding characteristic of the Jews of that time was that they sought "after a sign." They professed to be great sign readers and interpreters. So do we. And so we are, in a general way. But how fully we discern the present-day signs, may be seen in the attitude we take toward the cause of God in its hour of need and peril. Jesus pressed the matter home to the Jews on this wise:

"When it is evening, ye say, It will be fair weather: for the sky is red. And

in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:2, 3.

Luke tells the same or a similar incident in this way:

"And He said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" Luke 12:54-56.

Supreme Love for God

Every Seventh-day Adventist who knows in his heart that he is not coming up fully to God's expectation in a stirring hour like today, should ask himself this crucial question, "How is it that ye do not discern this time?" What does God expect? What is His call? What does He want me to do? This He has indicated in the following very simple words: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5.

To love the Lord is not merely to feel sentiment or to have affection, albeit all that is included. We are earnestly admonished: "Set your affection on things above, not on things on the earth." Col. 3:2. The word "affection" used here, however, has the literal meaning, applying the mind, thinking upon. It does no violence to this verse to paraphrase it, "Set your mind upon heavenly things as they pertain to earthly privilege and duty."

According to the scripture, love is the fulfilling of the law. This is the love of God, that ye keep His commandments and admonitions. Love expresses itself in action, in doing what God calls for. The direction that love takes in action is well analyzed in our text:

1. Love "with all thy heart." It is impossible to love God with part of the heart, and the world with the other part. One reason for this is that out of the heart "are the issues of life." What we do in every issue of the daily life tells unmistakably the state of the heart. If the heart is divided, the things we do are contradictory. We can find no acceptance with God, for we "cannot serve God and mammon." If we seriously purpose to love God at all, there is no other acceptable way but to "love the Lord thy God with all thy heart." Shall we not decide right now to love God that way?

2. Another direction love is to take in the life is to love God "with all thy soul." While the heart is the seat of affection and devotion, greatly molding the issues of life, the soul stands for all the deeper, more deliberate, more persevering and determined aims and courses of action in life. In the things of the soul, we put to use the powers of the mind, that great natural gift that is most like its Creator. The mind is the great chooser in life's problems, the great discernor of the times we live in, the great arbiter of our destiny. "With the mind I myself serve the law of God," says Paul in Romans 7:25, and he thanks God through Jesus Christ our Lord that it is that way. To love God "with all thy soul," "with all thy mind," is to understand what God calls for, and to follow that without reserve. Shall we not at this very hour open our hearts to that kind of love?

3. But God's call is still more inclusive. Loving God with all the heart and with all the soul, while in principle all-inclusive, yet God's call does not seem quite complete without the third element in the wording of His call, namely, thou shalt love the Lord thy God "with all thy might." What does this add that is not included in the others? It really does not add anything, but it does make the call more specific, more concrete, and more realistic. A fair interpretation of "might" in this passage is *resources*. Thou shalt love the Lord thy God with all thy resources. This meaning is suggested in that remarkable passage in Zechariah which we often quote: "Not by might, nor by power, but by My Spirit, saith the Lord." Here the word means army or military force. While the term may include heart, mind, and soul as our natural resources, it surely includes all the resources we have acquired in life.

True Love Inspires Giving

In order to keep us reminded that it is God that "giveth thee power to get wealth," the Lord asks a tithe of all our increase of resources. But He has given us the power to get all we have, and therefore He appeals to us to love Him with *all* our resources. Here again love is both dedication and action. When we respond to the divine fact that all we have God gave us power to get, we recognize that while He has made us His stewards, yet after all our entire resources really belong to Him. It is only a question of what kind of stewards we become. When we recognize God's ownership of all our might,—the natural and the spiritual and the acquired,—the loving thing to do, is to dedicate it all to Him and His use. When we dedicate all our resources to God, that means that we hold them available for His call as He shall indicate. They are trust funds which He has deposited with us to draw upon as He needs them, or as His cause needs them, and as He sees that giving them to His work would greatly bless us.

Does it appear to any of us that God is asking too much when He calls for our love in this all-inclusive way? It would be natural for the human heart to think so. But to the Christian who contem-

plates what God has done for his soul, it is not possible to believe that the Lord is asking overmuch when He calls for all. His voice is heard in the refrain of the old hymn, "I gave, I gave My life for thee, what hast thou given for Me?" What He gave for us is expressed in another way in Romans 5:6-8:

"When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

On the Lord's part, it is a clear case of His giving a godly life in return for an ungodly life, a holy life for a life full of sin. Christ died for us while we were yet sinners. Even before we repented, or had any desire or purpose to turn away from sin and accept His gift, He paid the infinite price to make our redemption possible. He did it, too, without any obligation on His part. We turned away from Him and chose to follow another leader, one who was His determined enemy, and thereby placed ourselves among His enemies. It was "when we were enemies, we were reconciled to God by the death of His Son." Rom. 5:10. He paid this great price, too, without any assurance from you or from me that His unspeakable gift would be accepted. Some of us did live a considerable part of our lives before we accepted His gracious offer of eternal life. It was indeed a "free gift," voluntarily bestowed in love because of our lost condition. "I gave, I gave My life for thee," and what shall we give in return? Since He gave us all of His own free will, is it possible that He is asking too much when He calls upon us to give the little we may have to bring?

When we contemplate the greatness of His loving gift and the smallness of what we have to give, we are obliged to confess in humiliation that "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him."

How does God want us to love Him with our all? How can we best express the response of our souls to His call?

Jesus made the answer simple and clear, when He said: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40. Who are "My brethren"? The preceding verses make it clear that they include all who are in need, especially those who are naked and sick in sin, and are hungering and thirsting for healing grace and power.

How terribly sin sick the world is today! The work of God has extended to the uttermost parts of the earth. It has made contact with the soul sick and needy everywhere. We hear the crying call for help from the remotest bounds of the inhabited world. God has chosen to supply that help through us. It may take all we have to give that help. But how little is the all we have to give, compared with what the Lord Jesus has already given us!

In responding to the call of today for the dedication of our life and means to the finishing of the work, let us seek to do so in the light of God's unspeakable gift to us, and in the light of present-day conditions in His cause. God has a great work in the earth to be finished, and He is depending upon us to come up to the help of the Lord against the mighty obstacles that confront us. We have sent our faithful, self-denying missionaries to the ends of the world. Thousands who sat in utter darkness and hopelessness, are today rejoicing in the glorious benefits of the gospel. But many more thousands are calling with a sustained cry for deliverance from a life of sin. Shall we not, dear brethren and sisters, from the deep and sincere love we have for God, who has done so much for us, give ourselves, our lives, our all to His great work, and thus do our utmost to help in rescuing the lost? Can we possibly withdraw a single worker for lack of support, when we ought to be multiplying laborers rapidly for the finishing of the work committed to us?

The opportunity for such dedication of life and means as is offered us today, cannot come to us many more times in the short future that lies between us and the glorious coming of the Lord Jesus. Now is the accepted time. Let us therefore not hesitate to lay our gifts at the feet of Jesus our Leader.

Here Let the Offering for Missions Be Taken

LESSONS FOR THE CHILDREN

GENERAL SUGGESTIONS TO LEADERS

[In preparing the children's lessons for the Week of Prayer, Mrs. W. E. Howell, the writer, has sought to emphasize the general subject presented each day in the regular reading, adapting it to the children. To those chosen to meet with the children at this time, Mrs. Howell passes on the following suggestions:—]

The Week of Prayer will not be a season of power unless it is truly a season of prayer. It will accomplish what it should in the lives of the children only as the efforts in the meeting are accompanied by earnest praying bands. Ask the boys and girls to meet fifteen minutes before school or before the regular time of meeting for special prayer. The children will readily respond, and their prayers will accomplish much.

Select your general songs carefully, after hav-

ing prepared your study for the day. We suggest that you select two or three songs for your basic songs, and sing them at every meeting until they are sung into the very heart experiences of the children. "Into My Heart, Come Into My Heart, Lord Jesus;" "Jesus, I Come;" and "I Am Coming, Lord, to Thee," are songs which might well be selected as basic for the week.

As a lesson is developed, write the topics one at a time upon the board. Use your chalk freely. Write all Scripture references, as mentioned, upon the board. Write also occasionally a key word to your study. If you do this, you will find the children copying on paper your references and outlines. Encourage them in this note taking, for it is an excellent habit to instill.

Have the children read the lesson scriptures as they occur in the lesson, but select your readers beforehand, and have them come a little before the

opening of the meeting and receive assistance in reading slowly and distinctly. Have the little readers for the day sit up in front with you.

It is only as the hearer gives expression to religious instruction that it becomes a part of him. This is the purpose of the appeal. It is not to moralize, but to give opportunity for self-expression in some such form as indicated at the close of each lesson. We are told in the Spirit of prophecy that every spiritual effort should be concluded with an appeal that will give opportunity for taking a definite stand. It is so important that our boys and girls be led to take their stand for God from day to day in a very definite way. If they do, they will take their final stand at the close of the Week of Prayer, not from impulse, but from conviction.

As leaders we must acquaint ourselves with the heart needs of the children. Do not neglect the

personal interview. It is of more consequence to the children than the meeting itself. The purpose of the interview is not to urge unduly, but to learn the heart needs, and to manifest that sympathetic understanding that will enable you to lead the perplexed child to the foot of the cross.

In the first meeting be sure to tell the children about the Annual Offering which will be taken up at the last meeting. Lead the children to determine on a definite amount to work for, and suggest ways and means of earning this amount. It would be well to remind the children at each meeting about this offering, and make their efforts to earn their specified amounts a part of your prayers from meeting to meeting.



(Lesson for Sabbath, December 9)

Look in and Search Your Heart

LESSON I

Approach—Looking In

THE Week of Prayer, what does it mean? Why do we need it? In one sense it means "Stop" to every one of us. And why do we need to stop? It is because we are all so full of play and work, and so busy rushing from morning till night, that we do not take the time to "look in" and examine our hearts, and ask ourselves these questions: "Are my sins all forgiven? Am I daily overcoming sin? Am I ready to meet Jesus?"

Speaking of the time in which we are living, what does the Bible tell us to do, in Luke 12:40? [Verse to be read by a child to whom it has been previously assigned.]

Unready Because of Sin

Now, boys and girls, how may we truly be in earnest about this matter of being ready? If we were expecting a guest to visit us in our home, how careful would we be of being ready to greet him? "Oh," you say, "we would clean house, and make sure that every nook and corner was in first-class order." Yes, we would make sure that our home was sweet and clean. In making ready for the coming of the heavenly Guest, Jesus, we must look in and be sure that our hearts are clean. Sin defiles the heart just as dirt defiles the home. The Bible tells us this in Matthew 15:19 and first part of verse 20.

The cruel thing about sin is that it seems to lurk and hide in the corners of the heart, and we hardly know it is there. Because of this, many boys and girls with sins in their hearts do not realize that they are unready to meet Jesus. Just one sin hiding in the heart is enough to make us unready to meet Jesus. So if we are truly in earnest about being ready to meet Him, we will, during this Week of Prayer, do what He tells us to do in Isaiah 1:16 (first part), "Wash you, make you clean." [To be read by a child to whom it has been previously assigned.]

The Holy Spirit the Sin Searchlight

Since one sin in the heart is sufficient to defile us and make us unfit for the coming of Jesus, how necessary it is that we look in earnestly, search our hearts, and make sure that we are made clean of every sin. If we should take out paper and pencil now and begin writing down a list of our sins, we would likely not write half of them. Sin blinds us so we cannot see it in our hearts. Often we are very sinful, and yet do not think we are very bad.

Sin does another cruel thing to us. It makes us think, for example, that a lie isn't such a bad thing, or that stealing isn't such a terrible thing. So for this reason we go on doing things that we know to be wrong. What we need is to look in while the Lord turns His great searchlight into our hearts. You have seen searchlights from tall buildings, searching out objects here and there in every direction. Nothing escapes them. The great sin searchlight is the Holy Spirit. Turned into the heart, it will show us every sin—those sins that are so dangerous because nobody sees them and they can be so easily covered up.

The sin searchlight does another wonderful thing for us, too. It makes us sorry for our sins. It makes us feel the wickedness of every sin—that little cross word, that selfishness that makes me think only of the thing I want to do, and forgetting how tired mother is, and of that little lie that was almost the truth. The Holy Spirit will make us so sorry for every sin that we will not be happy until it is confessed.

So in order to search out the sins we do not remember, and to be sorry for the sins we do remember, we must have the Holy Spirit. This is the work the Holy Spirit has come to do. John 16:8. [To be read by a child to whom previously assigned.]

Appeal—Opening the Heart to the Holy Spirit

Dear boys and girls, without the Holy Spirit we cannot possibly get ready to meet Jesus. We will go on covering up our sins, and caring little when we do sin, until it is too late. All we have to do is to ask God to send His Holy Spirit into our hearts,—truly mean it when we ask,—and the Holy Spirit will come. He will come into my poor sinful heart today. He will come into yours. And when He comes, we will know it. How earnestly we shall look into our hearts and search for sin. We shall be so sorry for our sins that we shall not be able to rest until every sin is confessed. We will go to mother. We will go to father. We will go to brother and sister, and to our friends, and say, "Forgive me." Above all, we will go to Jesus and ask His forgiveness. What a time of confession it will be, and what a time of cleansing it will be; for if "we confess our sins," He will "forgive us," and "cleanse us" from every sin. 1 John 1:9. If you are willing for the Holy Spirit to come into your heart, kneel right down where you are and pray for Him to come into your heart right now.

[As the children kneel one by one, as they will do, kneel with them and join them in a season of silent prayer. Close the season of prayer with an earnest appeal to God from you in behalf of the children. It is always helpful to the children to encourage them to make a prayer list of the things in their hearts that must be put away as the Holy Spirit impresses them. A heart-to-heart talk with each child will prove the most effective follow-up work to the solemn appeal of this lesson. Before dismissal it would be well to remind the children of the Annual Offering to be taken on the last day of the Week of Prayer. Then in some way each day through the week refer to the offering, being ready with suggestions to help the children in finding ways for earning the specified amounts they have chosen as their gifts.]



(Lesson for Sunday, December 10)

Look Up and Accept Your Saviour and Keeper

LESSON II

Approach—Looking Up

We believe that since yesterday the Holy Spirit has been helping every one of us to look in and search out the sins that have been defiling his heart. What a sad thing if we had to stop with looking in! How discouraged we should be! Our sins would make us very unhappy. But here is something to comfort us. It is for us now—just when we need it most.

"Look Unto Me, and Be Ye Saved"

Listen to the first words here spoken to us, "Look unto Me." Isa. 45:22. It is Jesus speaking. We are to look up, to look unto Him, and hear what He has to say about the sins that are making us so unhappy. Jesus has a great deal to say to us about our sins. But it is not so much what He has said about them, as it is what he did

about them. Something had to be done about our sins, and Jesus did it. He came all the way from heaven down to our sad earth, and lived here for thirty-three years, just because of our sins. Finally He suffered and died a cruel death—all because of your sins and mine. Now He whispers to our hearts: "You were sentenced to die because of your sins. But I died in your place. You don't have to die. I can and will take your sins and make you free."

"Look unto Me," comes the sweet message from Jesus, "and be ye saved." I think of our condition, boys and girls, because of our sins, in this way: It is just as if a deep, dark pit were shutting us in, with no possible way of escape, and with misery and gloom and death all about us. In tender mercy Jesus looked down and saw our sad condition, and what did He do? Jesus always does something when we are in trouble. He let down a ladder for us into the pit, that we might climb out and be saved from misery and death. That ladder is His own precious body, and upon it we may climb from death to life.

So this is what we are to do with our sins. As fast as the Holy Spirit points them out to us, we are to look up and say, "Dear Jesus, I bring my sins to you, for you are my Saviour from sin."

Look Up, and Be Delivered From Temptation

I can hear some of you say: "I am sorry for my sin, I confess it, and promise never to do it again; but before I know it, I am committing the very same sin again." How many of you have had this experience?

When temptation comes to you again, just breathe this little prayer, "Jesus, keep me, for I cannot keep myself." Immediately Jesus whispers to your heart, "I also will keep thee from the hour of temptation." Rev. 3:10.

I have even heard some boys and girls say: "It's no use; I can't stop sinning, no matter how hard I try." This is the answer to these boys and girls, and to all others. Suppose this book could talk, and should say, "There is no use in my trying to stay in the air above the table. I will surely fall." Our answer to the book would be, "Surely, book, you are right. You have no strength that will keep you in the air. But notice, under you is my strong hand. You cannot fall." So Jesus says to those who say they can't stop sinning, "You are right. There is no strength in you that will keep you from sinning. But look up to Me when temptation comes, and I will place beneath you My strong, everlasting arm."

So, boys and girls, if you are in earnest about the matter of overcoming these sins you are confessing, there is a way, and a very simple way. Just breathe this prayer: "Jesus, keep me, for I cannot keep myself." Jesus softly whispers to your heart, "I will keep you from the hour of temptation."

Appeal—Look Up and Be Redeemed

I want to see this Jesus who is doing so much for me. Don't you? How glad we are to know He is coming soon! Every day brings His coming nearer and nearer. Our ministers tell us that it cannot possibly be much longer until Jesus comes. The world is full of signs that say, "The end is near." While people all about us are rushing on and believing that the world will last many, many more years, how glad we are that we know the truth about the end of the world and the coming of Jesus. This same Jesus who is our Saviour from sin, and who has kept us in the hour of temptation, will come as our Redeemer. That means He will come to claim us as His own. And who are His own? Those who have allowed Him to save them from sin and keep them in time of temptation. Boys and girls, look up to Jesus, and accept Him today as your Saviour from sin and your Keeper in the hour of temptation. If you truly do this, you will be numbered among those to whom Jesus was speaking when He said, "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

[At this point let the leader pray for the boys and girls. Plead earnestly for them before the Lord, if possible mentioning each one by name, that each may today fully accept the Saviour and be kept from temptation. It always pays to work for a definite decision daily. So in closing the meeting, invite those to stand who today will look to Jesus as their Saviour and Keeper.]



(Lesson for Monday, December 11)

Look Near, and Live the Gospel

LESSON III

Approach—Looking Near

WE shall begin our study this morning by asking two questions: First, from what did Jesus save us? second, from what does He keep us? Yes, He is our Saviour from sin, and our Keeper from the hour of temptation. We are going to tell you how you may always feel Jesus as near and real to you as your Saviour and Keeper, as He was in our meeting yesterday. This is the way: Look close around you for some one to help. Try to make Jesus near and real as a Saviour and Keeper to those who are nearest you, and this will bring Him nearer and still nearer to your own heart. You remember the story of the Gadarene out of whom Jesus had cast devils. He besought Jesus that he might be with Him. He wanted to be near this Jesus who had saved him. Jesus never refuses a soul who wants to be near Him, but He told this man of a better way to stay near Him. He said, "Return to thine own house, and show how great things God hath done unto thee." Luke 8:39. Yes, this is the way. Try to help those who are the nearest to you, and you bring yourself nearer to Jesus.

"Return to Thine Own House"

A girl friend once said to me, "I can be a Christian at school or at church easily enough; but I just can't be a Christian at home. So many things happen that make me angry." Perhaps it is harder to be a Christian at home than anywhere else, but there is a reason in the case of most of us. Don't you think it is because we do not try as hard at home as we do at church and at school? We think that at home nobody sees but father and mother and brother and sister, and we think they will love us any way, no matter how we behave. But whether it is harder or not, Jesus says to each one of us, "Return to thine own house first of all, and be a Christian."

Jesus as a child must have found it very hard to do right at home, not for the same reason, however, that many of us do, but because his brothers did not love Him. Jesus knew what it was to hear cross words hurled at Him. And, oh, how they stung! Do you think He hurled such words back? No. Perhaps at times He made no reply, but when an answer was needed, such kind words were spoken that they conquered the harsh words. Nothing can stand before kindness. It is the strongest power there is. "There is nothing so kingly as kindness." So when brother speaks crossly and just stirs you all up, try the kingly way, the Jesus way. Answer with a kind word. "Oh," but you say, "it is so hard to do this." Yes, it is. In fact you can't do it at all unless you pray the temptation prayer, "Jesus, keep me from the temptation of cross words." Then the kind words of Jesus, and not your cross words, will fall from your lips.

Sometimes we think we have to work pretty hard at home, and do "more than our share." You know how the complaint goes. This can all be changed, too. It is wonderful how we can change our home and make it, not the hardest, but the easiest place to be a Christian. See Jesus in the carpenter shop working long hours, doing many times over "more than His share." Look, is there a frown on His face? See the kingly smile—kingly because He is victor over the frown.

Listen, can we hear any grumbling from His lips? No, we hear no grumbling, but we hear something. What is it? He is singing a kingly song, because He is a victor over the grumbling. What about the hard work, the "more than His share," and all that? No one could feel that way about what he is doing who smiles and sings at his task. Again, this is the kingly way, the Jesus way. And remember, Jesus was only a boy of about your age when He did this.

This is the way to look near. "Return to thine own house," and show what a Saviour from sin and what a Keeper from the hour of temptation Jesus is. We all like to do big things and hard things. Then return to thine own house, and just be a Christian there. This is the grandest thing in all the world. And it can be done. It can be done by those who will pray unceasingly, "Jesus, keep me, keep me from the hour of temptation."

First in Jerusalem, Then in All Judea

When Jesus, at the time of His ascension, was sending out His disciples to preach the gospel, He told them to go first to Jerusalem, and next into all Judea. That was the same as saying, Return first to thine own house, and next go to those who live in your own neighborhood. Perhaps you ask, What can I do to help the people in our neighborhood? Why, I hardly know them. But listen to this: Your life may be the only sermon that some of these people will ever hear. They are watching you at a distance. They are watching your actions, listening to your words, noting the very expression on your face, studying your appearance, and even your health.

One of our boys was canvassing a lady for some of our small books. "Well," said the lady, "I don't know that I care for any of your books, but I can't refuse such a polite boy. Who are you, anyway?"

"I live in that white house across the street," the boy replied.

"Oh," said the lady, "you belong to that Seventh-day Adventist family. I understand now why you are so polite. Seventh-day Adventist children seem different from other children. Where did you get those rosy cheeks? What makes you so strong and healthy?"

"I shall be glad to bring you a book that tells you all about our health habits," replied the young canvasser.

Yes, boys and girls, you can preach a wonderful sermon to your neighbors, and when you go to see them and carry them a little tract, such as "Is Jesus Your Friend?" they will be grateful to receive it. They will long to know this Saviour from sin and this Keeper from the hour of temptation who is doing so much for you. When you go to your sick neighbor and carry to him the wonderful health book called "Ministry of Healing," your sick neighbor will say, "If doing what this book says makes you so strong and healthy, I surely want to read it." And she will read it. And she will want to read some other book, like "The Great Controversy." This is why Elder Daniells is telling your fathers and mothers in his Week of Prayer reading for tomorrow, that our medical missionary work will help save souls.

Appeal

Yes, missionaries are needed right in our neighborhood, just as much as in Africa or India. Let us keep our bodies fit, by drinking plenty of good water, taking plenty of exercise in the fresh air, eating good, nourishing, body-building food, and we can carry everywhere we go the gospel of health. Then let us keep our hearts fit by holding on to Jesus, our Saviour from sin and our Keeper from the hour of temptation, and we shall be able to preach a wonderful gospel that will as truly save those about us as the gospel in the mission field is saving the heathen.

So God is calling each of us today to be a victor—a glorious victor in the home and in the homes about us. What is your determination today, by the grace of God?

(Lesson for Tuesday, December 12)

Look Far, and Get Ready

LESSON IV

Approach—Looking Far

SURELY some real victories have been gained in the home since yesterday's meeting. We believe that the Lord is looking on to see who will obey His word. To live the gospel—first where?—In Jerusalem. And where next?—"In all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. After looking near, we are told to look far—unto the uttermost part of the earth. This means China, India, and Africa, and all the mission fields for which we have been bringing our nickels and dimes to Sabbath school from Sabbath to Sabbath. These red dots [pointing to a missionary map of the world] are some of the Seventh-day Adventist mission stations. It would take you a long time to count them all. Seventh-day Adventists believe in looking far. We have sent many brave missionaries to these mission fields. You may be one some day. You must get ready now to look far, that you may be able some day to help in carrying the gospel to far-away lands.

The Making of a Missionary—"Well Reported of"

When Paul stopped at Lystra on his second missionary journey, he found a boy by the name of Timothy. Paul liked Timothy. He must have thought Timothy would make a good missionary helper. But first he must find out what kind of boy this Timothy was. So Paul began to ask the people about him. He asked the brethren in the church if this boy Timothy had been a Christian in his own home. He visited the homes about him to learn what the neighbors thought of Timothy. In other words, Paul found from all the people he visited that Timothy was "well reported of." Acts 16:2. Some day the question will be asked of you, "What kind of boy is he?" or, "What kind of girl is she?" Every day you are making your record. You are building your report now. Every thought, every word, every act, is deciding whether you will be evil or well reported of. Would you go with Paul as did Timothy of old? Then return to thine own house first of all, and be a Christian.

"From a Child Thou Hast Known the Holy Scriptures"

Another thing that made Paul think that Timothy would make a good missionary, was that he learned that "from a child" he had "known the Holy Scriptures." 2 Tim. 3:15. How earnestly Timothy had studied the Scriptures at his mother's knee! He read his Bible every day. The more he read, the more deeply he loved Jesus. He learned to know Him so well that he loved to talk to Him in prayer as he went about his daily work. Jesus loved to talk to Timothy, too, and did speak to his young, tender heart through the Holy Spirit. It was this feeding on God's word and talking with Jesus in prayer that helped Timothy to live each day a life that could be well reported of. When the young missionary Timothy reached the mission field, he knew the gospel so well that he could tell it wonderfully to the heathen. The people did not tell him to step aside because he had no message in his heart to give, as David did to the messenger who bore no tidings.

Boys and girls, it must be said of you, that you have known the Holy Scriptures from a child, if you would build a life well reported of, and if you would store your hearts with the gospel message for a dying world. In the words of Mrs. White, "Keep your Bible always with you." Always have a little Bible near at hand, and read it often. Have a very special time for prayer and Bible study each day all by yourself.

Be in Health

Another very important thing the missionary in the making must think about is his

body. His body as well as his heart must be ready for the mission field. John, in one of his epistles, says, "Beloved, I wish above all things that thou mayest prosper and be in health." 3 John 2. In other words, it is very important that the missionary have a strong, healthy body. Without it he cannot bear the message that is in his heart. Good health is not built in a day, but every day in childhood counts. Every day you must strictly live up to your health habits. If you miss even one day, there is danger that you have weakened your body somewhere. Refuse to eat those foods that will weaken you, and refuse to eat between meals. When tempted to violate one single health habit, say, "I am getting ready for the mission field. I must not fail today in my health habits."

Schools for the Missionary in the Making

Speaking of the missionary in the making, the Lord says, "All thy children shall be taught of the Lord." Isa. 54:13. The church school or the home school is the only school that will teach you of the Lord, and teach you to be a missionary. No boy or girl can find this teaching or this training in the public school. If you are in church school, you belong to a training camp of about 30,000 boys and girls who are getting ready, studying, praying, learning of the Lord. What a wonderful chance you are having in such a school. If you are still in public school, pray that the way may open for you to enter a church school. God will help to bring this about if you are truly in earnest. "Our church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work. They are to enlist in the army of workers to help the sick and the suffering."—*"Counsels to Teachers,"* p. 176. The church school is for you. It is for every boy or girl who is determined to be ready.

Appeal

"Get ready, get ready, get ready," are words found in Mrs. White's last message to our boys and girls. Let us hear from the boys and girls in this meeting who are determined today to be ready for service near and far.



(Lesson for Wednesday, December 13)

God Wants You

LESSON V

God's Call

[HAVE sung as a solo to introduce this lesson the first stanza and the chorus of "Hark! I Hear My Name," in "The Gospel in Song," No. 256. If this cannot be arranged, then read to the children slowly and emphatically the words of this stanza and chorus.]

Boys and girls, God is just as truly calling you by name as if you could hear His voice with your own ears.

At the time of the World War there were displayed in the United States almost everywhere large pictures of Uncle Sam pointing his finger at a young man. Underneath the picture were the words, "I want you." God is pointing His finger at every boy and girl, and is saying, "I want you." God's call to our boys and girls is expressed in the Bible in these words, "Remember now thy Creator in the days of thy youth." Eccl. 12:1.

Thou Shalt Love Me

How can a boy or girl truly remember the Creator in the days of youth? God answers this question in Matthew 22:37, "Thou shalt love the Lord thy God with all thy heart." Think of it! God, the Ruler of the universe, wants your love. He sent Jesus all the way from heaven to earth just because He wanted your love. Jesus came willingly, lived a life of toil, suffered and died the cruel death of the cross, just because He wanted your love. And now He watches mo-

ment by moment throughout the day for some little sign of your love. Every time you are true, every time you are kind, every time you are strong, you are saying, "Jesus, I love you." But how easy it is to forget—to forget His love.

A young man was one time visiting one of our large art galleries. His mother and friends had prayed and hoped for a long time that he would be a Christian, but he would not. As he passed through the gallery, his eye fell upon a picture of Jesus hanging upon the cross. He gazed at it a long, long time. It began to grow dark, but still he stood and gazed. He saw in the face of Jesus suffering and love and longing. The boy's heart grew more and more tender. Tears came into his eyes. At last, as he stood there alone in the dark before that wonderful picture, he bowed his head reverently and prayed, "Jesus, your love has won my love." So, boys and girls, you, too, need to see the picture. Ponder it in your heart. Think of Jesus hanging upon the cross for your sins, and you will not forget to love Him every day.

"With All Thy Heart"

Why does God say, "Thou shalt love the Lord thy God with all thy heart"? Why must He have my *whole* heart? It is just this way: If God does not have the whole heart, then Satan will possess some of it. God cannot stay in a heart where Satan has any part. He must leave, and then Satan would be left in full possession of it. But if I give the whole of my heart to Jesus, then He comes in, and Satan, having no part, is forced to leave. Jesus is then in full charge, and manages this heart of mine that is so hard to control and keep. Then when Satan comes back, knocking at the door of my heart to tempt me to let him in, Jesus answers the knock, and says, "I have all this heart. There is no place here for you." Satan then leaves immediately.

"With All Thy Mind"

But Satan does not give up. He tries another plan. If he cannot crowd God out of the heart, he will try to crowd Him out of the mind. If he can only turn the thoughts away from God, it will not be long before God is turned away from the heart. This is true. If a boy's thoughts are turned toward evil, it will not be long before his heart is set to do evil. Every evil deed has its beginning in an evil thought. The thought is the seed, the deed is the fruit. The beginning of the very first sin in heaven was a little jealous thought. This is why God says that thou shalt love Him with *all* thy mind. Not only give Him your heart, but give Him your mind. Let Him manage your thoughts for you. Let Him fill your mind with clean thoughts, kind thoughts, beautiful thoughts. If you do this, your deeds will be clean and kind and beautiful. Refuse to think the smallest thought that is evil, and Satan is defeated again.

"With All Thy Soul"—Might

It is a fierce battle—this battle we are fighting against Satan. It takes all the strength we have; and if we put all the strength we have into it, then God will do the rest. This is why He says, Thou shalt love Me "with all thy soul." We must put might and strength into our loving and into our thinking. Our might is our will. It is often called will power. We use our will when we *want* to do something. It works like this: First, we want; second, we will to do; third, we do. So to love God with *all* the heart must be the thing we *want* to do. But suppose my "want to" is weak; suppose I want to love the world more. Just pray this prayer, "O God, help me to want to love you with all my heart and mind." Such a prayer will surely be answered. You will *want* to love Him. You *will* to love Him; and since your will is your might, you then *do* love Him with all your might.

Appeal—"In the Days of Thy Youth"

It is in childhood and youth that Jesus longs for the whole heart, the whole mind,

the whole will. He wants the whole heart when you are young.

In childhood the heart is like a white lily that has just opened, beautiful, pure, and perfect. But the storms come. The fierce winds dash against it. The rains beat upon it. It becomes soiled and tattered and loses its beauty. Just so sin mars the heart and makes it unlovely. It must be kept from the fierce storms of temptation and sin. Jesus wants your young heart just now, to keep it for you, to keep it always clean and sweet and pure.

Jesus wants your whole mind, too, when you are young. In childhood the mind is just like soft clay, so easily shaped and molded. Jesus wants it *now*, that He may shape it and mold it after His mind.

Jesus wants your whole will, too, when you are young. In childhood the will is like a tender young plant that is easily trained and bent in the right direction. Jesus wants your young will just now, that he may train and develop it after His own will.

Let this be our prayer, "Jesus, may my heart be kept, my mind molded, and my will trained for Thee."



(Lesson for Thursday, December 14)

God Wants You to Go, Work

LESSON VI

Approach—"Go"

IN our last lesson we learned why God is saying to our boys and girls, "I want you." Summing it all up, isn't it because He wants your heart, that He may keep it pure and true? In today's lesson we shall study another important reason why God is wanting you. The first word in our verse for today, Matthew 21:28, is, "Go." This is the other important reason God wants you to go on His errands. We like that word "go," because it stands for action. Again and again Jesus said to His disciples, "Go." He is saying to all Christians today, "Go." It is impossible to be a Christian and not be active in His service. It is bound to be so. This is the program: Love, and you will go. Nothing can hold you back.

"Work Today in My Vineyard"

The rest of the verse tells us why we are to go. "Go," says Jesus, "work today in My vineyard." Is this just an invitation, or does the Lord really *need* us to work in His vineyard? "Lift up your eyes," He says, "and look on the fields; for they are white already to harvest." John 4:35. When the fields of wheat are white, the farmer knows that it is high time to go to work. He must reap his grain quickly, before it goes to waste. The world is the field. The ripened wheat is like the souls everywhere waiting for the gospel. There is a multitude, oh, so great. "My vineyard is large, My workers are few, I need you," says Jesus. You must go quickly. Work while it is day. Work while you have the chance. Your chance will soon be gone. The night is coming. Wars, famines, earthquakes, pestilences, persecution, are coming. You have no time to lose. *Now* is the time. Today is the time to work in "My vineyard."

A Lost Day

If we should lose some money, how earnestly we would hunt and hunt until we found it. Money is precious. We cannot afford to lose even a penny. A day, a golden day, is more precious than money. But it is lost, and lost forever, unless we do something in it for Jesus.

"Count that day lost, whose low descending sun

Views from thy hand no worthy action done."

[Sing softly, "What Are You Doing for Jesus?" in "Christ in Song," No. 542.]

"But what can I do?" perhaps you are asking. "Do My work," says Jesus. "My

work is to save, to comfort, to help any one who is in trouble." Here is God's program of work for you:

A kind smile. A little word of encouragement. Giving mother an extra lift with the work. Friendliness to the little friendless, ragged boy. Leaving a game cheerfully to run an extra errand. Taking a friend to Sabbath school. Brightening the sick room for some one who is ill.

These are things you can do, whoever you are and wherever you are. They cost you nothing, but how they count in the saving of souls! They are doing the work that Jesus came all the way from heaven to do.

Going From Door to Door

Seventh-day Adventist boys and girls have also a very special work to do. Every Seventh-day Adventist has this special work to do. It is to carry the gospel message from door to door. "Oh," but you say, "I just can't canvass, or ask for money, or do anything like that!" What a pity that so many people think this work is so hard.

Let us consider *your* part in the canvassing work, and see how "hard" it is. Your part is: To pray. Go. Carry the paper. Smile. Give your little message. Smile.

Now let us consider *God's* part: Guide you from door to door. Bless the message in the paper. Bless the message you give. Open hearts. Sell the papers. Get the money.

Do you see how easy your part is? God does the hard part. But you say, "I can never sell a paper, and I get almost nothing in Harvest Ingathering." That may be so. But if you pray, go, smile, and deliver your message, you have done *your* part. Selling the paper and getting the money is *God's* part. Let us do faithfully our part, and leave God's part to Him.

Appeal—Counting on Our Boys and Girls

Thousands of our journals are being sold by our boys and girls every year, and they, too, are collecting thousands of dollars in our Harvest Ingathering work. Our boys and girls make our best workers if they will just keep praying and keep going.

One Junior went out canvassing, and worked hard all the afternoon without selling a single paper. Of course, she was a little discouraged, but she went out the next afternoon. This second afternoon she had the same experience. She was a little more discouraged, but she went out the third afternoon. This third afternoon it was the same. And, really, she just would not give up. To our surprise she went out the fourth afternoon, and would you believe it? She sold fifty papers. How glad she was she kept praying and kept going. Later she earned her way for three years at college by selling magazines during the summer.

The message must be carried from door to door. Our Juniors can do it, and they are doing it everywhere. God could easily send angels to go from door to door with the message. But He is counting on you, Juniors, to do much of this work for Him. We must not fail Him, for He has no other plan than for us who love Him to "go" and "work."

[Have a supply of tracts on hand, and suggest that each Junior give away at least one tract before the next meeting. Be sure to give suggestions in courtesy and approach before the children go out.]



(Lesson for Friday, December 15)

God Wants You to Receive

LESSON VII

Approach—"Receive"

AFTER Jesus had told His disciples to "Go," He breathed upon them and said, "Receive." They must receive before they were prepared to go and give. To the Juniors who have heard His call to "Go," He is

saying today, "Receive," that you may be strong to "Go." How often God says, "Receive," or similar words, such as "take," "accept," "possess." In His great love God is ever giving, and He wants us to be always receiving. He is just like a fond earthly father who loves to come home with gifts for his children. In our lesson today Jesus is saying, "Receive ye" the greatest, the most precious gift I have to offer you,—*"the Holy Spirit."* John 20:22, last part.

The Holy Spirit. Who Is He?

Who is the Holy Spirit that is promised to all who will receive Him? He is the Holy One whom Jesus sent to this world to take His place. He is powerful and strong. Nothing is too hard for Him to do.

Yet He is gentle and tender. He woos our spirits and makes us sorry for our sins. Without His help we would not have the least sorrow for sin. He is with you. He is with me. Yet we do not see Him. He does His work quietly. He Himself is never heard except when He speaks to the heart in a still small voice.

The Holy Spirit. How Does He Work?

The Holy Spirit works like the gentle breeze blowing upon the branches of the trees. The breeze cannot be seen, but the leaves feel the gentle touch, and we see them move.

He works like the waves that bring to our ears the beautiful tones of some pipe organ through the air over our radio. They cannot be seen, but we can hear the lovely music. People living many miles apart are enjoying the same music at the same time.

He works like the electric current that flows through the wires. It cannot be seen or heard, but at its slightest touch the great train moves, and a thousand devices are empowered to act.

He works like the gentle dew. One does not see or hear it come, but one feels its freshness and its sweetness. It is in these delicate, quiet, unseen ways that the Holy Spirit does His work for Jesus.

The Holy Spirit. What Does He Do?

1. He comforts.

In telling what the Holy Spirit would do, Jesus said first of all, He will come as your "Comforter." "There are so many sad hearts," Jesus seems to have said to the Holy Spirit, "in your quiet, tender way help them to feel My love and My sympathy." If people would open their hearts to the Comforter, the Holy Spirit, they would not take their lives when trouble comes. The Holy Spirit comforts when no earthly friend, not even mother, can comfort us.

2. He teaches.

Jesus tells the Holy Spirit to teach us. He knew we could not of ourselves understand all His words. When He says, "Give Me your heart," we may not fully understand just what this means, but the Holy Spirit will make it clear. When Jesus says, "Let Me abide in you," this is also hard to understand, but the Holy Spirit will help us to know its meaning. We may not fully understand what it means to accept Jesus as our Saviour from sin, or how He becomes our Keeper from the hour of temptation, but if we truly desire to know its meaning, the Holy Spirit comes near to make it all plain to us.

3. He guides.

The Holy Spirit has great wisdom. He can tell us just what to do at all times. He can see the end from the beginning. He can tell us just which way to go. Here is a piece of very fine, delicate, white thread. I tie the ends of it to Jack's wrists. Then I gently pull to the left. Jack feels the drawing and turns to the left. Next I gently draw the thread to the right. Again, Jack feels the drawing and turns to the right. Jack felt the drawing and moved each time as the small, unseen thread guided him. You did not move, for you felt nothing. This is how delicately the Holy Spirit works in the guidance of my life and yours

as we yield our hearts and lives into His control. When the way seems dark, and we do not know which way to go, if we ask Him, He will whisper to our hearts, "This is the way, walk ye in it." Isa. 30:21.

Grieve Not the Holy Spirit

A little dove rested upon the wrist of a boy, feeding from his hand. The boy teasingly closed his hand, and away flew the dove, hurt, for it had trusted the boy. The boy opened his hand again, and waited. In a few moments the dove came back, a bit shy this time, but fed as before from the boy's open hand. Again the boy closed his hand, and again the little dove flew away, more grieved this time at the boy's treatment. The boy opened his hand the third time. He opened it wide. He waited long, but the little dove never came back. The Holy Spirit is just like the little dove. We hurt the Holy Spirit when we close our hearts and refuse to let Him come in. We hurt the Holy Spirit every time we sin. The Holy Spirit will come back again and again, knocking at the door of our hearts; but if we continue to hurt Him by sinning and closing the heart's door, some sad day He will be so grieved He will never come back.

Appeal

"Receive ye the Holy Spirit," says Jesus to us today. Let us bow our heads and pray this prayer, "Dear Jesus, send the Holy Spirit into my heart right now."

[At this point sing with the children that beautiful prayer song found in "The Junior Song Book," No. 30, "Into My Heart." Before dismissal be sure to remind the children of the Annual Offering to be given at the next meeting.]



(Lesson for Sabbath, December 16)

God Wants You to Give

LESSON VIII

Approach—Giving

OUR lesson yesterday was about receiving. Our lesson today is about giving. Jesus says, "Freely ye have received, freely give." Matt. 10:8, last part. There is only one way to keep the blessings we have received during this Week of Prayer, and that is to try to pass them on to others. It may sound strange, but we keep only as we give. We might turn the verse about and read it this way, "Freely ye have given, freely receive." The lesson of seed sowing teaches this. By casting the seed into the ground, by giving it, the sower multiplies his seed. So by giving, we increase our blessings many times. "He which soweth [or giveth] bountifully shall reap also [or receive] bountifully." 2 Cor. 9:6.

Give Me Thine Heart

What shall I give? God answers quickly, "Son, daughter, give Me thine heart." There is no gift in all the world more precious to the Lord Jesus. The old Indian had the idea. He desired to give gifts to the Great Spirit, as the Indian speaks of God. He placed his gifts of beads, arrows, skins, and game upon a blanket. The Indian then stepped back and viewed them. According to his idea, they made a pleasing picture. But the old Indian was not satisfied. He said, "Not enough. Indian must give self." So he stepped upon the blanket and offered himself to the Great Spirit. All the riches that money could buy will not equal in value the gift of my heart to the Lord Jesus. What do I give when I give my heart? Only a poor heart full of sin. Such a poor gift! But Jesus says, "I want it. I will cleanse it, and make it a beautiful dwelling place for Myself." Surely this only can be the answer of each one of us, "Here, Lord Jesus, is my poor heart. Take it, cleanse it, beautify it, dwell in it."

Give Me Your Talents

God has given to every one his talents, and He says, "Give these talents back to Me in service." "Oh," you say, "I have no talents. I am not talented." This is not true. You are talented. In the book, "Christ's Object Lessons," is a list of your most important talents. I have them listed upon the board for you:

OUR GOD-GIVEN TALENTS

- | | |
|--------------|--------------|
| 1. Mind | 5. Health |
| 2. Speech | 6. Strength |
| 3. Influence | 7. Affection |
| 4. Time | 8. Money |

Notice the list carefully. There is not one talent you do not have. You are greatly talented, because God trusts you. He is trusting you to give these talents again to His service. Would you increase this list of eight talents, as did the servant in the parable? Begin right now to give these precious talents to the service of God, and the promise is sure—they will be increased.

How We May Give Our Talents to God

Let us study for a few moments how we may give these talents to God.

First, the Mind. This is the most wonderful talent we have. It must grow before God can use it. So we are giving it to the service of God when we help it to grow by giving it to earnest study, good reading, and pure thinking.

Second, Speech. A soft voice and kind words can quiet the fiercest storm of anger and strife.

Third, Influence. Every word, every look, the tones of the voice, the very expression of the face, the way we dress, the way we act, —these are having their influence moment by moment upon some one. May they be what they should be, that our influence may tell for God.

Fourth, Time. It is precious, more precious than money. Are we going to use it all for self? or give some of it each day to some one about us whom we can help?

Fifth, Health. Health is power. We can give health to the service of God by carefully guarding our health habits each day.

Sixth, Strength. God needs strong boys and girls with strong wills to do right. We will have this strength to give to God as we exercise the will each day in doing right.

Seventh, Affection. Give your love not only to your friends, but to all who need your help. What the world needs is a heart full of love.

Eighth, Money. Last, but not least, God wants our money. Every boy and girl is able to earn money in some way. It may not be much, but it is not how much I earn, but how much I give of what I earn, that counts with God.

Save Money for Missions

It takes money, much money, to carry on God's work. Just now our money is greatly needed. There is barely enough money to keep our missionaries in the mission fields. What a pity it would be to bring any of them home! Every nickel, dime, quarter, and dollar will help to keep them there. God is counting on your gift of money today at the time of our Annual Offering. At the beginning of the Week of Prayer you were told about this offering, and you have been getting ready for it each day. Remember our verse, "Freely ye have received, freely give."

As we sing a stanza of the song, "They brought their gifts to Jesus," "Christ in Song," No. 189, come forward and place your offering upon the table. Then kneel right there at the table as you leave your offerings, and offer your heart and all your talents to God.

[As the children come forward with their gifts and kneel in prayer, join them and linger with them in a moment of silent prayer. Then offer an earnest petition to God in behalf of the children and the stand they have taken for Him during this Week of Prayer.]



The Message Marches On in Nyasaland

By H. T. ELLIOTT

COMING up country from the South African Union Conference, A. F. Tarr and I stopped in Bulawayo to meet with the Zambesi Union Mission committee which was meeting to adjust its budget to the reduction voted at the Spring Council. Then we passed on to Salisbury, where H. M. Sparrow and other workers and members of the Salisbury church greeted us on our arrival early in the morning.

When the necessary preparations were completed, we started on a journey of nearly three days by motor car to Blantyre, the headquarters of the Southeast African Union Mission field. The next morning Brother Tarr and I accompanied W. L. Davy to the camp meeting at Chin-yama, in the Mlangi district. Although the weather was somewhat cold and wet, the attendance at the camp meeting was more than 4,000 on the Sabbath.

An important chief, Chimombo, was present, and at the consecration service on Sabbath was among the first to stand and for the first time give public confession to his desire to join the church. He is so sincere about his conversion that he has put away all his wives but the first one before joining the Bible class, rather than wait until he is nearly ready for baptism, a year or two from now.

There were also present several other chiefs. Among them was Chief Salima, who was baptized a year ago, and has since been going about the villages at his own expense, preaching the third angel's message.

Traveling by Auto to Malamulo

Brother Davy's model T Ford, with its heavy load of baggage and passengers, chugged faithfully to Malamulo (meaning "commandment keeping"), the main mission station and the main training school for native workers in this union mission. G. R. Nash and his associates are doing excellent work. As a training school, it stands well, judged by the numbers who pass the government examinations. This past year twenty students from Malamulo took the government English examinations, and eighteen passed. Twenty-four students took the government examinations in vernacular, and all of them passed. I am told that this is the highest record held by any mission in the country. The mission buildings are not imposing. Yet the earnest, happy spirit of the school is worth more than bricks and mortar, glass and iron, or any other material asset.

Largest Medical Center

Here at Malamulo is our largest medical center of Nyasaland, under the leadership of Dr. E. G. Marcus. Dr. Marcus reported an average of 225 medical visits a day at the native hospital and dispensary during 1932. He has had more major operations than ever before. There are now 133 lepers in the leper camp. The camp is being improved by replacing the grass huts with huts built of brick. Two lepers have carried on Bible work

among their companions in camp, and had twenty-five ready for baptism and others in the Bible class. These lepers say that their affliction has been a blessing, in that through it they have found the message and are rejoicing in it.

The Lord is blessing this simple medical station, with its rather meager equipment. It is inspiring to see how success may be had with an outlay so small that it taxes the ingenuity of the doctor and nurses to the utmost.

The medical work of Dr. Marcus among the Europeans also shows a favorable growth.

One day while at Malamulo, several of us visited the Thekerani Mission, twenty-one miles away. Here also a large work is carried forward. The station gives evidence of the careful arrangement and faithful upkeep which characterize most of our stations in Africa. Although a government dispensary is only three miles away, the natives prefer our station, and there are 12,000 calls a year at the Thekerani dispensary. Here also is the largest church building in the Southern African Division territory. It seats about 1,000. It is substantially built and is a pleasing landmark of the message in this field.

Largest Sabbath School

Returning to Malamulo, we joined in the labor of the camp meeting. Well over 5,000 were in attendance at Sabbath school, the largest Sabbath school in the Southern African Division. Two hundred and thirty-eight, including the twenty-five lepers, were baptized. It was a good meeting. A considerable group of European workers were present, and special meetings were held for these each day.

The next camp meeting we visited was at Matandani. This place is northwest of Blantyre, among the mountains. Brother and Sister E. B. Jewell are in charge. Over 2,000 attended this camp meeting, the largest number so far in the history of the station, and ninety-six were baptized.

At Thombani, a native station, in charge of Simon Ngaiyaye, the attendance was about 1,800. This station has also shown a steady growth. Eighty-eight were baptized, among them twenty-four who are among the first fruits of the message in Portuguese East Africa. As yet we do not have a mission station in this country. But some native believers have moved over the border into the Portuguese territory, and they have given Bible studies and raised up a company. They built a grass inclosure in which to hold services, but the chief of that district was fearful that he might be called to account for letting a new religion grow up in his territory, so he burned it down. But our believers have rebuilt the inclosure, and are carrying forward the work. Although the law forbids any ordained pastor, native or European, to visit and instruct them, yet these native lay brethren are courageously and faithfully advancing the work. They have about 500 in their Bible classes. So in a short time we may look

for a large harvest of souls from their efforts.

Unfilled Opportunities in Nyasaland

Nyasaland is surely stretching out her hands for the message. One chief of the Mlangi district has asked our brethren to place a "prayer house" (church) in every one of his fifty villages. Another chief of the Neheu district, perhaps the most powerful chief in Nyasaland, has placed his boys in Malamulo for training, and has gone to the government especially to request that the way be opened for one of our missions to be established in his territory. He promises that if we will place a school there, he will give the land for the site. He says he himself will attend the school as he has time. He predicts that if we establish a strong school in his territory, it will be only a short time till Malamulo will look small in comparison.

One of our native believers has moved to the Zomba district. He has been faithfully giving Bible studies and preaching the message, and a large interest has been aroused, that really demands the leadership of mission workers to carry it on.

It is inspiring to see such opportunities in the field. We rejoice in the expansion of the work to new areas. But at the same time this expansion is a source of anxiety to our brethren in charge. The thin line of workers has been distributed as much as it can be. The help at each station is taxed to its full strength and more continually. What shall they do to take care of all these new interests? Shall the time of our opportunity in Nyasaland pass unimproved? The workers listen anxiously and hopefully for good news concerning the mission funds. May God grant help to fill such needs as are arising in the mission lands.

The China Laymen's Movement

By J. A. STEVENS

ACCORDING to the Shun Pao Year Book for 1933, China's population totals 490,782,767. This is more than one fourth of the population of the whole world. But the stupendous task of evangelizing these people has been courageously shouldered by our staff of workers and church members in China. The enormity of the problem of giving the last gospel message to the people of China includes a veritable Babel of tongues, a variety of heathen religions, and climates ranging from hot, humid lowlands to the bitter cold of high mountains and northern winter. There is also the problem of transportation, and the difficult problem of illiteracy, with many others.

However, the prophetic word foretells a harvest of souls "from the land of Sinim," and China looms large in the giving of the gospel to "every nation, and kindred, and tongue, and people." It is our greatest missionary field, and one of the largest, if not the very greatest, of our Mohammedan fields. It is said that there are more Mohammedans in the one province of Gansu than in Egypt, Palestine, and Persia combined. And the "army of the Lord" is on the march through all the vast expanse of China, and every indication points to a glorious harvest of souls in every part of the field. Workers and believers can speak the message in all the leading languages of the country, and our truth-filled literature is finding its way into every city, town, village, and rural section. During the last five years the literature ministry of our colporteurs has carried the printed page into 95 per cent of all the hsiens (counties) of China, and into 80 per cent of the counties during the last two years.

Plan for Conventions

Such a wonderful seed sowing is preparing the way for an equally wonderful harvest, and already the interests are so numerous as to be beyond the working limits of the hard-pressed workers. It was in the light of such widespread opportunities for soul winning that the China Division committee decided that it must hold home missionary and publishing department conventions in the various unions, even though the regular 1933 biennial union sessions had to be canceled because of the cuts in the budget made by the General Conference Committee, occa-

sioned by shrinking foreign mission offerings.

The conventions for strengthening the work of these self-supporting soul winners were held at Hongkong, for the South China Union; at Wenchow and Hangchow, for the East China Union; at Hankow and Yen Cheng, for the Central China Union; at Sianfu, for the Northwest China Union; at Peiping, for the North China Union; and at Mukden, for the Manchurian Union. A convention for the West China Union was scheduled for June at the headquarters in Chungking. The secretaries of the home missionary and publishing departments, together with the union and local mission directors and other workers, were asked to attend the conventions, and several days were spent in each convention in a very earnest and detailed consideration of the circulation of literature and other phases of soul-winning work to be done by our colporteurs and church members.

In each convention experiences were related, showing that our faithful members are doing fruitful work among their neighbors. The following is one of many: One of our members, an itinerating merchant, gave a tract on the "Seal of God and the Mark of the Beast" to a family in a rural community. He passed on, but the tract's message found a response in the hearts of this heathen family. They lent the tract to others, and it was reported in the convention that five families were keeping the Sabbath, and requesting a worker to come and instruct them in the way of the Lord more perfectly. Thus in many places our members are letting their light shine, and men and women and young people are finding their way out of the darkness of heathen superstition.

Additions to Church

The members of the 442 churches and companies were instrumental in winning 1,014 people to the truth during 1932. These were baptized and added to our church membership. More than half of all our members in China are actively engaged in missionary work for their neighbors—54 per cent to be exact. They conducted 261,942 Bible readings or cottage meetings, and distributed nearly a million pieces of missionary literature. Other phases of soul-winning work done by the laymen reveal equal zeal in giving the

message to others, and the hope of sounding the last warning to China's vast population must be largely reposed in the laity. So our leaders in China believe, and accordingly they have called some of their most capable men to leadership in their laymen's work.

At the winter meeting of the China Division committee it was voted to place a secretary in charge of each of the two departments represented in this report. Formerly John Oss had carried the responsibility of leadership in both the publishing and home missionary departments, but the growth of both lines of work under his efficient leadership had reached the point where it was impossible for him to give proper direction to them. So E. L. Longway was called from the superintendency of the West China Union Mission to be secretary of the home missionary department. Elder Longway entered upon his departmental responsibilities in time to be in attendance at the South China Union meeting. The home missionary work has strong leadership in each of the union missions, and the work of missionary organization and training is being worked out in every church in such an efficient way as to assure even greater fruitage through the activities of the lay members.

It is a most heartening revelation of the power of the third angel's message to see such an army of faithful workers as we have today in our churches in China. Once themselves in darkness, they are burdened with an earnest heart yearning to lead others to the light in which they now walk. And difficulties do not seem to be any hindrance to them, whether it be bandits, communists, or merely the stoical indifference so often manifested. They know that the message has power to save even bandits. One who was once a bandit is now the treasurer of one of the local missions. It saves communists, and many who once were among them now rejoice in God's love. Many, once indifferent to the gospel appeal, are now burning and shining lights. So the work is reaching out in all China, and so the whole church is being martialed for the winning of a great host for God's coming kingdom. Dr. H. W. Miller, president of the division, and his committee are putting forth their utmost effort to fit the membership into the vast task of giving the gospel to China, and the Lord of the harvest is adding His rich blessing to their united labors.

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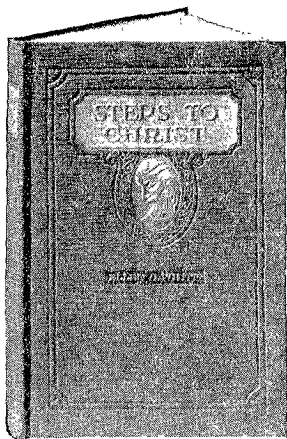
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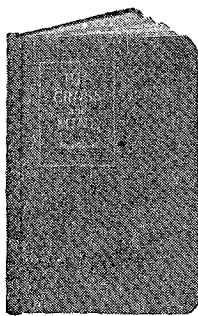


Devotional Books

ARE COMPANIONS that help us to maintain that coveted close connection with Heaven which we gain during a Week of Prayer. Here are a few books that you will enjoy reading in connection with your daily devotions:

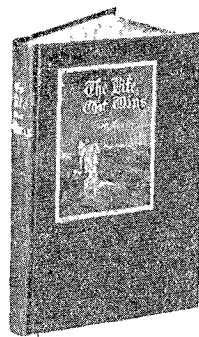
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By MRS. E. G. WHITE. Covers each step the sinner takes in leaving the world and accepting Christ as a personal Saviour. Instead of being discouraged by the weight of sins committed, the reader is comforted and inspired as he learns of the wonderful love of Jesus. Published in twenty-one different languages. Prices: paper covers, 25 cents; pocket edition, cloth, 35 cents; limp leather, \$1; gift edition, cloth, \$1.25; limp leather, \$2.25; leather, padded, \$2.75.



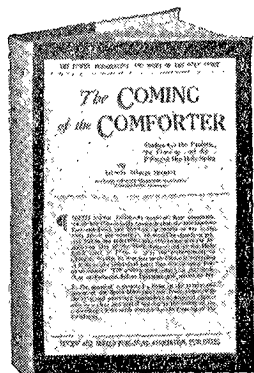
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By MEADE MACGUIRE. This little book throws a new light on the cross of Calvary. It brings to the reader something of what the cross meant to God the Father, to the angels, and to Christ Himself, also what it means to you and to me. Every doctrine from Genesis to Revelation takes on a new meaning when studied in the light that streams from Calvary's cross. 192 pages. Prices: cloth, marbled edges, \$1.25; De Luxe limp leather edition, \$1.75.



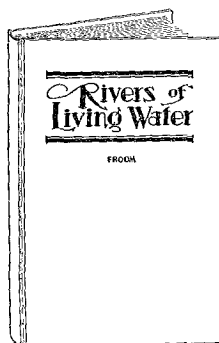
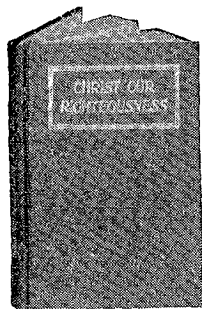
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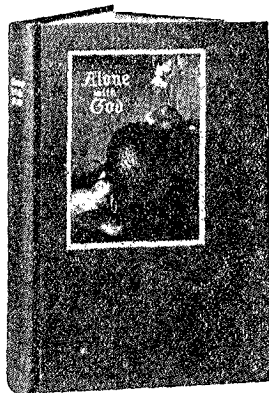


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By MEADE MACGUIRE. A companion volume to "His Cross and Mine," on the victorious life. A life free from sin and its evil effects is the goal of every true Christian. 160 pages. Prices: cloth, marbled edges, \$1; De Luxe limp leather edition, \$1.75.

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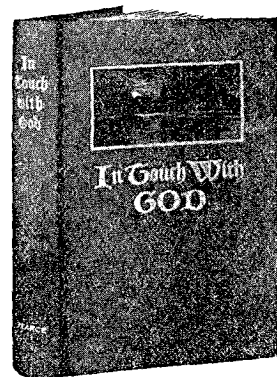
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By L. E. FROOM. Symbols of the Holy Spirit—water, fire, wind, and oil—are discussed in this interesting volume. "Richer than all the fabled jewels of earth, are these symbolic gems from heaven's storehouse—presented under these figures." 108 pages. Price, \$1.



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To Church Elders

ONCE more the swiftly passing months have brought us to another Week of Prayer season. And even more impressive is the thought that a century has passed, the thirteenth of last month, since the firmament was lighted up with a blaze of glory as "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind," proclaiming the coming of the Lord near. How appropriate this call to God's remnant waiting people to prayer. The prophet Zephaniah must have been looking in upon us when he wrote, "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

For that preparation of heart and life that assures a hiding place, a refuge from the coming storm, we all need most earnestly to pray. The perils of the last days are upon us. It is a time of soul testing; a time for the exercise of that firm, living faith manifested by Jacob when he so earnestly sought for and obtained the victory on that night of wrestling with the Angel. Likewise, we need earnestly to seek God for that assurance of acceptance with Him, in the forgiveness of all our sins, that Jacob that night obtained.

And then beyond our own personal needs, during this prayer season we need to pray that added financial restrictions shall not circumscribe the onward progress of God's work at a time like this, when by His providences doors are being thrown open on every hand, urging us to enter with the word of life.

Early in the week announcement should be made of the Annual Offering to be taken on Sabbath, December 16. Great indeed is the need that this offering shall be a liberal one. A little added sacrifice on the part of all will make possible a gift that in a measure shall supply the relief that is needed so much at this time. A large sum may be saved for God's cause if at this season much of the money spent for needless Christmas gifts, shall instead be devoted to missions. Would you like to know the aggregate amount of all our Annual Offering gifts at the Week of Prayer season in 1931? It was \$45,703.23. And that for the last year, 1932, was

\$26,531.50. "What a drop!" you say, and so it was. What shall be our response this year? How encouraged would be our missionaries could 1931's gift be brought into the Mission Board treasury!

Excellent readings are provided for this Week of Prayer season. The studies are not long, and if presented without comment, ample time will be left for prayer and testimony, so that every heart may respond to the appeal.

The children are also remembered. Very helpful outline studies have been prepared for the use of those appointed to meet with the children as apart each day they gather. These outlines are prepared upon the main topics studied by the seniors. Church officers should early select the children's leaders, thus giving them time to prepare for rendering the most helpful service with the children.

We pray that this season, set apart for specially seeking the Lord, shall prove to be one abundant in rich blessing to "the little flock" in every land, among all peoples reached by the advent message in their many tongues, as together we shall meet around the one "common mercy seat."

GENERAL CONFERENCE COMMITTEE.



Cast It Not Away

CONFIDENCE is gone! The spirit of distrust is abroad in the land. There is a lack of confidence in God, in earthly rulers, in business firms, in everything.

Such is the condition of our times. The Lord foresaw all this, and foretold in His prophetic word that such a situation would prevail in the last days. This is a time of world perplexity, when the great men of earth know not what to do. The conditions are beyond their control. It is a time when the hearts of men are "failing them for fear, and for looking after those things which are coming on the earth."

But in just such a time as this we must beware lest we, too, lose our confidence in God and in His leadership. His warning is: "Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:35-37. Notice the expression here used, "Cast not away." Others may throw confidence to the four winds, as something worthless, but we must not. We must not let it slip from us. We have need thereof. *Cast it not away!*

Our confidence is not to be based upon the transitory things of earth, nor upon the ability of men to fulfill their promises, but upon the promises of God. While men may be failing to meet their responsibilities, our God is able to fulfill His promises. He is never taken by surprise by any emergency. Therefore there is no need of our *casting away* our confidence in Him or in His message. If ever that confidence was needed, it is now. Throw it not away. "Cast not away therefore your confidence." Keep it!

N. P. NEILSEN.



Our Work on Pitcairn Island

It will interest the readers of the REVIEW to know that Brother and Sister W. D. Smith have been sent by the Australasian Division to Pitcairn Island to spend at least twelve months there, laboring in behalf of our believers. Some six years ago Robert Hare and his wife spent several months on this island, and again

about four years ago Pastor and Sister E. S. Butz paid them a visit. A letter from Brother Smith says:

"The joy of the people at the prospect of having a missionary among them again seems to have no bounds. How they have longed in their isolation to see and hear some one new. It is wonderful to see how they live after all these years. They have built their own homes. By no means are they bad homes either, but are comfortable and strong, and the homes of the Christian people are very clean indeed.

"I feel that it will be refreshing to you to hear that while depression seems to have taken hold of all people, it has not appeared on Pitcairn. Everything apparently that is needed is bountifully supplied on this fertile island. The people delight in visiting passing ships, supplying passengers with fruit, selling their curios, etc. We have had the privilege of seeing how much of the offerings and tithe is obtained in this singular way and faithfully passed on by these people. They have a miniature government, but no governor. A magistrate controls, and the people are in entire subjection to the demands of His Majesty, our heavenly King, peace reigning supreme."

Brother and Sister Smith were formerly workers in the New Hebrides Islands, until they were compelled to leave the field by severe tropical illness. They have so far recovered that they are able to labor on Pitcairn Island. Let us remember these faithful workers, and not forget to pray for the special blessing of God upon our brethren and sisters who live there in great isolation from our other Seventh-day Adventist churches.

C. H. WATSON.



Holiday Gifts

In the interchange of presents at the commencement of the new year, we trust that our people, not only at Battle Creek, but in all other places, will remember the wants of God's cause. The Lord is not honored by the practice of bestowing costly presents upon a few favorites because it is the custom. These favorites are seldom the Lord's poor. There are but few whose chief interest at this holiday season is to feed the hungry, clothe the naked, and lift up the discouraged and oppressed. Many are really perplexed to decide what gifts they can select that will give pleasure to those who are abundantly supplied with the good things of this life.

Let the money usually expended for these gifts, flow into the Lord's treasury. When tempted to purchase expensive ornaments, or other needless articles to please the eye and indulge the fancy, let every one ask himself, "Can I do this to the glory of God, or is it merely to please my friends?" How many, at the commencement of the new year, consider their indebtedness to God while they are making their holiday presents?

"There is no harm in presenting to our friends gifts which they really need. But I entreat you, my brethren and sisters, do not, because it is the custom, bestow gifts upon those who have no real need, while you do little for the poor, and entirely neglect to make your offerings to God. All that we possess belongs to God, and He has made us His stewards. Let us not expend our means for idols to please the fancy and engage the affection of our friends, while we at the same time neglect our best Friend,—the one to whom we owe everything."—Mrs. E. G. White, in the *Review and Herald*, Jan. 4, 1881.