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Readings for the Week of Prayer

To Be Read in All the Churches, December 9 to 16, 1939

(Reading for Sabbath, December 9)

Christ Our Helper in the Impending Crisis

BY E. E. ANDROSS

"BECAUSE thou hast kept the word of My patience, I also will keep thee from the hour of temptation ["trial," R.V.], which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

Already dark, heavy clouds are hanging low over this troubled, distressed, and distracted world. Not long since, a prominent British statesman made the following declaration in a magazine article:

"All over the world life has become dangerous and uncertain. Men's hearts are failing them for fear. Every nation is suspicious of its neighbors; selfish individualism, masquerading as patriotism, is destroying the very foundations of civilization. Is it too late to turn back?"

From "Prophets and Kings," page 537, I quote the following:

"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis.

"The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble, and men's hearts to fail them for fear."

A Scene of Avenging Wrath

Centuries ago in holy vision the heart of the prophet Jeremiah was pained within him, and with anguish of spirit he exclaimed: "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is

cried; for the whole land is spoiled." Jer. 4:19, 20.

Today we behold the beginning of the fulfillment of this inspired prediction:

"John also was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. He saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth.

"Already the restraining Spirit of God is being withdrawn from the earth. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of His avenging wrath as no pen can picture."

Safe in His Keeping

"But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to Him. The program of coming events is in the hands of the Lord; the world is not without a Ruler. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own hands.

"Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is to us not a Saviour in Joseph's new tomb, closed with

a great stone, and sealed with the Roman seal. We have a risen Saviour. He is the King, the Lord of hosts; He sitteth between the cherubim, and amid the strife and tumult of nations He guards His people still. He who rules in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul."—*Mrs. E. G. White, in Review and Herald, Jan. 11, 1887.*

Continuing, we read:

"Christ walks in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in communion with His people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion. Although He is High Priest and Mediator, in the sanctuary above, yet He walks up and down in the midst of the churches on earth. He goes from church to church, from congregation to congregation, from soul to soul. He is represented as walking, which signifies untiring wakefulness, unremitting vigilance. He observes whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die. But He is the true watchman in the Lord's house, the true warden of the temple courts. His continued watchcare and sustaining grace are the source of life and light."

"To John were opened the great events of the future, that were to shake the thrones of kings, and cause all earthly powers to tremble. 'Behold,' he said, 'He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.' And he heard Christ's promise to the overcomer, 'I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.'

"John was now prepared to witness the thrilling scenes in the great conflict between those who keep the commandments of God and those who make void His law. He saw the wonder-working power arise that was to deceive all who should dwell upon the earth, who were not connected with God, 'saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.' Read Revelation 13:14-17.

"The prophet heard the solemn warning against the worship of this blasphemous power: 'If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God.'

"Of the loyal and true, who do not bow to the decrees of earthly rulers against the authority of the King of heaven, the revelator says, 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' Read Revelation 14:1-3, 5; 15:2-4."—*Mrs. E. G. White, in Home Missionary Extra, November, 1893.*

God's Standard of Purity

We must never forget the exalted standard God has set for His people, or the wonderful provision He has made, through the mighty power of His abounding grace, to enable us to reach that standard. From instruction sent us by the Lord's messenger we continue to read:

"What does the Lord require of His blood-bought heritage? The sanctification of the whole being,—purity like the purity of Christ, perfect conformity to the will of God. My brethren and sisters, God requires this of us. Into the Holy City there can enter nothing that defileth, or maketh a lie."—*Mrs. E. G. White, in Review and Herald, Nov. 24, 1904.*

"What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our Great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case. Christ must have the entire management of will and action."—*Id., Nov. 18, 1909.*

"God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discernor of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker."—*Ibid.*

Parental Responsibility

We are waiting and watching for the grand and awful scene with which this earth's history will close. But while we wait we must be vigilantly working to prepare ourselves and others for that solemn event. The hearts of parents should now be turned toward their children with unutterable longing. This instruction is sent us:

"Coming events are casting their shadows upon our pathway. Fathers, mothers, I appeal to you to make most earnest efforts now for your children. Give them daily religious instruction. Teach them to love God, and to be true to the principles of right. With lofty, earnest faith, directed by the divine influence of the Holy Spirit, work, work now. Do not put it off one day, one hour. Teach your children that the heart must be trained to self-control and self-denial. The motives of the life must be in harmony with the law of God. Never be satisfied to have your children grow up apart from Christ. Never feel at ease while they are cold and indifferent. Cry to God day and night. Pray and work for the salvation of the souls of your children. 'The fear of the Lord is the beginning of wisdom.' It is the mainspring, the balance wheel of character. Without the fear of the Lord, they will fail of accomplishing the great object of their creation."

"Those who keep the law of God look upon their children with indefinable feelings of hope and fear, wondering what part they will act in the great conflict that is just before them. The anxious mother questions, 'What stand will they take? What can I do to prepare them to act well their part, so that they will be the recipients of eternal glory?' Great responsibilities rest upon you, mothers. . . . You may educate your children. You may aid them to develop characters that will not be swayed or influenced to do evil, but will sway and influence others to do right. By your fervent prayers of faith you can move the arm that moves the world. You can teach your children to pray effectually as they kneel by your side. Let your prayers arise to the throne of God, '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?' . . .

"The prayers of Christian mothers are not disregarded by the Father of all, who sent His Son to the earth to ransom a people for Himself. He will not turn away your petitions, and leave you and yours to the buffetings of Satan in the great day of final conflict. It is for you to work with simplicity and faithfulness, and God will establish the work of your hands."—*Mrs. E. G. White, in Review and Herald, April 23, 1889.*

Who Shall Be Able to Stand?

As we near the end, and trying experiences thicken about us, these comforting words found in "Prophets and Kings," pages 512, 513, encourage us in maintaining our love and loyalty to God:

"The season of distress before God's people will call for a faith that will not falter. His children must make it manifest that He is the only object of their worship, and that no consideration, not even that of life itself, can induce them to make the least concession to false worship. To the loyal heart the commands of sinful, finite men will sink into insignificance beside the word of the eternal God. Truth will be obeyed though the result be imprisonment or exile or death.

"As in the days of Shadrach, Meshach, and Abednego, so in the closing period of earth's history the Lord will work mightily in behalf of those who stand steadfastly for the right. He who walked with the Hebrew worthies in the fiery furnace will be with His followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble,—trouble such as has not been since there was a nation,—His chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God's saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a 'God of gods,' able to save to the uttermost those who have put their trust in Him."

Again we read from the pen of the messenger of the Lord:

"Brethren, you to whom the truths of God's word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein, 'for the time is at hand.' Let none now venture to tamper with sin, the source of every misery that has come upon our world. No longer remain in a state of lethargy and stupid in-

difference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the best material into your character building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded to your profession of faith?

"It is possible to be a formal, partial believer, and yet to be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character. If the warnings which God has given are neglected or regarded with indifference, if you cherish or excuse sin, you are sealing your soul's destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity."—*The Home Missionary Extra*, November, 1893.

"In the time of trial just before us, God's pledge of security will be placed upon those who have kept the word of His patience. If you have complied with the conditions of God's word, Christ will be to you a refuge from the storm. He will say to His faithful ones: 'Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.' The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God's law, but light and mercy and deliverance to those who have kept His commandments. The Arm, strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. 'He shall send His angels with a great sound of a trumpet, and they shall gather together the elect from the four winds, from one end of heaven to the other.'"—*Ibid*.

(Reading for Sunday, December 10)

Love Not the World

BY O. MONTGOMERY

"THE world," as the word is here used, is synonymous with all evil. It is hostility to God. Worldliness is antigodliness. The world is claimed by the enemy of all righteousness as his kingdom, his dominion. Jesus referred to him as "the prince of this world." And Paul called him "the prince of the power of the air" (Eph. 2:2), "the god of this world." 2 Cor. 4:4. His kingdom is a kingdom of darkness, his dominion the dominion of sin.

The subjects of his kingdom are the children of this world. They are the children of wrath, children of disobedience; they walk "according to the course of this world." Their conversation is in the lusts of the flesh, "fulfilling the desires of the flesh and of the mind." They are "by nature the children of wrath." Eph. 2:2, 3.

Christ Has Redeemed Us

In loving-kindness Christ has drawn us. In tender mercy He has called us. "Look unto Me," He says, "and be ye saved, all the ends of the earth." Christ

has redeemed us from all iniquity. Not with silver or gold, but with His own blood has He paid the price of our redemption. He so loved us that He gave Himself for our sins. He has delivered us from this present evil world, even from the power of darkness—the kingdom of this world. God has translated us into the kingdom of His own dear Son.

Through the mighty miracle of the new birth, we have been made new creatures in Christ Jesus. We are His purchased possession, children of God, citizens of the kingdom of God. What a blessed privilege to be called the sons of God!

Not of the World

True, the church militant is still in this world. God's children are living among the sons of men. The remnant church is surrounded on every hand by the sin and iniquity of this degenerate, wicked age. But though we are in the world, we are not of the world. Our citizenship is in heaven. Our names are recorded in the Lamb's book of life. Jesus said of

those whom the Father had given Him out of the world, "They are not of the world, even as I am not of the world."

The greatest burden on the heart of Christ Jesus for His church just before His ascension, seemed to be that those whom He had redeemed and washed in His own blood might be kept from the evil of this world. In His memorable prayer recorded in John 17, He cried, "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are." "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

Jesus has separated His own from the world. His saints are sanctified, separated unto God. To this end did Jesus sanctify Himself. The line of demarcation between the sons of God and the world is clear and distinct. There can be no compromise, no dividing of interests.

The Whole Heart

The Lord Jesus cannot share the throne of the heart with the god of this world. His lordship of the life must be an undivided dominion of the soul. His teaching on this point is very clear and emphatic: "Ye cannot serve God and mammon."

In His answer to the scribe, the Saviour said, "The Lord our God is one Lord: and thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind, and with *all* thy strength." Mark 12:29, 30.

Our blessed Lord claims all there is of us, our fullest, deepest love, our loyal devotion, our undivided service, our greatest sacrifice, our *all*. Surely the Saviour made very clear in His teaching the absolute separation of His people from the world.

Love Not the World

Sixty years after the death of our Lord, John the beloved held aloft the same divine standard of godliness. "Love not the world," he warned. There is a rugged positiveness in this expression, "Love not." The will of God is clearly stated by the apostle. There is no doubt as to the meaning. There is no room for questioning, no place for neutrality. "Love not" is final. And then to make it more emphatic and clear, he adds, "neither the things that are in the world." These words cannot be misunderstood. They are unequivocal. They are all-inclusive.

Continuing, the apostle declares that "if any man love the world, the love of the Father is not in him." There is not room enough in any heart for a double love. To love two masters is an impossibility. He who loves God cannot love the world. Nor can he who loves the world love God. The two cannot be mixed in the life. No halfhearted devotion or service is acceptable to God.

The Subtlety of Sin

Perilous times have come. The church of the advent movement is surrounded on every hand with the most iniquitous conditions ever known in the whole span of human history. Sin in every conceivable form that can be devised by the master mind of the arch-deceiver has about reached its zenith. The stage is set for the master deceptions and miracle-working wonders of Satan.

The god of this world is trying by every means of strategy and deception that his cunning ingenuity can devise, to gain entrance into the heart of each child of God. Long ago from the mountaintop the tempter showed our Saviour "all the kingdoms of the world, and the glory of them," and today he is bringing the same masterful temptation to God's children. He is presenting the world in its most alluring and attrac-

tive form. He is clothing it in innocency and harmlessness. He is persuading many in the church that the things the world has to offer will be of very great advantage to them, will give them standing, influence, and prestige.

"All the followers of Christ have to meet the same malignant foe that assailed their Master. With marvelous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions. He is ever whispering in the ears of the children of men, as he points to worldly pleasures, gains, or honors, 'All this will I give you, if you will do my bidding.' We must look to Christ; we must resist as He resisted; we must pray as He prayed; we must agonize as He agonized, if we would conquer as He conquered."—Mrs. E. G. White, in *Review and Herald*, Nov. 8, 1887.

Masterful Temptations

Satan has wonderful power in being able to adapt his temptations to suit each individual. Interests, inclinations, tastes, ambitions, desires, are as varied as are human beings. He has a persuasive sophistry for each. He is the archdeceiver. Appetite, pride, lust—these three outstanding human weaknesses are basic. Out of them grow a multitude of sins in their varied forms. Greed of gain, social position, and worldly associations, are ensnaring many. The fashions of the world are most alluring to others; still others are falling under the temptations in amusement, sports, and exciting pleasures.

The Radio

A flood tide of evil is coming into the home over the radio. The cheapest kind of theatricals, vaudeville, comedy, tragedy, and crime of every conceivable kind, are presented daily. The baser, grosser elements of the human nature are appealed to. Surely the Holy Spirit is grieved away from many a home by the radio programs which are listened to by its occupants.

We mention the radio evil as typical. We cannot enlarge upon the many forms of masterful temptations that the enemy is using to ensnare the feet of believers. This is a thrill-mad age. Thrills—more thrills—greater thrills, is the cry of the masses. But an absolute, clear-cut separation from the world is called for on the part of the believers in this advent movement. This definite call to wholehearted loyalty to God in a time like this is given us:

"Many have tried neutrality in a crisis, but they have failed in their purpose. No one can maintain a neutral position. Those who endeavor to do this will fulfill Christ's words, 'No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.' Those who begin their Christian life by being half and half, will at last be found enlisted on the enemy's side, whatever may have been their first intentions. And to be an apostate, a traitor to the cause of God, is more serious than death; for it means the loss of eternal life."—*Id.*, April 19, 1898.

"The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what can be of more importance to them than that they be loyal to the God of heaven?"—"Prophets and Kings," p. 148.

A Loyal, Devoted People

There is a great body of loyal, devoted, consecrated members among us. There is, too, an army of stalwart, earnest, godly young people who are enrolled in our Missionary Volunteer Societies, and in our churches. Truly we have very great reason to rejoice because of the faithful, consistent, dependable children of God, both old and young, in this movement. We thank our God for every one of them. The Lord rejoices over them. These are they who have received

the gold tried in the fire, the white raiment, and the eyesalve that are provided for those in Laodicea who repent.

We thank God, too, for the ministry of this movement—fearless, strong, devoted men of God who are giving the trumpet a certain sound—men who know the times, and who know also what Israel ought to do. They are men whom God can trust and whom He is using.

Wanderers

The Great Shepherd of the sheep was not satisfied with the ninety-nine that were within the fold. His heart went out for the one lost sheep, the wandering lamb. In the same manner we should be very greatly stirred and burdened because of the large number of our members who are growing cold and indifferent, who are losing their way. Deep, fervent love for God and His truth is leaking out of their hearts, and they are definitely turning to the world. Sadly we must admit that each year there are large numbers of our young people who are lost to the cause of God. Should we not be mightily alarmed and aroused because of these disastrous trends among us?

The safeguards of spirituality are being broken down. The daily study of the word is neglected. Secret prayer is to quite a degree abandoned by many; at best, it is only occasionally observed. The family altar in many homes is broken down. The cross-currents of the world are sweeping strongly against the church from every quarter. Danger lurks on every hand. In every unguarded moment Satan is gaining the ascendancy, and some soul is slipping.

A Very Grave Peril

Of all the alarming conditions that could be enumerated, there is none greater or more disastrous than is the disposition on the part of many to "compromise." This is a very great evil, and it has a very far-reaching influence in the church of God. It is extremely difficult for one who is of a compromising spirit to sense keenly the danger there is in worldly pleasures, associations, and connections. The deceiver is able to make darkness appear as light, and to make sin very attractive and desirable to the child of God. There are many of our church members and young people who are among this class of the lukewarm, who do not know that they are "wretched, and miserable, and poor, and blind, and naked."

False Shepherds

It is a matter of very great regret and shame for the church of Christ that there are those among the ministry who are compromisers. They like to feel and boast that they are liberals. They wink at what they are pleased to call "innocent pleasures." They say that times have changed; that standards are different now, and the church should modify its position in harmony with the changed conditions in the world. This class is very popular with the world-loving, pleasure-seeking elements in the church. Such workers may have a large following. Their example is cited and their words are quoted by many as a justification for their worldly tendencies. The influence of one such worker is more far-reaching for evil, and tends more toward the breaking down of the high standards of spirituality and godliness, than the ability of twenty earnest, godly, devoted, uncompromising ministers to build up and strengthen.

An Appeal

We earnestly appeal to our dear people, and to our fellow workers especially, to stand valiantly, faithfully, unwaveringly for the faith once delivered to the saints.

There can be no compromise, no lowering of standards, no surrender of a single principle of truth and godliness on the part of those who will meet Jesus.

"Seventh-day Adventists have been chosen by God as a peculiar people, *separate from the world*. By the great cleaver of truth He has cut them out from the quarry of the world, and brought them into connection with Himself. He has made them His representatives, and has called them to be ambassadors for Him in the last work of salvation."—*"Testimonies," Vol. VII, p. 138.*

Pathway High Above the World

In this connection we are reminded of the first vision given to the Lord's messenger for the advent people. The straight and narrow path was seen cast up high above the world. On this path the advent people were traveling to the city of God, which was at the farther end of the path. A bright light shone all along this path from the beginning to the city of God. As long as the advent people walked in this light, and kept their eyes fixed on Jesus, they were safe. When doubt and unbelief came into their hearts, and they took their eyes from Jesus, and denied the light that was shining along the pathway, they stumbled and fell off the path down into the dark, wicked world below.

It will be noticed that the pathway on which the advent people are traveling to the city of God is cast up *high above* the world. There was no connection between this pathway and the dark, wicked world below. There was no place of compromise, no neutral zone, no middle ground. The advent people were represented either as being on the pathway leading to the city of God, or as having fallen off the path into the dark world below.

A Clarion Call

"God calls for separation from the world. Will you obey? Will you come out from among them, and remain separate and distinct from them? 'For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?' You cannot mingle with worldlings, and partake of their spirit, and follow their example, and be at the same time a child of God. . . . If you separate from the world in your affections, and remain free from its contamination, escaping the corruption that is in the world through lust, God will be your Father, He will adopt you into His family, and you will be His heir."—*Id., Vol. II, p. 44.*

Shall we not during this Week of Prayer make a very definite break with the world, and the things that are in the world? Shall we not take our stand today to put every form of sin out of the life, and be wholly for God?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

"HOPE and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable. . . . For the disheartened there is a sure remedy,—faith, prayer, work. Faith and activity will impart assurance and satisfaction that will increase day by day. Are you tempted to give way to feelings of anxious foreboding or utter despondency? In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. His infinite love and compassion never weary. Fear not that He will fail of fulfilling His promise. He is eternal truth. Never will He change the covenant He has made with those who love Him. And He will bestow upon His faithful servants the measure of efficiency that their need demands."—*"Prophets and Kings," pp. 164, 165.*

The Laodicean Message and Righteousness by Faith

BY M. L. ANDREASEN

"UNTO the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:14-22.

The Laodicean church is the last of the seven churches mentioned in chapters two and three of the book of Revelation. These seven churches span the time between the first and the second advent of Christ, and since the Laodicean is the last one referred to, it must necessarily be the church which exists just before the coming of the Son of man.

This fact is of tremendous importance to the people of God at this time. If we are indeed the people of God; if we are now in what the Bible calls the "last time;" if the Laodicean message is for the last people—then this message is *for us*. Nothing can be more important than a special message from God, a message not merely to the church in general, but to the "little flock," a message to the people here assembled. It is our right, our duty, and our privilege to accept this message individually, and apply it personally.

The Sender of the message states three things of Himself: He is the Amen; He is the faithful and true Witness; and He is the Creator. (The phrase, "the beginning of the creation of God," is here to be understood as "the Beginner" of the creation of God.) This introduction is made to confirm our faith in the Speaker's message. It is the Creator who addresses us. He speaks as the true and faithful Witness. His word has not only authority, but finality. No more can be added. He is the "Amen."

The Condition of the People

The message which God sends to His people is not a flattering one. Truth is not always agreeable to the human heart; and at times it is hard—for some at least—even to admit facts. However, the sincere Christian must always be willing to accept and to act upon truth, and when the faithful and true Witness speaks, he accepts the message as from God. His attitude is: "Speak, Lord; for Thy servant heareth."

The first statement of the Witness is: "I know thy works, that thou art neither cold nor hot." This speaks of "works." God's people are not accused of being entirely idle, but they are not doing all that they should. They are neither cold nor hot, but lukewarm. We would gather from this that in such work as they are doing, there is lack of enthusiasm.

They are not afire for God, nor indeed are they cold. They are merely lukewarm.

It is easy to present statistics concerning the work which the denomination is doing, and to marshal imposing arrays of figures. We all need encouragement from time to time, and there is much in the work of the denomination that is most encouraging. But it may be profitable at this time to consider the statement of the true and faithful Witness in relation to our own local church, and to ourselves personally. Just what are conditions in *this church*? Just how is it in *my* case? Are we willing honestly to face the facts? Are we willing to take an inventory during this week, and balance our account in view of the message of the true Witness? Is the Witness telling the truth in *my* case? in the case of *this church*? or is the application to be sought elsewhere? Is it true that we are showing too little interest in the missionary activities of the church, the Sabbath school, or the Harvest Ingathering campaign? Are there some who are not paying tithe, or church expense, and are letting others carry the load?

A long list could be made of the shortcomings of church members; but the inherent danger in such a list is that there are those who will find among the things listed that which fits admirably someone else, and forget that their own shortcomings should loom largest, so large indeed that everything else will look very small. Let the officers of the church consider their responsibility in the light of the condition of the church under their care, and let each member examine himself. Let all estimation be made in the light of the revealing statement of the true Witness, and if His testimony be found to be truth, let adequate steps be taken to remedy conditions. Only as the Laodicean message is transformed into life, will it accomplish what God intends.

Outward Conditions—Inward State

"Thou sayest, I am rich and increased with goods, and have need of nothing." This statement refers to spiritual conditions. It indicates perfect contentment with things as they are. The people consider themselves rich and increased with goods, and in need of nothing. Theirs is a pleasant dream, and a most comforting one. But alas! it is only a dream. The reality is altogether different from the dream.

The truth is that they are not rich; they are poor, they are miserable. They are not increased with goods; they are naked. Their vision is more than dimmed; it is absent, and they are blind. Instead of having need of nothing, they have need of everything. Their condition could hardly be worse. And as a climax they seem to be unaware of their condition. This is the most dangerous symptom of all. Unless they get their eyes open, they are without hope.

"Is this a true picture?" some will say, "or is it largely overdrawn?" There are enemies of the church who have used the statements of the Witness to "expose" conditions in the remnant church, and have derived much satisfaction from so doing. The inference is clear that they are glad that they do not belong

to such a church, and that they would have others join them in standing apart.

But wait! the Laodicean church is the last church of the seven. There is no other. It is either *that church, or none*. If God rejects this church, He has no church in the earth; for, let it be repeated, *there is no other church*, there is no eighth church, there is no "next" church. There are only seven churches, and the Laodicean is the last. If that is spewed out, God is without a church. Let there be no misunderstanding about this. The Laodicean church, unworthy as it is, miserable, poor, blind, and naked, is still God's church. There is no other.

Someone may ask in perplexity: "But how can this be? How can God's church be in such a condition, and still be God's church? Is there not a mistake somewhere? Does not God say that He will spew out the church?" Let us give consideration to this.

The Open Door of Hope

It should be remembered that God is sending a message of warning to His church. He tells them their condition, but He does not leave them in despair. There is still an open door before them. Note the comforting words: "As many as I love, I rebuke and chasten: be zealous therefore, and repent." God is chastening His people, not that they are to become discouraged and downcast, but that they may know that God loves them. Note again: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." God is not mocking His people. He would not be counseling them to buy of Him the things they need, if it were not possible to obtain them. Rather, the fact that He is counseling them to buy, is evidence that He stands ready to supply this need. It is also to be noted that the message itself provides the very things which they lack. The message that condemns them, the message that rebukes them, also shows the way out. There is no need which is not covered by the message itself.

When we read that the condition of the Laodicean church is deplorable, we are not lightly to pass by the matter as of little consequence. Nor are we to despair, as though there were no hope, and join with those who are gloating over the shortcomings of Israel. Rather we are to repent before God, accept the counsel of the true Witness, and buy of Him the things that we need.

Will the church do this? Will the church repent? Will Laodicea turn to the Lord with a full heart? We are not told in the message itself. It is an individual question which each one must settle for himself, and it is left an open question. For the Lord to announce the outcome, would be unwise. Should the message state that Laodicea turned and accepted the counsel of the Lord, some would be tempted to rest in carnal security that all would turn out well. Should the opposite be stated, it would tend to discourage. It is, therefore, best that the message be left just as it is, so that each may be on guard for himself, and see to it that he does all that is required of him by the Lord. As it is, each is given an opportunity to make his calling and election sure. He is not unduly exalted or discouraged, but is stimulated to stretch every nerve to gain the coveted prize.

The Last Church Is to Triumph

While the individual is thus left to work out his own salvation with fear and trembling, the case with the Laodicean church, as a church, is different. The gates of hell shall not prevail against it. The last church will not be spewed out; it will not be rejected;

it will go through triumphantly. We have already stated that there is no eighth church. The Laodicean church here brought to view as being in need of everything, is the same church that will gain the victory over every besetment and stand at last on the sea of glass, victorious over even the beast and the image. Rev. 15:2. The people are without guile, and God Himself finds no fault with them. They are faultless even in the sight of heaven. Rev. 14:5. They have heeded the counsel of the true Witness, they have received the eyesalve, they have bought of the gold tried in the fire, they have accepted the white raiment provided for them, and, clothed with the glory of God, they are enabled to stand the searching scrutiny of the eye of the Almighty. Rev. 3:18.

Furthermore, God loves the church. Verse 19. And that the door is not shut against them is clear from the fact that Jesus stands at the heart's door and knocks, waiting to come in as soon as the door is opened. From these facts we learn three things: first, that God loves the church despite all its faults, and that He wants it saved; second, that God has a remedy for every shortcoming of His people, and is anxious that it be applied; and third, that He stands at the door ready to come in the moment the door is opened, and promises to take His people into union with Himself, and to seat them upon His throne as overcomers. There are no greater promises in the Bible than these. They should be a source of great encouragement to all who are battling with sin.

So that we may feel assured that the Laodicean church at the last is not forsaken by the Lord, this encouragement is given us: "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed."—*"Testimonies," Vol. VII, p. 16.*

God's Love Leads No One to Cherish Sin

But God's love for us must not blind us to the fact that He is terribly in earnest with the church, and that there is something very much wrong with it. The message itself states, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." In our anxiety to hide our faults from the world, we must not commit the fatal error of believing that all is well. There is sin in the church. Nor must there be excuses made for these existing sins. Instead, thorough and heart-searching repentance must be made in a full and complete renunciation of all evil. Nothing less than this will do. Nothing could be worse than for some to get the idea that because God loves the church, they need not be unduly concerned. The truth is that none who will not open wide the door and, through zealous repentance of sin, let the Master in, will ever see the kingdom of heaven. Though the church go through triumphantly, such will be left outside.

Let it be written with a pen of iron and graven on the consciousness of every soul, that God is terribly in earnest. The time has come to make thorough work for eternity. Sin in the soul must be killed, or it will kill the soul. No one will ever be saved who is clad in the filthy garments of self-righteousness. He will be spewed out, unfit for the courts of God.

Confession of Sin With Restitution

If these things be so, what must we do to be saved? Confession, full and free, to God and persons involved, is a prime condition. The cost may be great, but it

must be paid. Make the confession to the right person, or persons. Those involved are concerned, not others.

With confession goes restitution. Where wrong has been committed, there must be a willingness to restore wherever possible. Let him that stole, steal no more. But more than this—let him repay wherever possible. He who is not willing to restore has not repented. Let there be thorough work. We need the garments of purity and holiness to cover our nakedness before God. Only thus can we stand the searching glance of the Lord as He comes in to inspect the guests. Matt. 22:11-14.

Righteousness by Faith

What is this garment with which Christ will clothe His people, and which He demands that all wear? Nothing less than the garment of His own righteousness, the garment of holiness and purity, which is "the righteousness of saints," the "fine linen, clean and white." Rev. 19:8. This is a garment which cannot be earned, but which must be bought from the Lord, and that without money and without price. It is a free gift, and the only condition for receiving it is the obligation to wear it.

There has been much theological discussion as to the meaning of righteousness by faith, just what it is, and what it denotes. The subject is not intricate; it is not one which requires profound theological perception. It is, in fact, so simple that no one need err. As all vital gospel truth, it is capable of being understood by all.

The parable of the prodigal son presents him as coming home to the father's house clad in filthy garments. He had consorted with swine, his garments were tattered and torn, and he was utterly unfit to appear before his former friends, or even before the servants. The father, seeing his plight, commanded that the best robe be put on him. Then he was introduced to the company in clothing such as befitted a son of the father.

God does a comparable work for each sinner that comes to Him. He removes the filthy garments, and provides for him a clean, pure, spotless robe. The sinner is clad in the garments of the righteousness of

Christ, his sins are forgiven, and he is made spiritually fit for companionship with the saints.

This process of forgiveness and cleansing is called "righteousness by faith." Man is given a new start and a new standing before God. He is considered as belonging to the family of God. This is the work done for everyone who repents. His sins may be many, but the past is forgiven, a new heart is given to him, and he then becomes a new creature in Christ Jesus.

At the time of conversion the sinner accepts Christ, and in so doing accepts righteousness by faith. From that moment he is counted righteous. Righteousness is imputed to him, and he is for Christ's sake accounted as perfect in Him. Christ's life stands for his, and he is reckoned as though he had never sinned. It is now for the man to develop a character that is like the garment he wears, so that when he stands in the sight of a holy God without a mediator, his character will resemble the divine Pattern. This work of progressive sanctification is not the work of a day, or of a year, but of a lifetime. It begins at conversion, and continues from day to day until it is perfected in true holiness. When it is finished, the person reflects the image of God fully, the work is completed, and God puts His seal of approval upon Him.

What are we, therefore, to do just now, in this Week of Prayer? First we are to ask God for the heavenly eyesalve, that we may see ourselves as God sees us. The eyesalve is not given for us to discover faults in our brethren, but *in ourselves*. Make no mistake on this point, brother, sister. A misstep here may be fatal.

Having seen ourselves as we really are, we are not to sink down into despondency. We are resolutely to ask of God that which will cover our naked condition, accept the proffered garment of righteousness, accept the true riches of His grace, believe that God for Christ's sake has forgiven our sins, and then open wide the door for Him to come in and have communion with us. And the promise is: "I will come in." Rev. 3:20. As we follow these simple directions in faith, God will abundantly verify His promise, and this Week of Prayer will be the best in our experience. May this be even so.

(Reading for Tuesday, December 12)

Our Children and Youth

The Precious Heritage of the Church

BY M. E. KERN

THE church is an organization of persons who have renounced sin and chosen to live a life of obedience to God, a voluntary association for mutual edification and for the purpose of carrying the message of salvation to the unsaved. It is the precious possession of Christ, and is called "His body." It is the one object on earth upon which He bestows His supreme regard.

The church is now in the midst of a special Week of Prayer. We are seeking to draw nearer to our Saviour and to one another. We seek to learn the way of God more perfectly. We pray for spiritual strength to live the Christian life, and seek for divine power to accomplish our mission. Today we turn our thoughts toward the children and youth whom the Lord has given us. We are told by the psalmist that "children are a heritage of the Lord." Ps. 127:3. Truly children and youth are a precious heritage. They are bone of our bone, and flesh of our flesh,

and should be the very first object of our love and care.

Obligation of Christian Parents to Their Children

God has placed in the hearts of all human beings, and even in the animal creation, the love of offspring and the instinct to cherish and protect. Normal parents will risk their lives to protect their children, and go without food, if need be, that their children may eat and live. These natural impulses for the preservation of physical life also enter into the realm of the spiritual. Parents whose sins have been forgiven and who have entered into fellowship with Christ, think first of all of their children, and have an unquenchable desire that they, too, shall be delivered from sin and saved from the wrath to come; that they shall fulfill God's purpose in their lives, and win souls for His kingdom.

God has laid upon every Christian the responsibility of helping to carry the gospel to the whole world, and that work begins at home. The first responsibility of every parent is the salvation of those of his own household. He who fails to provide for his own, we are told in the Scripture, has denied the faith and is worse than an infidel.

The Church and the Young People

The membership of the Seventh-day Adventist Church is now over 450,000. It is estimated on the basis of reliable statistics that there are connected with the church and the families of the church 300,000 children and young people between six and twenty-five years of age. Truly we have "an army of youth," for the nurture and training of whom the Lord holds us responsible. This great body of young people constitutes one of our most fruitful fields of evangelism. Although we are very active in our efforts to carry the message to non-Adventists, and although many of our young people drift into the world, still between one fourth and one third of all our accessions to the church are from our own children and youth.

We have been told that "the work that lies next to our church members is to become interested in our youth."—*Counsels to Teachers*, p. 42. And yet how easy it is to neglect them, and fail to provide the instruction and leadership which is adapted to their needs. Surely it is just as important that our own children should be converted and established in the church as it is that converts be brought in from outside.

A story is told of an old Scotch minister. One year he toiled and prayed, but he gained only one convert, and this was "only a boy," as the deacon sneeringly reminded him. But the minister refused to be discouraged; he clung to the boy and taught him, and some years later a voice whispered to that same boy, "'The Lord hath need of thee' in Africa." He went, and only the records in heaven will reveal what blessings Robert Moffat brought to that Dark Continent. Yet he was once "only a boy."

It is a sad fact that over one half of all our young people above fifteen years of age are not members of the church. We often speak of the number of young people we lose. Thousands of them are lost to church membership simply because they never became church members. By not gaining them we lose them. How true these words from the Spirit of prophecy, "There are among us many young men and women who are not ignorant of our faith, yet whose hearts have never been touched by the power of divine grace."—*Gospel Workers*, p. 207.

We are conscious of the fact that in the last hours of the great conflict between good and evil the devil has come down upon the earth with great power, for he knows that his time is short. From this last satanic effort our young people are not exempt. As the Lord's messenger has pointed out, "The archfiend well knows with what material he has to deal; and he has displayed his infernal wisdom in devising customs and pleasures for the youth which will separate their affections from Jesus Christ."—*Youth's Instructor*, Jan. 5, 1887. And again, "Our children stand, as it were, at the parting of the ways. On every hand the world's enticements to self-seeking and self-indulgence call them away from the path cast up for the ransomed of the Lord. Whether their lives shall be a blessing or a curse depends upon the choice they make."—*Review and Herald*, May 16, 1912.

It saddens our hearts that so many of our very own should be lost, and it advertises to the world our spiritual weakness. As Mrs. E. G. White wrote, "What a sad spectacle to the world are the numbers of un-

converted children that attend our churches!"—*Id.*, Feb. 21, 1893.

What a mighty challenge is this army of unconverted youth! We ought to make this a Week of Prayer for the salvation of our young people. We should cry to God, saying, "Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them." Joel 2:17.

But thanks be to God, we have the promise that those who wait upon Him shall not "be put to shame," and that "even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.

Let us join with one of our devoted Seventh-day Adventist mothers, whose heart was burdened for the children of the church, in asking ourselves this question, "ARE ALL THE CHILDREN IN?"

"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.
O, 'at the 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!
O, 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,
O, may the gates of heaven shut about us,
With all the children in!"

Another Reason for Winning Our Youth

There is a second reason why the church should make special efforts for its young people. God needs them as missionaries to help finish His work in the earth. And let us remember that our own boys and girls, reared in Seventh-day Adventist homes, nurtured in our Sabbath schools, trained in our Missionary Volunteer Societies, and educated in our schools, make the very best missionaries.

The young people of the church are the part of the Lord's army that is most easily mobilized; they are more adaptable to the new conditions in strange lands, and can more easily master foreign languages. It has been truly said that, "Early vigor and warmth, consecrated to God, work miracles. Older men have their honored work, and are no less needed than younger, but the living force that conquers the world for God is the fresh enthusiasm of opening life. Years may counsel, stimulate, and provide the means, but the hard work must fall mainly on young strength and zeal. . . . Manhood and age may often have taught, but it is youth that makes the disciples and spreads the doctrine."

The Lord has issued this call to our young people.

"As the faithful, toil-worn standard-bearers are offering up their lives for the truth's sake, *who among the youth will come forward to take their place?* Will our young men accept the holy trust at the hand of their fathers? Are they now preparing to fill the vacancies made by the death of the faithful? Will they heed God's call to service?"—*Youth's Instructor*, July 10, 1902.

May many of our young men and young women

respond to this call during this Week of Prayer, and say, "My life, my all, I yield to God, to do anything or go anywhere for the salvation of lost souls."

Special Work for Young People in the Remnant Church

One of the prophecies which foretell this last-day message reveals the fact that special attention is to be given to the children. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

That even the children are to have a part in proclaiming the message is made plain in the Spirit of prophecy:

"As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world."—*"Testimonies," Vol. VI, pp. 202, 203.*

There are four institutions in the church which are ordained of God for the salvation and training of our children and youth—the home, the Sabbath school, the Missionary Volunteer Society, and our system of Christian schools. Each of these agencies has an essential and important part to act.

The home is most important of all, for "what is put into the first of life is put into all of life." We have been told that "the lessons that the child learns during the first seven years of its life have more to do with the formation of character than all that it learns in future years."—*Signs of the Times, April 8, 1903.*

Twenty years ago the General Conference organized the Home Commission for the purpose of developing plans for parent education and for stimulating our Seventh-day Adventist homes to function more efficiently. Unsurpassed literature has been produced, and practical plans for organized study and counsel have been developed. This is one means that God is using to turn the hearts of the parents to their children. But the work is only begun. Many more must enter upon this work of study, prayer, and planning, if our homes are to be saved from the disintegrating influences of our day. In "Ministry of Healing," page 349, we read, "The restoration and uplifting of humanity begins in the home." How often has the enemy sown tares in the hearts of the children while parents slept.

"And what if their feet,
Sent out of our houses, sent into the street,
Should step round the corner, and pause at the door
Where other boys' feet have paused often before;

"Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice,
And temptingly say, 'Here's a place for the boys!'

"Ah, what if they should! What if your boy, or mine,
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?

"Oh, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting toys,
To make round our hearthstone a place for the boys!"

The Sabbath school is the largest organization within the church, and it has great possibilities for stimulating a love for the Bible in the hearts of children and youth, and an interest in our world-wide missionary endeavor. Its effectiveness depends on the spirituality and progressiveness of its officers and teachers. It is a heart-rending fact that many go from the

youth's department of the Sabbath school into the world, rather than into the church. This constitutes one of our major problems.

And here the Missionary Volunteer Society can render a distinctive service. Youth have energy and initiative. As Mrs. White wrote in the REVIEW years ago, "Overflowing with energy, eager to test their untried capabilities, they must find some outlet for their superabounding life. Active they will be, for good or for evil."—*May 16, 1912.* It is the business of the Missionary Volunteer Society to harness this energy, not in program and social activities only, but in such soul-winning service as the youth are capable of doing. We must ever bear in mind that "it is good for a man that he bear the yoke in his youth." Lam. 3:27.

And then, as the capsheaf of our denominational effort to save and train our children and youth, God has given us a system of Christian schools—primary, academic, collegiate, and professional. Yes, God has given us this plan of education, but these schools do very little for those of our children and young people who do not attend them. And let no Seventh-day Adventist parent be deceived into thinking that it will suffice to send his boy or girl to a Christian college after he or she has spent twelve years in the secular schools. Many have found, to their sorrow, that it was too late even to interest such in religious training; and others have awakened to the fact that it was impossible for the college to overcome the teachings and social influences of the secular high school during these impressionable character-forming years of youth.

We need to pray that all our schools shall be permeated with spiritual power, and we need to bind about our wants in this spendthrift age in order that we may give to our children the benefits of a Christian education.

Responsibility of Church Leaders

And let us bear in mind that the overseers of the church—ministers, conference leaders, and church officers—have a sacred responsibility in this whole matter. They must loyally support and utilize these four agencies which God has set in the church for the nurture and training of the younger members of the Lord's family. And they must cultivate "a happy acquaintance with the youth," and dedicate themselves to personal, heart-to-heart effort in their behalf. Elder A. G. Daniells often paid tribute to the sacred memory of a dear old church elder whose fatherly interest and kindly encouragement saved him from discouragement when he was a boy. The name of that church elder may be forgotten, but his influence lives on in the advent movement. And parents and adult members of the school everywhere must join with the leaders of the church in a dedication of their lives to the salvation and training of our children and youth. "The time of temptation has come," says the Spirit of prophecy, "and the young must be labored for, hunted for, and brought into the fold."—*Review and Herald, May 9, 1899.* May God help us to do our duty before it is too late.

"For Their Sakes"

In His prayer a few hours before He went to the cross, Jesus prayed: "For their sakes I sanctify Myself." John 17:19. In a few short years at the most, the work of salvation will be finished. Let us turn our eyes toward heaven and say, "For the sake of our precious heritage—the children and youth of the church—I dedicate myself anew to the task of helping them to find salvation, and a place in the service of the church."

"What Hath God Wrought!"

BY H. T. ELLIOTT

As ancient Israel journeyed from Egypt toward the Promised Land, they met opposition. A prophet disloyal to His people had been engaged by Balak to prophesy against the movement, but God chose to make it clear that no influence could defeat Him in the movement to take His people out of Egypt to Canaan. Even disloyal Balaam was compelled to exclaim, "What hath God wrought!"

Such triumphs as that over Balak inspire to faith and courage. As God was with His people in former times, so today He is leading the advent movement to assured victory.

Israel, in the difficulties confronting them before they should enter Canaan, were admonished to keep the commandments of the Lord, "for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?" Deut. 4:6, 7.

The assurance of the nearness of God to His people has great meaning in their experience. Only a clean, pure people can live in the presence of the Lord. When He is near to His followers, great things are accomplished in His name. Ancient Israel grew from a little and unknown people until, under David and Solomon, they were a great nation.

The advent movement has grown steadily in adverse times of general spiritual decline. Our 1937 annual membership report indicates that in 1872, a few years after the organization of the General Conference, there were only 4,801 members in the entire world. At the present time the membership is well up toward half a million—to be exact, 452,758. In 1874, the year in which our first foreign missionary was sent to Europe, the message was given in four languages. Thirty years later, in 1904, it was being heralded in fifty tongues. In 1937, the number had increased until this truth was being proclaimed in 714 languages. In like manner has been the growth in the number of countries and island groups entered, until, at the end of 1937, the third angel's message had gained a foothold in 385 countries, large islands, and island groups.

Recent Progress in the China Division

In recent years the Lord has been working in a marked manner to present to His people opportunities to enter new fields, or to enlarge the work in heathen lands. For many years Tibet was regarded as a closed field to Christian missions. Our efforts to gain entrance to this country for the propagation of Christianity and the heralding of the message seemed unavailing. Only two years ago, however, the second most important lama of Tibet, himself a religious leader, journeyed all the way across China to visit our headquarters and place with us a plea that we should establish our work in his country. The youth of China had had for their slogan, "On to Tibet;" and, following the visit of the lama, a caravan, including a mule pack of literature and an Adventist colporteur, moved westward across China toward Tibet—the advance guard of the advent message. Not long ago a telegram announced that the representative of

the third angel's message had entered Tibet. And so our missionary, on the "roof of the world," is distributing literature and holding Bible studies.

In spite of the disturbed conditions in China, the work is advancing. The people readily listen to the preaching of the message where evangelistic efforts can be held. It is encouraging indeed to note that even in these troubled times support is given in a substantial way to our work, by men who are acquainted with it. E. L. Longway, the home and field missionary secretary of the China Division, reports:

"The governor in one province listened to our appeal with interest, and then gave \$1,000. For some months past, a graduate of the Shanghai Sanitarium had been his personal nurse. The impression he made on the governor was such that he is sending him to a medical school, and paying his expenses. In another city the officer in charge of the opium-suppression bureau, and others, made liberal contributions to our work."

Opportunities in India

India has been called the Gibraltar of heathenism; yet at Kottayam, only three years ago, representatives of various interests, including the religious organizations of that area, were called together for the purpose of inviting Seventh-day Adventists to enlarge their work in this locality.

N. C. Wilson writes regarding recent doors of opportunity that are open to us:

"In a large center in North India a group of Christian people, left to themselves through severe retrenchment on the part of their particular mission society, decided that the best thing they could do was to read the Bible chapter by chapter when they gathered for worship. As they read they became greatly surprised at the frequent mention of the seventh-day Sabbath, and at other texts which taught differently from what their leaders had instructed them.

"One of our colporteurs came along to these people with 'Our Day in the Light of Prophecy.' Earnestly seeking for Bible truth, they bought the book, and, by studying it, became convinced that in many things their former beliefs were incorrect. Through the colporteur they came in contact with our missionaries, and for some months they have been under instruction. At the present time, it seems quite certain that this entire group of some sixty people will accept the full truth of God, and join the advent family by baptism.

"A. E. Rawson began an evangelistic effort in a large tent in the heart of the large city of Bangalore. Crowds attended. The city was deeply stirred. Opposition became intense, but this only created new interests. Here, likewise, a large group of very fine people, many of them professional people, will soon be ready for baptism. These are among the most encouraging experiences of all our years of mission work in Southern Asia."

Progress in Inter-America

In the Inter-American Division the work is moving forward rapidly. In spite of all restrictions that have come to religious work in Mexico, C. E. Wood writes of progress there as follows:

"The first indication that we noticed in Mexico that something unusual was in progress, came from the reports that were received at the union office that groups in various parts of Mexico were accepting the truth en masse. When we could count eight different groups that had responded to the third angel's message in this remarkable manner, we decided that we must visit some of them to see whether these conversions were genuine. We were delighted to find that the members loved the truth sincerely, and appeared to be more zealous in their missionary work than many members of our old established church.

"This movement has continued to develop. In one place a company of forty-eight has been organized as the result of the missionary work of one member. From this company a young man and his wife went to a farming district called Colonia Progreso, and have organized a large Sabbath school. From that company new converts are carrying the message to other districts.

"Recently one of our missionary workers in the Tehuantepec Mission visited a home in which a man was very ill. He solicited prayer, that he might be healed. Our worker gave some effective treatments, and then earnestly prayed that the patient might recover his health. The Lord graciously heard the prayer of this humble worker, and restored the man to health.

"A few days later, desiring to show his appreciation for what the Lord had done for him, he decided to carry the message to a distant village. It was necessary to travel two days to reach this village, but he faithfully made the trip each week until a company of sixty-two persons were ready to be organized into a Sabbath school."

G. A. Roberts, president of the Inter-American Division, writes:

"We find parts of Mexico ablaze with the message. Seventy-nine new Sabbath schools and branch Sabbath schools were organized this past year. It seems we are in the days of the outpouring of the latter rain."

From Central America, C. P. Crager reports:

"A young man in Panama came down as a soldier in the American Army. He married a national woman, and later accepted the truth and settled on a farm up in the interior. He had had no medical training, but he was forced by circumstances to become the medical attendant in that community. A young man suffered an infection in his leg. It swelled to double its normal size. Our brother found himself helpless to relieve the condition; so he sent the man to a hospital in a near-by town. There the afflicted one was told that his leg must be amputated immediately. He refused to lose his leg. He was returned to our brother. The limb was in such a condition then that our brother was obliged to put him in a little room outside his house. Then he took one of our medical books and began to give simple treatments outlined therein, and combined these with fervent prayer. He worked over him all night, with phenomenal results. Today the man is possessor of both his legs, and is going about his work. This miraculous recovery has caused a great awakening in that community in favor of the truth."

Cheering Word From the Central European Division

H. L. Rudy, president of the Central European Division, Section II, sends this encouraging word concerning the work there:

"Recent political changes have resulted in a new spiritual awakening among the people. Our colporteurs are finding scores of interested families in areas where formerly it seemed impossible to interest people

in things of God. Recent reports from colporteurs state that they are kept busy every evening, after their day's work, visiting families who are requesting Bible studies.

"In one town in Hungary more than fifty families were definitely interested in the message. Thirty have been baptized, and it is expected that another large group will soon join the church.

"One brother was not permitted by the police to hold the meetings which he had planned. He was a painter, and so he decided to rent a room and use it ostensibly as a paintshop. As people came to his 'shop,' he taught them the truth. By the time the authorities realized what was taking place, a company had already begun to keep the Sabbath. The 'paintshop' was closed, but a church was organized, and this good brother is still working for souls."

"Down in Africa, the mission field of this division, on an island in Lake Victoria, our missionaries had attempted, without success, to gain a foothold. Two Adventist families on the mainland decided to move to the island and make it their home. In a short time hundreds of islanders began to keep the Sabbath. Now we have two large churches there, with about four hundred members in each, and scores of people are studying the truth in baptismal classes."

The Far Eastern Division

From a letter from V. T. Armstrong, president of the Far Eastern Division, we glean a few extracts:

"Elder Kuniya, one of our veteran workers of Japan, arrived in Keelung, Formosa, January 17. He traversed the island from north to south, and found many interests. During this short visit he baptized four new believers, and there is the prospect that soon many more will be uniting with us. It is wonderful how God is working here."

"Dr. R. F. Waddell has opened a clinic in Bangkok, Siam, which not only has proved a great blessing to the people physically, but has also won souls to the truth. Now a call comes from another place in Siam for our medical work to enter. Assurance is given of financial assistance that would make the work self-supporting from the first."

Two thousand five hundred baptisms were reported in the Far Eastern Division during 1938.

Southern European Division Advance Under Difficulties

A. V. Olson, president of the Southern European Division, calls attention to the fact that 1938 saw 3,040 souls won for Christ and added to our churches in the Southern European field. Considering the fact that our work in Spain has been completely disorganized and paralyzed by the war; that in our largest union scores of our churches have been closed, and many of our ministers and members put in prison; and that our members are under constant observation, such results are a cause for rejoicing.

Our believers in Rumania recently passed through a crisis in their experience. The prayers of God's people throughout the land, and in many other lands, were raised in their behalf. Deliverance has come, and our people there are again worshipping freely.

Victories in Northern European Division

In Northern Europe, where our work has grown from a membership of 5,095 in 1907 to 35,951 in 1937, many opportunities indicate that the Lord is with His workers. The president of the Northern European Division, W. E. Read, sends the following encouraging experience, typical of others in recent days in their African missions:

"Now, as in days of old, evil spirits are being cast out. In one part on the west coast of Africa, people who are controlled by evil spirits make a striking display of satanic power. On special festival days all who are possessed come together, and so great is the power of evil manifested that often the onlookers become possessed. Great feats of strength have been exhibited. Some push over palm trees, others climb trees and bring down their branches as if they had been struck by lightning. Some eat lizards, some go into the bush and eat the decaying flesh of dead bodies which are found there. It is common for them to cut themselves with knives and suck their own blood. These and many other hideous acts are performed under the spell of devil possession.

"The Lord is mercifully delivering some of these souls from the control of the evil one. Ishmael was one who suffered from these tormentors. Several of our believers sought the Lord in prayer and were moved to talk with this man. They found that he was really longing to be freed from his bondage. After they had told him of the power of God to deliver, he said he believed that God could deliver him. Thereupon they all knelt down in his hut, and there each one gave his heart to God. Ishmael declared that he literally felt something go out from him. He got up from his knees a new man in Christ Jesus. The next Sabbath he came to church. When the people of his village saw what had been done, they were greatly astonished. As the result of his conversion, ten others who were possessed of evil spirits surrendered their lives to God, and today they are loyal Adventists. A church has been built in their town, with nearly one hundred people attending week after week."

In the Pacific Islands

A few years ago we sought opportunity to open work in hitherto-unentered islands in the South Pacific Ocean—Emira and Mussau. Government officials considered that we were attempting an impossible task. Yet the young men from other islands, themselves converts from heathen ways, who were sent as missionaries, won the friendship of the people by their example and teaching. There was wrought out a change in the entire population. The British official in charge of the islands declared, "It is a miracle." Within a few years young people from these same hopeless heathen islands, trained in our school at Mussau, were chosen as missionaries to the new tribes discovered in the interior uplands of New Guinea. What marvels God hath wrought!

In South America

The advancing triumphs of the advent movement are nowhere more apparent than in South America. Among the Indians of the Andes, the Amazon, and the fertile agricultural areas, and in the populous cities, the heralds of the message are finding hearts ready to listen and believe. There is a great opportunity in these places for evangelical labor.

Of the work in the Inca Union, H. B. Lundquist, superintendent of the field, says that in 1918 there were 1,500 members in Bolivia, Peru, and Ecuador, with only a dozen primitive mission schools. Twenty years later, in 1938, there were 10,185 baptized members, with eighty laborers and 142 churches and mission schools; a training school for native workers was established, and the medical work was advancing.

While Elder Lundquist was making his first train journey from Lima to La Paz, in Bolivia, a fellow traveler, upon finding him to be a Seventh-day Adventist missionary making his first visit to Bolivia,

said, "That's too bad. You should have seen these centers a few years ago. The people were dirty and drunken, and it was no strange sight to see them lying around the streets, apparently caring for nothing. Since the Adventists have come, a remarkable change has taken place. A new life has been experienced, and the country is much the better for your society's work. You ought to have a hundred missionaries where now you have one."

In the three unions comprising Brazil, our work is making strides. Evangelistic efforts are gaining members in the cities. A new school is being erected in the East Brazil field. There has been no medical institution all these years, but our believers are greatly cheered at the prospects now before them of a sanitarium soon to be provided. The Indians along the Amazon wait eagerly for the helpful visits of our missionaries, who bring relief for physical ills, and also satisfy their spiritual needs by teaching Bible truths.

The mayor of the city of Taquara, an engineer, has visited our new school there several times. His impression was such that on a business trip to Rio de Janeiro he took the necessary steps to have our school recognized by the government. He now plans that the teachers for their country schools shall be trained here. He will send a group of chosen girls to our school as boarding students, and pay their expenses. Our school is considered one of the best.

Africa Pleads for Help

In Central Africa the opportunities for our work come more rapidly than we are prepared to respond to them. Thousands upon thousands are attending our camp meetings. Most of them are not Christian, but they have caught a gleam of light, and they desire that their hearts and minds shall be illuminated with the blessed presence and assurance found in this movement. Chiefs are imploring us to establish schools and send evangelists. The following is a characteristic letter:

"Chief Sianyuka had a meeting with all his headmen. In that meeting they talked over the matter of schools in their district. They all agreed to have the schools which keep the Sabbath. And all said, 'We want schools from Rusangu Mission, and we want teachers to come to our country at once.'

"Chief Sianyuka offered his indaba (council) house as a prayer house. He says, 'I am writing this letter to the missionary to tell you that I have seen Teacher Nathaniel preaching the word of God in my country, and I want the school from Rusangu Mission. Please send a teacher quickly as possible. I am, Chief Sianyuka.'

The Challenge of an Unfinished Work

Every division of our work is confronted with many openings and large territories yet to be entered. As these great needs present themselves, and as we realize the power that God has granted His people, do not our hearts burn within us to see the work finished? To live truly, to serve faithfully, to stand loyally for Him in these days of spiritual declension, is our work. We have no time now for unimportant matters. The whole soul and life and resources should be consecrated to the Lord's task of bringing the gospel to all the world in preparation for the coming of the Lord.

"From India, from Africa, from China, from the islands of the sea, from the downtrodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered. God will cleanse the earth from its moral corruption," but the promise is, "Thy people shall be delivered, every one that shall be found written in the book."—"Christ's Object Lessons," p. 179.

Finishing the Work

BY W. H. BRANSON

BEFORE the advent people today there lies a great unfinished task. True, God has done wonders among us. Since the hour struck for the judgment-hour message to go to the world, He has sent forth its heralds to the very ends of the earth. Believers have been won, training centers have been established for workers, hospitals and publishing houses have been built, and in many places the truths of the message have become established and well known. No doubt when the 1939 statistics are made up it will be found that the message is being proclaimed in about eight hundred languages, and that there are very few provinces in the world that have not at least been entered by the representatives of this movement. All this is truly wonderful, and our hearts rejoice as we contemplate the way God has led us into all the world.

But, our task is not finished. In the mission fields there are between our mission stations great gaps which stretch for hundreds of miles, where the sound of the message has never yet been heard. A province may have been opened, and one, two, or three stations established. Perhaps a few native churches have been raised up in the vicinity of the respective stations. But this does not mean that the work in that province is done. In many instances it is only begun.

A Mighty Task

As an example of the magnitude of the task confronting some of our missionaries in the far-flung mission lands of earth, we quote the following from R. M. Cossentine, director of the Shantung Mission in North China:

"The Shantung Mission is in itself a great mission field. In population it is equal to the United States west of the Mississippi River, or to more than three fourths of the population of the Inter-American Division. For four years there has been resident in Shantung only my family as missionary representatives of the Seventh-day Adventist Mission. Because of health conditions in my family, a lack of school privileges for the children, and the present war situation, I have been on the station alone for two and one-half years, and for nineteen months I have not seen my family. If the Mission Board could place twenty missionary families in Shantung at once, each family would, on the average, be responsible for nearly two million souls. We cannot hope for such good fortune, but for a long time I have urged that, in addition to the family in charge of the work, there should be at least one other foreign family engaged solely in evangelism. I hope that someday this may be realized."

Think, brethren and sisters, of the burden that must rest upon a man's heart when he, with a few native helpers, is made responsible for the giving of this message to nearly forty million souls!

Here in China there are said to be four hundred and fifty million people. India and Burma can add another three hundred and seventy million, and millions more can be added by the other great divisions of earth. Our missionaries have been scattered among them, and many of the tribes and nations have already begun to yield a fruitage for the kingdom, but millions upon millions are as yet still untouched. The masses of humanity in these populous fields have not yet heard the judgment-hour message.

Then there are the great cities of earth. In most of them we have one or more memorials and a growing work. But here also the masses know altogether too little about us and the message that we have been commissioned to bear to the world. In such cities as New York, Chicago, London, Paris, Calcutta, Bombay, Buenos Aires, Cairo, and hundreds of other centers where a beginning has already been made, the message must do a far greater work than has yet been accomplished. Then there are thousands of smaller towns and villages even in the homelands, to say nothing of the great mission fields, where as yet not one sermon has been preached by a representative of this movement.

World Ripe for Message

The world is ripe for the preaching of just such a message as God has committed to this people. In this period when darkness covers the earth and gross darkness the people, there are thousands who have not yet bowed the knee to Baal, and who are longing to find the truth. We read:

"All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light. . . . Many are on the very verge of the kingdom, waiting only to be gathered in."—*Testimonies*, Vol. VI, p. 71.

"There are many that are pleading with God that they may understand what is truth. In secret places they are weeping and praying that they may see light in the Scriptures."—*Mrs. E. G. White, in General Conference Bulletin, 1893, p. 294.* "Many of the honest in heart are gasping for a breath of life from heaven."—*Testimonies*, Vol. IX, p. 110. "Among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge. Their souls are unsatisfied: long have they fed on ashes."—*Prophets and Kings*, p. 376.

God's Last Effort to Save

The world is sick unto death, and the advent message constitutes the only panacea for its ills. This people are represented as "holding in their hands the bread of life for a famishing world." Untold thousands may be saved if only we will hasten to them before they are overtaken by the approaching storm. The message is likened to the sweet voice of an angel, who, flying swiftly to the nations of earth, bids them worship God, keep His commandments and the faith of Jesus, and trust in and look for the coming of the King of Peace.

And this great threefold message constitutes God's last effort to save, out of a rebellious world, those who will come to Him. It is man's last opportunity to secure eternal life. Those who reject the gospel call now, will be lost forever. When probation closes, a gulf will be fixed between the sinner and heaven that he can never cross. He will be left without God and without hope, and will go down into eternal destruction. "This is the last message. There are no more to follow; no more invitations of mercy to be given after this message shall have done its work."—*Testimonies*, Vol. V, pp. 206, 207.

High Time to Awake Out of Sleep

With these considerations before us, surely it is high time that the church of Christ arise in the fear of God and seriously face the task of completing its mission upon earth. Already it has waited too long. We are

told that the work which might have been performed in peace and comparative prosperity, must be performed in days of darkness, under the pressure of trial and persecution. (See *Id.*, p. 457.)

And again:

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith."—*Id.*, p. 463.

But regardless of the difficulties in the way, the work of God must be finished. His plans and purposes must be fully carried out. The church of Christ cannot enter upon its reward until every benighted soul has had the opportunity of seeing the light and of accepting salvation through Jesus Christ.

The goal set before the church is the establishment of memorials for God "in every city and village" "throughout the world." (See *Id.*, Vol. IX, pp. 28, 29.)

"As the rays of the sun penetrated to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death."—"Mount of Blessing," p. 69.

With Mighty Power

Although the church will be confronted with the fiercest opposition from the enemies of the truth, yet in the closing work of the message the power of God's Spirit is to be manifest in greater measure than at any other time in the world's history. The earth is to be lightened with the glory of God and His truth. The message of God will shine forth in clearer rays in contrast to the gross darkness that covers the earth. The world will be stirred as "servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—"The Great Controversy," p. 612.

Nations to Be Aroused

It is time for action. No longer may the church of Christ remain indifferent to the crying needs of a perishing world. Said the messenger of God: "A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations."—"Testimonies," Vol. V, p. 187.

"I am instructed to point our ministers to the unworked cities, and to urge them by every possible means to open the way for the presentation of the truth. In some of the cities where the message of the second coming of the Lord was first given, we are compelled to take up the work as if it were a new field. How much longer will these barren fields, these unworked cities, be passed by? Without delay, the sowing of the seed should begin in many, many places. . . . We must also have, in our cities, consecrated evangelists through whom a message is to be borne so decidedly as to startle the hearers. . . . Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them."—*Id.*, Vol. IX, pp. 123, 137.

Not in a Few Places Only

Listen further to these earnest messages sent us through the Lord's messenger:

"We must not hide the truth in the corners of the earth. It must be made known; it must shine in our large cities. Christ in His labors took His position by the lakeside, and in the great thoroughfares of travel, where He could meet people from all parts of the world. . . . The heavenly Messenger who was with us said: 'Never lose sight of the fact that the message you are bearing is a world-wide message.

It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the byways. You are not to localize the proclamation of the message.' . . . Our workers are not reaching out as they should. Our leading men are not awake to the work that must be accomplished. When I think of the cities in which so little has been done, in which there are so many thousands to be warned of the soon coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit, filled with Christ's love for perishing souls."—*Id.*, Vol. VII, pp. 35, 36, 40.

Laymen Called For

But the ministers alone can never accomplish this mighty task of arousing and warning the nations. Our laymen must take up the cry. "God calls for thousands to work for Him, not by preaching to those who know the truth for this time, but by warning those who have never heard the last message of mercy."—"Counsels on Health," p. 499.

Long ago we were told that in the finishing of this work many would leave the plow and the shop and go forth to proclaim the message. Surely the time has come for this movement to be seen everywhere. There are thousands of laymen in our churches who are capable of conducting public evangelistic efforts in their towns and communities. Many are already doing this work with remarkable success, but where there is one lay preacher today, there should be one hundred. Note again God's program: "By thousands of voices, all over the earth, the warning will be given."—"The Great Controversy," p. 612.

We earnestly appeal to our laymen in all the world who know this message to arise and help our evangelists to finish the task before us. Counsel with your conference president, or mission director, and, in company with one or two others, secure a humble but representative meeting place and begin to preach this wonderful message. It is high time that our task was completed. Who will respond to this appeal and join in a mighty crusade of evangelism for the warning of the world and the saving of the lost?

There are also hundreds in our churches who perhaps may not be especially adapted to the work of preaching the gospel from the public platform, but who are capable of doing missionary work in other lines, who are doing little or nothing. They are members of the church and hope to be saved at the coming of Christ, but they are doing nothing to help save others. After they have come into the church they have felt a sense of security and have promptly gone to sleep. They are following the example of Jonah, who was bidden to go to Nineveh and deliver a warning to that great city. While the city hastened on to its doom, Jonah was sailing in the opposite direction, asleep in a boat, indifferent to the needs of those who were about to perish. Finally he was aroused by the cry of the distressed shipmaster! "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Jonah 1:6.

We appeal to these laymen to arise and fill their hands with earnest labor for souls. There is literature to be sold and given away; there are neighbors to be visited and interested in the message. There are campaigns to conduct to raise funds for the work of God both at home and abroad, and a hundred other things to do that would help to advance the cause of God.

What, may we ask, are you doing for Jesus to help finish His work? What did you do for Him yesterday? What are you doing today? What plans do you have for service tomorrow?

Do I hear someone say: "There is nothing I can do"? What? Nothing! Could you not even give a

Editorial Forecast for 1940

"Come Thou With Us, and We Will Do Thee Good"

THIS number of the REVIEW will go to hundreds of Seventh-day Adventists who are not numbered among our regular readers. The message on this and the following page is to this class. The editors of our general church paper cordially invite you to become members of our great REVIEW family. We believe that the reading of the REVIEW for 1940 will be of great blessing to you. Do you inquire how this can be? what the REVIEW has to offer you? We could fill more than a page telling you of the good things to come. We will content ourselves, however, with mentioning only a few of the benefits which will accrue to our readers.

1. The REVIEW AND HERALD is the one general newspaper of the Great Second Advent Movement. It brings to its readers from week to week the latest news from all parts of our great world field. No other paper published among us contains this news. You can keep in touch with the progress of this movement throughout the world only as you read the REVIEW.

2. The question often arises in your mind: Does it pay to toil and sacrifice for the support of the advent message? Does it pay to give to missions? Do my offerings and the offerings of my brethren and sisters accomplish any real results? You will find an answer to these questions in the columns of the REVIEW AND HERALD.

3. By reading the REVIEW, you will learn of the evangelistic work that is being carried on at the home base. While the Lord is doing a great work in the mission fields, the same power is attending His work in North America. You want to be able to tell your friends and neighbors what your church is doing in the home field. We shall publish many reports from our conference and institutional workers in this country, and also from our colporteurs and lay evangelists in the homeland.

4. You will read deeply spiritual articles from some of the best writers in the denomination.

5. The editors of the REVIEW will seek to keep you informed as to the meaning of some of the great events which are taking place in the social, religious, and political worlds. Some of these happenings are of deep significance. They are a direct fulfillment of the prophetic word. They prove that we have not followed cunningly devised fables, but that our faith in the threefold message of Revelation 14 is founded upon divine revelation.

6. You will read some of the thrilling articles which Mrs. E. G. White wrote back in the eighties and nineties, articles dealing with the vital problems of Christian experience, which are as applicable today as when they were written.

7. The REVIEW AND HERALD for 1940 will present studies on the fundamentals of our faith, from leading Bible students. In these days of error and delusion, we need to be well grounded in the message for this day.

8. The home department will present many inspiring and instructive articles on various phases of home life. No department of the paper is appreciated more than this for the help it brings to the homekeepers in some perplexing problems they have to face.

9. Articles of special interest to our young people will appear weekly.

10. Our missionaries will tell of the miracles of divine grace which they are seeing in Catholic and heathen lands, how as a result of the message these heralds of the cross are bearing, they are seeing men and women transformed from the kingdom of darkness into the kingdom of light. God is doing a marvelous work in these ways today.

11. Our physicians will relate what God is doing through their ministry, not only for the bodies, but also for the souls of men.

12. Articles of special interest to our ministers, in Bible study and the exposition of difficult texts, will form a part of our program for 1940.

13. The president of the General Conference and his associate officers will speak to our people in the coming year through the columns of the REVIEW on plans for the promotion of the world-wide work. In order that you may cooperate intelligently with the great work that God is doing in the earth, you will need to know and understand these plans.

14. Our General Conference staff of officers and secretaries will go out to visit some of the outlying fields during the year to come. They will have many things of interest to report regarding conditions they find and the progress of the work. This will be a truly valuable feature of our program for 1940.

15. As far as possible, every phase of our church work will be represented in the columns of our general church paper.

16. And finally, the REVIEW AND HERALD for 1940 will carry to its readers a report of the General Conference session to be held in St. Paul, Minnesota, beginning the last of May. This will be an important meeting, perhaps the greatest meeting ever held by this denomination. Representatives from all parts of the world will be present. They will present thrilling reports of what God is doing in their fields. You will obtain a clear and comprehensive view of the world-wide work that is being carried forward. Plans will be laid for the spread of the message. Recommendations of far-reaching importance will be adopted. Officers for the General Conference will be elected for another four-year term.

It will be necessary for us to print about a dozen extra issues of the REVIEW in order adequately to report this great meeting. If you are unable to attend this meeting, by these reports, which will come to you four or five times a week during the session, you will be able to obtain better knowledge of the meeting than many who are personally present. And we should add this, that these extra issues of the REVIEW which carry reports of the Conference will be included in every yearly subscription.

We say in the words of one of old, "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." We earnestly desire you to become members of our great REVIEW family. We bid you a hearty and cordial welcome. And may the Lord, by His good Spirit, influence you to make this decision.

You may have the official reports of the 1940 General Conference without additional expense if you place your new or renewal REVIEW subscription now. Turn to page 31 and read all about this remarkable offer.

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July 20, 1939

My dear Fellow Believers:

This special Week of Prayer Review will find its way into the hands of hundreds who are not regular subscribers. I desire to make use of this opportunity to speak to you.

For many years the Review and Herald has been the church organ of this movement. It has always been published at the denominational headquarters. It is in a special sense the mouthpiece of the movement. Through this journal the official actions of our church councils are passed on to our members. In connection with our rapidly expanding work throughout the world, there often arise special situations or emergencies concerning which the denominational leaders desire to speak to all our believers. The Review and Herald is the journal through which such statements or appeals are made. Although many other periodicals are issued by our publishing houses and union or divisional organizations, not one of these substitutes for the Review, at least with our English speaking and reading constituency.

Through this journal our leading workers and writers speak from week to week regarding matters of fundamental importance, on Christian living, the doctrines of the church, and other matters of vital importance to all our people.

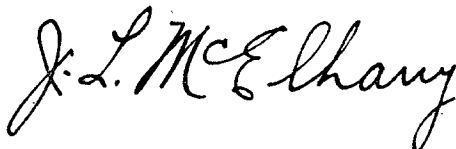
Also, as in no other journal published by us, our great foreign mission program is reported from week to week, through which our people are acquainted with the remarkable providences that are continually taking place in the mission lands of earth. It has been truthfully said that no one can really keep abreast of the progress of the great advent movement unless he is a reader of the Review and Herald.

I take this means of appealing to those of you who are not receiving the weekly visits of the Review. You are asked many times to give for the benefit of the cause. I appeal to you to make an investment for your own benefit—an investment in spiritual encouragement and blessing, an investment in stimulating and informative facts regarding the progress of the third angel's message in all the world. You cannot afford to deprive yourselves of this weekly messenger. The publishers have gladly cooperated in helping to make it possible for you to become subscribers by reducing the subscription price below present cost of production.

As you enter into a deeper spiritual life during this Week of Prayer, will you not also pray earnestly that the Lord may help you to find the means to provide yourselves with the blessings that only the weekly visits of the Review and Herald can supply?

Assuring you of my deep interest in seeing that every English-speaking Seventh-day Adventist family is provided with this paper, and praying that God's choicest blessing may rest upon you and prepare you one and all for a triumphal entrance into the kingdom of God at the soon coming of the Lord Jesus, I remain,

Very sincerely, your fellow servant,



JLM:mgp

President of the General Conference.

cup of cold water in His name? Could you not even hand out a tract which tells of Christ's glorious appearing, or perhaps sell a book that might bring some wanderer back to his Father's house? Could you not visit the sick, clothe the naked, and feed the hungry? With all the years of study and experience since you first embraced the message, could you not explain to some interested soul the reasons for your faith? Your efforts may seem feeble, but God stands ready to add His blessing as He blessed the loaves and fishes by the shores of Galilee when the multitude was fed.

Soon our time of labor will be ended. The door of mercy, still open, will soon close forever, for "the night cometh, when no man can work." The lines are tightening everywhere. It is becoming more and more difficult to work in many places. Liberties once enjoyed by our workers, are rapidly being restricted. Persecution is setting in in many lands. Satan is alert, and is working with all his hellish power in an effort to destroy the work of God. His wrath is great because he knows that his time is short, and he is stirring up fierce opposition to God's truth everywhere. The night draws on apace. In closing, let us give heed to this personal appeal from the Lord's messenger:

(Reading for Friday, December 15)

The Early and the Latter Rain

BY W. E. READ

"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 everyone grass in the field." Zech. 10:1.

Many times during the years we have read God's promises concerning the early and the latter rain, and it seems fitting that, as we have come to another Week of Prayer season, we meditate on this vital and important theme. What a rich blessing it would be to us all, however, if in addition to reading these precious promises, we would seek also to receive the blessings God so graciously offers His children.

The Time of the Latter Rain

It will be observed that we are to pray for rain "in the time of the latter rain." When the time comes for this special outpouring upon the people of God, we are to make this a matter of importunate, earnest prayer. But when is the time of the latter rain? Is it already in the past? Is it in the future? Or, is it in our day and generation that God purposes to send these showers of blessing on His church? Years ago the messenger of the Lord wrote:

"Let us, with contrite hearts, pray most earnestly *that now, in the time of the latter rain*, the showers of grace may fall upon us. At every meeting we attend our prayers should ascend that *at this very time*, God will impart warmth and moisture to our souls. . . . If we pray for the blessing in faith, we shall receive it as God has promised."—*"Testimonies to Ministers,"* p. 509.

Yes, we have come to the time indicated by the divine prophecy, and we do well to inquire into the meaning of this promise. We need to do this in order that we may pray intelligently, for we can personally enjoy these blessings only as we lay claim to the experience God has in store for His people.

We read of the early and the latter rain many times in the Scriptures of truth. Centuries ago God spake to the children of Israel: "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." Deut. 11:14.

"My brother, my sister, ponder these things, I beseech you. You have each a work to do. Your unfaithfulness and neglect are registered against you in the ledger of heaven. You have diminished your powers and lessened your capabilities. You lack the experience and efficiency which you might have had. But before it is forever too late, I urge you to arouse. Delay no longer. The day is almost spent. The westerling sun is about sinking forever from your sight. Yet while the blood of Christ is pleading, you may find pardon. Summon every energy of the soul, employ the few remaining hours in earnest labor for God and for your fellow men.

"My heart is stirred to the very depths. Words are inadequate to express my feelings as I plead for perishing souls. Must I plead in vain? As Christ's ambassador I would arouse you to labor as you never labored before. Your duty cannot be shifted upon another. No one but yourself can do your work. If you withhold your light, someone must be left in darkness through your neglect. Eternity stretches before us. The curtain is about to be lifted. We who occupy this solemn, responsible position, what are we doing, what are we thinking about, that we cling to our selfish love of ease, while souls are perishing around us?"—*"Testimonies,"* Vol. V, pp. 463, 464.

Let us fill our hands with labor for God while the day lasts, that when the task is done, we may share in the reward of the faithful, and wear a victor's crown.

Because of disobedience, however, the God of heaven withheld the showers of blessing. "Therefore the showers have been withholden, and there hath been no latter rain." Jer. 3:3.

But when God's children in ancient days returned to the Lord, He renewed His promises to them. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23.

Early and Latter Rains Understood in the Near East

In the Near East, particularly in Palestine and Syria, the inhabitants are well acquainted with the terms "early" and "latter" in reference to the rainy seasons. The early rain comes in the spring of the year after the soil has been prepared for the reception of the seed. The gentle showers descending from heaven cause the seed to germinate and grow. But the latter rain comes in the autumn, and plays its part in ripening the produce of earth for the time of harvest. These expressions used to designate the operations of nature are employed by the servants of the Most High when referring to two great spiritual awakenings in the church of God.

When the Saviour was here on earth, He spent much time in training the disciples for their God-given task. He was to them a teacher, a counselor; He was their Master and Lord; but He was also their comforter in every time of need. When the time came for Christ to take His departure, He said: "I will pray the Father, and He shall give you another Comforter." "Paraclete" is the word used. This means not only One to encourage and comfort, as we understand the meaning of the word, but One who is continually by the side of His people: He is the "Paraclete," near at hand and not afar off, One who is by their side at all times. This Comforter is the Holy Ghost. The Spirit of God is present to "teach you all things" (John 14:26); to "testify of Me" (John

15:26); to "guide you into all truth" (John 16:13); to "reprove the world of sin" (John 16:8); and also to "show you things to come." John 16:13.

This ample provision was made by the Lord to meet the needs of His children. Whatever the circumstances, whatever the persecution or opposition, whatever the need in any field, the Holy Spirit is to be their guide, their counselor, and their comforter.

The Promise Is to All Whom the Lord Shall Call

At the time of the ascension of Jesus, the Lord bade the little group gathered around Him to wait for the promised blessing from heaven. On the day of Pentecost, in his memorable sermon, Peter declared: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

So the promise was for them; and also for their children; it was for God's people everywhere and in all ages, and today it is for all those who turn to the Lord and surrender to Him. Surely we are included in this sweeping statement. In these last days, in this world of difficulty, with perplexing problems in every land, how we need this, the greatest of all gifts, the Spirit of God in fullest measure upon His people.

What a wonderful manifestation came to the church at Pentecost! When Jesus ascended on high, He was enthroned in the midst of the hosts of angels. Then came the fulfillment of the promise of the Saviour.

"Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people."—*Acts of the Apostles*, pp. 38, 39.

The Latter Rain More Abundant, More Widespread

But at Pentecost, the prophecy of Joel was only partially fulfilled. The ancient prophecy read: "I will pour out My Spirit upon all flesh." Joel 2:28. Of its application to Pentecost, we notice: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." Acts 2:16, 17. One little word makes all the difference. At Pentecost there was but a partial fulfillment. Then God poured out "of" His Spirit; He took of the great reservoir and poured out an abundant measure upon the assembled disciples, but He reserves the great remainder for the last days. Then was the former rain, but now has come the time for the latter rain.

Many times we refer to Pentecost as something that happened but once in the experience of the church, something unique, an experience perhaps never to be repeated. But we need to remember that while Pentecost was a festival that came once a year, the experience that came to those disciples when the Spirit of God descended upon them in such copious showers, came frequently in the experience of the early church. We read in Acts 4:31: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Then there is this word recorded in Acts 10:44:

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."

Still further, in Acts 19:6, we read: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

In the last days of earth's history we are to see the mighty outpouring of the Spirit of God. This word is given us:

"The work will be similar to that of the day of Pentecost. . . . The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—*The Great Controversy*, pp. 611, 612.

"These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in His fullness by the Holy Spirit's power."—*Christ's Object Lessons*, p. 121.

Reaching Earth's Uttermost Bounds

As we think of the history of the advent movement, we have much for which to be grateful to God. The Lord has abundantly blessed His people. Wonderful things have been accomplished both at home and in mission lands. The message has made its way with increasing power. The place of our tent has been enlarged, the curtains of our habitations have been stretched forth, the cords have been lengthened until today they reach out into the farthest corners of the earth, and even there the stakes are being strengthened. Men and women from all nations, tribes, and tongues are turning to the light of truth. They come from the jungle, they come from primitive tribes of people, they come from every land, and they are uniting in one common bond of fellowship in our blessed Lord and Saviour, Jesus Christ.

Our Greatest Need

We feel grateful also for the system of organization which has been developed, an organization second to none in the world. Institutions and various facilities for carrying on the work have been multiplied, until today they are to be found in all parts of the world. Thousands of men and women have been trained for service, and efficient leaders have been developed for the various lines of our missionary endeavor. To all human appearance, everything has been done for a mighty forward move. But there is a great need in the church of God. God's people stand face to face with a mighty task; a solemn responsibility rests upon every member of the church. But our greatest need is not for men, nor for larger institutions; not even for increased facilities, nor for better machinery with which to carry forward God's work. There is great danger that we depend too much on material resources. The greatest need of the church today is a new baptism of the Holy Ghost in the fullness of power. The Spirit of God does not dwell in material resources; it dwells in the hearts of God's children. The Lord does surely bless institutions, and also the facilities which we have at home and abroad; but He blesses them only to the degree that He possesses the hearts of His people. The latter rain does not often fall upon churches, or families as such; neither does it come upon conferences and unions, or institutions; but it falls upon individuals whose hearts are surrendered to God, upon souls that have been cleansed and purged from sin. It is poured out upon men and women who seek God, and who in their daily walk and conversation know what it means to have victory over sin.

The Former Rain to Be Comprehended in the Latter

When we think of the latter rain, we often overlook the significance of the former rain. While it is true that these expressions refer in a definite way to dispensations in the church of God, it is true also that they have a special application to our personal experience. We are to know in our hearts the experience of the former rain before we can enter into and know the blessings of the latter rain. This message is sent us:

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. . . . It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, p. 507.

Prepare to Meet Thy God

God's call to His people today is to prepare the heart to seek Him, to do thorough work in this matter, and to be in earnest in getting ready for the blessed appearing of the Son of man.

"For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among

thorns." Jer. 4:3. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12.

To each one of us is addressed this solemn message:

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*Testimonies*, Vol. V, p. 214.

We are living in solemn days, days immediately preceding the advent of the Saviour. Today God calls upon His people in no uncertain tones to be ready for the coming of Jesus. Every sin must be confessed, every wrong put right. There is to be harmony between the brethren and the sisters. We are to put away all differences and all strife, and seek to serve Him with the whole heart. We read:

"The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Id.*, Vol. VI, p. 401.

"Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant. What is the promise to those living in these last days?—'Turn you to the stronghold, ye prisoners of hope; even today do I declare that I will render double unto thee.' '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 everyone grass in the field.' Zech. 9:12; 10:1."—*Id.*, Vol. VIII, p. 21.

Shall we not, in the quietude of this hour, surrender ourselves anew to God, and pray that the Holy Spirit may come upon us as it did upon the disciples of old?

(Reading for Sabbath, December 16)

Fellowship With Christ

BY J. L. MC ELHANY

ONE cannot really be a Christian in the true sense without enjoying the experience of fellowship with Christ. This is the most fundamental and necessary relationship there is in the whole realm of Christian life and experience. The Christian is as definitely called to this experience of fellowship with Christ as he is called to forsake sin and the world to live a life of righteousness. The truth of this is shown in the inspired words of the apostle Paul:

"So that ye come behind in no gift; *waiting for the coming of our Lord Jesus Christ.*" 1 Cor. 1:7.

Truly the people who listen to these words today are waiting for the coming of the Lord Jesus Christ. Never before in the history of this world has His coming been so imminent as it is today. Never has the need of being ready for His coming been greater than at this hour. This need is set forth in verse eight, as follows:

"Who shall also confirm you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ.*"

You will all recognize that in order to be ready for His coming we must be blameless. How is this vital and necessary experience secured? Is it possible to obtain it? Are we left helpless and hopeless in the face of such a need? By no means! Verse nine reads: "God is faithful, by whom *ye were called unto the*

fellowship of His Son Jesus Christ our Lord." Those who will be found blameless in the day of His coming are those who respond to God's call to fellowship with His Son, Jesus Christ our Lord.

How fundamentally important, then, that we all understand fully what the experience of fellowship with Christ means, and also that we enter fully into such an experience. "The word fellowship means participation, partnership."—*Fundamentals of Christian Education*, p. 476. The meaning of fellowship is beautifully expressed in these words:

"The angels of glory find their joy in giving,—giving love and tireless watchcare 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.

Perfect Union With Christ

The Scriptures abound in striking illustrations of the Christian's fellowship with Christ. The Lord Himself gives us one of the clearest and most impressive of these:

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye,

except ye abide in Me. I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:4-7.

Here, indeed, is a practical example of the participation, or fellowship, of the believer with Christ. From the true Vine, life-giving energy flows out into the branches, and the branches bear much fruit to His honor and glory. What a great privilege the believer enjoys! If we maintain this fellowship, we need not be unfruitful branches. Notice how strikingly this relationship is described in the following words:

"There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of the truth places men in the church, but this does not prove that they have a vital connection with the living Vine. . . . The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from Him.

"This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom and the honor of His cause, we constantly receiving grace from Him, and Christ accepting gratitude from us.

"When this intimacy of connection and communion is formed, our sins are laid upon Christ, His righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in Him. We have access to God through Him; we are accepted in the Beloved. . . . The power of evil is so identified with human nature that no man can overcome, except by union with Christ. . . . But this union costs us something. It is a union of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols. . . .

"Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through the vital connection with the vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction, 'Abide in Me.'"—*"Testimonies," Vol. V, pp. 228-232.*

Observe from the foregoing statements how this experience of fellowship, or union, with Christ is established, and what it means to the believer:

"This spiritual relation [compared to the branch joined with the living vine] can be established only by the exercise of personal faith."

"On our part supreme preference, perfect reliance, entire consecration," are to be maintained.

"Our will must be wholly yielded to the divine will."

"Our feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom."

"Our sins are laid upon Christ."

"His righteousness is imputed to us."

"He was made sin for us, that we might be made the righteousness of God in Him."

"No man can overcome, except by union with Christ."

"Pride, selfishness, vanity, worldliness—sin in all its

forms—must be overcome, if we would enter into a union with Christ."

"One branch cannot be sustained by another."

The Experience of Righteousness by Faith

To live such a life is to prepare for the coming of Christ, to be blameless before Him at His advent. To have fellowship and union with Christ means to have victory over sin and evil. He "was in all points tempted like as we are, yet without sin." Heb. 4:15. We are to participate with Him in all His victories over sin. In our fellowship with Him we also enter into the experience of righteousness by faith. "The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness."—*"The Desire of Ages," p. 324.*

It is of the utmost importance that we all understand that in truly having fellowship with Christ we are also to accept the righteousness of Christ. We are told:

"Those who reject the gift of Christ's righteousness are rejecting the attributes of character which would constitute them sons and daughters of God. They are rejecting that which alone could give them a fitness for a place at the marriage feast."—*"Christ's Object Lessons," pp. 316, 317.*

The Fellowship of Obedience

In this experience of receiving righteousness by faith in fellowship, or union, with Christ, there should also be remembered the highly important matter of obedience. Righteousness by faith is not merely a doctrinal concept or theory. It is a state or condition of life brought about when the believer places himself in an attitude of obedience to God so that the Lord may safely impute His righteousness to him. We must have fellowship, or participation, with Christ not only in His faith, but also in His obedience to all God's commandments. Apart from Him we cannot obey God. Jesus declared, "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10. Our great need is set forth in these words:

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

"While the law is holy, the Jews could not attain righteousness by their own efforts to keep the law. The disciples of Christ must obtain righteousness of a different character from that of the Pharisees, if they would enter the kingdom of heaven. God offered them, in His Son, the perfect righteousness of the law. If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own likeness; and thus through God's free gift they would possess the righteousness which the law requires. But the Pharisees rejected Christ; 'being ignorant of God's righteousness, and going about to establish their own righteousness,' they would not submit themselves unto the righteousness of God."—*Ibid.*

Living Far Below Our Privileges

If we will but pause to consider, it will be very evident that many who profess to be followers of Christ are living far below their privileges. But what a blessed experience it is indeed to have fellowship with our precious Lord and Master.

The apostle John gives us a clear view of what fellowship with Christ means: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." 1 John 1:3, 4.

"And now, little children, abide in Him; that, when He

shall appear, we may have confidence, and not be ashamed before Him at His coming." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 2:28; 3:2, 3.

Fellowship With Christ in Moral Character

We are to have fellowship with Christ in His moral character and purity. What a contrast this is to the degrading, shameless immorality that is sweeping the world. Let us all realize that unless we choose to participate with Him in living above suspicion and moral reproach, we must come under the rebuke and discipline of the church. Those who will "not be ashamed before Him at His coming," will know what it means to "abide in Him," or to have fellowship with Him. Our safety and integrity depend upon such a relationship with Him. We cannot run with the world and play with the world and expose ourselves to the temptations of the world and corrupt ourselves with the world, and yet be like Him when He comes. We cannot feed our eyes and minds and hearts upon the corrupt literature and impure theatrical displays and debasing exhibitions of this wicked age, and at the same time be ready for the coming of our Lord and Saviour. I appeal to every professed believer to turn away from all such things. This is a solemn hour. It is no time to "enjoy the pleasures of sin for a season," and thus barter away eternal life. But the issue is very clear: if we cling to the things of the world, and refuse to have fellowship with Christ, we thereby forge the fetters of sin that will bind us to Satan and cause us to lose eternal life. In "Acts of the Apostles," pages 518, 519, we read:

"The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes, or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentinelled, or evils without will awaken evils within, and the soul will wander in darkness. 'Gird up the loins of your mind,' Peter wrote, 'be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; . . . not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.'"

Fellowship With His Sufferings

The Christian life does not by any means consist of only pleasant and joyous things. There are fierce trials and temptations to be met and overcome. There are stern battles to be fought. Jesus was "a man of sorrows, and acquainted with grief." Isa. 53:3. He was made "perfect through sufferings." Heb. 2:10. All these experiences we are to share with Him. We should never murmur or complain over the hardness of our lot when we are called to suffer with and for Him. "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.

It is evident that only those who now partake of His sufferings will be glad with exceeding joy when His glory is revealed. The apostle Paul learned the value of this truth in his own personal life and experience. "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being

made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. 3:10, 11. Consider what this means! Here was a man who in his longing to know Christ more perfectly really prayed that he might have the fellowship with Christ in His sufferings, and even die as Christ had died. How many of us today are willing and ready to make such a sacrifice as that? Let us ponder well this counsel given us:

"Many who profess the name of Christ and claim to be looking for His speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self, as is often shown in various ways. At the same time they are talking of having trials. But the principal cause of their trials is an unsubdued heart, which makes self so sensitive that it is often crossed. If such could realize what it is to be a humble follower of Christ, a true Christian; they would begin to work in good earnest, and begin right. They would first die to self, then be instant in prayer, and check every passion of the heart. Give up your self-confidence and self-sufficiency, brethren, and follow the meek Pattern. Ever keep Jesus in your mind, that He is your example, and you must tread in His footsteps. Look unto Jesus, the author and finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame. He endured the contradiction of sinners against Himself. He for our sins was once the meek, slain Lamb, wounded, bruised, smitten, and afflicted."—"Early Writings," pp. 113, 114.

Fellowship With Christ in Service

It is not enough that we should desire to have fellowship with Christ for ourselves only. Indeed it is impossible to have fellowship with Him without partaking of His Spirit of service. He declared of Himself, "I am among you as he that serveth." Luke 22:27. He also declared of Himself that He came into this world "to seek and to save that which was lost." Luke 19:10. He also bade His followers go into all the world and preach the gospel. It was in this very connection that He made one of His outstanding promises of fellowship by declaring, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

Jesus, the great founder of the church, planned that every believer should participate with Him in carrying the gospel message into all the world. We cannot be true disciples of His today unless we have fellowship with Him in this work. Seventh-day Adventists, above all people on earth, should understand the meaning of this. Committed to this people is the divine commission to preach to all nations of earth the message of Jesus' coming. To fail in doing this work is to fail to have fellowship with Him in His work of saving the lost. Some must hasten out to the ends of the earth and give themselves to saving the lost. We thank God today for our noble army of missionaries who are laboring out in the ends of the earth. All cannot actually go in person, but all can participate with Christ in this work by the spirit of self-sacrifice in giving to help carry on His work. When we regard the making of offerings as one means of having fellowship with Christ, the whole question of giving takes on a deeply spiritual significance.

If we are to participate with Christ in all phases of His life and experience, there must be a new awakening on our part to support and carry forward His work in all the earth. If we refuse to have fellowship with Him in this phase of His work, how can we hope to have fellowship with Him in that day when He comes to gather the saved into His kingdom?

The greatest joy Jesus will have throughout eternity will be to associate with those who have been redeemed by His sacrifice. For us to have fellowship with Him in that joy, we must first have fellowship with Him in the spirit of service and sacrifice.

As we bring our offerings to Him today, let us not give as a mere form, or simply to reach a certain goal, but let us bring our gifts because we gladly and joyfully desire to have fellowship with Him in His spirit of service and self-sacrifice, because His love and pity for those who are lost has been shed abroad in our own hearts.

Conclusion

With the close of this service, this Week of Prayer will come to an end. It would be helpful could we

stop and draw lessons from our past experiences. But is not this a time when we ought to think deeply and seriously of the future? The times are solemn indeed. We need not be reminded that time is swiftly passing. Soon eternity will be ushered in. Jesus will come. The eternal kingdom will be established. To be ready for that great event is the most important of all things. If we are to live and have fellowship with Jesus in His kingdom, we must abide in Him here and now. May God awaken us to our great need, and lead us one and all into this blessed fellowship with Christ.

HERE LET THE OFFERING FOR MISSIONS BE TAKEN

Lessons for the Children

General Suggestions to Leaders

[The lessons for the children during the Week of Prayer are prepared by Mrs. W. E. Howell, of Takoma Park, D.C. The topic used in the general reading for each day has been adapted, as far as possible, for use by the appointed leaders in each church as the children meet together in their separate groups. To these leaders the writer offers the following suggestions.]

THE basic theme running through most of these lessons has to do with the problem of sin and how to meet it. Surely no problem deserves greater emphasis, or should be of greater concern just now to both young and old. Closely associated with this theme is its parallel—the righteousness of Jesus. What a high privilege for any teacher or leader to bring to the spiritual comprehension of the children themes so vital and yet so simple. As you endeavor to make real to the children the meaning of these spiritual themes, the Holy Spirit will speak to the children through you, and “angels will be by your side.”

Since these lessons are to be given to children in all grades from the first to the eighth, it is necessary that they be adapted accordingly. In some instances the phraseology

may be too difficult for the six-year old, or too simple for the twelve-year old. Adaptation both in choice of words and in length of lesson is absolutely imperative. It is doubtless unnecessary to add that these lessons are not designed to be read to the children, or to be presented exactly as they are developed here. It is hoped that the teacher will find in them helpful suggestions, but most of all it is hoped that he will earnestly seek from God the spiritual illumination particu-

larly needed by the children who compose his group. The following general suggestions may prove helpful:

1. Make the Week of Prayer truly a season of prayer with the children. Arrange for special prayer bands to meet some time during each day. At these prayer seasons lead the children to pray earnestly for victory over every sin.

2. Let every leader acquaint himself with the heart needs of the children. Do not neglect the personal interview. Its purpose is not to urge unduly, but to manifest a sympathetic understanding that will enable you to lead the perplexed child to Jesus.

3. Select your songs carefully after having prepared your study for the day. We suggest that you select one theme song for the week, and sing it at every meeting until it is sung into the very heart experience of the children.

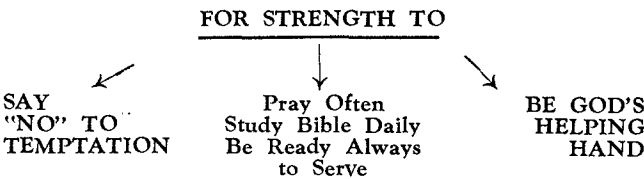
4. Use your chalk freely as you develop a lesson. For the older children, write the topics upon the board as you proceed with your study. Write all the Scripture references as mentioned upon the board. Write also occasionally a key word to the thought you are developing. The following illustrations and diagrams sketched upon the board are suggestive visual aids.

Lesson I. Sketch a rocky path skirting a steep precipice.

Lesson II. Sketch diverging roads with signposts displayed as described in lesson.

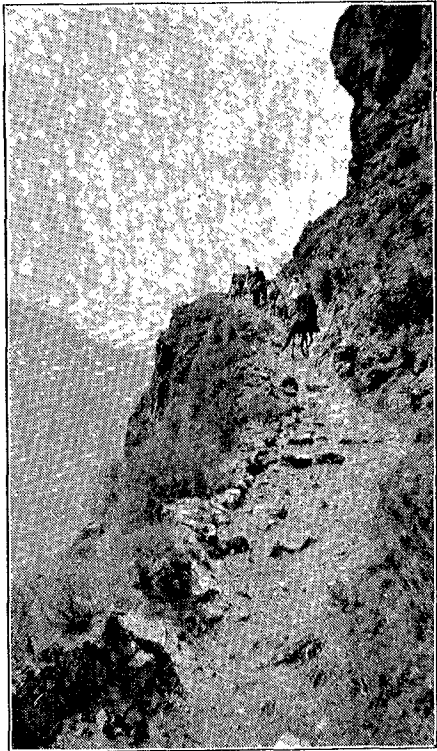
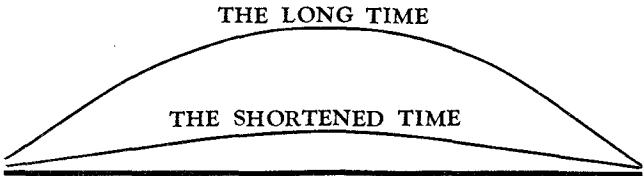
Lesson III. Show the children a piece of immaculately white linen, and, in contrast, a very ragged, soiled cloth.

Lesson IV. Sketch three parallel steps leading to goals emphasized in lesson.

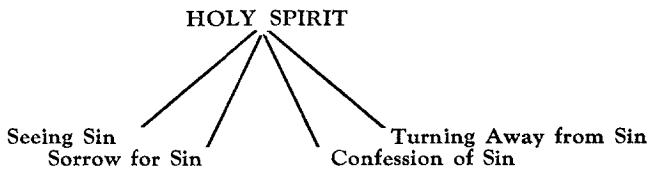


Lesson V. Draw a large circle on the board, and with crayon cover it with red dots, beginning with only a few, and then rapidly increasing the number until the circle is ablaze with red dots, to show rapid progress of gospel to all the world.

Lesson VI. Sketch a long line to represent God's great unfinished work in the world. Let the big curve connecting ends represent the long time it would take to finish so big a task, and the small curve the shortened time.



Lesson VII. This diagram represents the showers of blessings coming from the Holy Spirit.



Lesson VIII. Draw a short vertical line representing my life, or your life. Draw a heavy, longer line representing Jesus so near to the first line that it is entirely covered and only the heavy greater line is seen.

5. 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. In this very delicate part of the service the Holy Spirit must guide the teacher. As a means of self-expression, give the children an opportunity to speak a little word of testimony—or to participate in sentence prayers, or just to stand, or raise hands, or bow heads in silent prayer. It matters not how simple the expression may be, it is very important to give the children an opportunity to respond to the pleadings of the Holy Spirit, and to make an expression of some kind.

6. 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 for which to work, suggesting 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 I, Sabbath, December 9)

Christ Our Helper

I. JESUS WILL HOLD US UP

Suppose, boys and girls, that you were traveling along a path that lay very close to a deep, wide pit, and suppose you were in danger of slipping off into this pit any moment. How thankful you would be if someone would offer you a strong hand to hold you up and keep you from slipping. The pathway of life which we are traveling is just such a path. Satan's cruel temptations make it unsafe, and we are in danger every day of slipping into the pit of sin. Jesus sees the danger we are in. He sees Satan working hard to make us slip and fall. In pity He reaches out His strong hand to help us. Listen to His loving offer of help in Isaiah 41:10: "I will uphold thee." This is Jesus' way of saying, "I will hold you up, and keep you from slipping into the pit of sin."

II. WITH HIS STRONG RIGHT HAND

Can it be that Jesus' hand is able to hold us up and keep us from falling? Can it be that we can be kept from sinning? Yes, it can be, for Jesus' upholding hand is a strong hand. He calls it "the right hand" of His "righteousness." His life was upheld. He never did one sinful thing during His whole life on this earth. He never once slipped into the pit of sin. Day by day He met temptations, even greater ones than you and I meet, but He met every one without falling. Such an upheld life is a righteous life. Jesus is really saying to us: "Because I was upheld against temptation while in the world, you may know that I am strong to uphold you." So when we take "the right hand" of His "righteousness," we are clasping a hand that is strong enough to hold every boy and girl and keep every child of God from falling in the time of temptation.

III. JESUS WILL STRENGTHEN US

Perhaps you would like to know what it means to be upheld by the right hand of Jesus' righteousness. This question is answered for us in this same text. Says Jesus: "I will strengthen thee." This is His way of saying, "I will uphold you by making you strong with My strength." The strength of Jesus—think what this means—His strength upholds great worlds in space, and this is the strength He

offers to you and me to uphold us in the pathway of life. If we are willing to receive it, then Jesus' strength becomes our strength, and when Satan comes tempting us to lose our temper, or to be disobedient, or to lie, or to steal, we can say, "Go, Satan; run;" and our words will have the same power as the words of Jesus when He said in the wilderness, "Get thee hence, Satan." Yes, His strength becomes ours if we are willing to receive it. There can be no "if" about it, can there, boys and girls? We are all saying in our hearts today, "Dear Jesus, uphold me by making me strong with Thy strength."

IV. JESUS WILL LIFT US WHEN WE FALL

But suppose someday we forget and do not take the strong hand Jesus offers us, what then? We have nothing to hold us up, and we can only slip and fall into the pit of sin. Jesus looks down upon us in sadness, but He is still our helper. He will not leave us in the pit if we will let Him lift us out. David said, in Psalms 40:2: The Lord "brought me up also out of a horrible pit." Yes, the same hand that could have kept us from falling, is reaching out also to lift us up and bring us out of the pit into which we have fallen. How does Jesus do this for us? By forgiveness of sin. It is forgiveness that lifts us up out of the pit of sin. 1 John 1:9 says: "If we confess our sins, He is faithful and just to forgive us our sins." This is the same as saying: "If we ask, Jesus will surely lift us up out of the pit of sin." No, we surely do not deserve to be lifted out when Jesus was so willing to keep us from falling, but *this* shows how kind He is! And this is not all. We could not fall into a pit and stay clean, could we? Neither can we sin and be clean. Sin makes us very unclean in the sight of God. But Jesus says: "I will wash you and ye shall be clean." The last part of 1 John 1:9 says: "And to cleanse us from all unrighteousness." When a little boy falls into the mud, his mother takes him up and washes off the mud. This is the meaning, dear boys and girls, of 1 John 1:9. This is what Jesus our Helper does for us. He lifts us up out of the pit, and then washes off all the stains of sin.

V. JESUS IS OUR HELPER IN EVERY TIME OF NEED

What a wonderful helper is Jesus. No matter what our trouble may be, Jesus can always do the thing that will help us most. He loves to have us keep our hand in His all the time, and then when trouble comes, when sorrow comes, when sickness comes, when danger of any kind comes, He can draw us very near and give us the help we need. He loves to whisper to us—"Never mind, don't feel sad; I had that very same trouble. I know just how you feel." Boys and girls, we are living now in a time that is full of trouble, a time, too, that will grow worse and worse, for the end is very, very near. But with our hand in the hand of Jesus we have nothing to fear, for, as the danger grows greater and greater, He will draw us closer and closer to Himself.

APPEAL

Dear boys and girls, at the very beginning of this Week of Prayer, Jesus is saying to each one of us, "This is the help that I offer you. Will you accept it?" May every boy and every girl here say with great earnestness of heart—"Yes, Lord Jesus, be Thou my Helper."

(Lesson II, Sunday, December 10)

Love Not the World

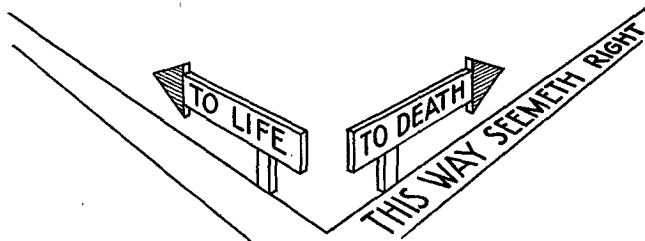
I. I MUST CHOOSE

Boys and girls, we must make a choice, a very important one, much more important than the little choices we make when our friends say to us, "Take your choice." It is God speaking to us this time, saying, "Take your choice." There are two offers for us to choose from. God has made one offer, and Satan the other. God offers us Jesus, and Satan offers us the world. I wonder how many of you know what the Bible means when it speaks of the world in this way. It does not mean the world itself, but it means the ways of the world that are not right. To be worldly, then, is to be like the world in its ways that are not right. So our choice is between Jesus and the ways of the world. Jesus will *not* come into our hearts, and the world *cannot*, until we decide,

"I choose Jesus," or, "I choose the world." So God says, in Joshua 24:15, "Choose you this day whom ye will serve." Here is Jesus on one hand, the world on the other. "Take your choice," says God.

II. THE TWO WAYS

The country is covered with roads and highways which lead in every direction. But there are only two ways in the journey of life. In Jeremiah 21:8, God says, "Behold, I set before you the way of life, and the way of death." That is, He has told us all about these two ways, and we are to take our choice. Read these signposts.



Whose name should we write on the first signpost? "Jesus," for He said of Himself, "I am the way, . . . and the life." What name should we write on the second signpost? "The world," for the ways of the world are Satan's way, and his way is the way of death. "Surely," you say to yourself, "no one would choose to take the way that points to death." Oh, no! but Satan has put up another road sign to make us think that, after all, his way is the right way. Notice what it says, "This way seemeth right." Boys and girls, this is how Satan leads so many of us into worldly ways. He makes us think that, after all, these worldly ways are not so bad, and He makes them seem right to us. Proverbs 14:12 says, "There is a way which seemeth right." What are some of the worldly ways into which he has led us by making them seem right?

There are two things we must think about as we name them. First, the thing that *seems* right about them, and, second, the thing that is *true* about them. To start with, let us mention the radio—letting it run for hours at a time and listening to every trashy thing that comes over the air. It may *seem* all right, because there are some good things coming over the air, but the *real truth* is we are wasting much precious time, and have so little time left to study our Bibles and read good, helpful books.

Next, let us talk about the reading of books that are exciting and untrue. They may *seem* all right, because we learn from them many facts about places and people, but the *real truth* is that many of these books are like poison to the mind, and we cannot read them without crowding Jesus out of our hearts and our thoughts.

Is it all right to go to the moving-picture theater? How many times this question is asked. It may *seem* all right, because there are some pictures seen at such places that add to our knowledge of history and geography. The *real truth* is that we get so much harm with the little good, that we just cannot afford to pay the price.

Another question that is often asked is, Is it all right for me to use slang sometimes, if I do not carry it too far, or use too much? It may *seem* all right, because, after all, slang is not swearing, and it seems to help me say the thing I want to say. But the *real truth* is, I cannot afford to use even a little slang, for I must give account to God for every idle word I speak.

Yes; worldly ways may seem all right, for "there is a way which *seemeth* right," but God says in the last part of this same verse, "but the end thereof are the ways of death." Can it be that we are choosing to follow in the worldly way? Lamentations 3:40 says, "Let us search and try our ways." This means, Let us ask ourselves seriously, "Which way am I choosing? Am I choosing Jesus, the way of life? or am I walking in the worldly path?"

III. I MUST CHOOSE JESUS

Boys and girls, I want to remind you of something about which we should be thinking as we talk of choosing Jesus and turning from the world. I must speak softly, for it is very, very sacred. I want to remind you of Jesus' nail-

pierced hands, for they tell us that He loves us. He loved us so much that He died on the cross in order to open the way of life to you and me. And now He is pleading, pleading with us, each one, to choose Him and His way. He wants us to live. He wants us to live with Him in heaven. And let me whisper something else to you that is very sacred. Jesus is coming very soon, O, so soon; and those who have been walking in the way of life in this sinful earth, will be permitted to enjoy everlasting life in the earth made new. So He is saying to us today, "Love not the world." I John 2:15. This does not sound like a command to me so much as a tender pleading. "O, love not the world. But love Me with all your heart." We cannot reject His tender pleading. We must choose Jesus.

APPEAL

I know as I look into your serious faces that you are ready to make your choice. I believe you are ready to say with all your heart, "Take the world, but give me Jesus." And when we do this, Jesus will make sure that we have the help of strong angels from day to day to keep us from the ways of the world, and to lead us in the way of life.

(Lesson III, Monday, December 11)

Unready to Meet Jesus

I. A SPECIAL GARMENT

I once knew a little girl who put her very best dress away and refused to wear it because she wanted to keep it to wear on the day when Jesus comes. What do you think of this idea? Was the girl right, or was she wrong? She was right in thinking she should have on a special dress when Jesus comes. She was wrong in thinking her pretty blue dress was this special dress. Boys and girls, it is important that we know what this dress is. It is not a dress of fine silk, or rich velvet, but it is a rich robe, richer than any money can buy, and it is important that we be wearing it today, and every day; for Jesus will come in an hour when we think not. With it on we are ready to meet Him; without it we are unready.

II. A STORY ABOUT THE PURE WHITE GARMENT

In Revelation 3:18 God tells us of this special dress which we must be wearing when Jesus comes. He says: "I counsel thee to buy [ask] of Me . . . white raiment, that thou mayest be clothed." To help you to understand the meaning I shall tell you this story.

Once upon a time a boy whose name was Luke Warm received this letter from his rich friend in the city. "DEAR LUKE: I have a lovely home in a wonderful city, and I want you to come and spend the rest of your life with me. I shall come for you soon. I cannot say when. I am supplying you with a pure white garment, and a gold clasp with which to fasten it on. Wear the garment every day. Be sure to have it on when I come, or I cannot take you home with me." Luke was delighted and put the garment on and fastened it tight with the gold clasp. But after a time, he was not as watchful as he should be, and an enemy broke in and stole his gold clasp. There was nothing now to hold his garment on, and it slipped off and was lost. "Poor Luke," you say, but he was so busy about other things that he did not think about the garment, and did not even notice that it was gone. One day there was a rap at his door, and there stood a messenger. "I have a message for you, Luke," he said. "Your friend sends word that he has been delayed, but he will be coming now very soon. But, Luke, can it be! You are not ready!" "Don't worry about me," said Luke, "I am ready." "But Luke," answered the messenger in surprise, "how can you say that? Can you not see that you do not have on the garment? Look at yourself! Look at your nakedness! And alas! your gold clasp! How did you lose it? You have *nothing* left, and, Luke, you seem to care so little." "Why should I care?" said Luke. "I have plenty. I have need of nothing." "Poor boy," said the stranger sadly. "It must be that you are blind. What a pity!"

The messenger turned sadly away, but, pausing, he said as his parting word—"But, Luke, your friend still loves you. Tell him what has happened. Confess to him that you have lost your gold clasp and your white garment, and he will

find them for you. Confess your blindness, and he will give you a salve for your eyes so good that you need never be blind again."

III. THE MEANING OF THE WHITE GARMENT AND THE CLASP OF GOLD

The story reminds us that we, too, have received a letter, a precious letter, from Jesus, our rich Friend who lives in the heavenly city. We remember that He has told us He wants us to live with Him forever in the mansions He is getting ready, and that He promises to come for us soon. And do you know that He, too, offers us a white garment and a gold clasp with which to fasten it on? Jesus also tells us to wear the garment every day and to *be sure* to have it on when He comes.

What is the white garment—the special dress we must be wearing when Jesus comes? It is the garment of Jesus' pure life. Do we wonder that the Bible calls Jesus' life a pure white garment, when we know that His life is *all* pure and *all* free from wrong? A life that is *all* free from wrong is a life that is *all* right, or a righteous life. So the special dress we should be wearing is the *all-right*, or righteous, life of Jesus.

Boys and girls, we need the *all-right* life of Jesus to cover us, for our lives are *all* wrong. We are wearing a garment that is stained and ragged with sin. The garment of sin does not cover our lives any more than a soiled, ragged coat or a dress full of holes would cover our bodies. Do you wonder the Bible says we are "naked" when we are wearing the ragged garment of sin?

But how can we make sure of having on the garment of Jesus' righteous life? We must humbly yet earnestly ask Him for it, and He will take away our stained clothing and throw over our lives His beautiful robe, as one would throw a beautiful white robe over a person who was naked. But it must be fastened on with the gold clasp of believing, or it will slip off. We ask Jesus in the morning to make us pure and free from sin. Then all day long we are to believe that He is keeping us from sin. This is fastening on the white garment with the gold clasp of believing.

Can it be that we are not asking and believing as we should, and have lost the garment of right doing? God says: "Yes, you are wearing in its place the garment of wrongdoing, and in My sight you are poor and naked." Can it be that we think we are all right when we are all wrong? God says: "Yes, you are too blind to see it. What you need is My eyesalve—the Holy Spirit—to open your eyes that you may see how wrong you are." But surely this has not happened to us because we have not cared about being ready to meet Jesus? God says: "You care but little—you are lukewarm—you hardly care at all."

APPEAL

Is it possible, boys and girls, that we do not have on the special garment of Jesus' righteous life? and is it possible that we care but little because we are unready to meet Jesus? Oh, how serious, when we know that Jesus is coming so soon. Because it is so serious, God says, in Revelation 3:19: "Be zealous therefore, and repent." Be in earnest, not lukewarm, about repenting. Dear boys and girls, let us repent with all our hearts today. Let us tell Jesus we are *all* wrong, and ask Him for His *all-right* life, that at His coming He may not find us unrobed and unready to meet Him.

(Lesson IV, Tuesday, December 12)

God's Call to Our Youth

I. I HAVE CALLED THEE BY THY NAME

Suppose, boys and girls, that I speak softly, for it is such a sacred thing I am about to say. Suppose you could hear the voice of God calling you, once, twice, and perhaps three times. "O, that sounds like God's call to Samuel," I hear you say. Yes, we can't help but think of Samuel at once, for he did hear God's voice calling his name in just this way. But it is not God's call to Samuel that is important just now; it is God's call to you. God is calling you today just as truly as He called little Samuel of old. He may not awaken you in the night with His call as He did Samuel. You may not actually hear His voice with your ears, but if you listen, you may hear His soft call deep down in your

heart. In Isaiah 43:1, God says, "I have called thee by thy name."

II. HEARING GOD'S CALL IN OUR HEARTS

Boys and girls, have you heard God's call to your heart? Perhaps you are thinking, "I really don't know." But it is easy to know. We are told that every desire to serve God is a call to His service. You have all had this thought deep down in your heart at times—"I really want God to have my heart. I truly want Him to use me every day in His service." This is God's call to your heart, just as truly as if you could hear Him actually calling you by name.

III. WHY IS GOD CALLING YOU?

Perhaps you are wondering, "Why is God calling me?" Why was the colt to be untied and brought to Jesus? "The Lord hath need of Him," was to be the answer. This is God's answer to your question, "The Lord hath need of you." We are also told in the book, "Counsels to Teachers," page 488, that "Samuel was a mere child when the Lord used him to do a good and gracious work." God claims you as "His helping hand." Think of it—"His helping hand." He can use those who are older in years, those who are wiser and greater, even the angels of heaven, but He wants *you* for a very special work. And why? One reason is that you are young and strong. God's task is a large one. It needs your strong helping hand. But more than strength, it takes love to do God's task. The boys and girls who are in our Week of Prayer meetings surely love Jesus. So God says, "Because you love Me, I claim you, and because you are young and strong, I claim you as My helping hand."

IV. "BECAUSE YOU ARE STRONG"

Let us look back for a while and think of Joseph and Esther and Daniel. Why did God choose these youth of the past to be His helping hands? Because they were young and strong in body? Yes; but most of all because they were strong in will and purpose to do right. They were strong to say no when temptation came to them. When of old God needed a boy to stand before Pharaoh and explain his dreams, He chose a boy who was able to say no when tempted to do some secret wrong. When God wanted a young boy to deliver His messages to the great king of Babylon, He chose a boy who was not afraid of men, or of lions, but who prayed to God faithfully three times a day; a boy who was able, too, to say no when tempted to eat or drink or do anything that would defile his body—make it sinful and unclean. When God wanted a girl to save His people from the trickery of wicked Haman, He chose a girl who was willing to do the thing she knew to be right, even at the risk of losing her own life. This was the strength of Joseph and Esther and Daniel, and this is the real strength that is necessary in order to be God's helping hand today.

V. A TASK GREATER THAN JOSEPH'S OR ESTHER'S OR DANIEL'S

God is saying, "I need Josephs and Esthers and Daniels in this time even more than in the past." Never was there a time so serious, not even in Esther's time. Never was there a task so great, not even Joseph's task in Egypt, or Daniel's task in Babylon. For there are people to be saved, not of one nation only, as in Esther's time, but of many nations all over the world. There are warnings to be given, not to a few great kings, as in Joseph's and Daniel's time, but to rulers of every kindred and tongue and people. The Lord's messenger tells us that the boys and girls who are learning the lessons of faithful service will yet stand in royal courts before great kings and speak for Jesus, the King of kings; that they will stand in great halls of justice before wise men who make the laws of the land, and speak for the law of God. We are told that the time will come soon when our churches will be closed, and our ministers will not be allowed to preach any more, but at that time the voices of boys and girls who are strong, as were Joseph and Esther and Daniel, will be heard preaching the truth in a way that will surprise the world.

VI. GETTING READY FOR GOD'S GREAT TASK

We can easily see that though God's call is to the heart of every boy and girl, yet it is only those who are strong enough to say no when temptation comes, who are ready to be God's helping hand in a very special way. What must we be doing from day to day to be ready as were Joseph and Esther and Daniel? What did they do to be ready? One thing is certain, they *prayed* a great deal. Can you not see Esther on

her knees before she dared to go uncalled into the presence of the king? We are told that Joseph prayed much all the way to Egypt, as he rode along in the hot sun on the camel's back; and Daniel—can we ever forget how he prayed three times a day before an open window? Daniel seemed to have his regular times for prayer—morning, noon, and night. I wonder at what hour Daniel prayed each morning and each evening. But it matters not the exact hour. We know that whatever the hour, when it came, Daniel was on his knees.

Dear boys and girls, will morning, noon, and night find us on our knees, with softer whispers to Jesus in between times, as we feel our need of His help? It was prayer that made Joseph and Esther and Daniel strong; it is prayer that will make the boys and girls of today strong to meet temptation.

Do you remember, too, how faithfully Daniel *studied God's word* when he was only a little boy in his Judean home? Joseph and Esther also had earnestly studied the scrolls of the prophets when they were only children. God's word was hidden away in their hearts, that they might not sin against Him, and it kept them in the hour of temptation. Are you hiding God's word away in your heart? As you study your Bibles at home, in church school, and in the Sabbath school, should you not do it with this thought in mind, "I must study earnestly. Temptation is coming, and I must be strong to meet it?"

APPEAL

Dear boys and girls, the Lord has called you by name, for He hath need of you, and He claims you as His helping hand. God is listening for your answer today. Will not every boy and girl here today say, "Here am I, dear Lord; I am young, I cannot do much, but take me and use me every day as Thy helping hand?"

(Lesson V, Wednesday, December 13)

Great Things God Is Doing

I. THE GREAT SIGN IN MATTHEW 24:14

Do you believe in signs? We cannot believe in many of the silly signs about which we hear, but we may believe in the signs that we read of in the word of God. When we speak of signs, we think at once of the coming of Jesus, for the world is full of the signs of His coming. In this lesson we are going to study about the last great sign the Bible gives us that the coming of Jesus is near. It is found in Matthew 24:14. "This gospel of the kingdom shall be preached in all the world; . . . then shall the end come." In all the world. Such a big, big world (pointing to a world map), and so many, many people. What a task to carry the gospel to them all! Can it ever be done? It is *being done*, as we shall see in our lesson today, and this is one of the last great signs. This is God's sign that the end is near.

II. THE GOSPEL IS BEING PREACHED

We all believe in signs that come to pass, do we not? We can believe in God's sign, then; for it is surely coming to pass. The gospel is going, as God said it should, because our brave missionaries are carrying it into all the world. If we could fly by airplane to Hammerfest, Norway, the most northern city in the world, we would find some of our brave missionaries there preaching the gospel. If we could point our plane south and visit Punta Arenas, in South America, the most southern city in the world, we would find our missionaries there, too, preaching the gospel. And next, if we could fly up to near the summit of the Andes, one of the highest points in the world where people live, and visit the Indians there, we would find Chief Romaldo preaching this last gospel message to the Indians of his own tribe. It matters not where we go, north, south, east, or west, we will find our brave missionaries making known that Jesus is coming soon. Yes, this sign is coming to pass.

III. THE GOSPEL IS BEING RECEIVED

And the gospel message is being received. There are many wonderful reports given in our church paper which show how God's Holy Spirit is going quickly from place to place and searching out hearts to receive the gospel. Here is one of Elder W. H. Branson's stories about Africa. "It was camp meeting time. Hundreds of natives had already arrived. I stood looking at the large company, full of sur-

prise that so many had come, when someone standing near me said, 'Look! look!' and looking up, I saw a large company of black people coming down a steep mountain—coming to camp meeting! Again one said, 'Look! look!' and in another direction I saw a large company of people coming down another mountain. And in still another direction I saw more black people approaching, and in another direction still others were coming. All were of different tribes, and *all* were coming to camp meeting—and they were coming by the thousands. I was amazed. What could this mean?" The answer to Elder Branson's question may be found in Isaiah 34:16: "His Spirit it hath gathered them." And why is God's Spirit gathering them in by the thousands? Matthew 24:14 is God's answer: "This gospel of the kingdom shall be preached in all the world."

IV. GOD'S WORK GREW FROM SMALL BEGINNINGS

And the great things God is doing will seem still more wonderful to us when we remember from what small beginnings our work began. It started with such a few believers. Then in a little while there were a few more, a little later a few more—a few here and a few there—but on and on it grew. At our last General Conference a wonderful map was shown, a very large map of the world. It was covered with small electric bulbs that lighted up place after place as our work grew. In the year 1840 there was one tiny light up in Maine where our work first began. Before the end of the first ten years two more lights were shining. Then the lights on the map increased, and other lights were made to shine during the next ten years. Every ten years that passed, other places in America were lighted with the gospel light, until in 1874 a little light began to shine in Europe. During the next ten years more lights were shining in other parts of Europe and in other parts of the world. Every ten years that passed more and more lights were shining in still other places here and there, until in 1936 the whole world map was covered with tiny lights which showed that our message, which started with only one light, is now shining in almost all the world.

V. IS THE GOSPEL GOING TO MY NEIGHBORHOOD?

Yes, the gospel is going to all the world, but is it going to my neighborhood? Has it gone to my next-door neighbor? Does my playmate know that Jesus is coming soon? Does my groceryman, my milkman, my postman know? Am I telling them all? God expects me to. I may be the only missionary they will ever know. What a terrible thing if I should fail them! Boys and girls, we must not fail in our neighborhood. Let us not fail to live kind, helpful lives before them. Let us not fail to give them papers and tracts that will tell about the coming of Jesus. Let us not fail to give them a kind invitation to come to our meetings. Let us not fail to do everything we can that will draw them to Jesus and to His truth. We must remember that the message is not being given in *all* the world unless it is given to our friends about us, too. When the end comes, if there are some in my neighborhood who have not heard about the coming of Jesus, God will ask me *why*, for I am the missionary God placed there.

APPEAL

God is doing great things in the world, and, boys and girls, He will do great things in your hearts if you will let Him. The gospel is going to *all* the world, and it must go to your heart, too. Let Jesus come into your heart today, and save you as He is saving the heathen. We must not delay, dear boys and girls, for the sign is fulfilling before our eyes, and the end is near.

(Lesson VI, Thursday, December 14)

Finishing the Work

I. A GREAT TASK IN A SHORT TIME

Have you ever said, when looking at some hard task at which you have been working, "I have done a great deal, but I have only made a beginning"? Why did you say this? It is because what you are looking at that remains to be done is so much that what you have done seems so little. In our last lesson we learned of the great work that is being done in carrying the gospel to the world. But when we look at

the work still to be done, when we think, of not thousands, but millions, yet to be warned, it seems so much that what we have done seems only a beginning. Can such a *big* task ever be finished in the *short* time that is left? Paul tells us in Romans 9:28 that God plans to finish it very quickly. "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." This is Paul's way of saying that God Himself will finish the great task, and that He has a way of finishing it in a *short* time.

II. OUR UNFINISHED TASK

We learned yesterday that gospel lights were burning in all the world—this is what we have done in carrying the gospel to all the world; but when we hear that there are still *many*, *many* dark places yet to be lighted with the gospel, what we have done seems only a beginning.

I am going to tell you what we saw and heard at our last General Conference. It was Sabbath afternoon, and the meeting was about the finishing of God's work. A long row of people were sitting on the platform. They were native people wearing their bright native clothes; some had bushy hair, and some had dark skins, but they all had good faces. They all looked very serious, and there were tears in the eyes of some, for they were thinking of the multitudes in their native countries who had not yet heard the gospel and were still unsaved.

Listen to Pastor Thomas from South India. "There are 5,000 of my people who have received the gospel, but there are 400,000,000 still in darkness. If you should stand them all in a line, they would reach around the world nine times. Oh, come and help us to finish the work in my country."

Next listen to Roberto, an Indian chief from Peru. "I want to thank you for bringing the gospel to my people, but I must tell you that there are 3,000,000 Indians in my country who are still in darkness. Many, many of my tribes are patiently waiting for the missionary to come. Don't forget us. Send us missionaries *soon*." Now listen to Pastor Wilson from Sierra Leone, West Africa. "One of our boys was cruelly beaten by a witch doctor because he came to our meetings, but this did not stop him. The gospel does wonderful things for my people. But there are one *million* still in darkness. The work must be finished in my country, too. Oh, come and help us." Now listen to Kata Ragoso, the chief from the Solomon Islands. "There are 5,000 of my people in the faraway Solomon Islands who are happy in the gospel. But there are many, many thousands still to be warned. What a change the gospel has made in my people! We used to be filthy, but now we are clean. We used to kill men, but now we are trying to save them. Oh, come and help us finish the work in the Solomon Islands." We wish you might have heard them all, but their stories were the same—stories of a great, great multitude still in darkness.

III. GOD WILL SHORTEN HIS TASK

Yes, God has a short way of doing this big task, a way of doing it in much less time. It is a way that He calls the way of righteousness. We have studied about righteousness in our lesson on being ready to meet Jesus, but let us study it some more, for it is very important. Hiding in this word "righteous" (write it upon the board), we find still another word. It is the word "right" (underline "right" in the word "righteous"). The rest of the word (draw a line under "eous") means to be full of. So the whole word "righteousness" means to be full of the right, or right-fullness. When one is righteous, where is this fullness of the right? It can be no place but in the heart, and in such a heart every thought is right, every wish is right, every feeling is right. That sounds like a perfect heart, does it not? And who has such a perfect heart? *Only* the perfect Jesus. But the perfect Jesus says, "I can and I will take away your heart full of sin and give you *My* heart full of right, if you ask Me and if you believe that I *can* and that I *will*." When this exchange of hearts takes place, there is an exchange of actions, too, for only right actions and right words can come from a heart that is right. So when we have this right-fullness in the heart, we are righteous with the righteousness of Jesus. So God says, "I will use people who are righteous with the righteousness of Jesus, and *My* work will be done *right* and the time will be shortened." This is what God means when He says He will cut His work short in righteousness.

IV. WORKERS WITH GOD

And this is a *sure* way of cutting the work short, for a boy or a girl who has this right-fullness in the heart is ready and willing to go quickly on God's errands. It may be the errand of running up the hill to a neighbor's to carry him a tract or a paper, or to tell him about the coming of Jesus. It may be an errand that will help mother, or someone who is in trouble, or it may be carrying flowers or fruit to someone who is ill. These are some of the errands we will be ready and willing to do for God if our hearts have the righteousness of Jesus, and it may be that someday He will send us on an errand to China, or Africa, or India, to tell the gospel story to the heathen. And we will be ready and willing to give our money, too. God wants our dimes and our nickels to build schools in which the little red children, and black children, and yellow children, may learn of Jesus; and to build churches, too, in which the heathen may hear the gospel story; and also to build hospitals, where the poor sick people can learn that Jesus can heal their diseases and forgive their sins. When I heard Kata Ragoso, from the Solomon Islands, tell his wonderful story at the General Conference, how thankful I was that when I was a little girl I had given my dimes to help buy the ship "Pitcairn," which had carried the gospel to the islands of the sea. So, boys and girls, with this right-fullness in our hearts, when the temptation comes to spend our money for candy or for gum, we will stop and think of the millions of people still in darkness, and we will put our money back into our pockets and save it for the Sabbath school offering.

APPEAL

Boys and girls, it is God's plan to use us who have this right-fullness, this righteousness of Jesus. It is His only plan for finishing this great task in the short time that is left. Will you not today pray this prayer: "Jesus, I ask you to take away my heart of sin, and give me Your heart of righteousness?" And, dear boys and girls, Jesus sends the answer back to you: "I will give you a new heart, make you right with My right-fullness, and I will use you to help finish *My* work quickly."

(Lesson VII, Friday, December 15)

The Holy Spirit Our Helper

I. "I WILL NOT LEAVE YOU COMFORTLESS"

How often we have wished that Jesus were on earth today, that we might see Him walking down our streets, that we might hear Him preaching from some hillside, that we might see Him going to the bedside of some dear friend who is sick, and see Him heal by the touch of His hand. Oh, how we wish that His hands could be placed in blessing upon our heads as He blessed the little children of old. Jesus knew how we would feel today, and how much we would need His help and His comfort; so before He went away from this earth, Jesus made this promise, "I will not leave you comfortless; I will come to you." John 14:18.

II. "I WILL COME TO YOU"

Jesus did not mean by this that He would come to us in body, but that He would come in Spirit. His Spirit is the Holy Spirit. His promise to come, then, is His promise to send the Holy Spirit. Jesus made this promise when He was having His good-by talk with His disciples just before He went away. They were very sorrowful. They just could not let Him go. Jesus drew them very close to Him and said to them in His soft voice, "I must go to My Father. But do not be sorrowful. I can come back to you in My Holy Spirit. I can still be near you. I can still help you. I can still watch over you in My Holy Spirit." What a comfort it was to hear that Jesus' Holy Spirit would be with them as Jesus was, and would do all the things that Jesus would do if He were still on earth.

III. THE HOLY SPIRIT, A CHANNEL

It is not hard to understand how the help and comfort and even the presence of Jesus can come to us through His Holy Spirit. The Holy Spirit is just like a long channel that reaches from heaven to earth, and Jesus' help flows to us through this channel much the same as water flows from

the reservoir through a large pipe or channel to our homes. Whenever we want a drink, we step to the faucet, turn it, and the clear, sparkling water flows into our glass. We do not see the reservoir, neither do we see the pipe or the channel through which the water flows. But the water comes just the same when we turn the faucet. Just so, Jesus' help flows into our hearts through the Holy Spirit. We cannot see Jesus, who sends the help; neither can we see the channel—the Holy Spirit—through whom His help comes to us. But prayer turns on the faucet, and the blessings begin to flow. How important is the channel, the Holy Spirit!

IV. BLESSINGS THAT COME TO US BY THE HOLY SPIRIT

1. *Searching Out Sin*

The blessing that we need just now is the help of the Holy Spirit in getting ready for the time of the judgment. Every sin must be searched out before that solemn moment comes in our lives. There are sins deep down in our hearts that nobody sees. We may not see them ourselves. But the Holy Spirit, the great sin searcher, sees them all. He can turn the great sin searchlight into our hearts, and show us every sin that is lurking there.

2. *The Holy Spirit Makes Us Sorry for Our Sins*

But we must not be discouraged when the Holy Spirit shows us how sinful we are. No, being discouraged cannot help to get rid of sin, but there is something that will help, and that is being sorry for sin. When we are truly sorry for our sins, we cannot help confessing them; we cannot sleep until we have asked forgiveness. But no matter how serious our sins, or how many, we cannot be the least bit sorry for them without the help of the Holy Spirit. When we feel sorry for our sins, it is because the dear Holy Spirit of Jesus is doing His work in our hearts. It is His work to make us so sorry for our sins that we will go to Jesus and ask Him to forgive us.

3. *The Holy Spirit Is Able to Keep Us From Sinning*

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."

And would you know the reason? It is because you are trying to overcome sin in your own strength. When men want to lift something heavy, something much too heavy for them to lift, they connect with the powerhouse; then how quickly the electricity comes over the power lines, and the great load is lifted. To stop sinning is much too hard for us. We must connect with the powerhouse of heaven through prayer. How quickly overcoming power will come to us through the channel of the Holy Spirit. Boys and girls, we do not have to go on losing our temper, or telling lie after lie. The Holy Spirit will bring us the power that we need to keep from sinning. When we pray, Jesus says, "Go, Holy Spirit, and keep that boy or that girl from sinning in 'the hour of temptation.'" Rev. 3:10.

V. "GRIEVE NOT THE HOLY SPIRIT"

This is what Paul says in Ephesians 4:30. The Holy Spirit is easily grieved. Some people you know are very sensitive and get their feelings hurt very easily. The Holy Spirit is very sensitive about sin. The smallest sin will grieve the Holy Spirit. And will He leave our hearts at once? Oh, no, He lingers on, pleading and pleading with us to stop that little sin or that big sin. We hear His pleadings, and we say, "My conscience hurts me." And will He go on pleading and pleading forever? Listen to this story:

A pet dove was resting on the wrist of a little boy, feeding from his hand. In a teasing spirit the little boy suddenly closed his hand. The little dove flew away surprised and somewhat offended. After a little while the boy opened his hand again, and the little dove came timidly back and rested upon his wrist and began feeding from his hand once more. The boy closed his hand playfully a second time. Away flew the little dove, still more surprised and offended. A third time the boy opened his hand and invited the little dove back. The dove came back, but not so quickly this time. More timid than ever it lighted upon the boy's wrist, and began feeding again. A third time and a fourth the boy closed his hand, and away flew the little dove, grieved to the heart. It was gone forever. The little boy opened his hand again, but the grieved little dove never came back.

So it will be with the Holy Spirit, if we go on and on grieving Him with our sins. Someday, some sad day, He will turn away and never come back to our hearts again. Oh, how serious it is to go on and on in your sins!

APPEAL

But we are not going to do this, dear boys and girls; today, this very day, we are going to ask Jesus to send His Holy Spirit into our hearts, and we are going to make sure He stays in our hearts by confessing every sin that He tells us about. Today the Holy Spirit is pleading to come in. Will He be pleading tomorrow? We do not know. Let us kneel right now and say, "Dear Jesus, today I open my heart to Thy dear Holy Spirit."

(Lesson VIII, Sabbath, December 16)

Living With Jesus

I. JESUS PROMISES TO LIVE WITH US

Of all the wonderful things the Bible tells us about heaven, have you ever decided what you think will be the best of all? Could anything be more wonderful than living with Jesus, talking with Him every day, listening to His lovely voice, and walking with Him hand in hand down the streets of gold and looking up into His lovely face? Oh, I want to go to heaven someday and live with Jesus, don't you? But the Bible says we do not have to wait until we go to heaven to have Jesus with us. We can have Him with us right now. In John 15:4 Jesus says, "Abide in Me, and I in you." This is Jesus' way of saying, "You live for Me, and I will live with you." And this is His way of promising to come and live with us. "Living with Jesus," what does this mean? It means walking with Him and talking with Him every day as a very close friend, only much closer than any earthly friend, for He is so close we seem to be but one person. You may have seen two trees growing in the woods. Perhaps one was much larger than the other; yet they were so close together that they looked like one tree. You scarcely saw the little tree at all; you were looking at the big tree. So it is when we live with Jesus. He is so close to us that we are not seen; only Jesus is seen.

II. JESUS IN OUR HEARTS

When Jesus comes to live with us, where will He stay? We give the best room we have to our earthly guests. What room shall we give to Jesus? He has already made His choice. He says in Proverbs 23:26, "Give Me thine heart." In the heart, that is where Jesus wants to stay. He wants so much to be there that He stands just outside the door of our hearts, knocking, and waiting for us to throw open the door and say, "Come in." With what joy Jesus comes into our hearts by His Holy Spirit when we say, "Welcome." In Revelation 3:20, He tells us He "will come in" and "will sup" with us. This means He will come in and stay with us as a very close friend—a Friend who is closer than our own brother or sister, a Friend who cares when things go wrong with us, and who is happy when things go right. He whispers very softly, but you can hear Him say if you will listen, "Be not afraid. Remember, I am living with you." Oh, it is like heaven to have Jesus living in our hearts. We want Him to come in and never, never leave, do we not?

III. KEEPING JESUS WITH US

And Jesus says, "I never, never want to leave your heart. I have come to stay always by My Holy Spirit, but I'll go whenever you tell Me to go." Tell Jesus to go? Could anyone ever do that? Yes, sad as it is, this very thing happens. You have told Him to go, and so have I. When we do things that do not please Jesus, it is just the same as telling Him to go. Anything that does not please Jesus is sin, and He cannot stay for one moment where there is sin. He must leave us at once. Jesus tells us His secret of keeping His Father with Him when He was here on earth. "The Father hath not left Me alone; for I do always those things that please Him." John 8:29. And this is our secret of keeping Jesus with us. We must do always the things that please Him. A kind voice and kind words always please Jesus. He is pleased when we refuse to do

(Continued on page 32)

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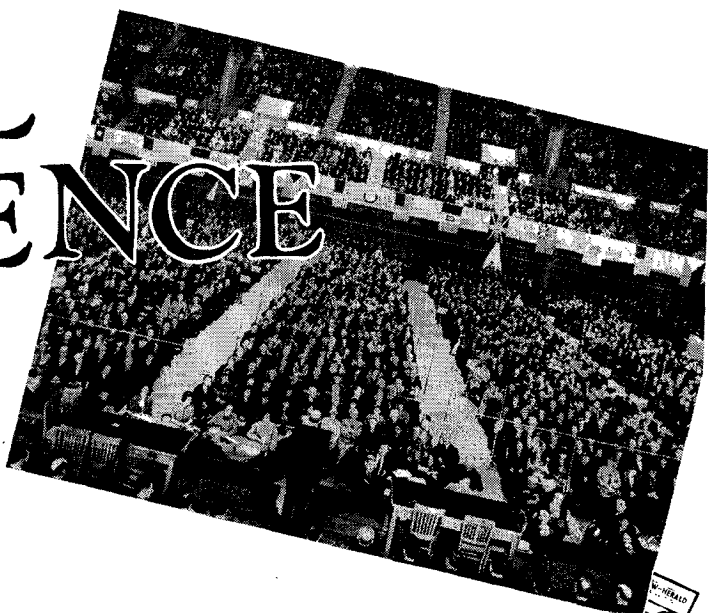


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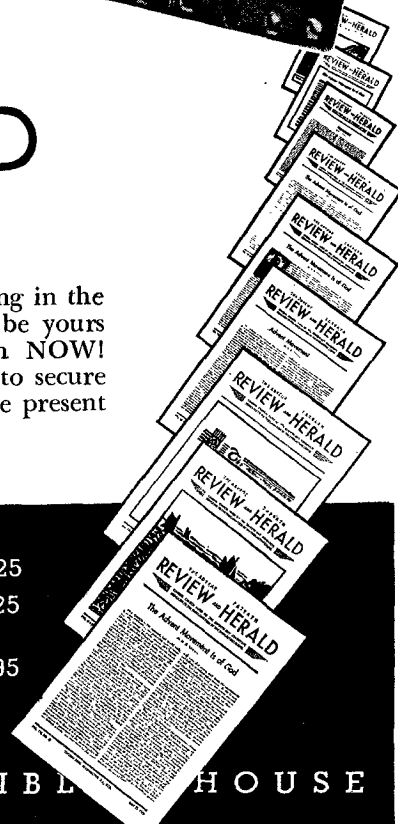
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To Church Elders and Pastors

THE close of another year brings to Adventist members in many lands the annual Week of Prayer.

In this season opportunity is given all to meet together to express our gratitude to God for guidance given and blessings received in things both temporal and spiritual, as well as to plead for continued grace and leadership as we see the end of the world so rapidly approaching. The year has been an eventful one. It has been an anxious one. It has revealed, probably more than any preceding it, the outworking of events, so many of which must impress every thinking person with an added consciousness that "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."—*"Testimonies," Vol. IX, p. 11.*

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, He is warning the inhabitants of this earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed. O that the people might know the time of their visitation!"—*Id., p. 97.*

In the midst of a world in confusion, the leaders of which fear the future with an intense fear, the people of God may stand courageously facing the times, conscious that "the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He [Christ] bestows His supreme regard."—*"Testimonies to Ministers," p. 15.*

In the hearts of the people of many lands there is a great longing for light. The only light that can reveal the true way is the light which streams from the throne of God, and which is manifested in His word. Our evangelists report a deepening interest as they preach to thousands of distressed minds. It is surely the hour wherein the Lord shall make bare His arm and magnify His power. It is the hour wherein the people of God should "weep between the porch and the altar," and earnestly plead for the Lord to send forth His Spirit in fullness, to bring conviction to men and salvation to those who will hear and obey the counsel of God.

It is time for us to pray more earnestly. The Week of Prayer directs our minds to the needs of the world, as well as to our own individual needs. Shall we not, therefore, approach this season with a determination to make it a week of prayer indeed?—a week that will reveal to us more and more the blessedness of the exercise of prayer in our own experience; a week that will lead us into that life wherein prayer will be to each of us a personal, daily exercise that shall deepen and strengthen until we know what it is to continually dwell in the very atmosphere of prayer.

Adequate preparation is essential in order that the season be of the utmost blessing to the greatest number. Plan to hold meetings daily. Encourage the church members to make every effort to associate together during this Week of Prayer. Let leaders arrange beforehand for readers and leaders in the churches, or for group meetings, and see that meetings are conducted in a thoughtful, devotional spirit. Do not neglect the thought of prayer and testimony. Let the Week of Prayer be a week of prayer in fact.

Adequate provision has been made for the children, and readings suited for their help are supplied all workers and church leaders. Endeavor to hold separate meetings for the children, and choose those to lead in these services who will keep before the young the importance of giving their hearts to the Lord in the days of their youth.

As is usual on the last Sabbath of the Week of Prayer, the Annual Offering for missions will be received. Need we ask all to emphasize the importance of making this a liberal offering? Fields everywhere are calling for men and means. Human hearts long for the truth of God, and from all parts of the world pleas are reaching our ears which express the hope that workers may be increased and added facilities provided, that many who now cry out in vain for the gospel may find their hopes realized and their hearts filled with a life that is from above. On the first Sabbath and during

the week mention the Annual Offering, and appeal for sacrificial giving, that the work of God may be finished and the kingdom of God may come.

As we send these readings to our leaders in the lands of earth, it is with a very earnest hope that this season shall prove to be one of much spiritual refreshing to all our workers and our people, and that from the joyous experience of this Week of Prayer there may be born a new determination to let prayer occupy the more important and rightful place in our daily lives as we seek to follow the Lord and to serve others in the ministry of His word.

GENERAL CONFERENCE COMMITTEE.

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some secret wrong, to lie, or to take something that does not belong to us. And Ephesians 6:1 tells us He is well pleased when we obey our parents. Every day we are going to say, by doing the things we know will please Jesus, "Stay, dear Jesus, in my heart throughout this day." I must do nothing without first asking myself this question: "Will it please Jesus?"

IV. TALKING TO JESUS

"What can I do to entertain my friend and make him happy?" we often say of an earthly guest who is visiting us. "What can I do to make Jesus, my heart guest, happy?" This is a far more important question. To make Jesus happy, talk to Him. Talk to Him in the morning, at noon, and at night as you kneel in prayer, and then keep whispering to Him all day long as you need His help. Talk to Him about the things you have been studying during this Week of Prayer. Ask Him to uphold you with His strong right hand, and keep you from slipping into the pit of sin. Ask Him to fasten on you each day the white garment of His pure life with the gold clasp of believing; and ask Him for His Holy Spirit, that you may be sorry about your sins, and confess all of them before it is too late. But it must not be a one-sided talk. Our Heart Guest must be given a chance to talk to us, too. He talks to us through His holy word, the Bible. So we talk to Jesus in prayer, and then we let Him talk to us by reading His holy word. A good talk with Jesus in the morning is the key that unlocks a day full of happiness; and a good talk with Him at night is a bolt that locks us in from all harm and danger.

V. WALKING WITH JESUS

And every day we must have our walk with Jesus. He tells us He wants to go with us wherever we go. He wants to go with us to school each day, to follow us to the playground at recess time, to sit beside us as we study at our desks. "I want to always go with you," says Jesus, "that I may keep you and help you in all your ways." He wants to help us with that hard lesson; He wants to keep us from sin and from danger on the schoolground and on the streets. How safe we are when Jesus is with us. It would be a good thing always to pause a moment at the door of our homes before we go out, and pray, "Jesus, go with me." Jesus says, "Yes, I will go with you; and I want you to go with Me on My errands, too." Every day there is someone near by who is in need, or who is in trouble—someone who needs love and kindness. "Will you go with Me to someone who is in need today, and every day?" says Jesus. Surely every boy and girl will answer yes to this question, for how can we refuse Jesus? That day in which we go on some errand with Jesus, will be a happy day. It would be a good thing to pause again and ask ourselves this question: "Have I gone on some errand with Jesus today?"

APPEAL

This, boys and girls, is what it means to be living with Jesus, and to have Him living with us. We talk and walk with Him, while He talks and walks with us. If we live very close to Jesus from day to day, and never let Him leave us, we shall learn to love Him so much that we will be saying with our fathers and mothers and all God's people everywhere, "Come, Lord Jesus, come quickly, and take us to heaven, that we may live with you always." May every boy and girl here today so live with Jesus now, that someday each one may live with Him in the earth made new.