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Readings for the Week of Prayer

To Be Read in All the Churches, November 16 to 23, 1946

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Watch Ye Therefore

By W. H. BRANSON

WATCH therefore: . . . for in such an hour as ye think not the Son of man cometh." The mightiest event in all the history of mankind will be the second coming of Christ. Everything else will pale into insignificance by comparison. The rise and fall of kingdoms, the great wars among the nations, will be only incidents by the way, serving as milestones, or signs, of the approaching hour when the King of Glory will put in His appearance.

The great focal points of all the major prophecies of the Bible are the first and second comings of Christ. They all culminate in these mighty events. The reason for this is the fact that the whole plan of redemption for man is bound up in what God, through Christ, is doing to save the fallen race.

When Jesus came the first time, He came as the Sin Bearer. Laying aside His glory, He came into the world and clothed Himself with our flesh, that He might become our Saviour. He came to take the sinner's place, to bear his guilt, to pay the penalty for his sin, and thus redeem him from eternal death.

"Surely He hath borne our griefs, and carried our sorrows: . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:4-6.

Jesus' first visit to earth was for the purpose of purchasing, with His own blood, our redemption. Man was hopelessly lost, and there was nothing he could do about it. He could not save himself. His salvation, if accomplished,

must come through someone mightier than he. That one was Christ. There was none other. If He had remained in heaven at the Father's right hand, the entire human family would have perished.

The life Jesus lived on the earth and His final death on the cross made possible the redemption of every human being who would accept Him. He tasted death for every man. It was for you and for me that He died. The veriest sinner may find pardon, peace, and complete redemption through Him. In His blood there is cleansing from all sin. In choosing His Son to become our Saviour, God laid help on One who is *mighty* to save.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

But the first advent of Jesus alone is not sufficient to bring about our complete and final redemption. What He did then made it possible for us here and now to receive full and complete pardon for our sins, and to live a righteous life through the grace and power He will daily provide; but it does not redeem us from this sin-cursed earth, nor remove us from the power of temptation and trial. Neither does it save God's people from the first death which comes to all as a result of Adam's sin.

When Christ went back to heaven, following His first visit, He left His people here. His disciples longed to go with Him; they begged Him to take them along. But He replied, "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." They were to remain in the world, though they were to be kept from the sins of the world.

God's people today are still earning

their bread by the sweat of their brow in a world that groans under the three-fold curse of God. They are still subjects of disease, sickness, sorrow, and death. Millions of them sleep in death, awaiting the call of the Life-giver. The living saints still suffer sore trials and persecution at the hands of their enemies. They, as Jesus predicted when He was upon earth, are still hated of all men for His name's sake. They, like Abraham, are sojourners in a strange country, which they cannot call their own. Their redemption is not complete.

It is at His second visit to the earth that Jesus has promised to complete the redemption of His people. To His disciples He declared, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. The promise is that the righteous dead shall be raised, and that all the saved shall be caught up to meet Him in the air, removed entirely from the foul miasma of the earth, and from contact with sinners and sin. The results of sin will all be erased from our bodies; the gift of immortality and eternal life will be bestowed upon all the redeemed, and they shall thereafter always be with Christ. This is complete salvation. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

The curse will not be lifted from the earth until the third advent of Jesus, which He promised to make at the end of one thousand years after His second coming. It is then that He will come to the earth to stay. Sin and sinners will be destroyed by fire that will renovate the

earth and eradicate the works of man. The curse shall be lifted and its past results all removed. Christ will at that time bring with Him to earth the capital city of the universe, the New Jerusalem, and with His people He will forever dwell upon this earth that has thus been ransomed and restored to Adam's race.

Comes Not in Secret

Since the visits of the Son of God to this earth are of such vital importance to those who live here, they are not carried out in secret. Long before His coming He makes strong announcements of His intentions, and warns men everywhere to prepare for the momentous event.

Before Christ's first visit He revealed through His prophets the very year in which He would be baptized and anointed, and the exact time of His crucifixion. Had His people believed the Scriptures, they would have been expecting Him, and would have made preparation of heart to meet Him. When John appeared in the wilderness of Judea he announced with great earnestness and power, "The time is fulfilled." He realized that the hour had struck for Christ to appear, and he warned men everywhere to seek for a preparation of heart to receive Him. But most of the people were engrossed in slothfulness and sin. Their hearts were overcharged with surfeiting and drunkenness and the cares of this life. They were filled with pride and self-righteousness, and felt no need of a Saviour who could deliver them from the bondage of sin.

They were not watching and waiting for His appearing, and therefore they were not prepared to receive Him when He appeared. Only to those who received Him was power given to become the sons of God.

At the second visit of Jesus to the earth men will witness the greatest revelation of God's power and glory ever given to the fallen race. He will come in the glory of the Father, in His own glory, and that of all His angels. As He appears in the opening heavens, His face will far outshine the sun, and His garments will be as white as the light. His eyes will be as a flaming fire and on His head will be many crowns. On His vesture, which has been dipped in blood, will be written, "King of kings, and Lord of lords." (See Rev. 19:11-16.)

At that time the nations of earth will be broken in pieces, becoming "like the chaff of the summer threshingfloors," which is blown away by the wind, only to be supplanted by the eternal and glorious kingdom of King Jesus.

This mighty event is not to be thrust upon the world without due warning or without man's being given an opportunity to prepare for it. Great chains of prophecy, found throughout the Old Testament, clearly point out the time of His coming. Not the exact day and hour is given, but the predictions are so very clear as to leave the church in no doubt as to when the mighty event is due.

Thus in the great prophecy of the second chapter of Daniel it is revealed that He will come during the divided state of the kingdoms of Western Europe, represented by the ten toes of the image.

In Daniel 7 and Revelation 13 it is declared that He will come following the final exaltation of the Papacy and the persecution of God's people because they refuse to receive the "mark" of apostasy.

Jesus says that when great trouble breaks out between the capitalists and the laboring class His coming will be "drawing nigh."

Isaiah declares that we should look for the Lord at a time when the people of the nations of earth are associating themselves and forming confederacies in an effort to better their conditions; when they shall pass through the land "hardly bestead and hungry, . . . and curse their king and their God"; a time when atheism and anarchy are rampant. (See Isa. 8:9-22.)

Jesus said He would return following the signs in the sun, moon, and stars, and during a time of great "distress of nations," when men were perplexed, their hearts failing them for fear and for looking after those things which are coming upon the earth. (See Luke 21:25, 26.)

Daniel declared the second visit of Jesus would be at a time when men were running to and fro, and when knowledge was increased. (See Dan. 12:4.)

John said it would be at a time when the "nations were angry," and Joel declared that the time of His coming would be marked by world-wide preparations for war, the awakening of the heathen, and the gathering of the nations for earth's last conflict—the mighty Armageddon. It is to be a time of "total war," when the nations will no longer be able to produce farming implements and household necessities, because they will find it necessary to turn the entire output of their factories into the channels of warfare, beating their "plowshares into swords, and . . . [their] pruninghooks into spears." (See Joel 3:9-14.)

All these prophecies, as well as scores of similar prophecies, are almost completely fulfilled. We live now in the day toward which the prophets looked.

More than one hundred years ago this people was raised up and commissioned to sound the cry among the nations of earth: "Fear God, and give glory to Him; for the hour of His judgment is come." For a century our High Priest has been ministering in the holy of holies in heaven and, through His church, He has been sending His last appeal to sinners, warning them that His second visit to earth was "near, even at the doors."

When, however, the pioneers of this mighty advent message preached that Christ's coming was near, many of the above prophecies had been only partially fulfilled. They preached unfulfilled prophecy. But the advent church of 1946 stands in a relationship to this mighty

event vastly different from that of the early heralds of this message. Today we stand amid the scenes that will actually close the history of nations and usher in our returning Lord. If they, in those early days, had cause to believe and preach that the Lord was about to appear again, we today have a thousand-fold greater such cause. Today we are forced to say, with John, "The time is fulfilled"; the kingdom of heaven is at hand.

The great prophecies foretelling Christ's second visit, and pointing out the omens of the approach of that day of days, have been fulfilled far beyond our expectations. Even the most ardent heralds of the advent message stand in awe and astonishment at the signs that today thicken and multiply all around us. Now men have dug into the secrets of the Almighty and have produced the terrible atomic bomb. They are now prepared to destroy entire nations—men, women, and children—in a few hours.

Because of this mighty discovery, the nations of earth fear and quake. Even earth's rulers declare that the end of civilization is clearly in sight. Religious leaders of the popular churches are predicting doom within the next few years, and scientists and statesmen are foretelling the end of the race.

General George Marshall declared in his biennial report published October 10, 1945, that the harnessing of atomic power has brought on a "new age, . . . that the possibilities of the future are terrifying."

President Truman recently warned that "the atomic bomb is too dangerous to be loose in a lawless world."

But it is loose. Such bombs are being manufactured in quantity and stored for future use. The nations are even now in the very act of preparing their own destruction, and their final end must soon come.

A Brighter Outlook

To the nonbeliever in Jesus, the conditions facing us today and the prospects of the future are indeed terrifying. For them there is no hope. They look only into an abyss. The darkness and gloom of midnight gather about them. They see only utter destruction ahead, and they expect it in the immediate future. Already the nations are talking of World War III. Many prophesy that when it comes it will bring the end of the race. They see nothing beyond.

But the child of God has a brighter outlook. He sees in all these terrible conditions, and these fulfilling prophecies, the sure promise of his full and complete redemption at the second advent of his beloved Saviour.

It is true that the doom of the wicked impends, but it is equally true that the glad release and triumph of the church of Christ is now at hand. The last events are to be rapid ones. The end will come much sooner than most of us think. It is even now upon us.

To the waiting church today the words of Jesus come ringing down through the ages: "Watch therefore: . . . for in such an hour as ye think not the Son of man cometh." Matt. 24:42, 44.

And again, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

My brother and sister, are you watching

unto prayer for your Lord's return? Is preparation for His coming the all-absorbing purpose of your life? Are you rejoicing today in the fact that He has forgiven your sins and that your name is written in heaven?

Are all the children in? Have you made sure that the members of your immediate family are also ready and waiting and watching? Are you working with all your strength to get others ready?

Only thus can we be safe in this awful hour which immediately precedes His appearing.

If any here have failed to make the needful preparation, we appeal to you today to do so without a moment's further delay. You place your soul in peril if you hold back now.

"The hour has come, the hour is striking, and striking at you, the hour and the end!" Eze. 7:5, 6, Moffatt.

(Reading. Sunday, November 17, 1946)

The Surety of Our Faith

By H. W. LOWE

THE advent message is inconceivable apart from Jesus. Everything with which we have anything to do revolves around the life and work of our Lord. He is the center of both faith and life to us.

One of the most striking features of the earthly life of Jesus was the calm, dignified assurance with which He faced every circumstance that a busy life and a hostile world brought to Him. Never do we find Him in the slightest hesitation, nor was He ever in undue haste, either in word or action. All His words and deeds were marked by authority and forthrightness, though He was neither fanatical nor dogmatic.

Jesus, like John the Baptist, was always conscious of a coming crisis; yet He always preached and taught with courage and tremendous power. It takes a great soul to maintain such unflinching confidence and courage in the face of impending and inevitable calamity. Such men have, in the first place, a profound certainty of eternal principles of truth, and in the second place, an utter devotion of life in obedience to truth.

Even in His incessant travels about Palestine during the years of His public ministry, Jesus moved about with precision and determination, always conscious that God was guiding His every step. Never too early, never too late, never for a moment in doubt, we see Him always supremely confident in a great life purpose: "I came . . . to do . . . the will of Him that sent Me." John 6:38. No person, no unexpected event, was ever allowed to move Him from His predetermined mission in life.

It is clear that Jesus had learned perfectly the lesson of divine guidance. As a consequence, He was not reduced to planning His own ways, nor to scheming with men, nor to any of the other unworthy things that stain the ways of so many otherwise great men. "Christ, in His life on earth, made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the

simple outworking of His will."—*Ministry of Healing*, p. 479. In this movement we need to learn daily this lesson of God's guidance as opposed to our own devices and desires.

When our lives are built upon eternal truth and we are devoted to nothing else, we may well pray each day with the assurance of God's answer:

"Direct, control, suggest this day
All I design or do or say,
That all my powers, with all their
might,
In Thy sole glory may unite."

—THOMAS KEN.

The Certainty of Truth

One of the tragedies of the human race today is that what is truth to one man is error to another. That is because men have no accepted standard of revealed truth. They therefore have drifted into unbelief, which is the cause of the present dreadful uncertainty in the soul of man. Unbelief is only a short step from error, and these two things are fraught with more evil consequences for the world than is the atomic bomb. Through unbelief and error, which are much the same things to the enemy of souls, the world is almost ready for universal domination by the powers referred to in Revelation 13:14.

Truth begins and ends with God. Only thus can we understand the Saviour's words: "I am . . . the truth." The great doctrine of God, with its impenetrable mysteries of the Trinity, are beyond our explanation, but there are parts of this great doctrine which God wills should become living certainties in the believer's individual experience. The divine Son can be known as Redeemer by any poor sinner. The personal redemption wrought by the Saviour is an imperative experience for us, and it is vain to talk about "the truth" unless we know Him who loved us and gave Himself for us. The Jews had abstract truth before He came, but it was not enlivened by grace in their hearts. Jesus was "full of grace and truth," so that abstract doctrine was

made a concrete and living reality in Him by grace and by the Holy Ghost.

We are lost if we forget that as in creation and re-creation, so in the advent message and in all Scripture, the central person and power is the redeeming Son. Sister White's first vision, like all that she wrote, has the great merit of being Christ centered. Speaking of the struggling saints, she says, "If they kept their eyes fixed on Jesus, who was just before them, . . . they were safe."—*Early Writings*, p. 14.

Recently I heard a complaint about a man who preached nothing but prophecy. The fulfilled predictions of the Word are a perpetual wonder, but it is unsafe and unfruitful to preach prophecy unless all the time our eyes are on Jesus. Well have we been admonished: "The truths of the third angel's message have been presented by some as a dry theory; but in this message is to be presented Christ the Living One."—*Testimonies*, vol. 6, p. 20.

Our chart and compass in presenting the message is clear before us as we see the Master's method on the Emmaus road: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. When we handle the Scriptures with our eyes always on Christ we shall make people's hearts burn within them as He becomes alive and personal to them.

Jesus and the Sabbath

Whenever Jesus used the Scriptures, we are told that they "came to men as a new revelation. Never before had His hearers perceived such a depth of meaning in the Word of God."—*The Desire of Ages*, p. 253. It was bound to be this way with everything Jesus touched, for "in Him was life; and the life was the light of men." John 1:4.

When He found the Sabbath, which "was made for man," zealously appropriated by hairsplitting fanatics and converted into an intolerable day of public and private probations, He proceeded to show how this holy day was blessed and

sanctified for all men from the creation. He made it a spiritual "delight, the holy of the Lord, honourable." Isa. 58:13. A Sabbath spent with Jesus, the Lord of the Sabbath, would have been an unforgettable day of inspiration and service and enjoyment. It must be that with us, for around this precious Sabbath truth—which is a memorial both of creation and redemption, and which God says is "to be a sign . . . that I am the Lord that sanctify them" (Eze. 20:12), and around the law of Ten Commandments in which it stands forever enshrined—great storms are gathering. "The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God."—*The Great Controversy*, p. 582. "The Sabbath will be the great test of loyalty."—*Ibid.*, p. 605. People who have a soul-saving experience with the Lord of the Sabbath truth, and who understand the reasons for the fury of the evil one against those who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12), will not surrender in the day of final conflict.

The dragon has always made war with the church. In Egypt, when reformer Moses arose to recall the people to the proper observance of the Sabbath rest, the persecutor Pharaoh brought such opposition to bear that "the officers of the children of Israel did see that they were in evil case." Ex. 5:19. The case is evil today in many lands for the remnant people of God—so evil that only fragments of the hardships endured by Sabbathkeepers can be told.

There are now more troubles centering in Sabbath observances than ever before in our history. No one knows exactly how many people are in prisons for their faith today. Parents are in some countries threatened with concentration camps for not sending their children to school on the Sabbath; young men and women find it difficult or well-nigh impossible to enter the professions if they will not attend lectures or examinations on Saturday, and employment in some lands is severely restricted for Sabbathkeepers. By bringing such sacrifices on God's people, the enemy seeks to break their loyalty and to retard God's work; but, as in so many other things, the Lord turns Satan's blows into disguised blessings. He says, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:5. It is truth that gathers God's people together, and the covenant of sacrifice will last forever. To such people, who follow the Sabbathkeeping Saviour, "the reproach of Christ" is "greater riches than the treasures in Eevpt." Heb. 11:26.

To us as a people has come a stream of increasing truth from the Word, and it is solid gospel teaching that we should

by grace desire to be obedient to that truth. An angry enemy, however, makes incessant war with the obedient remnant people of God "which keep the commandments . . . and have the testimony of Jesus" (Rev. 12:17), which "is the Spirit of prophecy." Rev. 19:10.

Throughout the Word, and in the life of Jesus, the Holy Spirit enlightens, re-proves, strengthens, and foretells. We should not think of the Spirit of prophecy only as a predictive power, but rather as a continuation of the great plan whereby God has always sought to guide His church "into all truth" (John 16:13) by "the Spirit of truth" (John 14:17). That will never be a finished process in the sense that we have all truth, for the pursuit of truth begins here and goes on throughout eternity. "God intends that, even in this life, truth shall be ever unfolding to His people."—*Testimonies*, vol. 5, p. 703. The writings of Mrs. E. G. White have revealed more truth and guidance than our people generally know.

As never before we can today assess the great value of the distinctive counsels of the Spirit of prophecy. We look at our vast literature work resulting from Mrs. White's forecast of such work when the early believers counted their meager pamphlets by a few hundred; we look at our educational work throughout the world and remember it has grown up as a result of visions set forth by a humble woman who had seen only one Adventist school at that time; we behold our health work represented in varying degrees through all the earth, and recall that the brethren were urged forward from nothing by the same human instrument who was unskilled and untrained in dietetics or medicine; today the advent preacher is everywhere, but again we hear that insistent voice, from days when the preachers were a poor handful, urging the world-wide proclamation of the message. We think of Proverbs 22:19-21 in this connection: "That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth?"

The years of separation from the parent body were dark and trying here in Europe, and we suffered by the isolation; but the works of Sister White were a great consolation and, with the Word of God, kept us in the love of the truth.

One Sabbath morning in a London church we were all looking tired after a nightmare night of bombing. I asked two old sisters how they lived through seventy such nights in succession. "Well," said one, "I read a portion from the Bible, then my sister reads a portion from Sister White; then we commit our ways to God." Simple faith, maybe; but it worked for those two dear souls, who, even had they died, would have

been triumphant in faith, thanks to God's gracious Spirit. Thousands everywhere have found this same strength and joy in God through the works of God's messenger, whose great work was to build up the church in the faith of Jesus.

The words of Jesus were always notable for their strong doctrinal emphasis, beautified by His own gracious and "peculiar loveliness of disposition."—*The Desire of Ages*, p. 68. No movement without a strongly marked body of doctrine ever endured very long. This emphasis came to a great crescendo in the last events of Christ's life. Before the council in the high priest's palace, He knew by all the signs of His time that He faced a judgment-bound generation. After declaring His divine Sonship He drew upon two prophecies (Ps. 110:1 and Dan. 7:13) when He said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64.

It has been well said that the real clue to world development is the second appearance of Jesus Christ. The world is rushing on to its climax of judgment, and the church, her long night of watching almost over, awaits the promised deliverance in "the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

Putting the Last Things First

This is the time, as never before, to present the second advent as God's only solution to the problem of sin. In most of the world the war has left a sense of disillusion and cynical unbelief, and men need a new and dynamic hope. Whenever, throughout history, the church has espoused the truth of the premillennial advent of Jesus, she has been joyful, zealous, and missionary-minded. All during the dark years of war our people have never lost these qualities. They must be more marked as the night gathers round the world. The church must, like her Master, preach the whole truth with power and courage, as the day of God comes on.

It was not in the providence of God that men living in the time before Christ should understand the prophecy of the 2300 days as we, with Christ and His work as the key, understand it today. About the time our pioneers received light on this great prophecy, a learned Dr. Maitland, who wrote many good things on prophecy, arose in England to destroy faith in the year-day principle of prophetic interpretation, and many on both sides of the Atlantic followed him. It is significant that with that rejection there quickly disappeared the formerly strong teaching of Protestantism on the coming of the Lord in premillennial glory, the identity of antichrist, etc. The absence of these strong doctrinal teachings on the last things in history, has

left the nominal churches denuded of power.

Today, more than ever, we can thank God for the time, place, and manner in which the truth on these doctrines of the judgment, Christ's second coming, the true state of the soul, and the Sabbath, came to this people. These are the basic doctrines which save us from the twin errors of spiritism and Sunday veneration, which, according to Revelation 13 and *The Great Controversy*, chapter 36, are to play such havoc in the earth. What a flood of light on the present work of our ministering Saviour and of His future dealings with sinners and saints comes to us through the true understanding of the judgment cleansing of the sanctuary. The harmonious Christ-centered system of prophetic truth proclaimed by this people is a vast and inspiring harmony in a strident, discordant world. It is toward midnight and we must be all for God's kingdom, and these doctrines of the last things must come first in our lives.

"Soon shall His kingdom come,
His righteous will be done
On earth, as by the hosts above;
Who to Messiah fly,
Shall find redemption nigh,
And all His great salvation prove."

—B. RHODES.

There should be no uncertain person among us today. With the world, as a noted Roman said forty years after Jesus had lived so certainly and triumphantly, "the only thing certain is that nothing is certain." With the church every doctrine which we find in this full advent message today is built on an impregnable foundation by the God whose every

counsel stands fast in eternal truth.

We cannot reasonably expect more evidence, though a few years back I did hear someone ask an elderly minister visiting a certain city whether he would call on Mr. P. (a former Adventist) to try to convince him of the truth of this message. "Tell him," said the minister, "if he is not convinced by the things happening in the world today, he never will be by any more evidence that I can give him." We can, however, make deeper preparation. One of the enemy's reasons for setting the nations increasingly at war is that "he can thus divert the minds of the people from the work of preparation to stand in the day of God."—*The Great Controversy*, p. 589. Whatever the times may bring upon us, we must not forget our personal preparation to meet Jesus. We can, by surrender to grace, deepen our faith in truth and in the Saviour. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. Peace and faith belong together, just as much as truth and certainty, love and obedience.

We shall need the assurance of divine guidance, the courage, the power, which we find in Jesus, and in the superlative times of the Pentecost which is upon us we must know intimately our Saviour, "whom to know is life eternal."

A great crowd assembled to give a civic welcome home to a noted war hero. The mayor and dignitaries were there, sedately drawn up at the station; but as soldiers, all looking alike, poured from the train, there was some confusion in identifying the right man. Suddenly a little girl ran forward shouting, "There's my daddy!" The crowd waited awkwardly while the

little lady kissed and hugged her hero father; then he was brought forward to his public welcome. Now, to us in the crowd, this man was no more than a notable newspaper fact; but to the little girl he was a fact plus a loving relationship. When Jesus, "the author and finisher of our faith," becomes that to us, we can say with glowing hearts, "Blessed assurance, Jesus is mine," and we shall in the day of His transcendent glory shout with the redeemed, "This is our God; we have waited for Him."

These are the days of final decisions. They are also, as the Lord's messenger has warned us, the days when Satan will seek to bring great divisions in the world and also in the church. It is unusual to suggest that loyalty is a doctrine, but all can see that it is intimately bound up with truth. Is it possible, for example, to believe that we can be loyal to truth and to Jesus, and at the same time disloyal to one another? Loyalty, surely, is indivisible, so that who is disloyal to his fellow believers is disloyal to truth and to God. In fact, disloyalty to our fellows does not appear till we have first begun to lose hold on God and truth. If we would recapture the certainty of Jesus, and His absolute faith in divine guidance, then truth, the Redeemer, and God's cause must have our complete loyalty. The surety of our faith and unity in the faith go together in God's faithful remnant.

Let us never forget that preceding the messages of the three angels occurs the most glorious description ever given of God's people: "And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5.

(Reading, Monday, November 18, 1946)

The Gift of the Holy Spirit

By A. V. OLSON

BEFORE going to the cross, Jesus promised His disciples that after returning to His Father He would send them the gift of the Holy Spirit. This gift He considered of inestimable value to His followers. He esteemed it of greater worth to them than His bodily presence here on earth. "It is expedient for you that I go away," He said, "for if I go not away, the Comforter will not come unto you." John 16:7.

"The Holy Spirit," we are told, "was the highest of all gifts that He could solicit from His Father for the exaltation of His people. . . . This promised blessing, claimed by faith, brings all other blessings in its train."—*The Desire of Ages*, pp. 671, 672.

In this Week of Prayer reading it is not our purpose to enter into a theological discussion of the nature of the

Holy Spirit. We believe it is more profitable for us to consider the office and the work of this blessed gift.

"The Holy Spirit is Christ's representative."—*Ibid.*, p. 669. He is His successor here on earth. It is through this agency that Christ reveals Himself to mankind. It is through it that He communicates with the human soul. Through the Holy Spirit He imparts to us the grace, the power, and the blessing of heaven.

Speaking of the Spirit, Jesus said, "He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you." John 16:14, 15.

One of the first things the Holy Spirit does for us is to convince and convict

of sin. "When He is come," declared Jesus, "He will reprove the world of sin." John 16:8. The Bible tells us what sin is, but without the aid of the Holy Spirit we would never be able to understand its terrible nature nor to see ourselves as guilty wretches under the all-observing eye of God. It is the Spirit which illuminates the mind and brings conviction to the human heart. It is He who shows us our lost and hopeless condition, which makes us fear and tremble before our judge.

Fortunately for us, this is not the only office work of the Holy Spirit in our behalf. Not only does He reveal to us our sin and guilt, but He also reveals a mighty Saviour. By shedding abroad the love of God in our sinful hearts, He draws us toward our Redeemer and Friend. In tender tones the Spirit

whispers, "Come!" It is thus that the goodness of God leads us to repentance.

What has been said here regarding the work of the Holy Spirit in convicting of sin and leading to repentance applies to the stumbling Christian as well as to the unconverted soul. This is not always understood as it should be. Often professed Christians are troubled in their souls over the fact that when they pray for the Holy Spirit there comes to them a conviction of sin instead of a sweet sensation of peace and joy. They fear that God does not hear and answer their prayers. But the very fact that they are convicted of sins that have not yet been confessed and forsaken is an evidence that God has heard and answered their prayers. The Holy Spirit has been sent. He is performing His work. He is convicting of existing sin. He is constraining them to come to the fountain for cleansing from every guilty stain. He is seeking to lead them into a closer and more intimate walk with God.

If, as this reading is given, the Holy Spirit reproves us of sin and whispers, "Come!" let us not resist the heavenly voice. Like the prodigal son, may we say, "I will arise and go to my father."

Guides Into All Truth

Another office work of the Holy Spirit is to direct us in our search for truth. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come."

Unaided, the human mind is not always able to distinguish between truth and falsehood. There are so many erroneous doctrines today that have a semblance of truth. Left to ourselves, we would quickly be led astray. But, thank God, the Holy Spirit has been sent to guide us into the ways of truth and righteousness. "His work is to define and maintain the truth. . . . Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the Word of God, that Christ subdues His chosen people to Himself."—*Ibid.*, p. 671.

It is thus that the path of God's children, who are willing to walk in the light of the Lord, is made to shine more and more unto the perfect day. Day by day, as they humbly continue to study the Sacred Book, the Spirit guides them "into all truth."

Grants Overcoming Grace

It is also through the Holy Spirit that we receive grace and strength to overcome the evil one. In our own strength we could never win the victory in our battle against the powers of darkness, but as we by faith lay hold upon the promises of God, the Holy Spirit comes to our aid.

"It is the Spirit that makes effectual

what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*Ibid.*

Now, more than ever, we need the aid of the Holy Spirit to help us in our conflict with the powers of evil. Six thousand years of sin and diseases have not only enfeebled the human body but also weakened the moral powers. From our own experience we know that we are lost without divine help. We need the Holy Spirit. It is only through this mighty agency that sin can be resisted and overcome.

Brings Comfort

Still another work of the Holy Spirit is to bring comfort to God's people. Because of this, He is sometimes called "the Comforter." Said Jesus, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." John 14:16-18.

It is through the Holy Spirit that we have the comforting assurance that our sins are forgiven and that we have been accepted as sons and daughters in the heavenly family. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16.

When our hearts are troubled and our souls in despair because of the confusion all about us, it is the Spirit who whispers in our ear, "Peace, be still." Just as the voice of the Master stilled the waves of the raging sea, so the voice of the Spirit calms the storms that often rage within our breasts.

And when death has robbed us of some loved one and our hearts are full of sorrow, it is through the Spirit that Jesus, our blessed Saviour, brings comfort and consolation to us. He pours healing balm into our bleeding hearts and fills us with new hope and courage.

Yes, in every time of sorrow, whatever the cause, the Comforter is near to cheer and sustain us. Even when we pass through the valley of the shadow of death, it is by means of this heavenly agency that God goes with us.

Furthermore the Holy Spirit empowers for service. To His church Christ committed the sacred trust of carrying the gospel of the kingdom into all the world. Upon His remnant church rests the tremendous responsibility of finishing the task. This will have to be done in the face of bitter and determined opposition. All the agencies of evil will be marshaled against us. Over here in Europe, where these lines are being written, we have already had a foretaste of the methods

that will be employed against us as we press forward with the work. In more than one land our churches have been dissolved, our chapels and institutions confiscated, and our funds taken from us. Workers and members have been tortured and imprisoned. Many have been sentenced to long terms of confinement, and a number have laid down their lives as martyrs, choosing death rather than to abandon their faith in God.

Today we have a large and growing membership around the world. We have excellent institutions—schools, sanitariums, and publishing houses. We also have an army of well-trained evangelistic workers in the field. But all this will not suffice to accomplish the task unless we are imbued, guided, and empowered by the Holy Ghost. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6.

We need the Holy Spirit to fill our hearts with courage and confidence, to press forward in the face of danger and death. We need the Spirit to illuminate our minds and to guide us in all our plans and activities. The times in which we live call for clearness of vision and wise, courageous action. This can only come through the action of the Holy Spirit.

Holy Spirit and Soul Winning

More than this, the Holy Spirit must work in and through us in all our efforts to win souls for Christ. "The preaching of the Word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. . . . The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven."—*Ibid.*, pp. 671, 672.

Before the apostles entered upon their God-given work, they were told by the Master to tarry in Jerusalem until they should be baptized with the Holy Ghost. While tarrying, they "all continued with one accord in prayer and supplication." In answer to their earnest petitions the Holy Ghost descended upon them in abundant measure, and a wonderful work was done. Should not we, likewise, during this Week of Prayer, seek God unitedly and most earnestly for the outpouring of His Holy Spirit upon us, in order that His work may soon be finished throughout the world?

Through His chosen messenger the Lord has told us that the Holy Spirit awaits our demand and reception. And in the Bible we are assured that God is more willing to give us the Holy Spirit than we are to give good gifts to our children. Therefore, in faith and unity let us ask for showers of the latter rain to come down upon us. Let us pray that God may baptize His people with power for service.

"The lapse of time has wrought no change in Christ's parting promise to

send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude.

"Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than par-

ents are to give good gifts to their children. For the daily baptism of the Spirit, every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give."—*Acts of the Apostles*, pp. 50, 51.

As workers together with God we need power. We are not sufficient for the work to which we have been called. We have no natural ability or acquired human learning or knowledge that can possibly finish the work that lies ahead of this people. We haven't enough money or influence among men and nations to ever accomplish our task. Only by the power of the Holy Spirit can we hope to finish the work and go home to glory. Nothing

can take the place of this our greatest need. Christ knew that only through the gift of the Spirit could the work be done, and He promised an abundant outpouring of the Spirit in the latter rain.

"As the Elder Brother of our race, He knows the necessities of those who, compassed with infirmity and living in a world of sin and temptation, still desire to serve Him. He knows that the messengers whom He sees fit to send are weak, erring men; but to all who give themselves wholly to His service He promises divine aid. His own example is an assurance that earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—will avail to bring to men the Holy Spirit's aid in the battle against sin."—*Ibid.*, p. 56.

In the Divine Record we read of Barnabas that "he was a good man, and full of the Holy Ghost and of faith." Acts 11:24. God grant that such a statement may be written opposite our names in the records above!

(Reading, Tuesday, November 19, 1946)

The Price Paid for Our Redemption

By MEADE MacGUIRE

AS WE take up the consideration of the most thrilling subject the human mind can contemplate, we need to begin with a careful analysis of the awful nature of sin. The skill of a great physician or surgeon is most deeply appreciated by those who understand the dangerous or fatal nature of the disease which he has successfully overcome. Should any physician be able to heal every case of cancer or heart disease, he would probably be hailed immediately as the greatest physician in the world, because men recognize the deadly nature of these maladies.

In like manner our conception of the cost and value of our redemption depends upon our knowledge and understanding of the nature of sin. Our appreciation of our Redeemer and our love for Him will be measured by the depth of our realization of the frightful, deadly, malignant disease for which there is no remedy but the blood of Jesus.

The Nature of Sin

"For all have sinned, and come short of the glory of God." Rom. 3:23. God created Adam and Eve in His own image. "When Adam came forth from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker."—*Education*, p. 15. Had he never sinned he would have continued to reflect that likeness more and more, and his children would have inherited the same pure, sinless nature. But disobedience to the divine law so defiled and

corrupted man's nature that soon "every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. The children inherited this fallen, corrupt, unholy nature, or carnal mind, which "is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. God had said, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17), and on that day of disobedience Adam brought spiritual death upon himself. And Adam "begat a son in his own likeness," and that son shared the spiritual death, for Adam could not transmit to his son that which he did not possess.

Wherever we look today among the children of men we see this awful disease of sin, producing sorrow and suffering, crime and moral and physical devastation. No human being in this world has ever committed a sin that brought him blessing or benefit or true joy and happiness. How amazing it is that intelligent beings, endowed with reason and judgment and will, should continue in that course which brings only grief and misery and death!

Probably one of the greatest reasons is that sin is deceptive; hence, the Scripture warns us against becoming "hardened through the deceitfulness of sin."

Sin is the transgression of the law, and it is so universal that it seems easy to regard some sins lightly. We all recoil with horror from some awful crimes, but it is natural to look upon some apparently trifling acts of self-indulgence as too insignificant for God to notice.

That is one of the deceptions of the evil one. No sin is so small that it does not corrupt and degrade and weaken our moral nature. A few drops of a deadly poison will result in death as surely as a gallon of it, and the wages of sin, any sin, is death.

Sin makes the difference between heaven and hell. It is heaven where God is, because all are obedient to His law of love. It would be heaven here on earth if all were likewise obedient. How wonderful that by the grace of God we may have that obedience which will make heaven in our hearts even here.

Have you ever visited the hospitals and seen the little babies that were born blind or deformed or imbecile, and wondered why? Have you seen the old and decrepit, going down to the grave without friends or money or hope for the hereafter, and have you seen men and women in the prime of life stricken with terrible diseases which will render them helpless as long as they live, and wondered why? Have you read of the crowded insane asylums all over the land and the prisons thronging with men and women and youth with an appalling record of crime and wondered why? The answer is SIN. No child would ever have been born blind but for sin. There would be no need for hospitals and asylums and prisons but for sin.

Some time ago a friend who had been employed for many years in a large state prison took me down its long corridors, past the cells of those who were there for

life, and large groups whose term was less severe, to the death chamber and the gallows. When at last we reached the gate and were saying farewell, he took my hand and said, "Oh, Brother Mac-Guire, if our young people could see what I have seen, they would let sin alone." How strange and amazing that intelligent beings should love sin and cling to it and feel that it would be too great a sacrifice to give it up—even to gain eternal life. Does that not show the awful deception and delusion of sin?

Having looked for a moment at this brief picture of the nature and consequences of sin, and the fact that no sin we may commit in our whole life brings the least advantage or blessing, but according to God's Word brings inevitable death, how can we possibly account for the fact that intelligent, reasoning beings go on year after year and century after century in the same course of transgression? The answer is that they cannot help it. Man has no power to save himself from sinning. When we seriously face this fact, how appalling is our condition. And when our minds really grasp the reality of these things, no words can express our gratitude to the One whose infinite love and sacrifice has provided a way of escape.

The Penalty for Sin

"For the wages of sin is death." The moral government of the vast universe of God is based on principles of justice and holiness and love, and the law of God is an expression of these principles. Any created being who transgresses that law is therefore in rebellion against the government of the universe. The penalty for such transgression is eternal death. If the penalty for disobedience and rebellion is not inflicted, the law would be of no value, and the government would fall to pieces.

It is evident, then, that the death penalty for sin which God announced in Eden, before the fall, can never be revoked: for "without shedding of blood is no remission." Yet scarcely had Adam and Eve fallen under the temptation of Satan, bringing upon themselves the sentence of eternal death, than God came to reveal the plan of infinite love whereby they might even now escape death, and be restored to the likeness of God. Only divine wisdom and love could conceive such a plan and carry it out.

Man's sin had so corrupted his nature that he could do nothing to save himself, nor could he even stop sinning. The law demanded the death of the sinner. The Son of God proposed to take the sinner's place, bear his burden of guilt, and suffer the full penalty of the law. If the sinner would repent, accepting Jesus as his Redeemer, and surrendering fully to Him, all his sins would be forgiven and blotted out, and the divine nature restored within him so that he could live in obedience to the law of God.

"To restore in man the image of his Maker, to bring him back to the perfec-

tion in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life." —*Education*, pp. 15, 16.

God's Love for Sinners

With our limited human understanding we can grasp but little of the wonders of redemption unless we become acquainted with God. It is not enough just to know *about* God. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. To know God is life, but first of all it is love. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." 1 John 4:7, 8. The more we can comprehend of the amazing, divine, tender love of God for sinners, the more deeply we shall be able to enter into the mysteries of His atoning sacrifice.

We are all familiar with the precious words, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. But *the world* is such a general term that there is danger that we shall not sense the personal nature of His love. The word *whosoever* means "whatever person"; therefore it is each individual person for whom God gave His Son, and "whatever person" believeth on Him, in the true sense, shall have everlasting life.

How wonderful are the assurances of His love throughout the Scriptures. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jer. 31:3. Let us say to ourselves, How wonderful that God has loved *me* with an everlasting love. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Eph. 1:4. God knows the end from the beginning, and He knew you and me before the foundation of the world, and chose us in Him, and even wrote our names in His book in heaven. (Rev. 17:8.) It was this marvelous love, which is the very nature of God, which resulted in the plan of redemption, opening the gates of Paradise again to those who had gone astray in sin, "having no hope, and without God in the world." Eph. 2:12.

The law of God had pronounced the sentence of death upon the sinner. God could not revoke or change the law, for it is the expression of His own nature and character. But, oh, amazing love! God proposed to take your place and mine, and, as our substitute, suffer the penalty of the law, that we might be saved from eternal death.

"Christ also hath once suffered for sins, the just for the unjust, that He might

bring us to God." 1 Peter 3:18. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. It was necessary for Him to leave His exalted position next to His Father and all the glory of heaven, and come to this dark earth to take His place among those whom He had chosen to redeem. He must obey the divine law, and meet every requirement of God in our humanity, to show that such a life is possible to everyone who will accept Him. Surrounded on every hand by the blindness, and selfishness, and cruelty of evil men, He lived a pure and holy life.

Precious and vital truths are found in His teachings, and wonderful lessons are to be learned as we contemplate His loving ministry to the poor and afflicted and suffering, and those burdened with sin. But above all else we need to meditate upon the experiences of Gethsemane and Calvary, where through inconceivable sacrifice and suffering, the full price was paid for our redemption.

Let us spend a few quiet moments in contemplating that great event which marks the meeting place of the two eternities.

With His disciples He had repaired to the quiet mountainside, and, leaving them a little distance, He fell on His face and "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." Heb. 5:7. His disciples, who should have been praying for Him and for themselves, were sleeping. And the great test was still before Him.

Then came the flash of the torches, and the traitor appeared "and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders." Mark 14:43. They arrested Jesus and led Him away to be arraigned in the palace of the high priest. Hours passed, tense with sorrow and suspense, and the daylight came when He was brought before the high priests and the council. Then came the trial before Pilate, the Roman governor, and He was hurried away to the palace of Herod. Roughly He was treated by Herod's brutal soldiers, and taken back to Pilate. Then came the awful scenes of false accusation and bitter hatred as the people clamored for His death. "He is despised and rejected of men; a man of sorrows, and acquainted with grief." Isa. 53:3. He was condemned and scourged, and these long hours of desperate sorrow, into which eternities were compressed, reached their climax when He was led away to Calvary.

No other such character had ever lived in this world. No one had ever passed through such humiliation and false accusation and torture and shame, with such calm fortitude and patience and silence. "He was oppressed, and He was afflicted, yet He opened not His mouth: He is

brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isa. 53:7. "Who, when He was reviled, reviled not again; when He suffered, He threatened not." 1 Peter 2:23.

When the nails were driven through His hands and His feet, and, nailed to the cross, He was lifted up from the earth, He prayed, "Father, forgive them; for they know not what they do." Luke 23:34.

This was about nine o'clock, and for three long hours the throng surged about the cross, the soldiers jeering and reviling Him, the chief priests and scribes and elders mocking Him saying, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in His teeth." Matt. 27:42-44.

Of all the thousands whom He had blessed and healed and lifted out of the darkness of sorrow and suffering, there was not one loving friend to give Him a word of encouragement in that dark hour.

And now the pall of darkness settled down about the cross, a darkness which no doubt penetrated to the farthest expanse of the universe, for the Creator of the universe was dying as the sinner's substitute. It was a darkness that symbolized that indescribable experience which wrung from the lips of the Saviour the agonizing cry, "My God, My God, why hast Thou forsaken Me?" The wages of sin is death, and now the Sinless One, who had never violated one precept of the divine law, was dying because "He made Him to be sin for us." He was going out into that darkness of separation from God where no other human soul had ever yet gone.

There was no thought now of the cruel torture of the cross and the physical suffering from the abuse of His enemies, nor even the abandonment of His friends. But no words can describe, nor can we conceive, the horror of the burden of your sins and mine, the sins of the whole world, which was pressing Him down, down, into the darkness which He was tempted to fear would be eternal God-

abandonment. And He was doing this for you and me because He loved us with an everlasting love.

How can anyone view this scene and see anything attractive about sin? How can anyone love sin or cling to it and hesitate to renounce it, when he sees how it pierced the soul of the Saviour and broke His heart? Let us pray God to quicken our spiritual senses so that we shall not be deceived by this cruel, deadly poison.

How Much Do We Love Him?

God has told us that this infinite sacrifice was made for us because He loves us with an everlasting love. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4:10. "We love Him, because He first loved us." 1 John 4:19. If the knowledge of His love and sacrifice for us does not awaken a response in our hearts, there is nothing more God can do for us. All that infinite wisdom and power and unfathomable love could do for sinners, was done at the cross. If this does not awaken in our hearts a hatred for sin, and a hungering and thirsting after righteousness, there is no hope for us, for at the cross God reached the limit of His resources to save us.

Now the question which should stir our hearts is, What can I do to show my love for God, and my appreciation for His infinite mercy and love to me? Upon the correct answer to that question depends the speedy finishing of God's work and the coming of Jesus. It is one thing to think of the crucifixion as a historical event which took place about two thousand years ago, and another thing to understand that it is a revelation of God's character—that sin hurts God just the same now as it did then, that every time I do wrong and disappoint my Saviour, I bring pain and sorrow to His heart.

"Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the

pain that, from its very inception, sin has brought to the heart of God."—*Ibid.*, p. 263.

Every day that the coming of Jesus is delayed, God suffers. As He looks over the vast universe, all is peace, and love, and happiness. But upon this one planet rebellion reigns. Sin and suffering and crime and diabolical cruelty grow worse and worse, and the pain in God's heart continues. Calvary is a "revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God." He longs to make an end of sin and create a new heaven and a new earth wherein dwelleth righteousness.

Shall we not look into that loving face and say, Master, what can I do to bring Thy suffering to an end? Thou hast suffered a long time because of Thy great love for me; I long to show my appreciation and love by doing all in my power to bring that suffering to an end. He has told us that it is possible to hasten or hinder the coming of our Lord. He has told us that His coming has been delayed. Surely it is time now to put aside all self-interest, all love of the world and its pleasures and follies. It is time to enter into such close fellowship with Jesus that we shall begin the experience which we hope to continue when He comes—"these are they which follow the Lamb whithersoever He goeth."

In that stirring parable of the great supper Jesus tells how the master sent out his servant three times to call those who had been invited to the supper. That last call was very startling: "The lord said unto the servant, Go out into the highways and hedges, and *compel them to come in*, that my house may be filled." Luke 14:23. We are now living in the time of that third and last call, for the time has now come for the loud cry of the third angel's message to sound to all the world.

You and I profess to be servants of the heavenly Master, and if we really love Him, we cannot be indifferent to that positive command, "Go out into the highways and hedges, and *compel them to come in*." When we seek the Lord until our hearts are filled with His love, and the power of the Holy Spirit, we shall have success in winning souls, and that will be worth far more than anything this world can offer.

(Reading, Wednesday, November 20, 1946)

Mission Morale and the Task Before Us

By L. H. CHRISTIAN

THOU therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:13.

Three things make an army victorious—

weapons, leadership, and morale. Of these the latter is most decisive. Morale is courage; morale is vision. Morale is willingness to sacrifice and persevere. It is an inward conviction that victory is assured. But morale is not self-complacency—a false confidence that causes people to cease fighting and to take it

easy. Morale hates anything like a letting down. It shuns no hardship. It fears no foe. It is keen for action. It was the morale of David more than his sling and stones that defeated Goliath. The record is that David "hasted" and "ran" toward the Philistine.

Mission morale is all these qualities

in a mission task. It applies, however, not only to missionaries out on the front but to the members at the home base. In some ways mission morale is more decisive in the local conference at home than in the mission field overseas. How do Adventists today measure up in this matter? The question of mission morale is an urgent one with our college students as well as with the teachers and parents of these promising youth. God calls for young people who love missions. The supreme need of man in this generation is a personal, experimental faith in Christ as set forth in the third angel's message. Probation still lingers, and the war, the plague, and even the dreadful famine have all been permitted by the Lord to lead mankind back to God. We who give this message are to be sturdy in faith and courage.

All about us a change has come. In our day "militant Christianity" is a rare thing. Believers in some churches have ceased to fight the "fight of faith." The old sturdy defense of truth has gone. A spirit of compromise and even of fear is in the air. They disagree among themselves, and they fear the foe. Some are afraid of science and have almost agreed to "unconditional surrender." Concerning this, a well-known statesman from overseas said the other day:

"In the years before the war nothing was more conspicuous than the weakening of the Christian moral law upon whole peoples. It is at least arguable that Nazism would never have established so firm a grip on the German people or controlled so large a part of Europe if from the outset it had been faced by Christians as enthusiastic for what is truth as the Nazis are for what is false. There had come a great change in Christianity. The cardinal points of the Christian faith which had been believed for years were given up. That which used to be very clear had grown blurred. That which had been considered immensely important came to be looked upon as secondary. The results of this skepticism in the Christian church are grave. It has been said that wherever we find a false idea about men, its origin lies in a false idea about God, and it is impossible to have a more false idea of God than to have no idea of Him at all."

Mankind today is clearing ground to build a new world. It is agreed on every hand that the old order of things has broken down and the collapse was far more complete than the fall of governments or churches. Mental processes, moral standards, the philosophy of life, the doctrine of God—all seemed in the upheaval to have been shaken and thrown into the melting pot of a new age. The pivotal point in modern religious struggles concerns God and His law. Is God a personal being, or an impersonal power? Have men any moral responsibility to Him? Has the individual an independent personality with certain undeniable rights? Or does the state embrace all? These changing forms of thought compel

a new form of rebuilding. Some conservative classes wish to reconstruct the old order with nearly the same governments, laws, and relationships. But the majority today feel that this is not sufficient, that the very fabric of society needs to be made over anew.

Within two weeks after the Armistice, November 11, 1918, twenty-two kings, it is reported, lost their thrones. In every country of Europe there were great changes. Now at the close of World War II other changes deeper and more far-reaching have taken place. It is not royalty or nobility alone that has fallen, but a mighty displacement of vast populations and a redistribution of land and estates. It is claimed that more than 25,000,000 people have been moved and are wandering homeless from land to land. Churches, neighborhoods, families, business concerns, are uprooted. But for the good of mankind the attempted material and political readjustments must really be thought of as insignificant when compared to present confusion of mind and "spiritual displacement." The deadliest peril that would weaken Adventist mission work today is fear—a feeling of helplessness that invites defeat. We must never forget that in the midst of this broken world with all its sorrows, sufferings, and false teachers and teaching, God has placed the Adventist Church as the one sure light in the darkness. To give the true message we cannot withdraw from the world, and yet we must keep ourselves apart in faith, spirit, and holiness.

Must Stand Distinct

There was never a church that could less afford to become worldly than the Adventist Church at this time and in this generation. We are to stand distinct from the world, separate from its literature, separate from its insidious dangers that are coming in here and there in every land. If we could see how God has prepared the way, if we could see how the angels are working upon the hearts of men, if we could see the brevity of time and how suddenly the last day of probation will be upon us, we would bestir ourselves and enter the work with a zeal and courage we have never yet known.

This applies in an outstanding manner to our youth. The advent movement has always been made strong by the brave enthusiasm of youth. The early pioneers were nearly all young people. We are coming rapidly before this world as the only people that hold fast to the gospel of Jesus Christ. Even in our missions, this is coming to be true. This people is to stand for the old gospel in the old power; and we shall soon be known as the only Protestant body in the world that really stands up against the great apostate movement and gives this gospel message in the spirit and power of the Lord. We know today that this terrible war was permitted by divine providence to prepare hearts to receive the advent message and to prepare the remnant

church to give the message. The untold suffering of these five years was God's call to sinners to repent and to His people to receive the latter rain. If we fail to see this we are blind indeed. Millions are turning their thoughts to the gospel, and we are to enter every open door.

Mission Freedom in the Postwar World

When we try to gird ourselves for the task ahead, we naturally look to see whether the doors for mission work are open now as they were some decades ago. Will it be possible to send missionaries into every country on earth with the advent message? The answer to that inquiry is encouraging. At the United Nations Conference in San Francisco in the spring of 1945 the question of mission freedom was discussed in many meetings. A large number of representatives from nearly all lands assured us again and again that their homeland would open the door and welcome our missionaries. We see a good omen of this in Japan. Mission work in that great land had been more and more restricted before the war. Emperor worship and other pagan ideas were spreading. Now all that seems changed. The mikado himself has declared that he is not divine and the true God has been vindicated. We also see signs of a new freedom in Russia. One of our faithful Russian ministers writes:

"Shall this country of mystery, Russia, be closed forever? Shall this people of nearly 200 million be left without the last message? The Lord who leads in the history of man will someday open this country to the Bible and the gospel again. Someday the Lord will give us our largest mission field there. We are praying for our beloved Russia."

This man speaks well of Russia and feels sure that a new liberty is at hand. When we think of mission morale we should remember the courage of Adventist believers overseas.

It is a marvel to read the reports that come from the lands of darkness in spite of all that our members suffered during and after the war. Some months ago G. A. Lindsay, from Sweden, after visiting our believers in Poland, wrote:

"Our people are of good courage in spite of all that they have gone through and still have to suffer. Several ministers are in prison camps and are having a hard time. One is in France in the Polish Legion. Many of our members have been in German prison camps, and some are now in Polish camps.

"The advent movement is going forward with power in Poland in spite of all. I brought them the Sabbath school lesson manuscript. They reprinted an older lesson for the first quarter. They are beginning to print tracts and papers too. In the section of Poland which was formerly called Congress Poland, that part which the Germans set apart as *General-gouvernement Polen*, were about 400 members when the Central Division reorganized the work in Poland. They won about 100 or more members every

year during the occupation, so that now there are nearly 1,000 members. Then in the section that was added to the East German Union in 1939 and which is now returned to Poland with additional territory, there live about 1,000 members."

From Korea comes this report of loyalty in the midst of hardships:

"When the war came, there were 8,000 Sabbathkeepers in Korea, 3,500 of whom were baptized. Many of these fled to the mountains or to isolated regions, with their families, in order to keep their faith.

"Among those who had this experience we learned of a group who had escaped from the near-by cities and towns into the high mountains in a district about eighty miles from Seoul. There they met together and organized a Sabbath school. They worked all day to make their living by cutting timber and making charcoal. As the veil of twilight dropped over the valley, the people came together; and there, seated on the grass, they worshiped before the throne of the Almighty, who alone knew their situation—He who had never failed His children in all ages. Thus about sixty believers associated together for a period of three years, during which time they never failed once to hold worship on the Sabbath. . . .

"Praise to our God, who keeps His children as the apple of His eye! When found in the mountains they seemed so poor and unworthy; yet they were all safe under God's protecting wings."

Mission Advance Over Stony Roads

Here at the General Conference office we have been almost flooded with reports of progress in every field in spite of the many, many difficulties encountered during the war. Again and again we have been reminded of the words of the Lord in the *Testimonies* that the work which had not been done in prosperous days would be accomplished in the midst of untold perplexities. No power on earth can stop or even hinder the proclamation of the advent message. In Norway we won more people to the truth during the war than in any like previous period. In Czechoslovakia we had even larger success in soul-winning labor. From China we have this good word:

"Although beset with stupendous difficulties, the college that was destroyed in Japanese-occupied China was re-established among the mountains of West China and under the most adverse conditions has been training hundreds of consecrated youth for gospel service. Under like hardships an impoverished publishing house in the far west has been turning out gospel literature. The Chinese *Signs of the Times* has been printed on poor paper made from bamboo pulp, and with currency inflation, the subscription price has risen to \$2,500 a year; yet over 50,000 truth-laden copies are sent forth each month. During the earlier war years Dr. Charles Dale courageously remained in Shanghai to assist ten young Chinese students complete their medical studies. Later, when almost every American physi-

cian was either interned or driven from China, these Christian doctors served magnificently as medical missionaries.

"As an example, at the faraway Lanchow Hospital and Clinic, Dr. Paul Hwang has labored, together with his wife, with tireless efficiency. Aside from his crowded schedule, he conducts three Bible classes a week for unbelievers, and under date of January 13, 1946, writes, 'I enjoy this privilege immensely, and am convinced that those physicians who are deprived of this experience are missing the greatest blessing for their own souls.'"

Revivals in the Army Camps

We have reason to thank God for the courageous testimony for Jesus which so many of our soldiers gave in the war. One brother writes thus:

"With these returning soldiers, let us not always ask, 'What can the church do for them?' but rather, 'What can they do for the church? What can they build over here?' They are looking to see in the church, not a hospital to nurse anemic, indifferent, supine do-nothings, but a mobilization base for the King's army, a training ground for conquest. Such a program requires leadership—a competent, well-prepared leadership that provokes action, workmen that need not be ashamed, standing squarely abreast of the accepted standards for spiritual leadership in other circles, thoroughly equipped leadership that by much study of the Word may be approved of God, rightly dividing, or making straight lines through, the word of truth. May God give us that vision and that leadership. . . .

"My first contact with this work of revivalism among the soldiers overseas occurred very shortly after my arrival in New Guinea. I was visited by a small group of very earnest men, who asked whether I would join them in praying for a revival. They were assembling in a tent at the time for daily prayer and Bible study. They seemed to be stirred with a deep burden to build a chapel and start some meetings. In those days building materials were simply not to be had. We were all living in tents, and even an empty box was worth going a long distance for. They therefore prayed for wood and building materials. The answer came one day in the form of some wreckage floating on the bay. The boys were able to bring to shore quite a supply of lumber. They brought up their bulldozers and cleared a space out of the jungle, and with all volunteer labor soon had a neat chapel built and ready for use.

"After each meeting the men would tarry long in prayer for the meeting to be held the following night. Every night new decisions were made for Christ, and the work spread. Somehow there was a force at work, an atmosphere generated there, that was irresistible."

As we read the letters of our missionaries and members in their dire poverty overseas, we are thrilled by their heroic faith. It is the spirit of Paul or of

Savanarola or Judson. A minister from Eastern Europe who had been in prison, dragged here and there for the truth, says:

"I lost everything. Nobody in America is so poor as we are now. When I returned from the prison camp I did not find even a pair of trousers at home. I had to preach in patched-up soldier pants. All my sermon outlines and material, films, and books are lost. I am not writing to complain but am simply telling you the facts. Personally, I am ready to bear it all, but I am telling you this for the sake of God's cause. In my work for souls, I very much need books which are unobtainable here. . . . First of all, our own books, like the *Testimonies* and other E. G. White books. . . .

"I am glad that I can sacrifice for the cause of God in order to promote it. I am willing and ready that His work come first, making my personal needs, like clothes, etc., secondary. Even in patched pants one can preach successfully. At the end of last month we baptized forty souls, and are planning to baptize another forty persons at the end of March. I would be happy to go from here to a mission field, even a harder one. May these lines convey to you the message that we have a great, mighty, and merciful God. Our God is everything to us. With Him poverty is riches and even hunger sweet."

Somehow these last three words stayed with me, for that dear man endured real famine for Christ.

The Expectation of Larger Things Before Us

This one keynote is found in nearly every report from overseas: our workers believe that the advent mission movement is standing right on the last threshold of a mighty mission call to all mankind. W. R. Beach of Bern, Switzerland, writes:

"Truly, a great work of reorganization and reconstruction lies ahead in Europe. I think that in the last analysis, however, we shall soon launch out on one of the greatest expansion movements the denomination has ever seen over here. A great throb of devotion and enterprise is apparent almost everywhere."

R. H. Hartwell sounds the same note. He says: "We must make the most of the present opportunity to evangelize—time cannot be extended much longer. I am anxious to see the message going strong and without delay. What we do here must be done quickly."

Need of Vision, Godliness, and Perseverance

When we study present world conditions it becomes clear that all the hosts of evil angels are directing and concentrating all their skill and power to win in the final controversy against God. And at this time when mankind is uprooted and society breaking, when goodness, morality, and even decency seem dead, the advent people must stand braver and

more determined than ever. Our love for foreign missions must grow deeper, our faith in the message and its final triumph stronger, and the support we give it in every way must be larger and more sacrificial.

Aim of Advent Movement

We should consider the purpose of the advent movement. Its aim is not to found a new sect or merely to build up a large constituency. It is not a worldly church concern. It is not seeking for money or temporal advantage. It is the last gospel invitation, a final warning from God to all mankind. It is to be preached to every nation, kindred, tongue, and people. In His infinite love the Lord makes known the approaching advent of Christ, to get ready a people to meet Him in peace. The nations today have departed far from God. They hate His

Son and neglect His law. They will not have "Him to rule over them." But His great heart of tenderest love cannot give them up. He longs to save even the vilest and worst.

May God wake up His people and set His servants on fire for the truth. At no time in human history has the church had an appeal so stirring and final and decisive as the call of these postwar conditions and open mission doors. We are really doing great deeds today. Last year we sent out 186 missionaries. That is a wonderful achievement, but we should send out twice as many this year and four times as many in 1947. Our mission gifts are totally inadequate. But even more than larger mission offerings do we need a sturdy faith, a clear vision, and above all, a passionate love for the lost. The advent movement must not fail for lack of mission morale.

"God is working His purpose out,
As year succeeds to year;
God is working His purpose out,
And the time is drawing near.
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with
the knowledge of God
As the waters cover the sea.

"March we forth in the strength of
God,
With the banner of Christ unfurled,
That the light of the glorious gospel
of truth
May shine throughout the world;
Fight we the fight with sorrow and
sin,
To set their captives free,
That the earth may be filled with
the glory of God
As the waters cover the sea."

(Reading, Thursday, November 21, 1946)

Laying Up Treasures in Heaven

By F. D. NICHOL

THE Bible is filled with inspired commands for the guidance of our lives. Some of them deal directly with our possessions. There are the solemn words of Christ: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matt. 6:19:21.

Our Lord commands us not to lay up treasures on earth. But He does more than that. He commands us to lay up treasures in heaven, where our treasures will be safe. There is no inflation in heaven. Everything there has a real and fixed value. It has had that value through all eternity. There are no wars in heaven to destroy its cities or lay waste its vast wealth. There was one war there long ago. But the rebel leader and all his sympathizers were cast out of heaven and came down to this earth. That is why we have constant wars and devastation in our world. There are no thieves in heaven. No one steals. There, says Christ, is the place to lay up our treasures.

And how do we do this? First of all by investing our lives, our time, our all, in the service of God. We belong to God by redemption, and therefore we should glorify God in our body and in our spirit, which are God's. We show our devotion, our dedication, to Him by investing our best energies and time for the promotion of the kingdom of heaven.

There are those who fervently declare that they love God, that they desire to see His cause advanced, but they are

always too busy with their own affairs to find any time to devote to promoting the work of God in the earth. If everyone did as they did, there would be no work of God carried on. It is not simply "amens" but action that is needed. No man ever laid up treasure in heaven simply by saying "amen" to a sermon that called for the church members to give of their time for missionary work, to devote certain hours every week to definite church projects. "Amens" finally become the mark of the hypocrite unless they are followed by action.

The Secret of General Booth's Power

There must be an investment of our time and our energy if we would provide proof of the genuineness of our interest in heavenly things and of our determination to lay up treasure in heaven. General William Booth, who founded the Salvation Army and did such a noble work for God, was asked for the secret of his power. To those who looked on, it seemed amazing that one man should have such fervor, energy, zeal, and success in his work for God. Here was the answer he gave:

"I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do for the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army, it is because God has had all the adoration of my heart, all the power of my will, and all the influence of my life."

Will anyone say that General Booth

was not laying up treasures in heaven? He gave God all that he had, all the adoration of his heart, all the power of his will, and all the influence of his life. Booth was interested only in serving God. He could not think anything else, see anything else, talk anything else, or do anything else. He was concerned about only one thing, making sure that he held back nothing from God.

What new vigor, new successes, new advances, would come to this advent movement if its more than half a million members all resolutely and enthusiastically invested heart and will and time for God. We speak much of finishing the work. Here is the way to finish it. And here is the way to lay up treasures in heaven. Of course, such dedication of life will mean that we have less time in which to gather earthly wealth. Those extra hours that we might use for our own personal interests, and perhaps for adding dollars to our purse, will be used in enlarging the borders of God's kingdom. We will not have so much means with which to buy all the latest comforts. But then, our minds will not be on the comforts so much.

Dedication of Resources

The follower of God who dedicates his life and all his energies to God will dedicate, also, his resources, whether they be large or small. There is a proper dedication of the pocketbook as well as the heart. They are closely related. That brings us squarely to the concluding statement of our Lord concerning this matter of treasures: "For where your treasure is, there will your heart be also."

This is the key to the whole passage and gives point and meaning to it. The

statement can be read in reverse and still be equally true: Where your heart is, there will your treasure be also. We need every aid possible to tie our hearts to heaven. The kind of people who will go to heaven are those whose hearts are already in heaven. Do we wish to make sure that the interests and the affections of our hearts are constantly turned heavenward? Then we must invest treasures in heaven. Treasures act like a great magnet. They can exert a mighty pull on our hearts. Whether the pull is upward or downward depends on where the treasure is.

There are a great many forces in this evil world that constantly seek to pull us downward. Why should we reinforce the downward pull by investing our treasures down here on this earth? Do we wish our thoughts to be in heaven? Do we wish to have an increasing measure of divine strength to meet the increasing pull of earthly things in these last days? Then let us lay up increasing treasures in heaven.

There are those who feel that money is mentioned too often in the church. But when we view this matter of giving, both of ourselves and our means, in the way the Scriptures view it, we will find no room in our hearts for the devil's suggestion that money is mentioned too often. Do rich men in the world complain because they are frequently counseled on how to invest their money safely? No. Then why should we who are in the church complain? Every appeal from the pulpit to invest our money in the work of God, is an inspired counsel on wise and safe investing.

Appeals for Money

All week long the world makes its appeal to us in varied ways to spend our money. The newspaper and magazine advertising makes a bid for our means. The radio audibly presents its subtle appeal every hour of the day. The store windows make their silent appeal; and if we go inside, an army of highly trained salespersons help us to spend our money. So successful are all these agencies in garnering in our funds, that some of us have little or nothing left when the week ends. But we rarely hear anyone object to this constant appeal for money, even though it is spent on that which perishes. Surely, then, no Seventh-day Adventist should think it strange or improper for the spokesman of the kingdom of God to make an appeal to us one day in the week to invest in heavenly things.

It is not that the Lord really needs our money. He could transform the mountains into gold if He wished, or He could carry on His work with a legion of angels instead of with men who must be supported by wages. No, the Lord does not need our money, but we need to give it. We need to give it to escape the vice of selfishness that controls unsanctified hearts. We need to give it in order to be lifted out of our own little

selves and carried in spirit to far mission lands where our gifts, under God's blessings, are beating back the clouds of darkness and bringing light to those who sit in the shadow of death. We need to give in order to be provided with a sense of working together with God.

Part of the mystery of godliness in the plan of salvation is the graciousness of our Lord in giving us the opportunity to be workers together with Him. What if He had not given us this opportunity? What if we were called upon to sit with folded hands, simply as spectators, while God carried on the great drama of salvation wholly through the agency of heavenly things! How our hearts would burn within us as we longed to participate. The joy of Christian living is the joy of bringing to others the same happy experience that has come to us. That privilege is ours, for we are permitted to be workers together with God. And how do we work with Him? By dedicating our lives, our means, our all, to His service.

The Example of the Martyrs

We like to think of the noble martyrs of old. We thrill at the thought of how they sacrificed for God, literally giving their lives to His cause. We sing of their noble exploits and declare that we are ready to follow in their steps. But perhaps we have no more than finished such a stirring hymn when the devil tempts us to feel that we are being asked to give too much to the work of God, that we will not be able to buy new carpets for the house if we respond freely to an appeal that is being made for missions.

It must mystify the angels to see any Adventist falling before such a temptation. The angels know the way the martyrs lived and that they had no carpets, not even old ones, in their dungeons. Most of us need to think more on how the martyrs actually lived and died. We need to remember the words of our Lord: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head."

If holding back liberal offerings is an evidence of selfishness—and it is—what must be said of holding back tithe that belongs to God? How can we lay up treasures in heaven by shortchanging God? How strange it is that men and women who declare that they plan to go to heaven, should cheat God. It is too late, when the gathering angels come, to make a settlement of tithes in arrears. There are those who say that they cannot afford to pay tithe. The answer is that they cannot afford not to.

When we fail to pay tithe we not only rob God of that which belongs to Him, but we rob ourselves of spiritual blessings, of a sense of right doing, of a satisfaction of knowing that we have honored God by faithfulness in the duties that He has set before us in His word. There is no satisfaction so great as that which comes from a sense of right dealing

with God in every activity of our church life. No one ever gained peace of mind by shortchanging the Lord. The Adventist who robs God of the tithe in order to pay a bill he owes to a man, pays a dear price for any financial aid he may temporarily obtain in the meeting of a worldly obligation. If we fail to pay God what we owe Him, how can we ask for His blessing to enable us to pay what we owe to men?

Our Pledges—Are They Paid?

Speaking of honest dealings with God, what of the pledges that some of us have made during the year and have promised to pay on or before December 31? The end of the year is drawing near. Have we paid the pledge or have we made full provision to meet it by the end of the year? Sometimes we think that our pledges are made simply to the church or to the conference. We really make our pledges to God. And shall we be less faithful in meeting our pledges to God than to a bank, or to one who holds a mortgage on our home? Might it not be that some of us need a quickening of our sense of honesty in our dealings with the Lord?

The Bible frequently speaks of our relationship to God as being in the nature of a compact, an agreement, a covenant. The Lord makes promises to us, and we make promises to Him. We are not slow to claim payment in full on the Lord's promises. Nor does He ever fail us. Should it not be possible for Him to say the same of us, that we have not failed Him in all that we have vowed to do for Him and for His cause?

It is in matters like this that there is brought home to us forcefully a most important fact of the religious life, that true religion is not one-sided, that it is not wholly a matter of receiving, it is also a matter of giving. We are fellow workers with God, fellow sharers with Him in the great task of saving the world. Regularity and loving faithfulness must mark all our dealings with the Lord if we are to make real in our experience the sublime truth that the Christian lives in covenant relationship with God. Wrote the prophet Moses: "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Num. 30:2.

How Great Is Our Sacrifice?

Sometimes we are tempted to feel that we make great sacrifices for the work of God. But are we really sacrificing so greatly? Are we being deprived of necessities or any proper comforts because we give as we do? No! Our homes are as good, our children as well clothed, as those of non-Adventists on the same wage scale. Why is this? The answer, in part, is that God has blessed the remainder of our money as the result of our liberality to Him. But the Lord has done more than that. When He saved

our souls He delivered us from practices and habits that consume large sums of money.

The habit of gambling is world wide, and billions upon billions are lost in this vicious pastime. Adventists do not gamble. God delivered us from that when we entered His service. Liquor drinking is world wide, and countless billions of dollars are spent on drink, and more billions on meeting the sickness and tragedies that accompany drink. Adventists do not drink. God delivered us from that habit when we became His children. Smoking is a habit that consumes billions. Adventists do not smoke. God delivered us from slavery to nicotine. The theater and the dance and similar amusements represent a vast expenditure. God delivered us from these also. Large sums are spent by worldlings on jewelry. Adventists do not wear jewelry.

From these and other habits and practices God saved us when He translated us out of the kingdom of darkness into the kingdom of His dear Son. We do not have world figures before us, but in the United States last year the amount spent for gambling, liquor, tobacco, theaters, and jewelry, represents an average of about \$180 for every man, woman, and child in the country. Now the average Seventh-day Adventist church member in the United States last year contributed for all purposes \$118.44. Our liberality to God may seem to us large, but the body- and soul-destroying expenditures from which God has delivered us are even larger.

Now is the time above all times in the history of this advent movement when we should give heed to the words of our Lord to lay up treasures in heaven. We are a people who believe that soon,

very soon, we shall be taken to heaven, and that this very earth on which we now stand will become a fiery ball under the judgments of God. We are a people who declare that we have but a little while to finish the work of the Lord in the earth. These are the times of which the prophets foretold. The pioneers of the advent movement anticipated, by faith, these present fateful days. We are living in them. These are the days when soon will be fulfilled the scripture that men will cast their money to the moles and the bats. This is the hour of a great mission advance when the whole world is opening up anew and providing us a glorious last opportunity to proclaim to all men a message that we believe God has committed to us. Truly, these are the days when we should lay up our treasures in heaven. There is no other safe place to lay them.

(Reading, Friday, November 22, 1946)

Fellowship With Jesus

By C. LESTER BOND

FELLOWSHIP implies the most intimate friendship that it is possible for two or more persons to develop. It involves companionship and friendly intercourse. It rests upon love, for a friend is defined as "one who loves or is attached to another; an intimate acquaintance, well-wisher, supporter, or promoter." Fellowship with Jesus, therefore, means that there is mutual love, and that one is willing to spend and be spent in his support and promotion of the cause of Jesus just as Jesus first gave Himself for others.

Love Is the Secret

The wise man has said, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." Prov. 18:24. Jesus is this wonderful Friend—the greatest Friend and Lover this world has ever known. There is a magnetism about His personality far stronger than that of any other person who has ever lived upon this earth. Speaking of this power, He said, "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. What is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them ready to leave all for His sake and to follow Him through peril and sacrifice even to death? No man ever spake like Him. Is it His wonderful teaching? Is it His power as revealed in His miracles? Is it His sinlessness? The most malignant scrutiny could find no fault with Him. Is it the perfect beauty of His character?

None nor all of these will account for the wonderful attraction of Jesus.

Love is the secret. He came into the world to reveal the love of God—He was the love of God in human flesh. His life was all love. In most wonderful ways during all His life He revealed love. Men saw it in His face and felt it in His touch and heard it in His voice. This was the great fact which His disciples felt in His life. His friendship was unlike any friendship they had ever seen before or even dreamed of. It was this that drew them to Him and made them love Him so deeply, so tenderly. Nothing but love will kindle love. Power will not do it—men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart.

Fellowship with Jesus requires compatibility of attitudes and interests. "Can two walk together, except they be agreed?" Amos 3:3. Jesus is no respecter of persons. He never changes in His ideals and attitudes. He is "the same yesterday, and to day, and for ever." He gave Himself a ransom for all, and there is nothing that He desires more than for men to respond to His love, and by His grace to bring their lives into harmony with His will. He will not step down to the low level of humankind. He expects us to come up to the high plane of Christian character with Him. Our ideals and attitudes must become like His. The apostle Paul expressed it thus, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Phil. 3:10.

The fellowship of suffering—is not that the deepest, strongest, closest fellowship in the world? Hearts are made one in-

deed when they are thrust into the fiery furnace of common affliction and welded by the blows of the same sorrows. Have you noticed in the life of the Lord Jesus how touchingly He sought this fellowship? He Himself brought heaven near to earth and taught us that there is joy among the angels of God over one sinner that repents. He Himself gratefully accepted their ministry and service. But for fellowship in His sufferings He turned not to the angels but to men and women. Human hearts alone could understand the answer to His sorrow. Upon the mountaintop it was Moses and Elijah that came down from heaven to talk with Him of His suffering and death in Jerusalem. And in Gethsemane, where in His agony He sweat, as it were, great drops of blood, although the angels appeared from heaven to strengthen Him, yet it was to His disciples He turned with the entreaty, "Could ye not watch with Me one hour?" And though He had risen and ascended into heaven, yet the apostle Paul cried passionately that he counted all things but loss that he might know Christ and the power of His resurrection *and the fellowship of His sufferings*. Well, then, may this be our purpose and desire—to know the fellowship of His sufferings.

When John Huss, of Bohemia, was on his way to the stake, an old friend stepped forth from the throng of onlookers, and without a word gave him a powerful grip of hand. It was a courageous act, for it might have meant death to befriend the "heretic." Huss turned and said that only God and he knew how much that handclasp meant to him in the supreme hour. Somebody had understood him.

There is a fellowship of His sufferings which is secret and personal. That indeed must be ours if we would be His. The gospel of Christ is the power of God unto salvation, because it is the power of God unto repentance. In the cross of Jesus Christ we see our sins as God sees them. The cross is the awful revelation of what sin is and what it does. Into the light of God's love which shines upon the cross, let us bring the sin of our lives of which we have made so little—the harshness, the hasty and unkind judgment, the foul desire, the pride, the covetousness, the love of the world—bring them hither, the things undone, the things ill-done, things so easily excused, so lightly forgotten.

Let us lift up our eyes and see if there were ever any sorrow like unto His sorrow. As we behold Him in all His love hanging there we ask, "Is it nothing, that you, our Lord, should be laden with accursed shame; that you should be crowned with thorns; that against you should gather the multitude to mock you with foul taunts? Is it nothing that you should hang deserted, forsaken, accursed?" It is overwhelming when we see that our sins have done it all. Surely He was wounded for our transgressions. He was bruised for our iniquities. The evil that hearts have wrought has plaited the cruel crown of thorns. It is as if our hands had driven those nails, and we had thrust the spear. Our carelessness and folly have seemed to cry, "Away with Him"; our sins have scourged and stricken and crucified our Lord.

Surely the cross of Christ must make our sins so cruel, so dreadful, that we would sooner die than grieve Him again. This revelation of His love and of our unworthiness must impel every one of us to cry out in penitence with the poor publican, "God be merciful to me a sinner," forgive all my transgressions, and help me henceforth to live for Thee.

This fellowship of His sufferings must compel the utter and complete surrender of ourselves to Him as if our hands and feet and all our being were given to Him as He was given up for us. In the hallowed quietude of this Sabbath evening let there be afresh and with all the heart a definite act of surrender. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. These words can never be spoken with such appeal and entreaty as in sight of the cross of Christ.

And let us think tenderly of what this fellowship of His suffering means to the Master Himself. It is His solace and satisfaction. Then He sees the travail of His soul and is satisfied. It is good that we can help to heal these wounds of Calvary by responding to His love and sacrifice in the giving of ourselves clear away to Him. If we could ask the Master, "In all the world of history and all the deeds of men what joy is to you the sweetest?" no doubt He

would reply: "This is earth's and heaven's best, to come into a world of sin and be able to deliver it from its curse, and yet to lead men to repentance; to forgive, and yet to fill the soul with hatred of the offense; to speak of pardon, and yet make men hate sin more by being pardoned than any penalty and any suffering could do." This surely is the triumph of God's wisdom and God's love. It is His joy fulfilled in the very fellowship of His sufferings.

Fellowship in Communion

Fellowship with Jesus involves communion with Him. It is said of Moses, "The Lord spake unto Moses face to face, as a man speaketh unto his friend." Ex. 33:11. Such communion is open to the children of God today. He invites us to come "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. Such communion can grow into genuine fellowship only when prayer comes to be "the opening of the heart to God as to a friend." Communion is not one-sided. Friend talks with friend. There is no place for selfishness. Friendship can be maintained only on the basis of giving and receiving. The one who has the least value to give, will therefore be the most ready to receive. Consequently, we may well spend much more time listening to Jesus than in addressing Him. Such fellowship is well illustrated in the following incident:

Professor J. A. Bengel, teacher in a boys' school, was greatly loved by his pupils because he was so different from the other teachers. He was always firm with regard to principle, and yet he was always sympathetic, understanding, and kind in all his dealings with the boys. One day a group of boys determined to ascertain, if possible, what it was that made him such an outstanding character. One of the boys was delegated to go to Professor Bengel's residence and seclude himself behind some heavy portieres, from which point he could observe the teacher's habits of life when alone in the quiet of his home. Mr. Bengel's children were grown and had established homes of their own, and his wife had recently died, so he lived alone.

Knowing that the doors were always unlocked at the Bengel home, the young man made his way over there late in the afternoon and secluded himself in the appointed place, expecting that very soon his teacher would arrive. But Mr. Bengel was detained and did not arrive until late in the evening. By this time the boy was weary with his long standing. But now he dared not move. The teacher removed his shoes and put on some slippers. Then he drew a chair up to the table, opened his Bible and began to read. He read for an hour and twenty minutes, which seemed an unending period to the boy who had stood there for several hours. Then without form or ceremony, yet very reverently and respectfully, he placed his head down on his arms on the table and

audibly said, "I thank you, Lord Jesus, that we are still on the same good terms. Good night." He closed the book and went to bed, and the boy quietly left the house and went to report to his pals.

Through such fellowship Jesus becomes very real in His association with us. Zinzendorf, when a boy, used to write little notes to the Saviour and throw them out of the window, hoping that He would find them. Later in life, so strong was his faith in the friendship of Christ and in his own need of that friendship as a daily solace, that once, when traveling, he sent back his traveling companion that he might converse more freely with the Lord, with whom he spoke audibly.

The School of Christ

When such intimate fellowship with Jesus is formed, invariably we shall hear Him say to us, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:29. We learn of Him through a careful and prayerful study of His Word. In it we are admonished, "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. Jesus was all love. In Him was no selfishness at all. He came into this world to seek and to save that which was lost. He let nothing whatsoever interfere with the carrying out of that objective. Repeatedly He let it be known that He had time for nothing else. He said, "My meat is to do the will of Him that sent Me, and to finish His work." John 4:34. "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38.

Fellowship with Jesus will cause us to become like Him. By beholding Him we are changed into His likeness. By taking His Word into our lives and following its precepts, by claiming its promises as our very own, we become partakers of His divine nature. Therefore the passion of His life will become ours. It must become ours! To have a part in His work of saving others from sin, and helping in every possible way to finish the work of the gospel in all the world, will be our highest delight.

In the school of Christ, as in every other, there are required courses. The specific purpose for which Jesus came into this world was to "save His people from their sins." Learners under Him must share in that purpose. Our responsibility as Christians to win souls is not an elective course. It is a required course! It is one of the *musts* in the Christian life. Jesus, the Master Teacher, says to all His followers, "Go ye," and, "Ye are My witnesses." To follow these injunctions may lead us to engage in the most humble or menial task, or to go to the farthest part of the earth and attempt the most difficult assignments for Him. But to "go," whether it be near or far, is to fellowship with Him, for He has promised, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

"Man Doth Not Live"

AN EDITORIAL

MAN doth not live by bread only." Long ago Moses uttered these inspired words to the children of Israel as they made ready to go into the land of Canaan. His words had a quality of warning in them. Not by physical food alone is man sustained. There must be spiritual meat also.

To be good Adventists we must have good food, the kind that feeds mind and spirit, the kind that enables us to grow toward the full stature of men and women in Christ Jesus. Only the spiritually well fed will be able to stand in the great day when God arises to shake terribly the earth. Adventists, above all others, need to take heed to their spiritual diet.

The chief reason for the publication of the REVIEW is to provide, in part, the proper spiritual food for a people who hope to meet God face to face and to meet Him in peace. If you are seriously and sincerely interested in having the most wholesome spiritual diet for yourself and family during all of 1947 you will be interested in what the REVIEW offers. We cannot tell you in this brief space all that will be coming, but here are some of the tempting dishes in the banquet that will be spread for the minds and hearts of our believers throughout the coming year:

Prophetic Signs of the Times. We are a people who scan the skies in every area of earth's activities for omens of the great day. And rightly we should. W. L. Emmerson, long prominent in editorial work in England, will provide a series on the signs. He will bring the changing world picture up to date.

Ancient Ruins Witness to the Bible. There is nothing more fascinating than the story of how ancient mounds in Bible lands have disgorged their dusty treasures of clay tablets that corroborate the Bible record. As a people of the

Book, Adventists are always interested in added proofs for the dependability of that Book. Holger Lindsjo, associate professor of archaeology and Biblical languages at the Theological Seminary, will provide a series on important archaeological findings that have a Biblical importance.

Preparation for the Second Advent. If we would be ready for the advent of our Lord we must prepare for it. There is a certain course of life we should follow. There are some things we should do and some things we should not do if we wish to meet our Lord in peace. A. V. Olson, long connected with our work in Europe, and now a General Conference vice-president, will provide a series on this vital theme.

South Sea Stories of Martyr Courage. Some of the most amazing stories of courage and of the value of Christian missions have come from the South Seas, now that the events of the war years can be told. R. E. Hare, a vice-president of the Australasian Union Conference, who has an intimate knowledge of our South Seas work, will thrill our hearts with stories of native courage and witnessing for the truth amid the dangers of war.

Short Bible Studies on Major Doctrines. There is no more concise way to set forth the essence of great doctrines than by Bible studies. Adventists are a people who specialize in Bible studies. We need to keep acquainted with different ways of presenting old truths. You will receive help in this from a series by A. E. Lickey, long prominent in evangelistic work.

The Prophecies of Daniel. If the prophecies of this great book have faded a little in your mind, here is a refresher course that will sharpen the outlines again. The prophecies of the first nine chapters will be considered in a series by R. L. Odom, editor of *Our Times*.

ive by Bread Only"

REVIEW OF 1947

Missions and Mission Work. From the pen of one who has spent long years in China will come a series that should give all of us a better understanding of what it means to engage in mission work, and what the call of the mission field involves. D. E. Rebok, president of the Theological Seminary, will contribute these articles.

Life Only in Christ. A. G. Stewart, editor of the Australian *Signs of the Times* will contribute a series on this vital theme. Adventists believe, not that man has natural immortality, but that he finds life only in Christ. The Scriptural proofs for this primary doctrine will be set forth.

The Harmony of Science and Religion. There is much talk in the world about the conflict between science and religion. Yet the book of nature is intended of God to bear witness to Him, even as the Bible does. F. L. Marsh, professor of biology at Union College, will furnish a group of articles that will stimulate our thinking and strengthen our faith in the harmony between the truths that nature teaches and the truths revealed in the Bible.

Leading the Children to Christ. We have as our denominational goal saving the whole family, taking all the children to heaven with us. But there is a divine art and science to saving children. Would you like to be skilled in this art? Then you will wish to read the very practical series by Eric B. Hare, associate secretary of the General Conference Sabbath School Department.

How to Live Healthfully. A physician of long experience in medical and health education work will set forth primary rules that are responsible for good health. The divine injunction is to glorify God in our bodies. This series will help us to do so. The writer is Dr. H. W. Vollmer, medical secretary, Pacific Union Conference.

Spiritual Guidance for Youth. The REVIEW is the church paper for the whole family. During 1947 we will publish one of the most valuable series ever prepared for our youth. Questions of immediate and practical meaning for youth will be answered in these articles by Arthur L. Bietz, professor of Bible at the College of Medical Evangelists.

Missionary Work by Laymen. It is not the theory of the truth but the practice of it that we wish to cultivate. We hope to inspire, in some degree, the missionary fervor of our people. That is why there will be a series on missionary work by laymen. Every church officer, yes, and every missionary-minded member of the church will wish to read this series by J. E. Edwards, associate secretary of the General Conference Home Missionary Department.

We would like to tell you of more features that will appear, but space will not permit. Every issue will contain articles of instruction, inspiration, and information for every Seventh-day Adventist who wishes to be a more intelligent, more consecrated, and more active member. We hope to publish even more reports from overseas than formerly. And, of course, we shall present regularly the counsel and instruction of the leadership of the world work. Articles from General Conference officers will continue, as ever, to be a prominent feature.

The REVIEW is your indispensable aid to maintaining and enlarging your understanding and love of the advent movement and message. To you who have not been reading the REVIEW we extend an invitation to join the family of subscribers. You who have been reading the church paper—well, we naturally feel you will wish to continue.

By its weekly pastoral visitation, let the REVIEW aid you on the road to the New Jerusalem.

THE EDITORS OF THE REVIEW.

But we cannot confess Christ, or witness for Him, when we do not know Him completely. In other words, we cannot win others to Christ when we ourselves are a contradiction of Him. When our fellowship with Jesus is real and sincere, we shall unconsciously reveal that fact to others.

A little six-year-old girl was hurried to the hospital for an operation following an acute attack of appendicitis. All was made ready in the operating room, and the doctor came in to perform the operation. Not wanting to frighten his little patient, he said, "We are now all ready to operate, but before we do so we want you to go to sleep, and we are going to let you breathe some medicine to help you go to sleep."

Looking up into the doctor's face, the little girl said, "If I am going to sleep, I must say my prayers first, for I always say my prayers before I go to sleep."

"Very well," replied the doctor. And the little girl, in all her pain, turned over and knelt on the operating table as she prayed the child's prayer, "Now I lay me down to sleep—"

When the prayer was concluded, she turned again on her back and said to the doctor, "Now I am ready to go to sleep."

Following the operation the doctor went to his home, but he went a different man from what he had been before. The next morning early he returned to the hospital to see his little patient, and he said to the nurses, "That little girl did something to me last night. I had not offered a prayer since I was a boy. But when I saw the faithful devotion of that child to her God, and the sweet fellowship she has with Jesus, I said to myself, 'I must have that fellowship too.' And last night I knelt beside my bed and rededicated my life to the cause of Christ. From now on I shall serve Him."

Jesus knows how weak we are. "Like as a father pitieth His children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth

that we are dust." Ps. 103:13, 14. Knowing our frailties and inabilities as He does, He has continually, since the fall of man, made every possible provision for us to be restored to our original fellowship with Him. Jesus gave Himself before the foundation of the world, and in due time came into the world in human form to demonstrate to the universe that it was possible through the grace and power of God for man to live above sin.

Fellowship in Victory

Jesus said, "I can of Mine own self do nothing." John 5:30. He found it necessary to treasure the Word of God in His heart in order to meet the tempter victoriously. And as the battle against sin went hard, He spent entire nights in agonizing prayer, seeking the help and guidance that would enable Him to be a complete overcomer. The life He lived here was a difficult one. We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. At the close of His earthly ministry He could say, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

Jesus knows how strong the current is that runs against us; how hard it is to fight the foes without and the traitors within. He had the same current to meet, the same foes to encounter, but by the grace of the Father He won. And now He stands ready to help us, "for in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Heb. 2:18.

Some of you may suffer petty persecution for Christ's sake, all the more hard to endure, perhaps, because it is so little. The motives are misinterpreted; you are cut off from the friendships that otherwise you would enjoy but for Christ's sake. Like the disciples when they had been beaten by the council, go forth rejoicing that you are counted worthy to

suffer shame for His name. This is the opportunity of knowing Jesus as you could not otherwise know Him.

When everything goes well, or when the battle goes hard, let us keep close to Jesus. He is never far from any one of us. His assuring promise is, "Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10. Our danger is that we may feel sufficient in ourselves. We may feel that we do not need His help or fellowship. But no one is safe for a day or an hour without the handclasp of the Master to give him guidance. Too many professing Christians are like the little boy visiting one Sabbath day in our Takoma Park church.

Recognizing that he and his parents were visitors, one of the ministers went to them and after introducing himself, and greeting them, invited the child to go down to the kindergarten division. The little boy said, "Yes, sir, I would like to go." "Very well," replied the minister, "come with me and I will show you the way." As he came out into the aisle, the minister reached down and took him by the hand, but the little boy pulled his hand away, saying as he did so, "I can walk alone." They went to the head of the stairs leading into the basement and started to descend, when a man approached from the dark hallway below. Suddenly the little boy pressed close to the minister's side and slipped his hand up into his as he said, "You may hold my hand now, if you will."

Today Jesus says to each one of us, "Wilt thou not from this time cry unto Me, My Father, Thou art the guide of my youth?" Jer. 3:4. Let us respond to this gracious invitation and give ourselves entirely into His keeping. May our fellowship with Jesus every day be real and abiding, for "we are more than conquerors through Him that loved us." Rom. 8:37.

(Reading, Sabbath, November 23, 1946)

"Come Thou and All Thy House Into the Ark"

By J. L. McELHANY

AND the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation." "And Noah did according unto all that the Lord commanded him. . . . And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood." Gen. 7:1, 5-7.

The event described in this scripture was the last incident marking the close of the antediluvian world. For a long time the patience, forbearance, and mercy

of God had been striving with an evil generation of the human race. The Lord finally set the limit of their probation at one hundred and twenty years.

"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. . . . And God saw that the wickedness of man was great in the earth, . . . and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and

the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. But Noah found grace in the eyes of the Lord." Gen. 6:3-8.

Noah spent the allotted one hundred and twenty years preaching to that impenitent generation, and in the building of the ark. He believed God's word, despite the fact that up to that time there was nothing in nature that supported the idea that the world could be overwhelmed by a flood of water. His implicit confidence and faith resulted in absolute

obedience to all of God's commands. "Thus did Noah according to all that God commanded him, so did he." Gen. 6:22.

At last the ark was completed; the one hundred and twenty years was at an end. Again the Lord instructed Noah, "Come thou and all thy house into the ark." During all that long period Noah and his family had toiled and sacrificed together in the building of the ark. All their earthly possessions had gone into the work. They had nothing left to bind them to the world. They saw in the ark the symbol of salvation for those who by faith rest their hope upon the certainty of God's word.

Noah's success in saving his family from perishing with the antediluvians was founded on the fact that he put his faith into action. He responded to every call made by the Lord. Surrounded by the grossest wickedness, he kept his family apart from all that while they devoted themselves to the work God had laid out for them. When the final call came to enter the ark and there find refuge from the coming storm, they were ready to respond.

The messenger of the Lord has left us a startling and graphic portrayal of Noah's times and experiences. We earnestly invite the closest attention to the following statements:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.' While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark. As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight, and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people. . . .

"But Noah stood like a rock amid the tempest. Surrounded by popular contempt and ridicule, he distinguished himself by his holy integrity and unwavering faithfulness. A power attended his words; for it was the voice of God to man through His servant. Connection with God made him strong in the strength of infinite power, while for one hundred and twenty years his solemn voice fell upon the ears of that generation in regard to events, which, so far as human wisdom could judge, were impossible.

"The world before the Flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. Heretofore rain had never fallen; the earth had been watered by a mist or dew. The rivers had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks. But these

reasoners did not recognize the hand of Him who had stayed the waters, saying, 'Hitherto shalt thou come, but no further.'"—*Patriarchs and Prophets*, pp. 95-97.

"As time passed on, with no apparent change in nature, men whose hearts had at times trembled with fear, began to be reassured. . . . They continued their festivities and their gluttonous feasts; they ate and drank, planted and builded, laying their plans in reference to advantages they hoped to gain in the future; and they went to greater lengths in wickedness, and in defiant disregard of God's requirements, to testify that they had no fear of the Infinite One. They asserted that if there were any truth in what Noah said, the men of renown,—the wise, the prudent, the great men,—would understand the matter."—*Ibid.*, p. 97.

"God commanded Noah, 'Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.' Noah's warnings had been rejected by the world, but his influence and example resulted in blessings to his family. As a reward for his faithfulness and integrity, God saved all the members of his family with him. What encouragement to parental fidelity!"—*Ibid.*, p. 98.

Experiences of Noah's Day

For the purpose of our study today we must consider the lesson drawn from the experiences of Noah's time by the Lord Jesus. Pointing to that experience as a type of His own second coming, the Saviour declared:

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

"Before the Flood, God sent Noah to warn the world, that the people might be led to repentance, and thus escape the threatened destruction. As the time of Christ's second appearing draws near, the Lord sends His servants with a warning to the world to prepare for that great event. Multitudes have been living in transgression of God's law, and now He in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ, are offered pardon. But many feel that it requires too great a sacrifice to put away sin. Because their life does not harmonize with the pure principles of God's moral government, they reject His warnings, and deny the authority of His law."—*Ibid.*, p. 102.

"As the time of their probation was closing, the antediluvians gave themselves up to exciting amusements and festivities. . . . Do we not see the same repeated in our day? . . . There is a constant round of excitement that causes indifference to God, and prevents the peo-

ple from being impressed by the truths which alone can save them from the coming destruction."—*Ibid.*, p. 103.

As a further solemn warning to those who say in their hearts, "My Lord delayeth His coming," these impressive words have been recorded. They should be deeply pondered by every believer:

"But Christ brings to view another class: 'If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him.'

"The evil servant says in his heart, 'My lord delayeth his coming.' He does not say that Christ will not come. He does not scoff at the idea of His second coming. But in his heart and by his actions and words he declares that the Lord's coming is delayed. He banishes from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. They are confirmed in their worldliness and stupor. Earthly passions, corrupt thoughts, take possession of the mind. The evil servant eats and drinks with the drunken, unites with the world in pleasure seeking. He smites his fellow servants, accusing and condemning those who are faithful to their Master. He mingles with the world. Like grows with like in transgression. It is a fearful assimilation. With the world he is taken in the snare. 'The lord of that servant shall come . . . in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites.'

"'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' The advent of Christ will surprise the false teachers. They are saying, 'Peace and safety.' Like the priests and teachers before the fall of Jerusalem, they look for the church to enjoy earthly prosperity and glory. The signs of the times they interpret as foreshadowing this. But what saith the word of Inspiration?—'Sudden destruction cometh upon them.' Upon all who dwell on the face of the whole earth, upon all who make this world their home, the day of God will come as a snare. It comes to them as a prowling thief.

"The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, 'All things continue as they were from the beginning.' 'Tomorrow shall be as this day, and much more abundant.' We will go deeper into pleasure loving. But Christ says, 'Behold, I come as a thief.' At the very time when the world is asking in scorn, 'Where is the promise of His coming?' the signs are fulfilling. While they cry, 'Peace and safety,' sudden destruction is coming. When the scorner, the rejecter of truth, has become presumptuous; when the routine of work in

the various money-making lines is carried on without regard to principle: when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief.

"Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and watching and working for our Lord's appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win.

"The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling halls. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and en-

tranced, until the day of probation shall be ended, and the door of mercy be shut.

"Solemnly there come to us down through the centuries the warning words of our Lord from the Mount of Olives: 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'"—*The Desire of Ages*, pp. 634-636.

These are soul-stirring and solemn words. They are fulfilling all about us. We are in the very midst of these things. Just as Noah and his family lived in the closing days of the antediluvian world, so we today live in the closing days of this world's probation. Soon the door of mercy will be forever closed. Just as Noah and his family found safety only by entering the ark, so we today as individuals and as families can find refuge, safety, and salvation only by turning to God with all our hearts, committing ourselves entirely to Him, and obeying Him implicitly. Jesus is coming soon. He declares it, His Word reveals it. The fulfilling signs of the times confirm it. Like Noah we must act our faith. Today we should hear God's call, "Come thou and all thy house into the ark."

This is a call to parents to gather their families about them, to shelter and protect their children from the wicked and corrupting pleasures, customs, and practices of the world. None of these things can be carried over into the kingdom of God. Those who cling to these things,

or who fail to gather their families away from them, do so at the peril of their souls and the souls of their children.

Seventh-day Adventists know just as definitely as did Noah, what God expects of us in these closing hours of time. We should be thoroughly aroused and alarmed over our peril that arises from our own neglect, apathy, and indifference in this matter. Wealth, position, social standing, reputation, scholarship, intellectual training—all these amount to nothing if we neglect God's call to enter the ark, if we refuse or even neglect to do His bidding.

This is the last service of this Week of Prayer. Should it close without everyone's making a solemn choice between the world and the Lord? Should it close before everyone repents of his sins of omission in failing to gather his family out of the world and into the ark of God's truth? Should not this service close with a new baptism of the Holy Spirit, with a great heartfelt turning to God? Should it not close with a new consecration on the part of every parent, and the children, too, as well as every believer, for godly and holy living in these last days of time?

Will everyone make a new dedication of heart and life to the cause and service of God? Will everyone before this service closes mark out a clear and definite line between the things of the world and those things that fit us for the kingdom of God?

"Come thou and all thy house into the ark."

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

ANNUAL OFFERING FOR MISSIONS TO BE TAKEN AT THIS TIME

Lessons for the Children's Week of Prayer, 1946

By ERIC B. HARE

General Suggestions to Leaders

[THE Week of Prayer lessons for the juniors this year parallel the themes of the senior readings. It is not intended that these lessons should be read to the boys and girls, but the illustrations are grouped with the texts according to a definite plan, and it is expected that the leader will use his own questions and comments when the texts are used.

Remember, illustrations are always stronger when *told* than when *read*, because the leader can give life to them by the modulation of his voice and the use of his own words. Even the experience of another written in the first person can be effectively told without any embarrassment if the leader will follow this simple law of storytelling: "When you first read the story, make a picture of it in your mind, then *tell what you see*."

Remember, juniors enjoy taking part in meetings when they can do so without embarrassment. So:

1. Give out the texts on slips of paper beforehand and *have the juniors find the verses and read them* when called for.

2. If you are planning a testimony service, *suggest thoughts and sentences from which they can choose their response*, or the day before announce that the response tomorrow will be a verse with a certain word or thought in it.

3. Growing boys and girls are often very timid about praying in public, because they realize that their baby prayers learned at mother's knee and addressed to Jesus, the only God little folks comprehend, sound odd in a meeting. They need to be taught how to pray. This can be effectively accomplished by the teacher's *writing out six or seven short prayers* addressed to "Our Father," asked "for Jesus' sake," then read by the juniors. They can be given out privately so that nobody knows they are read, and

you will be amazed to find that the reading of a simple prayer three or four times in public takes away the fear and impresses the prayer phraseology on their minds.

Remember, leaders, yours is the preparing, yours is the teaching, but the power belongs to God. Get your supply fresh for every meeting.—ERIC B. HARE.]

(Lesson I, Sabbath, November 16)

"Watch Ye Therefore"

ONE day many years ago, when we were in Burma, Mrs. Hare and I, our two little children, and forty-four boxes and bundles of supplies arrived on the river steamer at Shwegun. We were still twenty miles away from our mission station and found no motor launch waiting for us. My telegram to Peter had not been delivered, but rather than wait in Shwegun while we sent a messenger, Tha

Myaing, the evangelist who was with us, and I decided to walk home by night and bring down the motor launch in the morning. So, telling Mrs. Hare not to worry, I picked up my umbrella, in case it might rain, jumped into a sampan, crossed the river, and started off, taking the trail that followed the telegraph line that passed about one and one-half miles west of our school. The moon was nearly full. The galvanized iron telegraph poles shone clearly before us, and mile after mile, hour after hour, went by until we must have been more than half way—then suddenly our light went out. I looked up, and the thickest, blackest, angriest thunderclouds I had ever seen had covered not only the moon but also the whole sky, and I said, "Look, Tha Myaing! It's going to rain."

He looked and added, "And, Thara, we are going to get wet."

"Quick, the nearest village, where is it?" I asked.

"But, Thara, we can't wait for any storm," he replied. "We've got to get through to the mission and bring the launch down for Mrs. Hare and the children. There might be one inch of rain in those clouds and there might be fifteen inches, but we must keep on."

I knew he was right, so I put up my umbrella and plodded on. In a minute the bombardment began. There was a mighty cloudburst and down came the water. It wasn't in drops. It was in solid cubic feet. The cloth in my umbrella was torn away in a few moments, but I kept the handle up, and on and on we went. The pleasant path was now full of water from our ankles to our knees. Only by watching for the shining telegraph poles while the lightning flashed could we tell where to go. Then the water began to get deeper and deeper—up to our belts—up to our armpits.

"Wait a minute, Tha Myaing," I called. "Where are we going?"

We stood still for a moment, and a blinding flash of lightning revealed the tower of a hanging wire rope bridge just a few feet ahead of us.

"Oh, it's just a little river we have come to," he sighed with relief. "Look, there's the bridge."

Eagerly we climbed the ladder and cautiously began to crawl across on our hands and knees. Suddenly a tree about two hundred yards away was hit by lightning and split to fragments with a terrific crash. We felt numb all over, but on and on we went, not daring to stop. We crossed four bridges like this, then came to the end of the forest and the edge of a wide expanse of rice fields. But, to our dismay, it was filled with water, and the waves rolled over it as if it were a little ocean.

"Now, what—" I began to say, when Tha Myaing said cheerfully, "Come on, Thara; can't you see the telegraph posts when the lightning flashes?"

"But, Tha Myaing, what if the water is too deep?"

For just a moment he was thoughtful, then he said, "Thara, we've got to go. The water is rising so quickly that we will be drowned if we stop here."

So away we started, stumbling and splashing from terrace to terrace, with the water gradually becoming deeper and deeper. On, on, we went until again the water was up to my armpits.

"Tha Myaing," I called, "wait a bit."

But Tha Myaing didn't answer.

"Tha Myaing!" I yelled with all my power. But there was no answer. Panic began to seize me; the lightning flashed, but I could see no one near me—and there was I up to my neck in the middle of a great lake.

"Tha Myaing," I yelled again—and then I heard the sweetest music. Away off in the distance Tha Myaing called, "It's all right, Thara, I only fell into the irrigation ditch, but it's not so deep over here. Come on across."

"Where's the bridge?" I yelled.

"There is no bridge. Do what I did. Fall in and swim, and you'll get here all right."

So I fell in, umbrella handle and all, and, sure enough, before long I was right beside Tha Myaing and the water wasn't so deep, and as we went on we found the water was getting shallower and shallower. We had passed the deepest place all right, but I was almost exhausted. We had walked seventeen miles and had been struggling in water three hours.

"Oh—Tha—Myaing—let—us—rest," I begged. I felt I just couldn't drag one foot out of the water and put it in front of the other any more—even if I had to sit down in mud up to my neck—I must rest. But afraid that if I sat down I might never get up, Tha Myaing tried his best to urge me forward.

"Come—on—Th—" and just then there was an awful roar. The terrible storm seemed to gather itself for one more mighty outburst, and the lightning flashed until I closed my eyes and trembled. Then the thunder roared until I covered my ears with my hands. And it was then that I heard the sweetest words I have ever heard in all my life. While my eyes were closed and I trembled for fear, Tha Myaing had kept his eyes open, and while the lightning flashed and the storm slashed in its fury, he saw a fringe of coconut palms beyond us on the edge of the water and knew they were just two miles from our mission station. He shouted back through the darkness, "Look, Thara! Look! We are nearly home."

Oh, what wonderful words! I opened my eyes and with the next flash of lightning I, too, saw the palms—and I was not weary any more. I was not tired any more. Nearly home! Oh, what magic words. Strength seemed to come from somewhere. We plodded on—and on—and reached the mission station at four o'clock in the morning. We delivered the telegram to Peter, changed our clothes, had a bite to eat, jumped into the motorboat, and were down at Shwegun just half an hour before the little steamer was to start down the river. If I live to be a hundred years old, I shall never forget the courage, the cheer, the comfort that those words brought to me.

We can read almost those same words in Luke 21:25-28. (Read.)

There is no need for us to be afraid of the future or afraid of war or afraid of wickedness, for though they make those who do not believe God tremble, they say to us, "We are nearly home." Let us read some of these verses:

Matthew 24:6. (Wars and rumors of wars.)

Matthew 24:7. (Famines and earthquakes—mention specific cases.)

2 Timothy 3:1-5. (Evil men.)

Every now and then we pass a prophetic milepost, and if we listen we can hear it say, "We are nearly home."

Daniel 12:4. (Increase of knowledge—mention examples.)

Matthew 24:29. (Sun, moon, and stars.)

Matthew 24:14. (Gospel shall be preached—mention missionaries and countries that are known.)

There is no time now to get tired and stop. We must keep on making our plans to get all the education we can, to keep the work of God progressing in all the world just as though there were an eternity before us. But we must be ready and live just as though we had only one day to live before Jesus comes.

In Matthew 24:42 Jesus says, "Watch therefore: for ye know not what hour your Lord doth come."

In Matthew 24:44 He says, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

A few years ago I was driving around the coast in San Francisco, and I saw a wreck on the seal rocks just outside the Golden Gate. As I looked at the broken ship that used to be so grand, that used to be so useful, and used to ride the seas so proudly, I felt sad to think that it was wrecked so near the Golden Gate, where it would have been safe and sound. The boat had lost its way in the fog. It got confused with the lights and thought it was going straight for the harbor, but it was wrecked.

We are nearly home. We must not fail and lose our way now. (Mention the fog and some of the lights that are confusing many today.) Let us make sure that we are going straight. Let us make sure that we talk with the great Captain every day, and soon we will be going through the pearly gates—Going Home!

(Lesson II, Sunday, November 17)

God's Peculiar People

ELDER JOHN D. HAYNES had been visiting Seventh-day Adventist soldier boys all day long in one of our big Army camps in the South. Night had come, and he was tired and weary, but there was one more soldier on his list, and he was determined to find him. So he went to the sergeant in care of the filing system and requested him to help him find Mr. Griffin, but there were several soldiers by that name, and the sergeant was ready to give up all hope of finding the one that Elder Haynes wanted, when the elder suggested, "Our man is a Seventh-day Adventist, and he goes to church on—"

"Oh, yes! Sure! That Saturday man! Of course, everybody in the Army knows that Saturday man!" And in just a few minutes they found him, and he and Elder Haynes had a fine visit. It might have taken hours to find "Mr. Griffin," but they found the "Saturday man" very easily. Do you wonder why?

(Read Ezekiel 20:20.) This verse tells us that the Sabbath is a sign by which God knows His people.

(Read Revelation 14:12.) This verse tells us that the people who are prepared by the three angels' messages for the second coming of Christ are patient, keep the commandments, and have the faith of

Jesus. No wonder Peter calls them a peculiar people (read 1 Peter 2:9), for they are so different from the hot-tempered, impatient people of the world who kept the wrong Sabbath day or no day at all.

Job was a good Seventh-day Adventist (read Job 1:1; 23:11, 12; 14:12-15), and his friends thought he was peculiar enough. But, listen, there was something more than God's mark on Job. Satan found out that there was a hedge about him (read Job 1:10), and it was impossible for Satan to do more to Job than what God permitted. What do you think that hedge was? (Read Psalms 34:7.) And what a glorious thought! The commandments and the teachings of Jesus that make us different give promise that this same hedge will be about us. (Have the children enumerate some of the distinctive Seventh-day Adventist doctrines.)

Have you heard the story of Corporal Desmond T. Doss? Do you think he was faithful in keeping the Sabbath? Did God put a hedge about him?

A few weeks ago Elder George Hamilton came home from India on furlough, and I heard him tell a wonderful story. While he was conducting an effort in Bombay, an expert welding engineer, Mr. Soans, attended the meetings, accepted the Sabbath, and was baptized. He went to his employer, at one of the largest machine shops in the city, and asked for his Sabbaths off. The manager, however, would not listen to him and dismissed him at once. For several days Brother Soans walked the streets, looking for work, and, no doubt, he was often tempted to think God had forgotten him. The next week an ammunition ship came into the inner docks of the Bombay harbor to unload. The holds were full of bombs, bales of cotton, and gold bars, and while the coolies were unloading somehow a lighted cigarette fell between some bales of cotton and began to smolder. No smoke was noticed for several days. When the fire was discovered they sent out the alarm, and seven fire engines began pumping water into the ship, but they could not extinguish the fire. Something must be done or the ship would explode, and then—! So they sent to the leading engineering shop and asked for four expert welders to come and burn holes in the side of the ship just below the water level, to sink the ship and thus prevent the explosion. The welders came and with the very best equipment were at work when, on April 15, 1944, the awful explosion occurred. A 10,000-ton Victory ship near by was lifted out of the water right on top of the concrete dock. Bales of cotton, bars of gold, pieces of bombs, rained down over the city for miles around, and thousands of people were instantly killed.

Brother Soans was still walking the streets looking for work. He heard the noise, felt the awful crash, and ran to see what had happened. When he arrived at the scene of destruction and heard the story about the welders, he said, "Now I know why I was dismissed from work."

Do you think there was a hedge about him? Do you think it had anything to do with his faithfulness?

I read a wonderful story about our own young people who lived in the Cagayan Valley, northern Luzon, in the

Philippines. When the Japanese army of occupation moved into their town, the mayor asked all the young people to come to the market place every Saturday night to sing and dance and entertain the Japanese officers.

Now our young women didn't believe in going to places like that, and they didn't believe in dancing, so for a few weeks they didn't go. But the mayor was angry and threatened to report them if they didn't do their share of the entertaining. Poor girls! What could they do? They finally decided to go and help in the singing, but they would not dance. Our Adventist girls were very good-looking girls, and when they refused to dance, the Japanese officers felt insulted and angry, so to save his face the mayor went to the highest officer there and reported them.

The ranking officer walked over to the girls and said, "What seems to be the matter, girls?"

"Oh, sir," they replied, "we didn't want to insult anyone; only we are Seventh-day Adventist young people, and we don't dance at all with anyone."

Pointing his finger at them, he then asked, "If you are Seventh-day Adventists, what are you doing here?"

Poor girls! How hard it was to explain! Suddenly there was a smile on the officer's face, and he said, "Be at ease, young ladies. I can understand your embarrassment. You see, I, too, am a Seventh-day Adventist, and circumstances beyond my control often put me in embarrassing situations."

He then told them that he was educated at Pacific Union College. They had a lovely visit together and soon were singing the good old hymn, "Lift up the trumpet, and loud let it ring: Jesus is coming again!" And can't you imagine how happy those girls were?

How many will stand with me determined to be true and faithful Seventh-day Adventists, so that we may be among God's peculiar people when He comes?

(Lesson III, Monday, November 18)

The Greatest Power on Earth

ONE day into my little jungle dispensary away over in Burma there came a poor little Indian woman. She waited quietly while I attended to the patients who had come before her and then began to cry as she said, "Thara, I want some strong medicine."

"Do you mean fever mixture?" I asked.

"Oh, no. No, different from that. Some strong medicine," she sobbed.

"Is it for ringworm or sore eyes?" I asked, still puzzled.

"Oh, no. No, Thara, not that kind. You see, my husband doesn't love me any more, and I want some strong medicine to put on his food so that when he eats it, it will make him love me again."

Of course, I didn't have any medicine for that kind of disease, and the poor little woman went away brokenhearted, but I have never forgotten her.

Wouldn't it be wonderful if we could get medicine like that? Then we would always love one another and never quarrel or disobey. If we could only get a

bottle of "Power" at the drugstore, so that we could always resist temptation and always keep away from sin—oh, say, if we could, would you like a bottle of "Power" too?

Well, there is a "Power" like that. It is not in bottles at the drugstore, but I'll tell you what it is. It is the power of the Holy Spirit.

Jesus called it the "Comforter." (Read John 16:7.) He said it would reprove us of sin and guide us into all truth. (Read John 16:8, 13.) It sounded to Elijah like a still small voice (1 Kings 19:12), and Isaiah said it was like a word talking behind his ear (Isa. 30:21). This power is much stronger than all our strength and might (Zech. 4:6), and that's why Jesus says that the things that seem impossible with men are all possible with God (Matt. 19:26).

There is a beautiful story told by Willard Price in the *Bible Society Record* a few years ago about a shoemaker who was led to love God by this wonderful power. The Bible Society agent had a wagon fitted up with boxes of fruit and boxes of Testaments and Bibles and Scripture portions. As he went down the street he called, "Apples! Bibles! Pears! Plums! Testaments! Grapes! Gospels! Fruit for today and fruit unto life eternal!" No wonder the children followed him along the street. No wonder the shoemaker's little boy ran into the shop and pulled his father into the street and said, "Aw, Daddy, buy me a Bible, Daddy!"

But the father was not a Christian. He didn't want a Bible in his house, so he said, "You don't want a Bible, son. I'll get you some candy."

"No, Daddy, I want a Bible," the boy insisted. So the father bought the cheapest Scripture portion he could—a Gospel for a nickel—and when he went home his little boy begged, "Please, Daddy, read me a story out of the book, Daddy."

The father read, but he didn't like it. A voice seemed to come out of the book and tell him that he was a sinner. He didn't like it, so he hid the Bible, but the little boy found it and begged the father to read some more. But again it talked to him, so again he hid it, but again the boy found it. Then in desperation one day the father hid the Bible at the bottom of a trunk away off in the attic. For months the little boy looked for his dear little book and at last found it while mother was getting something out of the trunk.

"Daddy, Daddy, I've found it. Read me another story, Daddy," he called in his delight.

The father read, and again the book spoke to him, but this time it told him his sins could be forgiven, and instead of hiding it he slipped it into his pocket and went down to the end of the vegetable garden. He sat on a log behind a screen of growing corn, and there he read and read, and listened and listened. At last he believed and knelt by the log with his little boy's book in his hand and gave his heart to God.

Now, I'll tell you how you can get this power. You can't buy it! It's free, but God won't give it to you until you ask for it. That's why Jesus says, "Ask, and it shall be given you." God is more willing to give us the Holy Spirit than our parents are to give us food, but we have to ask for it. (Read Luke 11:9-13.)

One day I was waiting for a streetcar at the Oakland railway station. When the car came it had to reverse, so the motorman shut the door at this end, picked up his cash register, carried it to the other end, fixed it up, opened the door, and then stepped outside and pulled down the long arm that contacted the overhead wires. But just then somebody began to talk to him, and he forgot to go to the other end and put the other arm up. We all got in, he took our fares, looked at his watch, stepped on his bell—"clang, clang"—and turned the starter handle. But nothing happened! He turned it off and turned it on again, but still nothing happened. Then suddenly he remembered. He walked to the other end of the car, put up the long arm, and made sure the little roller was on the wire. Then he stepped on the bell—"clang, clang"—turned the handle, and away we went.

There was plenty of power up there all the time, and the streetcar was in perfectly good condition, but it had to reach up and touch the power before it could go. There's plenty of power for us to be pure and kind and true, but we have to ask for it; we have to reach up and touch it.

And now I want to tell you where the Holy Spirit wants to live. It wants to live right in your heart. (Read 1 Corinthians 6:19, 20.) And God wants us to keep our bodies clean and pure by the thoughts we think, the words we speak, and the things we eat and drink, so that the Holy Spirit will love to abide with us. If you go into a dark room, you can't see whether it is clean or dirty. If there were big newspapers scattered on the floor, you could not see them without a light. If you should light a candle, you could see whether there were many other things scattered around, but if you turned on a bright electric light, you could even see whether there was dust on the table. The nearer we come to Jesus the more imperfections we will see in our lives, but the more we purify our lives, the more like Jesus we will become and the more power will be ours.

A lazy, dirty old hermit once lived in a tumbled-down shack on the side of the hill. One day as he sat among his weeds, he heard footsteps, and behold, the king from the city in the valley stood in front of his shack, gazing at the majestic mountains across the valley. After a long time he exclaimed, "Aren't they beautiful!" Then, seeing the hermit, he said, "Friend hermit, may I come again to look at these majestic hills from your garden? The view is so grand it makes me feel like a better man." The poor hermit was too ashamed of his dirt and his weeds to speak, and as he hung his head in shame, the king went away.

"But, he will come again," the hermit said. "I must get ready." So he cleared away the weeds and repaired his old broken stool. And the king came again and sat on the stool and gazed on the hills. "Friend hermit, may I have a glass of water?" asked the king. Poor hermit! His cup was dirty, his bucket was empty, his spring was overgrown with weeds, and while he tried to clean his cup, the king went away.

"But he will come again," said the hermit, "and I must get ready." So he cleaned the spring and filled the bucket

and made a table and had water ready every day. And the king came again. He sat on the stool, he drank the water, and then said, "Friend hermit, I am so tired. Could I have just a morsel to eat?" Poor lazy hermit. He had nothing to eat but a few half-rotten grapes, and while he wrung his hands in agony, the king went away.

"But he will come again," said the hermit. So he cut some wood and sold it and bought corn meal and baked corn cakes every day. He weeded his garden and watered it. He noticed how dirty his clothes were, so he sold more wood and bought new clothes, then bathed and waited every day. And the king came again. He sat on the stool, drank the water, ate the cakes, then said, "Friend hermit, the hills are so beautiful I want to stay and watch the sunset. Please let me sleep here tonight, that I may see the sunrise, too." Poor hermit. He did not dare to tell the king he had no bed. He did not dare tell that he slept on some bags on the floor. And while he hung his head for shame, the king went away again.

"But he's coming again," said the hermit, "and I must be ready." So he built a little veranda and built a comfortable couch and bought a nice warm blanket, and when the king returned he came in and supped with him and abode with him.

Dear boys and girls, our King is coming again, and I want my temple to be ready, don't you? Shall we pray this morning for power—power to pull the weeds out of the garden of our hearts, power to confess our sins and purify our lives, so we can be ready when King Jesus comes?

(Lesson IV, Tuesday, November 19)

Looking Unto Jesus

THERE'S a sad story which appeared in *The Youth's Instructor*, called "And the Father the Child." The story starts with a beautiful picture of a happy family; father and mother, big brother Jim and big sister Clara, then Katherine and little Janice. They were happy studying the truth, attending the meetings, until the father decided against it all. One evening, coming to the house cross and irritated, he asked sternly, "What are you reading, Clara?"

"The *Instructor*, Father!" she replied. "I got it yesterday at Sabbath—"

"I've been thinking this religion business over," he said in a strange, hard voice. "I've decided not to accept this Sabbath doctrine, and not a one of you is going to accept it either. Put that paper into the stove."

"Why, Father!" Clara gasped.

Father raised his fist, and it appeared as if he would strike his daughter. Mother began to sob, but there was no calming him. And Clara, who was old enough to decide for herself, was driven out into the night. Every Adventist book and paper in the house, and every Bible, was burned. Later, as the other children accepted the truth, they were all driven away from home. And the old house still stands lonely on the hillside, the voice of mirth and gladness having all been taken away. (Other local experi-

ences of persecution may be mentioned.)

How I wish, boys and girls, that I could tell you that once we give our hearts to Jesus and are baptized we will have no more trouble, that after that everybody will love us and be kind to us. But that is not true. Jesus says that in the world we will have tribulation. (Read John 16:33.) Daniel told us there would be a time of trouble such as there never was before. (Read Daniel 12:1.) Paul calls the Christian life a battle (read Ephesians 6:11-17) and tells us to put on the armor of God. Again, when Paul was writing to the Hebrews, he called the Christian life a race and told us to run this race with patience. (Read Hebrews 12:1.)

So we must expect some people to hate us and be mean to us. We must expect Satan to tempt us to sin and disobey God and our parents. We must expect it to be hard to give up some besetting sins, but I've found something that makes it easy. I've found a way not to mind when people mock and ridicule. I've found a way to overcome temptation! (Read Hebrews 12:2.)

Paul says that it is—"Looking unto Jesus." What a precious name!

"I know of a world that is sunk in shame,

Where hearts oft faint and tire;

But I know of a name, a precious name,

That can set that world on fire.

Its sound is sweet, its letters flame;

I know of a name, a precious name,
'Tis Jesus.

[Say it together:]

"I know of a book, a marvelous book

With a message for all who hear;

And the same dear name, that wonderful name,

Illumines its pages clear.

The book is His Word, its message I've heard;

It tells of a name, a precious name,
'Tis Jesus."

One day a jungle mother came to my dispensary with a little two-year-old baby on her arm. "Oh, doctor," she said, "my baby is so sick." I looked at it carefully and decided the very first thing it needed was a dose of castor oil. I don't like castor oil, and I don't like giving it to babies either, so I gave the spoon of oil to the mother and told her to give it to the baby.

As I went inside I heard the baby yell and shout, for most babies don't like castor oil either. But suddenly the shouting and yelling stopped, and, thinking it was all over, I went out to congratulate the mother.

The oil was still in the spoon, but what do you think the mother had done? She had taken a lump of native sugar from her bag and, holding it before the baby, she said, "If you'll take the oil without any fuss, I'll give you this nice lump of sugar."

I wish you could have seen what happened. The baby reached out his hands for the sugar. "Not until you have taken your oil," said the mother. The baby looked at the oil, then at the sugar, then at the oil, then—keeping his eyes on the sugar, he opened his mouth. Down went the nasty old sticky smelly oil, and the baby grasped his prize.

Now do you get the idea? Paul says keep "looking unto Jesus," and it really

does help, for when we see Jesus we remember that He came to die in our place and that if we suffer with Him we can be glorified with Him too. (Read Romans 8:17.)

One day after I had examined our village school in Awbawa, a number of patients came up into the schoolhouse for treatment. Among them was a poor man with a horrible boil on his wrist. "Oh, doctor," he cried. "take your knife and cut it, cut it deep and then squeeze all the matter out. I can't stand it any—"

"But, uncle," I interrupted, "it will hurt if I cut it."

"Never mind, doctor," he said, "I can't sleep any more. I can't eat any more. I can't work any more. Get your knife and cut—"

"You're a funny man," I replied, "asking me to hurt you!"

"Of course I am, because I know it will make me better and I can sleep again and eat again and work again," he went on, "and if you think I'll move and yell too much, tell these six men to sit on me and hold me tight. Then take your knife and cut—cut deep."

And I did that very thing. The six men sat all over him and I cut. I cut deep. And he groaned with pain.

"Shall I stop?" I asked.

"No! No! Keep on!" he replied.

And I kept on. Oh, how it hurt! I poured in red-hot iodine. Oh, how he groaned. But, by and by, it was all finished and a nice clean bandage was on his hand. Then what do you think he did? He came over and sat beside me, took hold of the hand that had cut him and hurt him, and while he patted it and stroked it he said, "Thank you, doctor! Thank you so much, doctor!"

Do you get the idea? You see, sometimes it hurts to get rid of sin. It hurts to give up bad company. It hurts to say, "I'm sorry." It hurts to confess we were wrong. It hurts for God to make us patient. But if we keep our eyes on Jesus we will long to be like Him and even if it hurts we can say, "Thank you, Jesus, for giving me that victory." We can even say thank you for the trials that make us patient.

It is true that the more we look at Jesus the more we will want to be with Him and like Him, and the more we will despise those things that make us unlike Him and hide Him from our eyes.

A little boy begged his mother one Wednesday evening to allow him to go to a picture show. "It is such a good picture, Mother," he begged.

"But, son, you know you are not old enough to choose for yourself yet, and you cannot go any place without mother, and anyway this is prayer meeting night, and we always go to prayer meeting," the mother replied.

And little realizing how very true were his words, the boy replied, "But, Mother, if you'd only go to the show once, you'd never want to go to prayer meeting any more."

Of course, we all know there are many things in the world that will take Jesus right out of our hearts. Now you can understand why Paul and Silas sang while they were in prison, can't you? (Read Romans 8:18.) And why Moses chose affliction with the people of God rather than the joy of the pleasures of

sin for a moment. (Read Hebrews 11:25, 26.) And also why Abraham was happy even when Lot, his selfish nephew, chose the best pasture. (Read Hebrews 11:10.)

Yes, that's the secret. Let's keep our eyes on Jesus. (Read Isaiah 53:3-5.)

"THE CROSS WAS HIS OWN

"They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass

For Him to ride to town;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

"He borrowed the bread when the crowd He fed

On the grassy mountainside;
He borrowed the dish of broken fish
With which He satisfied;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

"He borrowed a ship in which to sit
To teach the multitude;

He borrowed the nest in which to rest,

He had never a home so rude;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

"He borrowed a room on His way to the tomb

The Passover lamb to eat;
They borrowed a cave for Him a grave,

They borrowed a winding sheet;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

"The thorns on His head were worn in my stead;

For me the Saviour died;
For guilt of my sin the nails drove in

When Him they crucified.
Though the crown that He wore
And the cross that He bore
Were His own—
They rightly were mine."

—L. M. HOLLINGSWORTH.

Is there one here today who has never given his heart to Jesus? Will you do it now?

Is there one here today who has some sins to confess and make right? Will you do it now?

Is there one here who ought to join a baptismal class and prepare to be baptized? Will you do it now? Then we will be more like Jesus.

I once read a beautiful story called "Love Finds a Way." It is said the when President James A. Garfield was shot and wounded, the engineers planned a short railroad from the main line to the cool quiet spot selected for his comfort and rest in Elberon, New Jersey. It was to run through a farmer's front yard, and he refused to grant the right of way. But when informed that the life of his beloved President, the President

of the United States, was at stake, he replied, "That is different. Why, if the railroad is for the President, you can run it right through my house!"

That's just the way I feel about Jesus, don't you?

(Lesson V, Wednesday, November 20)

"Go Ye"

My heart is still aching. Not long ago I read Missionary Halliwell's book *Light Bearer to the Amazon*. In one place he told of a trip he made in the missionary boat *Luzeiro* to a lake where Brother Ribeiro lived. The lake was connected with the Amazon by a channel five miles long, and Brother Ribeiro and his three boys had worked three weeks clearing the channel so that the boat could come in. At last the glad day arrived and the boat came. "Won't you please stay two weeks?" cried Ribeiro with joy. "There are sixty families around this lake and everybody is interested. They all want to hear the truth."

But Missionary Halliwell could stay only two hours, because he was hurrying back for a colporteur institute. "But next year," he promised as he went away, "we'll come and stay two weeks."

Next year he came, but when he blew the whistle of the *Luzeiro*, Brother Ribeiro came sorrowfully from his house. "Matthew 24 is being fulfilled," he cried, and as the tears rolled down his cheeks, he added slowly, "It's too late; it's too late. The epidemic has struck the lake and taken them all. They are gone, gone—lost forever."

Poor Brother Halliwell! Can't you imagine how terrible he felt? But he was not to blame. What is one worker in one boat to 40,000 miles of river highway? He was doing the best he could, but I wonder whether the rest of us are.

When Jesus said, "Go ye" (read Matthew 28:18-20), He surely didn't mean only the twelve disciples or only the missionaries and workers. He meant the whole church, and everyone has his work to do. (Read Mark 13:34.) Some can go to foreign fields, some can support them with offerings, some can preach and some can teach, and others can just help by attending the meetings, singing, giving out the notices, taking part in the Ingathering campaign. And, do you know, I believe that if everybody had been doing his best—the singers, the Ingatherers, the distributors, the teachers, the preachers—the above sad story need not have been written.

I know every boy and every girl here this morning would like to help, but some think children can't do anything; they must wait until they grow up. What about Samuel? Did he have to wait until he grew up? (Read 1 Samuel 3:10.) What about Jeremiah? (Read Jeremiah 1:7-9.) How old was Joash when he was made king? (Read 2 Chronicles 42:1.) How old was Jesus when He began to be about His Father's business? (Read Luke 2:42-49.) And there are lots of boys and girls who begin working for the Lord at the same ages. I know, because I was only eight years old when I decided to be a missionary.

Listen: Early in the war several Allied ships were sunk by enemy sub-

marines in the South Pacific, and from them the raiders collected seven or eight hundred passengers, which they finally put ashore on the island of Emirau. These unfortunate people fully expected to meet savages there and be obliged to defend themselves until help should come, but to their surprise they found a people far removed from cannibalism, and not only willing but eager to assist them in every way. Can you imagine what brought about this wonderful change?

E. B. Rudge, of Australasia, tells the story. A number of years before this, Napthali, a Fijian Seventh-day Adventist missionary, settled on Emirau. But he found great difficulty in winning the confidence of the people.

Then an epidemic broke out on the island. One of the first to die was an old man, and at the request of his relatives Napthali gave him a Christian burial. Then Napthali and also Vasiti, his wife, fell ill.

While he was down with this illness a man from the other side of the island walked ten miles to the mission to say that one of his friends had died, and requested for him a Christian burial. Napthali explained that he and his wife were both ill and could not go. But the man was insistent, and finally his daughter of twelve, Tina, said, "Father, I will go." "But, Tina," he said, dismayed at the thought, "it is not safe. These people are savages and might harm you." But she urged that she was not afraid to go and said she would take her small brother, Joe, who was eight, to protect her. So her parents gave their consent.

Tina took her Fijian Bible and hymnbook, and she and Joe followed the heathen stranger for ten miles back around the edge of the island to his village. There about two hundred people had gathered.

She took her Bible and read the fifteenth chapter of First Corinthians, telling how the dead will be resurrected from their graves at Christ's coming and taken to heaven to dwell with Him if they love Him and serve Him. Then she said, "In Fiji when we bury a loved one we always pray God to mark the grave so the angels will know just where to come to find him on the resurrection morning. Now you must all bow your heads and close your eyes while I talk to big fellow Master who stop along top."

When she had finished the prayer Tina told the assembled savages, "In Fiji we always sing a hymn before we leave the grave of a loved one." She opened her hymnbook, and she and little Joe sang one of those blessed hymns which expresses our hope of soon meeting our Lord.

The service ended, Tina and Joe took hold of hands and walked the ten miles home alone. Three times Tina and Joe answered requests for a Christian funeral for those who had died. And when Napthali was well again, to his surprise the attitude of the people toward him had changed entirely. They were friendly, eager to come to his school, interested in hearing about "big Master who stop along top" and who is soon coming again to claim His own. It was not long before they accepted his Master as theirs.

How old was Tina? How old was Joe? Listen! At the Lodi camp meeting in 1944 Mrs. Rathbun came to me just

bubbling over with joy. She said, "One Sabbath afternoon about two years ago I took my Junior Singing Band to the Oroville County Hospital. We went from ward to ward, singing and distributing literature. After about an hour, while we were singing 'Master, the Tempest Is Raging!' the supervisor walked in and shook hands with me. At once I thought to myself, 'Oh, it's time for us to go. The supervisor has come to say this is enough for today!' Just then the children were singing the chorus, 'Peace, be still! peace, be still!' The supervisor squeezed my hand and instead of saying it was enough, she said, 'I believe if the Master could still the raging tempest, He could bring peace to my troubled heart too.' Our Singing Band kept on going to the hospital until the summer vacation came. And now after two years one of the nurses from that same hospital has just told me that the supervisor has recently been baptized.

How old were those Junior boys and girls? They were just as old as you!

You remember at the beginning of the week we said we must live as though we had only one day to live, but we must plan as though we had an eternity to work.

How many of you will plan to be workers and missionaries for God? (Read Isaiah 6:8.)

We can start being missionaries today, by doing with all our might whatever our hands find to do. (Read Ecclesiastes 9:10.) The light that shines the farthest shines brightest nearest home. How can we say we love Jesus if we don't work for Him?

In *The Youth's Instructor* I found this interesting story: "A wealthy lumberman became deeply interested years ago in the Indians of the Far North. So he began to look about the field for some Indian youth whom he could educate and train to help his own people.

"Chief Eagle Eye captured his interest. This young brave was a veritable giant—strong of body and alert mentally.

"I will take Chief Eagle Eye to the land of the white man's civilization," he decided, "and train him to be a missionary."

"The youth readily consented to the plan, for he had accepted the white man's God as his God.

"It was a long journey out of the northland, but finally they came to the city of their destination—the white man and the Indian chief.

"This new world was a wonderful revelation to Eagle Eye. The great buildings which towered far above the streets, the trains that swept along at lightning speed, the automobiles, the throngs of strange people—what a never-ending marvel!

"They went to a hotel, and, finding that there was only one room left, they were shown to the same room.

"As the light was switched on, Eagle Eye stood in open-mouthed wonder. 'Ugh! What make it burn?' he asked.

"The candlelight of his own country and the flashing northern lights—the only ones he had known except the moon and stars—were not to be compared with this, which rivaled the sun! Then came another surprise when his friend turned it out.

"Ugh! Where he go?" he asked. "You no make fire. You no blow out!"

"His host unscrewed the bulb and let the Indian place his fingers in the socket. The force of the sudden shock sent him reeling across the room.

"Ugh! Fire inside!" he exclaimed. "The next day they visited an office building. As the elevator started up, the chief was frightened out of his usual calm—and his equilibrium. Regaining his footing and noting the swiftly passing floors, he cried, 'What make it go? Fire inside?'"

"And his friend answered, 'Yes, fire inside.'

"They rode in an automobile. Houses, trees, people, were met and passed in a confusing whirl. Eagle Eye was again astonished. 'What make it go?' he queried. 'No dogs pull! Nothing pull! What make it go? Fire inside?'"

"Yes," came the answer, 'fire inside.' "Their experience on the streetcar brought forth the same inquiry, the same answer.

"One day the philanthropist was called away on business, and left his Indian friend alone in his room at the hotel. After a time he called up on the telephone. The clerks finally persuaded Eagle Eye to listen. He heard the voice of his friend calling him by name and was delighted. In his excitement he rushed about, looking everywhere to find him. Puzzled, he at last went back to the long black box on the wall, looked at it speculatively, then seized the receiver and placed it to his ear and spoke into the mouthpiece, saying:

"What make it go? Fire inside?" "Yes," his friend answered, 'fire inside.'

"And so it went. There were new discoveries every day, for Eagle Eye was a novice in this world of electricity into which he had come. Wherever he went, it seemed, there was something with 'fire inside.'

"Then came a severe storm which disabled the power plant and destroyed telephone connections. No streetcars ran. The elevators did not go up and down. The hotel room was dark.

"Eagle Eye pondered. 'Ugh! Light he gone,' he mused. 'Car, he dead. Up-and-down basket, he no move. Talking box not work. What matter? No fire inside? Ugh! No fire inside.'"

Have we got fire inside? Or are we dead?

Do we love Jesus? Remember He says, "Go ye."

(Lesson VI, Thursday, November 21)

Laying Up Treasure in Heaven

In the early years of the war between Japan and China the victorious Japanese army was marching all over the country, swallowing up towns and villages. As they drew near the city of Sin Hsiang, just north of the Yellow River, panic seized the people, and as many as could began to flee. Thousands bought tickets and rode out on the train. Other thousands rode out on rickshas, on wheelbarrows, and on donkeys. But there were thousands upon thousands who couldn't go and who just had to stay right there no matter what might come.

Among those who stayed were most of our Sabbath school members, and every Sabbath, as they stood in the doorways of their little homes, watching the enemy planes flying overhead and listening to the bombs bursting here and there, they said to themselves, "Shall we go to Sabbath school today or not? If we go, maybe a bomb will fall on us and kill us." But after thinking a moment they said, "If we stay at home, maybe a bomb will fall on us and kill us here." So they decided that if they were going to be killed anyway, they would rather be killed at Sabbath school than at home, and every Sabbath they went to their little chapel.

One Friday night it seemed as if Japan sent every airplane she had against the city. It seemed as if Japan dropped every bomb she had, but in the morning our Sabbath school members started off as usual through the smoking ruins to go to Sabbath school. As they neared the center of the city their hearts trembled, for they could hear the tramp-tramp-tramp of marching feet, and they knew that the city had fallen during the night and that now the Japanese soldiers were marching into the city. Quickly they gathered in their chapel, and, shutting the door, they barricaded it with benches. They whispered, "Don't let's sing this morning. If we make a noise, maybe the soldiers will come in and beat us and steal everything we have and maybe kill us. Let's just whisper, and maybe if they don't hear anything they will think no one is here and will go by."

And they had just begun to whisper the opening of their Sabbath school when there was a loud knock on the door. Knock-knock-knock-knock-knock! They looked frightened, stopped their whispering, and held their breath, but there came another knock-knock-knock-knock. It sounded as though if they didn't open the door, it would be broken down, so they motioned to two old Chinese gentlemen near the door to open it a tiny little crack to see who was there.

So they pushed back the benches a tiny little bit and opened the door a tiny crack, and there stood two Japanese soldiers. They could not talk very much Chinese, but they made very plain motions that they wanted to come in. "Oh, please don't come in," begged the old men. "We are not soldiers, and we haven't any guns or anything. We are just Christian people, and we have just gathered to read the Word of God and to pray. Please don't—"

But the boys were pointing to the sign that said "Seventh-Day Chapel." Then they pointed to themselves—then to the sign—then to the old men through the crack in the door—then to themselves—then to the sign, and anyone could see they were trying to say that they were Seventh-day Adventists, too, and that they wanted to come in.

Still the old men were afraid, and they said, "But how do we know you are Adventists? Maybe you're just saying that, and anyway we are afraid to be seen associating with Japanese soldiers. Please don't—"

Then the boys took their little Testaments from their pockets and passed their *Lesson Quarterlies* through the crack to the old men as if to say, "But we are Adventists! See, here are our *Lesson Quarterlies*."

And do you know, you can always recognize a *Lesson Quarterly* whether it is printed in Japanese, Chinese, Burmese, or any other "ese," and as the old gentlemen looked at them, a smile broke over their faces, and they said, "Oh, so you are!" Then they opened the door and let them in. Although the Japanese soldiers couldn't talk much Chinese, there is enough similarity between Japanese and Chinese writing so that our Chinese brethren could read what was written, and soon the boys had explained how they were forced into the army and how they had found the chapel.

They were just about to start Sabbath school again when—knock-knock-knock-knock! Once more everybody was frightened, but the boys said, "We'll open the door this time." Outside stood a group of drunken Japanese soldiers, ready for every wickedness you can imagine, but our two Japanese soldiers said, "It's all right, fellows. We're looking after this bunch. You go somewhere else!" And without any fuss those drunken soldiers went away. Another group came, but again our two boys opened the door, and away they went.

When Sabbath school was over, the people said to the boys, "We are afraid to go home now. Won't you please stay with us, and let's have Sabbath school all day long?" And the two Japanese soldiers stayed with them all day long while all over the city people were mistreated and beaten. For several Sabbaths afterward, as long as the Japanese army was in that city, our faithful Sabbath school members were protected by our two Japanese soldier boys.

Can I ever forget how my heart thrilled with joy and gladness when Missionary E. H. James, an old schoolmate of mine, told me that story. Aren't you thrilled, too, to think that *your* offerings and *mine* helped to print those *Lesson Quarterlies* and helped send the missionaries to Japan and to China. Just think of it!

What a privilege we have of helping to do this gospel work. God has planned that the gospel workers should be paid by the tithe of the church members. (Read 1 Corinthians 9:7, 13, 14.) That is why He has pronounced such a blessing on those who pay tithe and give offerings. (Read Malachi 3:10, 11.) The most unhappy people in the world are those who have been dishonest and selfish with their money. (Read James 5:1-3.) I'm so glad that none of us will be among them, but we will be sharers of the greatest joy in all this world and the next one too. (Read Matthew 25:21.)

In the Australian *Signs*, I found this little story:

Jack took the quarter his mother gave him for the missionary offering and started for Sabbath school. He walked rather slowly, thinking all the way how he would spend that quarter if only he could keep it for himself.

"It would buy a nice big apple and some candy, or some marbles, or—oh, I wish I could keep it!" he mumbled to himself.

When the boys marched around to drop their coins in the plate, Jack pushed his away down in his pocket. "Miss Armstrong won't know if I keep it," he thought. "She'll think I forgot to bring it."

All through the lesson Jack kept feeling his pocket to be certain that his

quarter had not jumped out. He tried to listen to Miss Armstrong, but he could not keep his mind off the quarter.

After the church service Jack hurried home and hid the coin under the edge of the carpet in his room, because he did not want his mother to know he had kept it; and if he left it in his pocket she would be sure to find it.

Usually Jack liked to stay up as late as possible, but this night he was glad when bedtime came. Just before he hopped into bed, he took a look under the carpet to make sure of his money. "Yes, it's still there," he said to himself.

But Jack didn't sleep very well that night. He had some unpleasant dreams.

"I can't have any rice today," said a thin little ragged Chinese boy to a playmate, as he turned from the missionary's home.

"Why can't you?" asked the chum, who had just eaten his bowl of rice.

"Well, Jack kept the quarter his mother gave him for the missionary box, so I must go without rice; and, oh, I'm so hungry!"

Jack heard a knock, and, turning, he saw a little girl from India standing at the big hospital door. She told the kind lady who answered the door that her mother needed medicine for their little baby.

"I'm sorry, but I can't give you any today, dear. Jack kept the money he was to put on the plate for missions; so you will have to go without the medicine today."

The little girl turned and walked away, tears streaming down her cheeks, as she thought of her little baby sister who was so ill.

"Oh, dear! If only Jack hadn't kept that quarter," sighed a little African boy feebly. "I have been lying here for a whole week waiting to get in with the other orphan boys; but Jack is going to buy some sweets or marbles with his money, so I must still lie here. I'm so hungry, and I have nowhere to go!"

"Oh, what an awful dream I've had!" said Jack as he sat up in bed and rubbed his eyes. He jumped out of bed and looked for his coin. There it was. But he wasn't thinking how he would spend it—he was wondering how he could get it to Miss Armstrong. He knew now that he would be happier after he had placed that money where it belonged.

In a few minutes Jack was dressed and down for breakfast. He went out soon after, for he had an errand to do as well. He ran all the way up the street until he came to Miss Armstrong's home. He reached up and gave the bell a sharp twist, and waited impatiently for an answer.

He didn't see his teacher coming from the garden. The little Chinese boy, the little Indian baby, and the little African orphan boy—starving, sick, homeless—were all he could see just then.

"Good morning!" said Miss Armstrong. Jack jumped in surprise. "Oh, Miss Armstrong," he gasped, "I've brought my offering for the mission box. I was going to keep it for myself, but now I want to put it into the box to help the boys and girls of foreign lands."

"All right, Jack, I'll take it over right now," said Miss Armstrong as she accompanied him to the corner.

Jack was so relieved to get that quarter into the box.

"I'm glad I had that terrible dream last night before I had a chance to spend the missionary money," said Jack to himself as he ran, with happy heart, to join his playmates.

During the battle of Shanghai in 1937 I read this inspiring story in the *Oakland Tribune*. The Japanese army was slowly driving the gallant but under-armed Chinese forces back to the other side of the Soochow creek. At last there was only one company left, 150 men strongly entrenched in a concrete warehouse. At the top of the flagpole still waved the Chinese flag all tattered and torn. "If you'd give me a new flag," said a twelve-year-old girl to the chairman of the Chamber of Commerce as he looked on from the top of a high building in the international section, "I'd take it to them. They are tired and hungry, but I think they could fight better if they had a new flag."

"But they would shoot you, my dear," said the man.

"But I'm so little maybe they wouldn't," she begged.

So he gave her a new flag. She folded it and put it near to her heart, under her little dress, and disappeared. The people looking on knew nothing of what was happening, but suddenly they heard a great shout from the Japanese side, and, looking over, they saw the little old torn Chinese flag being pulled slowly down.

"Oh," they sighed, "they are going to surrender. Look, their flag is coming down."

But in a second there was a mighty thunderous roar from the Chinese side of the creek, and, looking again, they saw the brand-new flag being pulled swiftly to the top of the flagpole. Cheer after cheer rolled across the battlefield, and hearts were brave again and arms were strong.

Next Sabbath we will have the privilege of sending good cheer to our tired, weary, hungry workers and brethren in the needy fields of the world. Let us plan to make it the biggest offering we have ever made, and lay up more treasure in heaven than we have ever laid up before.

(Lesson VII, Friday, November 22)

Friends of God

INTO my office one day, when I lived away over in Burma, tiptoed a little bare-foot boy. He wanted to talk to me, but he was scared. He hid behind my desk, but I knew he was there, so I called, "Come on, Sonny! Don't be afraid! Come on! Come on!" Little by little, inch by inch, he came nearer, and I said, "Well, now, my little boy, what can I do for you?"

"P-p-p-please, Thara, I—I—" he stammered, but he couldn't say more.

I patted him on the back. "Don't be scared," I encouraged. "I can understand."

"P-p-p-please, Thara, I—I—want a-a-a—" but he couldn't get any further. He put his finger in his mouth and stood on one foot and hung his head.

You see, he didn't know me very well. He was a new boy in school, and he

hadn't been in to talk with me before, but I kept on encouraging him, "You want a what?"

"P-p-please, Thara, I want a shirt," he blurted out at last.

"Well, my boy, that's all right. We have plenty of cloth in the store and plenty of big girls who can sew shirts for little boys," I said.

"B-b-but, Thara, I haven't got any money," he replied.

And then I knew why he was scared, but I told him I would write it on his account, and he could work for it in vacation, and away he ran, quite happy.

I had barely settled back to my work when down the path I heard another little boy running. He burst in the front door and, still puffing and panting, he put two pice on my desk and said, "Please, Thara, I want two pice worth of soap!" He wasn't scared. Indeed, no. You see, he knew me. He had been in to talk with me lots of times, and he had his money, too. Now, I didn't usually sell soap in the school store. I had big girls do that at regular hours, but because this little man was my friend and because he wasn't scared and because he had his money right there, I just couldn't disappoint him. So I went to the store, gave him his soap, and away he went as happy as could be. You see, you can't be friends with someone you don't know, and you can't know people unless you talk with them very often—and there are some things you have to do before you can talk with people.

God wants us to be His friends (read John 15:14, 15), and He wants us to come boldly to Him when we want to talk with Him (read Hebrews 4:16), and if we go often to talk with Him, we are going to be very happy people (John 16:24). But if you will look at John 15:14 again, you will see that this whole friendship depends on our doing whatsoever Jesus commands us.

One day in my dispensary I was treating a patient on the front porch, and as I looked up I was delighted to see an old friend of mine coming up the road. I knew him well—I had often eaten in his house and he had eaten in my house—and I began to smile at the thought of having a pleasant visit with PaKeh. I went on with my treatment, but very soon glanced up again and was happy to see my friend much closer. In a moment I glanced up again, and can you imagine my surprise when I found the road empty! My friend had vanished! I looked up and down, but he was nowhere in sight. "What could have happened?" I thought to myself, and just then I saw the bushes move on the other side of our fence that went around our seven-acre garden across the road. I looked carefully, and sure enough it was PaKeh trying to keep out of sight as he went away around the outside of our garden.

I couldn't imagine why he didn't want to talk to me that day until suddenly I remembered that three months ago he had asked me to buy him a book in the city. I bought the book, and when I gave it to him, he asked if I would mind waiting until the end of the month for the money. I said, "Of course, PaKeh, that's all right. It's only thirty-five cents. The end of the month will be all right." But at the end of the month he

still didn't have the money. He told me how sorry he was, and asked me to please wait another month, and I said, "Don't worry about it another minute, PaKeh, any time will do."

But at the end of the second month he still didn't have the money and apologized again and asked me to wait one more month. Now I knew he didn't have the money and he didn't dare come to visit with me, because of that little debt of thirty-five cents, and there he was—my friend—hiding behind the bushes to keep out of sight.

There are debts that we owe God, and if we do not keep our accounts clear with Him it will mar our friendship with Him. We belong to Him. He says, "My son, give Me thine heart." (Read Proverbs 23:26.) Have you given Him your heart, or do you still owe it to God? He tells us to be converted and to be baptized. (Read Acts 2:38.) Are you living up to all the truth you know? Are you getting ready for baptism? He tells us to keep our sins forgiven. (Read 1 John 1:9.) Have you confessed your sins and made everything right again? Let us do all that the Lord has commanded us and really enjoy being friends with God. That's what Abraham did and that's why he was called the friend of God. (Read James 2:23.)

One day in the cool of the evening, as I sat resting on our lovely big porch overlooking the great Salween River, one of my big boys came running upstairs, saying "Thara, Mg Tin is downstairs, and he wants you to come down to see him." Mg Tin! As soon as I heard the name I knew who it was. Mg Tin was another old friend of mine. For years he had come at this season of the year to take my order for thatch to repair the roofs of our bamboo houses. So I said to the boy, "That's fine. Tell Mg Tin to come up and sit here with me on this lovely porch and enjoy the cool river breezes as we talk over our business."

The lad disappeared, but was back in a minute, saying, "Thara, Mg Tin doesn't want to come up. He wants you to come down."

I said, "Fiddlesticks! Fiddlesticks!" and went to the top of the back stairs. There was Mg Tin waiting at the foot of the stairs, so I called, "Come on up, Mg Tin, my friend! Come on! It's lovely and cool on the front porch. Come on! Come on!"

But Mg Tin didn't come on. He smiled as if he wanted to come, but stood there looking around and the more I called him the more he looked around until at last he walked over to a big bush. Then he spat the betel nut out of his mouth. His mouth was dirty. That's why he was scared. Then he rinsed out his mouth with water and washed his hands and his feet. His hands and his feet were dirty and dusty. Then he dusted off his clothes, and with his mouth all clean and his hands all clean and his feet all clean, up he came and sat with me on the porch, and we had a lovely visit. Soon he went away with a pocketful of money and a big order for thatch.

But I have never forgotten Mg Tin and how scared he was, and it has explained such a lot of things to me. I know now why some people don't like to talk to God. It's because their mouths are dirty!

And their eyes! And their ears! And their hands! And their feet! I don't mean the kind of dirt we can wash off with soap and water, but sometimes we put wrong things into our mouths, and sometimes the wrong kind of words come out of our mouths. And sometimes our ears listen to dirty words and stories, and our eyes look at the wrong kind of pictures and read the wrong kind of books. Sometimes our hands do unkind, dishonest things. Sometimes our feet take us where Jesus and angels would never go.

Let us read 1 John 3:1-3. Ah, that's the kind of friend I want to be with God! I want to enjoy talking with Him. I want to look forward to the day when He will call us His sons and His daughters. So that's just what I'm going to do. I'm going to purify myself even as He is pure.

By the grace of God will you be pure and kind and true also?

(Lesson VIII, Sabbath, November 23)

Unbroken Family Circle

ON April 6, 1944, a heavy freight train, loaded with thousands of tons of ammunition and war materials for MacArthur, rounded a curve on the western slope of the high Sierras and started down the long incline near Dutch Flat, California. In the engine cab sat the brakeman, Tug McDaniel, Engineer Whallon, and Fireman Ulrich. Suddenly Tug pointed straight ahead and shouted, "Stop her, Whallon. Look! A baby boy is playing in the middle of the tracks."

Engineer Whallon went pale as he turned off the steam and applied the brakes, for they all knew that the heavy train couldn't stop before it got to the little fellow. For a sickening second Tug looked, then resolutely made up his mind. He climbed out on the side of the engine and carefully pulled himself along until he was right in front on the cowcatcher.

The brakes were holding and sparks flew from the rails as the great train, screeching and groaning, began to slow down. "If it can only slow down enough, I'll jump out in front, catch him up and roll down the embankment with him," thought Tug to himself as he kept his eyes on the little nineteen-month-old Billy Wortell, who was still innocently piling up his stones in the middle of the line.

"Steady, Tug!" yelled Engineer Whallon, "Be careful! We're doing our best! We're slowing down, Tug! Get ready!" They were within a few yards of little Billy. The great train had slowed down to about running speed. Tug took one more look at the bank, realizing that one false step would mean death for both of them. Then he sprang forward like a leopard, raced for life to the little boy, snatched him into his arms, and threw himself down the embankment just as the train rattled by.

"Thank God, he made it," cried the fireman and the engineer as the train screeched to a stop two hundred yards away. Together they ran back to Tug, who had picked himself up and was trying to comfort the badly frightened boy.

By this time Mrs. Wortell, who had just missed Billy a few minutes before, came running frantically toward them,

hardly hoping to find her little boy still alive. Tug put the almost unharmed boy into his mother's arms, saying, "I'm sorry I was so rough with him, ma'am."

Good old Tug! No wonder the Southern Pacific Railway Company called him a hero. They didn't complain because he was rough with the little boy. Mrs. Wortell didn't say she was sorry he was so rough either. Do you think Tug McDaniel was too rough with Billy?

I can hear you all saying, No! No! No! because you are all big enough to know that sometimes true love has to be rough, especially if it is a matter of saving life. All right, if you can understand that, you can understand all the rest I have to say today, because I want to show you that if our mothers and fathers really love us, they sometimes have to correct and discipline us, and when they do, I want you to remember that it is because they really do love us and want to save our lives eternally.

Someone has said, "Home is the blossom of which heaven is the fruit." To prepare us for eternal life in heaven. God has placed us in family groups here on earth.

Only patient people will ever go to heaven. (Revelation 14:12.) Before we go to heaven we must learn to be patient here in our family circles. It requires discipline and trials to develop patience. (James 1:2, 3.) Jesus learned to obey by discipline. (Hebrews 5:8.) If we submit to home discipline, we will be able to submit to God's discipline. (Hebrews 12:5, 6, 11.) God measures our love and obedience to Him by the way we love and obey those within our family circle (1 John 3:14; 4:20), and I know my

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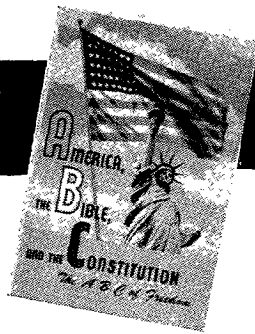
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greatest joy will be for every one of my family circle to go to heaven together. Don't you want to have an unbroken family circle in heaven, too?

It may be that some of us have a mother or a father who is not a Christian. Maybe if we are faithful and pray for them every day we can win them to Christ. Most of us, however, have Christian mothers and fathers who are longing and praying for us every day.

We juniors need to remember that members of a family are like partners in a firm. Each partner in the firm has to be true and faithful to make the business succeed. And each member of the family must realize that the success of the family depends on him. You cannot grow up into a true man or woman without your father's and mother's help, and mother and dad can't lift up their heads and be happy without your help.

"A ten-year-old boy overheard a conversation about certain bills for services rendered which had to be paid, and conceived the idea of making out a bill for what work he had done. So the next morning he laid this statement of account on his mother's breakfast plate: 'Mother owes Willie for carrying coal six times, twenty cents; for bringing water lots of times, thirty cents; for going ten errands, fifteen cents; for being good twice, ten cents; total, seventy-five cents.'

"His mother read the bill, but said nothing about it. That evening Willie found on his plate the seventy-five cents, and also another bill, which read as follows: 'Willie owes mother for his happy home for ten years, nothing; for his food and clothing, nothing; for nurs-

ing him in a long illness, nothing; for being good to him, nothing; total, nothing.'

"When Willie saw the seventy-five cents, he was pleased, but when he read his mother's bill, his eyes grew dim and his lips quivered. Then he took his money to his mother, threw his arms about her neck, and begged that she would let him do lots of things for her." —*Sabbath School Worker*, January, 1941, p. 21.

Now Satan knows that if we learn to be kind and patient and obedient in our homes, we are getting ready for heaven, so he tries to sow seeds of discord, disobedience, and unthankfulness in the home today. (Read 2 Timothy 3:2.) But we all know that disobedience doesn't bring happiness.

A few years ago, when I lived in Oakland, I read in the paper of a fine-looking lad, Stanley Baker, twelve years old, who promised his mother that he wouldn't go swimming in the Aquatic Park lake. There were signs up "No Swimming." But when he saw the water he forgot his promise. I suppose he thought mother was mean not to let him go in, even to wade. They had to hunt two hours for his body, and the paper simply said, "He paid for his disobedience with his life."

Stories of disobedience appear in nearly every newspaper. No wonder Paul says we have need of patience (Hebrews 10:36), and no wonder he pleads with us to put away bitterness and wrath, and be kind and tenderhearted toward one another (Ephesians 4:31, 32).

Obedience, kindness, self-control, con-

tentment, faithfulness, and patience are all fruits of the Spirit. God requires our parents to teach us these beautiful virtues, and God expects us to develop within our family circle so that we can be ready for heaven.

Thank God for confession and forgiveness. Let us be sure that we take advantage of them to bring kindness and patience into our family life.

When George Washington was a growing boy he wanted to go to sea. His mother said "No." Most likely he felt a little rebellious at the time, but in afterlife do you think he was sorry because he obeyed his mother?

When Benjamin Franklin was a growing boy he wanted to be a sailor. His father said "No." Do you think in afterlife he was ever sorry that he obeyed his father?

I am sure that when we grow up we will always rejoice that we were obedient to our God-fearing parents, and in eternity we will always praise God for the discipline of our parents who helped to prepare us for heaven.

Another thing we will always be happy for is being faithful. I have just read a lovely little story by E. P. Mansell:

A soldier of World War II had returned to civilian life. He was seriously injured in a truck accident on the Pacific Coast and at this time called earnestly on God and promised to live for Him should his life be spared. He kept his promise.

Time went by, and this young man went East. All this time he was remembering his promise, but was in doubt as to the church to enter and join.

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One Saturday morning he was walking down the street when he saw a lad of about ten years with a Bible in his hand, and decided to follow on and see where he could be going to church on the busiest day of the week. Surely, such a religion must be worth investigating, to say the least. His walk that morning took him several blocks and up two flights of stairs, where he sat down quietly to his first Sabbath school. He stayed for the after-service and with tears in his eyes told his story.

In a letter written to me by the elder of that church he says, "This young man continued to come to church and is now a baptized Seventh-day Adventist. When he was baptized he told us, with tears in his eyes, that his heart was so full of happiness he could not talk."

Only a ten-year-old boy! But he was faithful, carrying his Bible and going to Sabbath school. It resulted in the salvation of a soldier. God can use our faithfulness, too, to win father and mother to this truth and thus get ready for heaven.

Listen to this doctor's story:

"One day—a long, hot day it had been too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said hesitatingly.

"Now, I was a boy of twelve, not fond of work, and was just out of the hayfield, where I had been at work since daybreak. I was tired, dusty, hungry. It was two miles into town. I wanted to get my supper and wash and dress for singing school. My first impulse was

to refuse, and to do it harshly; for I was vexed that he should ask after my long day's work. If I refused, he would go himself. He was a gentle, patient old man. But something stopped me.

"Of course, Father, I'll take it," I said heartily, giving my scythe to one of the men.

"Thank you, Jim," he said. "I was going myself; but somehow I don't feel very strong today."

"He walked with me to the road that turned off to the town. As he left he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into the town and back again.

"When I came near the house, I saw a crowd of farm hands at the door.

"One of them came to me, the tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

"I am an old man now; but I have thanked God over and over again, in all the years that I have passed since that hour, that those last words were, 'You've always been a good boy to me.'"—*Sabbath School Worker*, January, 1941, p. 21.

Shall we go from this meeting determined to appreciate our mothers and fathers more; to be more obedient than we have before; to be kinder, more thoughtful, and more thankful than we ever were before; to develop more patience than we have ever had before, so that by the grace of God we shall at last be saved in unbroken family circles?

(The Annual Week of Sacrifice Offering

should be taken on the last Sabbath of the Week of Prayer.)

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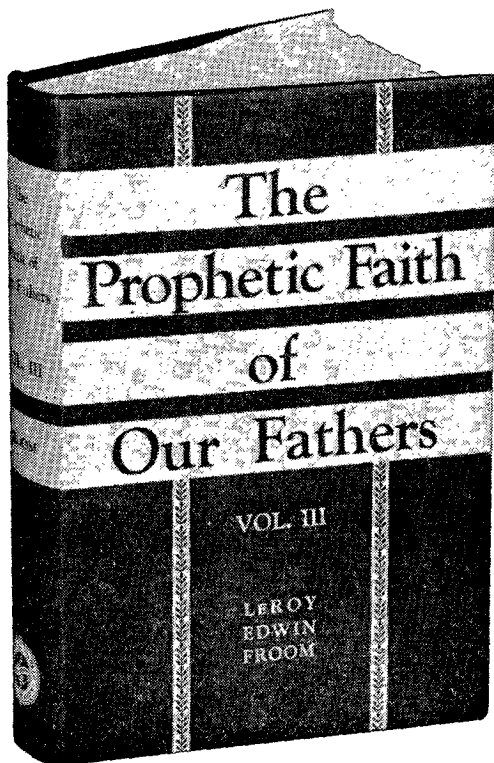
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TO CHURCH ELDERS AND PASTORS

THE Week of Prayer comes to us once more, but in the midst of such conditions as never before faced our global cause. Words would fail us to describe adequately the spiritual needs of the church in this hour of bewilderment and religious unrest. Our people are prospering, but are they attaining? Many are making a great success in life but a dismal failure of life.

To those whose souls have been stilled into thoughtfulness and soberness by the tremendous events of this hour, the call to prayer was never clearer nor more strongly sounding than at this time. Ministers and church elders should sense anew, and in a most earnest way, the importance of their leadership, especially during this season set apart for the church to seek God unitedly and search their own hearts for cleansing and empowerment for the preparation so needful now.

The readings which have been prepared for this year are calculated to guide our people into channels of thought and action which will result in a great spiritual deepening in their lives, and for the outpouring of the Holy Spirit upon the church. Careful planning will be necessary on the part of all our conference and church leaders so that the blessings of this special Week of Prayer and refreshing may reach the largest number of our dear people. It would seem the part of wisdom for our leaders to see that these good messages are actually presented to the people, for they have been written for the whole church and with the needs of the whole church in mind. A good balance will be noted in the arrangement of the articles, which cannot fail in leading our people unitedly into a spirit of intercession and supplication which will lift them nearer to God.

The excellent lessons which have been prepared for the children should certainly be given to the largest number possible. Never have we faced such an hour of danger for the boys and girls of our churches. Do not allow anything to overshadow the importance of laying careful plans in each church for special meetings with the children. Their hearts need to be warmed and touched by the Divine One and their lives forearmed for the terrific temptations which Satan is preparing for their destruction. There is no more important work now than that of saving our children to this message and to the service of the Lord. With much prayer and efficient planning should these services for the children be conducted in each church and company of believers.

We wish to call special attention to the fact that this year again we are asked to unite the Week of Sacrifice and Annual offerings on the last Sabbath of the Week of Prayer, November 23. In spite of all that our dear people have done so nobly for the rebuilding of our work

in the war-torn countries, no one will say or feel that there has been any real sacrifice as many in Europe and other parts of the world field have known the meaning of that word in the recent past. Let us urge that all our people plan to make a real sacrificial offering of thanksgiving to God for His sparing hand, which has been over His people and His work. Surely God has favored this people above any other in all the world, and should we not at this time make an offering commensurate with our appreciation of His manifold benefits to us? All should

A Personal Message

Dear Fellow Believers:

Today we see the fulfillment of virtually all the prophecies penned by ancient seers. We hear the great men of earth, and the wise, declaring that these be the last momentous days of civilization. What a day in which to be alive! Yes, and what a day in which to hold membership in the advent movement that is making ready to leave this evil world for a better one! Every passing year makes more meaningful the message that we preach.

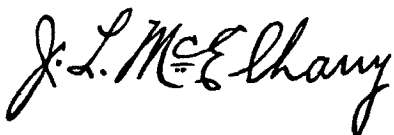
But we must never forget that our own soul preparation must keep pace with our proclaiming of the message to others. We cannot reach heaven simply on the momentum of the movement to which we belong. There are battles to fight and victories to win. Those who successfully stand in the last great hour will be those who have stood for principle before that hour comes.

The goal of the advent leadership and ministry is to bring safely to the portals of heaven all who have joined this prophetic movement. To that end our prayers rise daily for you. To that end we preach and minister to you as shepherds that must give an account.

And that is why we seek at this time of year to encourage every Adventist home to subscribe to the REVIEW. The REVIEW is not simply one more paper in the home. It is the authentic voice of the advent movement, bringing instruction, counsel, and guidance for our lives, and keeping us informed of the ever-spreading progress of the message in mission lands. Never before has the REVIEW been more important in its contribution to the spiritual life and activities of the cause of God than at this period in world history. Without hesitation I appeal to every church member to be a subscriber.

May God's grace be upon you all, and may we together be ready to meet Him in peace at the great day so soon to come.

Sincerely your brother in Christ.



President of the General Conference.

be happy to join in giving a week's salary, if possible. Others who may not be able to do this will wish to make their offering on November 23 an unusually large one.

We are now entering the most wonderful epoch of all the history of the church. Nothing like it has ever been known. The nations will probably never again be so ready to receive the truth as now. This hour will be a difficult one, but most triumphant.

The missionary opportunity has increased manyfold in the past quarter of a century. Millions of people are accessible now who only a short time ago were not. Never were there so many open doors and urgent calls for a great forward movement of universal proportions.

To meet this emergency and opportunity, our great need is a revival of such a practical sense of Christian stewardship of self and possessions as shall adequately provide men and ample means for the utmost prosecution of a finishing work in the earth. Many do not realize their position before God as stewards. Many are living as if they were owners instead of trustees.

There never was a time when God's cause needed more the results of faithfulness on the part of the church than now. The recent hearty response of our dear workers and people to the call for funds for reconstruction reveals without any doubt whatever that God's remnant church is settling down to a new determination to sound the message quickly to the ends of the earth, meeting with fearless courage and faith every necessary sacrifice in reaching that great objective. How important it is now to finish the work in all the earth while men's minds are still plastic.

May there come upon us all, both leaders and people, the realizing sense that we cannot move forward into what inevitably awaits us in duty, in suffering, in sacrifice, and in service, unless we are quickly clothed with a much greater measure of divine power. Let us then seek Him unitedly for His power. Let us not just talk about our needs, but let us together and personally take the necessary steps to seek and to find access to that mighty outpouring so long looked for among this people, and which God has promised for this hour.

This cannot be done by mere emotionalism. It can be accomplished only by agonizing before God with sober, sin-cleansed hearts and lives which have been given fully to the task which has been set before us in the saving of the lost. When we place God's will and work first in our hearts and lives and give ourselves wholly to the waiting task and seek for power with which to perform that work, only then will the promised power of His Holy Spirit be realized. May we, as leaders, lead in turning to God in utter abandonment, that the flock of God may be led on to higher ground of spiritual attainment.

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