

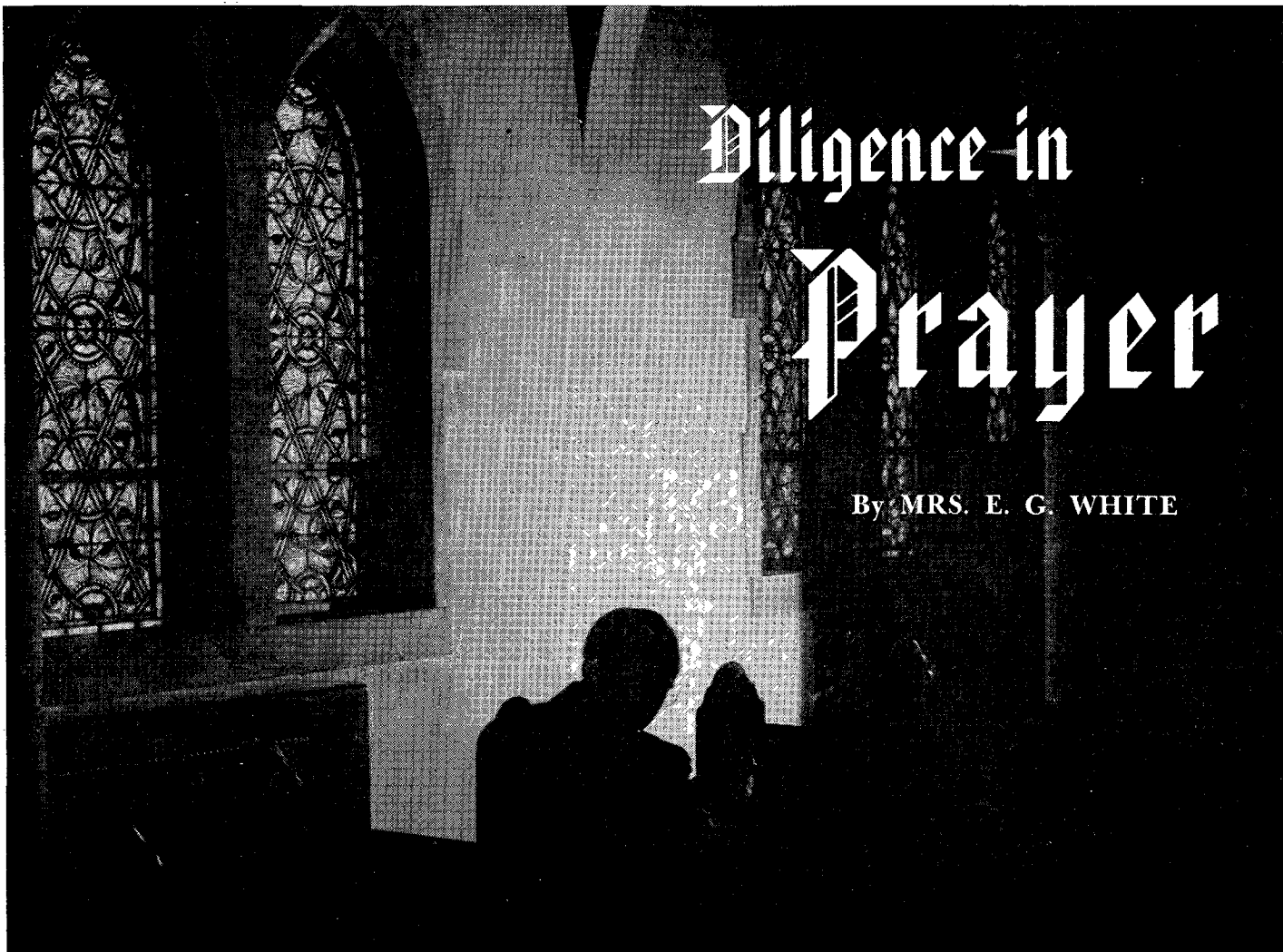
The Advent

REVIEW *and Sabbath* HERALD

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

Diligence in Prayer

By MRS. E. G. WHITE



H. L. Phillips

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God, will be seen in the prayer-meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven.

We should pray in the family circle; and above all we must not neglect secret prayer; for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from

the heart. By calm, simple faith, the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength.

Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan can not overcome him whose heart is thus stayed upon God.

There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually, and our invitation going up that Jesus may come and abide as a heavenly guest in the soul.—*Steps to Christ*, pp. 102, 103.

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To Pastors and Church Elders

A Message From the General Conference Committee

THIS number of the REVIEW brings you the readings and children's lessons prepared for use in connection with the annual Week of Prayer. You will need all the time still remaining before November 29 to make the necessary preparations for this annual convocation of the church. Here are a few suggestions that should prove helpful to you.

1. First of all you will naturally acquaint yourselves with the content of these readings and children's lessons. The General Conference has endeavored to choose a series of subjects that will accomplish as fully as possible the objectives of the Week of Prayer. It was thought appropriate this year to remind ourselves of the distinctive life and mission God has designed for Seventh-day Adventists. The message God has given to us must first of all accomplish its purpose in our own lives. It is to hew and fashion us for the kingdom of heaven. The certainties of the message are to encourage and inspire God's people to live and work as those who are eagerly awaiting their Lord's return. With renewed strength and confidence we are to go forward proclaiming this glorious message, praying, working, sacrificing until the work of God is finished.

2. Next, you need to plan for the number and kind of meetings you intend to hold during this week. There may be circumstances that will make it impossible for you to meet daily, but wherever it is possible you should plan for a meeting each day. If you bring your plans to the church in advance, the members can arrange their time so as to be present at these gatherings throughout the Week of Prayer. Where you do not have your own houses of worship, suitable meeting places for both adults and children should be selected and properly equipped for the services. Often our own meeting places need to be carefully checked, to make sure that they are in proper order for the services we hope to conduct.

3. Then there should be a carefully worked out program for each of the meetings. Not only should speakers (or readers) be selected in advance of the meetings, but plans should be worked out for special features of the week's services, such as music, personal interviews, special prayers for the sick, visiting those who have lost their way spiritually, and stimulating interest in the reading of our church paper, the REVIEW. Wherever possible you should plan for several public appeals to those who ought to surrender themselves to God and become active members of the church. Revivals seldom come spontaneously. They must be planned for carefully and well in advance. In churches where the spiritual interest has reached a low ebb it is often advantageous to arrange for revival services immediately prior to the Week of Prayer.

Emphasize Conditions to Answered Prayer

4. Finally, it is very necessary to emphasize the spiritual conditions that must accompany effectual prayer. Prayer, individual and collective, is God's opportunity to come close to His children. "Prayer is that act of ours which enables God to act on our behalf." Coupled with unquestioning faith, sincere prayer opens the way to unlimited power in the life. Faith must be accompanied by surrender of our wills in acknowledgment of the will of God. Jesus prayed, "Not my will, but thine, be done."

If we have adopted the proper attitude toward God, the next condition for effectual prayer is the right attitude toward our fellow men. If God is to hear us, we must put ourselves right with those around us. When you remember at the altar that your brother has something against you, first be reconciled with your brother and then come and offer your gift. (Matt. 5:23, 24.) If you forgive not men their trespasses, neither will God forgive your trespasses. In other words, all barriers between us and God must be removed before we can even dare to pray. As long as we feel bitterly toward other men we are

(Continued on page 27)

What It Means to Be a Seventh-day Adventist

By F. D. NICHOL

SOME years ago a man came forward at the close of an evangelistic meeting and said to me, "I want to join your church." His conversation indicated that he expected I would immediately give him the right hand of fellowship. Inquiry revealed that he had attended only a few meetings and knew little of our distinctive doctrines. But he explained that he thought he ought to belong to a church and that we seemed to be nice people.

Joining the church is not enough, and nice people are not enough. If they were, then our relationship to the Adventist Church would ever be endangered by the changing and often unpredictable moods of those who sit in the pew beside us, to say nothing of our own moods. Membership in the Advent Movement involves something vastly more significant than a vague, yet heavenly, desire to go to church, and an equally vague, yet earthly, desire to associate with nice people.

What does it mean to be an Adventist? Much every way. First and above all else it means to belong to a movement that exists as an expression of the mind and the will of God, because it was fore-ordained by Him. No greater mistake could be made than to think of it as simply one more church in the world. This movement arose, not by accident but by divine decree.

The Foreknowledge of God

Known of God are all His works from all eternity. Before the creation of this world, while darkness was still upon the face of the deep, God foresaw the beauties of Eden and the sorry fall of man. He foresaw Abraham, father of a chosen race, to whom were given the oracles of God; and Noah, a preacher of righteousness, to whom was given a dread message of world destruction. He foresaw Moses leading Israel to Canaan, and Ezra and Nehemiah returning them there after the captivity. He foresaw the first advent of His Son to make salvation possible for men, and the valiant exploits of His disciples who hazarded their lives for the gospel. He foresaw the mighty men of the Reformation carrying out further His plans for saving sinners. And, looking still further to the climax of earth's history, He foresaw this Advent Movement giving Heaven's last invitation to judgment-bound men. More particularly He foresaw us who sit in this meeting today, each one of us individually.

What does it mean to be an Adventist?

It means to be one upon whom the eye of God has rested from all eternity, in anticipation of our playing a part for Him in the last moments of earth's history. That awesome truth gives true dignity to our lives because it gives divine meaning to our living. In a day when multitudes are bewildered as they seek to find meaning to life, or cynically conclude that it has none, we may thank God that we are Adventists. We know why we are here. We live, not merely to earn a living, but to finish the work of God in the earth.

Being an Adventist means really believing certain divine verities. The edifice of the Advent Movement was not founded on speculations, nor its superstructure upreared on question marks. Our spiritual fathers did not gather together those first fragile companies of Adventists to discuss with them the latest theories of science, the current political philosophy, or the relative merits of Christianity compared with other religions. No, they rallied bewildered remnants of the 1844 disappointment to listen to a message of certainty from the Book of God. It was surety of belief that gave to the pioneers courage and fortitude to go forward in their preaching despite biting poverty and bitter opposition. It was the firmness of belief that the pioneers instilled into those first companies of Adventists that provided the early solidity and balance to the Advent cause and enabled it to withstand the sometimes strong and always treacherous winds of apostate movements.

The history of Christianity is sadly strewn with the wreckage of religious bodies that began with great beliefs, and thus high heavenly hopes, but which later lost their sense of direction and their reason for existing. And why? Because they no longer were sure of their beliefs, or perhaps were no longer sure that those beliefs were worth believing. We should be warned by that history. Great belief is prerequisite to great and courageous deeds, and such deeds we must do for God, for we are the bearers of His last message to a rebellious world. No true soldier of heaven ever sharpened his sword on the grindstone of doubt or unbelief.

Expressions of Divine Truths

Being a genuine Adventist means viewing the articles of our faith, not as a form of words that present simply inspirational thoughts, but as expressions of divine truths that affect our eternal destiny. Only as we firmly believe, for example, in the doctrine of the sanctuary in the setting of the 2300-day prophecy, will we have any foundation for our conviction that this movement, to which we give our loyalty, is, indeed, God's last movement in the world.

In the historic creeds of many Protestant churches is found the declaration that at the last great day Christ will come in glory to judge the quick and the dead. But are they preaching that truth, and with vigor? No. Those words in their creeds have largely become lifeless. A genuine Adventist sees in the doctrine of Christ's coming a living truth, a heavenly forecast soon and literally to come to pass, a holy fact that has immense personal meaning for him.

But there are other primary truths besides the sanctuary and the Advent that distinguish us as a people. There is the rugged doctrine that God's will is revealed in the Ten Commandments. We cannot truly believe that doctrine without realizing anew each day the exceeding sinfulness of sin and the need of Christ's empowering grace in order to live in conformity with the divine commands. A genuine Adventist never forgets the inspired description of God's elect in earth's last hour: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Being a genuine Adventist means reverencing God's holy Sabbath. We do



READINGS for the WEEK OF PRAYER

To Be Read in All Our Churches

**NOVEMBER 29 to
DECEMBER 6, 1952**



not "keep Saturday for Sunday" as others often express it, and merely refrain from our regular secular activities on the Sabbath day. To a true Seventh-day Adventist the Sabbath has more than a negative side, refraining from work; it has a dominantly positive side, a special fellowship with God. We keep the Sabbath not to be different from other people but to be like our God. He it was who set us the divine example of resting on the seventh day. We keep the Sabbath as a memorial to the creative power of God, who promises to create new hearts and right spirits within us. We keep the Sabbath as a sign and seal that we have no part in the modern apostasy which sprang from acceptance of the evolution theory, and that our allegiance is to the Creator of heaven and earth. That is what it means to be a *Sabbathkeeping* Adventist.

Thus we might go through the whole series of beliefs that distinguish this movement. Being a genuine Adventist means believing all of them sincerely and unreservedly. And now we hear someone say: "I do thus believe. For example, I believe in the doctrine of the Second Advent. I entertain no doubt that Christ will come literally and that right soon. I feel, therefore, that I qualify as a genuine Seventh-day Adventist."

But wait! Fervent declaration and, in the case of the Advent, a quickening of the pulse at the mention of that awesome truth have their place as proofs that we qualify. But in our fallen and disordered estate it is possible for us to give mental assent to a belief, with no greater result than an audible declaration from our lips and a momentary quickening of our heartbeat. Many thousands of men and women, after listening to Adventist evangelistic sermons, admit, perhaps with momentary emotion, that they believe our doctrines! But only a small fraction ever join the movement! The final proof of the genuineness of our belief is our actions. A man may say with tears and trembling: "I believe the warning that a flood will soon envelop our city." But if he does not act upon the warning and flee to higher ground, we may rightly insist that he does not believe the message of coming doom.

Genuine Belief Revealed in Actions

Genuine belief ever expresses itself in action. True, a real Seventh-day Adventist will find his pulse quickening at the thought of the Advent. But that is not all. He will find his whole being quickening, including his hands and his feet, as he seeks to translate belief into action. He will ask himself anew, "Am I ready for Christ's coming? Do I truly 'love his appearing'?" And he will follow that questioning with resolute heart searching and renewed dedication of life to God. But he will not stop with that. The man who truly believes a flood is coming seeks not only to reach higher ground himself

but to save others also from the oncoming destruction. It is not possible truly to believe that the great day is near at hand when the heavens will open to reveal the face of God, and yet talk about it in a monotone. Apathetically to affirm belief in the Advent is virtually to deny it. We will affirm with ardor, and we will act with ardor. Every genuine Adventist is an active missionary.

What does it mean to be an Adventist? It means that we live out our beliefs, that our actions mirror our profession of faith. Seventh-day Adventists should be known in every community as exhibits of Christianity in action. The very name Adventist should be a synonym for honesty and integrity, for a high and holy relationship to every situation in social and civil life. But the world should know us not only as a people who are model citizens but as a people who are enthusiastic about heaven. If we live with our minds and affections above, where God dwells, men will note that the accent of Eden is in our voices and that the fragrance of Eden pervades our lives. In our holy endeavor to persuade others to go with us to the bright and beautiful land, success will depend not only upon resolute and unflagging missionary activity but also upon the measure of joyful enthusiasm that marks our labors.

Do We Really Believe?

Giving action to our beliefs includes, however, more than simply giving hours of missionary labor and displaying a radiant spirit. It includes also giving of our means to God. This Advent Movement is distinguished, for example, by its doctrine on tithing. We say we believe this. But do we really? Could anything seem more incredible to the angels than to see church members who declare that they are making ready to walk the streets of gold but who are shortchanging God on the gold that belongs to Him down here? True, paying tithe can never buy us an entrance to heaven. But robbing God will debar us from heaven. And being a Seventh-day Adventist means, above all else, that we live constantly with the road open between us and heaven. If we have been robbing God, will we ever find a better time than this Week of Prayer to remove from our path the heavy obstacle of theft? "Let him that stole steal no more." Eph. 4:28.

Perhaps we do pay a faithful tithe, and yet our financial actions may contradict our declarations of belief. We say we believe that time is short and that we must quickly complete a world work for God. Do we therefore seek "first the kingdom of God, and his righteousness"? Do we respond generously to the mission appeal on Sabbath before spending for that additional mechanical wonder or that added comfort for the home? We can give only one answer to that question if we really believe what we say we believe.

And only the person who gives action to his beliefs really knows what it means to be a Seventh-day Adventist.

It bears repeating: Great beliefs and fervent action consistent with those beliefs are the true measure of an Adventist. No mere profession is sufficient. Your name on the church book, with perhaps a casual attendance at service, is not enough. If you are a genuine Adventist, you are not casual about anything in your religion, certainly not about church attendance. The church is not incidental in your life, to be attended as the mood strikes you, but is central to your thinking. You see in the church and its services the organized core and action of the Advent Movement. You are controlled by the command of Holy Writ: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Heb. 10:25.

In the house of God we are shut away from the world, receive instruction in righteousness, and gain a renewal of conviction that this Advent Movement stands for certain great truths and a certain holy way of life. Let us never forget that being an Adventist means standing for something. In that soon-coming judgment day, when the mountains move lightly, the rocks fall, and the wicked flee, the righteous stand. The Adventist who devoutly and faithfully attends divine services, listening to the voice of God in His Holy Word, and bowing before his Maker, is using a Heaven-ordained means of preparing himself to stand in that day when God speaks audibly from the sky.

We may sum up the whole matter thus: We are a people hastening on to a great destination, the end of earthly history; to meet a great Personage, the God of all the universe; to gain entrance to a new land, the re-created earth. We live, spiritually, not in a world of make-believe. To us God is real; He talked face to face with our first parents in Eden; we believe He will talk face to face with us in Eden restored. To us the end of the world is real, as real as the ending of a day. Heaven is real, as real as the city wherein we now dwell, or the farm on which we live.

We see Christ ministering for us in the most holy place above. We see the Ancient of days making ready to declare, "It is done." We see the angel hosts preparing to descend the skies. To us who are true Adventists all this grows more real every day. What does it mean to be a Seventh-day Adventist? It means following a program of life that will ensure that this sense of the supernatural, this awareness of heaven, this consciousness of God, shall increase and grow brighter with each passing day. Only as we live in close fellowship with God down here, only as heavenly beings are our companions now, will we be prepared to live with God and the heavenly hosts hereafter.

Separation: The Price of Holiness

By G. A. LINDSAY

WHEREFORE come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

"Separation: The Price of Holiness"—what an important theme for us to contemplate! May we all with one accord as a people take time during this Week of Prayer and Sacrifice to give it our most prayerful consideration; and as we do so may we again renew our covenant with God, promising in all sincerity to be a separate and holy people, always ready to proclaim His wondrous works.

The signs of the times all point to the one great truth that Jesus is coming soon. We all know what that event will mean to the world and to the church. Then there will be that final separation which no appeal, however penitent and remorseful, ever can alter. We are already far down the stream of time, and right now decisions of eternal consequence must be made. Soon the last soul will be accepted and the door of mercy will be shut, nevermore to open. Yes, soon our Lord and Saviour shall arise and speak those fateful words: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

In the opening text of Scripture, God is pleading with His people to come out from the world and be separate. Listen again to His earnest appeal: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with the infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my

sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

What a promise is this! God is calling us to be His sons and daughters, "and if children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8:17. No wonder He calls us to separate ourselves from all that bears the imprint of the world and darkness. God never takes away anything from us or asks us to give up anything for His sake, but what He has something much better in store for us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

"Cut Loose! Cut Loose!"

Now, is there such a call for separation unto holiness needed in our churches today? Yes, most assuredly. Though we as Seventh-day Adventists are "expecting and hastening the coming of the day of God" (2 Peter 3:12, Weymouth's translation, footnote)—and God knows how sincere we are in our endeavor—yet many of us realize that there are still things in the lives of the best of us that must be overcome or changed before we shall be granted a triumphant entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

We realize also that there are many in our churches—altogether too many—who are conforming more and more to the world instead of being transformed into Christ's likeness and holiness. They are simply drifting with the tide. Worldly gain, pleasure, fashions, sports, lust, and intemperance fascinate them more than do the riches of God. "Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of its spirit, and following its fashions: 'Cut loose! Cut loose! lest He appoint you your portion with hypocrites and unbelievers outside the city.'"—*Testimonies*, vol. 1, p. 133.

Brethren and sisters, the time has come when a decisive separation must be effected between those who have chosen to serve God and those who follow the world. We recall that when God was about to deliver His people from the bondage in Egypt, after three severe plagues had fallen, God said that He would put a division between His people and Pharaoh's people, so that none of the remaining plagues would come near the dwellings of the children of Israel. Likewise He has ordained protection for His sons and daughters in the last generation,

when the last seven vials are to be poured out upon the earth. But they must first have cut loose from the friendship and spirit of the world and abandoned everything that would be inconsistent in the lives of followers of the meek and lowly Jesus.

Such is the price that we must pay for holiness. Can we accept it, or is it too high for us? No, and again no! And yet what a hard struggle it is for many to cut loose from some darling sins and practices! May we, by the grace of God this Week of Prayer and Sacrifice, gladly accept the price and make the separation complete.

Living Examples of Holiness

From the pen of the inspired messenger of God we read: "Separation from the friendships and spirit of the world is needful for us if we would be united with the Lord and abide in Him. Our strength and our prosperity consist in our being connected with the Lord, chosen and accepted of Him. There can be no union between light and darkness. God intends that His people shall be a peculiar people, separate from the world, and be living examples of holiness, that the world may be enlightened, convicted, or condemned, according as they treat the light given them."—*Ibid.*, vol. 2, p. 689.

What a responsibility! We are to be living examples of holiness, that those around us may see the truth exemplified in us and desire to follow us to the kingdom of God. God grant that we may walk worthily of such a high and holy calling, so that many may follow our lead.

In the fifth chapter of Genesis we have in just a few verses a brief and yet comprehensive biography of one of God's great men, who lived shortly before the Flood. In that brief story there is one very delightful expression that gives us in our generation food for earnest thought. We read, "And Enoch walked with God." In the epistle to the Hebrews, in that long list of worthies, we notice another inspired statement about Enoch: "Before his translation he had this testimony, that he pleased God." Heb. 11:5.

There are so many who are ready to say nice things about their neighbors and friends after they are gone, for somehow death is able to draw a curtain of reconciliation and forgetfulness over past experiences. But Enoch received his testimony while he was yet in the world in the midst of a corrupt and evil generation. Even worldlings knew and appreciated this man of God.

This lesson comes to us from the experiences of Enoch. Because Enoch walked with God, he had to be careful with regard to other associates. There certainly were persons with whom he could not freely fellowship—except as God's prophet when he had to deliver God's messages to them, or else in the daily routine of business, for Enoch was no hermit in his generation.

"Can two walk together, except they be agreed?" If a third one is brought into the fellowship, and he is not walking also with God, then the harmonious, blessed fellowship with God is marred.

Another thought is: Because Enoch walked with God he always had to be careful about his directions. We have heard it said, "Direction determines destiny." We see the truth of that in the experience of Lot in a later generation. Although Lot knew the bad reputation of Sodom, he chose that place for his home and business. The scripture warningly makes clear: "Then Lot chose him all the plain of Jordan. . . . And Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." Gen. 13:11, 12. And what sad results followed his choice—Lot lost all his possessions, his married children and their families, and his wife, and later great shame came to his daughters and to himself.

Not of the World

But it was not so with Enoch. Enoch separated himself from the subtle influence and magic power of the world, and walked with God. He was in the world but not of the world—that was the difference. Enoch considered seriously the great and awful truth that Jesus long afterward spoke to the generation of His day: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mark 8:36, 37. Life eternal was the goal that Enoch always kept vividly before him, and he was faithful in his every endeavor to reach it.

"In the midst of a life of active labor, Enoch steadfastly maintained his communion with God. The greater and more pressing his labors, the more constant and earnest were his prayers. . . . Communing thus with God, Enoch came more and more to reflect the divine image. His face was radiant with a holy light, even the light that shineth in the face of Jesus. As he came forth from these divine communings, even the ungodly beheld with awe the impress of heaven upon his countenance."—*Patriarchs and Prophets*, pp. 86, 87.

Again we read: "The godly character of this prophet represents the state of holiness which must be attained by those who shall be 'redeemed from the earth' at the time of Christ's second advent. . . . Like Enoch, God's people will seek for purity of heart, and conformity to His will, until they shall reflect the likeness of Christ."—*Ibid.*, pp. 88, 89.

A most solemn warning comes to us from our Lord and Saviour in just three words: "Remember Lot's wife." He was speaking of His second coming and compared it in some respects with the days of Noah and Lot. He made no further comment about Lot's wife, but from the account in Genesis we gather that although she had physically left Sodom be-

hind, fleeing from the doomed city, her heart and her own personal interests were still very much in Sodom. And that sealed her fate forever.

We could also draw a lesson from the days of Noah and say, "Remember Noah's carpenters." What happened to Noah's carpenters, those men who worked with Noah preparing the ark? They, if any, had no excuse. "When once the longsuffering of God waited in the days of Noah." They had done a good and faithful work. The ark stood the test of the tempest. But where were their hearts all the while they were building the ark? What about their faith? Why were they not ready? Only Noah's family, eight souls, were saved.

Could not this serve as a lesson of warning to God's people today? We too may be active in the Lord's work in various lines, to the best of our ability, preaching, teaching, taking care of the sick and afflicted, distributing literature, or filling important positions in the church, and yet not have cut loose altogether from our worldly entanglements, and therefore not yet be ready to meet the Lord at His coming in peace.

Listen to these entreating words from the Spirit of prophecy: "There are few Christians who would not be far more

earnest and devoted if they knew that they had but a short time to live, or that the coming of Christ was about to take place."—*Ibid.*, p. 85.

"Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain-seeking, should be devoted to an earnest, prayerful study of the Word of truth."—*The Great Controversy*, p. 488.

Beloved brethren and sisters, separation from the world today while probation still lingers or separation from God forever tomorrow when the day of grace has passed, are the only alternatives. There is no middle way between these two. Christ is pleading with us: "'Which will you choose, Me, or the world? You cannot have Me and the love of the world, too. . . . Choose between Me and the world.'"—*Testimonies*, vol. 2, p. 494. In His great love for us He holds off the impending doom while His people are getting ready. He stands now at the heart's door of each of us, begging, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

(Reading, Monday, December 1, 1952)

Blessed Are the Pure in Heart

By F. L. PETERSON

TRUE character is not shaped from without, and put on; it radiates from within. If we wish to direct others in the path of righteousness, the principles of righteousness must be enshrined in our own hearts. Our profession of faith may proclaim the theory of religion, but it is our practical piety that holds forth the Word of truth. The consistent life, the holy conversation, the unswerving integrity, the active, benevolent spirit, the godly example,—these are the mediums through which light is conveyed to the world."—*The Desire of Ages*, p. 307.

In the sermon on the mount Jesus proclaims the principles of the kingdom of God and the characteristics of those who are to be members of His kingdom. This instruction was to serve as an encouragement to the people of God down through the ages. In it Christ gives the formula for true, abiding happiness. It has been said that the beatitudes are facets from the character of Christ.

Mrs. E. G. White says that "the sermon on the mount is Heaven's benediction to the world. . . . Every sentence is a jewel from the treasure-house of truth. The principles enunciated in this discourse are

for all ages, and for all classes of men."—*Mount of Blessing*, Preface.

As Jesus set forth the principles of the kingdom, "He sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom and of His own character. Yet He did not make a direct attack on the errors of the people. He saw the misery of the world on account of sin, yet He did not present before them a vivid delineation of their wretchedness. He taught them of something infinitely better than they had known. Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature. The truths He taught are no less important to us than to the multitude that followed Him. We no less than they need to learn the foundation principles of the kingdom of God."—*The Desire of Ages*, p. 299.

At the time when the Pharisees were the popular religious leaders, Christ entered Galilee preaching that "the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. The Pharisees' insistence

on the rigid observance of the traditions of the fathers had separated the Jews from their neighbors, and had incited hatred and contempt for all non-Jews. The religion of the Pharisees increased the nation's hatred against the Romans and intensified the racial intolerance of the Jews.

Jesus came preaching that God is the Father of all mankind and that the blessings of the kingdom were available to all those who would obey His Father's will.

Heart Renewed in Christ

Although the Pharisees as well as the Jews were overanxious about worldly achievement and earthly position, Jesus was concerned about man's spiritual life and his disposition. He knew that it was more important to have the law of God written in the hearts of men than for one to give scrupulous attention to religious practices and ceremonial observances, and fail in rendering absolute obedience to God and having compassionate love for his fellow men. Jesus knew that it was a change of heart that was needed more than a change of circumstances.

"Repent ye, and believe the gospel," were the words of the Saviour. To repent means not only to be sorry for one's sins, but to have a change of heart, a change of attitude, and a change of one's manner of living. It means the withdrawal of the affections from things worldly and an infilling of the soul with fervent love for God. It means a complete change of the mind and a turning away from sin to God. Such a change is indispensable to our highest and best good.

Freedom from sin of every kind is our greatest need, not an intellectual freedom, but a born-again freedom, a freedom that money cannot buy nor our intellect or prowess secure, but a freedom that Christ, the Redeemer of the world, offers without money and without price. When the whole heart is turned over to Christ to be governed and controlled by Him, He takes our sin and gives to us His perfect righteousness. When we choose Christ He works out a change in our lives, and we become like Him in character. He gives us a new heart, and we become new individuals, and like the apostle Paul we can say, "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. We make the choice; the transformation wrought in the life is the work of the Holy Spirit.

This transformation means a new nature has been implanted within us, new desires have been awakened, and new attitudes have been created, all because Christ has been enthroned in the heart, and we have become partakers of the divine nature. Then the Saviour's prayer is fulfilled: "I in them, and thou in me, that they may be made perfect in one;

and that the world may know that thou hast sent me." John 17:23. We too can say with assurance, "Sin shall not have dominion over you." Rom. 6:14.

When Jesus said, "Blessed are the pure in heart: for they shall see God," He did not mean "merely pure in the sense in which the world understands purity, free from that which is sensual, pure from lust, but true in the hidden purposes and motives of the soul, free from pride and self-seeking, humble, unselfish, childlike."—*Mount of Blessing*, p. 42.

An individual may be a moralist and yet be lost. One must overcome not only the fleshly lusts but also the pride of life. Those hidden traits of character that may not be readily seen by others must be subdued and overcome, and they will be overcome if we will in simple faith claim the promises of God.

God's messenger has said: "It is a perilous thing to allow an unchristian trait to live in the heart. One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. The removal of one safe-guard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul, and opens the way for Satan to come in and lead us astray. The only safe course is to let our prayers go forth daily from a sincere heart, as did David, 'Hold up my goings in Thy paths, that my footsteps slip not.'"—*Patriarchs and Prophets*, p. 452.

"Continual indulgence in sin accustoms the person to a habit of wrongdoing, but does not lessen the aggravated character of the sin. . . . Only virtuous and spotless characters will be permitted to enter the presence of a pure and holy God."—*Testimonies*, vol. 4, p. 312.

A pure heart is a clean heart. David's prayer, "Create in me a clean heart, O God; and renew a right spirit within me," should be our prayer now. The time has come when we should be more concerned about "the hidden man of the heart" than how we appear in the eyes of men. We are living in the time "when Jerusalem is being searched as with lighted candles. God is at work investigating character, weighing moral worth, and pronouncing decisions on individual cases."—*Testimonies to Ministers*, p. 448.

The Victorious Life

A pure heart is a heart in which there is to be found lurking no dishonesty, no insincerity, and no impurity. It is a heart where pure thoughts, pure desires, and pure affections abide. It is a heart that is in perfect harmony with the will of God. It is a responsive heart to the call of Christ, wherever the call may lead or whatever the call may require. It is a heart of love for God and of loving service for humanity. It is a heart that knows no barriers. The language of the pure heart is: "I delight to do thy will, O

my God: yea, thy law is within my heart." Ps. 40:8.

Christ has made ample provision for our salvation and for our living a victorious life. We are told that "when we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life."—*Christ's Object Lessons*, p. 312.

Again we are told that "all true obedience comes from the heart. It was heart-work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us."—*The Desire of Ages*, p. 668.

Molding Power of the Gospel

The remnant church is composed of a diversified people, embracing all nations and races with different cultural backgrounds, living in all parts of the world. The gospel of Jesus Christ is the only power that can weld these different races of men into oneness. It is the only power that can melt a heart of stone and create within it love where there was hatred, peace where there was strife, harmony where there was discord, and unity where there was division. It is the only power that can make an intemperate man temperate, a bad man good, a dishonest man honest, a proud man humble, and an impure man pure. The gospel story is the only message this world has ever known that fits the needs of the whole human race. It is suited to the needs of the old and the young, the learned and the unlearned, the rich and the poor, the saved and the unsaved. It is the antidote for sin and the remedy for the world's deepest sorrow.

It is the purpose of the gospel to save all who will believe. Its story is about the Christ who not only saves from sin but saves from the power of sin. It is through the power of the gospel that we, though living in the world, may be kept from becoming a part of the world.

One of the most important questions facing man today is that of the state of his heart. Both physically and spiritually the well-being and future hopes of each person are dependent upon the soundness and flawlessness of his heart. When the physical heart is sick the whole body is lacking in physical strength. Even so when we are weak spiritually there is a corresponding lack of spiritual power in the life.

Over nineteen hundred years ago Jesus

lived on earth as a man. His name was Emmanuel, "God with us." Today He wants to live on earth as God within us. The same God who came down from heaven and dwelt in human flesh through the person of His Son, and kept Him from falling, is willing to come into our hearts today and keep us from falling. What a blessed thought to know that "the high and lofty One that inhabiteth eternity, whose name is Holy," will dwell "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

It is in the heart that we discover the real man, for it is from the heart that all the actions of life spring. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. Mrs. White says, "The heart is the citadel of the man. From it are the issues of life or death. Until the heart is purified, a person is unfit to have any part in the fellowship of the saints."—*Testimonies*, vol. 5, p. 536.

It would have been better that we had not known the truth if we are not going to have a "part in the fellowship of the saints."

The hope of the Advent people is that they shall see God. The deepest and highest joy that one can have is a vision of God. The pure in heart shall see Him. It is for this reason that we seek the more

abundant life, that we are led to make a full and entire surrender of our hearts and lives to Christ. "The pure in heart live as in the visible presence of God during the time He apportioneth them in this world. And they will also see Him face to face in the future, immortal state, as did Adam when he walked and talked with God in Eden. 'Now we see through a glass, darkly; but then face to face.'"—*Mount of Blessing*, p. 45.

We are fast nearing the time when God is about to bring an end to the drama of the ages. The great controversy between Christ and Satan, between good and evil, between sin and righteousness, is soon to be ended. We are now living in the days when the God of heaven is to set up His own kingdom. Soon Christ will be seen coming in the clouds with power and great glory. Then it will not matter what nationality I am or what kind of position I hold. My ability to behold His face will depend wholly on the state of my heart and my attitude toward the gospel of Christ.

Let us thank God that the gospel of Christ has reached us, and that we believe that His grace is sufficient for us. And like the psalmist, let us open wide the door of our heart, exclaiming, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24.

and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:5-11.

The apostle has presented before us the importance of making continual advancement in the Christian life. There is no excuse for our lack of spiritual understanding. The successive steps in the path of progress are stated in the exhortation of the text, and we must take these steps if we fulfill the requirement of God, and become fitted for the heavenly courts. The work of progress is not left wholly dependent on our weak human efforts; but as we endeavor to walk in the footsteps of the Redeemer, divine strength will be imparted, that the righteousness of the law may be fulfilled in us. Help has been laid upon One who is mighty to save, and as we strive to add these virtues, He will multiply grace, according to our need, from His own divine sufficiency.

Begin With Faith

Faith is the first round in the ladder of advancement. Without faith it is impossible to please God. But many stop on this round, and never ascend higher. They seem to think that when they have professed Christ, when their names are on the church record, their work is completed.

Faith is essential; but the Inspired Word says, "Add to your faith, virtue." Those who are seeking for eternal life, and a home in the kingdom of God, must lay for their character-building the foundation of virtue. Jesus must be the chief corner-stone. The things that defile the soul must be banished from the mind and life. When temptations are presented, they must be resisted in the strength of Christ. The virtue of the spotless Lamb of God must be woven into the character till the soul can stand in its integrity. "Submit yourselves therefore to God. Resist the Devil, and he will flee from you."

The young Christian will have severe tests and temptations. Satan will not permit you to leave his banner of darkness to march under the blood-stained banner of Prince Immanuel, without making an effort to retain you in his service. He will present every attraction to cause you to leave the narrow road that leads to eternal life; but you must stand like a faithful soldier of the Lord Jesus Christ. Joseph is an example of how the youth may stand unspotted, amid the evil of the world, and add to their faith, virtue. Though a captive in a strange land, far from the restraints of home, he kept the fear of God before him, and when he was sorely tempted to indulge in evil, he exclaimed, "How then can I do this great wickedness, and sin against God?" The grace of

(Reading, Tuesday, December 2, 1952)

Growth in Grace

By MRS. E. G. WHITE

THE growth of every Christian is from within, not from without. It is only as the Spirit of Christ dwells in the heart by faith that we can grow in grace and the knowledge of Christ. Only through the grace daily drawn from Jesus can the heart be kept. There can be no safety in extolling self; we must hide self in Jesus. Christ abiding within, is the life of the soul. And we are to receive Christ through His Word. It is the truth that sanctifies the soul.¹

By disobeying the commands of God, man fell under the condemnation of the law. This fall called for the grace of God to appear in behalf of sinners. We would never have learned the meaning of this word "grace" had we not fallen. God loves the sinless angels who do His service, and are obedient to all His commands; but He does not give them grace. These heavenly beings know naught of grace; they have never needed it, for they have never sinned. Grace is an attribute of God shown to undeserving human beings.

We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace on everyone who hungers for it, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we will receive this gift.²

The Christian's Path of Progress

No one can have a sound, healthful experience unless he shall practice the instruction that Christ has given through the apostle Peter.³

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind,

God enabled him to resist the tempter. He was cast into prison, because of his steadfastness of purpose to keep the commandments of God. But prison walls could not shut out the light of Heaven's favor, nor hinder his advancement in the divine life; for "the Lord was with Joseph, and showed him mercy." And the Lord will be with every soul who adds the precious grace of virtue, and who fears to transgress the law of Heaven. . . .

Every moment of our lives is intensely real, and charged with solemn responsibilities. Ignorance will be no excuse for lack of spiritual understanding and attainment; for we are exhorted to add to virtue, knowledge. Many are very ignorant of Bible truth, and they do not realize the duty and necessity of becoming intelligent Christians. The disciples learned of Jesus, and men perceived the benefits of His association and service, as they saw the change in these men. The uncultured fishermen became men of refinement and ability; and the lessons that they were privileged to learn are written for our admonition and instruction. We are invited to become learners in the school of Christ. We need to acquire all the knowledge possible. We cannot afford to be ignorant of the things that pertain to our eternal welfare. If all would cease gossip and evil communication, devoting the time to contemplation of Christ and the plan of salvation, they would add the knowledge essential to a growth in grace. . . .

Temperance the Third Step

"And to knowledge, temperance." This is the third step in the path toward perfection of character. On every side there is indulgence and dissipation, and the result is degeneration and corruption. The inhabitants of our earth are depreciating in mental, moral, and physical power, because of the intemperate habits of society. Appetite, passion, and love of display are carrying the multitudes into the greatest excesses and extravagance. Temptations present themselves on every hand, not only in places of vice, but also in the homes of our land. Our tables are spread with little regard for health or morality, and the cravings of perverted appetite are indulged, to the detriment of physical and mental strength. The people of God must take an opposite course from the world. They must take up the warfare against these sinful practices, deny appetite, and keep the lower nature in subjection. Said the great apostle, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

God has given us the fruits and grains of the earth for food, that we might have unfevered blood, calm nerves, and clear minds. The stimulating diet and drink of this day are not conducive to the best state of health. Tea, coffee, and tobacco

are all stimulating, and contain poisons. They are not only unnecessary, but harmful, and should be discarded if we would add to knowledge, temperance. We should live by "every word that proceedeth out of the mouth of God." It is for us to "search the Scriptures," and bring our habits into harmony with the instruction of the Bible. We are admonished, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

The Balm of Peace and Love

"And to temperance, patience." The need of becoming temperate is made manifest as we try to take this step. It is next to an impossibility for an intemperate person to be patient. We should make decided efforts to be on the right side in every matter. We are on a battle ground, and Satan is striving for our souls. No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment. Many are quickly irritated, and their words are sharp and bitter. They wound the hearts of those about them, and make it apparent that the Spirit of Christ is not abiding in their souls. The grace of Christ will bring the peace of God into your homes; but many who profess the truth, do not seem to realize that it is an essential part of religion to become meek and lowly, tender-hearted and forbearing.

Is there anything desirable in impatience? The loud, harsh complaint, the fretful, fault-finding spirit, are evidences of a narrow, conceited mind. Impatience brings strife and accusation and sorrow; but patience pours the balm of peace and love into the experiences of the home life. When we exercise the precious grace of patience toward others, they will reflect our spirit, and we shall gather with Christ. Patience will seek for unity in the church, in the family, and in the community. This grace must be woven into our lives. Every one should mount this round of progress, and add to faith, virtue, and temperance, the grace of patience.

"And to patience, godliness." Godliness is the fruit of Christian character. If we abide in the Vine, we shall bear the fruits of the Spirit. The life of the Vine will manifest itself through the branches. We must have a close and intimate connection with heaven, if we bear the grace of godliness. Jesus must be a guest in our homes, a member of our households, if we reflect His image and show that we are sons and daughters of the Most High. Religion is a beautiful thing in the home. If the Lord abides with us, we shall feel that we are members of Christ's family in heaven. We shall realize that angels are watching us, and our manners will be gentle and forbearing. We shall be fitting up for an entrance into the courts of heaven, by cultivating courtesy and

godliness. Our conversation will be holy, and our thoughts will be upon heavenly things.

Enoch walked with God. He honored God in every affair of life. In his home and in his business, he inquired, "Will this be acceptable to the Lord?" And by remembering God, and following His counsel, he was transformed in character, and became a godly man, whose ways pleased the Lord. We are exhorted to add to godliness, brotherly kindness. O how much we need to take this step, to add this quality to our characters! In many of our homes there is a hard, combative spirit manifested. Critical words and unkind actions are offensive to God. Dictatorial commands and haughty, overbearing manners are not acceptable to Heaven. The reason there are so many differences existing between brethren is that they have failed to add brotherly kindness. We should have that love for others that Christ has had for us.

Heaven's Estimate of Man

A man is estimated at his true value by the Lord of heaven. If he is unkind in his earthly home, he is unfit for the heavenly home. If he will have his own way, no matter whom it grieves, he would not be content in heaven, unless he could rule there. The love of Christ must control our hearts, and the peace of God will abide in our homes. Seek God with a broken and contrite spirit, and you will be melted with compassion toward your brethren. You will be prepared to add to brotherly kindness, charity, or love. Without charity we will become "as sounding brass, or a tinkling cymbal." Our highest professions are hollow and insincere; but "love is the fulfilling of the law." We shall be found wanting, if we do not add charity that suffereth long and is kind; that vaunteth not itself, that seeketh not her own.

Will it make us miserable to follow this plan of Christian progression?—No. It will bring heaven nearer to us. We may have the sweet peace and consolation of God in doing this work. These steps will take us into the atmosphere of heaven; for as God sees His children seeking to carry out His instruction in their habits and thoughts, He multiplies grace, and gives them that wisdom that cometh down from above, that is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." 4

Many are longing to grow in grace; they pray over the matter, and are surprised that their prayers are not answered. The Master has given them a work to do whereby they shall grow. Of what value is it to pray when there is need of work? The question is, Are they seeking to save souls for whom Christ

died? Spiritual growth depends upon giving to others the light that God has given to you. You are to put forth your best thoughts in active labor to do good, and only good, in your family, in your church, and in your neighborhood.

In place of growing anxious with the thought that you are not growing in grace, just do every duty that presents itself, carry the burden of souls on your heart, and by every conceivable means seek to save the lost. Be kind, be courteous, be pitiful; speak in humility of the blessed hope; talk of the love of Jesus; tell of His goodness, His mercy, and His righteousness; and cease to worry as to whether or not you are growing.

Plants do not grow through any conscious effort. Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin." The plant is not in continual worriment about its growth; it just grows under the supervision of God. The children of God are to cease worrying, cease looking at themselves; they are to take an earnest interest in others, and seek to lead the feet of the straying in the narrow path cast up for the ransomed of the Lord to walk in."⁵

There are those who attempt to ascend the ladder of Christian progress; but as they advance, they begin to put their trust in the power of man, and soon lose sight of Jesus, the author and finisher of their faith. The result is failure—the loss of all that has been gained. Sad indeed is the condition of those who, becoming weary of the way, allow the enemy of souls to rob them of the Christian graces that have been developing in their hearts and lives. "He that lacketh these things," declares the apostle, "is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." . . .

Peter's Appeal

For many years Peter had been urging upon the believers the necessity of a constant growth in grace and in a knowledge of the truth; and now, knowing that soon he would be called to suffer martyrdom for his faith, he once more drew attention to the precious privileges within the reach of every believer. In the full assurance of his faith, the aged disciple exhorted his brethren to steadfastness of purpose in the Christian life. "Give diligence," he pleaded, "to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious assurance! Glorious is the hope before the believer as he advances by faith toward the heights of Christian perfection!⁶

¹ *Review and Herald*, Feb. 16, 1892.

² Letter 98b, 1896.

³ *Review and Herald*, Feb. 16, 1892.

⁴ *Ibid.*, Feb. 21, 1898.

⁵ *Youth's Instructor*, Feb. 3, 1898.

⁶ *Acts of the Apostles*, pp. 532, 433.

(Reading, Wednesday, December 3, 1952)

In Such an Hour as Ye Think Not

By ARTHUR S. MAXWELL

JANUARY 28, 1952, dawned bright and beautiful in the Fiji Islands. There was no sign of impending danger. Suddenly the hurricane struck. An hour later our mission headquarters were a shambles.

About the same time, half way across the world, people were asleep in an apartment house in New Jersey. Others were preparing to retire for the night. Suddenly, much louder than usual, came the sound of an approaching plane. Moments later there was a shattering impact. Both airliner and apartment house burst into flame. Many people never woke to learn what happened.

Last winter two famous transcontinental trains were hurrying through a snowstorm, one behind the other. Inside, warm and comfortable, hundreds of passengers drank, talked, and slept, unmindful of the wintry conditions without. The first train stopped for a signal. The second failed to do so. Suddenly there was a fearful collision. Beautiful streamlined cars were torn apart and thrown about in sickening confusion as the snow turned red with the blood of many a passenger who never reached his destination.

Accidents on the highways add their testimony to the swiftness with which disaster may befall; and stories of fires, floods, earthquakes, and tornadoes provide frequent reminders of the need for constant preparedness for sudden calamity and death.

Likewise, and for far stronger reasons, we should be in constant readiness for the second coming of our Lord—that stupendous event which, with similar suddenness, will soon terminate human history on this planet.

"Watch therefore," Jesus urged: "for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:42-44.

All can understand this language. If you knew that a thief were planning to rob your house tonight, would you go to bed? Would you sit comfortably looking at television? Would you go out for a ride in your car? No, indeed! You would watch every door and window, and listen for any unfamiliar sound or footstep. And you would keep close to the telephone to call the police.

So, said Jesus, all who believe His coming is near must be ever on the alert. They must not permit themselves to fall into spiritual slumber. They must not allow the pleasures or the cares of the world to divert their interest or attention from what should be the supreme concern of their lives.

"Take heed to yourselves," He warned, "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. For as a snare shall it come on all them that dwell on the face of the whole earth. 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 21:34, 35.

Keep Awake

Dr. Moffatt translates the words "So that day come upon you unawares" as "*So that Day catches you suddenly like a trap.*" And the words "watch ye therefore" as "*From hour to hour keep awake, praying.*"

Every one of us, every boy and girl in church today, knows what a trap is, whether it be a mousetrap, a rabbit trap, a bird trap, or a fish trap. All traps have certain features in common. They act swiftly, unexpectedly, and with finality. If a bird or beast is to avoid being caught in a trap, it must never relax its vigilance. Only by using all its senses all the time can it hope to escape capture. So, said Jesus, if we are not to be taken unawares by His second coming, we are to "take heed" to ourselves and "from hour to hour keep awake, praying."

Conditions in the last days will resemble in many respects those prevailing in the days before the Flood, and the final destruction of the last generation by fire will be as big a surprise as was the destruction of Noah's generation by water.

"As it was in the days of Noe," said Jesus, "so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Luke 17:26, 27.

Note well that what Jesus was trying to impress upon His disciples was the *indifference* of the people to Noah's preaching. As Jesus was "rejected" of His generation (verse 25), so was Noah by *his* generation. His counsel was despised. Stubbornly the people of his day refused to believe that a flood was possible or

that God would judge them for their sins. So they carried on as usual, eating, drinking, marrying "until the day" of doom. So will it be just before Christ returns. Again His warnings will be rejected, His messengers despised. Again in careless indifference the majority will eat, drink, marry, and carry on their accustomed avocations "until the day" that judgment falls upon them.

"Likewise also," said Jesus, "as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Verses 28, 29.

Here again it is important to notice that Christ did not condemn the eating, the drinking, the buying, the selling, the planting, the building. Such activities are part of life. What grieved Him was the lack of concern on the part of the people. Sinners they were, desperately wicked sinners, as the Bible so clearly shows, but to our Lord their greatest sin was indifference. They rejected the light. They just didn't care. So they went about their daily business as usual until the last moment before fire fell from heaven and consumed them.

"Even thus shall it be in the day when the Son of man is revealed." Verse 30. There will be eating and drinking, buying

and selling, planting and building, right up to the end. What we as Adventists have to guard against is becoming so involved in the routine of existence, so pressed down with the "cares of this life," that we shall lose interest in the most important fact of all—that Jesus is coming again. If we permit ourselves to become so busy, so concerned with the affairs of daily living, that we no longer sense the imminence of His coming, or the urgent need of preparation for it, or the need for sacrifice to hasten it, then we may well come under like condemnation with the people of Sodom and Gomorrah and those who lived before the Flood. At all costs we must guard against the creeping paralysis of indifference that could so easily nullify our witness and ultimately rob us of our heritage in the kingdom of God.

How shall we do this? How preserve at fever pitch our eagerness for the return of our Master? How keep the fires of faith ablaze on the altars of our hearts? How prevent ourselves from becoming careless and cold toward this fundamental belief of the Advent people that our pioneers espoused with such passionate devotion?

Can we do it by building ever more luxurious homes and filling them with more and more expensive furniture? Can we do it by using more and more time for

amusement and less and less for the work of God? Can we do it by going to the movies, or sitting hour by hour in our living rooms engrossed in similar entertainment? Can we prepare for the imminent coming of our Lord in skating rinks, dance halls, or theaters, or by watching wrestling and boxing matches, or by reading unsavory novels?

Of course not. In our hearts we know this is not the way. No one has to tell us that the more a person indulges his natural inclination for worldly amusement, the less he will care about the things of God. Such a course has never yet increased anyone's zest for the blessed hope.

Watch and Pray

What was the counsel of Jesus?

"Take ye heed, watch and pray," He said: "for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:33-37.

What does it mean to watch for the coming of the Lord? It means to be ever on the alert for signs of the times, new fulfillments of prophecy, new evidences that the end is near, "even at the doors." This very alertness will keep us close to the Word and near to God. It will keep our interests in the right place. It will make us want to cooperate with God in the fulfillment of His purposes, and so keep bright our zeal for the worldwide missionary enterprises of the Advent Movement.

As sign after sign appears, indicating that the end is approaching, our enthusiasm for the truth, far from diminishing, will increase by leaps and bounds. Watchfulness will result in ever-growing ardor as the blessed hope grows brighter day by day. One after another the lines that still hold us to the world will be cast off as we realize that heaven draws nearer. Faith will increase, devotion deepen, and holy joy abound, as we sense that but a little while from now we shall exclaim with blissful satisfaction, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

But we must not only watch but also pray. "Watch ye therefore, and pray always," said Jesus, "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. As Dr. Moffatt renders the passage, we are to "from hour to hour keep awake, praying."

In so counseling us Jesus realized our greatest need. He knows that we cannot stand alone, certainly not in these latter days when all the powers of darkness are

Pass Me Not, O Gentle Saviour

BY FANNY J. CROSBY

Pass me not, O gentle Saviour,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

Let me at Thy throne of mercy
Find a sweet relief;
Kneeling there in deep contrition,
Help my unbelief.

Trusting only in Thy merit,
Would I seek Thy face;
Heal my wounded, broken spirit,
Save me by Thy grace.

Thou the spring of all my comfort,
More than life to me;
Whom have I on earth beside Thee?
Whom in heaven but Thee?

Saviour, Saviour,
Hear my humble cry,
While on others Thou art calling,
Do not pass me by.

arrayed against the children of God, when the dragon is wroth with the woman and has already gone forth "to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Now, of all times, we must live close to the Lord. If we have never learned to talk with Him as with a dear and trusted friend, we must somehow find the way, here and now. We shall never be able to withstand the temptations and trials of these last days unless we know what it means to have a real experience with a real and living Saviour.

On the eve of the battle of "that great day of God Almighty," close to that glorious moment of divine deliverance when Jesus will descend the skies in majesty and splendor to receive His own unto Himself, we must set ourselves, as Enoch did, to walk with God. This is the way to translation, and the price of it.

So, as Paul counsels us, let us "pray without ceasing." Not that we must be on

our knees all the time; but rather live in the spirit of prayer, breathing the atmosphere of heaven while walking still upon the earth.

Some people alive today will spend one Sabbath on earth and the next on the way to heaven. The Lord will accept them, and take them there, because they are ready, because they want to go there, because they have revealed in their lives—by their speech and conduct—that heaven is their goal and eternity with Christ their supreme objective, the one great end of all life's effort.

Are you planning to be among this happy company? Will you be among those who rejoice when Jesus comes? Then let His love recapture your heart this day. Let His Holy Spirit perform His cleansing, transforming work within your life. Above all, "watch and pray. Watch ye therefore: . . . lest coming suddenly he find you sleeping." "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

(Reading, Thursday, December 4, 1952)

This Gospel Shall Be Preached

By W. P. BRADLEY

IT IS the preaching of the gospel of the kingdom that prepares the way for the end and the ushering in of the long-promised reign of Christ. This series of events is the culmination of the hope of the faithful of all the ages. The reign of sin and death in this earth will be ended, and Christ will take His rightful place as its ruler. It will be a glorious coronation service when the dominion over this world, first given to Adam, and since then flung back and forth in the world's long history of cruel and bloody conflict, will be given unto Him whose right it is, and He will become the head of the race, and will rule as its king.

As never before, it is evident as we look out upon the world that the desired era of righteousness and peace cannot be established through human planning. The outlook through human vision is one of gloom and foreboding. The solution of the world's problems will not be brought about through clever political arrangements or widespread social uplift. There is just one source of hope, the divine intervention of God in the affairs of this world, bringing about the coming of the end and the inauguration of the kingdom of Christ.

This gospel of the kingdom is a timely message, one that pierces through the confusions of today and gives new meaning to life. The great purposes of God

are revealed, and those who accept by faith are enabled to live above the overwhelming despair and frustrations of our time. It becomes clear that the human race are not all doomed to perish but that God will save and preserve a people for His glory. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

"In the creation it was His purpose that the earth be inhabited by beings whose existence should be a blessing to themselves and to one another, and an honor to their Creator. All who will may identify themselves with this purpose."—*Education*, p. 174.

What a glorious privilege to know that one's life purposes may be identified with the eternal purposes of God! That is why the gospel of the kingdom is called the good news of the kingdom. It is good news if we choose God's way, accept Jesus as our Saviour, and thus become eligible for a part in His coming kingdom.

The Gospel Being Preached

Weymouth's translation of the words of Jesus in Matthew 24:14 reads, "And this Good News of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles [or nations]; and then the End will come."

Today that evidence is being set before

the nations in clear and unmistakable tones. It is being carried through books and periodicals and Bible correspondence courses, on great radio and television networks, by the living preacher before large congregations in crowded auditoriums, and from person to person in the homes, markets, and highways of the world. At least 195 languages are employed in publishing it, and it has taken root in 228 different countries. Said the messenger of the Lord: "Talk it, pray it, sing it, fill the world with the message of His truth, and keep pressing on into the regions beyond."—*Testimonies*, vol. 9, p. 30.

The true people of God will not be mute today, but will bear a positive Biblical message of hope to this disordered generation. Clothed with a sense of her prophetic mission, the church will arise and shine, for her light has come. At a time when "the darkness shall cover the earth, and gross darkness the people," the promise is that "the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light." Isa. 60:1-3.

"Upon us rests the weighty responsibility of warning the world of its coming doom. From every direction, from far and near, are coming calls for help. God calls upon His church to arise and clothe herself with power. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened."—*Ibid.*, vol. 7, p. 16.

Let us rapidly scan a few of the mission fields to see some of the evidences of how God is accomplishing His purpose through His people today.

Evangelism in Inter-America

In Inter-America are some of our fastest-growing mission fields. Glenn Calkins, president of the Inter-American Division, states that baptisms in 1951 were just 200 short of 10,000, but he is confident that from present indications the total for 1952 in the division will be 13,000 or even 14,000. In the West Jamaica Conference a baptism was held every day from June 9 to June 21, and it is fully expected that between 2,000 and 3,000 will be baptized in that conference alone this year.

In Kingston, in the East Jamaica Conference, R. L. Boothby conducted an evangelistic campaign this year, having two meetings each night, with approximately 5,000 present at each meeting. He reports that more than 3,000 people have signified that they have a definite interest in the truth, and after two months of meetings 400 were accepted for baptism.

In Georgetown, British Guiana, a tent effort being held by L. A. Kraner and his ministerial interns is showing indications of extraordinary success. On a recent Sabbath more than 70 of those who had signed covenant cards attended the

church service. Henry Westphal tells of the spectacular way in which new companies of Adventist believers are appearing all over the southern part of old Mexico. In the South Mexican Mission, which alone has 8,000 Sabbath school members, the goal has been set for 12,000 by the end of 1952, and it is quite certain that this mark will be reached.

In Southern Asia, where the advance of the message through the years has been at a slow, creeping pace, there is a new quickening of spiritual life and a new response to the gospel of the kingdom. In 1951 the number of souls added by baptism in India, Burma, Pakistan, and Ceylon was more than thirteen hundred, a response that would have been almost beyond belief a few years ago. In the Middle East, which has also been a difficult mission field, there are signs of an unusual awakening. In fact G. J. Appel, president of that division, speaks of the present as "truly a new day." In the Nile Union nearly a hundred new believers were being prepared for baptism as the year 1951 was drawing to a close, and God has providentially turned aside influences that were rising up in opposition to the work and has kept the way open for public evangelistic meetings to continue.

Bible Correspondence Courses Effective

One of the most effective plans being used to spread the message is the Bible correspondence course, especially in places where it is unlikely that seekers after light will attend public evangelistic meetings. In the Middle East this work has grown to the place where five hundred corrected lessons are being sent out from the Bible school each day. From Northern Europe the division secretary, E. B. Rudge, writes of the effectiveness of this work. In the British Union there is a growing evidence of the Voice of Prophecy program over Radio Luxembourg, resulting in increased enrollments in the Bible correspondence school. As these interests are linked with personal visitation and public evangelism the responses are swelling, so that 275 students of the Bible correspondence school have been baptized in the last two years. Prison walls have not shut out the message, and seventeen prisoners are now being guided by the correspondence lessons in a study of the present truth and are rejoicing in salvation and a new hope. One prisoner wrote: "I get more interested with every lesson and stronger in heart. I've lots to learn yet, but I'm now on His way. God bless you much for your help. Thanks for clearing up one big doubt; my Sabbath henceforth is the seventh day of the week."

Another prisoner, who was serving a comparatively long sentence, has been converted to Jesus. He encouraged his wife to enroll also, and she too became deeply interested. Now that he has been discharged, both of them have fully accepted the truth, repaired their broken

home, and are now members of one of the churches. The age of spiritual miracles is not past. "Christ says: 'Where Satan has set his throne, there shall stand My cross.'"—*Ibid.*, vol. 6, p. 237.

Evidences of Providential Leading

From Dutch Borneo in Indonesia comes a report showing how God is leading souls into the truth. Some months ago a colporteur was working in the town of Balikpapan. To his surprise he met a group of Chinese who were keeping the Sabbath. They had belonged to a certain Protestant church, but when they discovered in the Bible that the seventh day must be kept holy, they separated themselves from their former connections and formed their own group, calling themselves "Christ's True Church." They believed that they were the only ones in the world who knew of the Bible Sabbath.

Another of our colporteurs was following a hard, rocky trail in the mountains of the Philippines, seeking to reach an isolated village. As he walked alone he found joy in singing the hymn "O Let Me Walk With Thee." When he reached the village he found the people so poor that they could hardly afford to buy his books. But one woman, when she saw *The Great Controversy* and *Steps to Christ*, immediately invited the colporteur to her home, where she related how she had seen two of the pictures from the books in a recent dream. Through tears of joy she expressed her belief that God had led the colporteur to come to that village, and she ordered both books.

F. G. Clifford, secretary of the Southern African Division, relates another incident of the providential spreading of the message. In Southern Rhodesia approximately sixty families of our members have been moved by the government from one part of the country to another, as part of a plan to resettle some of the people, to improve their lot, and to build up new communities. These Adventist families were situated among tribes where we had not previously carried on any work. As a consequence the message has been planted and is growing rapidly in this new location.

Progress Under Difficulties

In the Far East war has destroyed property and driven people from their homes and workers from their stations, but it has not halted the preaching of the message. V. T. Armstrong, president of the Far Eastern Division, says: "In spite of the war in Korea and the disturbed program, 430 were baptized in 1951, the largest number ever baptized in one year in Korea. Japan also reports the best year in baptisms—353. Many are in the baptismal classes, and there is every indication that 1952 will be the banner year in Japan."

"The Ambon Mission has been in war

almost continuously during 1951, and fighting is still going on. Nevertheless, a goodly number have been baptized. One of these is a man who long was a drunkard and one of the worst characters in Ambon. He was a devil worshiper, and the devils seemed to plague him at times in the likeness of snakes, often being found under the cushion of his bed. In a drunken brawl he stabbed a village chief to death. While he was in prison serving time for his crime, one of our members talked to him about the message. He accepted Christ, began to keep the Sabbath, has since been released from prison, and is now a faithful member.

Baptisms on Okinawa

"During 1951 the message has entered into new territory. Eight persons have been baptized on Okinawa in the first baptism conducted by E. E. Jensen. A new clinic has been opened in the Mountain Province of the Philippines. A church has been organized in Timor Island as a result of literature sold there by a colporteur who died of malaria after working only a few months. New tribes in southern Sumatra are hearing the message for the first time, the primitive Kubus and Pages. A mission school is now being operated among the Subanun of Mindanao, and twenty-eight of these people have been baptized. Many Mohammedans of Malaya are enrolled in the Bible course, and twelve or more have been baptized into the faith. In Dutch New Guinea the work is new also, but already there are eighty members in that territory."

C. H. Davis sends an encouraging report of the work among the Chinese of Hong Kong and Formosa. In 1947 there were only upwards of thirty members in the Hong Kong-Macau area, and only one Chinese woman Bible instructor was employed there. Since then a number of large and small evangelistic campaigns have been conducted, so that now there are 500 members in that mission and 520 students in our schools.

On the large island of Formosa the progress has been very encouraging. Thousands are studying the Bible correspondence lessons, and many of the people who not long ago were ready to persecute any who espoused the truth are today reaching out after new light. Milton Lee is broadcasting his evangelistic meetings in two large cities of Formosa, and a large harvest of souls is in prospect.

Appeals Unanswered

W. D. Pierce sends a copy of a letter received from an African chief whose authority extends over a large area in the central province of Nyasaland in which this touching appeal is presented:

"With respect, dear *bwana*, I am standing before your face to beg for a teacher of your mission to come to my village. It was in 1936 that one of your missionaries,

called Sparrow; came to my village and promised to send a teacher, but up to this date no teacher has come. The missionaries of the Dutch Reformed Church and also the Catholics have come many times to beg permission to open a school in my village, but I am always refusing because I want a teacher from Malamulo Mission. I am now getting very old indeed. It seems that you missionaries are forgetting me, and I will die without seeing a school here for my people.

"With respect I bow again before your face that you may give us a teacher. Greetings to you, *bwana*."

Pastor Pierce adds, "We have been unable to respond to the appeal because we have no salary to put into our budget for additional teachers. How much longer will the chief have to wait?"

Gil de Guzman, president of the South Philippine Union Mission, reports a new interest among the Aetas, a primitive people of the Philippines. He writes:

"The Aetas are a black, short, naked people. A colporteur sister went to work among them selling some books to the few who have a little education. After learning of our doctrines they petitioned the office to send them a teacher with the promise to build a schoolhouse for us, to send more than a hundred school children, and to house the teacher and help with her board. Surely there is an unmistakable sign that God is going before us."

As far as we know, it has not yet been possible to respond to this call by sending a gospel teacher.

C. L. Torrey, the General Conference treasurer, calculates that several million dollars more are needed this year to make it possible to answer the most pressing appeals that are now lodged with the General Conference from the mission fields. If God thus opens the doors of opportunity, should we not be ready to provide the means?

Now Is the Time to Work

Now that God is going before us, it is time to preach the gospel more fully and widely than ever before. We are told: "The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth, not in whispered tones, but with a loud voice."—*Ibid.*, vol. 5, p. 252. Again we read: "Light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—Mrs. E. G. WHITE in *Review and Herald*, Oct. 13, 1904.

It is a denial of our faith to put off into the future the finishing of God's work. The prophetic message, the people, and the time have met. The carrying out of God's plan for the redemption and resto-

ration of the world depends on our doing our part. "It is the very essence of all right faith to do the right thing at the right time. God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence and channels of working."—*Testimonies*, vol. 6, p. 24.

The preaching of the gospel of the kingdom is to do a work like that of John the Baptist, "to make ready a people prepared for the Lord." Luke 1:17. They will be a people redeemed, transformed, united, living in expectation of the return of Christ. Their experience in Christ and their hope of His return lift them above the hatreds and the sordid affairs of this life. Their ears have heard God's message, they have seen a vision of Christ, and they long in spirit to be together with Him. The gospel has broken the spiritual power

of Satan's bondage; it only remains for them to be released physically from the prison house of this sinful world, to receive the righteous inheritance that is theirs.

Is it possible that any soul is in doubt today as to where he wants to stand when Jesus comes?

The gospel is preached "for a witness" to all the nations. Not all will accept the testimony of truth. But all who are wise, sincere, and wholehearted will gladly respond and prepare for the end. Will you again consecrate yourself to Him? Will you give Him your life for a renewal of your faith? Will you devote your energies and all you possess to the finishing of the gospel work so Jesus can come soon? "Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—*Ministry of Healing*, p. 147.

God wants you; He is depending on you!

(Reading, Friday, December 5, 1952)

We Have Not Followed Fables

By WALTER SCHUBERT

IN THIS time of uncertainty in all spheres of life, whether economic, political, or social, when the great masses of humanity render obstinate and fanatical worship to negative values, before which the spirit of renunciation, humility, and love are only abnormal contradictions; in these days when one idea is placed against another and one concept of life against another concept, sincere people long to find an anchor of security. Never before did statesmen, men of science, and military leaders speak in such a despairing way as they do now, when referring to the possibility of the destruction of civilization in case a third world war should break out.

In the midst of the suspicion, agitation, and uncertainty that reign in the world, whose inhabitants are groping blindly without being able to see whether they are headed toward ruin or will be saved by a miracle, "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." 2 Peter 1:19.

The prophecies of the Bible are the only means of orienting man in the midst of the darkness and uncertainty of the present, giving him the true philosophy of life which satisfies the soul, and above all produces the most certain proof of the existence of God and the fact that He holds in His hand the course of the history of the world.

Of what does prophecy consist? Of pre-

dicting events centuries and even thousands of years before they occur. Bible prophecies reveal to us many present-day happenings—political, religious, economic, and social. Also they point out to us, in the midst of this Babylon of beliefs, the identity of the true church of God, and what will be the solution to the humanly unsolvable problems of the world.

There is nothing more beautiful to study than the long prophetic chain of events predicted by Daniel the prophet in the year 538 B.C. With incomparable exactitude he predicted by divine inspiration the time of the beginning of the ministry of Christ, His death on the cross, the failure of the Hebrew people as the depository of His truth, and the origin of the Christian church, the apostasy, and the exact date of the resurgence of the people of God. The church was to restore all the truths that were "cast down to the ground" and proclaim them throughout the world to every nation, kindred, tongue, and people for the purpose of preparing the world for the second coming of Christ in majesty and glory.

I refer to the prophecy of the 2300 years that is given in chapters 8 and 9 of the book of Daniel. This prophecy was to begin with the commencement of the reconstruction of Jerusalem, or in the year 457 B.C. At the end of 69 weeks from that date, or 483 years later, in the year A.D. 27, Christ, the Saviour of the world, was to appear on the stage of the world.

How marvelous it is that at this exact predicted date Jesus appeared, was baptized by John, and began His redemptive work. He performed many miracles, healing the sick and even raising the dead; and above all, He gave hope and happiness to those who believed on Him.

Also it had been prophesied that His ministry in this world would be short; it would last only half a week, or three years and a half. Indeed, it was during the early part of the year A.D. 31 that Christ was cruelly nailed to the cross as expiation for the sins of all who believe in Him. This marked the fulfillment of the prophecy that said the Messiah would be "cut off" in "the midst of the week." At the end of this last week, or in the year A.D. 34, the time allowed to the children of Israel as the people of God came to an end. In this very year the nation finally rejected the Messiah on the occasion of the stoning of Stephen. At this date also began the preaching of the gospel in all the world. The Christian church began to function in the place of the rejected Hebrew people, which were cast off, not having accepted the true Messiah, who fulfilled all the specifications of this prophecy.

In Daniel 8:12 it is also prophesied that Rome would "cast down the truth to the ground"—the very same truths that were believed and taught by Christ and by the apostles. As we glance back over the early centuries we see that after the death of the apostles many changes were introduced into the Christian religion, changes that completely altered many basic Christian doctrines even before the conversion of Constantine to Christianity during the fourth century. In later times other eternal truths of God were cast down to the ground. During this apostasy God's law was changed; the holy Sabbath, the day of rest according to the fourth commandment, was shrewdly supplanted by another day. The doctrine of the state of the dead was paganized, and the doctrine of the intercession of Christ was superseded by that of the intercession of saints.

At the End of the 2300 Days

We read that an angel asked how long this "transgression of desolation" would last, or, to paraphrase, when would the divine truths be re-established? The answer was, At the end of the 2300 days, with the cleansing of the sanctuary, or in the year 1844. What happened at that date? With mathematical exactitude, not one year earlier or five years later, but when the prophetic time arrived, which had been indicated in chapters 8 and 9 of the book of Daniel, the Lord called out a people, the Adventist Church, to preach "the everlasting gospel" of Revelation 14:6-12.

In that same year, under the direction of God, and with the appearance of the Spirit of prophecy in the remnant church through the agency of Mrs. E. G. White,

the truths cast down to the ground during so many centuries reappeared in order that a people might be prepared for the second coming of Christ. Once more was seen the doctrine of the eternity and immutability of the law of God, including the fourth commandment, or the holy Sabbath. The deception concerning the doctrine of the immortality of man was discovered. Once more was preached the doctrine of the true intercession, that is, that which Christ carries on for us in "the true tabernacle, which the Lord pitched, and not man." Heb. 8:2.

Truly we can say that the Adventist Church has been brought into the world in harmony with prophecy, with the mission of preaching to every nation, kindred, tongue, and people the truths that our Lord left us, the same ones that the apostles lived and taught during the first century.

The third angel's message began exactly on time, in 1844. Its light and power have for over a century been gathering out the remnant; and the Advent people, even though persecuted and tried, will triumph gloriously at the second coming of Christ. Therefore we can say with the apostle Paul: "Which hope we have as an anchor of the soul, both sure and steadfast." Heb. 6:19. In the midst of the uncertainty of the present world God has a church, with an immovable foundation, which He loves and cares for; and he who unites with it feels a sweet peace, implicit confidence, even in the midst of the turbulent confusion of life.

Some time ago, while traveling by train from one city to another in the republic of Argentina, I was studying the Bible in order to prepare a public lecture that I was to give that night. My sermon was to be on the topic of the great prophetic chain of Daniel 7.

When I had finished studying this chapter such a sweet peace took possession of me that I said to myself: "It is impossible that we could be mistaken in our beliefs as Seventh-day Adventists. The history of the world, from Babylon in the sixth century before Jesus Christ to our own days, has been unfolding in perfect harmony with this prophecy." There came to my mind jointly the prophecies of Daniel, set forth in chapters 2, 8, and 9 of his book, and those of Revelation, such as the seven churches, seven trumpets, and seven seals. I was moved by the irrefutable proofs presented by the miracle of miracles, divine prophecy, which shows us that the Adventist Church in truth represents the people of God and that the second coming of Christ is at the door. And involuntarily, tears of joy fell from my eyes upon the open Bible as I thought of the certainty of the truths contained in the Word of God.

My dear brethren, we can say with the apostle Peter: "For we have not followed cunningly devised fables, when we made known unto you the power and coming

of our Lord Jesus Christ, but were eyewitnesses of his majesty." 2 Peter 1:16.

Peter knew that the message he preached is the truth, that Christ is the Saviour, because he had been an eyewitness of His majesty. We today, seeing the fulfillment of innumerable prophecies that focus on this age, on the crystallization of the hope of all the children of God through the ages—the second coming of Christ—are as sure in the faith as was Peter, who saw with his own eyes His glory on the mount of transfiguration.

Situations Which Lead to Apostasy

I know a minister who because of his bad conduct had to surrender his credentials. Because of this his heart was filled with resentment against his former co-workers, whom he had loved for many years, to the point where he even began to find fault with the doctrines of the truth, which until then he had believed and preached with great power. Brethren, resentment obscures the purity of our minds and hearts.

I am reminded of the case of a fine, cultured young woman, who was engaged to a young man who at that time was superintendent of the Sabbath school in one of our churches. They were saving and making preparations for the expected wedding ceremony, when suddenly the young man broke the engagement. It was indeed a discouraging experience for the young woman, and she did not seem to be able to rise above the disappointment in her life. She ceased coming to church because she did not want to meet her ex-fiancé, and as she continued to feed her heart with resentment against this young man, she began to hate even the religion of her former fiancé, and claimed to find errors in almost all our doctrines.

According to psychologists, the majority of persons allow themselves to be influenced largely by their prejudices, letting themselves be governed by their likes and dislikes instead of permitting God's Holy Spirit and His immutable truths to be the infallible guide of their lives. Many times the reason for apostasy and the doubt of unbelief is to be found in frustration, resentment, hatred, envy, or other sin. Therefore, it is essential that we keep our minds pure, so that when these sentiments arise in us they will not turn us from the sure foundations of the truth.

I have seen many men and women of every age who for many years were strong believers in the truth, but suddenly, perhaps because they were not elected to church offices to which they aspired, or because others had offended them, or upon discovering faults or imperfections in their brethren, abandoned first the blessed privilege of prayer, and soon after, almost without realizing it, ceased to attend divine worship. Later Satan succeeded in separating them also from God, making the truth appear as a lie and a lie appear as truth.

Is the truth of God changed into error by the hatred or resentment of a fallen minister? Is the truth of God turned into a lie by the fact that a young man does not fulfill his pledge of marriage? No, a thousand times no! God does not change; therefore, no more can His truth be transformed into a lie, since it is eternal, holy, and just.

He who accepts this "everlasting gospel," which is now being preached in all the world, and receives the Lord into his heart will live a victorious life. The apostle Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

The conviction that the Advent Movement was predicted by the prophets of old, with exactness both as to the date of its appearance and as to the threefold nature of the message, must be so strong that the power of God will do its cleansing work in the heart of each one who accepts it. This power is the Holy Spirit. Let us accept Him as the guide of our lives. Satan will try by all the means at his disposal to prevent us from surrendering our lives to Him so that His power can work in us.

"If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and, with distress and fervor, looks to Jesus for strength, Satan fears he shall lose a captive, and he calls a re-enforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ, Jesus

listens to the earnest prayer of faith, and sends a re-enforcement of those angels which excel in strength to deliver him."—*Messages to Young People*, p. 53.

My dear brethren, the greatest treasure in this last stage of the history of the world is the privilege of belonging to the Advent Movement and having a part in the triumph of this message. Never should we permit ourselves to be led astray from the faith. In this time, more than ever, our only security consists in a life of prayer. Let us ask the Lord, by means of the prayers that strengthen the mind, purify the emotions, invigorate the will, and perfect the fruits of the Spirit, to be the constant king of our hearts, ruler of our thoughts, and guide of our emotions.

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me to-day in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—*Steps to Christ*, pp. 74, 75.

I say again that we are not following "cunningly devised fables," but that we have before us innumerable proofs in that miracle of miracles—the prophetic word—to give us a certainty of our faith.

May God grant that in this moment of consecration we shall all prayerfully review the great array of prophecies that announce to us the certainty that the church militant of God, raised up in 1844, will soon be triumphant at His coming.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. . . . Provide yourselves . . . a treasure in the heavens that faileth not." Luke 12:32, 33.

There is but one way to do this. Every tie that binds us to the world must be broken. To the rich young ruler the admonition was: "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." Luke 18:22. To everyone who names the name of Christ the word is, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33. "Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. We can not be half the Lord's and half the world's. *We are not God's children unless we are such entirely.*"—*Steps to Christ*, pp. 48, 49. (Italics supplied.) "Whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

A Completely Surrendered Life

The apostle Paul knew what consecration meant. He had suffered the loss of all things, but it was for the excellency of the knowledge of Christ Jesus His Lord. For His sake the light affliction of the moment was but a small matter. He commended such a completely surrendered life to others. Writing to the Thessalonians, he said, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. Nothing less will do. There is but one standard for the service of God, and that is entire consecration in order that there may be entire conformity to the will of God and a complete preparation for the eternal inheritance among the sanctified.

Everything that is wrong with this world of ours is the result of sin. War and strife among the nations, disease among the people, pestilences, suffering, and death are all here because men have rebelled against God and allowed sin to dominate their lives. Sin has brought all the woe and suffering that the human family has ever had to endure. Sin is not only the problem of the universe at large, but it is the problem of every individual. It is the one and great problem of the church of the living God in the earth.

There is provided in Christ full and complete deliverance from sin and its power, but so few of those who are members of the church of God actually lay hold of it to become conquerors over the power of sin in their lives.

Salvation is a personal, individual matter. I may belong to a church, but mem-

(Reading, Sabbath, December 6, 1952)

God Calls for Entire Consecration

By W. H. BRANSON

WHO then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5. These are the words of King David. His forty-year reign was about to close. He had set his heart on one final task, that of gathering gold, silver, goodly stones, and other material for the erection of the house of God. He had stored away all he could find from his own possessions, gladly contributing the best he had. Then he appealed to the congregation of Israel to join him in a consecration to the service of the Lord. The people responded with enthusiasm and "rejoiced, for that they offered willingly, because with perfect

heart they offered willingly to the Lord: and David the king also rejoiced with great joy." Verse 9. The hearty cooperation of God's chosen people brought gladness to their own hearts and enabled the work to go forward without delay or hindrance.

The invitation of David to consecrate all to God echoes down the centuries. It was renewed by the Lord Jesus, the Son of David, who proclaimed the kingdom of God as He walked among men. "Lay up for yourselves treasures in heaven," He said, and "follow me." And to us who live in the closing hours of probationary time the message comes again:

O Let Me Walk With Thee

BY MRS. L. D. AVERY STUTTLE

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

I cannot, dare not, walk alone;
The tempest rages in the sky,
A thousand snares beset my feet,
A thousand foes are lurking nigh.
Still Thou the raging of the sea,
O Master! let me walk with Thee.

If I may rest my hand in Thine,
I'll count the joys of earth but loss,
And firmly, bravely journey on;
I'll bear the banner of the cross
Till Zion's glorious gates I see;
Yet, Saviour, let me walk with Thee.

bership alone cannot suffice. My association with my brethren and sisters will be a strength to me, but it cannot save me. Even though Noah, or Daniel, or Job were in the land, we are told, they could deliver only their own souls.

Sin is more dangerous in the church than it is outside. Church members profess to be saved from sin. Isn't that our profession? If not, what good is church membership? Of what value is it to us that we become members of the household of God if that does not mean that a transformation of life and character has taken place, and that we have become God's children in very truth? But if our lives deny this profession, then we become hypocrites and artful decoys of Satan to lead other souls astray.

Our Besetting Sin

What are the sins that are in the church? I suppose it is impossible for any of us to answer that question fully. Every individual, if he has any sins still lurking in his heart, knows about that much better than anyone else. But the besetting sin of most of us is selfishness. We are told by the messenger of the Lord that in the judgment, when the Lord adds up a record of our sins, the word *selfishness* will be at the top of the list. This often leads us to seek self-aggrandizement. It often leads to office seeking, for instance in the church. Men and women are hurt if they are not chosen to fill certain positions of responsibility.

There are some who lack devotion to the truth. There are some who are troubled with doubts regarding some points of the faith as held by the church. There are some who are lax in Sabbathkeeping. Some are dishonest in tithes and offerings, robbing God, even down here in these very closing hours of probationary time. There are others in the church who are quarrelsome and faultfinding in their homes. It is just as truly wicked to be a quarrelsome, sour, frowning, faultfinding Christian in the home as it is for an individual to go out and commit murder. It is all a part of the same kind of sin; and neither the murderer, nor he that hateth his brother, nor one who has a sharp tongue and continually wounds those in his home—none of these shall have a part in the kingdom of God. These things must be purged out of the lives of those who are going to be filled with the Holy Ghost.

Then there is this question of unkind criticism, one against another in the church. Who shall say that our churches, many of them, are not scourged with this sin? O brethren, we must come to the place, before we are filled with the Holy Spirit in its fullness, where every man considers his brother better than himself.

And then in the lives of some there are what may be called secret sins, sins of disloyalty, of licentiousness, of undue familiarity between the sexes. All these evils must be put away. There is no room

for them in the church. God will never save a people in their sins. Every heart must be cleansed in the atoning blood.

When Jesus comes again, the church will be ready to meet Him. It will not be a feeble, halfhearted, divided, quarrelsome, lukewarm company. Oh, no! It will be fair as the moon, clear as the sun, and terrible as an army with banners. It will be "a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5:27. It will be ready for translation, ready to leave the dark and stormy battleground of earth, and rise triumphant to the mount of God.

There will be no sinners in that immortal company. Every robe will be spotless. Every mouth will be free from guile. Every forehead will bear the image and superscription of the Most High.

A Work of Purification

It must be clear therefore that if there is sin in the church today, and if at the coming of Jesus the church is to be holy and without blame, and if the Lord's coming is near, even at the doors, a quick and thorough work of purification needs to be done lest the Master come and find us unprepared. Of ourselves we are totally helpless. We cannot bring a clean thing out of an unclean. The world, the flesh, and the devil are too much for us. But, thank God, we have not been left to struggle alone. The exhaustless resources of heaven have been made available through Christ our Lord. The gospel has abundant power. Let us lay hold of it, and stop sinning now! "He will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah 7:19. This includes every evil thought, every un-Christlike and sinful tendency.

"The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."—*The Desire of Ages*, p. 311.

"If you fail of overcoming, there are reasons for this. Ye will not obey God's revealed will; ye will not pray; ye will not strive; ye will not fight evil habits and unholy thoughts. Are ye stronger than God? Can ye, dare ye, contend with the Eternal? If you are not proof against God's judgments, proof against His vengeance, then go on no longer in your own evil ways. Arise and make a stand against Satan. Be doing something, and

do it now. Repent now, confess, forsake. A day of fire and storm is about to burst on our world. Conform your life to the simple prescriptions of the Word of God. Seek the aid of God's Spirit by prayer, by watching thereunto, and ye will come off more than conquerors through Him who hath loved us."—*Testimonies to Ministers*, pp. 455, 456.

Now is the time. Today let us hear the Master's voice and humble our hearts before Him. Tomorrow may be too late. Another Week of Prayer may never come.

Consecrated Service

God requires not only that we stop sinning but that we actively serve Him. The world is lost and dying. To the church has been committed the work of spreading the word of salvation. Millions are under sentence of eternal death. The night is falling. The door of mercy, which has stood ajar for six thousand years, is about to close forever. Jesus our High Priest is about to finish His work in behalf of sinners, to lay aside His priestly robes of mediation, and to put on the garments of vengeance. Divine forbearance has almost reached its utmost limit.

But the Lord is not willing that any should perish if by any means they can be saved. He calls us to the rescue. We who have tasted the good Word of God, who have experienced deliverance from sin ourselves, are under solemn obligation to put forth every effort to bring salvation to those about us, lest they perish in the darkness of their iniquity. We cannot sit idly by without denying our Lord.

As a church, we are trying to double our membership. This we know is God's will. He promises the necessary help and power. But we must be His instruments. We must furnish the willing feet, the ready hands, the persuasive voices whereby His message of salvation can be carried to the homes of the people and be made known to them. What are we doing about this? My brother, my sister, have you brought anyone to Christ and into the church this year? You should have. In the parable of the vineyard the Master came every year seeking fruit. Upon finding none He demanded that the tree be cut down. It was useless to Him, a cumberer of the ground, "Nothing but leaves." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:8. If each church member would cooperate with God by bringing one person into the church during the coming year, our membership would be doubled. It is just as simple as that.

God calls also for a consecration of our means, not merely an honest tithe. That

is important. Many no doubt need to practice more faithfulness in this respect. The tithe belongs to God. We have no right to it. When we have paid it we have not actually given God anything that belonged to us. We have only returned to Him that which was His.

But the Lord requires of us more than the tithe. He expects us to bring freewill offerings in addition. "Honour the Lord with thy substance, and with the firstfruits of all thine increase." Prov. 3:9. "Bring an offering, and come into his courts." Ps. 96:8. The spirit of giving is a part of the very law of nature, and is manifested throughout all the universe. "The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy."—*The Desire of Ages*, p. 21.

"Paul lays down a rule for giving to God's cause, and tells us what the result will be both in regard to ourselves and to God. 'Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.' 'This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.'"—*Testimonies*, vol. 5, p. 735.

"By the mercies of Christ and the riches of His goodness, and for the honor of truth and religion, we beseech you who are followers of Christ to dedicate yourselves and your property anew to God. In view of the love and compassion of Christ, which brought Him from the royal courts to suffer self-denial, humiliation, and death, let each ask himself the question, 'How much do I owe my Lord?' and then let your grateful offerings be in accordance with your appreciation of the great gift of heaven in God's dear Son."—*Ibid.*, vol. 4, p. 484.

Laying Up Treasure in Heaven

Now that the end is so very near, surely it is high time that God's people hasten to place any surplus funds or property they may possess into the work of saving souls. Otherwise it must all soon perish. When Jesus comes there will no doubt be some in the church who will cast their gold and silver to the moles and to the bats, and will then realize that their life's savings are utterly lost. All that we can possibly save out of the wreckage and destruction that is now about to come upon the world will be what we have invested in the souls of men. Heaven will be made up of people. Nothing else can be taken from this earth in the last day. All our property will remain behind to perish. But the souls we have helped to bring to salvation will join with us on the sea of glass and make our joy complete.

Years ago the solemn admonition came to us from the messenger of the Lord: "We are coming to a crisis which, more than any previous time since the world began, will demand the entire consecration of every one who has named the name of Christ."—*Gospel Workers*, p. 323. Surely we can say without hesitation that the crisis is now upon us. "Workers for God should as surely feel that they are not their own as if the very stamp and seal of identification were placed upon their persons. They are to be sprinkled with the blood of Christ's sacrifice, and in the spirit of entire consecration they should resolve that by the grace of Christ they will be a living sacrifice."—*Ibid.*, p. 116. How could words utter a more earnest and moving appeal? Shall we not this morning enter more fully than ever before into the realization of this consecration experience? The needs were never so great. The time was never so short. The eternal reward was never so near.

Surrendered to God for Service

"All who surrender themselves to God in unselfish service for humanity are in co-operation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing His sympathies, they help to swell the tide of His joy, and bring honor and praise to His exalted name. In fellowship with God, with Christ, and with holy angels, they are surrounded with a heavenly atmosphere, an atmosphere that brings health to the body, vigor to the intellect, and joy to the soul."—*Ibid.*, p. 513.

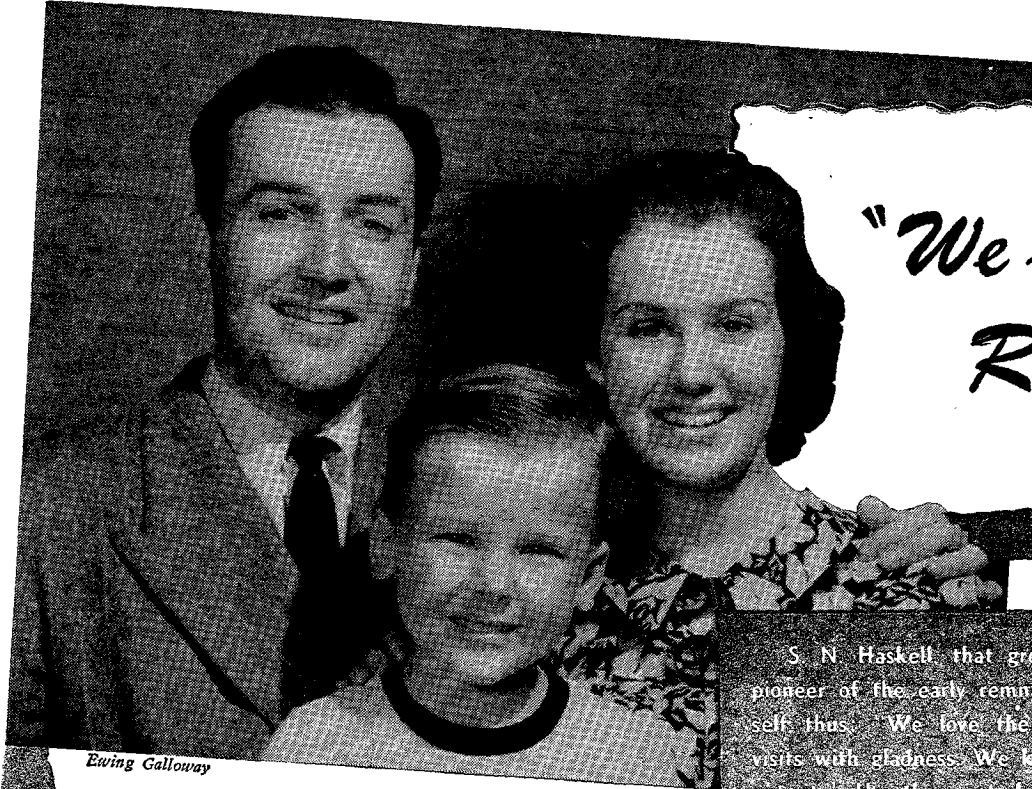
"The great purpose that constrained Paul to press forward in the face of hardship and difficulty should lead every Christian worker to consecrate himself wholly to God's service. Worldly attractions will be presented to draw his attention from the Saviour, but he is to press on toward the goal, showing to the world, to angels, and to men that the hope of seeing the face of God is worth all the effort and sacrifice that the attainment of this hope demands."—*Acts of the Apostles*, p. 484.

"Who then is willing to consecrate his service this day unto the Lord?"

NOTE TO LEADER: Here call for a consecration of self and all to God on the part of all present, this to be followed by an earnest consecration prayer.

Then the Week of Sacrifice and Annual Offering should be taken. The needs of our mission fields are far beyond our present means. An unusually liberal offering is greatly needed now.

ANNUAL OFFERING FOR MISSIONS TO BE TAKEN AT THIS TIME



Ewing Galloway

*"We love the
Review!"*

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- It warns us of the danger of being led astray by the "Lo here's and lo there's."
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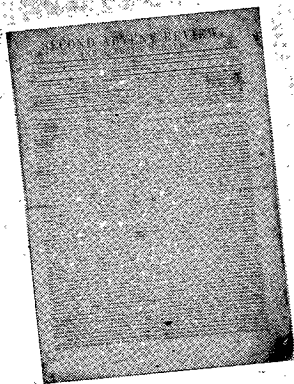
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Children's Lessons for the Week of Prayer, 1952

Prepared by ARTHUR W. SPALDING

General Suggestions to Leaders

SIMPLIFY or expand the lessons as indicated by your children's age levels. Because these lessons are based largely upon nature objects, you are introduced to a rich field of illustration and teaching that may suggest to you further thought. Time limits, of course, must be observed, and the lesson must be so planned as to be complete within the period.

The best plan is to saturate your mind with the thought and aim of each lesson, and then teach it from your own mind. Your eyes are then not glued to a paper but are free to watch the reaction of your children to your teaching, and this enables you to adapt yourself to their mood. The sparkle of your eye is a magnet to draw and keep the children's attention.

Told stories are more captivating than read stories. But if you must read, read well. Make it sound as though you were talking. The animation of your voice is only second to the sparkle of your eye. These two belong together.

Come to the children with confidence. The assurance of a sure person is reassuring. It captures your audience, tells them that you have something worth while to present, and that you know it. That presupposes that you do know it, for pretense is easily pricked and a spurious confidence deflated. If anyone lacks confidence, let him ask of God, who can make the most timid bold and the most unlearned prepared—through study, of course, and not alone through baptism. You must live the truth in order to know it, and when you know the truth you will be free to teach it.

Illustration can add greatly to your presentation. According to your resources, this may be by blackboard sketches, or flannel board, or painted or crayon cards, or natural objects; as, for example, an apple on a branch, and a contrasting saw brier; a small gold object, as a chain link, in gravel; a flower, preferably a lily; any available seeds, preferably sprouted grain (perhaps a box, kindergarten style, might illustrate the four soils); two small kerosene lamps, or saucers, or gravy dishes, with wicks, simulating the ancient lamp; a display of butterflies, if you have a collection, and a monarch chrysalis. Do not strain after effects, however; illustrations may be suggestive without being facsimile. Children are not overly critical of art; something to fix their attention, and in keeping with the story, suffices. It must not be so elaborate as to displace the story.

What is success with the children in this Week of Prayer? It is the deepening of their sense of the presence and providence of our heavenly Father in their lives. The basic preparation is in the teacher's own life, a yielding of self, a communion with God, a consecration, a devotion that will carry conviction, and a love, a genuine love for the children.

Order and reverence will be taught and maintained. Soft music or stirring music as the children enter will be effective in bringing them in quietly. A voice singing a reverent

hymn will center their attention, and if the song is familiar, it will naturally induce them to join in. Let quiet cheerfulness be the atmosphere of the gathering. Let the program move smoothly, without breaks that invite inattention and disorder.

If the Spirit moves, there may be, in the concluding service or anywhere it is indicated, a testimony meeting. The simple, sweet testimonies of children are precious incense in the heavenly courts. But let it be spontaneous. Do not force it, or let it go on halting feet. Many children are timid, and unused to public testimony. The Lord accepts the heart prayer, even if the lips refuse. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

(Lesson I, Sabbath, November 29, 1952)

A Good Tree Bears Good Fruit

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt. 7:16.

Jimmy and Jack and Mary and Peter and Magda, with their head teacher, had come over to watch the men clearing the grounds of their new school site. It was late summer, a week before school was to open. The building was finished, but outside there was a good deal of thicket to clear away; for this had been a rather neglected corner of a farm, and the farmer had had too much to do. There were weeds and tangled vines and thorn trees; but, on the other hand, there were some good things that ought to be saved.

"Master," said the foreman, "do you want this all cleared away clean?"

"Not a clean sweep," said the master. "We'll save what's worth saving. Let's go through and mark the good trees. Children, look around, and see who can find something good."

So they scattered and went searching.

"Here!" called Jack, "here's a good tree."

"Aw! It's a little old sprawly tree," said Peter. "It's crooked, and its back is wrinkled."

"Yes," answered Jack, "but look up there, and you'll see some apples."

"They're green," said Magda.

"They are green," said the master, "but this is only August. They'll grow and ripen. Yes, this is a good apple tree; we'll save it."

"Come here!" called Mary. "I've found a good tree. It's a peach."

"How do you know?" asked Jimmy.

"'Cause there's a peach on it. And more peaches!"

"That's the way to tell a tree," said the master. "A good tree bears good fruit."

"Ouch! Ouch!" cried Magda.

"What's the matter?"

"Ouch! I'm all tangled up. I was coming as fast as I could, and I got into this tangle of briars. Help me get out."

Jimmy took a look. "There are berries on it, he said, "blueberries. I know blueberries are good." He picked some, and put them in his mouth. Then he spat them out. "Aw! Oo-oo!" he exclaimed in disgust, "they're bitter and stingy. Oo-oo, oo-oo!"

The other children laughed while they helped Magda get free. And the master said: "Not everything is what it looks like. Those blueberries look like blueberries, don't they? But blueberries grow on bushes; this is a vine. It's a saw brier, also called cat brier. It's really a pretty vine, with its bright leaves and its green stem and its attractive berries. But when you taste them you find they're bitter. And the vine has sharp thorns on it, like cat's claws or like the teeth of a saw. They give it its name. Be sure," he said to the workmen, "be sure to cut out the saw brier. Yes, dig it out, for we don't want any cat brier on our playground, do we, Magda?"

"Here's another plant," called Mary. "Is this good?" What she had found was a tall, sprawly plant, with a beautiful red trunk and branches, big coarse leaves, and masses of dark purple berries. "Are these berries good?"

"Let Jimmy taste them, and tell us," laughed Peter.

"Not me!" said Jimmy. "It's your turn."

"Well, I wouldn't," said the master. "That's pokeweed, and it's slightly poisonous. In the spring we can eat the green shoots like asparagus; but the berries are bitter, and not at all good for your digestion. Some birds eat them in the winter, when they can't get anything better.

"By their fruits you may know them," the master went on. "And that's so with men too, and with boys and girls. How can you tell a Christian? How can you tell a Seventh-day Adventist?"

"If he keeps the Sabbath," said Peter.

"If he wants Jesus to come," said Magda.

"If he pays tithe, and lives health reform," said Jimmy.

"If he goes to Sabbath school," said Jack.

"If he's kind," said Mary; "if he isn't sharp like the saw brier, or bitter like those poke-berries."

"Yes," said the master, "those are some of the ways you tell a Seventh-day Adventist. A girl is like a peach, rosy, beautiful, and sweet. A boy is like an apple, a little green yet, maybe, but growing, and ready to be a regular Jonathan or Stayman.

"What Mary said is important. For unless you are kind and loving, you're not a representative of Jesus; you can't be a true Seventh-day Adventist. Do you know what makes the tree grow? what makes the flowers and the fruit?"

"Sap," said Jack. "The roots take it up from the ground, and the leaves change it into sugar, syrupy sap, and send it out to every part of the tree. That's what makes maple syrup. And it makes the flowers and fruit too."

"And do you know what the sap is in a Christian man and woman and a Christian boy or girl? It's love. You take it up from your Christian home and school, and from the Bible, and from the study of God's works in

nature. The love of God in us is what makes true Sabbathkeeping, obedience to the laws of health, tithing, and every other good work. You don't tie the fruit to the branches of the tree; it grows out of the life that is in it. Do you know any text that tells you how you are like a tree?"

They all did, and they all said it together: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:3.

(Lesson II, Sunday, November 30, 1952)

The Gold of God

"I COUNSEL thee to buy of me gold tried in the fire, that thou mayest be rich." Rev. 3:18. "Ho! This is the morning we're going to find gold!" exclaimed Terry.

"Yes," said his brother Ralph, "maybe a million dollars!"

"I don't suppose there's a million dollars in this whole canyon," said Larry. "Miners work a whole lifetime sometimes, and don't get a million dollars."

"Nor a million cents," said Don.

"All right," answered Ralph, "but maybe we'll strike it rich."

We were camped in San Gabriel Canyon, the first Seventh-day Adventist boys' camp in California; and for this morning the boys had been promised a visit to a placer gold mine down the river a way.

So after Morning Watch, breakfast, and camp duties, everybody was ready, and the march was begun. First, up over the shoulder of the mountain to a trail, well worn by the feet of many hikers through the years. Numbered and marshaled, we marched single file down the trail, some of the time with a hiking song marking our steps. Over the rough, gravelly ground we went, now through thickets of chaparral, now crossing tumbling mountain torrents, now out in the open. In about an hour we came to the miner's cabin, set up high enough above the river so that no wild freshet could sweep it away.

The miner, Joe Cross, had been written to several days before, and he expected and welcomed us.

"How's diggings today, Mr. Cross?"

"Good as yesterday. You boys want to learn how to pan out gold? I'll show you the whole works, from beginning to end."

First he pointed out where he had been working for a year, a line of diggings that ran diagonally uphill.

"An experienced miner knows where to spot his diggings," he said. "He can tell color by examining the ground carefully. Then he digs up the gravel, and—but I'll show you."

Up the hill he took us, and near the top we came to the spot where he was now working. It was a pit of gravel. And there was a machine something like a great big washing machine, turned by a crank.

"We call this a dry washer," he said. "You want to find some gold? Well, take a pick and shovel and fill this wheelbarrow. Now wheel it over here, pick out the big rocks, then dump the load into the dry washer. Now turn the crank. Hard! Put your back into it! Keep at it! Keep at it!"

By and by there came through a little pile of dark, fine sand.

"See!" said Joe Cross, "here's a pan. Now we'll take it down to the river and wash it."

Back down the path all the boys trooped after him. He stooped down at the river's edge with his pan of dirt. He dipped it levelly, so that the water filled the pan without disturbing the sand. Then he gently rocked it to and fro, tipping it the least bit so that the water washed out some of the sand.

"You see, boys," he said, "gold is heavier than anything else. So it sinks to the bottom, and I pan all the rest out."

The boys' eyes were glued on the miner and his pan.

"I'll bet he gets a hundred dollars," said one.

"Naw! If he gets ten dollars, he'll do well."

"Ten dollars! Why, this is a gold mine. I bet he could get a million in a month."

"I see it! I see it! There's some gold!"

But still the miner rocked and washed, rocked and washed, until there was only a slight sediment left. Then he took his knife, and picked up a little gleaming flake upon the blade.

"Oh!" "Ah!" "Aw!" groaned the boys, disappointed at the small output. "What's it worth?"

"About three cents," said the miner.

"Three cents! Is that all? How much could you make in a day?"

"A man," said Joe Cross, "may work all day at digging and rocking and panning, and maybe average a dollar a day. Of course, once in a great while he may find a nugget that's worth five dollars or ten dollars. But not often."

"I thought miners found lots of gold," said Ralph. "Don't they ever?"

"In the old days, when the fields were new," said the miner, "some made fortunes, but a good many made or kept nothing. This river has only a little gold, hidden in the sand and gravel."

"Couldn't you make more, working in a factory, or something?"

"Maybe. But, you see, I love mining, and I like to work to find gold."

On the way home the boys fell to discussing what they had seen.

"No gold mining for me," said one. "There's not enough in it. Why, I could earn a dollar a day myself, right now. And when I'm a man—"

"Oh, I don't know," said another. "Mr. Cross said he liked the work. I guess that's worth something to him. He might make more money in Ford's factory, but he wouldn't have so much fun."

"That's right," said a leader. "It isn't the money you make, boys, that counts for the most. To find the thing you love, the best thing, the finest thing, the thing that helps the most—that's what will make you happy. I know some gold mining that I wouldn't give up if I didn't even make a dollar a day."

"You do! Do you have a gold mine?"

"Why, yes," said the leader. "That's what I came up here for. I'm doing a little mining every day."

"When? How?" The order of march was forgotten as the boys gathered around the leader. "Why don't you let us in on it?"

"You're my gold," he said, drawing three or four boys together with his arms. "You know what the Bible says? 'I will make a man more precious than fine gold; even a man than the golden wedge [that is, nugget] of Ophir.'"

And that was the biggest one there was. I wouldn't give you up for a million dollars in gold. And there's another text: 'Where shall wisdom be found? . . . It cannot be valued with the gold of Ophir.' You boys are mining that gold every day that you learn the ways of rightdoing, and do them. You know, though, you could get that kind of gold in your brain pan, and if you're careless about washing out the light stuff, you could just wash out the gold too, and lose it. But if you learn to be skillful miners, you'll keep the gold. And I'll tell you, you can get more than a dollar's worth a day. Why, Ralph isn't wrong; there's a million dollars of that kind of gold right in this canyon."

"I guess that's so," said Don. "But you have to separate it from the light stuff, don't you, Mr. Foster?"

"Like what?"

"Oh," said the boys, all trying to speak at once: "Movies." "Funnies." "Novels." "Swearing—I mean cussing—er, bywords." "Losing your temper." "Going fishing on Sabbath"—this from Terry. The boys laughed.

"Or just going fishing," said Hall. "I don't eat 'em, and I'd rather let the fish live where God put them, and I can see them once in a while."

"Well, you know," said the leader, "you could go on naming the sand and the gravel all day. Just one rule will guide you in doing right. God says, 'I counsel thee to buy of me gold . . . , that thou mayest be rich.' If you keep your eyes and ears open for the truth, with all of God's great world right before you, that's gold, and you'll see nothing else. So you can forget all about the rest, let the sand slide, and keep the gold."

(Lesson III, Monday, December 1, 1952)

Pure as the Lily

"BLESSED are the pure in heart: for they shall see God." Matt. 5:8.

"Oh, where did you get them?" everybody exclaimed, as the barefoot boy brought in a great armful of white water lilies, their long stems trailing down almost to the ground, their beautiful white petals and yellow anthers gleaming like purest crystal and gold, their fragrance filling all the air. "Oh, where did you get them?"

"Fi' cents," said the barefoot boy. "Over in Smither's Pond. Fi' cents apiece."

"We'll take all you have," said mother.

The barefoot boy beamed. "Dollar," he said. "There's twenty of 'em. I can get you some more," he added hopefully.

"Twenty will be enough today, thank you," said mother, handing over the dollar. "And tomorrow, and the next day. They're so beautiful I hope they'll last always."

"They won't," said the barefoot boy. "But they're purty, ain't they? You oughta seen what they grow in, though. Black mud! Water, 'course, but mud down where their roots are. Funny they can be so white, ain't it?"

"It surely is," they said. And then Vicki, the fair-haired little girl who goes to Sabbath school every Sabbath in the year, except this year when she had the whooping cough—Vicki started in singing a song she had learned

in Sabbath school kindergarten, singing in her clear, tinkling little voice:

"God made the lilies,
The beautiful lilies,
We must be like the lilies,
The lilies pure and white."

The barefoot boy glanced at her, smiled, and made for the door. "G'by," he said.

"Good-by! Come again."

"Sure will. Next week."

"That's a lovely song, Vicki," her father said. "We must be like the lilies, the lilies pure and white."

"Sing it, Daddy," said Vicki, "you, and muvver, and Charlie."

So they did; they all sang it—Vicki, and brother, and mother, and daddy.

"God made the lilies,
The beautiful lilies,
We must be like the lilies,
The lilies pure and white."

"And they smell so sweet," said Charles, burying his nose in the blossoms.

Mother put them in a big shallow dish, curling the stems around in the water, and letting the great white blossoms cover all the surface of the bowl.

"Perfectly beautiful," she said.

"Beautiful," echoed daddy.

"Boot-ful," said Vicki.

"Did he say they grow in mud?" asked Charles. "Why, you'd think they grew in white sand."

"We must be like the lilies," trilled a little voice. Vicki couldn't let the song alone.

"There's a lesson for you, Charles," said mother. "For me too and everyone. 'We must be like the lilies,' Vicki's song says. You know, the lily, with its roots in mud, gathers out the good plant food that's hidden there, and makes its purity and beauty from it. But it sends its roots deeper too, down through the mud to the white sands below, and there it finds the minerals that feed its strong stem, reaching up to the surface of the water, and then it smiles up at the sun with its sweet white face.

"Boys, and girls too, living in this wicked world, often find around them the mud of evil minds that turns the beauty of life into smut and filth. If they are like the lily, they will love and seek out only the good, for you know even everything that is evil is only the devil's interpretation of what is good. And below are the white sands, with their strong, clean truth, that will help to make the white blossom above.

"The Bible says," father put in, "'Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure.'"

"Where is that, Daddy?" asked Charles.

"It's something that Paul, the good apostle, wrote to Titus," he answered. "Titus 1:15. Titus was a young man like you, though a little older. Titus, you might say, grew out of the mud, but he was a lily. He was not a Jew; he was a Greek. And although the Greeks had some good things to their credit, they also had a good deal of mud in their religion and in their lives. But Paul found Titus, and he taught him purity and love. So Titus believed, and took hold of the truth, and grew to be as pure and good as the lily."

"What did he do?" asked the boy.

"What does the lily do? First, it lives, reaching up and up and up, until it can see the sun. Then its green bud opens to the sunlight, and it smiles its dazzling white smile

that everybody loves. Then, just as you said, it smells so sweet. There's a fragrance about it that comes out of its pure life. That's the service the lily gives.

"Well, Titus stayed close to Paul for a while, and served him, looked out for what he needed, and saw that he had it. And when Paul was beaten and thrown into prison, Titus went right along and suffered with him. And finally, out of suffering and serving, he grew so strong that Paul made him bishop of the church in Crete, which was one of the most wicked places—mud, we might say. But there too Titus was the lily, and he taught the young men and the young women to be pure and true. And he trained the best ones to be elders and helpers in the church, and he set everything in order. He looked up out of the mud of every day, and he saw the face of God. For Titus remembered the word that Matthew told him Jesus had said, 'Blessed are the pure in heart: for they shall see God.'"

"Titus! Titus!" Charles spoke low and softly. "'Unto the pure all things are pure.' And 'blessed are the pure in heart: for they shall see God.'"

(Lesson IV, Tuesday, December 2, 1952)

Life in the Seed

"THE seed is the word of God." Luke 8:11.

"Are you going to hear the Teacher?" asked Nine-Year-Old of Smiling Boy as they hurried along with their parents toward the lake front. "So are we."

"Yes," said Smiling Boy. "You know He loves children, and He tells stories. My sister and I love Him too, don't we, Sunny Locks?"

"Yes," said Sunny Locks. "We went to see Him a little while ago, brother and mother and I. And He took me up on His lap. And He put His hand on brother's head. And He blessed us. I think He's just lovely."

"I hope," said Nine-Year-Old, "that we can get near Him today. It looks as if there's going to be a crowd."

And there was a crowd indeed, tens and hundreds and thousands of people, all trying to get near Jesus, the Teacher. He sat on a rock by the shore, where some fishermen had beached their boats, and the fishermen stood closest to Him. But the people pressed in so hard that Jesus said to one of the fishermen, "Simon, I'll get into your boat, and you push out a little way from the shore, and there I'll sit and teach the people."

Said Simon, "That's a good idea. Andrew, lend a hand at pushing the boat off."

Andrew lent a hand, and so did James and John, the other fishermen. And they held the boat a little way offshore, with Jesus in it.

Nine-Year-Old and Smiling Boy and Sunny Locks, with their parents, had failed to get near the Teacher. But they found a place to sit on the hillside, not very far away; and now that Jesus was out in the boat, they could see Him very well and hear Him too.

Up on the top of the hill there was a farmer sowing wheat. He carried a bag of seed slung around his neck; and as he went along, step by step, he would take a handful of wheat and, with a wide sweeping motion of his arm, broadcast it over the plowed ground.

Jesus looked up at the farmer sowing seed, and He said to the people: "Listen! A sower went out to sow. And as he sowed, some seed fell on the hard path, and the birds came and ate it up. And some fell on rocky ground, where there was not much soil. It took root and sprang up quickly, but when the sun was hot it withered away, because it had not much soil to grow in. And some fell among briars, over in the corner, and the briars grew so thick they choked out the wheat. But some fell in good ground, good, better, and best, and the seed in that good ground took root and grew, and set seed, until when the farmer came to harvest it, it yielded, some of it thirty times as much as he had sown, and some of it sixty times, and some of it a hundred times. You who have ears to hear, listen to this, and think about it."

"I have ears," said Nine-Year-Old.

"So have I," said Sunny Locks, "and I can hear."

"So can I," said her brother. "What do you suppose He meant?"

Now these children were very fortunate in having parents who were thoughtful and studious and loving. They used to take their children out in the country on Sabbath afternoons, to see and study the grass and the flowers and the birds and animals. "For see," they told their children, "God made all these things. Do you know why He made them?"

"Why?" asked the children.

"To teach us of His goodness and care and love," answered their parents. "As He takes care of them, so He takes care of us. As He loves them, so He loves us. As He makes them beautiful, so He would make us beautiful. Let us study and think."

Well, on this beautiful morning, after Jesus had taught a while longer, He stood up, raised His hands, and blessed the people. Then he had the fishermen row out into the lake with Him. So the people knew He had finished, and they rose up and went home.

As they went up over the hill, the two families stopped to watch where the farmer had been sowing his seed. Now he was dragging a thorny bush over the ground where he had cast his wheat.

"Why does he do that?" Nine-Year-Old asked his father.

"To bury the seed," his father answered. "It has to be buried to grow. 'Elder,' he turned and asked the father of Smiling Boy and Sunny Locks, "what do you think the Teacher meant by that parable about the sower and the seed?"

"I remember, brother," answered Elder, who was a scribe of the law, "I remember Moses says that man shall not live by bread only, but by every word of the Lord. While the Teacher told us this morning of the sower and his seed, was not He Himself the sower of the Word of God?"

"True," said the other, "and the soil He sowed it in—why, He cried to us, 'You who have ears to hear, listen! Is not the soil our minds and hearts?'"

The children had been listening, and now Smiling Boy spoke up: "That memory verse in the Psalms: 'Thy word have I hid in mine heart, that I might not sin against thee.'"

"That's a good text, son," the father approved. "The Word of God is in the seed, and that is what makes it grow. And the seed is the Word of God. But we must furnish the soil for it to grow in. When it is planted in a true and honest heart, it will grow and bring forth much fruit."

"But a naughty heart," said Sunny Locks, "is like the thorny ground."

"And a hard heart," said Nine-Year-Old, "is like the trodden path. The seed can't be buried in it."

"And the changeable heart," said Smiling Boy, "is like the stony ground, where the seed can't take deep root, and soon withers away."

The mothers knelt and gathered their children into their arms. And the fathers, standing, put their hands on their children's heads.

"God grant," they prayed, "that our children may have true and pure hearts, like the good ground, so that the Word of God may be buried in their hearts, and sprout, and grow, and bear much fruit for the Master of us all."

(Lesson V, Wednesday, December 3, 1952)

When Jesus Comes

"FOR in such an hour as ye think not the Son of man cometh." Matt. 24:44.

"When He cometh, when He cometh,
To make up His jewels,
All His jewels, precious jewels,
His loved and His own,

"Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown."

The sweet voices of the children singing in Sabbath school rang out through the morning air, like the voices of angels in the heavenly choir. Mrs. Gabriel looked over the gathering with a loving eye.

"They are angels," she said to herself, "as sweet and true as the angels, anyway. They are all ready, I do believe, to meet Jesus when He comes."

"One evening," she said to the children, "as the dusk was coming in, Jesus sat up on the Mount of Olives and told His disciples a story, a parable. Down below they could see little lights moving about. They were the lamps of ten virgins, or young women, who were waiting for a happy party. It was to be a wedding, and they were the bridesmaids. In that country then the bride waited in her house, in the evening, until the bridegroom came with his companions to get her and take her to his house. Her companions lingered near, until they should see him coming, and then they would go out with their lighted lamps to meet him. So Jesus told them a parable about it.

"The bridegroom, He said, did not come when he was expected; and the ten virgins fell asleep. But at midnight there was a cry: 'Behold, the bridegroom cometh; go ye out to meet him!' Then all the virgins awoke, and rose, and trimmed their lamps. But the lamps had burned so long the oil was all gone. Five of them had brought oil in bottles, so they poured it into their lamps. But the other five had been so foolish as not to bring any extra oil, and what was in their lamps was all burned out.

"Give us some of your oil," they said to the other virgins. But all the oil of the wise virgins they had poured into their lamps. So they said, 'You will have to go and buy some.'

The foolish ones went away to buy oil; but while they were gone, the bridegroom came, and took the bride and all her friends with his friends away to his house.

"By and by the foolish virgins came back, and knocked at the door of the bridegroom's house. 'Let us in!' they called. But since they had not been with the bride, the bridegroom answered them, 'No! I do not know you. Go away.' And he shut the door.

"The disciples knew what Jesus meant. The bridegroom is Jesus Himself, who is coming, but He has not come as soon as expected. The bride and her bridesmaids are the church, waiting for Him to come. The lighted lamps are the Bible, the Word of God. The oil in them is the Holy Spirit. Only those who keep the Word of God burning brightly in their lives, because they talk with God and the Holy Spirit stays with them, will be ready when Jesus comes. Those who do not talk and walk with God lose the Holy Spirit out of their lives, and they will not be ready.

"Would you like to have Jesus come today?" Mrs. Gabriel asked the children. "Would you?"

Every hand went up. Yes, they would like to see Jesus come today.

"Why?" she asked.

That seemed too deep for most of them. They wanted Jesus to come; they just thought it would be the right thing for Him to come. But soon Sandra found a reason.

"Cause I love Him," she said.

"That's the best reason in the world," said their teacher. "If we find ourselves alone at home, or with just brother and sister, how we do long for mother to come, don't we? Because we love her. And every night, when daddy has been away all day, how we look and long for him to come home. Why? Because we love him."

Dianne's hand went up. "'Cause Jesus'll bring my baby brother back," she said.

"Yes. Dianne's baby brother died just a few weeks ago. Dianne misses him so much. And her mother and father sorrow for their baby. But when Jesus comes, the Bible tells us, those who sleep in Jesus He will bring with Him. He will come with His bright angels, like the sun in its glory, and with the trumpet sounding loud and clear. And He will call to the sleeping saints: 'Awake, awake, awake! ye that sleep in the dust of the earth. And arise!' As Dianne's little brother rises from his lowly bed, a bright angel will come down and gather him up in his arms, and fly with him to his mother, who opens her arms to receive him. And father! And Dianne! Oh, won't she be glad when Jesus comes!"

Several hands were up now.

"Lawrence."

"He'll take all the wicked people away, and old Satan."

"Lily."

"He'll make all the earth new and beautiful again."

"And Jerry."

"He'll take us to the New Jerusalem."

"Rachel."

"Will Joseph be there? and Benjamin?"

"Yes, they will, Rachel."

"And Moses?"

"And his sister Miriam?"

"And Daniel?"

All the children were a lively lot now, as they thought of the many Bible heroes they had learned about: Noah, Abraham, David, Esther, Mary, Martha, Peter, and Paul.

"And Jesus!" fairly shouted Sandra.

Just then Brother Gabriel's voice broke in with a song, and Sister Gabriel joined him: "At the sounding of the trumpet, when the saints are gathered home,
We shall greet each other by the crystal sea—
CRY-S-TAL-SEA-EE [like a trumpet!]
When the Lord Himself from heaven to His glory bids them come,
What a gathering of the faithful that will be!"

Most of the children knew the chorus, so they joined in as their teachers formed them in line and marched them into a circle, all holding hands while they sang:

"What a gath'ring, gath'ring,
At the sounding of the glorious jubilee!

JU-BI-LEE-EE!

What a gath'ring, gath'ring,
What a gath'ring of the faithful that will be!"

"And if we truly want Jesus to come from heaven and take us home with Him, we want Jesus to come today and be at home in our hearts, don't we?"

"Yes. Yes. Yes." And so they sang:

"Into my heart, into my heart,
Come into my heart, Lord Jesus.
Come in today, come in to stay,
Come into my heart, Lord Jesus."

(Lesson VI, Thursday, December 4, 1952)

Wings Over the World

"AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach. . . . And there followed another angel. . . . And the third angel followed them." Rev. 14:6-9.

"Listen, Howard, listen!" called Lessie to her brother. "Listen! What is that?"

Howard listened. "It's only dogs barking," he said.

"It sounds nicer than dogs barking," insisted Lessie. "It sounds—oh, it sounds like trumpets, away off there in the sky."

Mother was listening too, and so was father. It was early morning; and while mother had breakfast nearly ready, the children had only just dressed and washed, when that wild, sweet music came to all their ears.

"Daddy, do you think—" mother began.

"Yes, I think," said daddy, "I think it's wild geese honking. Come out and see if we can see them."

They all trooped out of doors, and there the music from the skies was louder, clearer. Their eyes searched the heavens, and—

"I see them!" cried Howard.

"Where? Where?"

Howard pointed; and soon every pair of eyes, focused upon the spot, made out, far above, the long V of the wild geese, flying, flying southward, and calling as they flew. "Honking," men call their cry; but no word, least of all "honking," can tell the music of that flourish of trumpets piercing the heavens.

"Where are they going?"

"Going south. From the far northern lakes where they have nested this summer, and brooded and trained their young, now they flee from the cold that soon will seal the waters. Away they fly to the sunny lands and waters of the Gulf of Mexico, and the Caribbean, and the mighty Amazon. There they

will wait for the turn of the seasons, when north again they will come, for another season of nesting."

"And they are not alone," said mother. "You've seen the great flocks of blackbirds, lately, dropping into our meadow, and the waxwings filling the trees of our grove, and many other birds, all bound for the south. Sometimes the world seems covered by their arching wings. All ready, now, for worship?"

They went in for the before-breakfast family worship, mother at the piano, father with the Book:

"What shall we sing?"

"In the morning," Lessie suggested, "'my voice ascending high,' like the wild geese in the sky."

So they sang. And then daddy: "Doesn't it remind you of the angels?"

"The angels with the everlasting gospel," said Howard. "Let's say it."

So they repeated in chorus that majestic threefold message of the angels in Revelation, beginning with the first: "'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.'"

"Do you suppose," asked Lessie, "that we could see the angels flying, if we looked real hard, as we looked for the geese?"

"Sometimes I see 'em," announced Howard. They all looked expectantly at the boy, as though he were a young prophet. "I see 'em sometimes," he said, "when I lie on my back and look up in the sky. Great white clouds that look like troops of angels to me, flying along with the wind."

"Going south?" asked his sister.

"Going south, and north, and east, and west. Going everywhere, sometimes one way, sometimes another."

"That's the way for young eyes to see visions," said father. "The white clouds may well make us think of angels; for you know Daniel says, 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven.' And John says, 'Behold, he cometh with clouds; and every eye shall see him.' What do you think makes up those clouds?"

"Angels," said both the children at once.

"Yes; for Luke says, in the first chapter of Acts, that Jesus took His disciples up on the Mount of Olives, and gave them His last instructions. 'And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.' Then, while they watched, two angels stood by them, and said, 'This same Jesus . . . shall so come in like manner as ye have seen him go into heaven.'"

"But the three angels," said mother, "the angels that fly in the midst of heaven, carrying the last gospel message, do they make a cloud, do you think?"

"Oh, I think they are the leaders," said Howard, "like the birds that lead the flocks flying south."

"And who follow, to make the flock that is the cloud?"

"We do," said Lessie.

"Yes," said father. "David says: 'The Lord gave the word: great was the company of those that published it.' Far over the world

today are flying the three great angels who lead in the proclamation of the last gospel message. And far over the world are flying, by airplane, and boat, and train, by automobile, and on horseback, and on foot, the clouds of those who love the Lord and look for His appearing. They are carrying the last gospel message, south, east, west, and north, to America, and Europe, and Africa, and Asia, and Australia, and the islands of the sea. Aren't we glad we can be a part of that great company who are flying with the angels to prepare a people for the Lord's coming? Wings over the world!"

"I'm glad," said Lessie. And so said they all.

(Lesson VII, Friday, December 5, 1952)

More Wonders Than You Think

"EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

"Oh, look, look here!" called Tommy. "What's this on this milkweed?"

The family were out for a Sabbath afternoon walk: daddy, and mother, and Lester, and Ruth, and Tommy, and Cousin Letha. And everyone was looking, and listening, and poking into odd corners, to see what they could find, and what they could find out about it. So here, it seemed, was a find, by the youngest scientist among them.

When the others reached Tommy's side he pointed to something on a broad leaf of the milkweed plant, something long and round and yellowish-green, with black and white stripes crossing over its back.

"Oh, it's a worm!" exclaimed Letha, disgustedly, turning up her nose. For visiting Letha was not yet used to many things in the country, and especially did she dislike crawly things. "It's a worm, a big, fat worm!"

"No," said Lester, "it's a caterpillar."

"What's the difference?" asked Letha. "It's fat, and it's crawly. Ugh! Don't touch it!"

For Ruth was putting out her finger, to let the creature try something new. But no danger; he much preferred his milkweed.

"I'll show you a worm," said Tommy. And with his pocketknife he dug down into the rich black earth, and turned up several long, smooth, pink earthworms. He cupped them, squirming, in his hand, and held it out to Letha, who squealed and backed away.

"They can't bite you," said Tommy.

"They're the farmer's helpers," said daddy; "they plow his ground. They eat holes down into the earth, and digest what they eat, and then throw the castings out on the surface for fertilizer. They'll never be anything but worms, but what good little worms they are! But caterpillars are not worms."

"They look like worms to me," protested Letha.

"They may look like worms to us," said mother, "but that's because we haven't looked into the mysteries of God our Father, who made them. You'd be surprised, Letha, wouldn't you, to hear that this caterpillar came from a butterfly, and he'll change into a butterfly himself."

The girl looked incredulously into mother's face. "A butterfly?" she asked, "how can it turn into a butterfly?"

"Tell us, Mother," begged Ruth.

"This caterpillar is the wormlike larva of a monarch butterfly," said mother. "A mother butterfly glued some of her eggs, weeks ago, on this milkweed, because she knew her baby caterpillars like to eat milkweed. And when the eggs hatched out, they were these really lovely little fellows, who began to eat and eat and eat, and to grow bigger and bigger, changing their coats several times as they became too small. Now this caterpillar, pretty soon, will be ready for the next change. He'll spin some silk, and with it fasten himself to the stem, and hang head down. And then, within a day, he'll change into what we call the pupal stage. He'll not look like a caterpillar; he'll not be a caterpillar at all. He'll be a chrysalis, the pupa of a butterfly."

"What does he look like?" asked Letha.

"Maybe if we look around sharply," said daddy, "we'll find one hanging from a milkweed, one that hatched out weeks before this one, and has pupated. Look for a little green casket, all studded with gold nails."

It was Lester who found one first. Delicate and beautiful as a jewel it was, and even Letha was willing to hold it in her hand.

"Let's carry it home and keep it," Ruth proposed. "What'll happen next, Mother?"

"Why, he'll sleep all winter in this beautiful, snug little house. But then, in the spring, he'll burst through the covering, and come out—what do you think? A monarch butterfly, with beautiful red-brown wings all veined in black and with a pattern of white dots. And off he'll fly, or off she'll fly, whether a male or a female, a butterfly visiting and helping the flowers."

"And maybe any day now," said daddy, "you'll see great flocks of monarch butterflies getting ready to fly south. For they're one of the few species of butterflies that migrate to sunny climes during our cold winters, and then come back in the spring."

"Where do they go?" asked Tommy.

"Far away over the land and over the sea to Mexico, and South America, and the islands."

"Wish I could go with them," said Tommy.

"Why, Tommy," said father, "someday, when you are no longer a caterpillar, but have wings more beautiful than the butterfly's, you'll fly away farther than the monarchs. You'll go not only south on this earth, but away to heaven, and to the millions of worlds swinging in space."

"My-y-y!" breathed Tommy, his eyes shining.

"I know, Daddy," said Lester, "it's in the Bible, isn't it? We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52."

"And Jesus said," added Ruth, "that those who are resurrected will be like the angels."

"You know," said daddy, "there are many people who will not believe in the resurrection. They are like the Athenians, who mocked at Paul when he preached about it. They say that it is just a fable that the priests and the prophets told to give us a false hope. Now here, in what we call the metamorphosis, or change of the insect from a lowly wormlike caterpillar, through the pupal stage, which is like death, into the adult stage of butterfly or moth, here our heavenly Father gives us an object lesson, to show us the mystery. We are like caterpillars, bound to the earth, moving

slowly, and mostly concerned with eating. But those who love God, though they die, will come forth in the resurrection, glorified like the angels."

"What about the bad people?" asked Letha.

"Well, you know there are some bad insects too. Not all the insects are butterflies. Some of them are beetles, with bony overwings. And some beetles do a great deal of damage to our crops and trees. They all go through a metamorphosis, though, just as all men die. But at the resurrection all evil things will be swept away. God says, 'They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' Isa. 11:9."

"Our heavenly Father does not tell us any fables," said mother. "We may know that everything He says is true. And He has even illustrated it for us in the things He has made. We shall never learn everything there is; for, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' But we may have the joy of always learning, with always something more to learn."

"Remember the Lord's promise," said Ruth. And all the others repeated it with her: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

(Lesson VIII, Sabbath, December 6, 1952)

He Gave, and I Will Give

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

A boy in the hills of Galilee hastened his steps as he neared the little cottage under the hill. For he thought, even before he came within earshot, that he heard some children's voices crying, "Mother, we're so hungry. Isn't there anything to eat?" and the mother answering, "I'm praying to God, my children, to send us food. Listen, I'll tell you the story of Elijah, and the widow and her son, and the handful of meal that never failed."

And the boy smiled, for he was carrying food, and he compared himself to the ravens that brought food to Elijah, but he never thought of himself as Elijah. He knocked at the cottage door; and when the mother let him in, it seemed as though all the day's sunlight came in with his smile. "Mother," he said, "and children, I've brought you some food. May God bless it, and bless you!" Oh, how happy he made them!

As he turned his feet homeward that morning, the flowers by the wayside smiled at him, and the birds in the trees sang to him. His heart was happy, and he sang too. Back in the cottage the children asked, "Mother, who was that boy?"

And she said softly, "His name is Jesus."

"Is He rich?" they asked.

"No," she said, "He is not one of the rich, except in good works. I think, indeed, that He gave us His own food for the day, and

maybe, since there is so much, He got some others to give too."

Weeks afterward the boy Jesus stood in the courts of the great Temple in Jerusalem. He was twelve years old, and He had come for the first time with Mary His mother and Joseph to the feast of the Passover. He saw the people bringing their offerings of money and frankincense and lambs and bullocks for the sacrifice. He saw the white-robed priests take a lamb and lay it upon the altar of burnt offering, and slay it there as a symbol of forgiveness of sins.

And then as in a vision He saw, not the Temple, and the crowds, and the priests, but an old man and a young man, his son, erecting on this same mountaintop an altar of stones. Then He heard the young man say: "Behold the fire and the wood: but where is the lamb for a burnt offering?" And He heard the old man answer, "My son, God will provide himself a lamb for a burnt offering." And in that moment there flashed into the mind of the boy Jesus the thought: "God has provided the lamb. I, even I, am the Lamb of God, to die for the sins of the world."

Years afterward there came from Galilee to Bethabara on the Jordan, where John was baptizing, a man who was that boy grown up. He came to John the Baptist, and was baptized of him there in Jordan. And as He came up out of the water, the heavens were opened to His sight, and He saw the Holy Spirit, in the form of a dove, which came down and lighted upon Him. And a voice proclaimed, "Thou art my beloved son, in whom I am well pleased." The next day John saw Him coming, and said, "Behold the Lamb of God, which taketh away the sin of the world."

Then this same Jesus went forth doing good and healing all that were oppressed of the devil. Thousands of hungry men and women and children He fed in the wilderness from five loaves and two small fishes. Sick folk were brought to Him, and He laid His hands upon them and healed them. Men and youth possessed of demons He cured, casting out the evil spirits. He raised the dead to life: the son of the widow of Nain, the little daughter of Jairus the ruler, the brother of Martha and Mary, his friend of Bethany. He gave Himself, all that He had, all that He was, to the blessing and uplifting of humanity. He taught and He served His disciples and the multitudes who came to Him. He called men away from their selfishness and from their evil-doing, and taught them to love one another. He welcomed the mothers with their children, and He took the little ones up in His arms, and blessed them.

But all this was not enough. He was the Lamb of God, who should be slain to take away the sin of the world. And so it came to pass that wicked men seized Him, and scourged Him, and pressed a crown of thorns upon His head, and condemned Him to be crucified. And He died upon the cross on Calvary. And because He died for me, I can live, and with Him live forever in glory.

He was the Son of God. He had ruled in heaven with millions of angels and holy beings to worship and serve Him. But He left His throne in heaven, and consented to be a man, a babe born of Mary in a stable in Bethlehem, while the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." Thus He became the God-man, the Saviour of the world, my Jesus.

I do not know how all that could be; but

I know it was, for the Bible tells me so. I do not know how, among sinful men, He could live through all His life without sin; but I know He did, for it is written in the Word of God. I do not know how He could rise from the tomb, and comfort His disciples, and be taken up into heaven; but I know He did, for this is the testimony of men who saw, and who wrote it in the Bible. I do not know how He can come again in glory, and all the holy angels with Him, to judge the living and the dead, to wipe sin out of the world, and make a new heaven and a new earth; but I know He will, for it is so written.

And so, because I love Jesus, who loves me, I give my life to Him, to be as He is, to do as He does, to think as He thinks, to work as He works, to give my life as He gave His and as He lives in me to give. I will love my parents, and by His grace I will be obedient to them. I will listen to my teachers, and follow what they teach. I will rule my body as Jesus ruled His, serving Him in what I eat and drink and wear and work, that I may give of my best to others. As I can, I will give to the hungry and the thirsty and the poor and the sick and the needy, and do it with joy, as Jesus did. I will learn more and more of the truth, and live it, and so teach it.

I am so glad that Jesus came to save me, and all who will come to Him. I am so glad that He gave Himself to live and to die for us. And because He gave, I will give. And I will ask you to give. So, working through us all, Jesus will finish His work in the earth, and come in glory to take us home.

To Pastors and Church Elders

(Continued from page 2)

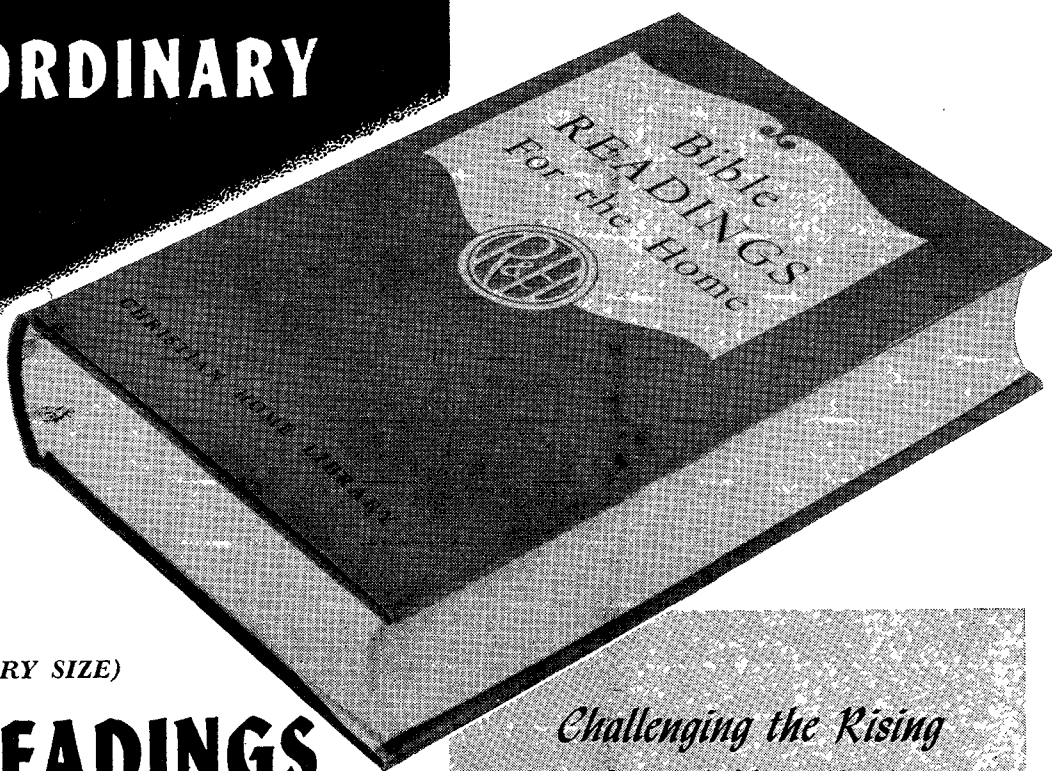
out of harmony with God. We have nothing in common with Him, and cannot draw near to Him in prayer.

As usual, during this Week of Prayer the church is called upon to pray for the advancement of the gospel upon the earth. This prayer is to be accompanied by our annual gifts to missions: Here too a special preparatory work is necessary. Jesus has told us, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We must make sure that our prayers will not defeat themselves as we ask for one thing and all the time are wanting another. We must rise above the turmoil and distractions of this life and find inward tranquillity before we can rightly pray.

Obviously the preparation for the Week of Prayer suggested here calls for more than plans covering merely the mechanical conduct of the meetings. It calls for a specific spiritual preparation of the church. All too often the spiritual preparation is neglected, in the hope that the prayer services will automatically take care of the ills in the church. The result of this neglect is that those who most need the blessings of the Week of Prayer will likely not attend the meetings. And if they do attend, they are not in the proper frame of mind to receive the blessing. Therefore, it is important that church leaders and pastors lay careful plans for the success of the coming Week of Prayer.

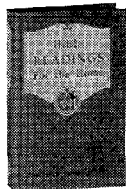
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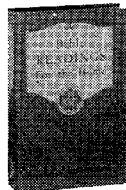
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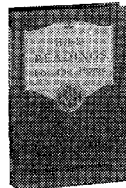
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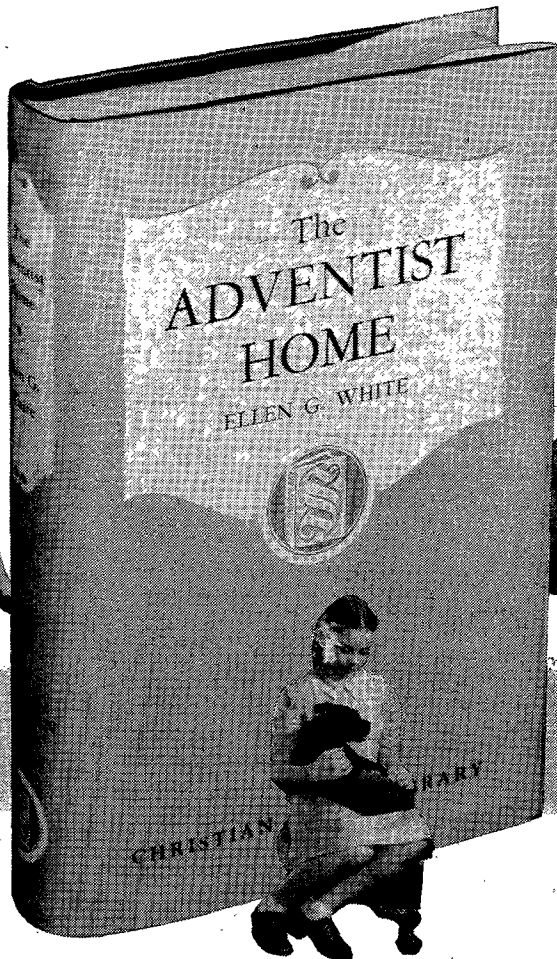
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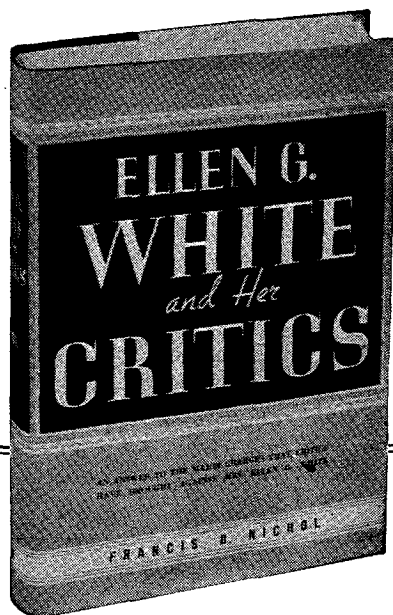
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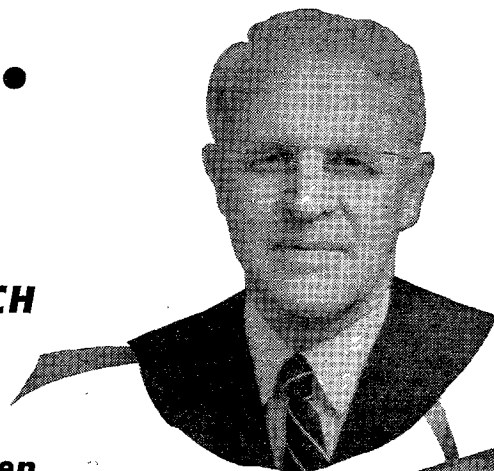
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October 1, 1952

Dear Members of the Advent Movement:

We are living today in the midst of those scenes long foretold by the prophets. Each passing year brings added evidence that the day of the Lord hasteth greatly. The thrilling and solemn events now taking place should cause every Seventh-day Adventist to search his heart in earnest preparation to meet God. Wherever we look, we see omens of the end. In the feverish tension of military preparations, the breakdown of diplomacy, the collapse of the home, the pitiful failure of the popular church, the corruption in government, the worldwide search for pleasure in debauchery and folly, and, what is most significant of all, the steady onward progress of the threefold message to every nation—all these things announce with the voice of a trumpet that the coming King is at the door.

We dare not sleep as do others. We must watch and be sober. We are to shine as lights in the world, holding forth the word of life. We bear a God-given responsibility to live and labor in such a way that the attention of those about us will be called to the meaning of the times and will be led to inquire the way of escape.

From the very beginning of this movement, the Review and Herald has kept our people informed regarding the progress of the work at home and abroad, and the meaning of world events. It has held before us those distinctive truths which give character to the Advent Movement. It supplies regularly the very inspiration that Seventh-day Adventists need. Without such a visitor, we cannot hope to keep pace with what is going on among us. The Review enables us to see the triumphs of the everlasting gospel all around the world and to hear the glad cry of praise from those in many lands as they embrace this truth. By its weekly ministry we are brought into a spiritual fellowship obtainable in no other way.

Open your homes to the Review and Herald, brethren and sisters. It will help you march along in steady step, shoulder to shoulder with those of like precious faith during these portentous times.

Your brother in Christ,

W. H. Branson

W. H. Branson,
President