

THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

The Privilege of Prayer

By MRS. E. G. WHITE

JESUS, when preparing for some great trial or some important work, would resort to the solitude of the mountains, and spend the night in prayer to His Father. . . .

We, too, must have times set apart for meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience cannot be a sufficient guide. We must have the continual light that comes from God. . . .

The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path. Those who are seeking to rescue others from vice and ruin are especially exposed to temptation. In constant contact with evil, they need a strong hold upon God, lest they themselves be corrupted. Short and decisive are the steps that lead men down from high and holy ground to a low level. In a moment decisions may be made that fix one's condition forever. One failure to overcome leaves the soul unguarded. One evil habit, if not firmly resisted, will strengthen into chains of steel, binding the whole man. . . .

It was through faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God. It is thus that you may become men and women of high and holy purpose, of noble life, men and women who will not for any consideration be swayed from truth, right, and justice. All are pressed with urgent cares, burdens, and duties, but the more difficult your position and the heavier your burdens, the more you need Jesus. . . .

Nothing is more needed in our work than the prac-

tical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived.

We must live a twofold life,—a life of thought and action, of silent prayer and earnest work. The strength received through communion with God, united with earnest effort in training the mind to thoughtfulness and caretaking, prepares one for daily duties, and keeps the spirit in peace under all circumstances, however trying. . . . In your business, in companionship for leisure hours, and in alliance for life, let all the associations you form be entered upon with earnest, humble prayer. You will thus show that you honor God, and God will honor you. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; do not shadow the path of others; but tell everything to Jesus. Reach up your hands for help. In your weakness, lay hold of infinite strength. Ask for humility, wisdom, courage, increase of faith, that you may see light in God's light, and rejoice in His love. . . .

Walk continually in the light of God. Meditate day and night upon His character. Then you will see His beauty and rejoice in His goodness. Your heart will glow with a sense of His love. You will be uplifted, as if borne by everlasting arms. With the power and light that God imparts, you can comprehend more and accomplish more than you ever before deemed possible.—*The Ministry of Healing*, pp. 509-514.

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To Pastors and Church Leaders

A Message From the General Conference Committee

AS WE approach another Week of Prayer season we are deeply concerned that this may be the very best ever experienced by our people. As the interests of the cause enlarge and extend in all the world, the responsibilities also increase. As the time of the end shortens, the need of hastening the last warning message to the world is more and more urgent.

All these considerations lead us to acknowledge anew our great need of the outpouring of the Holy Spirit in our lives and ministry. This recognition of our greatest need today drives us to earnest prayer for that blessing which "brings all other blessings in its train."

"Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it? . . . For the daily baptism of the Spirit every worker should offer his petition to God."—*The Acts of the Apostles*, p. 50.

The times demand a sober outlook on the present and future events in this world. Never before has there been as great a need as now for the church of God to unite in a season of special prayer and consecration. We are exhorted to do this in the following words:

"Let Christians put away all dissension and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come."—*Testimonies*, vol. 8, p. 21.

There should come into our lives an urgency never before experienced. May this Week of Prayer be characterized by a new earnestness. We are told:

"When with *earnestness* and *intensity* we breathe a prayer in the name of Christ, there is in that very *intensity* a pledge from God that He is about to answer our prayer, 'exceeding abundantly above all that we ask or think.'"—*Christ's Object Lessons*, p. 147. (Italics supplied.)

It is our sincere hope that every pastor, elder, and church worker will read all the articles for the services of this week before the Week of Prayer begins, that they may come into full sympathy with the burden of the writers and cooperate in bringing home to the people the appeals.

The pastor of one of the largest churches in the Washington area arranged for the reading to be given at the regular Sabbath service both Sabbaths and each night through the week. Every reading was read and appropriate testimony and prayer seasons provided. The offering was effectively kept before the people during the whole week and taken, as suggested, on the last Sabbath. Doubtless many others did likewise, and this is the way it should be. (Continued on page 18)

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The Nearness of the Day of the Lord

By H. M. S. RICHARDS

THE great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress" (Zeph. 1:14, 15). The day of the Lord, sometimes called "the great day of the Lord," or "the day of God," is emphasized in the prophetic word of Scripture. In this text it is called "a day of wrath, . . . trouble and distress."

This prophecy of judgment upon God's ancient people applies with equal force to the judgments that are to fall upon the impenitent world at the time of Christ's second coming.

In Revelation 6:17 we read that those who are unprepared in the closing part of the sixth seal declare that "the great day of his wrath is come; and who shall be able to stand?" Under the seventh seal the actual appearance of our Lord Jesus Christ takes place. There is "silence in heaven about the space of half an hour" at the time Christ and His angels leave heaven to come to this earth. When our Saviour comes, all the holy angels will accompany Him (Matt. 25:31).

Immediately preceding our Lord's second coming, the seven last plagues will be poured out (Rev. 16). God's last appeal to this world warns against the mark of the beast and declares that those who receive it "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation" (Rev. 14:10). During probationary time God's wrath has always been tempered with mercy, as the prophet says, "In wrath remember mercy" (Hab. 3:2). But God's wrath, unmixed with mercy, will be poured out at last when there is "no remedy."

In Revelation 15:1 we read: "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." This shows that the great day of God's wrath begins before the appearance of our Lord Jesus Christ in the clouds of heaven. When He comes the resurrection of the righteous dead takes place, "For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first" (1 Thess. 4:16). "But the rest of the dead [that is, the wicked] lived not again until the thousand years were finished" (Rev. 20:5). The second resurrection then takes place. The wicked gather around the

Holy City and seek to take it, and fire comes down from God out of heaven, and devours them (verse 9). This destruction is called "the second death" (Rev. 21:8). It is also called "the day of judgment and perdition of ungodly men" (2 Peter 3:7).

This fire that destroys the wicked also purifies the earth. Before the admiring eyes of the redeemed, there come forth "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). The day of the Lord includes this burning day. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10).

So it is clear that the great day of the Lord includes the seven last plagues, the coming of Christ, the thousand years (usually called the millennium), and the final destruction of the wicked.

We are living now in the time that God has allotted to men, the time of the preaching of the gospel to all the world, the day of man's opportunity. When human probation closes, the seven last plagues begin, and God deals with men in a different way. As distinguished from mercy, the world will face judgment. Man's day of mercy is over; God's day

has come, the great day of the Lord. We should remember that every sign and evidence of the second coming of Christ is also a sign of the coming of the great day of the Lord, which begins a short time before in preparation for His coming.

The Bible indicates that there are tremendous events just before the world. Let us look at the apostle Paul's vivid picture of the day of the Lord. It is found in 1 Thessalonians 5:1-6: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

The Scripture here pictures the day of grace in which we live coming to its close, the translation of God's church to heaven, and the beginning of the day of the Lord, that period of time in which God will deal directly and dramatically in judgment with wicked men.

The day of the Lord covers a period of time. We know that the word "day" is used in the Scriptures in various ways. It is used to refer to daylight, the time between dawn and sunset. Sometimes it refers to the twenty-four-hour day; sometimes to a period of time, just as we use the word in English. The prophet Isaiah speaks of it thus: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible" (Isa. 13:9-11).

Both the Old and the New Testament picture the day of the Lord as a day of wrath, trouble, and distress to the wicked. But we must remember that according to the same teaching it is also a day of

READINGS

for the

WEEK OF PRAYER



To Be Read in All Our Churches

NOVEMBER 12 to

NOVEMBER 19, 1955



deliverance to God's people; a day of resurrection, a day of translation, a day of ascension, a day of glorification and immortality. It will come suddenly and unexpectedly like a thief to those who are unprepared and do not believe the prophecies of Scripture. It will come at a time when men are crying, "Peace and safety; then sudden destruction cometh upon them. . . . Therefore," says the apostle, "let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:3-6). This word "sober" means just the same in the original as it does in English, "not being intoxicated." We are so prone to become intoxicated, overcome with the stimulants of the world, its interests, its work, its pleasures, its glamour, its appearance. In this midnight hour of time we are to turn from the world's life, its sleep and drunkenness.

Notice: faith, hope, love—these three things are mentioned in 1 Corinthians 13:13—the labor of love; the work of faith, of patience, of hope. It is hope, especially the "blessed hope," the hope of the coming of the Lord and the resurrection of the dead and the translation of the living at His appearance, that will hold us steady in such a time as this. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9). The day of wrath to the lost will be the day of salvation to the redeemed.

Let us look at the day of God from the standpoint of the blessed hope. We open the Book of promises and there we read the prophecy of Daniel the second chapter. There is the great prophetic image representing Babylon, Medo-Persia, Greece, Rome—the four nations that have come and gone—and then the divided nations of western Europe. Of them we read in verse 44: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." We are living now in the days of these kings.

We turn to the seventh chapter of Daniel and see the four great beasts: the lion, the bear, the leopard, and the fourth beast with its ten horns and its little eleventh horn that became mighty, speaking like a man, persecuting the saints of God, and attempting to change the law of God. History has proved it all, and the promise that the saints will take the kingdom will soon be fulfilled.

We pass briefly now over the prophecy of Daniel eight and nine, the 70 weeks and 2300 days, or years, which brings us to the beginning of the great judgment hour in 1844. Today we are somewhere beyond the longest time prophecy in Scripture, nearing the end, nearing the consummation.

Next we turn to the book of Revelation, "The Revelation of Jesus Christ," His last word to a lost world. Here we have the seven churches, the sevenfold prophecy leading from the purity of the

apostolic church to the very last days under Laodicea (chapters 1 to 3). Then comes the prophecy of the seven seals, bringing us in chapter eight, verse 1, to that hour of silence in heaven when Christ comes to this earth to redeem His people. The seven trumpets follow (chapters 8 to 11). "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). Then follow the prophecy of the remnant church in Revelation 12, with the picture of God's work on earth today in verse 17; and the prophecy of the beast in Revelation 13 and 14, easily traced in history to our own time. In Revelation 14:12 we read: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Then verse 14 reveals our Lord and Saviour coming in the clouds of heaven.

We think also of the prophecies of the apostles featuring the latter days, and last of all we mention the great prophecies of Jesus Himself, especially in Matthew 24 and Luke 21. Here, step by step, the Lord of history marches with us through the ages. He describes the persecutions through which His church must pass, the end of the Dark Ages; signs in the sun, moon, and stars, the last of which occurred in 1833; distress of nations, wars, trouble, earthquakes; but, most wonderful of all, the sign that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). The Holy Scriptures have been translated in whole or in part into more than a thousand languages. The invention of the printing press, radio, television, and means of rapid transit have made possible a very fast and effective proclamation of the gospel everywhere. The one great need now is consecrated hearts, preachers who actually believe and live what they preach.

There is no doubt about the nearness of the day of the Lord. "Unmistakable evidences point to the nearness of the end."—*Testimonies*, vol. 9, p. 25. Our Saviour declares that when we see the signs of the times, we are to *know* that His return is near. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away" (Luke 21:31-33). Here Christ commands us to know. "Know ye," He says. Do we know it? In the *Testimonies*, volume 9, page 268, we read: "Can we not see the fulfillment of the predictions made by Christ and recorded in the twenty-first chapter of Luke? How many are studying the words of Christ? How many are de-

ceiving their own souls and cheating themselves out of the blessings that others might secure if they would believe and obey? Probation still lingers, and it is our privilege to lay hold of the hope set before us in the gospel."

"The day of the Lord will come as a thief." It is stealing upon us, unexpected and even undesired by some of God's children. "When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merry-making, rejecting God's warnings and mocking His messengers,—then it is that sudden destruction cometh upon them, and they shall not escape."—*Patriarchs and Prophets*, p. 104.

We are to live every day in the light of our Lord's return. The prophecies indicate that the great day of the Lord is near. How near? We cannot tell; that is God's secret. Jesus says, "Be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

"Go to your rest at night with every sin confessed. Thus we did when in 1844 we expected to meet our Lord. And now this great event is nearer than when we first believed. Be ye always ready, in the evening, in the morning, and at noon, that when the cry is heard, 'Behold, the Bridegroom cometh; go ye out to meet Him,' you may, even though awakened out of sleep, go forth to meet Him with your lamps trimmed and burning."—*Testimonies*, vol. 9, p. 48.

The day is near, how near we may not know;

His day foretold of judgment and of power.

We wait for dawn, we wait the morning glow,

We wait the cry, "This is the day, the hour."

The day is near, but are we near to Him?

Do we walk with Him on our common rounds?

Is our lamp bright burning or growing dim,

And grace more abundant where sin abounds?

The day is near—send us, O Lord, to share

With all our fellow pilgrims of the night

The torch of truth in word, in life, in prayer,

Until all men shall see the light, Thy light.

The day is near—that hour, God's secret still;

His Word our comfort in a world of fear.

But it will come—the prophecies fulfill;

His day will come. Behold, the day is near!

(Reading, Sunday, November 13, 1955)

Divine Origin of the Advent Movement

By W. L. EMMERSON

WE KNOW that Jesus is coming soon, for the many signs of the last days foretold in Holy Writ are being fulfilled all around us in the chaos of our time.

We know that, in preparation for His coming, Jesus is gathering out from among the nations the last remnant of grace who, with the sleeping saints, will be "caught up" to meet Him in the clouds at His appearing.

We further believe that the gathering call of God to the remnant is none other than the Advent message, and that Seventh-day Adventists constitute God's remnant church.

Now that is a staggering claim. It is either the grossest arrogance or it is a solemn and urgent truth. Can we know for sure which it is? Yes indeed, we can.

In every age of the world's history since the entrance of sin, God has revealed through His prophets and messengers, with the most marvelous precision, every stage of His outworking purposes, just where His people would at any time be found, and how they could unfaillingly be identified.

When God first called Abraham out of Ur of the Chaldees, He led him along by way of Haran until he reached the land of Canaan, and then He told him that this was to be the dwelling place of His chosen people. "Lift up now thine eyes," God said, "and look . . . for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15).

Later He indicated that of Abraham's numerous "seed," His special people would be narrowed down first to the seed of Isaac, and then to Jacob's sons. Thus God pinpointed ancient Israel as the nation to whom would be committed the "oracles of God," and whose responsibility would be the communicating of His covenant of grace to mankind.

That Israel came to be recognized as the people of God by responsive hearts among the Gentiles is illustrated by the Queen of Sheba's declaration to Solomon: "Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever" (2 Chron. 9:8).

Following the rejection of literal Israel because of their failure to cooperate with His saving purpose, God unfolded His plans for the calling out of a new spiritual "nation" that would do His will

and bring forth "fruits" to His honor and glory (Matt. 21:43). And in process of time, "upon the foundation that Christ Himself had laid, the apostles built the church of God."—*The Acts of the Apostles*, p. 595.

The prophetic Word indicated, however, that while many during the ensuing centuries would associate themselves with the Christian message and claim to be the "church," the true people of God would not be the claimants who stood in places of exaltation and power with the rulers of the world, but rather would they invariably be found "in the wilderness" (Rev. 12:16; 17:3), constantly persecuted, fleeing hither and thither in search of freedom to worship according to the dictates of conscience, yet, through all adversity, ever faithful to the truth of God.

Likewise, in the last days of earth's history, God's "remnant of grace" would be certainly identifiable against the culminating masterpiece of apostasy.

Out of the Dark Ages of papal domination there would emerge, according to the revelator's outline of the seven great eras between the cross and the second coming, the church of Sardis, "that which remaineth," the remnant church of the Reformation.

Sad to say, no sooner would this church be delivered from the purifying fires of persecution than it would begin to lose its faith and its hope. It would, in fact, reach the place where, while still retaining its glorious name, it would have become cold and dead (Rev. 3:1).

Yet out of it would come forth "a few names" (Rev. 3:4) in whose hearts would be rekindled the faith and the "blessed hope" of the returning Lord.

The prophecy was fulfilled in a wonderful way in the pietistic movement in Germany, in the revivals of Wesley and Whitefield, in the birth of the great missionary societies, and culminated in the great Second Advent Movement of the early nineteenth century, symbolized by the sixth or Philadelphia era of the church.

To the multiplying companies of Advent believers three heavenly messages were to come to prepare the last remnant for their final task and to make ready a people to meet the Lord when He should appear.

First would come the revelation that the "hour of God's judgment" was not merely coming but "is come." (Rev. 14:

6, 7). And remarkably enough, in the second quarter of the nineteenth century this message began to go forth.

"In both Europe and America men of faith and prayer were led to the study of the prophecies, and tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near."—*The Great Controversy*, p. 357.

"Far and wide spread the message of the everlasting gospel, 'Fear God, and give glory to Him; for the hour of His judgment is come.'"—*Ibid.*, p. 368.

Following the first message came a second, separating the waiting church from the rejectors of the message of the Advent. Cried the second angel: "Babylon is fallen" (Rev. 14:8). "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

This was fulfilled in the mid-nineteenth century, when the great churches of Christendom, in which the message of the returning Lord had been widely proclaimed, turned away from the Advent truth and were captured by the false doctrines of modernism, utopianism, and papalism.

Finally, a third message was vouchsafed to the seeking people of God (Rev. 14:9-11), completing their separation from an increasingly apostate Christendom, restoring to them "the whole counsel of God" (Acts 20:27, R.S.V.), and climaxing in a precise definition of the essential characteristics of the last remnant.

"Here are they," the prophet declared, "that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

Just as two thousand years before Christ the people of God were traced down from Abraham, through Isaac, to Jacob's seed, so almost two thousand years after Christ, down in the very last days of earth's history, the remnant people of God are pinpointed by the prophetic Word.

The divinely called remnant of God would be keeping, undiminished and untarnished, "the faith which was once delivered unto the saints" (Jude 3). Look around among the churches of the world today and see how many of them still believe in Christ as the incarnate Son of God, crucified for our sins, risen for our justification, and coming again to receive His own forever unto Himself. True, there are individuals in every church who believe in their hearts these basic facts of faith concerning Jesus, but few churches, as represented by their ministries and seminaries can sincerely claim to have truly "kept" the "faith of Jesus."

However, let it be conceded that there are churches and groups of believers who are sincerely seeking to hold fast to the totality of the "faith of Jesus" and who

fervently believe and proclaim the "blessed hope" of His soon return. Still there are other distinguishing marks to be considered. The true people of God in the last days of earth's history would also "keep" all the "commandments of God."

Now how many of those who are living in joyous expectancy of their Lord recognize the full implications of, and with the aid of the Spirit of God are keeping, all His commandments. The solemn fact is that there is but one commandment-keeping church of Advent believers, and that is the Seventh-day Adventist Church.

"There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places."—*Testimonies to Ministers*, p. 50. And that is the Seventh-day Adventist Church.

They are "the only people who are fulfilling the description given of the remnant people who keep the commandments of God, and have faith in Jesus, who are exalting the standard of righteousness in these last days."—*Ibid.*, p. 58.

"God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world."—*Ibid.*, p. 50.

And the clear and unquestionable manifestation of these two distinguishing marks of the remnant in the Seventh-day Adventist Church is surely conclusive evidence of its divine ordination.

But that is not all. If yet further confirmation be sought, God has given one more and final test.

The revelator, describing the last remnant elsewhere in this prophecy, by inspiration foretells a third identifying mark of the people of God. "And the dragon was wroth with the woman," he says, "and went 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). In a later chapter the angel of revelation, specially appointed to communicate these prophecies, explained to John that the "testimony of Jesus" was "the spirit of prophecy" (Rev. 19:10), a special manifestation of the Spirit of God by means of which the prophets were empowered to declare the reproofs, admonitions, exhortations, and instruction needed by the people of God in their day and generation. Thus the final identity test of the last remnant would be the manifest guidance of the "spirit of prophecy" in their midst.

There is only one group of commandment-keeping Adventist believers in these days in which this third unique identifying mark is to be found. That is the Seventh-day Adventist Church, which from its beginnings has been guided and blessed by His manifestly chosen mouthpiece, Ellen G. White.

Without a shadow of a doubt, therefore, this great movement into which, by

God's grace, we have been called is the divinely ordained medium for the promulgation of the last message of mercy to mankind. And the signal blessing that has rested upon the proclamation of this message is a crowning confirmation that its heralds are the spearhead of the remnant church.

This church "is the depositary of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory."—*Testimonies to Ministers*, p. 50.

As we ponder during this Week of Prayer the great and glorious part that the Advent people are to play in the consummation of the purposes of God in the earth, two solemn thoughts must surely be impressed upon our minds.

The first comes as an urgent warning. Let none be lulled into a false security in the belief that the church rolls of the Seventh-day Adventist Church are coextensive and identical with heaven's roll of the remnant people.

The Advent message is indeed God's last message. Those who are enrolled upon the records of the church throughout the world comprise those who, in the presence of their brethren and sisters, have declared their faith in the Advent message, and so far as the church can determine, are making manifest their profession in their daily lives. But only God can read the hearts of men and women. To have our names enrolled on the

church record is an evidence of the confidence of our brethren. The most important thing, however, is how we stand in the sight of God. Are our names enrolled in the record of the "remnant" in heaven?

During this Week of Prayer shall we not ask the Lord to search and try our hearts, and expose "any wicked way" that may yet be in us (Ps. 139:24) that, by His grace, we may make our "calling and election sure" (2 Peter 1:10), and have the assurance that our names are written not only upon the records here below but in the book of life in heaven itself.

The second theme for our meditation is an urgent question. Are we, as God's appointed medium for the promulgation of His last message to a perishing world, individually fulfilling our high destiny as channels "through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ"?—*The Acts of the Apostles*, p. 600.

"Every believer is under bonds to God to be spiritually minded, keeping himself in the channel of light, that he may let his light shine to the world."—*Testimonies to Ministers*, p. 160.

"The hand of the Lord," we have been told, "is set to recover the remnant of His people, and He will accomplish the work gloriously."—*Early Writings*, p. 70.

God grant that as individual lights we may make our fullest contribution to the great light that is to illuminate the earth with the glory of God and gather out the final jewels of His grace.

(Reading, Monday, November 14, 1955)

Safe Guidance in This Perilous Time

By ARTHUR L. WHITE

THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:1-5).

These inspired words depict the condition of the times in which we live—"the last days." Paul here intimates the subtilty with which the great adversary works to mislead professed Christians and bring them to destruction. Those here described are not heathen, but have "a form of godliness." This indicates how important it is that every man, woman, and child

sense the perils of the times in which we live and the seriousness of the conflict in which we are engaged.

Before the creation of the world and of man, the plan for the redemption of the human race was devised, should man fall. God unfolded this plan to mankind from time to time, speaking through His holy prophets. Thus He gave light that enabled lost man intelligently to lay hold of the salvation provided in Christ. This light, revealing the nature of the conflict between Christ and Satan, is embodied in God's Word, the last books of which were penned by the apostles.

From the very beginning God's eye has taken in the distant future and foreseen the climactic struggle that will take place just before Christ comes to claim His saints. Well in advance, the Lord made provision for this hour. Paul was inspired

to write of the church as a people "waiting for the coming of our Lord Jesus Christ"—the "Adventist" church. This church Paul saw as united, mature, and one that would "come behind in no gift" (1 Cor. 1:7, 8). What are these gifts so vital to the welfare of the church waiting for Christ's coming—the Adventist church? He enumerates them as apostles, prophets, evangelists, pastors, and teachers (Eph. 4:11). Thus the church that Paul saw in the last days would not only be well instructed and blessed with good leadership, but would also have the gift of prophecy.

Some thirty years later the apostle John, in writing of the last-day church—the remnant church—identified it as composed of those "which keep the commandments of God." It would be, therefore, a Sabbathkeeping church. The apostle designated it also as the subject of Satan's special attacks: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed" (Rev. 12:17). This remnant church would have "the testimony of Jesus," which is "the spirit of prophecy" (Rev. 19:10).

It is clear, then, that in God's plan the Seventh-day Adventist Church—the church of prophecy—when it came into being, would have in its midst the Spirit of prophecy. How reasonable that God should speak to His people in earth's last days, when the conflict waxed sore and the times are perilous, just as He had spoken to His people in times of special need in centuries past.

When this church of the prophecy—the Seventh-day Adventist Church—came into being at the time specified by prophecy a little more than one hundred years ago, a voice was heard among us, saying, "God has shown me in holy vision." These were not boasting words, but the utterance of a maiden of seventeen years who had been called to speak for God. Through seventy years of faithful ministry that voice was heard among us, guiding, correcting, instructing. And that voice is still heard today through the thousands of pages that came to us from the tireless pen of God's chosen messenger, Ellen G. White.

At the time when this voice was first heard the gift of prophecy was not looked for by the little scattered group of Sabbathkeeping Adventists, nor was the special need for this gift discerned. But God had promised, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8). In harmony with His promise, when the appointed time came, God spoke again through the Spirit of prophecy with messages to meet the special needs of a people who must combat the wiles of the enemy, who has declared war against us in these perilous last days as we prepare to meet the Lord.

When God's chosen messenger first

spoke, her work was examined carefully in the light of the tests of God's Word. There had been false prophets, and our spiritual forefathers were on their guard. The unique value of this gift was soon discerned. The very first vision given to God's servant was of a timely, practical nature, bringing to the "little scattered remnant" confidence that God was leading them, and would continue to lead them if they kept their eyes fixed on Jesus. That first message, in simple but vivid language, still thrills our hearts and encourages us today. It brought to view future events of which the early believers had not been aware. Indeed, do we not read in Amos 3:7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets"?

Then we see this gift guarding "the little flock" from the attacks of the enemy warring against the remnant church. These attacks first appeared in misleading teachings and fanatical tendencies. They were squarely met, as God's chosen messenger was commissioned to combat these errors, and the struggling Advent cause was saved from fanaticism.

From the first, Seventh-day Adventists have understood that the manifestation of the gift of prophecy in our day was never intended to take the place of Bible study, of faith, of initiative, or of hard work. The gift among us constituted a light that shone upon our pathway, revealing pitfalls and dangers by the way, and guiding the church in a safe course.

Then, as God-fearing men and women, with fasting and prayer, earnestly searched the Word of God for the great truths that have become the foundation pillars of the Seventh-day Adventist Church, the light imparted through this special prophetic gift illuminated difficult passages, pointed out error, and confirmed right conclusions. Is it any wonder that our forefathers cried out, "We have the truth, and we know it"? But what could they—just a little scattered group of humble, poverty-stricken men and women, weak in the things of this world, but strong in faith—do with it?

Again God spoke, making clear through a vision given to Sister White that we should publish the message through the printed page. The story is known to all. The work of publishing begun by faith in response to that message from God, 106 years ago, has grown to a torrent of literature pouring from our presses around the world in nearly 200 languages.

The way in which God has led His church toward the heavenly Canaan has been just as marked as it was in the days of Israel of old, of which we read: "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved" (Hosea 12:13).

Thus we were led by God into church organization, into our health-reform program and medical work, our educational

work, and a worldwide mission program. In the meantime there were occasions when the new remnant church stood in need of reproof, of rebuke, of warning. Sometimes the great adversary succeeded in bringing in attitudes which, if not promptly checked, would have nullified the effectiveness of the work of the church. With the confidence that they had the truth, our early believers were inclined to become self-satisfied. It was then, in the 1850's, that the messenger of the Lord began to write that the warning to the Laodicean church, depicting the perils of her lukewarm condition, applied to Seventh-day Adventists. It was a message hard to receive at first. But soon the issues became clear, and the rebuke and reproof bore fruit as our pioneers saw the full significance of the words: "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19).

Again and again through the years God found it necessary to send messages of reproof and correction. It was no easy task for Ellen White to bear such testimony, but the choice was not hers. God, in His love for His people, gave message after message to nurture, to admonish, to correct, and ever to lead to higher standards and holier living. The *Testimonies for the Church* abound in these counsels.

In vision the Lord also brought to His messenger a comprehensive view of the great issues in the conflict between Christ and Satan, with emphasis on the events connected with the Lord's second advent. The Great Controversy vision of March 13, 1858, was written out briefly at first, as we now have it in the last part of *Early Writings*. Later it was presented more fully in the five large volumes of the Conflict of the Ages Series—*Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*. These books present in amplified form the story of the conflict from its beginning to its end as it was revealed to Mrs. White repeatedly, each time in greater detail.

Thus the church has in its possession a literature that unmasks the attempts of the great adversary as he wars against the remnant of God's Sabbathkeeping people. How grateful we should be for these books that help to make us "the children of light, and the children of the day" (1 Thess. 5:5).

It has meant much to Seventh-day Adventists to have had a prophet among us. It has given us renewed confidence and assurance. We have also felt the sting of rebuke and reproof. At times we have chafed under the messages. Soon after the turn of the century Seventh-day Adventists saw two great, much-loved institutions—the Battle Creek Sanitarium and the Review and Herald Publishing House—destroyed by fire. These calamities were recognized as judgments of God, because we had failed to heed the light

that He had sent to call His people to broaden their efforts, to establish many small centers, and to distribute responsibility.

The voice of reproof was also heard at the General Conference of 1901, when the messenger of the Lord cried out, "What we need now is a reorganization." The message was promptly heeded. The well-laid plans for that conference were put aside and the work of the church above the local conference level was reorganized, opening the way for hundreds of men in different parts of the world to carry unitedly the burdens of responsibility that had been shouldered by just a few men at denominational headquarters. Union conferences came into being and the General Conference departments were created as an integral part of the administration of the work. A victory was gained, and following that conference Mrs. White was able to say: "During the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me, and sends a glow of gratitude to my soul. We have seen the stately steppings of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people."—*The Review and Herald*, Nov. 26, 1901.

All this is a thrilling story, one that Seventh-day Adventists must not lose sight of, for we are told that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

But of even greater importance to us individually than the picture of God's leading His church is the assurance of His interest in each member of His church—in you and in me—and of His concern that we shall perfect characters that will fit us to meet our Lord. "In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue."—*Testimonies*, vol. 5, p. 661.

What do these counsels and this instruction mean to us today? Are these messages merely interesting writings of a somewhat historical character, or are they vital instruction molding our habits of daily living? Are the Spirit of prophecy books serving as an ornament, with backs unbroken and pages unread, or are they what God intended them to be—messages speaking to us personally each day, meeting our needs in the home, in the office, in the shop, or wherever our tasks may take us? Fifty years ago Ellen White wrote these pathetic words: "As a people we do not show sufficient appreciation of this God-given instruction. We do not make the best use of the light given."—

Letter 71, 1903. There is evidence, abundant evidence, that there is today a growing appreciation for this light. As never in our past history, Seventh-day Adventists are now securing the books filled with counsel and instruction. Are we in our busy program taking time to study these counsels? How do we relate ourselves to them? There is something on nearly every page that meets our needs or sounds a word of warning or guidance.

And these counsels, although penned years ago, are up-to-date counsels. Note these words written by Mrs. White in *THE REVIEW AND HERALD*, July 18, 1907:

"Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken." In this statement we are reminded of Satan's snares, of his subtle attempts to mislead God's people in the last conflict.

In 1890 Sister White wrote that "there will be a hatred kindled against the Testimonies which is satanic. The workings of Satan will be to unsettle the faith of

the churches in them for this reason—Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded."—Letter 40, 1890. The Spirit of prophecy counsels form a barrier about God's people, and therefore Satan attempts to destroy this safeguard to their spiritual life.

"Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track.

"We must be wide awake, on our guard against him.

"We must put on the whole armor of God.

"We must follow the directions given through the Spirit of prophecy.

"We must love and obey the truth for this time.

"This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?"—*Testimonies*, vol. 8, p. 298.

(Reading, Tuesday, November 15, 1955)

The Blessing of True Sabbathkeeping

By F. G. CLIFFORD

IF THOU turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14).

Perhaps the most interesting thing about this proposal regarding Sabbath observance is the attitude of mind and heart toward the Sabbath for which it calls. The Sabbath is to be a day of honor, holy unto the Lord, and a joy and a delight to man. It is all too evident that Satan has sought to destroy the Sabbath and all the blessings associated with it. Generally he has caused men to forget and ignore it, and where it has been

observed he has sought to promote its observance in such a way that it has become burdensome and a day of gloom.

The remnant church has been called upon by God to restore the true Sabbath and bear a weekly testimony to His creative power. This involves not only the emphasis that we place upon the seventh day of the week as being the Sabbath of God, but also a demonstration of what constitutes true Sabbathkeeping.

We shall fall far short of God's purpose if we merely cause people to transfer their manner of observing Sunday to their observance of the Sabbath. Somehow we must all be taught of God, from the least to the greatest, to find delight in true Sabbathkeeping, an experience that will bring rest unto our souls and prepare us for fellowship with God and the angels.

"How sweet upon this sacred day,
The best of all the seven,

To cast our earthly thoughts away,
And think of God and heaven!"

Sabbathkeeping can be a joyous experience. We can delight ourselves in the Lord. We can reach the place where we call the Sabbath a delight. It should be noted that this experience of joy and pleasure is associated with holiness—delightful holiness. This condition is secured when we seek God's pleasure, and not our own, on His holy day. Then we can sing from the heart:

"Welcome, welcome, day of rest,
With thy influence all divine;
May thy hallowed hours be blessed
To this waiting heart of mine."

The matter of true Sabbathkeeping is fraught with vital consequences for those both within and without the church. For us as church members to regard the Sabbath lightly is to cut ourselves off from one of the greatest opportunities for preparing to dwell in our heavenly home. God's people have always stood in need of Sabbath rest, a time to consider their ways and think the thoughts of God. And especially in these last days do we need the Sabbath. The rush of modern life is too much for us. Meditation, contemplation, and communion have little place in our way of life. We need to enjoy the full significance of Sabbath rest—a time "to cast our earthly thoughts away, and think of God and heaven."

As Friday evening draws on we must find a way to halt the rush and clamor of life, and laying down all our cares, enter a period of holy calm—a twenty-four-hour period that will refresh, strengthen, and renew us spiritually. We need to bring our storm-tossed lives into the harbor of Sabbath rest, and drop our anchor in the surety of God's love. Too many of us try to ride out the storm of worldly cares that crowd our minds. We may cease work, but our minds still grapple with worldly problems. We rest, and yet we have no rest. We cease work, but we are not refreshed. We put down the burden, but feel that we must stand guard over it; and our strength is not renewed. Our strivings must end and our rest must be complete.

This was understood by man in the very early history of the race. Among the most valued treasures in the British Museum are some Babylonian sacred calendar tablets. These tablets were probably written before the days of Abraham. On one tablet the word *Sabbatum* is found, and this word is explained on another tablet as "the day of rest of the heart."

That we shall enjoy full Sabbath rest is almost as important to our neighbors and associates as it is to ourselves. The world is waiting and longing for a real practical demonstration of true Christian living. We have been called upon to provide just such a demonstration. The

work is to be cut short in righteousness (Rom. 9:28). Righteousness is simply right living—living as God would have us live—living as Jesus lived. The Sabbath rest was designed by God to provide time wherein our spiritual life could be enriched and renewed by communion with Him.

In Revelation 14:7 we read: "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." Yes, the movement to which we all belong is to bring glory to God. This glory is to be connected with the re-establishment of God in the minds of men as the great Creator of all things. Evidently in these last days men will be led to recognize the glory of God in His creative power by observing the true Sabbath, and as a result of that observance, godly, gracious lives will emerge.

How shall we attain this quality of gracious living unless we avail ourselves of all the means that God has provided to this end? There can be no question that God has arranged the Sabbath to provide an opportunity for the cultivation of these Christian graces in this sinful world.

Throughout the long history of God's people it has been the spiritual leaders who have set the pace for spiritual vigor or spiritual decay. Their position is important, and their responsibility weighty. In the matter of Sabbath observance they should set the correct example. Their work is not often physical, but they have homes, and families, and cares. They do have the burdens of denominational endeavor and the care of the churches, but on the Sabbath many of the details may be laid aside. Peace, harmony, and concord should be the keynote of their lives on the day that is the "best of all the seven."

In their homes our workers should provide a model of true Sabbathkeeping. In preparation for the Sabbath, in the matter of home duties on the Sabbath, in proper recreation on the Sabbath, in divine worship on the Sabbath, in observing the spiritual atmosphere of the Sabbath, all our workers should jealously guard their influence.

Both in the Bible and in the writings of the Spirit of prophecy we find adequate instruction regarding the way in which the Sabbath should be observed. We have the command in the law, the admonitions through the prophets, and the teaching and example of Jesus.

We are to remember to keep the Sabbath holy. All within our gates are to share this privilege. The servants must be relieved of their duties, the children must share the blessing. Even the stranger must know which is the day of rest.

Preparation for the Sabbath is essential. As the week progresses there is time for proper planning and preparation until when the Sabbath arrives with the

setting sun every provision has been completed. Secular labor, secular literature, secular pleasure, and secular thought will be laid aside. As far as is possible the food for the Sabbath will have been prepared; the shoes will have been cleaned; the house will have been swept; the Sabbath clothes will all be in readiness; baths will have been taken—all this prior to the ushering in of the sacred hours with appropriate devotion. Such preparation will leave the Sabbath hours free for the renewal of spiritual life, and for spiritual refreshing.

Note the following: "While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day."—*Testimonies*, vol. 6, p. 357.

"God requires that His holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. In no case should our own business be allowed to encroach upon holy time. . . . Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be. Work that is neglected until the beginning of the Sabbath should remain undone until it is past."—*Patriarchs and Prophets*, p. 296.

Here it would be well for us to pause and say that we should guard against extreme positions. The sick must be lovingly cared for on the Sabbath day. Animals must be fed and watered. This will involve certain work, but such duties are in harmony with the spirit and purpose of the Sabbath. However, the liberty for performing works of necessity upon the Sabbath day should never be allowed to become license to engage in unnecessary work.

"Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided."—*Ibid.*, p. 307.

The Sabbath should be a marked day among us. Its opening and closing moments should be marked by worship. This brings the family together before God, and it enables all to know when the Sabbath begins and ends.

"Before the setting of the sun let the members of the family assemble to read God's word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one another. We should begin anew to make special arrangements that every

member of the family may be prepared to honor the day which God has blessed and sanctified."—*Testimonies*, vol. 6, pp. 356, 357.

"As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor."—*Ibid.*, p. 359.

The Sabbath is to be a delight. Our children should not find the sacred hours oppressive to their active spirits. Parents have a definite responsibility in bringing the Sabbath blessing within reach of their children.

"The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children. In many families the younger children are left to themselves, to find entertainment as best they can. Left alone, the children soon become restless and begin to play or engage in some kind of mischief. Thus the Sabbath has to them no sacred significance.

"In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them that when the earth came from His hand, it was holy and beautiful. . . .

"Tell them of the way of salvation; how 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16. Let the sweet story of Bethlehem be repeated. Present before the children Jesus, as a child obedient to His parents, as a youth faithful and industrious, helping to support the family. Thus you can teach them that the Saviour knows the trials, perplexities, and temptations, the hopes and joys, of the young, and that He can give them sympathy and help. From time to time read with them the interesting stories in Bible history. Question as to what they have learned in the Sabbath school, and study with them the next Sabbath's lesson. . . .

"Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable."—*Ibid.*, pp. 358, 359.

We live in an age when all men everywhere are running to and fro. Here again the Spirit of prophecy has given us helpful counsel regarding travel upon the Sabbath day.

"If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the ob-

servance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath."—*Ibid.*, pp. 359, 360.

Such a program surely precludes holiday travel on the Sabbath day. I remember an experience told by one of our sisters. She had planned to travel to her holiday destination on the Sabbath day. During the week preceding her departure she was greatly troubled in conscience, and finally decided to postpone her departure until the following Monday. On Sabbath afternoon she learned that the very train on which she had planned to travel had plunged off a high bridge into a swollen torrent with a heavy loss of life among the passengers. We may not all have such warnings or note such calamities, but we cannot ask or expect the protection of God in seeking our own pleasure on His holy day.

No one who can avoid it should absent

himself from the house of worship on the Sabbath day. Meeting with the saints is a Sabbath privilege that should not be neglected. The custom of Christ in this respect should be our custom. His example is ours to follow. Here God and the angels commune with the worshippers. Our conscience will be quickened, our hopes will be revived, our courage renewed, and our vision clarified as we assemble together in the house of God on the Sabbath day.

The basis for all true Sabbathkeeping is a heart surrendered to the will of God, a life that is longing to live with God. There is no rest, saith my God, to the wicked. No mere physical preparation for the Sabbath or scrupulous avoidance of physical labor on the Sabbath can bring a Sabbath blessing. These should be but the consequence of a life that is fully surrendered to the will of God, and that is longing and waiting for the privilege of larger fellowship with Him.

Before we can enjoy Sabbath rest and observe the Sabbath properly there must be a work of redemption and re-creation wrought in the life. When the blood of Jesus has cleansed us, and the Spirit of God has been renewed in us, then the physical preparation for the Sabbath is meaningful. Then we shall find the Sabbath a delight. Then we shall honor God and truly keep His commandments.

(Reading, Wednesday, November 16, 1955)

Into All the World

By W. R. BEACH

A CENTURY ago the Seventh-day Adventist Movement undertook the last phase of God's work. Men and women of many lands set out upon a spiritual trek to the ends of the earth. They purposed to take "the gospel of the kingdom" across the street and across the seas until "every nation, and kindred, and tongue, and people" should be warned and the honest in heart prepared for the coming Saviour.

Today a look at the success of this undertaking is definitely heartening. The little flock of a century ago has become, under the blessings of God, a world organization. Aggressive evangelism at home and abroad has carried the banner of truth far and near. Since the turn of the century more than 7,500 workers have been sent to posts of duty overseas. This band of stalwarts has been joined today by nearly 40,000 regularly employed workers. Approximately one million baptized members, grouped in 10,830 churches, take part in this trek.

Together these last-day messengers have entered 197 countries, islands, and island groups. Only 33 remain unentered. The populations of the lands in which Seventh-day Adventists are pursuing their activities represent 98.5 per cent of the total world population.

Surely we are witnessing "both in Jerusalem, . . . and unto the uttermost part of the earth" (Acts 1:8). A multitude of languages have been learned. Institutions and evangelistic facilities have been created, and vast areas of earth have been studded with countless lights. Some of the most isolated places are now hearing the redemption story.

This is true of Africa. Rapidly our work is covering that great continent. In fact, approximately eighteen thousand Africans marched into our ranks through the waters of baptism in 1954. R. S. Watts, president of the Southern African Division, writes most encouragingly of this and adds:

"Our work has become well established

in South, Central, and East Africa. Now we are turning toward Southwest Africa. There, thinly scattered throughout vast stretches of sand and desert country, live a few Europeans, the primitive aborigines of South Africa, who still hunt with poisoned arrows, and a few thousand remnants of the Hottentots. This territory has been organized and is already bearing fruit."

Elder Watts also speaks of that thin strip of territory protruding like a finger into Northern Rhodesia called the Caprivi strip. The European missionary had to withdraw some years ago from this area, but our African teacher-evangelists continued to care for the work. Today the overseas workers have re-entered this section and found nine companies of loyal believers with a baptized membership of 229, and 600 faithful members of the Sabbath schools.

Then comes this word from Elder Watts on Kenya colony: "We have been greatly encouraged by the progress made by the Voice of Prophecy Bible School among the Kikuyu tribe. Among these natives the dreaded Mau Mau continue to terrorize Europeans and Africans alike. Thousands of copies of the Bible in Kikuyu were distributed among them, only to be torn to shreds. Churches and schools have been destroyed, and evangelists and teachers killed. But in the midst of this confusion the Voice of Prophecy Bible lessons have done their work, crossing boundaries, penetrating barbed-wire barriers around concentration camps, and reaching into impenetrable areas. Several thousand students are now enrolled. One student wrote: 'This is the best Christ I have ever heard of.' Others, some of them formerly professed Mau Mau, have requested baptism."

In the Far Eastern Division evangelism is the keynote of our work. A number of fine institutions have been built across this vast stretch of territory where live 280 million people, speaking 260 different languages. The work of these institutions and the activities of the churches have been focused on aggressive soul winning. As a result 8,000 souls were baptized in the various fields of the division during 1954. F. A. Mote, president of the Far Eastern Division, reports these stirring facts, and adds:

"The work in Formosa started only six years ago. Today it is spreading rapidly from one end of the island to the other. A number of churches have already been erected and many souls have been baptized and received into church fellowship. Large evangelistic meetings are being held, one of which is being conducted by Milton Lee and his associates in the city of Taipeh. They are holding these meetings in the beautiful city hall, which accommodates more than 2,000 people. The hall has been filled to overflowing on several occasions.

"Then in other areas groups of Mos-

lems are pleading for instruction. We take this as the dawn of a new day for these people. These millions and the many others of the Far East, despite strife and commotion, must hear the message of a crucified, risen, and soon-coming Saviour."

Now to the millions of the Far East let us add the 465 million people of Southern Asia. Of the work in Pakistan, India, Ceylon, and Burma, O. O. Mattison, president of the division, writes:

"Last year more than 2,000 people entered our churches through baptism. This number may not seem great. However, it has been achieved in lands of Moslem faith, of Hinduism, of Buddhism, and among the many other deep-rooted religions that permeate the lives of these millions. This result of the past year is, in fact, equal to the total baptisms recorded in Southern Asia during our first thirty-four years of work."

The South Asian subcontinent is astir with all types of evangelism. The Voice of Prophecy broadcasts from Ceylon, and the correspondence schools, have been mighty factors in the over-all program. Our largest denominationally operated Bible school is located at Poona, the headquarters of the division. This school has enrolled 434,000 students, of whom more than one half are active enrollees. Some 65,000 students have finished the course, and of these 25,000 have acknowledged Jesus Christ as their Saviour. Ten per cent of this last number have entered the church through baptism.

Of course, there is yet much land to be occupied in Southern Asia, and the leadership of the division thinks constantly of this. Approximately a year ago work was started in the Garo Hills of Assam. During the first year 142 people were baptized, and the work is spreading. Over in Burma, A. E. Anderson and family were assigned some months ago to the hill country. They first lived in temporary quarters. Now they have built a mission home and are developing the work in the Chin Hills. Elder Anderson's story is one of gospel heroism. He has kindled a fire in the hearts of these hill peoples and the first baptisms have been held. "Victory," says Brother Anderson, "is for those who trust and follow God all the way."

Trust in God is bringing victory in South Burma, too. There a large modern wing to the Rangoon Seventh-day Adventist hospital has been opened for service. Prime Minister U Nu accepted our invitation to participate in the dedicatory service, and flew back two days ahead of schedule from Indonesia, where he had attended the meeting of the prime ministers of the Colombo Pact, in order to meet his appointment at our institution. He spoke words of praise of the medical work carried on by Seventh-day Adventists and pledged his support in developing the impact of this work on the

needy population of his country. The Rangoon hospital conducts a high quality medical program with satisfactory financial success. It has brought real spiritual strength to the work in Burma.

As we travel from Southern Asia to Europe we cross the Bible lands of the Middle East Division. Here Abraham, Moses, Elijah, Daniel, Paul, and others served, and today 204 courageous, capable workers carry on God's work. G. J. Appel, president of the Middle East Division, reports a number of truly astonishing facts.

"During the last quadrennium," he writes, "more Arabic Seventh-day Adventist publications were printed and circulated in the Middle East territory than had been produced in the preceding fifty years of effort. The Middle East College, though still under construction, is contributing much to the success of our work. Already fifty-seven men and women have passed through the doors of this school to find their places in the various working forces in these fields. The Voice of Prophecy and the correspondence school are playing an important part in soul winning. They are extending their long arms of service into the remotest parts of the field. The holy city of Mecca is now no exception. The total list of enrollments now stands at 173,000. Some 2,500 students have finished their courses of study, of whom approximately 10 per cent have entered the church through baptism. Certainly the postman is making a fine contribution to our work in the Middle East. New evangelistic stations are constantly being opened in the Middle East. The Baghdad Seventh-day Adventist hospital, a fine institution, has been dedicated to the service of God. In all, during the past four years, the membership of the division has increased 31 per cent."

A look at the three European divisions provides a picture of courage and progress. These fields have become home bases for carrying the great and heavy load of overseas activities. In 1954, seventy-seven missionaries left the shores of Europe for lands afar. In order to do this, these divisions made real sacrifices. Their reserve of men and women is often very near the point of depletion. But they give generously and willingly of their men and women, and of their means.

A. F. Tarr, president of the Northern European Division, sums up the situation in that great sector thus:

"Awakening interests in even the remotest areas of our division indicate that God's Spirit is beckoning us on to our closing task. Hearts are turning to the joy of the third angel's message. From Ethiopia we hear of a man who, in his heathen youth, had sought fame among his people through robbery and murder. He became a witch doctor and a successful one. Then a mission school was started near his home, and the students,

with our blind evangelist, Tekla Haimanot, began to visit him and to conduct a branch Sabbath school. After two years of contact with the truth, this man of violence surrendered to God, and with the help of the students he cleared out the instruments of devil worship from his house. Today it is used for the Sabbath school and other religious services.

"In a number of Christian communities, interest in our message has been aroused in remarkable ways. Students in certain mission schools were given anti-Adventist literature to read. Some had never even heard of us, but the critical tone of the literature made them wonder if the accusations could all be true. They determined to inquire. Some of the students came to us in groups. Some were joined by representatives of other churches who also had heard strange things concerning Seventh-day Adventists. Recently we met with a group of about fifty at one of our missions. These earnest people had determined to spend several weeks there making diligent inquiry. With Bibles, notebooks, and pencils they gathered day after day to listen and ask questions. They represented many hundreds waiting eagerly at home for them to return and report. Meanwhile the interest is spreading and foreshadows a remarkable ingathering of souls."

Then this note on a very interesting field: "In Greenland a great interest has been aroused through visits made by Andreas Nielsen and Colporteur Hansen. Copies of *The Great Controversy*, *Your Home and Health*, *Steps to Christ*, and the pamphlet *Survival Through Faith* have been scattered throughout the island. Following Brother Nielsen's work a permanent representative of the message has been sent to Greenland and is now working there as the denomination's pioneer missionary. In this worker's visits to various parts of the island, no less than two thousand have gathered in his meetings. We rejoice that Seventh-day Adventists may now sing 'From Greenland's Icy Mountains' with much more zest than ever they could before."

M. Fridlin, secretary of the Southern European Division, reports most heartening items on the expanding activities of that great territory:

"There are many subjects of rejoicing throughout the Southern European Division territory. In Europe the work is onward as reports of baptisms mount in many sections to higher levels than heretofore. Several evangelistic centers have been dedicated to the service of God during the past year. Two of these were in Austria, one at Villach, down on the Yugoslavian border, and the other at Salzburg, where the Alpine Conference now has a headquarters building and a splendid church hall.

"Overseas our missionaries are marching on to victory. In the North Cameroun, Dr. F. Brennwald's arrival has been

the starting point of the first hospital and medical work in the Kirdi country. In Angola, 1,531 souls were baptized during the third quarter of 1954. A publishing house was recently opened for work at Nova Lisboa. In Madagascar, our messengers have achieved further success. The new central station at Befandriana, in the very heart of the northern part of that great island, is extending its activities to the surrounding villages. This heathen people is turning to God. Already seventy Tsimikety natives have been baptized. Not one has apostatized. And twenty-four of the younger converts are in the main-station training school preparing to become messengers to their tribesmen. In southwestern Madagascar, near the city of Tuléar, three groups of believers have been organized. We have no European or native worker in that area. The long arm of the radio program and Bible correspondence school has worked this miracle."

In Central Europe W. Mueller, division president, reports a growing work in the teeth of many difficulties. The number of baptisms has increased encouragingly. "It is a real joy to us," writes Elder Mueller, "that among the newly baptized church members we have so many young people. In fact, the percentage of people of eighteen to thirty years reaches 45. The German training school at Marienhoehe is the center of our work in behalf of youth. There a new dormitory is filled to capacity. Across Germany, at Friedensau, we have eighty young men preparing to minister to the people of East Germany."

Our two divisions in Latin America have kept pace with this story of progress, and in many instances they have stepped to the front in their achievements. Writing from South America, W. E. Murray, division president, says:

"One hundred fifty new cities and towns were entered with our message

in 1954. Cities that in former times were indifferent to the Advent message, or definitely hostile to it, send us invitations today to hold meetings in their halls. Overflow attendances are reported in many places. Recently I attended a baptismal ceremony for thirty-nine people. In the course of the meeting thirty-five others requested baptism at a future date.

"Our faithful colporteurs are also doing a marvelous work. This group of faithful men and women reach every nook and corner of our territory, searching out candidates for the kingdom of God. As a result of their work, branch Sabbath schools are begun, churches are raised up, and the work takes root in isolated places. Books sold twenty or thirty years ago, today are being taken from the family bookshelves and are producing a harvest.

"Our labors of love and compassion are expanding. One of our main centers for this activity is among the Inca Indians of the highlands of Peru and Bolivia. The work there is now moving into a new and interesting stage of development. The worker group among these people in former years was composed largely of overseas workers. Now there is an ever-increasing number of native sons who are taking places of responsibility in the work for their own people. In 1954, 1,018 persons were baptized in the Lake Titicaca Mission, and more than 500 in Bolivia. Here, as elsewhere in South America, the hour to take our message of healing and salvation to the unsaved multitudes is golden."

One of the fastest-growing sections of the world field is Inter-America. Arthur H. Roth's report thrills our hearts. The president of the Inter-American Division writes:

"God is pouring out rich blessings on Inter-America. Last year one new believer was baptized into the faith every fifty minutes around the clock. That means almost thirty a day, and a total of 10,647 for the year. One new church was organized every nine days during 1954. We expect that soon a new church will come into the church sisterhood of Inter-America every week.

"The islands of Barbados and Jamaica occupy the spotlight in Inter-America today. If the Seventh-day Adventist churches and companies in Barbados could be placed in a geometric pattern, no person on the island would be more than one and one-half miles from a Seventh-day Adventist church. There are twelve Seventh-day Adventists per square mile in Barbados, and almost five Seventh-day Adventists per square mile in Jamaica. If all the organized Seventh-day Adventist churches in Jamaica were placed in a straight line across the length of the island, which is 144 miles, there would be a church every one-half mile.

"We thank God for the achievements in this needy field. Workers and laity

Life's Voyage

By R. E. LIBBY

As a ship upon the waters,
Steering for the port,
We are Christian seamen sailing,
Bound for heav'n's resort.

Guided by a master compass,
Plies the craft for land:
God has giv'n a map, the Bible,
As we hold His hand.

Storms now beat upon the vessel,
But she rolls along:
For the Pilot is so skillful,
And the ship so strong.

On the sea of life we're gliding,
Battered, tossed by sin:
Jesus, be our mighty Pilot,
Bring us safely in.

are bound together in one great force for the purpose of taking the Advent message to every creature in Inter-America. We work together, we pray together. One of our Indian brethren expressed Inter-American comradeship like this: 'I work, you work; I pray, you pray.' In like fashion Inter-American Adventists join hands and hearts with our brethren around the world for the finishing of God's work."

And so, brethren and sisters of the Advent faith, the work of God is onward to triumph. In the two great home bases of Australasia and North America, the same story of victory and confidence is

told. We are far along the way to a finished task. The billions of printed words that have been scattered like the leaves of autumn are doing their work. The spoken words, the acts of mercy, the missionary visits, the radio broadcasts, the medical treatments, all the circumstances that this Advent Movement has brought into play, are hastening the finishing of God's work. Truly the stage is set today for the last great flash of power and the last acts of service. The time of redemption's release is fast approaching. We are not far from home. May we resolve now to triumph with our triumphant cause.

(Reading, Thursday, November 17, 1955)

Consecration of Time and Funds

By M. V. CAMPBELL

MUCH has been written of the close relationship between time and money, of the conversion of time into wealth, and of the use of money to buy the time of others to produce more wealth. Both time and money are commodities that can be used by God's people with great advantage to the cause of God. A consecrated man will seek the blessing of the Saviour to rest in plenteous measure upon the time given to him, and also upon the funds entrusted to his care. Consequently he will desire to dedicate both to God.

The need of consecrating our time has been presented to us by the Lord through His servant David: "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12). The brevity of life is emphasized by Scripture, our earthly days being likened to grass, which withers (Ps. 90:6), to the flower of the field, which soon fades (Ps. 103:16), and to a shadow, which "continueth not" (Job 14:2). Though our days are few in number, they are to be given unreservedly to our Maker, that during the brief span allotted to us we may prepare our own hearts for eternity, and also win others to the Lord that they, too, may rejoice in His salvation.

"Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as His providence shall indicate. Accept His plans instead of your own, even though their

acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine example; and 'the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' Philippians 4:7."—*Testimonies*, vol. 7, p. 44.

The most common temptation experienced by those who would consecrate their time to God is to delay until another time; to dedicate tomorrow rather than today to the Master's service. The youth feel that in their mature years they can serve God more effectively; while in the minds of the mature, the uppermost thought is that of obtaining security for old age. There never is, in fact, a time that to man seems the right time to give to God. Finally life passes and the Master's work has not been done. The time God desires our service is today. For the finishing of His work He wishes to use the vigor of today's youth, the efficiency of those in the prime of life, and the systematic and intelligent service of the aged. Procrastination robs us of time that should surely be devoted to the Master's harvest field.

"The noiseless foot of time steals swiftly by
And ere we dream of manhood age is nigh."

—*Juvenal*

One of the great gifts of God to man is time, and it comes to all, rich and poor alike, in an equal, even stream of twenty-four hours each day. Some waste almost the whole of it. Some use it entirely on self. God wants us to devote a proper share of this valuable gift to the

advancement of His kingdom. "Of no talent He has given will He require a more strict account than of our time."
—*Christ's Object Lessons*, p. 342.

There are many who would be willing to give of their time for some service to the church, but point out that they are not ministers and could hardly be expected to do active soul-winning work. This, however, is exactly the work to which God has called every believer. "To every one who becomes a partaker of His grace, the Lord appoints a work for others. Individually we are to stand in our lot, saying, 'Here am I; send me.' Whether a man be a minister of the Word or a physician, whether he be merchant or farmer, professional man or mechanic, the responsibility rests upon him. It is his work to reveal to others the gospel of their salvation. Every enterprise in which he engages should be a means to this end."—*Prophets and Kings*, p. 222.

This instruction from the servant of the Lord has been followed by many. Today there are thousands of laymen from all walks of life who are regularly, systematically teaching the truth to others. These members are accounting for more baptisms than is generally realized. Recently in a field in the Midwestern United States, those who were brought into the truth were, shortly after baptism, sent a questionnaire asking for information regarding the influences that led them to become members of the remnant church. Sixteen thousand people filled out these blanks and returned them. The information received was most enlightening. Nearly all gave some credit to the helpful influence of laymen. Of the entire 16,000 people, 6,500, or 40 per cent, stated that laymen had brought them into the truth, and in each case the layman's name was given. It is clear that but for the work of devoted church members there would have been at least a 40 per cent reduction in the baptisms of that field.

Every hearer of the gospel is, in turn, to invite others to the kingdom. "And the Spirit and the bride say, Come. And let him that heareth say, Come" (Rev. 22:17). Those who have opened the Word of God to others and presented to them the Saviour and His message, realize the joy that can come only to a soul winner. Some who wish to try lay evangelism are doubtful of finding anyone who would listen to a Bible study that they might give. Perhaps it would be well for these to commence the work by giving the studies to a relative, an unconverted husband, wife, son or daughter, brother or sister, father or mother. Is there anyone we would prefer seeing in the kingdom than our loved ones? Why not work actively for them? Many laymen have used their projectors and film studies with good results in giving systematic lessons to the immedi-

ate members of their families. This has given them confidence to take the studies to their neighbors and friends. God promises that our work will be successful. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

If we are faithful in sowing the seed, God will surely give us a rich harvest. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

God's call today is for more reapers to enter the harvest field. He is not calling for just a few to devote some time to soul-winning work. His call is to every believer. Even the busiest can find some time to give to Him. We should feel something of the compulsion that Jesus experienced during His service here below as evidenced by His words: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). We have a task to do before probation closes, when souls can no longer be gathered in. Surely our time should be dedicated to God and His service now.

In requesting us to consecrate our financial resources to Him, Jesus said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21).

Our Saviour made it clear that it is possible for man during this life to bank treasure in heaven, where it is safe from the dangers that attend wealth accumulated and stored here below. The twenty-first verse merits attention: "For where your treasure is, there will your heart be also." There are some who would have us believe that a sinner should not be asked to contribute funds to God's cause, but that his heart should first be won; then, with the Holy Spirit dwelling within, his money would automatically flow heavenward. The statement of Jesus, however, suggests that the heart follows one's treasure rather than the treasure following one's heart. Notice His words again: "For where your treasure is, there will your heart be also."

Anyone who has invested a part or all of his money in a business knows that from the moment the investment is made he has the keenest interest in the success of the enterprise. His thoughts are with it; its prosperity becomes his greatest concern. The result is the same when money is invested in the cause of God. If the gift is large enough to cause real sacrifice or if it is a substantial part of one's possessions,

one's interest and affection follow the gift; so much so that the Saviour knows if He has a man's treasure, his heart will not be far behind. One of the best remedies for indifference and lukewarmness is to make a liberal investment in the cause of God. This will automatically renew the interest that may be flagging, or arouse attention to the things of God where now there is none. To force oneself to give is a good cure for selfishness and covetousness, and it may well lead one's heart to a holier level.

In spite of the undoubted value of laying up treasure in heaven, even if it may be done reluctantly at times, it is the cheerful giver who really receives the love of God. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:6, 7).

The cheerful giver is truly lovable. He is loved by both God and man. The treatment he receives from others is in itself an indication of the high esteem even fallen men place upon this virtue. He is usually honored, appreciated, and loved. The reverse is also true. The selfish and niggardly not only suffer personal deterioration but also receive from their neighbors and acquaintances a merited contempt. In observing a cheerful giver, God catches a glimpse of Himself mirrored in that soul, for God Himself is and ever has been a cheerful giver. "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). Never has God given grudgingly. He gave and gives all, and gives lovingly, fully, and freely. Seldom does man in any way resemble God, but when a man gives, and does so wholeheartedly, he is in this characteristic Godlike, and he wins the approval and love of his heavenly Father.

The Crucifixion

By LAVINNIE SPRAGUE

The rocks were rent, the earth did quake,
As on the cross my Saviour died.
They mocked, and scourged the Son of God,
And hung a thief on either side.

They thrust a spear into His side,
And forth there flowed the living stream,
That all who to that fountain came,
From sin and shame would be made clean.

Then in the cold and silent tomb,
They laid to rest the Son of God.
For us He drank the bitter cup;
For us He bore the chastening rod.

A victor from the grave He rose,
And held the keys of death and hell;
For us He shed His precious blood,
For Jesus doeth all things well.

But so few are really cheerful in their giving. Many give their money to God as reluctantly as one would give his teeth to a dentist. Covetousness dwells in almost every human heart, even when its owner does not suspect it. It betrays itself not only in one's endeavor to avoid all giving, but also in small giving, or in being slow to give. It is noticeable again in long delay in the payment of a pledge when once it is made, or in failing in the payment of the final amounts of a subscription. Some, instead of being cheerful givers, are fearful givers, ever afraid that poverty will be the result of liberality. Addison, in his day, noted in the *Spectator* that fear of seeming poor makes some men prodigal beyond their means, while fear of being poor makes some save beyond their need. It is not one umbrella but a stock of them that alone can give the fearful any feeling of security against the "rainy days," which to them loom so dark ahead. God, however, makes it clear to us that our prosperity in no way suffers from liberality to Him, but rather grows in proportion to our giving.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24).

Does the farmer return from his sowing with the exclamation: "There! all that good seed thrown away and lost"? The farmer has learned that to stint his field of seed will stint his barn of sheaves. The form of the blessing and prosperity resulting from bountiful giving will gladly be left to the Lord. Often the reward is an increase of the means for further generosity. God gives us more that we may give more. Having wisely used the talent, God entrusts His servant with further riches. Thus we do not merely become a reservoir from which the thirsty may drink until the water is exhausted, but as we receive His blessings we become living wells, inexhaustible fountains of blessing to others and to God's cause.

Our gifts should not be haphazard nor the mere offspring of a passing impulse. They should be systematic and well planned. Our tithe should be returned to God as regularly as we receive our earnings. It is not necessary to make a decision each time we pay it. The decision was made at the time we accepted the tithing system. Thereafter the payments should be automatic. So it should be with our giving. It should be thought out prayerfully, and planned in harmony with God's "unspeakable gift." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity" (2 Cor. 9:7). This text asks for purposeful giving, ungrudging liberality, with the full consent of the

heart and mind. Such giving becomes a part of the character, an unbroken habit of life. It is liberality on which God can depend for the support of His cause, day after day, year after year. Purposeless giving undoubtedly does some good, and at times has certain beauty. But it is as the fitful chance music from an aeolian harp actuated by some fleeting zephyr, while in contrast, well-planned, systematic, purpose-

ful giving is the more beautiful melody brought forth by the hands of a trained musician.

Let God, His fullness of supply, His ability to provide in any possible emergency, become real to us, and with this realization, let us launch out in liberality. As we consecrate our time and our means to Him, God will use us to advance His kingdom and to prepare the world for His coming.

(Reading, Friday, November 18, 1955)

Youth's Day of Opportunity

By C. E. MOSELEY, JR.

THIS is youth's day of opportunity! This is the great moment for youth to make bold decisions. A crisis is facing the world—a crisis born of the age-old controversy between right and wrong. The ideas in conflict are about to erupt into the last climactic struggle. Thoughtful people sense imminent danger and their minds eagerly turn to youth with question and with hope.

Youth of today are in the spotlight. For reasons of security and national existence the youth of the nations are increasingly the center of attention. And for the church, the survival of Christian faith and life is centered in its maturing young people. The future of the church, and indeed of society itself, depends in large measure upon the decisions that its young people shall make.

The most trying battles of the church are just ahead, and its great mission to the world will either lag or push triumphantly ahead in the hands of those who are still young in life and heart. What an opportunity!

The pioneers of our great faith have all but disappeared. Even later generations in the faith are rapidly passing off the stage of action. To whom must we turn for replacement? The Lord is counting on the youth of the remnant church in this chaotic hour that has overtaken our world, and calling them to join our pioneers in lifting their voices in a cry of warning to the millions lost in sin. To the youth He says:

"There is room in the work of God for all who are filled with the spirit of self-sacrifice. God is calling for men and women who are willing to deny self for the sake of others, willing to consecrate all they have and are to His work. Men are needed who, when they encounter difficulties, will move steadily on, saying, We will not fail or become discouraged. Men are needed who will strengthen and build up the work that

others are trying to do."—*Messages to Young People*, p. 208.

In the accomplishment of these heaven-born tasks, the Lord of glory is calling young men and young women to His aid. He needs them as yokefellow for the important job of salvaging lives from sin's wreckage and in transforming character for the hereafter.

"The Redeemer of the world speaks to the youth. Will you listen to His words of heavenly instruction?"—*Testimonies*, vol. 3, p. 376.

"It is good that a man should both *hope* and quietly *wait* for the salvation of the Lord. It is good for a man that he *bear the yoke in his youth*" (Lam. 3:26, 27).

"To whom are to be committed the vital interests of the church when the present standard-bearers fall? We cannot but look anxiously upon the youth of to-day as those who must take the burdens, and upon whom responsibilities must fall. These must take up the work where others leave it, and their course will determine whether morality, religion, and vital godliness shall prevail, or whether immorality and infidelity shall corrupt and blight all that is valuable."—*Gospel Workers*, p. 68.

What a chance for maturing young people! What a challenge, what an opportunity! Is it any wonder that anxious eyes look longingly upon them.

Not all of those who gaze upon modern youth are thus hopeful and friendly. Some are decidedly unfriendly and openly hostile. Others are indifferent or pessimistic.

The unfriendly look upon youth out of doubtful eyes. They doubt their capacity to do, and their willingness to try. They feel that they are utterly incapable of carrying on for God. They expect little of the youth, and at times may do much to hinder even their feeblest effort.

The indifferent are for the most part disinterested, or they look on the rising generation with suspicion and distrust. They are quite sure that youth will stray far from fundamentals, or that they will make shipwreck of their faith. To them, young people are poor risks because they surmise they will not, or else cannot, be counted upon to make good. Each of these unhappy attitudes could be dismissed easily as just so much shallow vanity if, unfortunately, some examples were not too often found.

But the friendly see in youth the answer to a great need. To them they are glowing rays of light and hope, to be trusted and guided and encouraged in their every endeavor. They are with them in their planning, behind them in all their efforts, urging them to go forward with Heaven's blessing whenever they appear to succeed.

With this picture of conflicting attitudes and ideals before us what are the Advent youth to do? The answers are necessarily grave, because the conflicts to be resolved are deceiving and dangerous.

First and always, we must realize that this is youth's great moment—their day of opportunity. We must remember that our God has said, "It is good for a man that he bear the yoke in his youth."

Youth, decide here and now to get under the yoke with Him, and be prepared to do whatever His bidding may be. And if at times the going is rough and slow, remember that it is good also to "quietly wait" and not run ahead of the Lord.

Following such counsel they will never lose sight of their great hope and their Lord's great expectation for them. This is a decision of first importance, and if they never lose sight of the fact that the Lord is in the yoke with them, they will ever push forward triumphantly in the Advent Movement with Him.

Again, what are the youth under the yoke to do? It would be fatal to forget the nature of the task. They are replacements. They are to tread the path of faith formerly trod by experienced and sure feet. They are to ponder the problems of the controversy and deal with difficulties that require the courage, the daring, the devotion to duty, and the heroic faith of the pioneers.

For many this task will require a special preparation. Not a common education, but a positive Christian education, secured in an environment dominated by Christian principles, and under the careful direction of teachers whose personal example and whose teaching techniques are gathered from the Master Teacher. Before they presume to measure up to expectations, many of the youth must decide to "quietly wait" one or more years in intensive training in a Christian college. Not only is this a must for successful replacements, it is the only hope

of acceptance into the yoke with Him that some will ever have. Remember, we all must enter into the yoke with Jesus and work with Him to salvage sinners from the stronghold of the enemy of souls.

Never underestimate the enemy, young friends. He is a tireless, a crafty, and a wily foe. Your job is to prepare, to get under the yoke, and to keep at the task. The devil's job is to hinder you. Yoked with Christ you will have to pass stiff tests of self-discipline to enable you to endure the strong pressure of battle with the enemy. You have a world mission before you and but a short time to take the field. Against diabolical strategy, but under the watchful eye of Him who has never lost an encounter with the enemy, you can and will take the field.

Again it is urged, never underestimate the enemy. He will take every advantage and hurl against you his most formidable weapons for your defeat. When you are weary from arduous effort, and chafing under some half success, he attacks with the most cunning and blinding of devices—ease, leisure, good times. The Lord urges, "Take the yoke in your youth. It is for your best good. Do it now!" Satan counters with, "Wait, there is plenty of time, you are young, have your good time first."

This presents the crucial moment for youth. This is the moment when destiny takes shape, the point on which your future turns. You are now at that cross-roads where one of the most important decisions of life is made. At the place where the Lord's "good yoke" and the devil's "good times" meet, many a thoughtless youth has floundered and fallen. Yet at this very place many more have pondered well the path and made the great decision for their own good and their Lord's good cause. Which way will you take today?

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). How often it happens that what appears to offer only a good time conceals the deadliest venom. Yet to achieve success in life one must enjoy what he does and have a really good time doing it. But never, never mistake the paths of premature ease and leisure and their attending pleasures for a truly good time.

Think of the many talented and gifted young people who might have become very useful persons except for the fact that they chose the easy way, found easy employment and settled down to an ordinary way of life. Many of these are frittering away their lives like butterflies, frolicking, playing, and whiling away the time with frivolous trifles, forgetting that Satan is bidding for their souls.

"Satan is a persevering workman, an artful, deadly foe. Whenever an incautious word is spoken, whether in flattery

or to cause the youth to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest. He is in every sense of the word a deceiver, a skilful charmer. He has many finely woven nets, which appear innocent, but which are skilfully prepared to entangle the young and unwary. The natural mind leans toward pleasure and self-gratification. It is Satan's policy to fill the mind with a desire for worldly amusement, that there may be no time for the question, How is it with my soul?"—*Messages to Young People*, p. 373.

This down-grading of an otherwise beautiful life can be laid to but one cause—a decision that aimed too low. Contentment with ungodliness is the natural result of this choice. Experience proves that love of ease usually allows one to drift far below the standard that the Lord has set.

Aim high, young friends, for "higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Education*, p. 18.

If Abraham Lincoln had been content with the leisure offered as a country storekeeper, he would never have become one of America's most honored and beloved presidents.

Had Booker T. Washington been satisfied with being a lowly Virginia farmhand, there would never have been a Tuskegee Institute.

If the pioneers of the Advent hope had ceased their tireless search for truth after the 1844 disappointment, the world might long have remained in prophetic darkness. But thank God, their vision was clear, they knew what they were aiming at, and they went on to carve a trail upon which brave young people may walk today.

The Advent youth have a wonderful heritage, both of example and inspiration. The pioneers of the faith have shown the way. The Lord of life and glory invites them to take up the yoke and pull with Him. And He has predicted that "in the closing scenes of this earth's history, many . . . youth will astonish people by their witness to the truth."—*Counsels to Parents and Teachers*, p. 166. Can any afford to fall short of this expectation?

The devil, the indifferent, and the unfriendly may always be disappointed. They are accustomed to it. But our Lord is counting on youth and expecting great things. Never disappoint Him. With firm determination face the great opportunities of today. Resolve now, "I will get under the yoke with Jesus and remain until He says, 'Well done.'"

(Reading, Sabbath, November 19, 1955)

Making Ready for the Day of God

By R. R. FIGUHR

AND I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. 14:14, 15).

This event of transcendent importance is about to take place. The King of kings and Lord of lords is soon to descend to this earth in power and majesty, to put an end forever to the greatest tragedy of the ages—sin and all its terrible consequences. His coming will not be a surprise to faithful Adventist people. They will be ready and waiting for Him. With inexpressible joy they hail Him with, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; . . . we will be glad and rejoice in his salvation" (Isa. 25:9).

Their preparation has been made. Christ's coming finds them ready. The Lord's "little flock" have come out from the world, passed through great tribulation, and now are about to receive the kingdom. Words fail to even faintly express their rejoicing as they welcome their Redeemer. Carefully they have prepared. Conscientiously they have obeyed the divine instruction. Now, as He descends from the skies, they are not ashamed. Confidence fills every heart, and joy lights up each wearied face. Long ere this, earth has lost all its attraction. All earthly ties have been severed. Their sole desire is to be forever with their Lord. God's wonderful assurances of a blessed eternity are now to be fulfilled. The curse of sin shall never again touch them, nor mar their happiness. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it" (Isa. 25:8).

REVIEW AND HERALD

O blessed day for those who are ready!
The poet caught a glimpse of that glorious day when he wrote:

"Ten thousand times ten thousand, in sparkling raiment bright,
The armies of the ransomed saints throng up the steep of light.
'Tis finished, all is finished, their fight with death and sin.
Fling open wide the golden gates, and let the victors in."

For that great day we must be ready. The Master must not find us unprepared, attached to and loving a doomed world. The days remaining to us must be days of earnest preparation. This cannot be accomplished in a moment. It will take all the time that remains to us on this earth. True, forgiveness of sin and acceptance by the Lord are accomplished in a moment. But the development of character, the sanctifying process that begins at conversion, must continue throughout all our earthly days. It is the work of a lifetime. Thus the apostle Peter urges us when he writes in his last admonition to the church:

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Peter 3:17, 18).

Such a plan of living calls for a full decision for God and a complete surrender to Him. This the individual himself must do. The free will that God has given him must be exercised. He must declare himself fully on the Lord's side. A vacillating, half-decided Christian will never grow in grace, and will never possess more than a meager knowledge of his Lord and Saviour. Thomas certainly was not on the road of spiritual growth when he doubted the Lord's resurrection and questioned His presence among His followers. But when Jesus appeared again and Thomas saw for himself the wounds that the nails had made, and the scar that the spear had left, he immediately and forever made his decision, exclaiming, "My Lord and my God." From this position he never retreated. Gone were his doubtings and waverings. Christ was now supreme in his life. All that he was and had, he held at the disposition and bidding of his Master. To be a faithful steward now was not difficult. No longer was it a hard battle to surrender what the Lord required him to give up. With the Lord supreme in his life, the world no longer held attractions. He was ready to leave it all. His life, and later his death in a far-off land, are ample proof of an unshakable decision. Such a complete dedication, God expects of each of us.

To the Adventist awaiting his Lord's appearance, the Word of God is increas-

God's Sentinel

By WELDON TAYLOR HAMMOND

How many times along life's way
I've heard the tempter subtly say,
"You can't go on. The gates are barred,
And Heaven surely won't regard
Your feeble efforts for the right;
You may as well give up the fight.
The flesh is weak; the standard high;
You're wasting time to even try!"

And so it seemed! But I replied,
"It was for me that Jesus died.
I can't turn back; I must be borne
Along by faith in Him alone!"
Then He who knows my ev'ry need
Has brought to me with lightning speed
Sane counsel through the old REVIEW,
My strength and courage to renew!

With heartfelt thanks and low-bowed head,
Most gratefully I've often said,
"That article I read today
Exceeds by far the price I pay
For ev'ry issue of the year,
Because it made distinctly clear
The avenue to peace unmarred—
O mighty sentinel of God!"

The Advent cause has angel's wings,
And many swift and startling things
Will soon occur upon the earth
To test our faith and moral worth.
O saints of God, you can't afford
To be without this mighty sword
That through the years has served so well—
The old REVIEW, God's sentinel!

ingly precious. Daily he feeds on it. Often he meditates upon it. To him it is the man of counsel, a living fountain that refreshes the soul, a constant guide for daily living. Tempted to go astray, he replies, "No, for it is written." He not only possesses the Bible; it possesses him.

Each year we read of a wider circulation of this wonderful Book. For years it has been a best seller. It is found everywhere. No other book is so easy of access. Millions have it in their homes. One finds it in hotels, on steamships, in many public places. It speaks in one thousand different languages. The price is such that no one need be without it. New versions constantly are issued, making the Scriptures ever plainer. Yet in the midst of this great avalanche of the printed Word, few read it. Fewer are influenced by it. Multitudes stand confused and perplexed, ignorant of God's message and admonition for just this time. The Word of God, the only certain and reassuring guide, is pushed aside for the words of men. Secular books and magazines pour from the presses today in an ever-widening stream. We wonder sometimes if those professing to be waiting for their Lord's return are not too often enticed away from the sacred pages by worldly literature. That great man of

faith, George Müller, declared that, for every page of another book he read, he read twelve pages from the Bible. No wonder he could declare, "I know the Book and I know the God of the Book." Through His Sacred Word we must come to know the Lord if we are to welcome Him in the words of Isaiah.

To us waiting for the Lord's return, the Bible must be first; other reading must not crowd it out. The more we read it, the more we shall cherish it and be guided by its inspired counsel.

He who will be found awaiting his Lord's return will have learned to pray without ceasing. It is inconceivable that one who has not established the habit of prayer will be ready to meet his Lord. What an example of the importance of prayer we have in Christ Himself. Nights of prayer prepared Him for days of toil and stress. In prayer He found strength.

"Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they cannot die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard."—*Christ's Object Lessons*, p. 174.

How good to know that our prayers are heard. Our cries for help and deliverance do not go unheeded. God not only hears, He helps, He delivers. "Call upon me in the day of trouble," He says; "I will deliver thee, and thou shalt glorify me" (Ps. 50:15).

If we are to be ready when the Lord appears, there must be no differences between us and others. No one will enter heaven who, even in part, is responsible for variance with his brother. The Lord clearly indicates that those who enter the eternal city will have gone far out of their way to seek reconciliation. They will have left their gifts at the altar and first sought out the brother with whom they have had differences, and become reconciled. They will have cherished a spirit of forgiveness, even though often sinned against. Such a spirit the Master manifested, praying even for His cruel persecutors, "Father, forgive them; for they know not what they do."

What a glorious day it will be when in every church all differences have been put away and a spirit of complete unity reigns! Such will be the experience of the groups who meet the Lord with joy. It

will also be the beginning of the great triumph of the church on earth.

These days remaining to us must be days of preparation. Through a full dedication of ourselves to God, through a daily feeding upon His Inspired Word, and by ceaseless prayer we shall nourish our souls and grow up in grace as we prepare for the great day of the Lord's coming. One is impressed by the fervor and earnestness of the early believers in this message, as they expectantly looked forward to the Lord's appearing. We must be no less fervent and no less complete in our dedication than were they.

"With unspeakable desire those who had received the message watched for the coming of their Saviour. The time when they expected to meet Him was at hand. They approached this hour with a calm solemnity. They rested in sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can forget those precious hours of waiting. For some weeks preceding the time, worldly business was for the most part laid aside. The sincere believers carefully examined every thought and emotion of their hearts as if upon their death-beds and in a few hours to close their eyes upon earthly scenes. There was no making of 'ascension robes;' but all felt the need of internal evidence that they were prepared to meet the Saviour; their white robes were purity of soul,—characters cleansed from sin by the atoning blood of Christ. Would that there was still with the professed people of God the same spirit of heart-searching, the same earnest, determined faith."—*The Great Controversy*, p. 373.

Many around the world are demonstrating, by their loyalty to the great principles of the truth, that to them their faith is more precious than a life of ease, convenience, and even life itself. Back in the interior of Africa I met a mother and her daughter, both not long out of heathenism. Their husbands, angry that they had dared to become Christians and leave their former customs, had beaten them so many times that they had lost count. As we shook hands at parting, they had but one request—that we would pray that they might remain faithful until the Lord comes. Yes, some, through much tribulation, are entering into the kingdom of God. Shall we,

whose lots are cast in much pleasanter places, be less serious, less devoted, less earnest?

For many years the Week of Prayer readings have called attention to the shortness of time, the nearness of the end, the rapid fulfillment of prophecy. Surely these conditions have never been so apparent as they are today. Anxiety, unrest, uncertainty, prevail as never before. To a greater degree than has ever been known, men's hearts are sick with dread, failing for fear of what the immediate future may bring. It is at just this time that God calls upon His people to look up, to rejoice, to be steadfast, unmovable in the faith; to be diligent in witness, victorious in daily experience, living in readiness for His coming. It is in these very days that He is to finish the work and cut it short. He is to pour out His Spirit upon all flesh. Barriers are to be removed. People that refused to have God in their knowledge will be unable to resist the living Word of His power.

Even now we see evidences of these things. From Southern Asia comes word of 2,113 baptisms for 1954. This is as many as were baptized during the first thirty-four years of labor in that difficult field. From another land, from which we have been cut off, we hear only an occasional fragmentary report. But one of these tells of forty baptisms in a small district of one province alone, indicating beyond a doubt that no device of man can crush God's people or frustrate the fulfillment of His divine will. Day by day from every nation the Most High is gathering out His chosen ones. The work will soon be finished. We dare not delay a moment longer our personal preparation to meet the Lord.

On this last day of the Week of Prayer shall we not take our stand in a full surrender of self, pledging our unserved loyalty to the great principles of truth? If we have been careless or indifferent, if we have lightly passed over His commands, or considered divine instruction as insignificant, shall we not today decide that, through His help, we will be faithful and live in harmony with the truth we profess? We must be true Adventists, carrying on our business as such, living this truth before our neighbors, and commanding our households after us by a holy influence. Only by such a consistent way of living can we be ready for the great day of God.

To Pastors and Church Leaders

(Continued from page 2)

It is well not to arrange for offerings for other purposes, though worthy, to be taken during this week, as such are bound to detract in some measure from the principal annual Week of Sacrifice offering, so greatly needed for our mission program. We suggest that frequent mention be made concerning this offering at suitable times during the week.

While we would definitely encourage our church leaders to use the readings specially prepared, if under some circumstances it seems wiser to give a sermon instead, we suggest that the subject of the reading for that day be used as the subject of the sermon.

It is a precious occasion when the Advent family in all the world can observe the Week of Prayer at the same time as far as possible.

What a precious experience it would be if whole families—father, mother, sons, and daughters—could assemble in our churches and join together in seeking God for forgiveness and His sustaining grace. We are aware that many youth are away from home at this time attending school and so it is necessary to arrange other weeks of prayer in our colleges and schools; but where possible let whole families attend the Week of Prayer services and join in reconsecration, as well as in the sacrifice offering.

Knowing that all conference workers and church elders will be anxious to make the Week of Prayer readings as attractive as possible to the young people of the church, we make the following suggestions:

At the time of the first Sabbath service and Missionary Volunteer meeting during the Week of Prayer, give a special invitation to the young people to attend the nightly meetings.

Plan to present the readings as interestingly as possible. It would be appropriate to use more than one reader each evening, enlisting the more mature youth themselves to assist occasionally in the readings and in other parts of the service.

Arrange, if possible, for a variety of presentations for the Week of Prayer readings. For example, two or three readers might be chosen for one evening, these persons to stand together throughout the reading portion of the service, reading alternately or in turn, thus giving variety and change of voice. Another evening the reading might be presented by a seated panel reading the article in turn, to be followed by an organized panel discussion of the reading topic, led by a moderator.

Remember also to plan for competent leaders for the children's meetings, using the prepared lessons included in this paper.

**ANNUAL OFFERING FOR MISSIONS TO BE
TAKEN AT THIS TIME**

Why Take the

REVIEW?

In this day of abundance of things one must learn to choose from among them that which is best for one's needs. There are some things that should come first. Then other things can take their rightful place.

Here are a few reasons why you should put the REVIEW first in the list of the periodicals you should have in your home.

As a member of the Seventh-day Adventist Church and the family of Advent believers, you should take the REVIEW because:

1. It is the general church paper used by the General Conference for passing on to our believers important church information regarding policies, plans for advanced work, and up-to-date reports of church progress.

2. It is the newsletter of the church in which reports from many lands are published each week. We are urged by the messenger of the Lord to read the *Review* to keep track of the progress of the work, lest the loud cry of the message come and we know it not.

3. It carries counsels and warnings to our people in regard to their spiritual life, which will help to build them up in the holy faith and keep them from being deceived by the many winds of doctrine that blow about them.

4. It carries each week special help in the study of the Sabbath school lessons, a unique feature that cannot be found elsewhere.

5. It shows those who support the work where their money goes and the results it brings in the winning of souls and the advancement of the work.

6. It presents each week a wide range of subjects for all the family—adults, youth, and children.

7. It contains the findings of our church specialists concerning archeology, prophetic interpretation, medicine, answers to difficult Bible questions, church organization, and many other subjects.

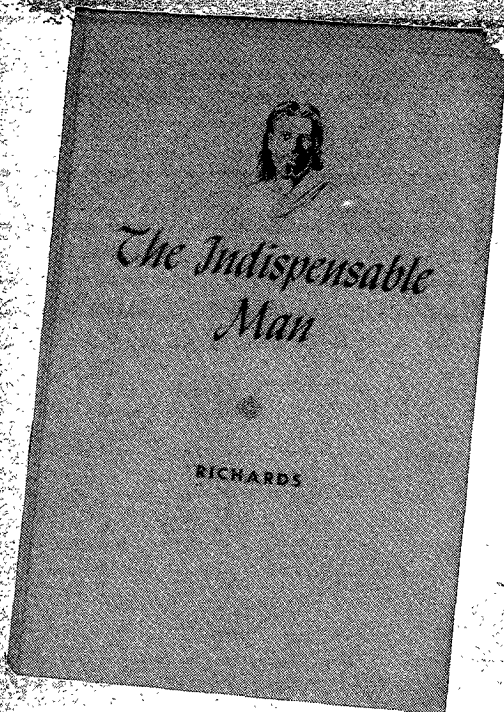
8. It establishes our faith in the Advent message and helps to prepare us to pass through the trials that will soon confront the remnant people.

9. It brings to us each week well-illustrated feature articles on various subjects and special stories from our worldwide mission field.

10. Last, the messenger of the Lord tells us: "Every family should have this paper. . . . Those who consent to do without the REVIEW AND HERALD lose much."—*Testimonies*, vol. 4, p. 599. "It is full of precious matter. This paper should be in every family of our people."—*Counsels to Writers and Editors*, p. 135. "If all felt that attachment for the REVIEW which God designs they should, they would have been benefited and instructed by the truths it advocates. They would have had a correct faith, a settled position upon the truth applicable for this time, and would have been guarded and saved from . . . fanaticism."—*Testimonies*, vol. 1, p. 323.

The Editors

OPERATION



Review Gift Special De Luxe Premium for Acting Now

Please accept this gift book from the Review and Herald as our token of appreciation for your promptness in subscribing or resubscribing to the REVIEW now in the combination of your choice. Vital chapters of this new and highly interesting and spiritual book by H. M. S. Richards, the voice of the Voice of Prophecy, include:



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THE ADVENT **REVIEW** AND **HERALD** SABBATH GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Some Good Things Coming in Your

The coming year will see a continuation and enrichment of the good things found in the REVIEW in 1955. From all over the world will come reports of cheer and strength that assure us of the growth of the Advent Movement in far mission lands. Special mission stories, presenting intensely personal experiences, will continue to be featured on the center pages of the journal. The REVIEW is the weekly newspaper of the church; everything of general importance in the cause in 1956 will be reported here.

OUR REVIEW READERS WRITE:

"Your wonderful new REVIEW has been an inspiration immeasurable to me. This being the first year I've subscribed to it, I just 'eat it up' and devour every issue. So many articles seem to be aimed directly at helping me, and my spiritual understanding has been greatly broadened and deepened. I read it about a half hour every morning before the children waken, and it gives me just what I need to start the day with God. Never will I be without the REVIEW again."—Compton, California

"I love all the papers, and hope I never keep house a day without the FAMILY GROUP. The first thing I do, when I get the papers, is to take them out of the wrappers and turn through and read each headline. The REVIEW is just like a message from God and is food for my soul. It has been wonderful to have the finest of literature come to my home."—Overland Park, Kansas

"I have been enjoying the new REVIEW for some time now, and it seems to me a Thank you is long overdo. The discussion of hard-to-understand scriptures is most interesting. I am glad for the Sabbath school lesson helps and like the new plan with respect to the editorials. It seems to me the home department is better than ever, and I find myself turning to it first of all. What a tremendous work it must be to turn out so splendid a magazine week by week!"—Seattle, Washington

Special departments, like those dealing with the home, with youth and children, with health, and with Bible questions, to name only a few, will continue to bring instruction and inspiration.

The Sabbath school lesson helps, which have proved so great an aid to diligent Bible students, will appear week by week. These alone are worth the price of the journal.

Then, of course, there will be a wealth of general reading—articles from the General Conference leaders that give us the "feel" of the great movement in a special way, and articles from a wide circle of contributors on special subjects. For example, there will be series on—

The subject of creation and miracles. How to live successfully the Christian life. The prophecies of Jesus. What Adventists believe. Separation, the price of holiness. How to maintain a happy marriage. Evangelistic sermons by several of our best-known evangelists. World conditions as signs of the times. The fabulous story of Pitcairn Island. This last series is written by our missionary on Pitcairn, who will tell of the mutiny on the *Bounty*, the journey of the mutineers to Pitcairn, the fighting and the fury that almost blotted them out, the turning to God, and the coming of our Adventist missionaries.

NOT FORGOTTEN

YOUR HOME

Your Children

Your Relatives

Former Church Members

Picture in the frame individuals to whom you should send the REVIEW for 1956. Let the thrilling, heart-warming stories, articles, and other spiritual helps of the REVIEW AND HERALD kindle new fires in the hearts of children, other relatives, and former church members. Picture yourself enjoying the Sabbath school lesson helps week by week through your REVIEW AND HERALD. Remember, every Seventh-day Adventist should have the REVIEW in 1956. The greatest days of the Advent cause are just ahead.



OUR SIX-STAR SPECIAL

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Washington 12, D.C.

OCTOBER 20, 1955

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Children's Lessons for the Week of Prayer, 1955

Prepared by LAWRENCE MAXWELL

Suggestions to Leaders

Her little arm was waving. "Yes?" I said. "Do you have a question?"

"Please," she asked, "what's a Week of Prayer for?"

We were having Week of Prayer in a church school, and the question was asked by one of the younger juniors.

What is a Week of Prayer for? It's a time for overcoming sin and finding victory in Christ. It's a time for smashing the forces of evil and planting the banner of Jesus in the hearts of the children.

The leader should plan for definite decisions and definite victories this week. There should be real conversions, and that these studies may contribute to such results is the prayer of the author.

The leader himself must know God. He must know his own soul to be clear of sin this week. He must pray, and invite the children to pray with him. Let several pray each morning before the studies; and, if possible, let prayer bands be organized to meet at other times to pray for the success of the week. How good it would be if the leader could visit the children individually in their homes, praying with them for themselves and for any of their classmates who may have spiritual problems.

It may be noticed that little is said about baptism in these studies. This is because they are intended for all elementary grades, and many ministers prefer that children under the sixth grade not be urged into baptism.

Experience seems to show that it is wise to make a gentle appeal for baptism in the sixth grade, with stronger invitations in the seventh and eighth.

Suggestions for object lessons have been woven into some of the talks. It will probably stimulate interest for the object lesson materials to be laid out in plain sight as the leader begins to speak.

Many texts are used, and it is hoped that the children will be allowed to look these

up and read them aloud. The references have been listed at the beginning of each study so that the children may find the chapters where the texts are located before the discussion begins. Then let them leave the Bibles open on their desks (if at school) until the text is needed. This will keep the discussion from bogging down in the technical difficulties of text hunting.

The subjects closely parallel the daily topics of the senior readings. They have been designed either to be read as they are, or to form a source of material that a leader may incorporate in his own outlines.

LESSON I

What Jesus Is Waiting For

THEME SONG: "Jesus, I Will Follow Thee," No. 429, *Church Hymnal*.

OBJECT LESSON MATERIAL: Alarm clock, clean mirror, dirty mirror, cloth, comic book.

TEXTS TO PREPARE: 2 Peter 3:9-12; *Christ's Object Lessons*, p. 69.

SUGGESTED SONGS: *Singing Youth*, "I Want to Be Ready," No. 124; "O That Will Be Glory," No. 139; "Shall We Gather at the River?" No. 152.

OTHER STORIES: *Junior Guide*, "Time Running Out," March 24, 1954; "Coming on Time," July 28, 1954.

It was an October morning one hundred eleven years ago. John strode to the calendar and drew a line through the "22," then turned to his sister. "Mary, this is the day," he beamed. "Hurry with the dishes, and I'll milk the cows; then we'll go to the meeting place. This is the last time we shall do these earthly things."

They worked as quickly as they could, believing that they would never wash dishes or milk cows again. For this was October 22, 1844, and they were sure Christ would come that day. They ran almost all the way to the church, lest Jesus should come before they arrived. But though they sat there all that day expecting Him, Jesus did not appear. And when they went home that night their father—who never had believed anyway—was angry with them. "You silly children," he sneered. "You should have had more sense than to think Jesus was coming back."

Ever since then people have been saying Jesus is not coming. "If He really meant it when He said He was coming back soon," they say, "why hasn't He come already?"

I have an alarm clock here. I have set it to ring at a certain time. I am not going to tell you exactly when, but it will be soon. And I expect that some of you will be

startled when it goes off. I shall place the clock on this table while we talk about some of the reasons why Jesus hasn't returned yet, and why we can know He is coming soon.

Many, many years ago there was a young boy who had eleven brothers. All but one of them were older than he, and they weren't a bit nice to him. Then one night he had a dream in which he thought he was tying sheaves with his brothers in a field. Suddenly, his sheaf stood upright, and all his brothers' sheaves bowed down to it. He was sure that the dream was a promise from God that his mean, unkind brothers would soon bow down to him and respect him.

In the morning he told those brothers the dream and what he thought it meant. They laughed at him, and told him it meant nothing of the sort.

Years went on and it surely seemed as though the brothers were right. For after a while the boy found himself shut up in a prison in a country far away. I am quite sure he thought God had forgotten him and had changed His mind about that promise. But when God makes a promise, He keeps it. A few more years went by and Joseph—for that was his name—was taken out of prison. He was made the chief ruler of the land, second only to the king. And one day his brothers *did* come and bow down to him, and so did his father. And not only they. All the people in the greatest nation on earth bowed to him—and people came from far distant countries to bow down to him also, and ask for favors.

God surely kept His promise to Joseph, even though for a while Joseph may have thought it was delayed. And when God fulfilled it, it was far beyond Joseph's wildest dreams.

Just that surely, God will keep His promise to come to earth again and take the faithful to heaven. He may not come today. He may not come tomorrow. But He will surely come; and He will come soon.

Jesus didn't tell Joseph when He would fulfill his dream. He hasn't told us exactly when He will come back. But He has told us about some things that were to take place before He came, so we would know when His coming was near.

You know what most of those signs are. Let's name some of them. (Earthquakes, wars and rumors of wars, famines, diseases, worry and anxiety, sun and moon darkened, stars falling, the gospel being taken to all the world, etc.)

Most of these signs have been fulfilled already. Why, then, hasn't Jesus come?

One reason certainly is that the gospel hasn't been preached to all the world yet—though it nearly has been. There is another sign that must be fulfilled, which none of you have mentioned. Can you think what it is?

You can read about it in 2 Peter 3:9-12. (Read.) Especially notice, "What manner

NOTE.—This year we are presenting six lessons for the children's Week of Prayer instead of eight lessons as in former years. These lessons are used primarily in church schools, and the series of six lessons will furnish one for each school day and an extra lesson to be used on either of the two Sabbaths. If more meetings are held, the leader can supply material for the other lessons.

The amount of space available in the REVIEW is limited, and therefore we have felt it would be better to develop each lesson a little more fully with illustrative material rather than to present shorter lessons without the helps. We feel certain that this year's splendid children's readings will be a spiritual uplift to our primary and junior youth where they are used as directed.

of persons ought ye to be in all holy conversation and godliness?" Before Jesus can come to take us to heaven, we must be holy, godly people.

Mrs. White puts it this way in *Christ's Object Lessons*, page 69: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."

Jesus is waiting for us to become like Him. We become like Jesus by keeping our eyes fixed upon Him. The Bible says, "We, . . . beholding as in a mirror the glory of the Lord, are" "changed into his likeness" (2 Cor. 3:18, A.R.V., R.S.V.).

I have two mirrors here. As I look in this clean one I can see my likeness perfectly reproduced in it. When I hold it toward you, your likenesses are reproduced in it.

There are several things about mirrors we need to think about. First, mirrors reflect what is in front of them. If I hold this mirror in front of this Bible, it reproduces a likeness of the Bible. If I hold it in front of this comic book, it reproduces a likeness of the comic book. If I were to hold it in front of the TV, it would reproduce what it saw on the television set.

If a mirror is to reflect good things, it must face toward good things. If the character of Christ is to be reproduced in us so that Jesus can come again, we must keep our faces fixed on Christ.

A story is told of the days when Leonardo da Vinci was painting a picture of the last supper. Naturally he wanted every detail to be as perfect as possible. He wanted the face of Christ to appear as kind and lovely as he could make it. So he searched diligently among the churches and in the finest parts of the town till he found a man with a face as nearly like the face of Christ as he could hope to discover. He brought the young man to his studio, and kept him there till he had finished painting Christ's face. Then he dismissed him and proceeded to paint the disciples, Peter, John, Thomas, and the rest. The work was hard and took much time. Finally, he was ready to paint Judas' face. Da Vinci wanted a wicked-looking man to model for it, so he went to the bars and drinking places where the worst type of men could be found, and at last he found a man with the very imprint of the devil in his features. He took him to his studio and painted Judas. When he was finished, the model said, "I have been here before." "Oh, no, you haven't," said Da Vinci. "Ah, but I have," the man insisted. "I am the man whose face you copied to paint the head of Christ. I used to go to church back in those days, but lately I've been spending most of my time in the tavern drinking with the boys." A man in whose life the character of Christ had been reproduced, had looked at evil so long, and played with it so often, that he had been changed into the likeness of Satan.

The second thing to remember about a mirror is that one which produces a poor image is no good, and is thrown away. Just so, Jesus wants His character to be fully reproduced in us. If not, we will be thrown away.

A sculptor worked a long time trying to make a statue of Christ. Finally he thought he had made it right, but to be certain

he called in some children and asked them, "Who is this man?" The children looked at the statue and shook their heads. "We don't know," they said. The sculptor decided that he had not perfectly reproduced the likeness of Christ, so he threw that statue away and started again on a new piece of marble. He worked even more carefully. Then he called the children back. "Who is he?" he asked. They gazed at the statue for some time. "He looks," said one of them at last, "like the Man who said, 'Suffer little children . . . to come unto me.'" The sculptor knew then that his work was well done. The likeness of Christ had been fully reproduced. He kept that statue, and so far as I know it can still be seen to this day.

The third thing about mirrors is that a mirror cannot reflect an image if it is dirty like this one. Neither can our lives reflect Christ if there is sin in them.

And fourth, a dirty mirror can be cleaned, but it cannot clean itself. With this cloth I wipe off all the dirt. The mirror is clean, and reflects my likeness perfectly. We cannot clean our lives of sin, but Jesus says, "If we confess our sins, he . . . [will] cleanse us" (1 John 1:9).

When He has washed away all the old sins, He will start to restore in us His perfect character, so that we can go to heaven.

And what a wonderful thing it will be to go to heaven! Just think! No one sick, no colds, no coughs, no toothaches, no headaches, no sore fingers. We shall run and never get tired. We shall study and never forget what the teacher teaches us. We shall play and never get hurt, go swimming and never fear we might drown. We shall fly with our own wings, and never crash. We shall climb the tallest trees and go out to the farthest stars. We shall eat of the tree of life, and live forever. We shall talk with angels—and Jesus Himself shall be there.

Oh! There goes that alarm! I told you it would ring, didn't I? And I said we wouldn't have to wait very long. Just that surely, Jesus will come again, and very soon. And His coming will surprise many people who will be unprepared.

Storm warnings were being announced over the radio. A flood was coming. A man, thinking of friends in the danger area, went out and offered to help them move to higher ground.

"Thanks," said the farmer. "But the flood probably won't hurt us. Come back this afternoon." The man came back that afternoon, ready to help them, but the farmer said, "There is no need to be excited. The flood, if it comes, won't reach us till tomorrow. Come back in the morning." sorrowfully the man went away. He returned in the morning in a rowboat. The flood had come. There was no sign of the farmer, or of his family, or of his house.

Let's make sure we don't put off getting ready to meet Jesus. Let us pray. "Dear Father in heaven, bless these boys and girls this week. Wash away all sin from their lives, and help them to reflect Thy character perfectly." And now, while our heads are bowed and our eyes are closed, and no one is looking around, is there someone here who would like to raise his hand and say, Please pray especially for me, that I will gain real victories this week, and that the character of Christ shall be perfectly reproduced in my soul? (Then pray earnestly for them.)

LESSON II

The Password and the Hair Puller

THEME SONG: "Jesus, I Will Follow Thee," No. 429, *Church Hymnal*.

TEXTS TO PREPARE: Eze. 20:12; Isa. 58:13, 14; Luke 4:16; Ex. 20:8-11; Hab. 2:20; Lev. 19:30; Acts 5:29.

SUGGESTED SONGS: *Singing Youth*, "Don't Forget the Sabbath," No. 17; "Can the World See Jesus in You?" No. 134; "Live Out Thy Life Within Me," No. 129.

OTHER STORIES: "Invited—But Left Out," *Junior Guide*, March 2, 1955; "The Sad Fate of the Thursday Train," *Junior Guide*, April 6, 1955; "The Mysterious Test," *Junior Guide*, Dec. 29, 1954; "'Accidentally' Swimming on Sabbath," *Junior Guide*, July 7, 1954.

It was in the middle of the last war. A convoy of merchant ships, escorted by two or three destroyers and corvettes, had been battling its way across the Atlantic in the face of high seas and submarines. At last it was nearing the shores of England, and not long after sunrise, a large plane was seen heading directly for them. Sailors at the anti-aircraft guns tensed, prepared to fire.

On the bridge, the commanding officer checked the message the radio operator had brought him just a few minutes before. "Airplane to meet you," it said. "His challenge RD, your response GA." Was this the promised plane—or was it an enemy they should destroy? Would it give the right sign? The lookout on the bow was studying it carefully. Suddenly he shouted, "He's signaling, sir." A light was flashing on and off in the nose of the plane. A short flash, a long flash, a short flash, a pause. Then a long one and two more shorts. It was the right sign, RD. The plane was a friend, after all, come to help. The men at the guns relaxed. They surely wouldn't want to shoot this one down!

How fortunate it was that the pilot in that plane knew the sign! He might have died in the Atlantic that very morning if he had not given the correct signal. There is a radio message in the Bible that tells us that God is expecting us to flash Him a signal as we near heaven, so He will know whether or not we are His friends. Read it in Ezekiel 20:12.

Only those people who are keeping the Sabbath when Jesus comes will be taken to heaven. Those who do not show the sign will die in the fire and brimstone that will come down from heaven and destroy the earth and every sinner on it.

How can we be sure we are flashing the sign? In other words, How should we keep the Sabbath holy?

Let us read a few Bible texts, then we'll hear about the man who pulled the beards, and after that we'll talk about some boys and girls and see if they kept the Sabbath right.

The texts are Isaiah 58:13, 14; Luke 4:16; and Exodus 20:8-11.

Now for the story. Thousands of years ago the Jews didn't keep the Sabbath very well. Even if they pretended they were keep-

ing it, many of them were secretly wishing it would hurry up and be over, so they could do the things they wanted to do. God was not pleased, and He sent His prophets to tell the people that unless they kept the Sabbath better, Jerusalem would be destroyed.

The people kept on breaking the Sabbath anyway, and presently Nebuchadnezzar came with his soldiers and destroyed the city, just as God had foretold.

Many years went by, and finally the Jews were given permission to build the city again. Believe it or not, they went right back to breaking the Sabbath! Then along came Nehemiah. When he saw some of the things the people were doing, he was so annoyed he actually grabbed the men by their hair and had their beards shaved off, which was a great disgrace in those days. He was especially annoyed with the way they were breaking the Sabbath. He saw them making grape juice on God's holy day, and bringing corn and fish and all sorts of other things into the city and selling them on Sabbath. He told them it had to stop. And to make sure it did, "when the gates of Jerusalem began to be dark before the sabbath" he commanded that the gates should be shut, and that they should not be opened till after the Sabbath. He put some of his servants in charge of the gates to see that no one else opened them.

The first Sabbath that the merchants came and found the gates locked, they stayed right there outside the gates all day, waiting for the sun to go down. Nehemiah told them that if they came back another Sabbath and stayed there, he would arrest every last one of them. They didn't come back, and from then on the Jews were very careful how they kept God's day holy.

Mrs. White was a true prophet, so we would expect her to have something to say about how to keep the Sabbath, just as Nehemiah and Isaiah and the other prophets did. She had a lot to say about it! Let's read a few sentences from *Testimonies*, volume 6, pages 354-360.

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken." "Let . . . all secular papers be put out of sight." "We should jealously guard the edges of the Sabbath." "Before the setting of the sun let the members of the family assemble to read God's word, to sing and pray." "On Sabbath morning the family should be astir early." On Sabbath afternoon, "in pleasant weather let parents walk with their children in the fields and groves. . . . From time to time read . . . the interesting stories in Bible history . . . and study . . . the next Sabbath's lesson." "We should not . . . engage in any common, worldly conversation." "As the sun goes down let the voice of prayer and the hymn of praise mark the close of the sacred hours."

Now let's talk about some boys and girls you may know, and see if they are keeping the Sabbath holy.

Problem: John and Jack have to do some work in the yard when they come home from school Friday afternoon. John gets to work the minute he reaches home, and as soon as he is done he goes indoors and cleans up, and is ready to join the family at sundown worship.

Jack knows he has the work to do, but is quite sure he can do some other things first, and still get done before Sabbath. Finally he starts the job, and hurries as quickly as he can. Suddenly he notices the sun is going down. He puts the tools into the shed and rushes into the house. The sun has set before he takes his shower, but he takes it anyway. Then he finds that his shoes are dirty, so he goes to the kitchen and shines them. By the time he is ready to join the family at worship, they have finished. Which boy kept the Sabbath? What did the other boy forget?

(Suggested solution: John is keeping it. Jack forgot Exodus 20:8-11, and the Spirit of prophecy counsel regarding baths, shoes, the edges of the Sabbath, and sundown worship.)

Problem: George and Gene are at Sabbath school early. All through the program, George listens quietly. Gene whispers a lot to the boys around him, and only listens when the program seems really interesting. Which one kept the Sabbath?

(Suggested solution: George. Gene has forgotten Habakkuk 2:20 and Leviticus 19:30.)

Problem: Bob and Bill want to keep the Sabbath right. They go hiking. Bob goes with his dad. They gather leaves for the MV Honor in trees and keep a sharp lookout for interesting things God has made in nature. Bill goes with some of the boys from school. Most of the time they talk about the new cars, and when they get to a river they set a piece of wood afloat and try to see who can hit it with stones. Which one kept the Sabbath?

(Suggested solution: Bob. Bill forgot Isaiah 58:13, 14, and "We should not . . . engage in any common, worldly conversation.")

Problem: Nancy and Nora have a part in the Saturday night program that starts very soon after sunset. The program director has told all participants they must be early. Nora gets dressed for the program before the sun goes down. Nancy knows that the program is a secular one. She waits till after sundown worship, then dresses as quickly as she can, but arrives late, which keeps the program from starting on time. Which one did right?

(Suggested solution: Nancy. She remembered Isaiah 58:13, 14 and Acts 5:29.)

A missionary was all set to go to a foreign field. He was to leave by plane Sunday morning. A few days before, he went to the government office and showed an officer the papers which, he thought, would give him permission to take his family with him into that foreign land. The official studied the papers a few minutes, then said, "Aren't you planning to take your children?"

"Why, of course," said the missionary.

"These papers will let you and your wife in, but they will not let you take your children in with you."

The papers were partly right, but not completely so. Unlike the pilot of the airplane we talked about at the first, the missionary didn't have the right sign. Oh yes, he had part of it right, but not enough. He had to get the papers corrected before he could take the family with him.

If we haven't been keeping the Sabbath holy the whole time from sunset to sunset, let's bow our heads and ask the Lord to help us be more careful, so He will know we really are His friends.

LESSON III

Helpful Ghosts and the Canceled Hike

THEME SONG: "Jesus, I Will Follow Thee," No. 429, Church Hymnal.

TEXTS TO PREPARE: Matt. 28:19, 20.

SUGGESTED SONGS: *Singing Youth*, "Make Me a Blessing," No. 12; "We've a Story to Tell to the Nations," No. 13; "Brighten the Corner Where You Are," No. 175.

OTHER STORIES: *Junior Guide*, "Giving Away His Life Preserver," August 11, 1954; "The King's Motto," January 5, 1955; "Elke Proves She's Grown Up," March 16, 1955.

Margaret sat in Sabbath school listening to the visiting missionary tell one thrilling story after another about his exciting adventures in the mission field. And when he read Matthew 28:19, 20, she sighed.

"Oh, I wish I could hurry and grow up so I could be a missionary too."

But Margaret didn't need to wait to grow up in order to be a missionary. Jesus certainly didn't. "From His earliest years He was possessed of one purpose; He lived to bless others."—*The Desire of Ages*, p. 70.

Even when He was a little boy, if He saw someone sad, He would try to cheer him up. If He saw someone hungry, He shared His lunch with him. If He saw someone sick, He tried to ease his pain.

JMV's all around the world have been finding out that they, too, can be missionaries right around home, right now.

Many of them have been collecting food and clothing for the poor. It was nearly eight o'clock one Halloween night in St. Cloud, Florida. An elderly woman sat in her house alone. How she dreaded Halloween! You never could tell what the wild youngsters might do. Suddenly the doorbell rang. "I'll chase the young varmints away. They may think they're ghosts, but they won't scare me!" she muttered, going to the door.

She opened it slowly—and to her amazement saw that with the children who were standing there were two or three adults. Before she had a chance to send them away, a polite voice said, "Good evening, ma'am. We'd like to sing for you tonight."

That was a new one on her! The children sang, and then the polite voice said, "We aren't asking for a treat for ourselves to-night, ma'am. We are gathering soap and clothing for the needy. If you can give us some soap or old clothes, we will appreciate them very much, and the SDA welfare center will see that they are distributed to the poor people in the city."

The little old lady was speechless. "Soap—for the poor—on Halloween." She had never heard the likes of it before. She disappeared into a back room while the JMV's waited, and returned presently with a large bag full of clothes and soap. "Thank you," said the children.

"And God bless you, dears. What helpful ghosts you are," said the little old lady as she stood on the front porch and watched them run to the next house.

Other JMV's have found Halloween an excellent time to collect canned goods for

their Dorcas societies to give to the poor at Thanksgiving. One small club gathered three hundred cans that way; another came home with twelve hundred; and a third gave away nearly fifteen hundred *Junior Guides* and other papers while collecting nearly nine hundred cans one evening.

But we don't need to wait for a special occasion like Halloween or Thanksgiving. The Pathfinders of Moncton, New Brunswick, Canada, had planned a hike for Sunday morning. Sabbath afternoon their director heard that a member of the church with two small children had no food in the house. On Sunday morning he told the Pathfinders about it—and they immediately canceled their hike and went instead with the director and a counselor in their cars, visiting many of the other church members and asking for food. By lunchtime they had so many cans and boxes that when they took them to the hungry mother and her children, the food covered the kitchen floor. When the Pathfinders saw how grateful that mother and her poor children were, they said, "This was more fun than a hike."

It was Sabbath morning. The leader of the Junior division in another church announced that the Dorcas leader had just told him of a home in which there were ten children, and the father was out of work. The gas company had turned off the gas to their stove because they hadn't paid their bills, and there was no food in the house. "I have two empty bushel baskets here," the leader went on. "Do you think we could fill them right after dinner?" Yes, the juniors thought they could—and they did. Then several got into the leader's car, and off to that poor family they went. When they arrived, the hungry children were very glad to see that food. The leader told them stories and offered prayer. Several months later the juniors heard that most of those children had begun going to Sabbath school and were attending regularly.

A very good way to do missionary work is to give out literature. The pastor of the Toledo, Ohio, church was feeling blue. He wanted to have a Vacation Bible School, and he hoped that many children who were not Adventists would come to it. He hoped some of them would go home afterward and tell their parents that they should go to the Adventist church. Everything was arranged—but how could he tell the non-Adventist children they were invited? Then the JMV's came to the rescue. The Sabbath afternoon before the school was to begin, the JMV's went to all the houses near the school building with handbills telling about the Vacation Bible School. On the opening day of the school the children flocked in. The next day there were even more. One day eighty-seven came. The pastor was pleased with what the JMV's had done to help make the Vacation Bible School a success.

Juancho lives in South America. He was asked to help give out literature and agreed to go. But he feared to knock at the doors and meet the people, so he would slip the papers under the doors, or toss them through an open window. One window was closed except at the very top, and he would have to stretch on tiptoe to put the paper through. He was doing this one Sabbath afternoon when a hand behind the window grabbed his hand, and a voice said, "I want to talk to you."

The voice sounded kind, so Juancho waited for the man to come out. He was a Roman Catholic priest. He told Juancho he had studied the papers every week, and wanted to learn more. Juancho took him to one of the church elders, who gave him Bible studies. Several months later that priest was baptized. Just before he went under the water he said to Juancho, "Thank you for being brave enough to Share Your Faith with me."

A Pathfinder club in Oregon were going to summer camp. There would be many miles to drive. Why not do missionary work on the way they thought. And so they wrapped up some literature bombs, and had great fun tossing them out on the way to camp.

There are so many ways JMV's can do missionary work for Jesus! Some use filmstrips to give Bible studies with good results. Michelle has a neighbor girl who is not an Adventist, so she gets an extra copy of *Junior Guide* at Sabbath school and gives it to her each week.

Maryl Ann was helping her mother get the house cleaned for Sabbath when a man came to the door selling oranges. Her mother told her to buy a dozen and tell the man to come again another day. The man said he would be glad to come tomorrow. "Oh, not tomorrow," said Maryl Ann. "Tomorrow we go to church." "No," said the man, "you don't go to church tomorrow. That's Saturday. You go to church on Sunday." "Oh no," said Maryl Ann. "We do go to church on Saturday, because the Bible says to." And then she quickly told the salesman what the Bible says about the Sabbath. He was so amazed that an eleven-year-old girl knew her Bible so well that he asked her if there was somewhere he could learn more about it. She invited him to some evangelistic meetings. On Sunday night the man came. Then he came back many times. It wasn't long before he was baptized.

But we can do missionary work in ways that are even simpler than these. We can start right here in this classroom by being kind and thoughtful to everyone, and by being friendly to everyone, even if their clothes aren't quite as nice as ours, or they seem to act queer.

And we can be missionaries at home. Perhaps, after all, this is the most important place. Pat always does everything Mother asks her to do, cheerfully and willingly, and every once in a while she does some extra things like cleaning out the cupboards, or getting up earlier than usual so she can take Mother her breakfast in bed. Douglas bears his share of the load without ever grumbling, whether it is helping sister with the dishes, or mowing the lawn.

Some people want to shine their light far away in the mission field. Good. But remember the old saying, "The light that shines the farthest, shines the brightest closest home." In other words, the people who make the best missionaries in lands across the sea are the very same people who make the best missionaries here at home.

The end of the world had come. Jesus was sitting on His throne and all the people of the world were standing in front of Him. Pointing with His hand, Jesus said to the angels, "Put that man on My right side, and those men over on the left, and this boy and this girl on the right, and those

people there on the left." Finally all the people had been separated. Most of them were on Jesus' left side; only a few were on the right. Then Jesus turned to the people on His right and said, "Come, ye blessed of My father, inherit the kingdom prepared for you. When I was hungry, you fed Me. When I needed clothes, you gave them to Me. When I was sick, you visited Me."

Then the people on the right answered, "When did we see You hungry, and fed You? When did we see You without clothes, and gave them to You? When did we see You sick, and visit You?"

Then Jesus answered, "Every time you helped the poor, sick, suffering people on earth, you were helping Me. For inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me. Therefore, come now, the heavenly kingdom is yours."

LESSON IV

The Lion That Backed Up

THEME SONG: "Jesus, I Will Follow Thee," No. 429, *Church Hymnal*.

OBJECT LESSON MATERIAL: Stone (flint, if possible), hammer, sponge, honeycomb, tithe envelope.

TEXTS TO PREPARE: Mal. 3:10, 11; Lev. 27:30; 2 Cor. 9:7; 1 Chron. 16:29.

SUGGESTED SONG: *Singing Youth*, "This Is My Father's World," No. 42.

OTHER STORIES: *Junior Guide*, "Did the Worms Count the Offering?" August 25, 1954; "The Stocking on the Secret Shelf," October 21, 1953; "Decision on the Canal Bank," February 23, 1955.

An African church member had good reason for being excited one morning not long ago. "Look," he shouted. "There was a lion here last night. He walked all around the kraal where my cattle were. And see, here at the doorway, the tracks go in through the door. But then they stop, and come out again—and not one of my cattle is missing!"

Other Africans in his village crowded around to see. They could hardly believe their eyes. The tracks showed that a large lion had walked around the kraal and had actually stepped in through the doorway. But then he had backed out and gone away without taking a single animal. It was incredible. For that same lion had visited many other kraals that night also. As soon as the cattle in them had heard him coming, they had stampeded, breaking down the walls and running away, so that the lion had been able to kill many of them.

But the cattle in this good man's kraal had not been frightened, and not one of them was killed. "What powerful medicine do you have?" the villagers wanted to know.

It was no medicine, but there was a secret.

A little while before the lion came, this man had learned that he ought to pay tithe on his cattle. Right away he had asked the deacon of the church and an evangelist to come. He asked them to stand by the kraal door while he led the cattle out. And

to the deacon and the evangelist he said, "Count the cattle as they come out, and every time you count to ten, take that tenth animal for the Lord, even if it's the very best in the herd." The deacon and the evangelist did as they were told, and the Lord got some very good animals. It seemed like a terribly large offering at the time, but after the lion came—just seven days later—it seemed like a very little thing. (See *THE REVIEW AND HERALD*, NOV. 18, 1954.)

God asks us to give back to Him certain things. One of these is the tithe. Let's read together Malachi 3:10, 11.

The tithe does not belong to us. Some people think they can decide for themselves whether they will pay tithe or not. This is not so, for the tithe is not ours to begin with. It belongs to God. Let's read Leviticus 27:30. Since it belongs to God, He has the right to say what should be done with it. He says, "Bring ye all the tithes into the storehouse," and we must obey.

But when we obey, the Lord does something very special. He says, as we just now read, "I will . . . pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes." God certainly doesn't need to bless us when we do what we ought to do; but He likes to do nice things for us, if we will give Him the chance.

We've just heard what He did for that African believer.

Brother T. lived in Alberta, Canada, at a place where drought and grasshoppers and hail often destroy a farmer's crops. One day an insurance agent tried to get Mr. T. to take out insurance on his farm. "I have it insured already," said Mr. T. He was paying tithe, and banking on God's promise to "rebuke the devourer." As the summer progressed, week after week went by without rain. The grain in the neighbors' fields suffered badly, but Mr. T.'s fields were doing well. Then the grasshoppers came. They did tremendous damage to the grain right across the road from Mr. T.'s farm, but left his alone. There were hailstorms, too, that summer. They destroyed crops some distance away, but none came close to Mr. T., and he was very thankful that God was keeping His promise. Then came one unhappy Sabbath morning. Mr. T. looked out to see the worst hailstorm of the year heading directly for his farm. He went to his bedroom and prayed, but it seemed his prayer was not being answered, for already the hailstones were pounding on the roof of the house. Had God failed him? Standing in the kitchen doorway, he could see the hail piled in heaps all around the building. He walked out gloomily to inspect the grain and found not a single head damaged! God *had* rebuked the devourer, just as the Bible says He will. (Story told by M. V. Campbell in *The Windows of Heaven*.)

Let's be sure that when we earn any money, we give back the tenth of it to God. It should be placed in one of these tithe envelopes. Write your name and the amount of the money on the outside, then place it in the offering plate Sabbath morning.

God expects us to pay Him the tithe. He asks us also to give Him offerings to show that we love Him. (Read 1 Chronicles 16:29.) And again, if we will give Him our offerings, He will bless us abundantly.

Shallum was listening to Jesus preach. Sud-

denly Jesus stopped, and Shallum noticed to his surprise that the sun was very low in the sky. The day was nearly over. Then he felt something in his hand and looked down. It was his lunch. He hadn't eaten it at dinnertime, he had been so interested in the speaker. He thought he would eat it now. The buns looked rather stale, and the fish had shriveled up in the heat, but he was hungry enough to enjoy anything. But just then he saw one of Jesus' friends coming near, asking if anyone had food for the Master. "He can have mine," said Shallum. The disciple took him to Jesus and Shallum gave Him all he had. Then Shallum heard Jesus tell that huge crowd that they were going to eat. "Surely not my five loaves and two fishes," gasped Shallum. "There wouldn't be enough for a crumb apiece." But as Shallum watched, he saw Jesus say the blessing, then begin to break those buns and divide those fishes. And behold, where there were five buns, there were now ten, then twenty, and forty, and eighty, and a hundred, and a thousand. Then one of the disciples was walking to him, offering him a whole basketful of buns and fishes. He took all he could eat—and oh, they were so nice and fresh, and the fish tasted as if they had just come off the fire.

Shallum had far more to eat than he would have had if he had held on to his lunch, and thousands of men and women and children ate too—all because that one boy gave what He had to Jesus.

Jesus will surely bless us if we give Him our tithes and offerings. He will also bless us if we give Him our time. What do you want to be when you grow up? Whatever it is, you will do it better if you give Jesus your time now. David was a young boy, ten years old. He had to work from six in the morning till eight at night. No one would have blamed him if he had just played around when he got off work. But not David. He bought himself some books and went to school when work was over. Then he studied till midnight and was back at work at six in the morning. When he did have a day off, he would hike over the hills studying nature. When he grew up he was ready to go to Africa, and God could really bless him. You have probably heard of him—David Livingstone, the greatest missionary the world has ever known.

Dick and Dan are brothers. They are still living, so I shall not tell you their real names. They both heard their parents and teachers telling them they ought to use their time well so God could bless them. And Dick obeyed. He used his time in ways that would help him be more useful to God when he grew up. He especially liked to read *The Youth's Instructor*. Dan, on the other hand, didn't see why he couldn't do what he wanted to with his time. He spent hours and hours every week reading the comics. In time both boys grew up. Dick today is a minister. Dan went from bad to worse, and the last we heard he was in a penitentiary.

Florence lived in a wealthy family. There were gay times and parties continually, and Florence was told she was expected to go to them all. But she began to feel that they were a waste of time. They didn't do anyone any good. She felt God would want her to spend her time helping people. So sometimes, when the family was planning to

go to a party, she would pretend to be sick. After they had gone she would get out of bed and study all about nursing and hospitals and sick people. At other times she would study early in the morning before the rest of the family were awake so they wouldn't find out. Of course, they did find out eventually, and so has the whole world, for that girl was Florence Nightingale.

So Jesus wants our tithes, our offerings, and our time. I have here three things—a stone, a sponge, and a honeycomb. They represent three types of givers, the stone giver, the sponge giver, and the honeycomb giver.

This stone is hard. It doesn't want to give anything. However, if I take a hammer, and hit it often enough and hard enough it may give off a few chips and a few sparks, but it must be hit hard to do it.

Then I have this sponge. It is full of water, but it gives none of it up unless it is squeezed.

Then I have this honeycomb. As I pick it up the honey just pours out of it. It gives off sweetness and is glad to give it.

Which type of giver are you? Remember 2 Corinthians 9:7: "God loveth a cheerful giver," and give Him the things He asks for, willingly.

• LESSON V

The Girl Who Had Visions

THEME SONG: "Jesus, I Will Follow Thee," No. 429, *Church Hymnal*.

OBJECT LESSON MATERIAL: Mirror, candle, matches, pile of books weighing eighteen pounds.

TEXTS TO PREPARE: Rev. 12:17; 19:10; Num. 24:3; Dan. 10:7, 8, 17, 18; Matt. 7:20; 2 Chron. 20:20.

SUGGESTED SONGS: *Singing Youth*, "Jesus Is the Sweetest Name I Know," No. 71; "Jesus Is Real to Me," No. 113.

OTHER STORIES: *Junior Guide*, "Two Bad Men and a Vision," May 25, 1955; "When Mrs. White Defended Freddie," December 30, 1953.

To help Seventh-day Adventists live the way they should, God has given them a very special gift, sometimes called the gift of prophecy; sometimes, the Spirit of prophecy.

Now let's go to a little room on the second floor of a small house a few blocks from the sea in the town of South Portland, Maine. That room is still there to this day, and someone lives in it. But, just for this morning, let's turn time back 111 years.

There are five young women in that room. They read the Bible and talk about the love of God. Then they kneel, and one by one they pray. Suddenly, they hear someone shouting, "Glory!" Then it comes again, "G-l-o-r-y!" fainter this time and more drawn out. Then a third time, "G-l-o-r-y!" fainter still, as if going off into the distance, yet strangely thrilling. Four of the girls look around to see where the sound is coming from and notice that something has happened to the fifth girl, Ellen. She is look-

ing off into the distance as though seeing things far away; and she doesn't notice them at all. It is almost frightening. The very presence of God fills the room. Intently they watch Ellen, wondering what will come of it. Presently she takes three deep, deep breaths, blinks her eyes, and talks to them!

"What happened, Ellen?" they ask.

"I seemed to be rising higher and higher, far above the dark world," she exclaimed. Then she went on to tell about it. First, she had seen the Advent people walking on a pathway that led right to the gates of heaven. She had seen Jesus coming on the cloud. She had seen the graves opened and the dead come forth. She had gone with the redeemed to heaven, where she had walked in the New Jerusalem. She had seen the tree of life and had picked flowers that would never fade. She had seen little children with red borders on their garments, and had been told by the angel that they were children who had been killed on earth because they loved Jesus so much, and Jesus had given them life again and a place in heaven.

As the girls listened they were sure it was a vision from God. Soon she told it to some other members of the church, and they believed, too. A week later she had another vision, and during the next thirty years she had nearly two hundred visions.

Many people believed the visions came from God, but some doubted. The believers said the visions must be true because the Bible prophesied that God's true church in the last days would have a prophet. They read texts like Revelation 12:17 and 19:10 to prove it.

But still some doubted. Then they noticed some important things about Ellen White while she was in vision. Her eyes were always open. She seemed to be looking at things far away. One day a doctor held a candle right in front of her eyes, and another time someone snapped his fingers close in front of them, but there was never the slightest flicker of an eyelid. "There, that proves she's a true prophet," said the believers. "Her eyes are just like Balaam's were when he was in vision," and they read Numbers 24:3.

As soon as Mrs. White would go into a vision she seemed to lose all strength, and would slump in her chair. Then, a few seconds later, her strength would come back, and she might even get up and walk around the room. "That's more proof," the believers would say. "She's just like Daniel in vision." And they read Daniel 10:8, 18.

How strong she was while in vision! On one occasion she picked up a Bible that weighed eighteen pounds, held it in her left hand at arm's length above her head, and with the other hand turned the pages, pointing to texts, and—while still looking off into space—quoted the texts. Some stood on chairs so they could see if she was repeating the text she was pointing to. She was—and without any mistakes.

I have a pile of books here weighing eighteen pounds. Would someone like to see if he can hold it out at arm's length? Remember, Mrs. White sometimes held that Bible out for nearly half an hour at a time.

The most striking thing about Mrs. White in vision was the fact that she did not breathe. One day Elder D. T. Bourdeau observed her very closely and reported there was no more movement than as if she had been dead. Then he held his hand over her mouth and pinched her nostrils for ten minutes.

At another time a doctor held a mirror close against her mouth and nose. At no time did any moisture collect on the mirror—even when she talked, as she sometimes did while in vision. Then he held a candle as close as he could without burning her, and it never once flickered. I have a mirror and a candle here. Would someone like to see if he could talk without making the candle flicker, or putting moisture on the mirror?

There was a spiritistic medium who scoffed at the visions. "She brings them on herself. I can get her out of them fast," he boasted. One day he was present when Mrs. White went into vision. Elder White invited him to try to get her out of it. He went forward—and in a few minutes was trembling like an aspen leaf. "She does not breathe!" he exclaimed, and rushed for the door, begging, "Let me out of this place!"

When the believers saw how she did not breathe, they then read another text, Daniel 10:7, 17.

The most important questions, which even the believers wanted answered, were, Does what Mrs. White says she sees in her visions agree with what the Bible teaches? And, If we do what these visions tell us to do, will good come of it? They remembered what Jesus said in Matthew 7:20.

Let's see. We shall go first to Australia. Mrs. White said she had been shown that a college should be built there. The church members said it was impossible. Even the ministers said it could not be done because it would cost too much. But they looked for some land on which to build anyway, and finally found some that was quite cheap—and for a reason. It was poor and sandy, and obviously could never grow anything. Mrs. White told them this was the land they should buy. They agreed to buy it, but only because she said so. Some still doubted whether it was wise. They hired an expert from the government to test the land. He did, and reported that it was "sour," and that the Adventists would be unwise to buy it. They told Mrs. White what he had said, but she replied that even though appearances seemed against it, she had had a vision in which God had shown her that land with flourishing fruit trees and crops growing on it, and with a school full of students. Which do you suppose was right, the government expert or the vision? The vision, of course. To make the story short, from the time the school was built on that land, the Adventists have had a farm there that has been one of the best in the entire country.

It was good to obey the visions. But what if they were disobeyed? Years ago we had a large publishing house in Battle Creek, Michigan. Some of the time was spent printing Adventist books and magazines. But much of the time was spent printing other things, such as any printing house anywhere might print. Mrs. White wrote, "The printing of such matter is a dishonor to God."—*Testimonies*, vol. 8, p. 90. "The light I have is: 'Refuse to print another line of [it].'"—*Ibid.*, p. 93. "Unless there is a reformation, calamity will overtake the publishing house."—*Ibid.*, p. 96. "I have been almost afraid to open the *Review*, fearing to see that God has cleansed the publishing house by fire"—*Ibid.*, p. 91. But the men who were in charge of the publishing house said they could not possibly stop printing this outside material, or they would lose money and have to close down.

So they disobeyed the visions. And what

happened? Listen. It is December 30, 1902. The day's work at the publishing house is ended and the workers have gone home. After supper, Sanford, one of the boys, is getting ready to go to a meeting when he hears someone shouting, "The *Review's* on fire!" He rushes outside and, as he nears the *Review*, he sees flames shooting out of a basement window. He knows what's in there. The room is full of oily rags. Horse-drawn fire engines are already on their way. Every wagon in the city is coming, but the firemen have to light fires under boilers in the wagons in order to work up steam to get pressure, and when they arrive the boilers are still cold. Water merely dribbles from their hoses. Hundreds of Adventists and townspeople are gathering now, watching the blaze. Sanford and a few others rush through some of the doors and rescue a typewriter, some pictures, and a few papers. But that is all. The building is wrapped in flames and in a few hours it is entirely consumed.

Oh, they learned their lesson then! Soon the publishing house was rebuilt in Washington, D.C. From that day on it has printed Adventist books and magazines only—never anything from the outside. And it has made a profit almost every year—just as Mrs. White said. Last year it sold nearly five million dollars' worth of books and magazines.

Other interesting stories could be told. (Teacher: See how the money was raised for Loma Linda, in *The Story of Our Health Message*, by D. E. Robinson, pp. 293-306; also the providential arrival of letters to solve the pantheism controversy, in *The Abiding Gift of Prophecy*, by A. G. Daniells. Letters mailed September 22, 1903, arrived in the nick of time, Tuesday night, October 13.)

And Mrs. White never said that her writings took the place of the Bible. They were like a "lesser light" to lead to the "greater light." "Let the student take the Bible as his guide," she said, "and stand firm for principle, and he may aspire to any height of attainment."—*Messages to Young People*, p. 262. She spent many hours herself studying the precious Bible.

Jesus said, "By their fruits ye shall know them." That is, by their lives you can tell whether a person is true or false. Mrs. White lived a good and holy life. She could do the work of a prophet because she lived the life of a true saint of God.

The best way to prove to yourself that Mrs. White was a prophet sent from God is to read what she has written.

A teacher stood before her Sabbath school class and quoted something from the *Testimonies*. "Do we have to believe that?" asked one of the girls. "Why, of course," said the teacher, and she told the girls some of these things you have heard this morning. Later, she urged the girls to read *The Desire of Ages* in the Character Classics series. A few Sabbaths went by and one morning the girls said, "We are so glad you told us to read this. It is thrilling."

Donald sat in church and listened to the preacher. "Go home and read the last chapter of *The Great Controversy*," he said. Donald decided to do just that. A few days later the preacher happened to ask him if he had read it. "Sure have," said Donald. "And that's not all. I read it three times in a row, it was so good."

You will find it so, too. In closing, let us turn to 2 Chronicles 20:20 and read it together.

LESSON VI

How to Win a Fight

THEME SONG: "Jesus, I Will Follow Thee," No. 429, *Church Hymnal*.

OBJECT LESSON MATERIAL: Glove, chalk, flashlight, batteries.

TEXTS TO PREPARE: John 15:6; Phil. 4:13; Prov. 23:26; Isa. 45:22.

SUGGESTED SONGS: *Singing Youth*, "If You Want Joy," No. 95; "Turn Your Eyes Upon Jesus," No. 102; "Live Out Thy Life Within Me," No. 129.

OTHER STORIES: *Junior Guide*, "Swearing Willie," December 8, 1954; "The Devil Came Back," December 29, 1954.

We have talked about some of the things God wants us to give Him—tithes, offerings, and time. There is something He wants even more than these, and if we give it to Him He will greatly bless us. We read what it is in Proverbs 23:26. This morning may all of us decide to do just that, and then see what God will do with our lives.

Charles was having a hard time with his religion. He went to church faithfully but he felt he was a terrible sinner and could not be saved. One Sunday morning—he knew nothing about the Seventh-day Sabbath—he set out from home to attend a large church that had an excellent preacher. But snow was falling so hard that he turned in at a little church close by. As he stood in the vestry stamping his shoes and shaking the snow from his coat, he saw that there were only a handful of people present. He sat in the balcony and soon a few more people straggled in—perhaps fifteen in all. He wondered who would preach, and what he would say. Then one of the deacons came onto the platform. He explained that the pastor was snowbound and would not be able to come. Therefore, the deacon said, he would speak. Charles was disappointed. What could this deacon say?

He read a text, Isaiah 45:22. (Read it.) Then he talked about it for ten minutes and obviously ran out of anything further to say. So he repeated the text. He fumbled a while longer, then repeated the text again and apparently thought of something else to say. But when he had said that, he repeated the text once more. Charles wasn't listening very closely, but having the text repeated so often, he couldn't help hearing it. Then the deacon looked right at him and said, "Young man, you're in trouble! Look to Christ! Look! Look! Look!"

Something stirred in Charles. He turned from looking at himself and at the things of the world and looked full in the face of Jesus. It did something to him. From that time on his heart belonged to Jesus, and God began to do great things through him. He grew up to become the powerful preacher, Charles Haddon Spurgeon. When people knew he was going to speak they came from miles around to listen, for they could tell that He was holding hands with Jesus, and when they were near him, they were near Jesus, too. It was nothing on a prayer meeting night for the crowds to line up for a mile hoping to get a seat in his church.

And it was a common thing for three thousand persons to be converted in his church during the course of a year.

That's what God did for one young man who gave his heart completely to Him. I don't know exactly what He will do for you. He may not make you a great preacher, but shall I tell you what He will do for you if you give your heart fully to Him and say, "I'm all yours, Jesus. Come inside and take control"? Listen: "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, pp. 250, 251.

Boys and girls without Christ in their hearts are like cars without fuel, and they will never reach heaven. I'll show you something else they are like. This flashlight looks like a good one. It was working fine this morning. But I can't get a light out of it now, no matter how hard I try. Will someone volunteer to examine it to see what is wrong? Thanks, Johnny.

What did you find? Oh, no batteries? Well, now! Automobiles without fuel aren't good for much. They stall on the road. Flashlights without batteries aren't good for much. They might as well be thrown away. Boys and girls without Jesus aren't good for much either. The Bible says they will be thrown out and burned. Read John 15:6. But I wonder, can someone suggest something we could do to this flashlight so we wouldn't need to throw it away?

That's right. If we were to put batteries into it, it would light again and we would keep it. Let's try and see. (Demonstrate.) Now the light is shining. God certainly won't want to throw away any boys and girls who are shining for Him. The only way they can shine for Him, however, is for Him to come into their hearts.

Earlier this week we learned that before we can go to heaven, the likeness of Jesus must be perfectly reproduced in us. We must say the kind words Jesus would say. We must do the helpful things Jesus would do. We must overcome sin as Jesus overcame it. Without Him, all these things are impossible. With Him in our hearts we can do every one of them. Let's read what Paul said, in Philippians 4:13.

It works like this. On the school playground one day Ronnie started to fight with Jim, a boy quite a bit smaller than himself. He was afraid to take on boys any larger! At first he was winning easily. A crowd of boys gathered. Suddenly one of them stepped over behind little Jimmy and took hold of his fists, one in each hand. It was Jimmy's big brother, who was much bigger than Ronnie! Now big brother directed Jimmy's fists so they hit in the right places. Big brother joined his muscles with Jimmy's muscles so when he hit, he hit hard. It wasn't more than a minute or two before Ronnie was trying to get out of there as fast as he could go.

And that's what happens when Satan comes to force us to do wrong—provided we have given our hearts to Jesus. Jesus, who calls Himself our big brother, comes and fights Satan for us. Oh, you ought to see Satan run then!

Suzanne was being tempted to wear lipstick. One day, in fact, she even wore it to Sabbath school. That morning her teacher explained to the class how Jesus will help us overcome temptation, if only we will let

Him. Suzanne went home and prayed about it and Jesus gave her the victory. A few weeks later she told her teacher that lipstick didn't mean anything to her any more and she never intended to wear it again.

Conrad used to read the comics. Every Sunday morning, regular as could be, he would spend hours on the floor reading them all. Then one Week of Prayer he asked Jesus to come into his life and really take control. The very next Sunday morning Jesus gave him the victory, and in all the years since then Conrad has never read the comics again.

Our characters depend on who is living in our hearts. Let's have several of us put on this glove and write the word "character" on the board. You notice that each "character" is different. But the glove was the same. The "character" depended on the hand inside. If we have Satan in us, we will live like Satan. Only if we let Jesus live in us will we live like Jesus.

A bolt of lightning leaps from a cloud and crashes against the top of a hill. In the blinding flash you see three crosses. A few men are standing nearby. Going to one of them you ask, "Sir, who is it that has been crucified?" With an ugly laugh he replies, "Jesus of Nazareth."

"But He was always so kind to people," you object. "He was always helping them. Why did they crucify Him?"

"Ha!" sneers the man. "A lot of people have been asking the same question. But if He was what He said He was, why did He let them crucify Him? There were hundreds of people here this morning, and they said to Him, 'If you are the Son of God, come down off the cross, and we will believe in you.' But He didn't come down." The man walks off.

"Why didn't He come down?" you wonder.

Let me tell you. Jesus heard all the cruel things the crowd said. He listened to their taunts and jeers. He saw their ugly, snarling faces. And He heard something else.

Satan was talking to Jesus, telling Him that if He died for sinners He would never go back to heaven. He told Jesus that God hated sin so much that He would turn His back on Him forever.

And that was almost true. God does hate sin. Jesus was suffering the way the wicked will suffer at the end of the world. He felt as if He would never see His Father again.

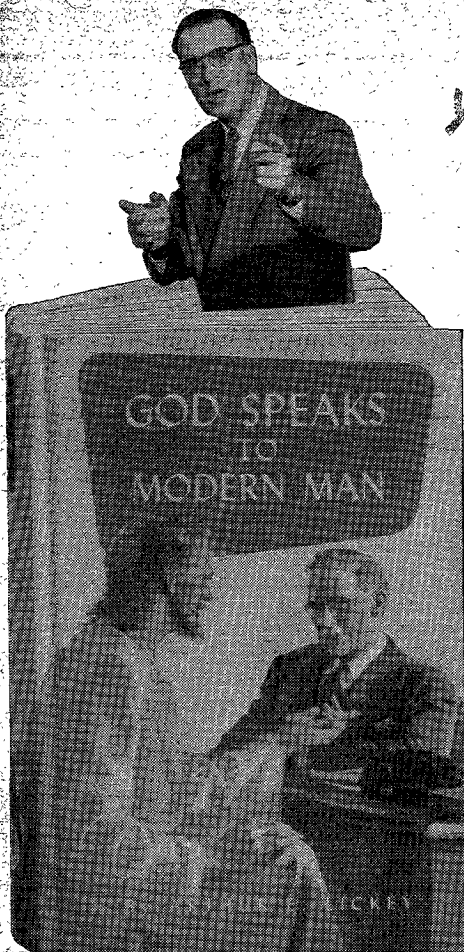
Then He looked at the horrible faces of those cruel men and women standing around the cross. He wanted them in heaven so much! But they could not go to heaven unless He died for them.

He thought of Margy and Alice and Jack and Don—He thought of you that afternoon. And He wanted you in heaven. But you couldn't go unless He, the Son of God, died.

Which would He do? Would He come down off the cross and go back to heaven—and leave you and me to die? Or would He stay on the cross and die so you and I could live and go to heaven? He made up His mind. He would stay on the cross and die, even if it meant He would never see His Father again—just so long as you and I could have a chance to go to heaven. He bowed His head, and died.

Satan said that most people would refuse to accept Jesus as their Saviour. Jesus died because He believed some of them *would* love and obey Him.

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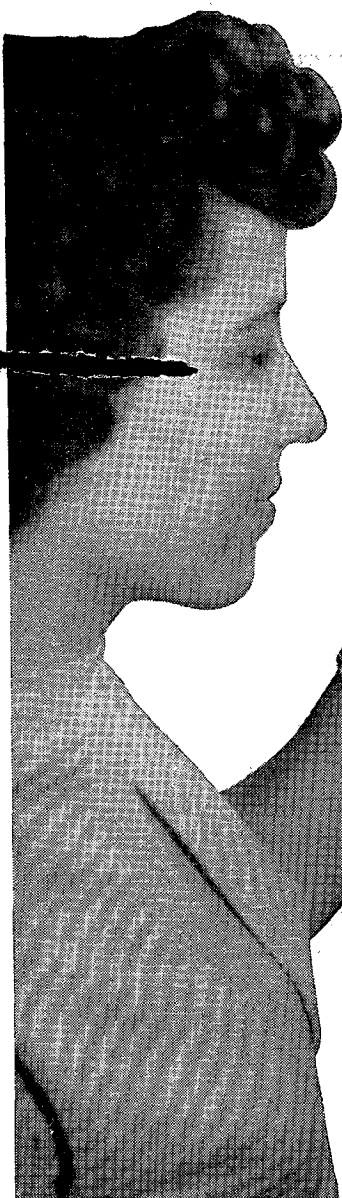
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Keep Close to THE CHURCH



R. R. Figuhr

ANOTHER Week of Prayer is here. It too will soon be history and join the other more than seventy Weeks of Prayer that lie behind us. How many more such weeks we shall celebrate here in this world we cannot say. One thing seems certain. We cannot be far from that glorious day when we shall all join in the great day of praise in glory land. Everything in this world indicates that not many more Weeks of Prayer will be ours. The end is creeping on stealthily and surely. No one knows how soon our Lord "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

This Week of Prayer should be a milestone in our journey toward that glorious event. We need to experience during this week a new and fuller rebaptism of His Spirit and rededication of our all to the truth in preparation for His glorious coming.

First, we must have a more vivid realization of our need. Too many are satisfied in lukewarm complacency. O that during this week the Spirit of God would come into every heart to take from us a love of the world and all its deceptive attractions, and to lead us to a full and complete surrender to Him who loved us and gave Himself for us.

We shall need to pray often, to study the Word of God with a renewed dedication, and keep in touch with the church and the Advent Movement as we never have in the past, if we are to retain the experience of closeness to God that is so essential just now.

There is no better way to do this than by being a subscriber to and a regular reader of *The Advent Review and Sabbath Herald*. The

weekly visits of this messenger of truth will, if read thoughtfully and prayerfully, build up our people in the faith and be a constant source of encouragement and guidance.

Faithful readers of the *Review* seldom apostatize from the truth, nor are they led astray by false brethren who try to break down the church and draw away disciples after them. Some of these false messengers are very clever in their approach. They try to deceive the people by quoting the *Testimonies* and freely using Sister White's name to give influence to their work. But they are doing the work of the accuser of the brethren who accuses us before God day and night. Let us cling to the truth and the message as proclaimed in our periodicals and shun these self-appointed leaders.

The messenger of the Lord has told us, "Every family should have this paper. . . . Those who consent to do without the *Review* and *Herald* lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel which would change the current of their thoughts, and be to them as the bread of life."—*Testimonies*, vol. 4, p. 599.

We are living in the days when Satan is to come down with great wrath, and if possible, he will deceive the very elect. We need to build up a wall of defense against the wiles of the evil one, since we are informed that thousands will be shaken out before the end. Satan has marshaled all his forces to overthrow the remnant church. In every heart this battle is raging. We must therefore avail ourselves of all help possible to meet the enemy in this crucial hour.

It is our sincere hope that this Week of Prayer may prove a real blessing and bring a revival to every believer in every part of the world, and further that its blessings may continue permanently with us.

R. R. Figuhr, President
General Conference