

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



H. A. ROBERTS

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THE annual Week of Prayer in the Adventist Church means a week of emphasis on spiritual refreshing and revival. From year to year our church members and others who have attended the meetings of this week around the world have received grand spiritual blessings. Our members have taken time to devote to meditation and prayer, and this has brought a new spiritual vision for the ensuing year. Hundreds and thousands have, as it were, taken inventory of the influence of their lives on their neighbors and friends; they have evaluated anew their devotion to the cause of Christ, and have had time for introspection of their personal relations with their God. The Weeks of Prayer have contributed to the upbuilding of a vital Christian experience.

The Week of Prayer for 1959 has come. It presents a privilege and a challenge in victorious spiritual living. There is imperative need for special prayer to God at this time, by all who profess the name of Christ. Let us pray that God in His tender mercy and love will hold for a little while longer the winds of commotion and uncertainty in this old, disillusioned world till the work of the gospel shall be finished. Let us beseech our God to strengthen the bonds of spiritual unity in the church in all the world. Pray, brethren, in all lands, for personal piety. Think of your brethren in the remote parts of the world who may be suffering persecution and hardship for the name of Jesus. There has never been a time when we needed to pray more for the evangelization of the earth's multitudes than now. On our knees before God we should present earnest supplications that He will make bare His mighty arm in opening to the gospel the territories yet closed. Pray that the remnant people may be endowed with the power of Pentecost for the preaching of the Word in time's closing hours. As we pray let us remember the following:

"The same compassionate Saviour lives today, and He is as willing to listen to the prayer of faith as when He walked visibly among men. The natural cooperates with the supernatural. It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

As we receive the blessings of the Week of Prayer let us study how to retain them and share them. After the week passes let us continue our fervor and earnestness in private prayer, devotion, and meditation. Read the Bible regularly and take time to think about the grand truths God has given us. Let us lay hold with a firmer grip of faith than ever in the past on the great and precious promises of God's Holy Word. Diligence in continuing our missionary work and Christian service for others will help us keep the blessings of the Week of Prayer. We are drawing near to the end of time, when Jesus our Lord shall appear. Let the hope of His coming be a constant light on our pathway. May God bless the Advent people around the world in the 1959 Week of Prayer!

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REVIEW AND HERALD

"Even at the Doors"

By R. R. FIGUHR

SEVENTH-DAY ADVENTISTS have been divinely raised up, not only to proclaim the long-cherished hope of the church that Christ is coming again, this time in power and glory, but more explicitly that He is to be crowned King of kings and Lord of lords. Seventh-day Adventists are commissioned to declare that this great and majestic event is very near, and that Christ is even at the door that separates earth from heaven. Soon He will step over the threshold to take full control of the affairs of earth.

We are told to discern clearly, in the events now taking place in the world, the unmistakable omens of our Lord's soon appearing. In mighty clarion tones we are to proclaim to all the world the imminence of His return. "When ye shall see these things come to pass," said Jesus, "know that it is nigh, even at the doors."

God's people in the last days will be living under the abiding conviction of the soon coming of their Lord. This consciousness will profoundly affect their manner of living: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing" (Matt. 24:44-46).

A Well-established Bible Doctrine

That the Lord will come back to earth the second time to receive unto Himself His own is clearly established in the Bible. Christian churches generally have long held this as a Biblical doctrine. Not infrequently preachers of various denominations speak on this great subject with clarity and conviction. They recognize its scriptural basis and the prominence given to it by Holy Writ.

"The second coming of Christ," writes Oscar Lowry, "is mentioned over 300 times in the New Testament. On an average, one out of every twenty-five verses from Matthew to Revelation refers to the second coming of Christ. There are more than 300 distinct prophecies in the Old and New Testaments relating to the second coming of Christ. There are more than 1,000 allusions to the second coming of Christ in the entire Bible. For each time the atonement is mentioned, the second coming is spoken of twice. For

each time the first coming is mentioned, the second coming is mentioned eight times. . . . Paul mentioned baptism but fifteen times, but he mentioned the second coming 55 times. . . . If a doctrine is to be considered important because of its prominence in the Scriptures, then the second coming of our Lord stands paramount in the list and is second to none—not even the atonement. The greatest thing that will ever take place in the history of this world will be the personal return of our Lord Jesus Christ; therefore we should not be surprised to find so much of the Bible given over to a consideration of this the greatest of great events."—*The Second Coming of Christ*, pp. 7, 8.

In *The Great Controversy* we are told that "the doctrine of the second advent is the very key-note of the Sacred Scriptures" (p. 299). Another has said that the second coming of Christ is the key that unlocks the Bible. If this great theme, of which prophets and apostles have long spoken with such fervor and assurance, were to be lifted out of the Word of God, the purpose of the Bible and its message would be largely lost. This sublime theme is so essential to our understanding of the

Scriptures and of the purposes of God for man that every Christian should understand it clearly and cherish it fervently.

Christ's second coming will assure the full restoration of all that has been lost by sin. It will forever end the reign of sin with its baleful fruitage of sorrow and suffering. It will make certain forever God's original purpose for this world—eternal righteousness, unending peace, and complete harmony. What a glorious prospect Christ's second coming holds out to the faithful!

The Hope of God's People in All Ages

It is no wonder that so much of the Bible is given over to this great and all-important theme. To the glorious and awesome day of His appearing, God's people of all ages have had their attention directed. Good, faithful Enoch, in his 300-year walk with God, longed for it. In majestic language he prophesied, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude 14, 15).

Job, from the ashes of his suffering and sorrow, spoke of the hope that sustained him: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

The sweet singer of Israel sang his hope: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and from the earth, that he may judge his people" (Ps. 50:3, 4).

Isaiah, the gospel prophet, comforts God's people with the assurance of final triumph: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompence; he will come and save you" (Isa. 35:3, 4).

The coming of the day of the Lord is described by Zechariah: "Behold, the day of the Lord cometh. . . . And his feet shall stand in that day upon the mount of Olives. . . . And it shall be in that day, that living waters shall go out from Jerusalem. . . . And the Lord shall be king over all the earth" (Zech. 14:1-9).

Jesus Himself gave the promise to His disciples in words familiar to us all: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's

READINGS

for the

WEEK OF PRAYER



To Be Read in All Our Churches

NOVEMBER 7 to 14

1959



house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

The angels at the ascension comforted the perplexed disciples with the assurance, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

The apostle Paul, with the second coming of the Lord in mind, admonishes us to godly living while we are "in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12, 13). And faithful John, the last survivor of the twelve, closes the sacred record by giving voice to his earnest desire, "Even so, come, Lord Jesus."

A Sustaining Hope

Yes, our Lord will come. This sustaining hope of God's followers will soon be realized. Through the years many have cherished the thought of personally seeing their Lord when He comes in glory and with all the holy angels. One day not far distant they shall see their glorious King sitting upon His throne, with all nations gathered before Him. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. 24:34). The heart that has made its peace with God looks forward to that day with inexpressible joy.

Though the day and the hour of our Lord's return is known only to God, we are explicitly told that we may know when His coming is near, when He is even at the door. In the great Advent chapter of Matthew 24, and also in Luke 21, as well as in other Scriptures, the Master has said that certain significant events would take place in the world that would indicate to those of special enlightenment that His coming is near at hand. "When these things begin to come to pass," Jesus said, "then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

What are some of "these things" to which Christ referred?

1. Men's hearts failing them for fear as they contemplate the future. Who can deny that this is an accurate description of man's inmost feelings today? We live in an age of fear. "Sometimes," says one, "I think that we are not only at the crossroads but that every route leading from this junction has a sign, 'Proceed at your own risk.'"

2. Anger among the nations is another evidence of the nearness of the end. The world has been torn asunder into great antagonistic groups. Feelings between them are deep and tense. Obsessed with suspicion and fear, vast populations are barricaded behind walls of fear and sus-

picion. The world is involved in a struggle for survival. There is no question but that we have come to the hour when as never before the nations are angry.

3. Wars and rumors of wars are pointed to as further evidence of Jesus' soon appearing. The greater portion of national budgets today is dedicated to military purposes. Even weak and small nations, often pathetically poor, spend large sums for armaments. If the war spirit were banished from the earth, what striking changes would take place! The crushing burden of military demands, lifted from the shoulders of men, could result in better living conditions of millions and give the hungry and destitute of earth much-needed food and clothing. But the spirit of suspicion and fear prevails. Wars and rumors of war fill the earth. Mankind bears its crushing burden, and with fear contemplates the things coming upon the earth.

Time and space permit but the merest mention of some of the many other last-day omens of which our Lord spoke. In the last days, He tells us, there will be famines—this despite the fact that in some areas there is overabundance. Great disturbances of nature will take place, Jesus said, and crime and violence will increase. J. Edgar Hoover has predicted that the country's crime rate will rise 35 per cent within the next ten years in the United States. Other countries present similar pictures. Major crimes have increased 56 per cent since 1950. (*Survey Bulletin, Quote*, 9-14-58.) This is typical of conditions in the world.

The struggle between labor and management, as predicted by James, is becoming increasingly acute. A form of godliness in the last days, the apostle Paul tells us (2 Tim. 3:5) will obtain in the religious world, but the essential divine power for godly living will be absent. Everywhere we look we see signs pointed out in the Scriptures that bear witness to our Lord's soon return.

"What Manner of Persons Ought Ye to Be?"

In view of all these things, signs that so unmistakably proclaim the rapidly approaching day of the Lord, Adventists are urged by the apostle Peter to give heed to this pertinent question: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Peter 3:11). This question every Seventh-day Adventist should ask himself in all seriousness.

In all our conduct, professing what we profess, what manner of persons are we? In these momentous days we dare not profess one thing while living another. We have been raised up to proclaim the imminence of our Lord's coming. By word and by consistent life we are to declare that He is even at the door.

The purpose of the great deceiver is to

lead those who believe this to say in their heart, "My Lord delayeth His coming," and to devote themselves to this world and its interests. If Satan can succeed in lulling Adventists into a state of indifference, he cares not that they hold and preach the doctrine of the Second Advent with all the related teachings. As long as their profession is merely theoretical and not vitally practical, he is satisfied. But by godly living we must demonstrate our belief in the supreme and cardinal truth of the Lord's coming. Our life must testify to the faith we profess.

We are living in the time of the end. The long-cherished hope of our Lord's appearing is soon to take place. Prophecies point to this greatest of all earthly events as imminent. The opening heavens shall soon reveal our returning Redeemer accompanied by all the holy angels. The important question for each of us now is, Am I seriously preparing for that day? Will I be ready?

"Brethren, to whom the truths of God's words have been opened, what part will you act in the closing scenes of this world's history? Are you awake to those solemn realities? Do you realize the grand work of preparation that is going on in heaven and on earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to the things that are written therein; 'for the time is at hand.' Let none now tamper with sin. . . . No longer remain in lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, 'Who shall be able to stand?' Have you in these last precious hours of probation, been putting the very best material into your character building? Have you been purifying your souls from every stain? Have you followed the light? Have you works corresponding to your profession of faith?

"Is the softening, subduing influence of the grace of God working upon you? Have you hearts that can feel, eyes that can see, ears that can hear? Is it in vain that the declaration of eternal truth has been made concerning the nations of earth? . . .

"If you neglect or treat with indifference the warnings that God has given, if you cherish or excuse sin, you are sealing your soul's destiny. . . . While mercy lingers, while the Saviour is making intercession, let us make thorough work for eternity."—*Testimonies*, vol. 6, pp. 404, 405.

May this Week of Prayer result in an awakening on the part of each one of us, to prepare us for that day when God's faithful people shall say with unutterable joy, "This is our God; we have waited for him, and he will save us." May we each be among those who have loved His appearing.

"None Other Name"

By M. S. NIGRI

TO LIVE has always been the desire of man. Humanity lives, works, studies, seeking to discover the great mystery of death and to give to humanity an existence without the possibility of death.

The Bible tells us that death is the result of sin. "The wages of sin is death" (Rom. 6:23). And what is sin? Sin is the transgression, or the breaking, of the law of God. Sin is iniquity. Therefore, "Who-soever committeth sin transgresseth also the law" (1 John 3:4).

From the Bible we understand that it was sin that took the life of Adam. Obviously, then, the wages of sin is death. This is the first death, which the just and the unjust alike inherit as descendants of Adam. The second death falls only on the unjust. It is the result of persistence in sin, the rejection of the divine invitation. All, with the exception of Enoch and Elijah and those who will be translated at the time of Christ's return, will have experienced the first death. But only those who are disobedient to the divine message will feel the second death.

How many have sinned? "All have sinned," says the apostle Paul in Romans 3:23. He continues by explaining: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). The apostle then pictures man in his sinful condition without God:

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:28-32).

How to Be Freed From Death

Paul is speaking not only of the first death to which all are subject but also of the second death, the eternal death that the unjust will suffer. If the first death, with which we are so familiar, is a subject of dread, how much more the second

death that robs man of eternal life! How terrible to die and never live again! Surely we want to live forever even though we must first rest in the grave a little time.

Let us remember the question of Job: "If a man die, shall he live again?" (Job 14:14). And his answer in chapter 19:25-27: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

Let us see how a man lost in sin and condemned to eternal death can be rehabilitated and have the blessed hope of a new life without death, to live eternally. We read in Ephesians, chapter 2: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ . . . that in the ages to come he might shew the exceeding riches of his grace in his kindness toward

My Prayer

By VIRGIL A. CONNOR

O gracious God, Thy strength I need
To conquer self and sin;
To mold my life, Thy Spirit's power
To gain and hold within.

Take from my heart all unbelief,
All doubtings great and small;
My fears, perplexities, and woes—
I pray remove them all.

If in affliction's heated flame
Thou must the gold refine,
May dross alone consumed be;
Oh, may Thy will be mine!

Help me to live for Thee each day;
Impart Thy grace divine
When foes assail, when trials come,
To this poor heart of mine.

Then fill my love with Thine own
love;
Teach me to tell the lost
Of Jesus' life, His death of shame,
And what salvation cost.

And when at last man's day is done
And Christ the Lord shall come,
Grant me to hear from Him the words,
"Come, faithful, welcome home."

us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." "But now in Christ Jesus ye who sometimes were far off are made nigh." "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (verses 4-8, 13, 19).

Now we can better understand Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

We also understand Jesus' words when He said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25, 26). Eternal life is possible, my brother, my sister, because God loved you so much that He gave His only begotten Son. If you believe in Him, you will not perish but have everlasting life.

No Other Saviour

Yes, it is through our marvelous Jesus, the Son of the Most High, that we are saved. Because of this, Paul continued exclaiming and testifying: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed . . . : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . The sting of death is sin. . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:51-57).

Because Peter and John were sure of life and salvation through Christ, they did not fear to confess their faith in Jesus as the Saviour of man before the high priests, princes, elders, and scribes of the Jews. They exclaimed confidently: "Neither is there salvation in any other: for *there is none other name* under heaven given among men, *whereby we must be saved*" (Acts 4:12). Peter and John desired to make it plain that Jesus is the only Saviour.

We read in *The Desire of Ages*: "Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshipping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the

Jewish religion. . . . Sin had become a science, and vice was consecrated as a part of religion."—Pages 35-37.

"Remission of sins can be obtained only through the merits of Christ. To no man, to no body of men, is given power to free the soul from guilt. Christ charged His disciples to preach the remission of sins in His name among all nations. . . . The name of Jesus is the only 'name under heaven given among men, whereby we must be saved.'"—*Ibid.*, p. 806.

In *Steps to Christ* we read: "None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity.

"'God so loved the world, that he gave his only begotten Son.' He gave Him not only to live among men, to bear their sins, and die their sacrifice. He gave Him to the fallen race. Christ was to identify Himself with the interests and needs of humanity. He who was one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is 'not ashamed to call them brethren.' He is our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages one with the race He has redeemed,—the Son of man. And all this that man might be uplifted from the ruin and degradation of sin that he might reflect the love of God, and share the joy of holiness.

"The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted conceptions of what we may become through Christ. As the inspired apostle John beheld the height, the depth, the breadth of the Father's love toward the perishing race, he was filled with adoration and reverence; and, failing to find suitable language in which to express the greatness and tenderness of this love, he called upon the world to behold it. 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God' [1 John 3:1]. What a value this places upon man! Through transgression, the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name 'sons of God.'"—Pages 14, 15.

Is Jesus Your Saviour?

Now let us ask ourselves, Do we really love Jesus? Is He a real Saviour to us? Do we live in Him and does He live in us? His death and the salvation thereby pro-

vided have no value to us unless in this life we live with and for Jesus. The heaviest weight we carry is that of sin, but Jesus is ready to take this weight from our tired shoulders and give us rest. He invites us to cast upon Him all our anxiety and feel with a certainty that He is the Saviour. Why do we not accept Him as our personal Saviour? Why do we not cast our burdens at His feet?

If the burden of life seems heavy and you feel you cannot carry it any longer, why not place yourself in the arms of Jesus? Rest in peace in Him and in the blessed hope of a new life in your Saviour. We need to remember that Jesus is the only Saviour, and that only in Him is there complete and eternal happiness.

During this Week of Prayer we need to draw closer to Jesus our Saviour. You and I need Jesus today. Each day Jesus ought to be with us. We need to feel that He is our Saviour. We need to have this certainty, this faith. We need to believe that in no other is there salvation.

As we continue the journey of life there will be many tests to prove us, long marches and heavy loads. The road may

appear steep and rough; the trials and temptations may appear so large that we cannot withstand them successfully and we fear we will fall before them. But let us remember that our Saviour is at our side. He has traveled the same road, and promises to go with us until the end and give us victory.

So let us be loyal to Jesus until the end, looking always to Him. Then, like His servants of the past, we shall be able to say from personal experience, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "For there is none other name under heaven given among men, whereby we must be saved" (Rom. 8:35-39; Acts 4:12).

Yes, friend, victory is assured in Christ. Your life is hidden in His—an abundant life here and an eternal life beyond.

(Reading, Monday, November 9, 1959)

"Not . . . by Bread Alone"

By H. S. LEUNG

AND thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness. . . . He humbled thee, and suffered thee to hunger, and fed thee with manna . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:2, 3).

In the Garden of Eden God told man what he might eat, and what was forbidden to him. This was a simple test of obedience—a clear-cut requirement that was in man's best interest to obey. But Adam disobeyed, thereby becoming a sinner under penalty of death.

Because of the "lust of the flesh," it is, today as in Eden, easy for man to emphasize the importance of physical food and human philosophies to the neglect of the word of God. Spurning the word of God as did Adam and Eve, man chooses to rely upon his own judgment of what is essential for life and wisdom. And then to his dismay he finds that what he thought "was good for food," "pleasant to the eyes," and reputed "to make one wise" ends in death.

All too few are like faithful Noah, who "being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house" (Heb. 11:7). After the Flood "God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you. . . . Neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth" (Gen. 9:8-11). The bow that appears in the clouds after rain was set as a token of God's promise.

But men disbelieved God. "Go to," they said, "let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4). Following their own devisings to protect themselves, they set about to build a city, and a tower that would reach to heaven. Thus through the centuries have the rejecters of God's word sought to build cities and towers in defiance to God, thinking that by disregarding God's word they might find life on their own terms.

REVIEW AND HERALD

In the controversy between good and evil the enemy uses all manner of attractions and pressures to surround God's children with danger. But by keeping God's word in their heart at all times, and taking unto themselves the whole armor of God, they "may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:13). Victory is theirs.

The Three Hebrews Tested

Nebuchadnezzar, following his own will, gathered together all the officials of his kingdom "to come to the dedication of the image which . . . the king had set up" (Dan. 3:2). Everyone was expected to attend this important ceremony of the kingdom. Satan's plan was clever, deceitful, and deadly.

As the glorious occasion proceeded the report was brought to the king: "There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up" (Dan. 3:12).

The king, in rage and fury, called the three Hebrews before him and demanded: "Do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of . . . all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?" (Dan. 3:14, 15).

In the face of such a command, without a strong faith, it would have been easy for these men to yield and obey the king because of fear of death. But they understood fully that man's greatest duty is to be faithful to God until the end. God's word must be obeyed above all. If the claims of man upon them contradicted God's word, they must be loyal to God. So they replied to the king without hesitation, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:16-18).

As a result of their faithfulness, God delivered them from the flame, and Nebuchadnezzar was compelled to admit before all that God was to be praised. He then "promoted Shadrach, Meshach, and Abednego in the province of Babylon" (Dan. 3:30). They therefore had life, and had it "more abundantly" (John 10:10).

During the three years of drought in

the days of Elijah "the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there" (1 Kings 17:2-4).

Later "the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee" (1 Kings 17:8, 9). A man with less faith might have hesitated, feeling that such plans for maintaining life were altogether too unusual. But Elijah obeyed the word of God, and he was kept alive.

At times men, thinking they have wisdom and intelligence, reject God's word in favor of their own ways. They say, "We will eat our own bread, and wear our own apparel" (Isa. 4:1). "They all look to their own way, every one for his gain, from his quarter" (Isa. 56:11).

Sometimes, because of his shortsightedness and selfishness, man desires to pull down his old barns and build yet greater ones, as Christ said in one of His parables, so that he can hoard his food and wealth, then say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But he fails to reckon with the judgment of God: "Thou fool, this night thy soul shall be required of thee." Of a man who thus neglects his spiritual needs the Lord declares, he "is not rich toward God" (Luke 12:16-21).

The Temptation of Jesus

After His baptism Jesus was "led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread" (Matt. 4:1-3).

To perform such a miracle was certainly within the power of Christ; later He exercised this power to feed and bless others. But He would not perform a miracle for His own advantage in response to Satan's insinuation that He was not the Son of God. Though hungering for bread, Christ rested in the word of God. He would not disregard God's promise and place His reliance on physical sustenance. His food was to do the will of Him that sent Him, and to finish His work (John 4:34).

Christ was not willing to jeopardize the plan of salvation for the sake of bread. He who was "made under the law" was "to redeem them that were under the law" (Gal. 4:4, 5). "With the feeling of our infirmities" He was "in all points tempted like as we are" (Heb. 4:15). He realized that if men were hungry they would not be able to command stones to be changed into bread. To be the Saviour

of the human race He must gain victory over temptation as a man. As the last Adam He must conquer where the first Adam failed.

In *The Desire of Ages* we read: "When Christ said to the tempter, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,' He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: 'The Lord thy God led thee these forty years in the wilderness. . . . And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.' Deut. 8:2, 3. In the wilderness, when all means of sustenance failed, God sent His people manna from heaven; and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God and walked in His ways, He would not forsake them. The Saviour now practiced the lesson He had taught to Israel. By the word of God succor had been given to the Hebrew host, and by the same word it would be given to Jesus. He awaited God's time to bring relief. He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God.

"'Man shall not live by bread alone, but by every word of God.' Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps it appears that obedience to some plain requirement of God will cut off his means of support. Satan would make him believe that he must sacrifice his conscientious convictions. But the only thing in our world upon which we can rely is the word of God. 'Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.' Matt. 6:33. Even in this life it is not for our good to depart from the will of our Father in heaven. When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other."—Page 121.

In the apostolic church the followers of Christ knew by experience what it meant to rely upon the word of God in time of persecution. In *The Acts of the Apostles* we read: "The disciples were not intimidated or cast down by this treatment. The Holy Spirit brought to their minds the words spoken by Christ: 'The servant is not greater than his lord.

If they have persecuted Me, they will also persecute you. . . . 'They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service' [John 15:20; 16:2]. . . .

"In the history of prophets and apostles, are many noble examples of loyalty to God. Christ's witnesses have endured imprisonment, torture, and death itself rather than break God's commands. The record left by Peter and John is as heroic as any in the gospel dispensation. As they stood for the second time before the men who seemed bent on their destruction, no fear or hesitation could be discerned in their words or attitude. And when the high priest said, 'Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us,' Peter answered, 'We ought to obey God rather than men' [Acts 5:29]."—Pages 79-82.

Warning Against Babylon

In these last days the everlasting gospel is going to all nations, calling men to "worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). In this connection is the warning against Babylon and its apostasies, and the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her" (Rev. 18:4-7).

The everlasting gospel is calling us to "fear God, and give glory to him," as in the ancient day His people were called in similar language to "Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13). Of the remnant church it is said, "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). Keeping the commandments includes the fourth. Failing to keep the Sabbath of the fourth commandment, commemorating Creation, is failing to worship the One who "made heaven, and earth, and the sea, and the fountains of waters." Those who neglect the word of God in any aspect whatsoever are preparing to be misled by the errors of Babylon. An erroneous concept rarely appears for what it is, and this is as Satan plans it.

"It is by mingling with or attaching itself to truth that it [error] gains acceptance. The eating of the tree of knowledge of good and evil caused the ruin of our first parents, and the acceptance of a mingling of good and evil is the ruin of men and women today. The mind that depends upon the judgment of others is certain, sooner or later, to be misled.

"The power to discriminate between right and wrong we can possess only

through individual dependence upon God. Each for himself is to learn from Him through His word. Our reasoning powers were given us for use, and God desires them to be exercised. 'Come now, and let us reason together' (Isaiah 1:18). He invites us. In reliance upon Him we may have wisdom to 'refuse the evil, and choose the good.' Isaiah 7:15; James 1:5."—*Education*, p. 231.

The truth that "man shall not live by bread alone" becomes more important each day. The power that causes all to worship the beast and his image and to receive the mark of the beast will soon bring persecution against God's people. Soon it will be decreed that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:17). In that hour the saints will live by "every word that proceedeth out of the mouth of God." This will be in direct contrast to the attitude of the majority of the people in the last days.

"The masses of the people turn away their ears from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, 'The time will come when they will not endure sound doctrine' [2 Tim. 4:3]. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful,

Miracle of Prayer

By Clarence R. Munroe

**The day is dark; the lowering clouds
Have pressed upon my soul until the light
Has dimmed and all the beauteous things
around**

**Are as shadows. While within my soul,
Strange stirrings add their measure to my
woe.**

**The robin lilts her song and lo, I find,
There is no echo in this stony heart of mine.
The fragrant flowers bloom and fade and
die;**

**I only see them die, or crush them as I fail
To find with erring feet the path of peace.
Doubt whispers low and every hope fades out,
Until there dawns upon my selfish soul the
truth—**

I have not prayed today.

**The day is fair, the sun-kissed clouds
Have cooled the flowered path I tread,
And all the trees are whispering a song,
And every blade of grass looks up to heaven.
Within my soul a courage, born of hope,
Sustains me through the weary hours of pain.
The birds sing sweet today, their little throats
Are strained to reach the highest note they
know.**

**Up from my soul there surge trust and joy,
And doubt together with the fears are gone.
Within my heart a song, and to my lisping
tongue**

**Come, of themselves, sweet melodies of
praise—**

For I have prayed today.

world-loving heart; and Satan supplies the deceptions which they love.

"But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, . . . the voice of the majority,—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support."—*The Great Controversy*, pp. 594, 595.

In the impending conflict, yes in the conflict already begun and that will rapidly rise to greater intensity, the Scriptures alone will be our safeguard.

"The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested."—*Ibid.*, p. 593.

Meeting the Test

God's people need to realize as never before that it is not by bread alone but by every word of God that they shall live. We neglect the Word of God to our own peril and eternal loss. Those only will stand the final tests who have hid the word of God in their heart.

"When the testing time shall come, those who have made God's word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity."—*Ibid.*, p. 602.

"In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. See Rev. 13:11-17. But to the obedient is given the promise, 'He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.' Isa. 33:16. By this promise the children of God will live."—*The Desire of Ages*, pp. 121, 122.

"As for Me and My House"

By LOUIS B. REYNOLDS

IN OUR apartment-house era the spark of family worship seems to have been smothered in the cold, dead ashes of business and pleasure. But as standards of honor and fidelity become a dimming memory in other men's minds, each of us who follows Christ needs more than ever to become a "repairer of the breach, The restorer of paths to dwell in."

A few years ago a census of the number of homes participating in family worship was taken through a questionnaire sent to members in some 150 typical congregations of the Lutheran Church, a body commonly regarded as retaining a rather pronounced interest in family prayers. Figures were secured from a cross section of congregations in various parts of the country: from American churches and foreign-language groups, from old, established churches as well as from mission chapels and preaching stations.

The first question asked was: "Do you have family devotion in your home?" Of the thousands who submitted information, 60 per cent admitted that the Bible was not read regularly in the family circle and that family prayers were never spoken in their home environment.

We who are members of the Seventh-day Adventist Church regard this neglect as an indication of the degeneracy of our age, long ago predicted in the Bible. But many responsible people not within our ranks agree with the judgment of *The Wall Street Journal*, which back in 1921 declared: "What America needs . . . is a revival of piety, the kind Mother and Father used to have; piety that counted it good business to stop for family prayers before breakfast right in the middle of the harvest, that quit work a half hour earlier on Thursday night so as to get the chores done and go to prayer meeting. That is what we need to rid this country of graft and of greed, petty and big, of worship of fine houses and big lands and high office and grand social functions."

John G. Paton, missionary to the South Sea Islands, recounted the blessings he received through his father's habit of family prayer in the thatched cottage he called home. In his life story (*John G. Paton, Missionary to the New Hebrides*, an autobiography, pp. 20, 21) he wrote: "And so began . . . that blessed custom of Family Prayer, morning and evening, which my father practised probably without one single omission till he lay on his

deathbed, seventy-seven years of age; when, even to the last day of his life, a portion of Scripture was read, and his voice was heard softly joining in the Psalm, and his lips breathed the morning and evening Prayer,—falling in sweet benediction on the heads of all children, far away many of them over all the earth, but all meeting him there at the Throne of Grace. None of us can remember that any day ever passed unhallowed thus; no hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented at least our kneeling around the family altar, while the High Priest led our prayers to God, and offered himself and his children there. And blessed to others, as well as to ourselves, was the light of such example!"

The Family Altar Bears Fruit

We may say that the first chapters in the history of many mission undertakings have been written at the family altar. Back of Bartholomew Ziegenbalg, first Protestant missionary to India's millions, was the pleading of his mother, who on her deathbed, maintaining her habit of prayer with her son, placed the Bible in his hands.

The petitions of devout parents in behalf of Christian Frederick Schwartz, a subsequent ambassador to India, recalled him from the broad way of dissolute sin. It was the prayerful Christian home of Andrew Murray in South Africa that made another remarkable contribution to the cause of the Christian ministry. He reared a family of eleven children. Five of the six sons became ministers, and of the five daughters, four were married to ministers. Of the next generation, twenty-three of Andrew Murray's grandsons became ministers of congregations or missionaries in foreign fields.

Dr. and Mrs. John Scudder, in India, besought God that their sons and daughters might be "not Christians only, dear Lord, but missionaries, every one, if it be Thy will." With the exception of one son, who died while in college, all their children labored in the foreign mission field. Indeed, this unusual family in three generations has produced approximately forty missionaries. When Dr. Scudder was asked to explain this remarkable missionary zeal, he replied: "The only explanation I can give is that the children were literally prayed into the kingdom by their

mother. She was accustomed to spend the birthday of each child in all-day prayer for him. And God answered her prayers."

One of the best-known commentaries in the English language is the one by Matthew Henry. His explanation of the Old and New Testaments originated at the family altar. Of Matthew Henry's father, Philip Henry, we are told: "He and his wife constantly prayed together morning and evening. He made a conscience of family worship and abounded in it. He said to his children and friends: 'Be sure to look to your sacred duty; keep that up, for whatever you do, one cannot prosper in the neglect of it. Apostasy generally begins at the closet door.'" As the father read and explained the Scriptures day after day, his son Matthew and others in the family-altar circle recorded his interpretations, and these notes formed the basis of the commentary that has been more widely distributed than any other English exposition of the Scriptures.

With the family altar radiating such blessing, it is one of the supreme tragedies of our modern home life that its sustaining power is neglected. The messenger of the Lord presents cogent reasons why we must review our thinking on this matter: "Home religion is fearfully neglected. Men and women show much interest in foreign missions. They give liberally to them, and thus seek to satisfy their conscience, thinking that giving to the cause of God will atone for their neglect to set a right example in the home. But the home is their special field, and no excuse is accepted by God for neglecting this field."—*The Signs of the Times*, Aug. 23, 1899.

The questionnaire to which reference was made before also asked: "If you do not have family devotion, please state here why not." The prevalent answer to this was, in effect: "We have no time when all can gather for this purpose." In the rush that dominates many of our homes the time element is a very vital factor. In the morning the daily scramble preceding the hurried take-off from the home hardly leaves room for organized family worship. And when the last member of the household has returned at night, some of the others are already busy with their preparations for the evening activities.

Finding Time for Family Devotions

Under these handicaps it is first of all necessary to make a place for family worship. Since the reading of a portion of Scripture, prayer, and then perhaps the singing of a few stanzas from a favorite hymn requires only six or eight minutes, few homes, however busy and complicated, will not be able to set aside this time. If no other way suggests itself, the members of the household can rise ten minutes earlier each morning. And at night the most appropriate occasion will doubtless present itself immediately after

the evening meal. If we appreciate how incessant our gratitude to God should be, we shall be ready to accept any small inconveniences that may be involved in arranging for worship together.

Mrs. Elias Compton, American Mother for 1939, told the National Broadcasting Company's Red Network audience: "People often say to me that they cannot find time in the morning for family prayers. We solved that problem by rising a few minutes earlier to begin the day right with thanksgiving. Only illness or an exceptional reason kept the family from assembling at prayers or meals. In those moments when we knelt together, praying with and for each other—for friends, for our country, and for the world—something was unconsciously fused into our very being which has been a lasting influence upon each of us. These moments created a bond of fellowship and a feeling of interdependence which exists today, even though thousands of miles may separate us."

It is our earnest appeal here that, especially in newly established homes, the husband and wife, pledged together "for better or for worse," will find time for Christ—full, reverent, appreciative time, even when home cares or business issues seem to crowd the daily calendar beyond its capacity—and assure themselves of the perpetual blessings and companionship of Him who must be first in every happy marriage.

There should be time, too, for the few seconds required to ask the benediction of God upon our food at each meal. It often takes a catastrophe to break down our mechanistic thinking and to make us realize that "the eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing" (Ps. 145:15, 16). Grace at meals wherever we are becomes a holy privilege.

And we should not apologize for family prayer. When visitors are welcomed into the family circle, it is a contradiction of our profession to omit family worship. Henry Clay was once obliged to stay overnight at a log cabin in his native Kentucky. Although the father had habitually led out in worship both morning and evening, the presence of the distinguished orator unnerved him. At last, when the sleepy children were becoming restless and Clay had refused an invitation to retire, the rugged Kentuckian, urged on by his wife's pointed gestures, acknowledged that it was his custom to conduct family prayer and that Clay could either join or go to his quarters. The statesman replied that he would prefer to participate, unless this was regarded as an intrusion.

After the father had finished, with much embarrassment, the Scripture reading and prayer, Clay sympathetically told him: "My dear sir, never again feel the least hesitation in the discharge of

your duty to God on account of the presence of man. I saw your embarrassment and remained on purpose that you might never feel it again. Remember that every man of sense will respect the individual who is not ashamed to acknowledge his dependence upon his Maker; and he deserves only contempt who can cherish any other feelings than reverence for 'the consecrated hour of man in audience with the Deity.' I would rather know that the prayers of a pious man, no matter how humble his position in life, were ascending in my behalf than to have the wildest applause of listening Senators."

Some Practical Suggestions

No exceptional ability or technical preparation is required for devotions in the home. For the particular benefit of young people who are viewing this experience from the background of a home where the blessings of the family altar were never fully appreciated, the following practical suggestions are offered.

1. See that each devotion involves at

Supplication for the Week of Prayer

By *Worthie Harris Holden*

O gracious Father, bend Thine ear to listen
Unto Thy waiting suppliants today!

We praise Thy name that by Thy cloudy
pillar

Thou leddest safely through the desert
way;

We thank Thee for the Bread of Life from
heaven,

For streams that from the Rock our souls
sustain;

That Elam ever follows Marah's waters,
And hands uplift to heaven Thy battles
gain.

We tread upon the verge of Jordan's river;
The promised land awaits us over there.

O purge our souls from self and all defile-
ment!

Make bright our armor through this week
of prayer.

Look down in mercy on Thy people scattered
O'er all the earth in many a land and
clime,

And grant Thy blest, compelling heavenly
presence,

That we may do the work Thou dost
assign.

So gather Israel for the final conflict;
The enemy surrounds on every hand;

Led by our Captain, conquering and to con-
quer,

We soon shall triumph in Immanuel's
land.

We laud Thee for Thy wonderful compas-
sion;

Too long we lingered in the desert waste:
Now glorify Thy name that from all nations
True hearts and leal may to Thy standard
haste.

—Published in *The Review and Herald*,
Nov. 14, 1912, p. 8.

least the reading of a portion of Scripture, a prayer by one of the members of the household, and possibly the Lord's Prayer in unison. If time and circumstances permit, a few verses may be sung from the hymnal.

2. The Scripture reading might be done in connection with the Sabbath school lesson, which for some families works better as a part of the evening worship. The morning devotional exercises might include the reading of the Morning Watch text and the comments in the yearly devotional book, which for 1959 is a compilation of Ellen G. White writings, *The Faith I Live By*.

Basic in all prayer should be a petition for the forgiveness of sin and an expression of gratitude for Christ's redeeming grace. The spontaneous prayer from the heart of the father or the mother, mentioning the special and individual needs of the household and emphasizing the requests that crowd themselves into the family life, are of course particularly beneficial, but these are for some the most difficult of all prayers.

3. The worship service should meet the understanding and the requirements of the younger members of the household.

Let no young husband or wife insist that, because family prayer has been neglected during their entire previous life, it is too late to introduce it after marriage. It is the definite plan of God that our homes should be places where angels may dwell, where our children should learn reverence and piety. And in what way can this religious fervor be shown more directly and forcefully than in the sincere outpouring of hearts agitated by joy or sorrow in the common prayers and petitions of the family?

The avalanche of domestic misunderstanding that starts insignificantly from some small, selfish act and soon assumes devastating proportions, can be averted only by the sincerity of resolution that renews Joshua's vow of old, "As for me and my house, we will serve the Lord" (Joshua 24:15). A home built on this resolution may be shaken by the storms of unemployment, illness, suffering, and death. But it will have a peace that a self-indulgent world knows not, for it will have Christ. Its walls may witness some of the tragedies bred by survivals of selfishness. But self-sacrifice and forbearance will triumph, for Christ will hallow the relation of husband to wife and of parents to children. In that home, sons and daughters, rising above sense-level pleasures to the more abundant life, will have the spiritual basis on which successful careers may be built. That home, in short, will be a pillar support for the church in finishing the gospel. It will be a fortress of Christ's faith, and a place where the spiritual impression for good will be stamped upon the minds of the young, with unforgettable vividness.

"By My Spirit"

By W. E. MURRAY

ONE of the geographic wonders of the ancient world was the Nile River. At a certain time each year its waters would rise to flood level, overflowing its banks and spreading out over the broad stretches of the valley. These waters deposited great quantities of silt, which marvelously enriched the soil in the inundated areas.

A luxuriant growth of plants sprang up in this rich soil. Flowers bloomed, fruits and vegetables were provided to feed thousands. Food for man and beast came from these fertile fields. The wool of sheep fed from the pastures watered by the river, together with cotton, also grown in the valley, were the prime materials for the clothing the people needed. The Nile meant life to the nation. For more than two thousand years man was intrigued as to the source of the waters of the Nile. For long years the flame of inspiration burned in the heart of explorers to find the source of the Blue Nile. It was not until the late years of the past century that a noted explorer traced the winding path of the Blue Nile to Lake Victoria.

The gift of the Holy Spirit has been a great blessing to Christians in all ages. Unlike the recipients of the blessings of the Nile, who knew not for so long the source of the great river, the church knew with clarity the source of her great blessings. The office of the Spirit was made plain from the beginning.

The last hours of Jesus before the crucifixion were filled with anxiety for the disciples. He had made it plain to them that within a short time He would be taken by death. They well knew what it had meant in the past when a movement was deprived of the personal direction of its leader or founder. They feared to be left alone. They were afraid they would be "like sheep without a shepherd." They had not yet taken hold of the promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

In the days of the apostles, to be an orphan was an unfortunate state. There were no institutions to take care of those bereft of parents as there are today. The disciples were afraid to be left "orphans." To these fear-filled men the Lord said, "Let not your heart be troubled" and "I will not leave you orphans" (John 14:18, margin).

Jesus faced the greatest trial of His

ministry—the crucifixion—yet He must assume the weighty burden of strengthening the faith and courage of His fainting disciples. He chose two themes to bring to their attention. One of them was the mansions He would be preparing for the redeemed host to enjoy throughout eternity; the other was the ministry of the Holy Spirit in their behalf until He should come again. These two themes have continued to be of real spiritual inspiration and help throughout the entire history of the church.

One of the most interesting phases of the work of the Holy Spirit was to be the emphasis He would place on the work and message of Jesus Christ. In chapter 16 of the Gospel of John are recorded the words of Jesus: "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (verse 14). His message was to be Christ-centered. He was to show the world and the church the glories of the gospel. He would persuade men to accept the gospel message.

One of His most valued blessings would be the gift of repentance. "He will reprove the world of sin, and of righteousness, and of judgment." To convince a sinner of sin is a marvel of God's grace and the experience through which all must pass on their way to the kingdom.

His work was also to include the promotion of righteousness among those who had been called to the kingdom. One of God's great and serious messages is that we shall all stand before the judgment bar of a righteous God. There is no truth of greater value to the individual. To walk daily as those who must give account of every word and deed is a most sobering thought.

To Abide Forever With the Believers

Jesus gave abundant assurance of the continuity of the ministry of the Spirit. He was to abide with the believers forever. This truth is really an assurance of victory for the church. All through the ages the Spirit has stood by to help and to strengthen. What joy and peace this promise should have been to the disciples!

Through the Holy Spirit the presence of Deity was to be ultimately associated with every believer, for Jesus said of Himself and His Father, "We will come unto him, and make our abode with him" (John 14:23). We, the believers in Christ Jesus, are to become so identified with

God in spirit and life that it can be said of us that the Spirit is in us. "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. . . . By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—*The Desire of Ages*, p. 669.

A grand and important lesson about the Holy Spirit was taught to the people of God in one of the most trying of their varied experiences. Joshua and Zerubabel were in charge of the rebuilding of the Temple after the return from Babylonian captivity. They were meeting determined opposition. Cold indifference had taken hold of a large majority of the people. Most of them were interested in building their own houses to the neglect of the rebuilding of the Temple. Some of the most valuable Bible truths have come out of the most trying circumstances of God's people. So, in the midst of all these forbidding circumstances, the Lord sent a message to them through Zechariah, the prophet. Zechariah's message to the leaders of Israel was, "Not by might, nor by power, but by my spirit."

The impression of this lesson has been enduring. Times without number have believers been reminded of these notable words as they have been discouraged or in need. When leaders of the Christian church through all the ages have been confronted by seemingly impossible barriers in the path of righteousness, they have been reminded of the phrase, "by my Spirit." When courage has almost ebbed away, when the spirit has been wounded, when spiritual inspiration has almost vanished, these words have welled up with power in troubled souls, restoring, remaking, and transforming. The lesson we are to learn in these last times is that the Spirit of God is our Comforter, Guide, and Strength. The Spirit must be projected in every experience of the Christian. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

The church today lives in the very last hour of earth's history, a time of great wickedness. The duty and privilege of the church has ever been, and will ever be, to raise up the standard against sin and unrighteousness. This is a duty that can only be fulfilled by the power of the Holy Spirit.

In our day every believer should oppose evil with vigor, giving it no quarter. The apostle Paul exhorts: "Abhor that which is evil; cleave to that which is good." "Be not overcome of evil, but overcome evil with good." The Christian who knows the times in which we live will by example and precept battle the forces of evil. We need to pray as never before to be able to discern the evil in the world. The Holy Spirit is sent to

guide us into truth. By knowing truth we shall discern what is evil. The Spirit reproves of sin, and He is fully competent to give us the power to discern evil. Again, in this we must realize that our victory is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

The living saints will be translated from this world to the presence of Deity at the coming of the Lord. "Follow peace with all men, and holiness, without which no man shall see the Lord" is the admonition in the book of Hebrews (12:14). Holiness is attained through sanctification. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

"Let a living faith run like threads of gold through the performance of even the smallest duties. Then all the daily work will promote Christian growth. There will be a continual looking unto Jesus. Love for Him will give vital force to everything that is undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world. This is true sanctification; for sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God."—*Christ's Object Lessons*, p. 360.

The Task of World Evangelization

From the beginning of our history as a church we have recognized the call of God to preach the gospel of Jesus Christ in its fullness to all the world. This is a stupendous task. The complexity of cultures, intricate and complex languages, and political regimes in our world pose special problems that seem insurmountable from a human standpoint. The demand for men for leadership, and means for financial support of this vast enterprise in its largest dimensions, stagger the imagination. The vast populations of the world, scattered clear to the ends of the earth, stand squarely across an easy road to accomplishment. Think of the 2.7 billion persons inhabiting our globe! Think of the 30-35 millions net yearly increase to this number! Millions of these have never heard or read the gospel.

God by His mercy and grace has enabled the Advent people to make wonderful progress in establishing missions in all parts of the world. Churches have been built and congregations have been organized in almost every country. Literature has been produced in 214 languages. Health institutions have been established and are manned by doctors and nurses around the circle of the earth. Ministers and foreign missionaries carry on their work in 787 languages and dialects. Church members around the world have willingly and generously given of their sons and daughters for the tasks of these great advance moves in the countries of the world. Prayers—earnest, fervent, loving, incessant—have ascended to

God for His blessing upon this far-flung work by a people united in the holy purpose of finishing this Heaven-assigned work. But the task has not yet been finished.

According to a United Nations classification there are 208 countries and political divisions in our world. Seventh-day Adventists carry on work in 185 countries, comprising 98 per cent of the population of the world. But there are great populations in each of these 185 countries that have not been reached by the message of Christ's second coming. One local field in which our organization has been working for more than sixty years reports that the work of Seventh-day Adventists has been established in only 38 of the 135 cities of 10,000 inhabitants or more in its territory. In another local field, where work was begun in the early nineties of the past century, there are 242 cities with 10,000 population or more, and in 117 of these work has not been established.

As we contemplate the great unfinished task we can only conclude that our Father in heaven fervently desires more spiritual earnestness on our part to spread the gospel to those across the street and those across the seas. As we read the statement concerning the future by John the Revelator, picturing the final scenes of the gospel when he "saw another angel come down from heaven, having great power; and the earth was lightened with his glory" (Rev. 18:1), our eyes look forward to that time with hope and courage. We know that greater sacrifices are in store for us. Greater earnestness must come upon the rank and file of the church. Unity is set before us as one element needed for the success and triumph of the gospel cause. God wills that we approach the finishing of His work with a spirit of faith, hope, and courage, for we know that the Holy Spirit is the power by which and in which this vast enterprise, the greatest and grandest of all humanity's history, shall be finished. The greatest victories and the grandest triumphs come "not by might,

nor by power, but by my spirit, saith the Lord of hosts."

One of the most important aspects of the Master's instruction to His disciples was that of unity among them. His standard for His disciples was that the same unity existing between Him and the Father might be manifested among them. His earnest prayer was: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." He intended that this unity of the church should be a powerful element in convincing the peoples of the world of the truth of the gospel, for He said, "that the world may believe that thou hast sent me" (John 17:21).

The apostle Paul, in his Epistle to the Ephesians, includes an extended discourse on the unity of the Spirit. He emphasizes not only that unity should prevail in the church, but that unity should continuously grow in the experience of the church. The ministry and the laity of the church were to strive earnestly for unity.

One of the outstanding characteristics of the apostolic church was the spirit of unity. This was a definite source of power and strength in support of the propagation of the message of Christ in the ancient world. A united, praying laity is essential to the ministry that goes forth to evangelize the world today.

The gospel cause in its beginning was a unified, harmonious movement, and we can expect that at its close a great spirit of unity and harmony will be a dominating characteristic. The unity of the church must find its place first in the individual member whose life aims are to be in harmony with those of his brethren in the local church. In the second place, there should be a growing unity among the churches; then, a unity among organizations and believers all the way to the ends of the earth. Education can help us in this unity with our fellow believers. Personal diligence in cultivating a spirit of understanding for others also will greatly aid. Yet we must all understand that the Holy Spirit is the only element that can bring about the unity that will finish God's work in the earth and fit the saints of God for the everlasting kingdom.

As we gather in our Week of Prayer meetings this year, let us be found often in meditation on the great theme of the Holy Spirit and His mighty work in the closing times of the Advent Movement. As our poor lives come up for review before us, let us all study the Word with diligence, to learn how we can have a greater endowment of this gift that brings "all other blessings in its train." If we fully consecrate our lives and our all to the service of God, obey God's bid-dings cheerfully, and ask earnestly for the gift of the Holy Spirit in the name of Jesus Christ our Lord, He will come into our life in His fullness.

Undecided at the Crossroads

By Nettie Jane Knister

Have you come to the crossroads of life
Undecided, alone, and distressed?
There is One who is standing nearby
Who would willingly offer you rest.

He has traveled this road all alone,
And He knows every turn of the way;
With your hand firmly clasped in His,
He will lead you from night into day.

At the crossroads no longer delay!
Place your hand in the Master's tonight;
He will guide into streets of pure gold
As you enter the portals of light.

"The Uttermost Part of the Earth"

By W. P. BRADLEY

THE concept of world missions is as old as the ages, for it is rooted in God's eternal plan of salvation for a world in sin. It was conceived in the mind of God even before our world was created, and envisages a conquest of the hearts of men by His word of reconciliation. In God's missionary plan the central subject is the divine love and Christ's atoning sacrifice. The task is to confront the entire human race with the good tidings. The power is derived from the authority of Christ and ministered through the Holy Spirit. The culmination is in God's purpose to gather together all things in Christ and to establish His eternal kingdom in glory. The importance arises out of the fact that human destiny is determined by belief in and acceptance of God's offer of redemption.

As revealed in the Bible, God is not the Lord of a preferred race but of all peoples of the world. "The Lord looketh from heaven; he beholdeth all the sons of men. . . . He fashioneth their hearts alike; he considereth all their works" (Ps. 33: 13-15). Throughout the Old Testament story God is proclaimed as the Sovereign of all the nations. The "seed" promised to the woman is not local but universal. The call of Abraham contained a promise for every people: "In thee shall all families of the earth be blessed" (Gen. 12:3).

What God desired to do for Abraham He wished to do for all men. Abraham's blessing was not a final end, but only a means to an end. The Hebrew nation, led out of Egypt and established in the Promised Land under Moses and his successors, was declared to be "a kingdom of priests" (Ex. 19:6); and there was an open invitation to the stranger to come and learn of God and to worship with the Hebrews. "Moreover concerning the stranger, which is not of thy people Israel, . . . if they come and pray in this house; then hear thou from the heavens" (2 Chron. 6:32, 33).

When Jesus came to this world to reveal His Father, to work out our salvation, and to establish the church of the new era, He left no doubt about His intentions toward the whole world. While the first offers of salvation were presented to the lost sheep of the house of Israel, the Gentiles were not excluded. Romans, Samaritans, Syrians, all came within the circle of His loving ministry. And He climaxed His lifework by commanding His followers to proclaim His gospel to

"all nations," "to every creature," and "among all nations." When the resurrected Lord held the last meeting with His followers on the Mount called Olivet, just before He was taken up and received out of their sight, He reminded them of their missionary duty and spoke what were doubtless His last words in their hearing: ". . . unto the uttermost part of the earth" (Acts 1:8).

Thus the work of missions was not an accident or a mere tradition in the development of the church. It was not the invention of any man—of Peter or Philip or even the apostle Paul. It is broad in its purpose, majestic in its vision, changeless in all eras of the church.

"Thus Christ gave His disciples their commission. He made full provision for the prosecution of the work, and took upon Himself the responsibility for its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I will forsake you.

"The Saviour's commission to the disciples included all the believers. [Matt. 28:19; Mark 16:15.] It includes all believers in Christ to the end of time."—*The Desire of Ages*, p. 822.

"Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches a love for all the human family. He lifts men from the narrow circle which their selfishness prescribes; He abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our brother, and the world as our field."—*Ibid.*, p. 823.

As the final stewards of the gospel command, we go forth in the strength of our Leader to evangelize all nations and so to prepare the way for the return of our Lord. God has wrought wonderfully in our day in planting this last message in country after country—185 in all.

Reports From the World Divisions

Listen closely while Pastor L. C. Naden, secretary of the Australasian Division, tells the remarkable story of advance in that part of the world:

"In the year 1875 the messenger of the

Lord had a vision in Battle Creek, Michigan, which drew the attention of the remnant church to the great mission fields of the world at that time unentered by our missionaries. When requested by her husband to name some of these countries, she could name only Australia, for that country alone had been mentioned to her by the angel.

"Ten years later the pioneers sailed to this virgin territory, and in 1886 the first Adventist church in this part of the world was organized. In 1890 the good ship *Pitcairn* made her maiden voyage to the South Seas, and soon thereafter the Sabbath school bells began ringing in that great island mission field. By 1907 the total membership in the division had reached 3,433. Now note the growth in decades: 1907—3,433; 1917—6,333; 1927—10,915; 1937—18,180; 1947—23,546; 1957—46,077.

"One wonders whether we are now witnessing the beginning of the latter rain in some sections of our island field. Pastor Robert Salau, who witnessed the movings of God's Spirit in the conversion of the entire population of Mussau, reports that what he is seeing in the Sepik area of New Guinea outreaches anything he witnessed in Mussau. Who ever dreamed that we would reach the day, as is now the case, when whole villages of primitive people within a period of three days would be doing away with pigs and betel-nut chewing, would be paying tithe, and otherwise bringing their lives into harmony with God's will?"

In the great continent of South America, division secretary L. H. Olson relates that God is calling, as never before, those who are longing for light:

"Word has just been received from the interior of Brazil that two lay workers conducted public meetings where there were no believers, and in less than a year 65 are attending Sabbath school and 18 are awaiting baptism.

"The response in Chile is most promising. In one evangelistic campaign it has been necessary for several weeks to hold two meetings each night, for the hall will not hold at one time all who come. About 1,000 persons have requested visits from the workers and 200 are receiving Bible studies.

"In the Inca Union in one evangelistic campaign the attendance has grown from 320 on the first night to 1,400. Opposition rose, and the contract for the hall was canceled under threat to dynamite the building. A better place was secured and now more than 1,600 are in attendance. A harvest of 200 baptisms is expected from these meetings."

From the ancient Bible lands come reports of new victories for the Advent message recorded by the pen of R. H. Hartwell, secretary of the Middle East Division:

"About a year ago F. B. Bishai located in Port Said, Egypt, and now in this new

place seven have already been baptized.

"In the East Mediterranean Union the Sabbath school membership is double that of the baptized church membership. A number of new churches have been or are being built, so we now have a permanent monument in every country where a worker is residing. At least 60 precious souls were baptized in this field during the period when violence was prevalent and our best evangelistic efforts were forced to close."

Thrilling reports come from Southern Asia where division secretary Duane S. Johnson recounts the marvelous response as Hindus, Moslems, Parsees, and Sikhs listen with new interest to the preaching of the message. As a result, numerous personal victories are being won over old habits and opposing influences. Mr. Kholi, a Hindu, was attracted by a signboard advertising Adventist Bible lectures in Delhi. Deeply impressed by the temperance literature distributed at the entrance, he investigated further, and finally decided to give up smoking. Next he had a longing to help his own brother.

"Thakur Singh," he said, "you can stop that bad habit of smoking six packets of cigarettes a day. Here is the answer." An intense physical and spiritual struggle followed, but Thakur Singh also won. Soon several friends were interested with the smoking issue. So earnest were they that each man drew his own blood and with it signed a pledge never to smoke again. God honored their courage, and through prayer gave them the victory.

One young woman of India came into the church though opposed by her father. He especially opposed her efforts to secure freedom on Sabbath from classes in the medical school, and wrote a letter to an official, bitterly attacking her and her faith. When she heard of this she addressed a letter to the government minister, in which she said: "My purpose in writing is to state clearly that the Seventh-day Adventist Church has never tried to induce me to turn from my father or to dishonor him. Entirely of my own free will and because of my conscience I am following what I believe to be right. I should obey my parents, but when there is a clash between the will of my father and that of God, I must obey God."

Baptisms in Southern Asia during 1958 exceeded 2,000. Surely God is at work in this difficult field.

The Northern European Division is a far-flung territory, embracing some of the home fields of Europe as well as several African mission territories. Here again this last message of God is doing a mighty work. The largest Adventist baptism ever reported for Ireland was conducted in Belfast, when 56 souls publicly sealed their faith in this solemn rite.

In continuing the account of what is taking place throughout this division, the secretary, G. D. King, reports that "Ethiopia has recently experienced a real

evangelistic awakening, our church membership in that land having more than doubled since 1954. Recently three baptisms were held, in each of which more than 100 candidates were baptized, the largest being 143.

"In West Africa, where a few years ago we had but a few hundred believers, we have today more than 20,000 baptized and a Sabbath school membership of some 52,000. In East Nigeria A. J. Dickay, the national leader of the work, reports that in one year 15 new companies were raised up and over 158 ju-ju-burning ceremonies were held, showing how the gospel light is breaking through the darkness of witchcraft and evil."

Changes and Growth in Africa

W. Duncan Eva, secretary of the Southern African Division, writes as follows: "From Southern Africa 168,066 baptized church members and 272,084 Sabbath-keeping adherents greet their brethren around the world at the time of another annual Week of Prayer.

"Great changes are taking place in Africa. The tides of nationalism are in full flow. In this setting the East African Youth Congress held in Nairobi in September, 1958, stands out as perhaps the greatest forward step of 1958 in this division. The impossible happened. From all parts of East Africa—by lake steamer, train, and road—1,600 Seventh-day Adventist young people gathered for the blessing of God, and returned to their homes inspired with the consciousness of being a part of a great world movement that has a heavenly and not an earthly goal.

"Providence is guiding us. In the twelve months ending September 30, 1958, there were 16,529 souls baptized. The work is onward and our problems are those of a church growing so rapidly that we are hardly able to keep pace with the development."

In Inter-America the membership has soared past 125,000. According to C. O. Franz, the division secretary, an effort was held early in 1958 in a sugar-cane community of Jamaica. On a spot that had previously been used as a gambling center a gospel tabernacle was erected, and the pleasure-seeking villagers came out, possibly in search of some new excitement. As the meetings progressed, many stood on the same spot where once they had gambled, making resolutions to be faithful to God. On September 28 more than 1,000 people witnessed the baptism of 21 precious souls in a nearby river.

"The fastest-growing union in the division is the Colombia-Venezuela Union Mission. Its membership has tripled in the past ten years in spite of persecution and civil war. A baptism was being held one Sabbath afternoon in a village where eight candidates were to be immersed in a stream that flows through the church

property. Suddenly, officials of the town appeared and arrested the ministers and several leading members for holding a meeting in a territory that was closed to Protestant missionary endeavor. Bibles, hymnals, and *Sabbath School Quarterlies* were confiscated, the church was sealed, and the leaders taken away to jail.

"Then an unusual situation developed. The Adventist captives were soon surrounded by curious soldiers, police, and prisoners, and in six different groups the truth was being explained. A deep impression was made on all the listeners.

"The next day the prisoners were summoned to a hearing, severely reprimanded, threatened, and released. Immediately they secured a car and went to another village in the same district where another baptism had been scheduled. The service over, the workers hurried away, rejoicing in the Lord's guidance and the fruitage He was giving."

Going to the Far East, we again witness the work of the Spirit of God in opening new doors of inquiry regarding present truth. Rifai Boerhanoe'ddin, a convert from the Moslem faith, is now an active Adventist worker and has written a book, *Christ in the Koran*, in the Indonesian language. This volume is in its fourth edition of 10,000 each, and is attracting wide attention. Interests are springing up and new Sabbathkeeping companies are being organized.

In the West New Guinea mountains miracles of transformation are in progress. K. Tilstra tells of a young Adventist who was a member of a Dutch scientific expedition of 1957 who lived several weeks among the Bora Bora people. Under his teaching they rapidly changed their wicked habits and eagerly received the story of salvation. Now one of our Papuan teachers is living among them and instructing them more fully. They are starting to plant fine gardens, and are building a stone church that will seat 300 people, so they will have room to invite the neighboring tribes to come in and listen to their teacher. They are renouncing the old ways of fighting, stealing, and drunkenness.

The Taiwan Training School has a student body made up of Chinese youth and a number from the T'yal people who live in the nearby mountains. The earnest missionary zeal of these youth has resulted in opening a promising new work among the T'yal tribe. This began with pictured Bible studies and treatment of the sick by the mission nurses and doctors. At the end of a year's missionary activity, W. K. Nelson, the school's Bible teacher, reports that two chapels and a clinic have been built, and there are 43 baptized members rejoicing in the truth brought to them by these student evangelists.

These are days of thrilling missionary advance and of sacrificial deeds by devoted workers and members. In the Ha-

waiian Mission there is a small but beautiful new Seventh-day Adventist church on the windward side of the island of Oahu. Rejoicing in its fellowship as charter members are a brother and his wife whose generosity and love for God brought the church into existence. They were spirit worshipers but had become dissatisfied with their ancestral faith and decided to become Christians. Unattached to any denomination, they followed God as best they knew how, and built a house in which with a group of followers they could worship God. But an Adventist colporteur found these earnest people. Meetings were held, and as truth was presented they gladly accepted the new faith. As an expression of their

gratitude to God this couple deeded the church to the mission. Thus a new link in the worldwide Adventist chain has been forged.

Christianity has been described as one of the great forces making history. But it is more than that. It is one of the great forces of destiny—God's destiny. In this mighty crusade we are more than witnesses; we are participants, instruments under God, to shape events in preparation for the return of Christ. As this work draws to a triumphant close we shall have to give our all—our prayers, our service, our youth, our means—in gratitude to God and because of our love for our fellow men. Let us pray for vision and strength to do our part.

(Reading, Friday, November 13, 1959)

“A Spectacle Unto the World”

By ANDREW C. FEARING

FOR we are made a spectacle unto the world, and to angels, and to men” (1 Cor. 4:9). A spectacle is something exhibited as unusual and notable—a noteworthy sight. The Greek word translated “spectacle” is *theatron*, meaning “a show,” or a “theater.” Christians, therefore, are a theater, a center of interest, not only for those of our immediate surroundings but for the inhabitants of the entire universe. We are, as it were, a workshop where the matchless grace and redeeming power of God performs amazing transformation of character.

“The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the power commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.”—*Testimonies to Ministers*, p. 18.

Let us notice a few of our potentialities as given in Holy Scripture.

The apostle Paul admonished a young minister in all things to show himself “a

pattern of good works” (Titus 2:7). A pattern is a guide, or model, from which an object is made. It is something worthy of imitation. In every act and service of our lives we demonstrate or reveal ourselves an example of works, either good or bad. As children of God the fruits of the Spirit—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22, 23)—must witness so beautifully from within that God can exhibit us as trophies before the eyes of a wondering universe.

Speech

From our lips will come “sound speech,” as the apostle said, “that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you” (Titus 2:8). Even those who do not believe as we do, those who are antagonistic or hostile to all we profess, should, after associating with us and listening to our speech, find nothing to say against us. The prayer of David should always be ours: “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight” (Ps. 19:14).

A group of men were cleaning a plot of land in preparation for pitching an evangelistic tent. For years trash and debris of all kinds had been dumped on this spot. The job was a dirty one and the faces and clothing of the workmen were a sight to behold. Among the group was the evangelist himself. Several small boys were watching with interest. Finally one little lad declared he could tell which one was

the preacher. Pointing his chubby finger at one of the men he said, “It’s you, mister!” And he guessed right.

“But what makes you think I’m the preacher?” asked the evangelist. The boy was thoughtful for a moment, then replied, “Because you talk different from the rest!” He stood out because of his speech. And so should everyone who loves the Lord and is looking for His soon appearing.

Not long ago a young woman, a stranger, called at the home of a Seventh-day Adventist minister to ask how she could become a member of his church. Curious as to what had prompted her desire for membership, the pastor inquired: “What has led you to become interested in our church?” The woman’s face lighted as she told this story:

“I am a telephone operator and I work the night shift. People ask for a doctor all hours of the night, and some of the calls are often quite unreasonable. But your Seventh-day Adventist doctor in this city has always been so patient and kind and thoughtful that he led me to realize that there is something different about your people. They have a kindness that is needed in the world today. I want to join a church where people make Christianity a part of their daily lives.”

“The consistent life, the patient forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal.”—*The Ministry of Healing*, p. 494.

Another potentiality is ours if we “have Christ in us as a well of water, springing up into everlasting life, refreshing all who come in contact with us.”—*Ibid.*, p. 496. This is found in that same letter of the apostle to Titus: “That they may adorn the doctrine of God our Saviour in all things” (Titus 2:10).

The doctrine of God is revealed in His Sacred Word, and what beautiful truth it reveals! But is it possible for us to actually enrich, embellish, and make more beautiful the doctrines of God? Yes. As the truths of the Bible are lived out in our daily lives in every thought and word, they become living doctrines of beauty and power. “A Christlike life alone can rightly commend the gospel to the world.” How often we hear it said, “Not new methods but new men” is what will advance the gospel.

A Sweet Savor

Again we read: “For we are unto God a sweet savour of Christ” (2 Cor. 2:15). The sweet fragrance of Christ is to be ours. The Scripture speaks of Jesus as “the Lily of the Valley” and “the Rose of Sharon.” He is the One through whom the heavenly Father imparts the very aroma of heaven. And this aroma is to be ours to share with others. Note these challenging words:

“Every soul is surrounded by an atmosphere of its own—an atmosphere, it may

be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

"This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of our countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure."—*Christ's Object Lessons*, p. 339.

Christ Glorified

"That the name of our Lord Jesus Christ may be glorified in you, and ye in him" (2 Thess. 1:12). No other name is so rich in meaning as the name of Jesus, yet you and I may demonstrate the glorious character, abounding love, and saving power of that name to all around us. Christ stands at the door of our heart seeking an entrance so that our witnessing will add glory to His name. But if Christ is to come in and dwell with us, we must clear the avenues to the soul.

"I saw that many have so much rubbish piled up at the door of their heart that they cannot get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove before they can open the door. Others have rolled the world before the door of their heart, which bars the door. All this rubbish must be taken away, and then they can open the door and welcome the Saviour in."—*Testimonies*, vol. 1, p. 143.

How can this rubbish be removed? You say, I don't want it there, but what can I do? The answer is beautifully expressed by the messenger of the Lord in *Testimonies*, volume 5, page 490: "Let the Spirit of God, like a holy flame, burn away the rubbish that is piled up at the door of the heart, and let Jesus in; then His love will flow out to others through us, in tender words and thoughts and acts." Then, and only then, can we truly bring glory to the name of Jesus Christ.

Show Forth His Virtues

The apostle Peter tells us we are "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises [margin, "virtues"] of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). Yes, it is ours to "shew forth," literally to proclaim abroad, the virtues, the excellencies, the perfections of the Master. What a responsibility! And what a privilege! God who spared not His own Son, who permitted Him to suffer such humiliation and torture, did so that we through His grace might bear witness

of His love and power to the whole universe. Those who are willing to offer themselves as a living sacrifice to the cause of God are in a special sense His purchased possession, His very own.

Signs

The Lord has called us to be "signs" (Isa. 8:18; Eze. 12:6), or guides, to those who are watching. A sign is a direction-pointer to show the way. Our denominational name is "Seventh-day Adventist," yet in some countries the people have attached other names to us. For example, we have all heard of the Malamulo Mission in Nyasaland, Africa. Malamulo means "commandment." Thus the Malamulo Mission is the "commandment" mission. In one part of Germany our church is known as the "twice-born church"; in another European country as "the power church"; and along the coast of West Africa as "the clean people." Other names are arresting, such as "the truth church," "the fourth-commandment people," "the Sabbath church," "the people of God," and "repairers of the breach." Yes, we are signs to the world.

J. M. Hnatyshyn tells of trying to find a certain Seventh-day Adventist school in India. He asked for the "Seventh-day Adventist school," but no one seemed to know of a school by that name. He was told that there were two schools in that area, so Brother Hnatyshyn asked the Indian driver of his gharry to describe them. The driver said that one school had a man in charge who wore a white robe, had a long beard, and a chain with a cross on the end. Brother Hnatyshyn shook his head.

"What about the other?" he asked.

"Well, in that school before they take anyone into their church they take him down to the river and give him a bath to make him clean." Our brother smiled as he understood the description to mean baptism. Our people in that section of India were known by the sign of baptism; in fact, our mission there is known as Dhubki Mission, meaning "to dip a person into water."

Among the Inca Indians we are known as the "honest church." What a good name to have! Seventh-day Adventist Christians should always show integrity—in business affairs as well as in other activities. We should be "diligent in business"—God's Word teaches that; but after a person has had business dealings with us he should never have any doubt but that he was dealt with fairly and honestly in every way.

"In every business transaction a Christian will be just what he wants his brethren to think he is. His course of action is guided by underlying principles. He does not scheme; therefore he has nothing to conceal, nothing to gloss over. . . . A truly honest man will never take advantage of weakness or incompetency in order to fill his own purse. . . . Deviation

from perfect fairness in business deals may appear as a small thing in the estimation of some, but our Saviour did not thus regard it. . . . A man who steadfastly adheres to truth will win the confidence of all. Not only will his brethren in the faith trust him, but unbelievers will be constrained to acknowledge him as a man of honor."—ELLEN G. WHITE, *My Life Today*, p. 330.

A medical missionary from the tropics of Africa, on his way home to the United States, stopped in London with his family. They needed warm clothing immediately, because of the change of climate. His only money was in a small-town bank in California where he once lived. No one knew him in London. Could he cash a check without someone to identify him?

At the bank he explained his situation—that he was a Seventh-day Adventist missionary on his way home and needed clothing. To the doctor's surprise the check was cashed with no questions asked. Later, when the canceled check returned, he noticed the only attempt to identify him was the penciled words "Seventh-day Adventist" on the bottom of the check. Somewhere this bank cashier had become acquainted with true Seventh-day Adventist Christians. They evidently had been such spectacles of complete honesty that all he needed to know about the doctor was that he was a Seventh-day Adventist.

Living Epistles

The apostle Paul says: "Ye are manifestly declared to be the epistles of Christ" (2 Cor. 3:3). Thus each child of God becomes a letter authored by Christ and directed to the world. The writing is done not on two tables of stone but upon the fleshy tables of the heart. The law of God and its principles of righteousness become a part of the living character.

In an hour such as this, when gross darkness covers the moral world, when even leaders are walking like blind men, the Lord challenges us to "arise, shine," "shine as lights in the world; holding forth the word of life" (Isa. 60:1-3; Phil. 2:15, 16). A religion must shine to be seen.

We are to be "lights to shine amid the moral night of this wicked and perverse generation. . . . The church is the depository 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.

One of the greatest privileges afforded us is "that we should be called the sons of God" (1 John 3:1). This family relationship is made possible by the Holy Spirit. What sovereign love the heavenly Father has bestowed upon us that we, strangers and aliens by nature, can be

born again into His family as His children, "and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17). We share in all the inheritance that Christ the Lord has won in gallant battle with the enemy, not for Himself but for all of us who are willing to accept this matchless gift. As sons of God we have the assurance of His protection and care, the confidence that He will work within us His own righteousness, and finally present us "faultless before the presence of his glory with exceeding joy" (Jude 24).

Other potentialities are ours through the saving grace of our Redeemer:

We are invited to be "as lively stones," or living stones (1 Peter 2:5), built by Jesus Christ into a spiritual house and acceptable to God.

Through the power of the Holy Spirit we are to "be witnesses" (Acts 1:8) of what we have seen and known of the works and teachings of the Master.

Jesus calls us "the salt of the earth" (Matt. 5:13), a preserving, purifying influence in the world. Salt used for seasoning renders food more palatable. So the influence of a dedicated Christian life can turn even the sorrows of others into joy, and turmoil into peace.

"We are ambassadors for Christ" (2 Cor. 5:20)—Heaven's representatives in every aspect of life; in conversation, in service, and in devotion.

We are likened unto watchmen, servants, friends, stewards. What a spectacle; what a noteworthy sight! The transforming power of God makes each of us "a new creature" in Christ Jesus our Lord (2 Cor. 5:17).

All these attributes of Christlike character can be yours, can be mine at this very moment, for "the Lord will perfect that which concerneth me" (Ps. 138:8).

Sir Hubert von Herkomer, the great sculptor, had his father living with him shortly before the aged man's death. During the day the father, a sculptor himself, would work with the clay, but the feebleness of his stiffening fingers would not allow his artistry to be all that he desired. Later in the evening his famous son would notice the poor results of his father's waning skill. In a few moments he perfected that upon which his father had been working. In the morning the father would view his work of the previous day. His face would become radiant as he exclaimed in joy, "Look! Look! It is better than I thought. I can do better than I thought I could!"

Beloved, there is little symmetry or beauty in our experiences, but thank God, this very hour the Lord is willing to perfect that which concerns us. The Master Sculptor calls on us to allow Him to redeem, to restore, and to fashion in us the beauty of His own life. As we respond to the touch of His hand we become "a spectacle unto the world, and to angels, and to men."

(Reading, Sabbath, November 14, 1959)

"For a Witness Unto All Nations"*

By ELLEN G. WHITE

THE Saviour's words, "Ye are the light of the world," point to the fact that He has committed to His followers a world-wide mission. As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death; instead of congregating together and shunning responsibility and cross-bearing, the members of the church would scatter into all lands, letting the light of Christ shine out from them, working as He did for the salvation of souls, and this "gospel of the kingdom" would speedily be carried to all the world.

From all countries the Macedonian call is sounding, "Come over and help us." God has opened fields before us. Heavenly beings have been cooperating with men. Providence is going before us, and divine power is working with human effort. Blind indeed must be the eyes that do not see the working of the Lord, and deaf the ears that do not hear the call of the true Shepherd to His sheep. Some have heard the call of God, and have responded. Let every sanctified heart now respond, by seeking to proclaim the life-giving message. If men and women in humility and faithfulness will take up their God-given, appointed work, divine power will be revealed in the conversion of many to the truth. Wonderful will be the results of their efforts.

The Lord is bidding His people in every place to sow beside all waters. It means much to obey His command. It means a continual imparting of the gifts we have received from Heaven. The cause of God needs consecrated workers, and it needs money. Shall we continue to spend our means for things that are unessential, while a neglected work remains undone? Shall we not rather repent of our indifference toward this work, and pray for spiritual discernment to see and understand, as we should, its urgent needs?

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. That man might be saved, He gave all that He had, and then gave Himself. The cross of Christ

appeals to the benevolence of every follower of the blessed Saviour. The spirit here illustrated is to give, give. This carried out in actual benevolence and good works, is the true fruit of the Christian life.

The work of God needs men and women who have learned of Christ. The moment God's workmen see Him as He is, that moment they will see themselves as they are, and will ask Him to make them what they ought to be. Selfishness makes man hindrances instead of helps. In God's light we can see our defects; and in His strength we can remedy them.

At the final day, when the earth shall perish, he who has laid up treasures in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then, as we gather round the great white throne, we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others,—a large company brought into the haven of rest as the result of our faithful labors, there to lay their crowns at Jesus' feet, and praise Him through the ceaseless ages of eternity. With what joy will the worker for Christ behold these redeemed ones, who share the glory of the Redeemer! How precious will heaven be to those who have been faithful in the work of saving souls!

The nearer we come to the close of this earth's history, the more delusive will be the snares of the enemy. As time passes, his attacks will grow fiercer and more frequent. Satan's supreme effort is made to ensnare and deceive if possible the very elect,—the church and the ministers of Christ. With all their ingenuity he and his agencies are working to deceive if possible the very elect. If he can lull them to indifference to their high calling, his triumph is certain. What is needed at this time is thorough conversion and whole-hearted consecration. He who is closely connected with Christ will be strengthened to withstand the enemy's devices. Our safety lies in practicing heartily the truths of the Bible. By humbling ourselves before God, we invite His saving power.

A great work is to be done in foreign fields; and just as verily a great work is to be done in the home field; for it is by consecrated, faithful effort in the home field that workers are to be won for God who will go forth to proclaim the truth in foreign fields. At this time, when the enemy

* Week of Prayer Reading for Sabbath, December 14, 1912.

is working as never before to engross the minds of men and women, we should be laboring with increasing activity. Diligently, disinterestedly, we are to proclaim the last message of mercy in the cities—in the highways and byways. All classes are to be reached. As we labor, we shall meet with different nationalities. None are to be passed by unwarned. The Lord Jesus was the gift of God to the entire world—not to the higher classes alone, and not to one nationality, to the exclusion of others. His saving grace encircles the world. Whosoever will, may drink of the water of life. A world is waiting to hear the message of present truth. And while the servants of God are aroused to give the light, all nationalities are represented as pressing into service as instrumentalities of divine choosing.

There are many who long for special talent with which to do some wonderful work, while the duties lying close at hand, the performance of which would make the life fragrant, are lost sight of. Let such ones go to work, taking up the work lying directly in their pathway. Success depends not so much on talent as on sanctified energy and willingness. It is not the possession of splendid talents that will enable us to overcome and to serve, but the conscientious performance of daily duties, the lowly spirit, the contented disposition, the unaffected, sincere interest in the welfare of others. If the love of Christ fills the heart, this love will be manifested in the life.

If you have a fitness for a special line of service, this will be seen as you do your best in the work nearest to you. Be faithful and thorough in all that you do. Do not be discouraged if the beginning you make seems small, but set your mark high, and put forth earnest efforts to reach it. Do not allow obstacles to dishearten you. Concentrate your efforts on the surmounting of these obstacles. Persevere, and you will succeed.

Right where you are, and right where the people are, let earnest efforts be put forth. The Word of God has, as it were, been hidden under a bushel. That Word must be explained to those who are now ignorant of its requirements. Search the Scriptures with those who are willing to be taught. This work may be small in its beginning, but others will unite to carry it forward; and as, in faith and dependence on God, labor is given for the instruction and enlightenment of the people, those who listen will catch the meaning of true discipleship.

My message to our people is: "Lift up your eyes, and look on the fields; for they are white already to harvest."

When the Samaritans came to Christ at the call of the Samaritan woman, Christ spoke of them to His disciples as a field of grain ready for harvesting. "Say ye not, There are yet four months, and then cometh harvest?" He asked. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

And how did that harvest begin?—With one woman,—just giving the truth to one woman, and that woman giving it to others; for she went to the village, and said to the people, "Come." They came, and they listened, and the harvest began. Christ abode with the Samaritans two days; for they were hungry to hear the truths of the gospel. And what busy days they were! As a result of His labors, "many more believed" on Him. This was their testimony: "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Just such work is to be carried on to-day. There are many preparing for the harvest, but they know it not. At this time every word and act of ours should be fraught with meaning. We may cry to the Lord, "It is time for thee, Lord, to work: for they have made void thy law." But this is not enough. The reapers must act their part. God's people must arouse from their indifference and selfishness, and reveal a desire to be used as the Lord's helping hand.

Arise and Shine!

My brethren and sisters, arise; shine! The time has come when we should make every possible effort in giving this last message to the world. I call upon all who possibly can to connect with the work, and to do it now. Do not be indifferent to the messages God sends for the spiritual uplifting of His people, not negligent of the responsibility that has been placed upon you in a knowledge of present truth. God's first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." The second is like unto it: "Thou shalt love thy neighbour as thyself."

The Lord is sending us repeated instruction pointing us to the importance of becoming earnest, diligent workers.

We have an important work to do, a work that will not wait, a work that can be accomplished only in the power of, and through, the Spirit, and under the direction and guidance of Christ. Let every believer at this time show himself a worker together with God. Let all differences be put away, all light, meaningless talk. Let us speak and act righteously. The Lord will work through every soul who will yield heart and life to His control. To all who will be led by the Spirit, God will impart His righteousness. He commits to His true followers the power of persuasion, the power of His grace and truth, a deep and constant love for His work in home and foreign fields. He gives them hearts that are in earnest in gathering with Christ. With helpers possessing such gifts as these, the missionary work cannot be without fruit.

The kingdom of grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love. But the full establishment of the kingdom of His glory will not take place till the second coming of Christ to this world. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven" is to "be given to the people of the saints of the Most High." They shall inherit the kingdom prepared for them from the foundation of the world. And Christ will take to Himself His great power, and reign.

The heavenly gates are again to be lifted up, and with ten thousand times ten thousand, and thousands of thousands of holy ones, our Saviour will come forth as "King of kings, and Lord of lords." Jehovah Immanuel "shall be king over all the earth: in that day shall there be one Lord, and his name one." "The tabernacle of God is with men, and he shall dwell with them, . . . and be their God."

But before that coming, Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." His kingdom will not come until the good tidings of His grace shall have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to Him, we hasten the coming of His kingdom. Only those who devote themselves to His service, saying, "Here am I; send me" to open blind eyes, to turn men "from darkness to light, and from the power of Satan unto God," they alone pray in sincerity, "Thy kingdom come."—*The Review and Herald*, Nov. 14, 1912, pp. 27-29.

ANNUAL OFFERING FOR MISSIONS TO BE TAKEN AT THIS TIME



• EDITORIALS •

A Prayer

Most holy God, Guide of the mighty stars above and Guide of our faltering feet below, to Thee we offer our thanksgiving and praise, our adoration and our all. Thy mercies upon us have been great, Thy solicitude never failing. We thank Thee anew that Thou knowest our frame and rememberest that we are dust; that Thou hast not dealt with us after our sins or rewarded us according to our iniquities. Thou, the great Creator, forgive us our transgressions and create us anew in Christ Jesus. Lift us above this poor dark world to sit in heavenly places with Thee. Help us ever to set our affections on things above, not on things of this earth. Give to us during this Week of Prayer the true mood of intercession, the sincere desire to seek Thy face and to learn Thy will for us more perfectly. May we show forth by our daily lives that we are indeed Thy children. And may we ever grow in grace and in sanctification against the day of our Lord's return. These mercies we ask in Jesus' blessed name. Amen.

Prayer—Conditioner of the Soul

Prayer is the conditioner of the soil of the heart that prepares it to receive and to hold the precious life-giving showers of grace from Heaven above. In the arid regions of the great American Southwest half a dozen miniature thunderstorms may sometimes be seen at once, each pouring a river of water onto the parched ground of the desert. But because the soil is in no condition to store the water, it runs off immediately, and in another hour or two the ground is as hard and dry as before. But if the same showers were to fall in the mountains a few miles away, covered with their cloak of verdure, the ground would absorb and hold a large part of the moisture to supply the needs of tree and shrub, of beast and bird.

Thus it is with prayer. Prayer is not necessary so much to persuade God to release the rich currents of His grace from the storehouse of heaven as it is to condition us to appropriate the waters of life that He is constantly pouring upon a thirsty world, to revive and strengthen our own lives and to enable us to become the channels of His mercy to others. Prayer breaks up the fallow ground of the heart, preparing it to cradle the seeds of truth and enabling it to hold the moisture close to them, that they may grow. "Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12).

Prayer opens the windows of the soul, that the light of heaven may stream through and dispel the darkness of sin and selfishness, and that the atmosphere of heaven may flow through the life and purify it of the fatal miasma of earth's long night. Prayer enables us to see the things of time in the light of eternity, and surrounds us with the oxygen of divine grace we so much need in order to be red-blooded Christians.

Prayer is the automatic pilot of the soul that guides us onward when the star of hope is hidden from view and when it seems that the sun of divine favor has set, when the cold waters of disappointment and discouragement

sweep over us and it seems we must sink into the depths of despair. Prayer is the open channel of the air waves by which we may always be in touch with our Captain for guidance in navigating the shoals of life and for a directional beam that will lead us safely at last to our desired haven. Prayer is the great conditioner of the soul.

Julia and the Trap

England's famous statesman, William Ewart Gladstone, used to tell the story of a little girl named Julia whose brother had made a trap with which to catch sparrows. Being of a tenderhearted disposition, the little girl prayed that it might not work.

Several days passed—days in which Julia's face was radiant with confidence as she prayed. Her mother, noticing that she seemed very sure that the trap would prove futile, asked, "Julia, how can you be so positive?"

The little miss smiled and replied: "Because, dear Mamma, I went out three days ago and kicked the trap to pieces!"

Like Julia, most of us during the present Week of Prayer have been earnestly seeking the Lord. We have laid our burdens before Him. We have pleaded for spiritual victories. We have prayed that the enemy might be defeated in his attempts to catch us in his snares.

And the Lord has answered signally in many instances. We have been brought up onto higher ground. We have felt God's presence. We have heard His stately footsteps. We are better prepared for our soon-coming Lord.

Now what? Is it possible to maintain this deeper experience that we have gained?

It is.

But to be successful we must not only pray, we must work. Perhaps we will even need to kick some traps to pieces!

What measures shall we take to maintain a year-round Week of Prayer experience? First, study the Word of God in prayer each day. Second, tell others about the Saviour we love, and urge them to join us in preparing for His soon return. Third, spend some time each week reading our good denominational literature. At the head of the list, of course, will be the writings of the Spirit of Prophecy. Of the many fine periodicals available we should like to suggest *THE REVIEW AND HERALD*, our official church paper, which from the very beginning of the Advent Movement has been used of God to build up the spiritual vitality of our people. By reading the *REVIEW* regularly, our prayers for a large faith will be answered, our desires for greater holiness of life will be satisfied, our longings for more intense mission zeal will be realized.

Besides these, many more tangible spiritual dividends come to us through a faithful weekly reading of the *REVIEW*. But we forbear to mention others. The president of the General Conference has stated the case eloquently in a personal message to you on the back page of this issue. After reading it carefully, turn to the advertisements on pages 20 and 21. Then act.

It is right that you should want to retain the blessings of the Week of Prayer. But remember, "Faith without works is dead." Subscribe today, without delay. Try Julia's direct approach for achieving desired results.

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Children's Lessons for the Week of Prayer, 1959

Prepared by MIRIAM HARDINGE

General Suggestions to Leaders

The readings that follow have been prayerfully prepared to help our children obtain a keener sense of the reality of Christ.

The leader should keep this aim in mind constantly. He is painting a word picture of Jesus in all His beauty and power, and he should so present Him to the children that they will accept Him as their Hero, Friend, Master, Judge, Saviour, Teacher, and King.

Earnest prayer, a thorough acquaintance with the material, and careful preparation should precede the giving of these lessons.

The atmosphere in the classroom where the meetings are held should be considered. The leader should have his material all ready and by his conduct in the classroom should foster a feeling of reverence. If the lessons are given in the day-school classroom the leader should be especially careful to see that a little island of reverence in the school day is made of the Week of Prayer hour.

These extra preparations will add much to the effectiveness:

1. Provide a good picture of Christ that the children can look at.

2. Have a poster specially and attractively prepared for the Week of Prayer. On it have printed the following Bible verse and quotations from the Spirit of Prophecy (or have them written on the blackboard):

"Looking unto Jesus the author and finisher of our faith" (Heb. 12:2).

"If we would enter the city of God, and look upon Jesus in His glory, we must become accustomed to beholding Him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes."—*Messages to Young People*, p. 114.

Display the poster during the Week of Prayer hour, and draw attention to it often during the week. The leader may read the words one day, or call upon different children, or have all the children read it together on other days.

3. Use a theme song. Sing it before the talk begins. "Turn your eyes upon Jesus" (*Singing Youth*, No. 102) is in keeping with the week's theme.

4. If you want the children to feel that the Week of Prayer is something special, go to the little extra trouble of preparing bulletins for them. If a mimeograph machine is available, your task will be easier. Use a church bulletin cover with an attractive picture, such as "Christ and the Children" or Albrecht Durer's "Folded Hands." Insert two pieces of paper folded. This will give eight inside pages.

The first page can be used for the title:

Week of Prayer

Name of school and grade, or church

Space for child's name

Date

The second page can be used for the verse and quotation suggested for the poster.

The next pages can be used for notes. The title of each day's subject can be given at the top of each page, with the verse for the day and the rest of the page left blank for notes or anything you suggest.

A page at the end of the book can be headed "My Prayer List." Suggest to the children that they write there any prayer requests they may have.

5. Bring specific objectives before the children, telling them that because it is the Week of Prayer they should:

- a. Pray oftener.

- b. Read the Bible more.

- c. Think of Jesus more.

- d. Give reverent attention during the meetings.

- e. Pray for specific things and note how Jesus answers their prayers.

SUGGESTED DAILY PROGRAM

Song Service

Leader's remarks

Prayer by leader, teacher, or assistant

Theme Song (*Singing Youth*, No. 102)

LESSON

Prayers by volunteers (testimonies on last day)

LESSON I

Jesus My Hero

"And they were all amazed at the mighty power of God" (Luke 9:43).

Fisherman John was out in the Pacific Ocean fishing for salmon one early fall day. It was foggy where he was, thirty or so miles from the San Francisco Golden Gate Bridge. But he was very pleased with himself that afternoon, for he had had a good catch. He counted the boxes, filled with slippery, shiny salmon.

"Must be about three thousand dollars' worth there," he said to himself. Yes, the bills would be paid this year. With a smile of satisfaction he turned and headed eastward for home, peering eagerly through the fog.

"Must be almost there now," he said as he neared San Francisco Bay. Then with a start he strained forward as he made out something in the water before him. Could he believe his eyes? Yes—there was the wreck of a huge ship, and there were people in the water all around it, hundreds of them, struggling to keep afloat.

It seemed to him, as he afterward told a newspaper reporter, that God said to him, "Now you've seen them, go to work."

And that is just what he did!

One by one he hauled the drowning people out of the water into his little boat. He was not a very big man, and it took all his strength to drag each one up the side of his small boat—but he *had* to save them! Soon it became apparent that his boat was overloaded, so he took one box and then another, and finally all, of his precious boxes of salmon and threw them overboard. He saw all his gain vanish—but what was it compared with the precious cargo of human lives his fishing boat was carrying? As his strength failed from his prodigious task he kept praying, "God, give me strength to pull these people in." And God did give him strength, until he had hauled seventy people on board to safety.

One man pulling seventy people in, giving up his livelihood to give them life! Don't you think Fisherman John was a hero, boys and girls?

There have been many heroes in the world—gallant men who have fought against fearful odds in war; patient men and women who have fought disease and ignorance; determined men who have braved the dangers of unknown lands and sailed the seas and flown through the sky; daring men who have preached and taught the truth amid opposition.

Today I want to talk for a few minutes about the greatest hero who ever lived. I wonder if you can think who He was?

The greatest hero who ever lived, boys and girls, was a man who never used a sword or a gun, never did any exploring of the unknown, but He was a hero just the same, and His name is the most precious name we can take upon our lips—Jesus.

He saved many more lives than Fisherman John saved. He endured much more to save these lives than Fisherman John endured.

(Teacher: Show full-length picture of Christ.)

Here is a picture of this hero. Of course, it is not a real one, for no photographer took a picture of Him nor did an artist make a portrait of Him; but this artist has pictured Him as he thought Jesus must have looked.

The face of this Hero never showed fear, never showed hatred or impatience. His mouth never spoke an unkind word. His hands never hurt anyone, though they were hurt for us. They did bring strength and health to many sufferers. His feet carried Him over hills and across valleys on errands of mercy.

One time He spent forty days and nights in a lonely desert, inhabited, the Bible tells us, by wild beasts. Not only was He alone, but He was without food. At the end of those forty days Satan came to Him with strong temptations, but our Hero would not give in to them. *That was real heroism, wasn't it?*

Another time He faced two raving lunatics in the land of Gergesa across Galilee. But did He run away? No! our Hero faced those two madmen, even though they were so powerful that they had broken the chains

with which people had tried to restrain them. Our Hero was able to calm them and make the evil spirits that tormented them leave them. *That was real heroism, wasn't it?*

And that wasn't all, for when He had cast out the evil spirits they went into a herd of pigs belonging to the people who lived in that part of the country, and the pigs ran down the cliff into the sea and were drowned. That made their owners angry, because they didn't want to lose their pigs. They went to Jesus and told Him what they thought of Him; but He faced them bravely. *That was real heroism, wasn't it?*

One time He returned to His home town of Nazareth and went to the synagogue on the Sabbath. They asked Him to give the Scripture reading, and He did. When He had finished reading the passage from Isaiah, which He had selected for the day—the one that prophesies of the coming of the Messiah—He said, “This day is this scripture fulfilled in your ears.” But the people did not like that. To think that someone who had been brought up in their own little village should claim to be the great Messiah! The more they thought about it the angrier they became, until they got up intending to take Him to a cliff and push Him over. But the angels took care of Him, and He went on His way and kept on preaching! *That was real heroism, wasn't it?*

Wherever He went, while many people “received him gladly” there were always those, mostly the scribes and Pharisees, who hated Him because of His good life and clear, straight teaching, and because it showed up what they should have been doing and were not doing. They were always trying to catch Him on some point, but our Hero never lost patience with them, and never said anything to antagonize them. And He didn't give up His purpose to teach and preach and heal, though the Pharisees were there all the time, murmuring, plotting, and obstructing. He went on. *That was real heroism, wasn't it?*

Then came the final hours of His life. The last night before He died at the hands of cruel men He spent in prayer. He knew that if He carried the sins of all the people who have ever lived from Adam and Eve down to the last one to live on this earth, these sins would for a time separate Him from His beloved Father in heaven, and that was a terrible thought to Him, for He and His Father were so close. But He wanted to save us; hundreds, thousands, millions of people depended on Him to save them from the results of sin, and so He went through with it.

Oh, it was hard—that lonely night of prayer when even His closest friends, His disciples, fell asleep and left Him alone. It was hard when the soldiers came and took Him. It was hard when His own disciple, Judas, betrayed Him. It was hard when Annas and Caiaphas and Pilate and Herod questioned Him and insulted Him. It was hard when Peter, who had been so close to Him, denied even knowing Him. It was hard when the unthinking soldiers mocked and hurt Him. It was hard when the people—the people He had tried to teach and help—said they would rather have a thief than have Him.

It was hard when they made Him drag the cross He was to be crucified on to the hill outside the city. It was hard when they ham-

mered nails through His hands and feet. It was hard hanging there on the cross. It was hard to see both the jeering mob and His weeping friends as He hung there. It was hardest of all to feel separated from His Father's love because He was carrying all our sins. But Jesus went through all those awful experiences—for us! *That was real heroism, wasn't it?*

And because Jesus was a Hero, we can have life forever—wonderful life without troubles, without temptations, without pain. He has promised us these things if we are ready to believe in Him and trust Him and obey Him.

I don't want Jesus to have died a hero's death in vain, do you?

What if one of the people Fisherman John rescued had shot himself the day after the wreck? How would Fisherman John have felt after he had gone through all that to save him?

How will Jesus feel if you say, “No, I'd rather have the pleasures of this life and I don't care about that eternal life that You died to give me”?

I want to accept Jesus as my Hero, don't you? Because He did so much to save me, I am going to follow Him, serve Him, obey Him. Will you too?

LESSON 2

Jesus My Friend

“There is a friend that sticketh closer than a brother” (Prov. 18:24).

The rain was pouring down as we battled against the wind on our way to shelter. As we fought our way through the storm we saw two girls struggling against the wind and rain. One was strong and vigorous; the other was a cripple.

“Do you want any help?” we asked, raising our voices in an effort to be heard above the wind.

“No, thank you,” said the crippled girl. “Nancy is helping me, and we're getting along all right.”

We had noticed Nancy before. I am sure she must have loved to run and skip as the other girls did, but she always stayed behind with her friend, the crippled girl. It always took them much longer to go anywhere because June could walk only very slowly, but Nancy always stayed with her.

As I witnessed her faithfulness I thought to myself, “Now there's a real example of a friend—one who stays by and forgets herself when others are in need.” I'll always think of Nancy as a good friend.

It's a good thing to have a friend on whom you can rely. We all want friends. What do you look for in a friend?

Someone you enjoy listening to.

Someone who listens to you.

Someone who is sorry for you when things go wrong.

Someone who is happy when good things happen to you.

Someone who helps you when you need help.

Someone who enjoys doing the things you enjoy doing.

Someone who always tells you the truth.

Someone who loves you.

We all like to have good friends, don't we? And I am sure that each one of you boys and girls has at least one good friend. Keep your friendships.

How can we keep our friends? Treat them well. Be kind and unselfish with each friend.

Did you know that the Bible tells us how to win friends? Look up Proverbs 18:24. (Have one of the children read the verse.)

NOTE TO LEADER: Make this device beforehand. Have ready a list of seven names of children you can call upon.

Make a circle of about 20 inches in diameter, of cardboard. Divide it into seven sections. At the outside edge of the sections write the following:

1. To the children in my neighborhood.
2. To my schoolmates.
3. To the children I meet at Sabbath school.
4. To new children who come to school.
5. To my neighbors.
6. To those who are sick.
7. To strangers.

Take a second piece of cardboard of another color, about the same diameter. Divide this into seven sections also, and cut like the blades of a windmill. Attach this “windmill” to the large circle with a brass paper fastener, so it can spin around. Write the names of seven children on the blades.

As you call out their names have the children come to the front, spin the windmill section, and as their names come opposite “To those who are sick,” “To my schoolmates,” et cetera, have them suggest ways in which they can show themselves friendly to them.

The verse we read says, “There is a friend that sticketh closer than a brother.”

I wonder if you can tell me who that Friend is? Yes, it is Jesus, and what a good Friend Jesus is to everybody.

Wherever Jesus went, there was a crowd, because people loved Him. They knew that in Him they had found a real Friend. If word got out in any city or village that Jesus was around, people left their work and their homes to follow Him and to look at His peaceful, lovely face.

One thing we like to have in a friend is a forgiving spirit. Have you ever hurt one of your friends—done or said something unkind? You went home and thought it over and said, “Oh, I hope So-and-so isn't mad at me. And the next time you saw that friend you looked anxiously at him, hoping that by actions or words he would show that he had forgiven you. Yes, you like a friend who has a forgiving spirit, and I hope you are a friend with a forgiving spirit too.

Jesus had a forgiving spirit. He did not hold grudges against the people who were always saying unkind things to or about Him or trying to stop His work.

Sometimes it is harder to forgive a friend who wrongs you than it is someone who isn't a close friend.

One day Jesus was sorely hurt by a close friend. Peter said that he would stay by Jesus even if it meant dying for Him. Soon after that he said he did not even know Jesus. Peter didn't want people to think he had anything to do with Jesus, and so he lied. Three times he told people that he didn't know anything about Jesus. That was a mean thing to do to a friend, wasn't it? But Jesus forgave him. He looked at Peter in a kindly

way, and what is more, Jesus trusted him and let him know that He still loved him.

Jesus was friendly with strangers. The Jews were proud. They thought they were better than anyone else in the world—and they could have been if they had followed God's Word more closely. But they thought that whatever they did, they were better than others. They had no time for strangers.

But Jesus was not like that. He loved the Samaritans, the Jews' neighbors. One day when He was resting beside an old well a Samaritan woman came along to draw water and He spoke to her and asked her for a drink of water. She was so surprised.

"How is it that thou, being a Jew, asketh a drink of me, which am a woman of Samaria?" she asked. That had never happened in her experience before. The Jews went out of their way to avoid the Samaritans. But here was a Jew acting in a friendly way. Jesus showed love to them and many Samaritans became Christians because of His friendliness to them that day.

Another time Jesus helped a woman of Syrophenicia, a foreign province north of Palestine. The woman's daughter was very sick, so she approached Jesus and asked Him to heal her child. At first Jesus seemed to put her off—He wanted to give the disciples an object lesson of what their unfriendliness looked like—but in His heart He was friendly and intended to help the woman, and He did. He spoke the word and the girl was made well, and by this He showed the disciples that they must help anyone, whatever their nationality.

Jesus was very friendly to the unfortunate—the cripples and the sick. His ear was always open to a cry for help and His eyes always caught sight of someone in need. He was there ready to help—blind people, crippled people, people with fevers and sores and sick minds. He loved them all, and His great heart of love went out to them and brought healing to them.

Jesus was friendly to the sad people. He restored life to the dead daughter of the ruler of the synagogue. He was friendly to the widow whose only son had died, and He gave back her son alive. He was friendly to Martha and Mary, His trusted and tried friends, when their brother had died. He wept for them. Yes, we like a friend who sympathizes with us when we are sad, don't we?

Jesus was friendly to happy people too. He attended a wedding feast where hearts were happy and light. He went as a friend, not just to have a good time but to bring people what they most needed to make them truly happy.

Jesus was friendly to sinners. He knew that the load of sin some people carry is a heavy burden. He knew how sinners are made to suffer by those who feel self-righteous, and Jesus always had a kind word and a helping hand for those who had done wrong but who wanted to do right. Jesus loved sinners. He is the Friend of sinners. But He hates sin.

Jesus has been a wonderful Friend to me all my life. I've found in Him someone I can talk with at any time and in any place. I can tell Him when I'm happy and I can give Him thanks for all the good things He gives me whenever I think about it. I can tell Him about things that perplex me, and He always listens. I can tell Him about my sorrows, and I know He sympathizes.

Do you know Jesus as a friend? Have you really tried to be His friend? Do you talk with Him often, not just in family and school worship but at other times during the day when you feel happy over something, when you need help in a problem, or when you are afraid? Talk with your Friend Jesus. You will find Him a wonderful Friend.

Today to close our meeting let us sing about the friend Jesus is to us. Maybe you've sung this song before. As you sing it now, think carefully about the words, will you?

"What a Friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

LESSON 3

Jesus My Master

"Ye call me Master and Lord: and ye say well; for so I am" (John 13:13).

Two men were down by the lake, getting ready to catch fish. Fishing was their business. Very proud they were of their business too. As their strong arms got ready to throw the net they saw Someone walking along the shore. Why, yes, it was the Man of whom John the Baptist had spoken, the Man who had been baptized in the river Jordan and on whom a dove of heavenly light had rested as a voice from heaven declared, "This is my beloved Son." Their arms dropped to their sides, and they realized that this Man, this Jesus, was coming right up to them to ask them something.

"Follow me," His strong musical voice said, "and I will make you fishers of men" (Matt. 4:19).

Follow Him? They did not stop to ask what pay they would have or where they would live. No, the Bible tells us simply, "They straightway left their nets and followed him" (Matt. 4:20).

What do you think made these two fishermen with their own good business leave everything without a question, and follow Jesus? (Await answers.)

Going along the shore a little way the three came across two other fishermen, James and John, the sons of a man called Zebedee. They were sitting in a ship, working away at their nets that had been torn in fishing. They looked up as Jesus and Peter and Andrew came toward them. Jesus invited them to follow Him too.

"And they immediately left the ship and their father, and followed him" (Matt. 4:22).

What made them leave their work, their ship, their fishing, their father, and follow Jesus? (More answers.)

A man sat at his office booth by the highway. He collected taxes for the Romans. The Jews hated him for working for the Romans, and for cheating them in the bargain. But he was willing to lose the friendship of his fellow Jews for the sake of his business. The money was rolling in and he

would surely have a good time with it all.

But one day he looked up from his account books and his money bags and saw Jesus, and his heart beat faster, for he had heard about Jesus, and what he had heard was good. He wanted what Jesus had to give. He wanted that fine, clean life Jesus talked about. Would Jesus notice him, he wondered?

"Follow me," Jesus said to him.

"And he arose, and followed him" (Matt. 9:9). He arose and left the money. What was that compared with having the chance to follow Jesus?

The servant of the Lord says of Matthew, "There was no hesitation, no questioning, no thought of the lucrative business to be exchanged for poverty and hardship. It was enough for him that he was to be with Jesus, that he might listen to His words, and unite with Him in His work."—*The Desire of Ages*, p. 273.

Why did these five men leave their businesses immediately and go with Jesus? Because they wanted to have Jesus as their Master. They wanted to learn His secrets, to assist Him in His work.

Someday you boys and girls will be looking for jobs—jobs that will perhaps help you pay your way through school. Later, when your schooling is over, you will look for jobs that will give you money with which to support yourself and your home. You will have a master, an employer, or a supervisor, and you will be eager to have a good one.

What will you want in an employer, or master?

You will expect him to know the work you have to do, so that he can teach it to you thoroughly. What would you say if you were doing janitor work and the supervisor said, "You must clean those windows," and when you asked him how to do it, he just said, "Oh, I don't know. You'll have to find out"?

You would want him to be patient with you, for you will find your work difficult at first and you will probably make mistakes. You will not want your supervisor to be impatient with your slowness and inefficiency.

You will want him to be understanding and kind. You would not want someone who expected you to do the impossible. You would not want a hard taskmaster.

Jesus employed twelve men. He didn't pay them regular wages, but He certainly taught them a job and He assigned them work to do. And what a wonderful Master He was! He knew His work. He could show others how to work, and He gave them opportunities to do the work.

Jesus did not overwork His servants. Sometimes the work piled up—people kept coming, and there were sick ones to heal, discouraged ones to encourage, children to bless, hungry mouths to feed. But when their bodies and minds were tired, Jesus would say, "Come ye . . . apart . . . , and rest a while."

Jesus says, "No man can serve two masters."

Judas tried to serve two masters. He loved and admired Jesus but he loved money and power too. He wanted Jesus to be his Master but he was letting greed be his master also. Trying to serve both Jesus and the world brought him into trouble. In the end he let the priests bribe him to betray Jesus to the soldiers, and then when he realized what he

had done it was too late, and he was so troubled that he ended his life.

Yes, we have to make up our mind to serve Jesus and Him only.

I knew a girl once who was not brought up in a Christian home, but one year she was sent to a church school. How she loved it there, for she learned many new and wonderful things. One day she decided to give her heart to Jesus, but in the back of her mind she was not quite sure. The world looked so attractive. Later, she left her good Christian school and took a job in a restaurant. She had things to do in that restaurant that she knew no Christian should be doing, but she kept telling herself, "Well, what does that matter? I don't care."

This went on for a long time. Then suddenly one day as she looked around the smoke-filled restaurant with men and women drinking things they should not have been drinking, she thought of the Master she had once decided to serve.

"What am I doing here?" she asked herself. "I don't belong here. I want to serve Jesus." So that very night she told the restaurant owner that she wasn't coming back any more; and she didn't go back. She went to a Christian college and today she is serving the Master in a wonderful way in a far-off mission field. She found that trying to serve two masters did not pay. Now she is serving Jesus, and Jesus only, and she is happy and making hundreds of boys and girls happy too.

Jesus is not here in person now, but He is still here through the Holy Spirit, coming to each one of us, saying, "Follow Me." You have heard His invitation speaking to your heart, I know. You have felt the urge to become a missionary for Him in some way. Are you ready to leave the things the world tries to attract you with and follow Jesus and learn of Him and work with Him and serve Him? He is a wonderful Master. He never gives you anything too hard to do, for He helps you do it, and He gives the best wages—eternal life, a home in heaven, and joys forevermore.

Jesus is calling you. Will you follow Him?

OBJECT LESSON: Have a number of objects that can be put to either a good or bad use. Use them to show that boys and girls can put themselves either to good use in the employ of Jesus or can become tools in the hands of Satan.

Suggestions: A bunch of grapes can be used as good food to give us energy and growth. Satan's agents can use them to make a drink that can intoxicate and cause accidents and crime.

A piece of lead can be used to make plumbing for a house or to make bullets with which to kill.

A sheet of paper can be used in printing the Bible or good books. It can also be used in printing literature that will hurt minds and cause bad thoughts; and for pictures that spoil minds and hearts and turn us away from Jesus.

A match can light a fire to warm a home, cook a meal, or give light. It can also be used to cause a very dangerous fire or explosion.

(Call a boy or girl to the front.) Here is a fine boy (girl). There are two bids for this boy. Satan wants him, so he can carry out his evil purposes. Jesus wants him too. I believe this boy is going to let Jesus be His Master. Who will you choose as your Master?

LESSON 4

Jesus My Judge

"Shall not the Judge of all the earth do right?" (Gen. 18:25).

Let's take a look at Jesus as Judge today, shall we? We have thought of Him as a Hero, a Friend, and a Master. Today we will look at Jesus as the Great Judge.

Let's consider some of the cases He has judged.

The children of Israel, after forty years of journeying in the wilderness, had just arrived in the Promised Land. Their hearts were full of gratitude to God for the way He had led them and brought them from Egypt, across the Red Sea, through the wilderness, past their enemies, and over the flooded Jordan River. They consecrated themselves to God and submitted to His leading. In a wonderful way He had delivered the strong-walled city of Jericho into their hands.

Before they took Jericho they had been instructed not to take anything for themselves. The silver, gold, and brass were to be kept for the tabernacle, but everything else was to be burned.

There were many very rich people in Jericho—people who had stores of gold, beautiful clothing, and jewelry, and it must have been quite a temptation to the Israelites to take some of the lovely things they came across as they went over the city after its fall. They all resisted the temptation, however, except one man—Achan. He took a wedge of gold and a beautiful garment. He knew he shouldn't have done this, so when he got back to the camp he dug a hole under his tent and hid what he had taken. But you can't hide anything from God!

Israel's next campaign was against a smaller city, Ai. But they failed to capture the city. The men were put to flight and they were very downcast by their defeat. Why, oh, why, had God been with them at Jericho and then forsaken them at Ai? Joshua soon found out why—there was sin in their midst. An angel told him to seek out the sinner and have him punished. Achan was pointed out as the one who had caused the defeat. He was taken outside the camp and stoned to death along with his family who had shared his sin.

If Achan's sin had gone unpunished, others might have caught his greedy spirit. Sin is an ugly thing. It is like disease. It is contagious. It has to be stamped out. Our Judge stamped it out at the source.

Now let's look at another case. A man and his wife joined the early Christian church. They seemed to be a fine couple, but sin was eating at their hearts. One day when the need for money was presented to the believers, this couple, Ananias and Sapphira, promised that when they sold a piece of land they owned, they would give

all the money to the church. This made the apostles and deacons very happy.

Ananias and Sapphira were successful in selling the land. But as they looked at the money the sale brought them, they wished that some of it might be their own. Perhaps they had been too hurried in promising all of it to the church, they thought. There were things they so much wanted to buy. Couldn't they just keep back some of the money? After all, the deacons didn't know how much they had been paid for the land. They forgot that it was God to whom they had promised all the money.

They carried out their plan and took only part of the money to the church. Do you remember what happened? Peter, enlightened by the Holy Spirit as to what had happened, looked Ananias straight in the eye and asked him, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" And Ananias fell down dead.

Three hours later, perhaps wondering why her husband was so long coming home, Sapphira came in. Peter immediately asked her, "Tell me whether ye sold the land for so much?" And Sapphira supported her husband's story saying, "Yea, for so much" (Acts 5:8). Perhaps if she had been strong-minded and had not agreed to share her husband's sin, her life would have been saved, but she was a partner with him in sin and she became a partner with him in death, for she too was stricken down and carried out to be buried.

Was that too severe? What if their deception had not been brought to light? What if the Great Judge had let this incident pass unpunished? Would the church have had a good reputation? Would others have fallen into sin and also been lost?

We have been talking about people who did wrong. Judges often have to condemn, but they condemn in order to help others. Sometimes they excuse. Now let's consider two cases that our Lord dealt with.

One day a group of scribes and Pharisees brought a woman to Jesus in the Temple. The woman looked very miserable. "See this woman?" they said. "She's broken one of the commandments. Moses said she ought to be stoned for her sin—what do you say?"

But Jesus knew this woman's heart. He knew that she was sorry for her sins. He knew the hearts of the men who were condemning her too. He knew that many of them carried sins far greater than hers.

"He that is without sin among you, let him first cast a stone at her," He said (John 8:7). Then He stooped down and began to write something on the ground. The men looked closely to see what it was, and what they saw filled them with horror, for they were reading the sins they themselves had committed. One by one they slunk away. Not one raised his hand to throw a stone.

"Woman, where are those thine accusers?" asked Jesus.

They had gone.

"Neither do I condemn thee: go, and sin no more."

That is our Judge—a Judge of mercy.

OBJECT LESSON: Have two sheets of white paper—one without anything on it and the other with a black blot of ink or paint. Hold up the two sheets, with the blank one covering the other. Take away the blank sheet and ask, "What do you see, boys and girls?"

Hope

Hope, like a gleaming taper's light,
Adorns and cheers our way;
And still, as darker grows the night,
Emits a brighter ray.

—Oliver Goldsmith

Most of them will say, "A black spot." They will have seen the black spot, but most likely none will say they see a sheet of white paper. The clean white part of the paper is much bigger than the spot, yet the children will mention that they see only the black spot.

Sometimes we react the same way to people. We see the ugly part and do not stop to praise their many good qualities.

A new boy comes to school. You notice that he is a "pusher." When it's time to go outside to play, he makes a beeline for the door and pushes the others aside. When the line forms when the bell rings, he pushes his way to the front. He pushes his way onto the school bus. He never says, "Excuse me"; never stands by for others.

That's all you see about him—that he's a "pusher."

You don't notice perhaps that he is very fair in games and can take a beating. You don't notice that he turns in good work; that he is on time; that he is neat in his appearance.

A new girl comes. She primps. She keeps a mirror and comb in her desk and uses them all the time, curling her hair around her fingers or fixing her collar. You notice that, but you forget that she is kind to the younger children on the playground; that she always does her share when there's work to be done.

We don't want the black spots, but let's be on the lookout for the white space too (holding up paper again).

Here is one more case.

This man was a thief. His crime was bad enough to call for a death sentence. He was crucified along with another thief and a Man who was not a thief and had done no wrong. On the center cross hangs the Man about whom there was so much mystery. The thief looks at Him, and then he looks at the man on the cross at His other side. The other thief is complaining, "If thou be Christ, save thyself and us" (Luke 23:39).

But the first thief is thinking. There is something about the Man on the middle cross that makes him want a better life, that makes his past life of sin and pleasure at other people's expense show up for what it is. He rebukes the other thief, and then directing his words to Jesus, says, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). He knows that this is the Messiah, the One who came to bring in a kingdom not of this earth but of heaven. And Jesus honors His request. "Verily, I say unto thee, To day shalt thou be with me in paradise."

Jesus our Judge had mercy on that thief when he repented. But He could do nothing for the other man, for his heart was hard.

Yes, our Judge is a loving, merciful, helping Judge to us when we want to do right, but when we do wrong we must expect to reap the rewards of wrongdoing.

Who is afraid of a judge—the man who does wrong or the man who does right? The lawbreaker is afraid because he knows the policemen can arrest him and bring him to the judge and he will be condemned. The man who does right is not afraid. He looks on the judge as his protector.

I'm glad that Jesus is my Judge, for He is fair. He sees and knows all the facts and He will do what is right and fair, and if I respect Him and the law He gave, I can expect mercy and justice.

LESSON 5

Jesus My Saviour

"Wherefore he is able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

It was January. For several days the weather had been cold, and at last the pond showed a coating of ice.

"Just what I've been waiting for," said ten-year-old Billy. Now I can use those new skates I got for Christmas."

"Better wait for dad to test the ice, son," said mother cautiously. "You know that pond is deeper than it looks. A dip in the icy water wouldn't be pleasant or healthful. Wait till dad comes in and he'll soon tell whether it's safe."

But waiting for Dad to come was too long for impatient Billy. Dad had gone to town hours ago. Billy kept looking out of the window for him, but still he didn't come. In a little while it would be dark. Perhaps the weather would warm up tonight, thought Billy, and the ice would be gone by morning, and with it his chance to skate. "I'm going to go skating," Billy said.

Mother was busy in the kitchen at the back of the house. The pond was off to the side and front of the house and couldn't be seen from the kitchen window. Billy quietly left from the front of the house and ran toward the pond.

Carefully he tested the ice near the edge.

"Why, that's good strong ice," he said. "I know I can skate on that all right. I'm sure that daddy would say it's all right."

Gingerly he put forward his right foot, then his left, and he was off. Straight for the middle of the pond he went. But before he got there an ominous cracking sound came to his ears, and he felt himself going down into the freezing cold water. Too late he realized that though the ice was fairly thick around the edges of the pond, it was rather thin in the middle.

"Help," he called as he felt himself going down into the icy depths.

"Help!" he called again.

That morning Billy's parents had prayed for protection for their family during the day, and Billy's angel was watching over him.

It just happened that one of the farm hands was taking a short cut across the field and heard the cry for help. Hastily he ran in the direction of the pond, took in the situation, and getting down on his stomach, gradually crept along on the ice till he could reach out and get hold of Billy's outstretched hands and pull him out of the water to safety.

Billy never forgot that experience. It taught him to respect his parents' judgment. It taught him to be patient. Billy never forgot that farm hand either. Whenever he saw him he remembered that if it hadn't been for Herbert, he might have drowned in that icy pond.

Herbert had saved Billy.

Today we are going to think of someone who has done a brave deed on our behalf. He saved not just one boy but thousands and millions. He saved these men and women and boys and girls not for one short

life on earth but for life that goes on forever in a better world. The One I am thinking about is our Saviour, Jesus.

OBJECT LESSON: Make this simple object lesson. Take a piece of construction or typing paper 8½ inches by 11 inches, holding it with the longest way from left to right, and fold it in half (to a size 8½ by 5½ inches). Open it out and fold each free end to within a quarter of an inch of the middle crease line. Fold again and cut out a heart, but leave the outside folded edges uncut for an inch and a half, to form a hinge. With the heart closed, write the word **S A V E D** vertically. Open up and complete the following words:

**L O S T
A C C U R S E D
E V I L
V I L E
D E A D**

Open when showing to the children. Tell them that this is a sorry-looking heart—but it is the picture of our heart in its natural state. Jesus came to save these hearts of ours.

Titus 3:5 says, "According to his mercy he saved us."

So Christ's mercy can cover up the ugliness of the natural heart.

(Close flaps.) Ask child to read the word "SAVED." Our hearts may be saved by the grace of Jesus Christ.

I am thankful that Jesus died to save me, aren't you? I want to give Him my heart to change and make beautiful for His service.

We are in a world that is in the control of a very wicked being—Satan. His great aim is to cause us suffering, unhappiness, and sorrow in this life and to keep us from having eternal life with Jesus. He deceives us into thinking we can have a better time in this world, looking out for ourselves and enjoying the world's pleasures, than we could have in God's world.

Jesus came to live and die on earth to save us from that wicked being. All through His life Jesus was on the lookout for people He could save from danger.

Once one of His disciples got into trouble. Peter, always eager to try something new, saw Jesus on the water one night, walking right on top of the waves.

"I could do that," Peter thought, and he asked Jesus to call him.

Jesus asked him to come and Peter stepped out of the boat and onto the water, walking toward Jesus. But then he got frightened and began to sink.

"Lord, save me," he called out.

And Jesus did save Peter. He put out His strong hand and caught him, and Peter was all right.

A blind man sat begging outside the gates of Jericho. For years he had been led there by his friends to beg. He didn't like to beg. He wished he had sight, like other men, so he could be a carpenter or a farmer, but what could a man do without sight? So that's why he sat outside the gates each day, begging—it was the only way to get some money for food. Oh, if only he could see!

Then one day he heard men talking about a Man who had actually made lame men walk and deaf people hear. Could this Man save him from his blindness? If only He would come to Jericho!

Then one day that Man came to the blind man's town. There was excited talking and

running as the great Man drew near the city. Blind Bartimaeus knew his one chance had come.

"Jesus, thou son of David," he called as loudly as he could, "have mercy on me."

Jesus halted. There was a babble of voices all around Him, but Jesus recognized the urgency in that voice—it was the voice of someone who needed help, and Jesus was never deaf to a call for help. He stopped and asked that the blind man be brought to Him.

"What wilt thou that I shall do unto thee?" he asked.

"Lord, that I may receive my sight," Bartimaeus answered.

Then touching his eyes with His firm, gentle hands, Jesus said, "Receive thy sight: thy faith hath saved thee." (Luke 18:35-43.)

And Bartimaeus opened his eyes. The first person he saw was his Saviour, the One who had saved his sight and could save him from sin.

There were many more who came to Jesus for help—help for their bodies and help for their souls. Jesus never turned down a call for help.

Are you needing to be saved from something?

Perhaps you need to be saved from hasty, boastful words. Peter did, and Jesus saved him from that. Jesus can save you too.

Perhaps you need to be saved from greed and selfishness. Zacchaeus needed to be saved from them, and Jesus saved him. He can save you too.

Perhaps you need to be saved from following the pleasures of this world. The woman of Samaria wanted to be. Mary Magdalene wanted to be. And Jesus saved them both.

Perhaps you need to be saved from being proud and outspoken. James and John did. Jesus saved them from these faults.

Jesus can save you from anything that is threatening your spiritual life. Call to Him for help, just as Peter did on the lake, and He will put out His hand and save you.

LESSON 6

Jesus My Teacher

"He will teach us of his ways, and we will walk in his paths" (Isa. 2:3).

I know that you boys and girls love your teachers. The older you get, the more you realize how much your teachers do for you, and you will see that even though they had to be pretty stern with you at times, it was only because they wanted you to grow up to be fine men and women.

Two girls I know well loved their teacher very much. One day as they were talking about him one of them said, "Let's do something really nice for Mr. Blank." So they put their heads together, and since Christmas was just around the corner, they decided to make him an extra big Christmas card to show that he ranked high in their estimation.

It took a long time to make the card, but they enjoyed doing it because they thought so highly of their teacher.

It was a beautiful card. It was about two feet high. They painted a big poinsettia on

the front, wrote an appropriate greeting, and copied a verse inside. Then they wrote something the teacher must have valued very much—the words, "To a kind teacher from _____ and _____."

I am sure that card helped to repay the teacher for all the times he had to exercise patience, for all the nights he had spent thinking up new ideas for making his teaching interesting, and all the times he had tried to do the fair thing by each one of the thirty or so boys and girls in his care.

What would we do without our God-fearing teachers?

Sometimes we hear it said that a certain teacher is a "born teacher," that is, he seems to have had it in him to teach from the time he was born. He has an inquiring mind, a love for children and young people, and the patience and the ingenuity it takes to make a teacher.

Jesus was a "born teacher," don't you think?

When Jesus was only twelve years of age He went, as did all Jewish boys of that age, to take part in the Temple services at Jerusalem for the first time. It was the Passover feast, and it was fascinating to the boy Jesus. The Lord's messenger tells us that He "beheld the bleeding victim upon the altar of sacrifice. With the worshipers He bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Saviour."—*The Desire of Ages*, p. 78.

You remember the story of how Jesus was left behind when Mary and Joseph started on the homeward journey to Nazareth. Do you know what Jesus was doing during those three days? He was in the Temple. He had much to think about. He knew that He was to be the Passover Lamb—that He was to give up His life for our sins.

Connected with the Temple was a sacred school where the rabbis—the Jewish teachers—taught. Jesus wandered into this school and listened fascinated to the learned men there. He asked many questions, and His questions made the rabbis think about the meaning of the Temple services. Although He went as a learner, by these questions He became a teacher. The learned doctors began to ask Jesus questions, and they were amazed at His knowledge. He knew the Sacred Writings and understood their meaning far better than they did, and yet He was very modest about the way in which He answered their questions. The rabbis were greatly impressed with Him and wished to have Him as a special student. This was not the heavenly Father's plan for His Son, however. These men were not willing to believe that the Messiah was to come and suffer for our sins. They wanted a Messiah who would come and free them from the Roman oppressors.

Jesus returned with His parents to Nazareth and spent many years with them. During those years He learned to be a good teacher. He learned and thought constantly about the Scriptures. When He was outdoors He observed keenly all that God had made. Nature gave Him ideas for teaching the great truths of the gospel.

It was not long after His baptism that people began to talk about Him. They spoke of Him as a teacher. And how ready they were to listen to this different kind of teacher! The people of Christ's time were used to having the Jewish rabbis teach them. Their boys and girls had to spend a long time memorizing things that they did not understand. They had to learn rules—rules, rules, rules, about what they must not do and the particular way in which they must do certain things. Oh, it was tedious! There were nearly four hundred rules about the way the Sabbath should be kept. There were rules about washing before eating—how much water to use, just how the fingers should be held, and so forth. Yes, those boys and girls must have been eager to get out of school!

But now there had come this different Teacher. For one thing, He made you feel that God loved you and wanted you as part of His family. The rabbis hadn't taught that. They had taught that God would be angry with you if you didn't keep all the rules. The idea that God was a loving, kind Father was new to them. Jesus taught that the Father loves to hear us pray to Him, that He is so interested in us that He even knows the number of hairs on our heads. Just think of that! He taught that we can never weary God with our prayers, that He is always ready to listen, day or night.

It was not only what Jesus taught but the way He taught that people liked. He made His teaching so interesting that they would listen hour after hour, day after day, and never get tired.

One of His teaching secrets was to talk about nature and about things that people were familiar with, showing how these things illustrated the truths He had to tell them. That's why Jesus loved to teach outdoors where there were object lessons to look at.

One day Jesus wanted to teach the people not to worry. He used as His object lessons the flowers at their feet and the birds flying above their heads.

Can you remember what Jesus said about them? (Have a child read, or read yourself, Matthew 6:26, 27.)

LEADER'S NOTE: Collect objects or pictures of objects that Jesus used as illustrations in His teaching. Use your own ideas or take the following suggestions as a guide. As you hold up objects or pictures, have the children tell what Jesus taught from each one:

A pearl—that it is worth any sacrifice to obtain salvation.

A sheep—(toy one will do) Jesus cares for us as a good shepherd does his sheep.

Yeast—the kingdom of God will grow if we hide the gospel in our hearts.

A sparrow—God is with every sparrow that falls. So He is with us in every trial or difficulty or sorrow.

A piece of fruit—A good tree brings forth good fruit. We must be good at heart to do good deeds.

You love a teacher who has a lot of stories to tell, don't you? Somehow those stories send the lesson right home to you.

Jesus had many stories to tell, and as the people went home and thought about them, the stories made His teachings very clear. Let's see how many stories you can recall that Jesus told. (Let children name some of the parables—the Good Samaritan, the Prodigal Son, the Lost Sheep, the Ten Virgins, et cetera.)

No wonder someone said of Jesus that He was a "teacher sent from God."

Although Jesus talked to hundreds and perhaps thousands at a time, He always had time for those who came privately with problems, for Nicodemus and Mary, for the rich young ruler, the woman of Syrophenicia, and others. He took time for each one.

Jesus is not here now in person, but we can still have Him as a teacher. We can still read His teachings in this Good Book (hold up the Bible). We can still learn of Him because He has given us the Holy Spirit. (Read John 14:26 from Bible.)

Do you find your lessons hard sometimes? The Great Teacher will help you. Today I want to leave with you this very precious promise that Jesus made, a promise that has helped me and thousands of other people, and it will help you too. It is found in James 1:5. (Read.)

Jesus means these words. Why don't you try them out for yourself? Next time you are in difficulty, appeal to Jesus the Great Teacher, and He will help you.

LESSON 7

Jesus My King

"Thine eyes shall see the king in his beauty" (Isa. 33:17).

Today I have a little puzzle for you. I am going to read a list of names of men in the Bible. They are all special men. See if you can tell whether they are prophets or apostles or patriarchs. Maybe they are not any of these. Listen carefully while I read the names, and as soon as you think you know what kind of men these are, put up your hand, but don't tell me—not yet! Ready? All right. (Read the list slowly; Saul, Melchizedek, Belshazzar, Herod, David, Sennacherib, Nebuchadnezzar, Solomon, Hezekiah, Josiah.)

Now will you (singling out a child who has his hand up) tell us what kind of men these were? Yes, you're right. They're all kings of the Bible.

Today we are going to talk about someone who was such a great King that He is called the King of kings.

All week we have been thinking of Jesus in different ways—as a hero to worship, as a friend to love, as a master to serve, as a judge to respect, as a Saviour to thank, as a teacher to follow. Today we are thinking of Jesus as a great king.

When Jesus came to earth He did not come into a king's palace. He was born in a stable to poor peasant people, yet He was a king, and the world was His kingdom.

Jesus did not live as earthly kings live. He spent His childhood quietly in a little village in Galilee. No newspapermen came to find out about His daily doings. No cameras were focused on Him. He did not receive the kind of education that those who are to hold high positions receive. He grew up quietly, but He grew up like a king.

The Jews wanted a king. They prayed daily for a king, but the kind of king they wanted was not like King Jesus. They wanted a king who would fight, who would stand up against the mighty Roman power and defy it and set them free to have their land to themselves.

Jesus could have done all this for them, but He saw that the Jews needed something else. They needed to have the kingdom of God in their hearts, and they did not have this. It was not the Roman power they needed to be free from; it was the power of Satan.

The people planned to make Jesus their king the day He preached on the hillside and multiplied the little lad's lunch of five loaves and a few small fishes so that it became enough to feed five thousand families.

But Jesus would not let them, and the disciples were terribly disappointed. They thought He had turned down the best chance that had ever come to Him. They did not understand the way in which Jesus was to be king. They did not understand that He was to be King of kings, not king of one small nation. They did not understand that His kingdom was in the heart and that He wanted to be King in each person's life.

Jesus talked a lot about His kingdom. He told many parables to help people understand the way in which He desired to be king.

OBJECT LESSON: For this you will need something from the vegetable, animal, and mineral kingdoms. A product from each will serve the purpose—a bean from the vegetable kingdom, a piece of wool from the animal kingdom, and a piece of silver or lead from the mineral kingdom. Objects already in the classroom may be used.

Living things in this world are divided into two kingdoms, the vegetable kingdom and the animal kingdom. The birds you see through the window belong to the animal kingdom. This little piece of wool is a product of the animal kingdom. The milk you will drink at lunch time is a product of the animal kingdom. The plant I have here belongs to the vegetable or plant kingdom. My handkerchief, made of cotton or linen comes from a plant and belongs to that kingdom. This rubber eraser is the product of a plant, as is the wood of this chair. Usually the difference between the animal and the plant kingdoms is easy to see. Animals move around, but plants have no way of moving themselves from one place to another.

There is a third kingdom. Can you tell me what it is? Yes, the mineral kingdom. Can you point to something in this room that belongs to this kingdom? Right—the lead in your pencils, the steel in the window frames, the nails in the blackboard, desks, et cetera.

Maybe you have played the game Animal-Vegetable-Mineral, in which you guess an object someone is thinking of. You first ask, "Is it animal?" then, "Is it vegetable?" and then, if it is neither of these, you know that it is a mineral and you go on and ask questions until you find it.

Now I am going to ask you: To what kingdom do you belong—animal, vegetable, or mineral? (Let the children answer.)

Yes, you belong to the animal kingdom, though it seems funny to call you an animal, doesn't it?

But there is a fourth kingdom that I hope you boys and girls belong to, and that is the kingdom of God.

As you think about Christ, what a great hero He was to come to earth and suffer for us, what a wonderful, faithful friend He is, what a good master, what a fair judge, how much He means to you as your Saviour, how great a teacher He is, are you willing to have Him as king in your life?

A good king does a great deal for his people. He is willing to go wherever they need him, to suffer with them, to die for them, if need be. During the second world war King George VI of England endeared himself to his people because he refused to have any food rations above what other people were having during the food shortage. He could have moved out of the danger zone into a safer place where the bombs were not falling every night, but he chose to stay where his people were and to suffer with them.

Our King, too, suffered privation and risked danger to be with us.

In this life He can only be an invisible king in our hearts, but a day is coming when we shall see Him as a visible king, and how glorious He will look to us.

Have any of you ever seen a king or queen in real life? I remember well when the king came to our home town. For weeks and months beforehand preparations were made. Buildings were given an extra shine, inside and out. Repairs were made, streets were cleaned up, flowers were planted. We wanted our town to look bright and shining for the king. The day came and we all left home and lined the streets to see the king pass by as we cheered and waved the flags we had bought. I was thrilled as the carriage, drawn by beautiful horses, brought the king past the place where our family had long been waiting. It was such a beautiful sight. Here in real life was the king that we had heard about, read about, and loved, and we had seen him, not through the eyes of a camera but with our own eyes.

The Bible tells us that one day we shall see the King. (Read Isaiah 33:17.)

I'm looking forward to that day, aren't you?

Once the Roman soldiers mocked Jesus and pretended that He was a king. They put a purple robe and a crown of prickly thorns on Him and mocked as they bowed down to Him. But one day we are going to see Jesus come. He will wear a robe of white and a crown of glory, and will be attended by ten thousand times ten thousand, and thousands of thousands of angels. What a sight that will be!

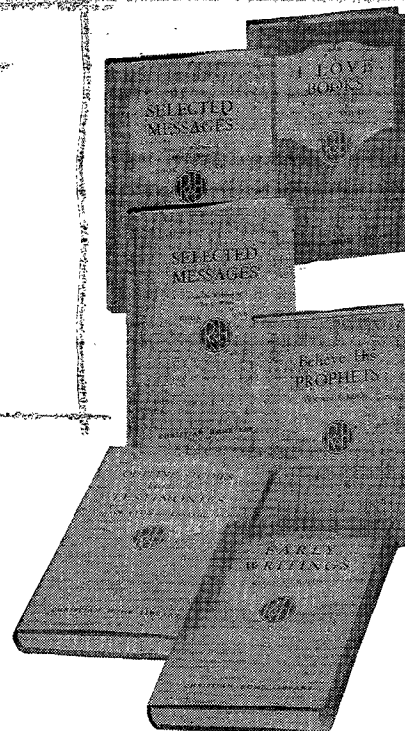
I want to be welcoming Him as my king, not fearing Him as my judge, don't you? If I want Him to be my King, I must have the kingdom of God in my heart right now.

How about each one of you? Satan wants you to be a subject of his kingdom. He wants you to be pleased with the things this world offers. He wants you to carry out his evil purposes to hurt men, to bring unhappiness and grief and sorrow. Are you going to be his subject or will you have Jesus as your king?

Every day when you wake up say to Jesus, "Dear Lord, I want to be Thy subject this day. I want to do what Thou wouldst have me do. Please accept me. Help me to do Thy work this day." And He will accept you, and one day He will come and take you to live with Him in the great kingdom where there is no sorrow, no sadness, no sickness, no death, no pain, no temptation, no trouble, no loneliness, no fear.

"Let everyone who claims to be a child of the heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in spirit, in word, and in works he is to be loyal and true to all the precepts and commandments of the Lord."—*Testimonies*, vol. 6, pp. 189, 190.

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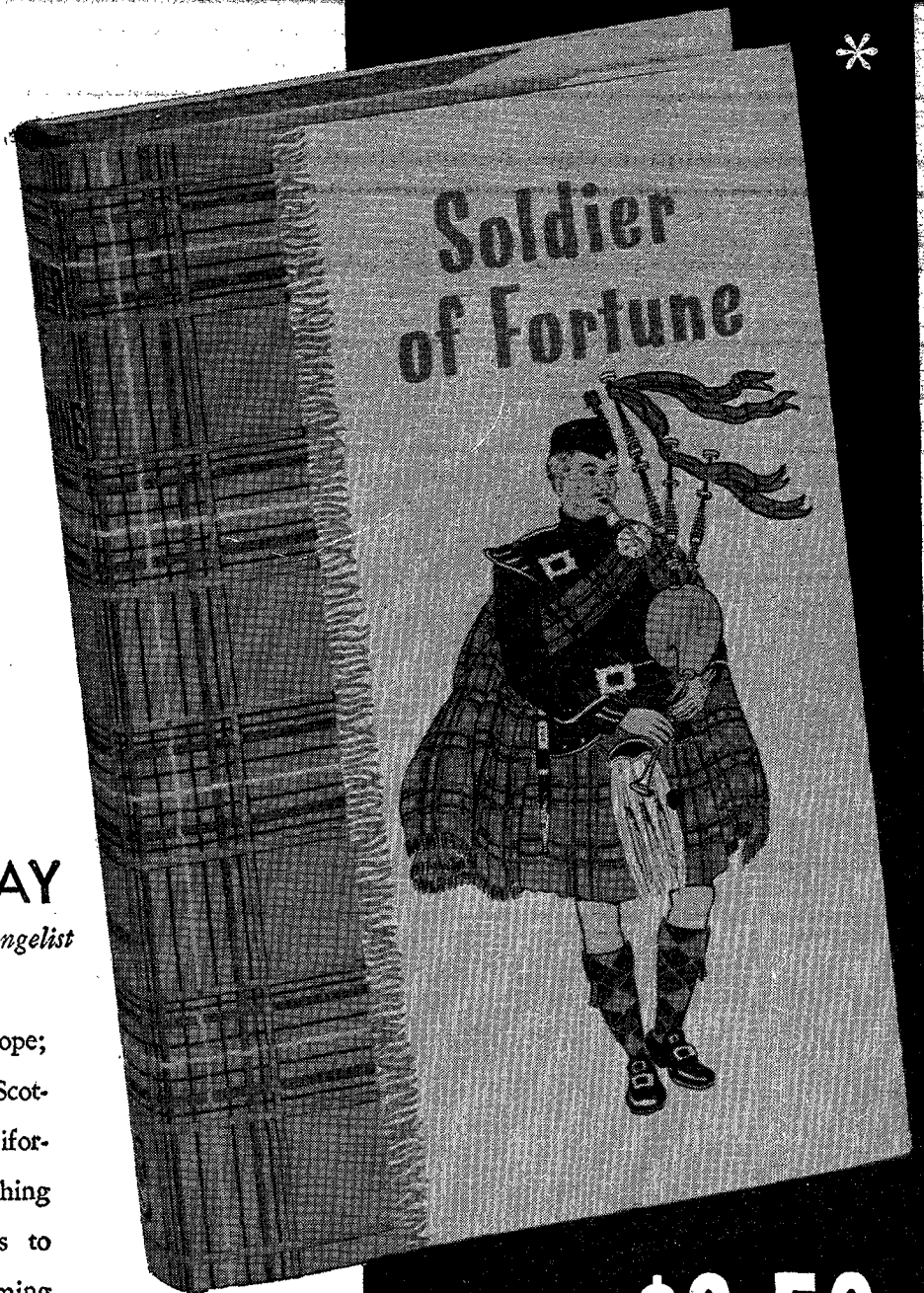
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October 8, 1959

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WASHINGTON, D.C.

To Seventh-day Adventists around the World

Greetings in brotherly love and Christian fellowship;

As another Week of Prayer has come to its close we thank God for its blessings. We believe that it has brought renewal of spiritual vision and fresh vitality to our souls. How good it is to begin a year and to end it with a Week of Prayer! There are so many ways of reckoning the years, each with its own method of demarcation. We have the ordinary calendar year, the fiscal year, the school year, the ecclesiastical year for dating religious festivals. There is a Jewish year, a Chinese year, a Mohammedan year. Of more intimate interest to most people are the years registered by their birth-days. But how appropriate for Seventh-day Adventists to mark off the year by a Week of Prayer.

This annual week has become so well established, and is such a meaningful occasion in the religious life of our members around the world, that it is looked forward to with hopeful and joyous anticipation. Its importance to the spiritual life of the church is recognized by those who have the responsibility of planning for it. The writers who prepare the readings are carefully selected. The articles are conscientiously and prayerfully prepared and are sent forth to our people around the circle of the globe where, for the most part, they must be translated and published in a variety of languages.

To many of you these messages come through the columns of our church paper, called affectionately by our people "the good old Review." Each year thousands of new believers come into the church. It may be that many of these have been introduced to the Review and Herald for the first time as they have had placed in their hands the Week of Prayer number of this journal. To all new believers and to all others who have not been receiving the weekly visit of this, the official organ of the church, I would most earnestly urge that you now arrange for the weekly visit of our church paper, the Review and Herald. It will be an investment you will not regret. Its regular visits, with reports of progress, its appeals, its informative and inspirational messages, will keep the fires of your soul burning. In its pages you will find items of interest and inspiration for children and youth, as well as for adults. Its editorials keep us abreast of the times, and their significance is interpreted for the Advent people. Those who faithfully read the Review will be better prepared to keep in step with God's people and to welcome the soon coming of our Saviour.

Yours in the Blessed Hope,

President, General Conference