

October 1, 1964

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

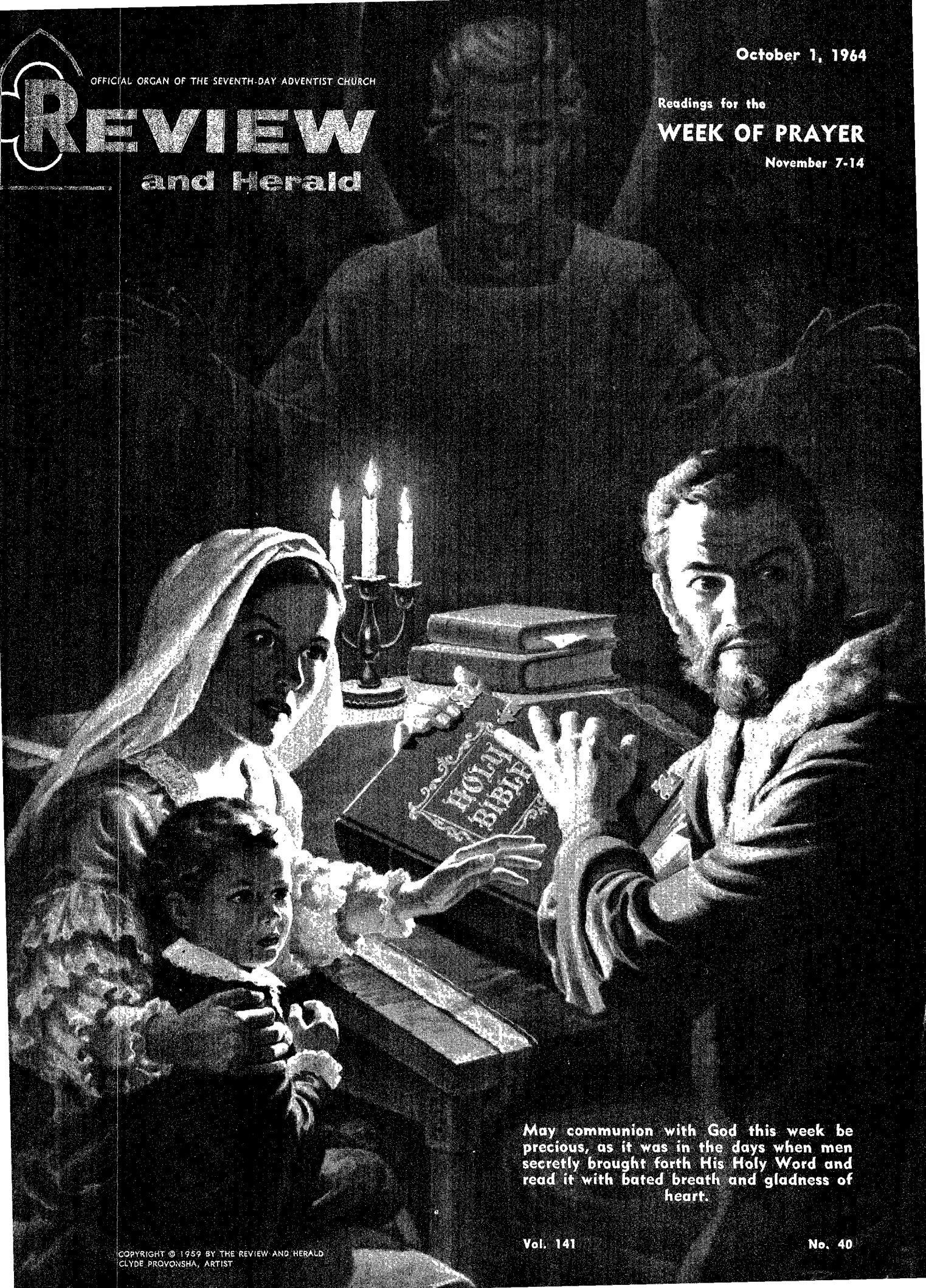
# REVIEW

and Herald

Readings for the

**WEEK OF PRAYER**

November 7-14



May communion with God this week be precious, as it was in the days when men secretly brought forth His Holy Word and read it with bated breath and gladness of heart.

# Why a Week of Prayer?

FOR much longer than most of us can remember, our denomination each year has set apart a Week of Prayer. Our members have been encouraged to come together each day or evening, and after reading a devotional article from the REVIEW AND HERALD written particularly for that day, to unite in prayer. Sometimes there is also a testimony meeting with opportunity for those present to speak of their love for, and confidence in, the Lord. But occasionally the question arises, "Why do we have a Week of Prayer?"

As probably none of us were present when this custom was first instituted, we do not know the discussions that took place at its inception. However, its age and continuity speak in its behalf. Other customs have come, lived briefly, and disappeared, but the Week of Prayer continues. It is not connected with any project or campaign.

The articles written for the services

are not intended to delve deeply into any doctrine, nor are they to promote any departmental objective.

They are devotional readings aimed to bring to all a realization of their need of God and to point the way to Him.

The prayers are conversations with God, and at the end of the week those who have made it a true Week of Prayer are not only on speaking terms with God but are much better acquainted with Him. This acquaintance usually deepens throughout the ensuing year.

Continually a larger number of members, old and young, are able to point back to a Week of Prayer as the time when the greatest decision of life was made. This decision was to accept Jesus as Lord, to be one of His twentieth-century disciples, to leave the world and follow Him. These definitely are not the people who ask, "Why do we have a Week of Prayer?"

GENERAL CONFERENCE OFFICERS

## Introducing the Writers

**Sabbath, November 7.** A challenging message from the pen of God's special messenger to the remnant church sets the keynote for this year's Week of Prayer—"Unity and Triumph." Again and again Ellen G. White said and wrote, "Press together! Press together! Press together!" May this Week of Prayer be a time for putting away all differences and for uniting heart and hand to press forward with heavenly agencies for the finishing of the work that God has entrusted to us.

**Sunday, November 8.** Theodore Carcich is vice-president of the General Conference for North America. His experience, vigor, and earnestness are reflected in the reading for today entitled "The End Is Near." In this article Elder Carcich summons us to heed Christ's admonition to watch and pray, to be ready for the coming of our Lord.

**Monday, November 9.** "Essentials to Christian Living" focuses attention on those things that are most important by way of preparation for the coming of our Lord. The discordant notes of a troubled world may tend to blur these essentials. Now is the time to make first things first. From 1952 to 1958 W. J. Hackett served in the Far Eastern Division. He is now president of the Atlantic Union Conference.

**Tuesday, November 10.** Ralph S. Watts, a vice-president of the General Confer-

ence, served for many years in Korea, and later as president of the Southern African Division (now Trans-Africa Division). His long years of service overseas qualify him to speak from experience on the subject for today—"Finishing the Work."

**Wednesday, November 11.** "God Is Our Landlord," by L. C. Naden, reminds us of our duty as custodians of our Master's possessions. Elder Naden is a son of Australia who has served the church loyally in various capacities. In 1958 he became secretary of the Australasian Division, and at the General Conference of 1962 he was appointed division president.

**Thursday, November 12.** Today's reading bears the title "Seek Ye Out From the Book of the Lord." The author, Enoch Oliveira, comes from a long line of Brazilian Seventh-day Adventists. Most of his life has been devoted to pastoral evangelism. He has conducted successful evangelistic campaigns in such great cities of Brazil as São Paulo and Rio de Janeiro. Since 1959 he has served the South American Division as secretary of the Ministerial Association.

**Friday, November 13.** J. P. Sundquist is a Scandinavian who went to the Congo in 1947, and served the Southern African Division in departmental work until 1959. In that year he was called to be president of the Swedish Union Conference of the Northern European Division. His subject,

"The More Abundant Life," lifts our eyes to the glorious opportunities and privileges that come with sonship to the Most High God.

**Sabbath, November 14.** As this Week of Prayer began, so it closes—on the theme of united thought and action. "Onward Unitedly" challenges us to lay aside the weights of selfish opinions and selfish words that beset us, and to direct every energy to the great task of preparation for the coming of the Lord. Appropriately, this closing message of the week comes from our world leader, R. R. Figuhr, president of the General Conference.

**Children's Lessons.** R. Curtis Barger is associate secretary of the General Conference Sabbath School Department. The lessons he has prepared for the children are practical, and the suggested visual aids will do much to hold attention and make plain the important truths presented.

## Church Calendar

Neighborhood Evangelism	October 3
Church Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Sabbath School Visitors' Day	October 10
Community Relations Day	October 17
Temperance Day	October 24
Church Missionary Offering	November 7

## OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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REVIEW AND HERALD, October 1, 1964

(Reading, Sabbath, November 7, 1964)

# Unity and Triumph

By ELLEN G. WHITE

**T**HE church is the property of God, and God constantly remembers her as she stands in the world, subject to the temptations of Satan. Christ has never forgotten the days of His humiliation. In passing from the scenes of His humiliation, Jesus has lost none of His humanity. He has the same tender, pitying love, and is ever touched with human woe. He ever bears in mind that He was a Man of Sorrows and acquainted with grief. He forgets not His representative people who are striving to uphold His downtrodden law. He knows that the world that hated Him, hates them. Although Jesus Christ has passed into the heavens, there is still a living chain binding His believing ones to His own heart of infinite love. The most lowly and weak are bound by a chain of sympathy closely to His heart. He never forgets that He is our representative, that He bears our nature.

Jesus sees His true church on the earth, whose greatest ambition is to co-operate with Him in the grand work of saving souls. He hears their prayers, presented in contrition and power, and Omnipotence cannot resist their plea for the salvation of any tried, tempted member of Christ's body.<sup>1</sup>

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 powers commissioned to co-operate 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.

## Endowed With Christ's Righteousness

To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being en-

dowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. The declaration in His intercessory prayer, that the Father's love is as great toward us as toward Himself, the only-begotten Son, and that we shall be with Him where He is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of His Holy Spirit, rich, full, and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory—Christ, the great center from which radiates all glory.<sup>2</sup>

As all the different members of the human system unite to form the body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. The advancement of the

church is often retarded by the wrong course of its members. Uniting with the church, although an important and necessary step, does not make one a Christian or insure salvation. We cannot secure a title to Heaven by having our names enrolled upon the church book, while our hearts are not in unison with Christ and His people. We should be His faithful representatives on earth, working in harmony with Him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause.

## An Exalted Profession

Our profession is an exalted one. As Christians, we profess to obey all of God's commandments, and to look for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven and are joint heirs with Jesus Christ; that when He shall appear in power and great glory, we may be like Him.

We should feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to Him, and unite our weakness with His strength, our ignorance to His wisdom, our unworthiness to His merits. None of us can occupy a neutral position. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and the life should become new in Christ.

## Standing in Perfect Unity

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave Himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed

## DEVOTIONAL MESSAGES for the WEEK OF PRAYER

To Be Read in All  
Seventh-day Adventist  
Churches

NOVEMBER 7 to 14  
1964



to purge the church from the spirit of discord and contention and from all unrighteousness, that they may build up instead of tearing down, and may concentrate their energies on the great work before them. God designs that His people should all be joined together in unity of faith. The prayer of Christ just before His crucifixion was, that His disciples might be one, even as He was one with the Father, that the world might believe that the Father had sent Him.

This most touching and wonderful prayer reaches down the ages, even to our day; for His words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of the church relation, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice.

Those who hold responsible positions in the church may have their faults in common with other people, and may err in their decisions; but, notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. Christ, after His resurrection, delegated power to His church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." A relation to the church is not to be easily canceled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. But in doing this they would themselves be the greatest sufferers; for in withdrawing beyond the pole of the church's influence, they subject themselves to the full temptations of the world.

#### Wholehearted Attachment to the Church

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it rather than to himself, it can do far better without him. It is in the power of all to do something for the cause of God. Some spend a large amount for needless luxuries and to gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills.

Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the work

whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another and moving in perfect harmony as an undivided whole. They should waive their individual opinion to the judgment of the church.

Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to His expressed word. The observance of external forms will never meet the great want of the human soul. A mere profession of Christ is not enough to prepare one to stand the test of the Judgment. There should be a perfect trust in God, a childlike dependence upon His promises, and an utter consecration of self to His will. . . .

#### One in Jesus

God surrendered His dearly beloved Son to the agonies of the crucifixion, that all who believe on Him should become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity one with another, even as He was united with the Father, what sacrifice is too great for His followers to make, in order to preserve that unity?

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church-trials dishonor our Redeemer. All these may be avoided, if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield to the verdict of the church our own ideas of what is right and proper. But to cherish such feelings and views will only bring anarchy into the church and confusion to ourselves.

Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore He enjoins it upon His disciples. And the history of Christianity from that time until now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church.

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."<sup>3</sup>

God has made His church on the earth

a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the entire church, while the church—Christ's body—is left in darkness. In His providence, He places His servants in close connection with His church, in order that they may have less confidence in themselves, and greater confidence in others whom He is leading out to advance His work.

There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself, and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power, which no one can be justified in disregarding and despising; for he who does this despises the voice of God.

Those who are inclined to regard their individual judgment as supreme, are in grave peril. It is Satan's studied effort to separate such ones from those who are channels of light, through whom God has wrought to build up and extend His work in the earth. To neglect or despise those whom God has appointed to bear the responsibilities of leadership in connection with the advancement of the truth, is to reject the means that He has ordained for the help, encouragement, and strength of His people. For any worker in the Lord's cause to pass these by, and to think that his light must come through no other channel than directly from God, is to place himself in a position where he is liable to be deceived by the enemy, and overthrown.

The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian, and church to church. Thus the human instrumentality will be enabled to co-operate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God.<sup>4</sup>

In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, sec-

ond, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.

The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work.<sup>5</sup>

There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will

set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port.<sup>6</sup>

#### SOURCES

<sup>1</sup> *Testimonies to Ministers*, p. 19.

<sup>2</sup> *Ibid.*, p. 18.

<sup>3</sup> *Review and Herald*, February 19, 1880.

<sup>4</sup> *The Acts of the Apostles*, pp. 163, 164.

<sup>5</sup> *Testimonies*, vol. 9, p. 19.

<sup>6</sup> *Selected Messages*, book 2, p. 390.

(Reading, Sunday, November 8, 1964)

# The End Is Near

By THEODORE CARCICH

WHEREFORE, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14).

Relentlessly history moves toward its climax. Each day, month, and year brings humanity nearer to that great flaming event which, rolling back the heavens as a scroll, shall reveal Christ returning to usher in a reign of everlasting righteousness.

Whether men wish it or not, the return of Christ to this earth is a fact with which they must reckon. All are involved, for the event closes out history as made by the billions of people who have lived on the earth. Catastrophically, the event forever blots out civilization as man knows it. Man's tragic existence on this planet comes to an end.

Before this stupendous event takes place, mankind will be divided into two classes—the prepared and the unprepared. On the one hand will be the God-fearing and obedient; on the other hand will be the careless, indifferent, wicked, and ungodly. The latter group will forget class distinction in that sad day. Rags and riches, learning and ignorance, small and great, shall mingle together in recognition of their eternal loss, and wail, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

The danger of coming to that solemn hour unprepared faces all of us. There is only one way to be ready for the Second Advent, and that is to be ready for the termination of life today. While the literal end of the world is still future, the world may end suddenly for us today.

It is sobering to realize that our destiny for all eternity is settled when we close our earthly career. In view of the uncertainty of life and the imminence

of our Lord's return the admonition "Be ye also ready" takes on special significance. This means that we are not to put off until tomorrow anything that is possible for us to do today in getting ready for our Lord's return.

To neglect readiness is to repeat the tragedy of the antediluvians. Careless, indifferent, and immoral were the people before the Flood. By making material security and fleshly pleasure the chief purpose of life, they excluded God from their lives. The warnings of God's judgments, delivered by Noah, were treated lightly and finally ignored. That wicked and turbulent generation plunged headlong into the raging floodwaters, sealing their eternal destiny.

Our world, completely oblivious to the solemn warnings of God's Word, travels down the same road, continually accelerating its sin-maddened pace. Soon, very soon, "the earth also and the works that are therein" shall be dissolved in the raging fires of the last days.

Beyond the destruction of this old world of sin and death looms "a new earth, wherein dwelleth righteousness." This God has promised. This God's people believe, and as the end approaches they earnestly strive to be found "blameless in the day of our Lord Jesus Christ" (1 Cor. 1:8).

#### The Needed Preparation

It is not in man's nature to be blameless, without spot, and at peace with others. Man's past history eloquently testifies that these character traits are foreign to his way of thinking and living. Try as he may, of himself man cannot change his nature, correct his errors, or remove the sin spots from his life. Whatever other abilities he may possess, the ability to achieve righteousness he does not possess.

If man is to acquire righteousness, he must acquire it as a gift. The one making the gift must, of necessity, be blameless, otherwise he cannot impart righteousness. One, and One only, is qualified to offer man the gift of righteousness. Christ alone is "without blemish and without spot" (1 Peter 1:19). Christ only is "holy, harmless, undefiled" (Heb. 7:26). Likewise, Christ alone is the source of peace, and in Him only we "might have peace" (John 14:27; 16:33).

When we see a man who is blameless, and at peace with God and his fellow men, we see a man who has enthroned Christ in his heart as Saviour and Lord. Sensing his weakness and unworthiness, ever conscious of his dependence upon God, crucifying daily his sinful self, this man says with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Entirely too many look upon God, and I say this reverently, as a shopkeeper in a variety store. In their prayers they range from counter to counter, seeking a little patience, a little blamelessness, a little more spotlessness, truthfulness, et cetera. They seem to be imploring God for a variety of gifts rather than for the one and only Gift.

#### God's Great Gift

God has only one gift for man. That gift is Christ. In accepting that gift man acquires everything necessary for his justification, sanctification, and ultimate glorification. The gift of Christ encompasses everything and neglects nothing necessary for man's salvation. Possessing Christ, man possesses His blamelessness, His spotlessness, and His peace.

"Christ . . . is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Here is the gift to be sought and accepted. Just how does a person accept this matchless gift?

"If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 62.

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, p. 312. (Italics supplied.)

As the end approaches, God's people will seek, find, and live out this supreme gift of God in their lives. In so doing, they will be "found of him in peace, without spot, and blameless."

Christlikeness of character is the only preparation that God recognizes at the Second Advent. Said John, "We shall be like him; for we shall see him as he is" (1 John 3:2). Those achieving this likeness shall hear the gracious words at Christ's return, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

Some maintain that the degree of preparation for Christ's return is best demonstrated by the vehemence and ardor with which a person contends for so-called new light. Often the new light is a combination of abstract theological theories. Those who advocate them usually demonstrate attitudes that are far from being Christ-directed. God's servant gives us the end result of all true doctrine and Christian practice. In cryptic language she declares: "We live His life."

Living His life is far removed from the contention, friction, factions, and rebellion that proponents of "new light" generate under the guise of "promoting the best interests of God's church." This is the same argument Lucifer used when he shattered the peace of heaven. In promulgating his theory, Lucifer contended that he had the good of God's government at heart. Then he demonstrated it by making demons of one third of the angelic host, and ruining a newly created world. Thus also are the methods and fruits of twentieth century apostles of discord!

#### Christ Does Not War With His Church

When advocates of new light or reform turn the weapons of warfare against the church, its organization, and appointed leadership, it is evident that the Spirit of Christ is not in them. Christ corrects and disciplines His church, but He never wars against that which He founded and guides constantly.

Whenever someone wars against the church, either by open attack or by undercover methods, we can know whose side he is on. "Those who start up to proclaim a message on their own individual responsibility, who, while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the *Testimonies*, and seek to entrench themselves behind them. Receive them not, for God has not given them this work to do."—*Testimonies to Ministers*, p. 51.

Just how will such trials, apostasies, and difficulties affect the true people of God who have accepted Christ's righteous-

ness and are walking daily in the light of revealed truth? Disregarding the claims and accusations of the offshoot groups and self-appointed reformers, the people of God will heed the words of their divine Instructor: "'Press together; press together. . . . Unity is strength; disunion is weakness and defeat.'"—*Testimonies*, vol. 6, p. 293.

#### God's Love Unites His People

While Satan invents every possible scheme to separate God's people, the love of Christ, shed abroad in human hearts by the Holy Spirit, unites the believers of varied dispositions in a strong bond of Christian unity.

This work of achieving unity and harmony just before our Lord returns begins in the home. Parents, children, and family members, sensing that the end is near, will put away envy, faultfinding, and criticism in preparation to meet their Lord as united families.

From such homes the spirit of brotherly love and fellowship will sweep throughout the entire church. Little differences that destroyed Christian fellowship will be forgotten. Suspicion, evil-surmising, jealousy, and distrust will be cast to one side. Brother will be bound to brother by the golden bonds of Christ's love. The

Spirit of God will come in like a mighty flood and empower a united church to complete the gospel task.

Is this just wishful thinking, something that cannot be realized in your church and mine? No, my brother and sister, this is real.

"When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. . . .

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

With the end so near, let us move into Christ-centered unity and harmony, and thus be prepared for the finishing of God's work on earth and the return of our blessed Lord. Let this experience begin with you and me!

(Reading, Monday, November 9, 1964)

## Essentials to Christian Living

By W. J. HACKETT

SO GOD created man in his own image, in the image of God created he him. . . . And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:27, 28).

In God's profound wisdom He created the man and the woman with power to reproduce their own kind. The first family was blessed of God, and from it developed the human race of which we all are a part. From birth to the grave there is scarcely a person whose deportment and acts of life are not colored and influenced by his early family ties. It is the home that develops the first concepts of life—of God, of father, of mother, brother, or sister.

The home provides the first responses to good or evil, decency or indecency, morality or immorality, honesty or dis-

honesty, purity or impurity. In the home, ambitions are developed and oriented, either toward a life of integrity and usefulness or to one of evil and worthlessness. It is in the home that the mentalities of youth are given positive or negative direction and genius is perverted or motivated. The home can be a blessing or a curse, a crown or a cross, a diadem of glory or a pit of despondency. Note the words of inspiration:

#### A Heaven Upon Earth

"Home should be made all that the word implies. It should be a little heaven upon earth, a place where the affections are cultivated instead of being studiously repressed."—*The Adventist Home*, p. 15.

"God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, re-

lating themselves to one another as members of the family of God."—*Ibid.*, p. 17.

This changing world lays stress and strain on the key associations and relationships of the home. Our leisurely and confident stroll through time has suddenly been interrupted, if not detoured entirely, by drastic changes in our mode of living and working. The emergency of a new world of communication, locomotion, and travel into space has brought with it a mobility of thought and behavior that has affected our own basic concepts and has resulted in a fragility of anchorage.

In the home of yesteryear the father was the head of the family, the sole economic provider, the religious teacher, the protector, the lawgiver, and judge. He, with the mother, provided the dogma, the indoctrination, and authoritarianism that often resulted in corporal punishment to ensure conformity.

But with the advent of a new age, with changes in education, the economic upheaval, the interracial revolution, and political democracy, a change has come in the home. Restraints have been lessened; disciplines have given way to appeal. Reasoning and an exchange of thought have supplanted authoritarianism. Mental and emotional adjustment have been thought to mature best under a no-restraint pattern.

There is little doubt that the old "buggy-whip" discipline needs some improvement; but today's home product may reveal that the pendulum has swung too far to the right. No one likes dictatorships, except the dictator, but even in democracy we must have rules of behavior, authority, and discipline. Perhaps Dr. Stuart E. Rosenberg, rabbi of Beth Tzedec Congregation in Toronto, exaggerated only a little when he wrote in *The Road to Confidence*:

"The 'cult of the child' has reached such proportions that in many ways our children are no longer children. They are willful dictators, pint-sized Caesars, little Napoleons, who have become the important decision-makers of family life."—Quoted in Royal Bank of Canada Monthly Letter, vol. 44, No. 7.

#### Well-ordered Families

Again inspiration speaks to us as parents: "If parents give their children the proper education, they themselves will be made happy by seeing the fruit of their careful training in the Christlike character of their children. They are doing God the highest service by presenting to the world well-ordered, well-disciplined families, who not only fear the Lord, but honor and glorify Him by their influence upon other families; and they will receive their reward."—*The Adventist Home*, p. 533.

This well-ordered, well-disciplined family cannot result without planning and effort. The father and husband must not abandon his role. He is more than the

symbolic head of the house. An executive in business must have authority commensurate with his responsibilities; so must the father and head of the house exercise his parental, godly, and loving authority.

In today's home too often mother plays the dual role of provider and guardian. While intelligent women should be used in the school, the church, industry, and other places in the economy, mothers must not forget that they have been charged by God to be the very center of the home. O for mothers who can be the hub of the family, the trainer of children, teaching them the values that result from working together in the common household tasks that are part of everyday living!

#### The Problem of Growing Up

While father and mother both have their responsibilities in the smooth operation of the family household, we must not forget that these are hectic days for children and youth. The task of growing up normally is not an easy one; and parents must recognize the hazards. As a child approaches adolescence, wise is the parent who can cope with the individual problems of the child's changing status without disrupting the child-parent relationship. It takes tact, judgment, calmness, and understanding to cope with the emotions and conflicts surging in the breast of an adolescent youth, and to keep the confidence so needful for the days ahead. In order to supply the advice and love, as well as the discipline, essential during this period of development, parents need to be often on their knees, as well as parentally informed.

"Children have sensitive, loving natures. They are easily pleased and easily made unhappy. By gentle discipline in loving words and acts mothers may bind their children to their hearts. . . . It will pay to manifest affection in your association with your children. Do not repel them by lack of sympathy in their childish sports, joys, and griefs. Never let a frown gather upon your brow or a harsh word escape your lips. God writes all these words in His book of records."—*Ibid.*, p. 309.

Stable family relationships are also built by sharing home responsibilities. If children learn early that they are responsible citizens in the household, it will save much distasteful discipline. It will give a sense of belonging and an assurance of importance. This division of responsibility creates loyalty to the family circle that provides a necessary steady factor in the strenuous days of adolescent readjustment. This working together, praying together, planning together, is one of life's most rewarding experiences. In this world of cold, hard, strained relationships every man, woman, and child craves the warmth, fellowship, and understanding that only the godly home can provide.

The Adventist Church and its leaders have been foremost in upholding the ideals of a Christian home before its members and the world. Most of us owe our heritage and the greater part of our success to the influence of Christian homes. Let us nourish and protect them in these days when modern, complex living seeks to topple their structure.

Though we have discussed first some of the interpersonal relationships of the home, we must recognize that the motivating power behind all these is the religious character of the home. Family worship, where all take part, is vital to success. So often when prayer and the reading of the Word are neglected there results a breakdown of the essential character of these relationships. Suspicion, doubt, distrust, even resentment and accusations, set in to mar and efface the love and sweet understanding that first existed. God gave us His Word that the mind might dwell on high and ennobling themes. When the mind dwells upon these pure and elevating subjects it has a proportionately stimulating effect upon the body.

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes."—*The Ministry of Healing*, p. 241. It is impossible for men, while under the power of sinful, health-destroying habits, to appreciate sacred truths. The most ennobling and glorious themes of God's Word seem but idle tales. Satan can then easily snatch away the good seed that has been sown in the heart; for the soul is in no condition to comprehend or understand its true value.

#### The Effects of Life's Tensions

Many of the troubles of the home arise from the tensions of our modern mode of life. These tensions and worries not only affect relationships but have a corresponding ill effect upon the body. This starts a vicious circle. Notice this statement from *The Ministry of Healing*, page 257:

"When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being."

Recent medical experiments are providing increased evidence that the condition of the mind has much to do with the body's susceptibility to disease. When God made the human mind He created it to function best on right thinking. Paul expressed not only a spiritual admonition but a scientific principle when he said:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

To bring religion into the home, with its proper understanding of God's fundamental physical and spiritual laws, with its reassuring love and care, is to bring peace and tranquillity to the mind, as well as health to the body. This is not "mind religion." We are merely emphasizing that when God built the human machine He made it to operate according to fundamental physical and spiritual laws. These laws if transgressed affect the mind as well as the body to varying degrees.

Perfection of character cannot be attained when the laws of nature are disregarded; for this is transgression of the law of God. "His law is written by His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man."—*Christ's Object Lessons*, pp. 347, 348.

### Relationship of Body and Mind

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize."—*The Ministry of Healing*, p. 241.

I often tell young people who are starting new homes, "Be sure to live what you believe." To transgress the fundamental laws by which you have been taught to live sets up a conflict in the mind that results in guilt, and therefore the delicate chemical balance that must be maintained in the body is disrupted, and an abnormal state of mind and an unhealthy condition of the body can result.

"If the mind is free and happy, under a consciousness of rightdoing and a sense of satisfaction in causing happiness to others, it will create a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body."—*Testimonies*, vol. 4, p. 60. "The consciousness of right doing is the best medicine for diseased bodies and minds."—*Counsels on Health*, p. 628.

### Health a Prime Factor

We thus learn that to have a happy, well-adjusted home, health is a prime factor. Right habits of thought are as important to physical health as they are to the moral and intellectual aspects of personality. In Christ's ministry to the sick He dealt with sin and guilt, as well as with the sickness itself. His ministry included both mind and body. We must also lay emphasis upon the body's physical intake in relation to the mind.

Several years ago researchers carried on controlled experiments to determine the relation between food intake and the mental reactions of the people being tested. They found that conscience and the power to discriminate between right and wrong is a specialized function of

reason. And reason is affected by the quality of brain tissues that obtain their nourishment from the food that is eaten.

Further studies revealed that there was a direct relationship between nutrition and juvenile delinquency. These researchers linked delinquency with diet deficiencies from eating processed foods that had been devitalized in the refining process. Sister White wrote:

"The importance of training children to right dietetic habits can hardly be overestimated. The little ones need to learn that they eat to live, not live to eat. The training should begin with the infant in its mother's arms. The child should be given food only at regular intervals, and less frequently as it grows older. It should not be given sweets, or the food of older persons, which it is unable to digest. Care and regularity in the feeding of infants will not only promote health, and thus tend to make them quiet and sweet-tempered, but will lay the foundation of habits that will be a blessing to them in after years."—*The Ministry of Healing*, p. 383.

A great and mighty struggle is raging

between two opposing forces. These forces battle for the mind, the body, and the soul of man. They battle for the lives of our youth and for the structure of Adventist homes. This developing Advent Movement with its advanced prophetic light, with its knowledge of Satan's allurements and last-day deceptions, with its light imparted through the Spirit of Prophecy dealing with the total man, the home, and health, bids you come apart a moment during this Week of Prayer and re-evaluate your experience in the face of these sobering truths.

Does your life measure up? Is your home what it should be? Are your family relationships heavenly? Are your spiritual and physical faculties vigorous and healthy? In the strength of God's power we can be ready for Christ's soon appearing, and be transplanted to the heavenly home where, as His children, we shall sit at His feet and learn of Him. There the family of earth and heaven will be united. Sin and death will be no more. The ransomed will sing hallelujahs throughout the realms of illimitable space. Will your family be there?

(Reading, Tuesday, November 10, 1964)

# Finishing the Work

By RALPH S. WATTS

A COMMON expression heard among Seventh-day Adventists is "the finishing of the work." We frequently give public expression to these words in our prayers and personal testimonies. They are spoken from a deep conviction and with a sincere desire to see the work of God finished.

Some, I fear, refer to the finishing of the work in all the earth rather thoughtlessly, without actually comprehending what is meant in the final act of God in completing the work of salvation. We all take comfort, however, in the knowledge that the phrase "finishing of the work" is Biblical, for it comes from the lips of the great world evangelist, the apostle Paul, when he declares: "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28).

To understand fully the meaning of these words, one should be familiar with the context in which they are used. In the previous verses of Romans 9, Paul emphasizes the universality of God's di-

vine grace. He shows that God is no respecter of persons and that today in the Christian dispensation salvation is offered to Jew and Gentile alike. He makes it clear that a "remnant" from among all nations "shall be saved."

To confirm this conclusion, the apostle quotes from the Old Testament: "I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God" (verses 25, 26).

Paul quotes Hosea 2:23 and Isaiah 10:22, 23, speaking about Israel: "If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will execute his word upon the earth, finishing it and cutting it short" (Romans 9:25-28, Phillips).

\* *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.



As we near the end of probationary time, God is going to execute His word, finishing it and cutting it short. The proclamation of the final word of salvation is to be greatly accelerated. That which the remnant people of God have accomplished under His blessing and guidance during the past 100 years is only a nominal prelude to what will be accomplished during the last remnant of time.

As the eternal purposes of God for this earth unfold, the promised blessings of redemption and preparation for the second advent of Christ will be granted to all who were "not my people" but now shall be called "the children of the living God." In other words, in the final visitation of God's Spirit upon the earth "whoever shall call on the name of the Lord shall be delivered" (Joel 2:32).

Scattered among the inhabitants of all the lands of earth today are numberless multitudes who are honest and sincere. They are living up to all the light they have received. To describe these uncommitted hearts we might borrow the words of the prophet Joel: "Multitudes, multitudes in the valley of decision" (Joel 3:14). "To-day in every land there are those who are honest in heart, and upon these the light of heaven is shining."—*Prophets and Kings*, p. 253.

### No Neutrality

The time is rapidly approaching when these uncommitted hearts must make a decision for or against the truth of God. This final decision will be between truth and error, between the commandments of God and the commandments made by men, between "the seal of God" and "the mark of the beast." The test will come to every one. In that last hour there will be no neutrality of position, but "every truly honest soul will come to the light" (*The Great Controversy*, p. 522).

Note the timing of many of these last-minute decisions: "A time of trouble is before us, and every honest soul who has not had the light of truth will then take a stand for Christ."—*Testimonies to Ministers*, p. 248.

How will this be brought about? First, we need to realize more fully that an unseen heavenly influence is mightily at work today conditioning the hearts of men and women everywhere. Let us note two scriptures that reveal God's plan of operation: "And before him no creation is hidden, but all are open and laid bare to the eyes of him with whom we have to do" (Heb. 4:13, R.S.V.). And 2 Chronicles 16:9: "For the eyes of the Lord run to and fro throughout the whole earth, to show his might in behalf of those whose heart is blameless toward him" (R.S.V.).

### The Holy Spirit Marks Honest Hearts

We see from these texts that the Holy Spirit is now, day by day, marking every honest heart and conditioning these souls for the reception of truth. "The Holy

Spirit is implanting the grace of Christ in the heart of many a noble seeker after truth, quickening his sympathies contrary to his nature, contrary to his former education."—*Prophets and Kings*, pp. 376, 377.

As the end draws nearer, through human instrumentalities, through dreams, through our publications, through innumerable "simple means," God through the Holy Spirit will reveal Himself to these longing hearts and will place them in touch with those who can teach them the full truth.

Often in the use of the phrase "the finishing of the work" we sound as if the work were *ours*, and that *we* must finish it. But it is *ours* only to the extent that we are *His*. Romans 9:28 makes it clear that God is to execute His word, and cut it short. He is the one who will finish His work; our part is to be consecrated channels of His divine grace. What matters in the finishing of the work of God is not *who* we are, but *whose* we are. God will use us as effective instruments, but only when His work of redemption has been finished first in our hearts.

We frequently hear statements to the effect that the growth of the Seventh-day Adventist Church is not keeping pace with the growth of world populations. Statistics, however, reveal that this is not true.

In 1910 the average Seventh-day Adventist church member was one of a little group of 104,500 scattered around the world. But today the average member stands with confidence in the midst of a world church membership numbering 1,362,775 (1962). This is more than 13 times the church membership of about 50 years ago. Today there is one Seventh-day Adventist to every 2,200 people in the world, while in 1910 the ratio was one to every 13,600. In other words, the Seventh-day Adventist density in the world population has increased more than six times as fast as the world population.

Brethren, while we are most grateful for these gains during the past decades, we realize that there must come a "quickening of pace." Conversions to Adventism must be greatly accelerated, and this will happen when we determine by God's grace that we are going to be the "last generation" on earth.

Today we see evidences of the more rapid acceleration of God's plan of operation. There are positive indications that the Lord is now pouring out His Spirit upon all flesh (Joel 2:28).

Think for a moment of the marvelous advancement of our work in Korea. Traditionally, for a thousand years the people of Korea have followed Buddhism as a religion, but today a modern Book of Acts is being written by Adventists in Korea. The Lord is providing the world church a living demonstration of what it can expect when His Holy Spirit manifests His power to condition hearts.

A few years ago the Korean war of 1950-1953 disrupted our work. Workers and believers were driven from their homes. They fled before the oncoming armies and scattered everywhere to find safety. Some lost their lives. But, like the early church, when persecution burst upon them, they "went every where preaching the word" (Acts 8:4). Humble, God-fearing lay members are gathering around them hundreds and thousands of interested persons. These new converts are joining the Sabbath schools each week. During the past five years (1959-1963) there has been an average gain of 3,000 new Sabbath school members each quarter of every year.

### Great Growth in Korea

C. H. Davis, until recently president of the Korean Union Mission, writes: "After 50 years of work (1904-1953) we had 13,390 members in our Sabbath schools. But in 1959, in just six months we had a gain in Sabbath school membership of 13,599."

At the end of World War II we had four churches and companies in the Seoul area. Today this number has increased to more than 40 churches and companies in Seoul with a combined membership of 10,000. Hundreds of literature evangelists keep the presses of our Signs of the Times Publishing House in Seoul running night and day, and at this writing our *Signs* monthly religious magazine enjoys the largest circulation of any magazine, religious or secular, now published in Korea. Surely the Lord is "restoring the years that the locust hath eaten" in old Korea.

The latest word from the Australasian Division is likewise encouraging. This division now has one Seventh-day Adventist for every 250 of the population. We believe this is the highest per capita ratio of any division field in the world. On the island of New Guinea, Sabbath school membership has almost doubled during the past four years. There are now well over 40,000 Sabbath school members in New Guinea and the Papuan Territory.

Recently, the British authorities in the New Hebrides Island group invited our Adventist missionaries to establish a mission station right in the midst of the "Big Nambus"—the wild men of Mekula who, despite the advances of civilization, have not as yet been tamed. In writing about this latest proposal by the government officials, R. R. Frame, secretary of the Australasian Division, mentions that "more than 40 years ago Norman Wiles gave his life in mission service in the area of the 'Big Nambus.' It will be another wonderful victory for the cause of God if one of the last strongholds of heathenism in the New Hebrides can be overthrown." Without question, this stronghold of heathenism will be conquered for God by the message of Christ's soon coming.

In South America the 3,399 workers are united with 128,116 church members to meet the greatest challenge ever presented in that continent. Through a concerted evangelistic program a forward thrust in evangelism has been launched, directed to the two great regions of South America—one, the teeming cities of the coastal areas, and the other, the vast interior jungle, the former area referred to as the “asphalt jungle” and the latter the “green jungle.”

God has helped us mightily in both areas. Writes James J. Aitkin, the president of the South American Division: “In the great metropolis of São Paulo, there are now 10,000 Seventh-day Adventist members, and across the continent in the Upper Amazon Region, a new Helio Courier airplane, based in the city of Pucallpa, Peru, and christened the *Fernando Stahl*, is now being used to carry on the work in the pioneer spirit of Pastor Stahl. This airplane wings its way into new territories with missionaries, teachers, doctors, and nurses. This new mode of transportation for the “green jungle” will surely hasten the finishing of the work of God.

In West Germany the brethren have developed a unique plan of linking up a minister and a literature evangelist in house-to-house evangelism. Contacts are made and literature is placed in the homes. Results have been most gratifying.

Our lay church members and leaders in Poland pledged to care for the spiritual welfare of the churches themselves and thus free all conference workers and pastors to engage in evangelism. This way they hope to reach quickly the 30 million inhabitants of Poland.

#### Branch Sabbath Schools in Mexico

Conducting branch Sabbath schools is the first order of business now in Inter-America. Recently at a departmental council in the Mexican Union Mission the delegates pledged, under the guidance of the Spirit of the Lord, to begin 14,175 new branch Sabbath schools in Mexico before the next General Conference session.

And so we might continue enumerating the providences of God as seen in our work in many countries. Suffice it to say that we have never witnessed in a century of Adventism such a forward thrust of our work under the promptings of the Spirit as we are witnessing today.

At the time of this writing, five of our overseas division fields have surpassed the 100,000 mark in baptized membership (third-quarter 1963 statistics). These divisions are: Trans-Africa, 210,057; Inter-American, 170,292; Far Eastern, 146,773; South American, 131,533; and Southern European, 113,533. The number of Sabbathkeepers in the Trans-Africa Division now heads the world field, having surpassed the total in the North American Division.

When will the message be finished? “It [the coming of the Lord] will not tarry past the time that the message is borne to all nations, tongues, and people.”—*Evangelism*, p. 697. As we near the last great climactic hour we are told that the work will go “with a rapidity that will surprise the church.”—*Selected Messages*, book 2.

Ezekiel saw a bright light with the swiftness of lightning moving among the living creatures (Eze. 1:13, 14). “The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work

will finally go forward to completion.”—*Testimonies*, vol. 5, p. 754.

O what an hour of glory for the people of God! It is an hour of wonderment, of victory, of final triumph. The hour demands complete dedication, wholehearted devotion to finishing the work.

Remember, my fellow believers, the timetable of last-day events, which ushers in the finishing of the work, will depend upon the readiness of the remnant people of God to bring their lives and activities into conformity with the will of God, so that He can “execute his word upon the earth, finishing it and cutting it short.”

(Reading, Wednesday, November 11, 1964)

## God Is Our Landlord

By L. C. NADEN

THE Bible utters a true maxim when it declares, “A man will let all he has go, to preserve, his life” (Job 2:4, Moffatt’s translation).<sup>\*</sup> What a glorious blessing is life! “It is good to be alive,” we say. In spite of all the tragedies of life most people want to live.

That men will give everything for life is well demonstrated by the experience of the Egyptians during the seven years of famine which befell Egypt in the days of Joseph. We read about it in Genesis 41:15-57; 47:13-26. This record shows what men are willing to do when brought face to face with starvation and death.

First, the people parted with all their money in order to obtain food. Then they bartered their cattle, houses, and flocks for bread. And finally, when they came to the end of their resources they said to Joseph, “Wherefore shall we die . . . ? buy us and our land for bread, and we and our land will be servants unto Pharaoh: . . . that we may live, and not die” (Gen. 47:19).

Then Joseph said, “Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food. . . . And they said, Thou hast saved our lives: . . . we will be Pharaoh’s servants” (verses 23-25).

The Egyptians at this time were facing starvation and death, and under these

circumstances they were willing not only to sacrifice all their possessions but willing also to yield themselves up as slaves, in order that they might live.

Under this system of share farming introduced by Joseph they were requested to bring to Pharaoh a fifth part of their increase—that is, twenty pounds of seed out of every one hundred pounds obtained. This they were happy to do, because their lives had been saved.

I am sure that if we faced starvation and death we would gladly welcome a similar arrangement on the part of any benefactor. Yet this experience is typical of our situation today. While it is true, generally speaking, that our lives have not been in jeopardy through famine and want of bread, every one of us has jeopardized his life and forfeited it eternally, for “the wages of sin is death”—eternal death—and not one of us is able to help himself in this terrible predicament.

But Jesus, praise God, has redeemed us; has bought us back, rescued us from death. The apostle Paul reminds us of this: “Ye are not your own,” he writes, . . . “ye are bought with a price” (1 Cor. 6:19, 20). And that price, Peter declares, is “the precious blood of Christ” (1 Peter 1:19).

#### God Owns Our Goods

God is the owner of our lives, but what about our possessions? God claims them all—the silver and the gold (Haggai 2:8), “every beast of the forest . . . and the cattle upon a thousand hills” (Ps. 50:10), “the earth . . . and the fulness

<sup>\*</sup> From: *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt. Used by permission of Harper & Row, Publishers, Incorporated.

thereof" (Ps. 24:1). Then how much really belongs to us? Actually nothing except as God gives it to us! We say we own this and that, but actually we own nothing. We are merely stewards of God's wealth. David freely acknowledged this when he said to God, "For all things come of thee, and of thine own have we given thee" (1 Chron. 29:14).

Let us investigate further our indebtedness to God. We begin life with absolutely nothing. "For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7). Some years ago, when a very rich person in our locality had died, many people were wondering just how much his estate would realize. When the figure became available someone innocently asked, "How much did he leave?"

"Everything," was the quick reply. How true; he brought nothing into this world and he could take nothing out.

We do well to remember that all we have and enjoy comes from the hand of a beneficent God. He it is who has given us life and breath (Acts 17:24, 25), food and raiment (Deut. 10:17, 18), and having this, the apostle Paul says, "Let us be therewith content" (1 Tim. 6:8). Thus at the very outset we should recognize that we are indebted to God for our very existence. In addition, the food and raiment and all things that go to sustain life He has imparted to us. It is God who bestows these blessings upon us. "It is he that giveth thee power to get wealth" (Deut. 8:18).

Our farmer brethren realize that after they have plowed and fertilized their fields and sowed the seed, they can do nothing further to produce a crop. The germination of the seed is an act of God. Even after it has sprouted, without the sunshine and rain, both of which God supplies (Matt. 5:44, 45), their crops would be total failures. Thus we see that God is the author of every good and perfect gift. Are we any less indebted to God than were the Egyptians to Joseph and Pharaoh? We are indebted infinitely more! God has saved our lives, not merely for the moment but for eternity.

### Rent Is Reasonable

The Egyptians were required to acknowledge Pharaoh's ownership not only by obedient service but by bringing to him 20 per cent of all their increase. This principle is recognized worldwide today. A landlord requires of his tenant a rent in return for the use of his property. This is reasonable, just, and proper, and it is what God expects of us as our divine Landlord.

His command in this regard is found in Malachi 3:10, 11: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there

shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Joseph demanded 20 per cent of the fruit of the labor of the Egyptians, but God asks just half that amount, merely 10 per cent, or a tithe. Then He promises wonderful blessings to the faithful.

At times we find those who do not understand just what should be tithed. Some farmers, for instance, simply tithe what comes in actual cash from produce sold off their farms. But in the home, for the support and comfort of themselves and their families, such products of their farm as eggs, butter, milk, firewood, vegetables, and fruit are often not taken into account. But should not these items be tithed, as well as the things that are sold?

Some wage earners ask the question, Should I reckon my tithe before or after I have paid my income tax? The counsel of the church to all such is to be faithful to God first and pay tithe on what should be reckoned as our gross income for taxation purposes before making allowable deductions.

### When Should the Tithe Be Paid?

When should the tithe be paid? Most of our church members recognize that the strength and development of our work are dependent upon a regular and steady inflow of tithe funds, so they pay their tithe as soon as they can. When we receive cash for our labor, such as weekly wages, we should pay our tithe upon receipt of our wages.

Some businessmen and farmers pay regular amounts each week or month until they are able at the end of the financial year to estimate their net income, at which time they make any necessary adjustments. It must be left to the individual, however, particularly in the extraordinary case where tax payments fall in the high-percentage range, to determine when and how he should pay his tithe. We all recognize the fact that God requires that we pay it promptly into His treasury at the first opportunity.

There are some who think they cannot afford to pay tithe. To all such we would say, in the light of God's requirements and promises recorded in Malachi 3:9-11, no member of the remnant church can afford to rob God and be cursed of Him for not paying tithe.

We never cease to wonder at the faithfulness of our people the world around in regard to the payment of their tithe. If we knew all of the miraculous happenings attendant upon tithe paying and the claiming of God's promises when the devourer or destroyer was at the door or on the boundary of certain farms, there would not be time or space to record God's providential watchcare over His own.

A modern Christian statesman said, "Money that belongs by every right to God, but is kept back from Him by His people, is probably the greatest hindrance to vital spirituality there is in the world today." The genuine Christian who pays to God the first tenth of his income is promised blessings—not only financial but physical and spiritual.

### Adventists and Tithing

It was in the year 1858 that the attention of Seventh-day Adventists was first called to the principle of tithing. In the winter of 1859-1860 Pastor J. N. Loughborough was introducing the subject to several churches in the State of Michigan. He records that at one place in Montcalm County, all endorsed the plan with the exception of one brother, who said, "I have a debt on my farm of \$350. I have tried for several years to clear that debt, but I cannot. I do not even succeed in collecting debts due to me, and I do not see how I can promise to pay one tenth of my income. I believe the principle is right, but you will have to excuse me from paying the one tenth."

So he made no promise. Thus the matter stood till the opening of spring. He made no advance in paying his debt, yet he was filled with perplexity, desiring to be in harmony with his brethren. He began his spring plowing in a field across the road from the house of the church treasurer.

Suddenly it came as clearly to him as though spoken by an audible voice, "You are in a worry all the time about your debt; but there is a greater debt that you owe to the Lord to which you give no attention." It made such an impression upon him that he immediately went over to the treasurer's house and entered his pledge with the others. "Suddenly," he said, "all the worry about the debt left me, and I returned to my work a happy man, with the assurance in my mind that debts and tithe would come out all right."

Hardly a day passed after that before men who had long owed him money began to call on him unsolicited and pay their debts, some from whom he never expected payment. The brother, telling his experience later, said, "In a few weeks after I began to pay tithe into the church treasury, every man who owed me anything had paid me. Those debts on my place are all paid, and I have money in my pocket."

### An Experience From Australia

In the mountains of West Gippsland, in Victoria, Australia, the timber town of Noojee nestles in the valley of the Upper Latrobe River. Here is the home of an Adventist couple and their fine family of three. The brother is a timber feller, a convert from Roman Catholicism. He and his household are the only light shining for the truth in a community of hard-working, hard-living people, and here the

Lord has honored faithfulness in tithes and offerings in a remarkable way.

This good brother owns a field near the town where he grows potatoes and other crops in his spare time. Last year he decided that in addition to paying the usual tithe on the produce he would also dedicate a portion of the field exclusively to the Lord's work, the entire return from this portion to be a cheerful contribution to His treasury.

After the crops were planted the season proved to be a dry one, and everywhere crops were withering and burning under the merciless summer sun; but in the field where the God of heaven was a shareholder the crops flourished in spite of the drought.

As the fruit and vegetables grew and prospered, an internationally reputable grower of specialty seeds who lives nearby took a lively interest, particularly in the melons and cantaloupes. He declared

that the gray, acid soil of our brother's melon patch was entirely unsuited to the growing of such a crop, yet while the Adventist's flourished and produced prolifically in such adverse conditions, his own grown on ideal soil gave poor results. He even personally tested the soil and could not understand how these results were obtained. This man had sold our brother his cantaloupe seed, and had planted his own from the same lot, with poor results, while those in which the Lord had an interest yielded abundantly. He bought our brother's melons for his worldwide seed business.

This witness has not passed unnoticed in the community. "He can't go wrong," said one of his neighbors. "Everything he does just can't help coming good."

Undoubtedly, faithfulness in tithes and offerings brings in its train a multitude of blessings, so many that there is not "room enough to receive it" (Mal. 3:10).

(Reading, Thursday, November 12, 1964)

## Seek Ye Out From the Book of the Lord

By ENOCH OLIVEIRA

AUGUSTINE'S life was torn by a bitter conflict that stirred his spirit and shook the very foundations of his soul. In his heart the will to triumph over impurity struggled with the desire to satisfy the lust of the flesh. In the midst of the most difficult part of this battle, beset with anguish and perplexities, his conscience was awakened by a voice saying, "Take it and read."

He took the Book, which was nearby, and opening it, read the divine words: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:13, 14). "These verses," said Augustine, "flooded my heart with abundant light and the darkness of sin was banished."

How amazing and extraordinary is the power of this Book!

At the beginning of Josiah's reign the people of Judah were passing through a period of grave spiritual crisis. For many years the book of the Law had been ignored and the people were deprived

of its direction and teaching. Without the sanctifying influence of the written Word, Judah departed from God to follow in the devious course of idolatry.

One of Josiah's first accomplishments upon coming to the throne was the restoration and cleansing of the abandoned Temple. Hilkiah, the high priest, while supervising the work of the restoration of the sanctuary, accidentally found in one of the chambers of the old edifice the book of the Law, which for many years had been lost. That precious discovery revolutionized the life of the nation.

Holding the book of the Law in his hands and with a heart deeply moved, the pious king of Judah "went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, . . . and he read in their ears all the words of the book. . . . And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments . . . with all their heart and all their soul to perform the words of this covenant that were written in this book" (2 Kings 23:2, 3).

The king took the Book and read it before the people, and the transforming influence of the divine Word was felt in an amazing way in the land of Judah. There was a complete expulsion of all that displeased the Lord. Witches and diviners, idols and images, and all of the abominable practices of paganism were proscribed because they did not harmonize with the instructions contained in the manuscript providentially found by Hilkiah.

Here is manifested the marvelous power of the Book of God in the life of a nation! Without it, men become corrupt and wander from the ways of righteousness; with it, they repent and return to the Lord, asking for forgiveness.

### The Sword of the Spirit in the Fight Against Apostasy

The centuries passed, and the lengthening shadows of medieval apostasy enveloped the nations. Like a clear stream flowing through the mountains of time, Christianity became contaminated, losing its original purity upon contact with the pollution of paganism. Human traditions invalidated the primacy of the divine Book. The everlasting gospel had become debased. The law of God was adulterated; tradition and the teachings of men were exalted.

In the midst of the darkness of error, superstition, and intolerance, the Reformation movement burst forth, shaking the foundations of medieval scholasticism.

As a champion of the truth, Martin Luther boldly took the forgotten Book, which for centuries had been confined to the hidden recesses of the monasteries and cathedrals, and proclaimed its glorious teachings.

There is extraordinary power in this revered Book for the battle against apostasy and the forces of evil!

### The People of the Bible

I experienced one of the most exciting moments of my childhood when we moved from a small village to a great metropolis. The first Sabbath that we spent in that large city we tried to find the church nearest our home, in order to enjoy the blessings of worshiping in the company of other believers.

We had in hand the address of the church. However, this was not sufficiently clear. We knew that we were in the vicinity of the church, nevertheless we could not locate it. We asked different people, but they did not know of an Adventist church in that section of the city. It seemed that we could not find a single person capable of giving us directions. Finally, we met a gray-haired man who replied, "I only know that near here there is 'the Church of the Bible.' It is on this same street."

Yes, it was an Adventist church. In that city, as in many other places in Bra-



zil, the Adventists are known as the Church of the Bible.

With this title they unintentionally pay homage to the love and devotion that as a church we feel for the Book of God.

This appreciation for the Inspired Book is a glorious inheritance that we received from the devout pioneers of the Advent Movement.

### The Influence of the Book on the Advent Movement

The Adventist Church was born with the Book of God in its hands. After the disappointment of 1844, the faith and patience of the Advent people were sorely tried. In their need, the Adventists turned to the sacred Scriptures for the strength necessary to withstand the criticism and mockery of an irreverent and jeering world.

The announced time for the Saviour's return had passed. Thousands, overcome by discouragement, renounced the "blessed hope." But the faithful and sincere turned to the Book of God, and as they studied they were reassured. Their hope was renewed after reading the words of the prophet: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:3).

Those who earnestly and prayerfully restudied the Bible found words of encouragement to persevere in the Advent faith: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10:35-39).

With what fervor they searched the divine Book! "Often," wrote the Lord's messenger, "we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word."—ELLEN G. WHITE, *Messenger to the Remnant*, p. 38.

Thus, in the midst of the perplexities and trials of those turbulent days the Advent Movement emerged with the Book of God in its hands, triumphantly proclaiming the restored gospel and the imminent return of Jesus.

But are we now giving to the Bible the same devotion that characterized the church in its formative period?

If possible, Satan would debilitate this movement, transforming it into a popular denomination, with a dust-covered Bible on the pulpits of our churches or lost among other books in Adventist homes.

Warning us against the risks that result from forsaking the Bible, the Lord

exhorts us: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

According to Barnes, "The word translated *search* here means to *search diligently* or *anxiously*. . . . It means a diligent, faithful, anxious investigation."

"As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the Word of God as for hid treasure, find truths of the greatest value, which are concealed from the view of the careless seeker. The words of inspiration, pondered in the heart, will be as streams flowing from the fountain of life."—*Steps to Christ*, p. 91.

Why should we search the Scriptures?

1. *Because we need comfort in tribulation.*

The editor of an influential newspaper in a large city sent a circular letter to 100 persons of outstanding social position—members of parliament, university professors, writers, businessmen—inviting them to answer the following question: "If you should have to spend a period of three years in a penitentiary, and could take with you only three books, which would be the books of your choice? Please list the books in order of importance."

Few of the people were noted for being religious. However, 98 of those questioned chose the same book for first place—the Bible. Evidently they knew that no other book could give them comfort and consolation in times of trial and affliction.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). How often during the bitterest hours of life we find in the Holy Book comfort and peace! How many times when dark clouds cover the sky of our hopes, the Scriptures lift up our spirits!

2. *Because we need to strengthen our faith.*

The life of faith of George Muller is well known. He didn't ask help of others, but continually asked of the Lord. It is said that hundreds of nights he went to bed with nothing in the house for him or for his orphans to eat the next day. When someone asked whether he was able to sleep, he replied, "Always." The number

of orphans under his care was sometimes as many as 2,000.

When a friend questioned him as to the secret of his faith, George Muller raised his Bible and said, "I have read this entire Book one hundred times. I know the Book and I know the God of the Book."

When R. A. Torrey began his ministry, he decided that he needed more faith in order to accomplish great things for the kingdom of God. He tried to acquire this faith through his own efforts, but failed. Only then did he discover that "faith cometh by hearing, and hearing by the word of God."

We must cultivate our faith by the reading of the Bible every day. It will make us invincible in the hour of trial.

3. *Because we need to nourish the soul.*

Some years ago high winds accompanying a severe storm blew down thousands of trees at an experimental agricultural farm. These trees had been nourished artificially, and because of this, they had not sent down deep roots. They could not resist the fury of the elements.

Among us are those who depend solely on the nourishment they receive from public worship. They do not take time at home to feed their souls on the Word. They have not developed deep roots. Very soon a great storm will descend upon the people of God. Only those who have fortified the spirit with the truths of the Scriptures will stand.

"Those who are earnestly seeking a knowledge of the truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense. 'Because thou hast kept the word of my patience, I also will keep thee' [Rev. 3:10], is the Saviour's promise."—*The Great Controversy*, p. 560.

4. *Because we need power to overcome evil.*

One of the first Bible verses that I learned as a child points out the importance of the Scriptures in the battle against sin. "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). It was probably this thought that inspired Moody to write on the first page of his old Bible: "This Book will keep me from sin or sin will keep me from this Book."

No Christian can ever triumph over the power of evil if he neglects the Book of God. The messenger of the Lord writes: "All who do not earnestly search the Scriptures and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of His will, will surely wander from the right path and fall under the deception of Satan."—*Testimonies*, vol. 5, p. 192.

Today, as in the days of Josiah, we need to return to the Book of the Lord. How opportune is the exhortation of the prophet Isaiah: "Seek ye out of the book of the Lord, and read" (Isa. 34:16)!

### Vision Enlarged

By MILDRED WOOD HARRIS

Weed out of me all selfishness,  
Dear God, and let me give  
Thee to the world, by life and deed  
And word each day I live.  
Weed out of me all selfishness,  
And fill me till I see  
Beyond my small horizon to  
Thy great immensity.

(Reading, Friday, November 13, 1964)

# The More Abundant Life

By J. P. SUNDQUIST

JESUS never became old. He never reached what today is considered middle age. Everything we read about Him in the Bible tells of His life and experience as a young man, healthy and daring. Those who gathered around Him were, in the main, young people captivated by His dedication, purity of life, and singleness of purpose.

What injustice most artists have done to the Lord! Too often they have depicted Him as a pale-faced, hollow-cheeked man, giving the appearance of weakness rather than strength. They forget that there was steel in the muscle of our Lord as He overturned the tables of the money-changers in the Temple, and that His very appearance commanded respect as He walked through the crowds that often thought to do Him harm. The boys and girls coveted a place on His sturdy and comfortable knee. Their eyes sparkled with anticipation at the view of the kind and strong man.

How often the joy of Jesus is pushed to the background in descriptions of His life. He truly knew the dark side of life, as is indicated in the tragedy of many of those He met. The shadow of the cross gave seriousness to our Saviour's entire life, but the pen of inspiration tells us that "His countenance did not wear an expression of grief and repining, but ever one of peaceful serenity. His heart was a well-spring of life; and wherever He went, He carried rest and peace, joy and gladness" (*Steps to Christ*, p. 120).

Yes, Jesus lived the abundant life. He also knew of countless dissipated, wrongly spent lives, and many that were only partly developed. He knew of the problems and possibilities that face youth who live life and wish to attain the best of it. To all these He spoke the marvelous words:

"The thief cometh not, but for to steal, and to kill, and to destroy: *I am come that they might have life, and that they might have it more abundantly*" (John 10:10).

Jesus did not come to rob, deprive, or make poorer. He came to enrich. Many, unfortunately, share the opinion of the

youth who said that "Jesus walked about for thirty years saying 'No' to life, to happiness, to anything enjoyable." Others believe the girl who explained that "to be a Christian is to think of everything that is nice, and *then not do it.*"

Do not believe that. Jesus came to give life. Let us briefly think of what He is prepared to give to each of us.

## Jesus Gives Meaning to Life

First of all, Jesus gives life *meaning*. We live in an age of confused voices, increasing doubts, and the belief that we have been born by chance, that God has no plan for our lives, and that we are accountable to none but ourselves. Our age is one in which it is considered smart to doubt age-old truths. No wonder that disillusioned youth try to find a short cut for it all.

A number of years ago, while I was engaged in youth work in a city of Sweden, my telephone rang late one night. A worried voice told of a young man who was on his way out of the city to take his life. Influenced by the adverse example of a young poet who had been found dead on a hill outside the city, with an emptied vial of poison, this youth tried to escape the bewilderment of a meaningless life by cutting it short with a few lethal tablets.

I well remember the anxious search for him. We finally found him. He was good looking, intelligent, strong, and had no financial worries. He seemed to have had a good start in life; but those things were not enough. This experience made many of us realize that life is extremely void of meaning without Jesus.

Most young people don't attempt such drastic measures as did that young man, but certainly it is tragic to waste precious years in sinful living or in respectably trying to be somebody in this world without a thought for the next. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

While living in Cape Town, South Africa, we had as one of our neighbors a breeder of homing pigeons. Many times we admired those interesting birds. They

unerringly found their way back to the loft they had always called home. The owner told us how, at certain seasons of the year, he took young birds, and transported them in a closed basket to a place some 40 or 50 miles distant, and then released them. He told us about the thrill he felt as he watched the birds rise in the air, circle for a few moments to get their sense of direction, then by some power beyond human comprehension find their true course and fly straight home.

We sometimes watched the birds come home, and were led to think of the greater thrill that must come to the heart of God when a young person, among the bewildering impulses of life, senses the pull of eternity, discovers the true meaning of life, and understands that the years on earth are but the beginning of a higher life in the presence of the Eternal. While others circle aimlessly and question the value of life itself, Jesus helps us to grasp the stupendous thought that we are subjects of the kingdom of God, and bound for our heavenly home. When millions doubt or deny the truth of divine Creation and a divinely appointed destiny, we know, through Jesus Christ, that our ultimate end is with God because our beginning was by God. What a wonderful faith to embrace! How it puts meaning into every minute of time!

Our neighbor told us how he later took his pigeons as far as 600 miles from home. With the same accuracy they found their way back. Through storms, contrary winds, and lurking danger they sped on, eager to get home. What a joy it must bring to the heart of God to see us, though born outside of His Paradise, yet longing for our heavenly home, braving the dangers and contrary winds of a hostile world, following the true course homeward, heavenward, because Jesus has given meaning to life.

## Jesus Gives Life Purity

"The thief cometh not, but for to steal, and to kill, and to destroy" (John 10:10). That is the tragic truth about sin. Satan is the thief. He has robbed mankind of purity. He has brought condemnation upon us who were meant to dwell in the presence of God. "If our heart condemn us not, then have we confidence toward God" (1 John 3:21). We lack that confidence in our natural state. How can we stand before the One who is "of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13)? Through Jesus our Saviour. He has come to give us a life of purity.

Many a life is like Moses' rod, which, when cast to the ground, became a serpent so deadly that even Moses fled from it. But as the Lord ordered Moses to lift the serpent, and it was restored to its original purpose as a rod, so we may be changed when we allow God to take hold of our lives, which have become corrupted

by sin. There is One greater than Moses who lifts us up and changes and restores our lives to fulfill their original purpose of glorifying God.

That which neither legislation, education, nor earnest motives can do, Jesus makes possible in a moment. By accepting the promise that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9), we may experience the fullest meaning of the offer of Jesus: "I am come that they might have life, and that they might have it more abundantly" (1 John 10:10).

#### Jesus Gives Life Power

In His offer to us Jesus is prepared not only to take care of the guilt and impurity of the past but to help us to live in the present. "As many as received him, to them gave he power to become the sons of God" (John 1:12). "Power to become"—is there a more wonderful assurance in all the Bible? Power to become what we long to be simply by taking Jesus at His word and surrendering to Him.

When Augustine was a young man he developed an immoral association with a woman. Later he was converted, and his life was changed. Repeatedly the woman tried to entice him into sin, but he was firm in his determination to be pure. When she called his name, he acted as if he did not hear. Then she said: "Augustine, Augustine, don't you hear me? it is I." To this he answered: "But it is not I." A new power was in control of his life. "Not I, but Christ liveth in me" (Gal. 2:20).

In His wonderful offer of life to all who wish to live the better life Jesus desires to live in us that pure, strong, and victorious life that enabled Him to meet each day with confidence and even death without fear. How Paul gloried in the fact that he knew Him and the power of His resurrection.

Jesus moves in with *resurrection power*, to effect a completely new life. He brings the power not only of an inspiring example but of His indwelling Spirit. There is power within, and power without. God "would sooner send every angel out of heaven to protect His people, than leave one soul that trusts in Him to be overcome by Satan."—*The Great Controversy*, p. 560. That power is only a prayer away.

This new power will show itself in our habits, in our recreation, in the choice of books we read, in the friends we make, in the places we frequent, in the fashions we copy, in the songs we sing, in the TV programs we watch. It will "put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" (Ps. 40:3).

The great English statesman Disraeli said: "Life is too short not to make it great." Jesus helps us to make it great.

Whatever your present plans, whatever

your position, whatever you do for a living, remember that we owe to the world all that Christ means to us. The woman at the well of Samaria "left her water-pot and went her way into the city" to tell the people about Christ (John 4:28).

How wonderful it is to see young people, who have similarly received the matchless gift of forgiveness and restoration, immediately feel a burden to witness for their loved ones. Herein lies the secret of *keeping* our experience—we must share it with somebody else. A candle does not need to burn halfway down before it shares its light. The moment it is lighted it is ready to light another.

There is no higher purpose than to lead a soul to Christ. Our need was the greatest challenge to the heart of God. Other people's need should be the greatest challenge to our hearts. No one else can know the value of a soul as fully as does Jesus. No one else has searched so long, and waited so hopefully. But could there be a more purposeful life than to cooperate with God in reaching souls with the gospel, and filling heaven with the ransomed? That privilege caused the great apostle Paul to write to the believers in Corinth, "I will very gladly spend and be spent for you" (2 Cor. 12:15). When he discovered the divine purpose for him, his whole course of life was changed. He became all the Master's. He held nothing back.

While standing on the shore of beautiful Lake Kivu in Central Africa, one of the African brethren pointed to one of the islands. Then he told a chapter from the history of his country of long ago. The kings of Rwanda and Burundi quarreled about the ownership of one of the islands in the lake. Much blood had been shed in the conquest of other islands, but one day they met and said: "We will not make war. That island we will claim in friendly contest. Whoever first reaches the island and lays his hand on its soil shall have it."

Paddlers were summoned, and the kings selected the best crews they could find. The race began. The kings spurred their men on. Their positions changed several times, but when they were quite near the island the Burundi canoe was in front. However, when only a few yards remained to the shore the king of Rwanda placed his left hand on the wood of the canoe, took his *umuhoro*, or crooked bush knife, and swiftly cut off his hand and threw it ashore, thus claiming the island for Rwanda. It is said that the island has been a part of Rwanda ever since.

Whatever the true background of the conquest of the island, there remains the challenge to all of us to give not only a hand but our feet, our lips, our hearts, yes, our entire beings, to take the Advent message to the whole world and claim lost souls for the kingdom of God.

#### We Must Decide

Jesus urges us to accept the abundant life by accepting Him. Life without Christ will come to a hopeless end. Life with Christ will extend endlessly.

No one is too young to decide for Christ. No one is too young to begin living the abundant life of friendship with Jesus. The most wonderful and godly thing Jesus did was to give Himself for us. The most manly and womanly thing we can do is to accept the gift of His sacrifice and friendship.

Are you already walking with Him? Then press closer. Learn to know Him better. Are you standing on the sidelines, watching? If you are, what are you going to do with Jesus?

Are you going to try to live without Him? You will fail.

Are you going to put off deciding for Him until a more convenient season? That season may never come.

Are you going to wait to see what others do? Jesus invites you now, "Follow thou Me."

**A**

*New Convert's*

*Prayer*

By S. B. FOSTER

Search me, O God;  
 Remove all imperfection Thou findest in me.  
 Deliver me, O Lord,  
 From the snares and temptations that  
 Encompass me daily.  
 Keep me, O God;  
 Keep my mind stayed on Thee, and incline not  
 My heart to any evil thing.  
 Hear me, O Lord,  
 And strengthen this desire I feel  
 Within to do Thy will.  
 Teach me, O God,  
 To accept with all faith what I may  
 Never understand in this life.

—Amen

(Reading, Sabbath, November 14, 1964)

# Onward Unitedly

By R. R. FIGUHR

THE greatest event in the history of the New Testament church after the ascension of our Lord was the outpouring of the Holy Spirit upon the waiting disciples on the day of Pentecost. This endowment of power sent them forth in many directions but united in purpose and dedication, clothed with heavenly power to win thousands, yes, even millions, to the Christian faith.

It made little difference that the faith they proclaimed was despised by the people and that they were fiercely persecuted by governments. Men and women from different walks of life were won from their heathen superstitions and practices to embrace this way of life—not only to live it but often to die for it. The fateful words of Christ were fulfilled, “And ye shall be hated of all men for my name’s sake.”

Yet, despite all opposition and hatred Christ’s cause moved steadily forward, conquering and to conquer. The extent of the conquest at the beginning of the fourth century is impressively stated by Dean Spence:

“The number of Christians in the first years of the fourth century, against whom the great persecution was directed [referring to the ten years of Diocletian persecution under the Smyrna church] have been variously stated: we have computed them, it will be remembered, as amounting roughly between seven and nine million. But this may possibly be considerably under the mark, the whole population of the empire at this period being reckoned at about 100 millions.”—*Early Christianity and Paganism*, p. 429.

This apparently conservative estimate would indicate that possibly not far from 10 per cent of the population of the empire had confessed the Christian faith at the beginning of the fourth century. The same writer continues:

“We learn from the letter of Pliny to the emperor that the new religion [Christianity] had spread so widely in his province of Bythinia that not merely in the cities, but also in the villages and rural districts, the temples were well-nigh deserted and the trades connected with the elaborate system of sacrifice were rapidly being ruined.”

The writer goes on to state that doubt-

less, in Pliny’s mind, the remarkable growth of this new religion threatened the very existence of Roman society and needed to be dealt with to avoid disastrous consequences.

## Success of the Early Church

There is no more thrilling record of achievement than that of the New Testament church invincibly moving forward, through storm and calm alike, in its uninterrupted victories, despite imprisonment, banishment, and even death. We do well to inquire into the amazing success of the Christian church of those early centuries. In our day we are called upon to proclaim the same gospel, but with the added urgency of the imminence of Christ’s coming. We are to proclaim it with no less fervor, with no less sacrifice and courage than they did. To us has been given the assurance that in our day “the mystery of God should be finished.”

Before His departure Christ called His little band of followers together and gave them their final instructions. They were poor, utterly without physical resources. But the task assigned them was tremendous. The only assurance Christ gave them was of His own unfailing presence with them as they went forth wherever their assignment took them. He would be with them “even unto the end of the world.” The program, as Jesus outlined it, was worldwide. His followers were instructed to preach the gospel to every creature. Christ had but one gospel for all the people. There was to be no modification of this gospel, no adaptation because of time or circumstances. The gospel, as He delivered it to His followers, they were to preach in its purity.

Paul later emphasized the unchanging nature of the gospel in writing to the Galatians who had been unsettled by false teachers. He wrote, “Even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed” (Gal. 1:8, R.S.V.). Speaking of God’s message and work for our time Sister White says:

“There is to be no change in the general features of God’s cause. It is to stand out as clear and distinct as prophecy has made it. . . . No line of our faith that has

made us what we are is to be weakened.”—*Testimonies*, vol. 8, p. 160.

Loyalty to God’s unchanging truth forges an unbreakable chain that binds God’s people to Christ and to one another. This was what bound the early Christians together in bonds stronger than death.

Speaking with one of our retired ministers and leaders in this cause a few weeks ago, we reminisced over a certain former worker who had in his day been a preacher of some power and a leader of influence. But, sad to say, he had come to entertain increasingly a feeling of self-importance, with the disastrous result that he broke the bond of unity with God’s people. In self-confidence he set out single-handedly to build something of which he would be the center.

He went to some whom in his better years he had won to this truth, and informed them that he had discovered some new truths, and hence what he had previously taught them needed to be modified. He urged them to come with him. But they replied: “No. You often told us, as you read Paul’s admonition to the Galatians, that if anyone, even if you yourself came to us with a different gospel, we were not to receive it. We are staying with what you and Paul taught us.” There is strength and security in remaining firmly united with God’s people in the truth, and not turning, even slightly, to the right hand or to the left, no matter who urges it.

## Declaring Our Loyalty

It is good and right to declare by word of mouth our loyalty to God’s cause and our unity with our brethren. Such declarations have weight as they are carried out in consistent actions. That Jesus expected His people to be perfectly united in mind and action is indicated by His intercessory prayer: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us” (John 17:21).

The oneness that Jesus calls for is complete. It cannot be attained through human effort alone. But it is possible through divine help. The pre-Pentecostal preparation brought a complete spirit of harmony to the disciples who had previously manifested such a contrary spirit. This unity of which Jesus speaks is not that of a human organization. Rather it is the gift of divine love. It can be realized only as we ourselves have fellowship with the Father and with the Son.

In 1902, more than threescore years ago, the messenger of the Lord asked the rhetorical question, “What is the secret of our prosperity?” When Sister White raised this question it was evident that God’s cause had prospered. The church membership had grown from a few hundred to some 73,522. Their total giving aggregated \$809,195.73. To those who



had seen and been through the early difficult years, this was indeed evidence of prosperity.

As Sister White looked at the development of the work in her day and contrasted it with the hard and difficult days of our beginnings, she was impressed by the prosperity that had attended the work. It led her to inquire as to the secret of it. She herself gives the reply—"God has blessed our united efforts." The early believers had learned the value of harmonious effort and God had blessed their labors.

Had each, back there, struck out for himself, doing what he believed right in his own eyes, how different the results would have been! But they had learned that "those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them."—*Testimonies to Ministers*, p. 28. And they also heeded such inspired admonition as:

"If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each."—*Testimonies*, vol. 9, pp. 169, 170.

#### God Has Blessed

Can we still see God's prospering hand over His work? When Sister White looked over the field in 1902 she saw some 73,000 baptized church members. They were giving annually, in tithes and offerings, a little less than \$1 million. Today, in place of 73,000 believers we are nearing a million and a half, with our Sabbath school membership nearly two million. Our giving has risen from less than \$1 million a year to more than \$110 million each year. While we recognize that figures and statistics are not the chief measure of success in God's work, we believe that they indicate something of solid value and true worth of those who constitute the figures and who give the millions of dollars.

More than 100,000 people each year leave their positions, brave opposition, and often make prodigious sacrifices to embrace this faith. They would not do so if they did not see something in it of more than earthly value. Nor would they reach into their pockets and take out \$110 million each year and give it for the advancement of this cause if they did not wholeheartedly believe in it. Figures and statistics can be very expressive. In this instance, we believe they are.

In speaking of the development of our church organization, Sister White observes that "From the first our work was aggressive."—*Testimonies to Ministers*, p. 24. A unified aggressiveness resulted, under God, in steady growth.

We have not lost our aggressiveness in pushing ahead with God's work, nor have we lost our spirit of unity. Despite the fact that we are practically cut off from large areas of the world field and have little, and often no, contact whatever with our believers, the spirit of unity persists.

It is especially difficult for our people in these areas. Not only are they discriminated against because of their religion, but they are singled out as being noncooperative because of their loyalty to the fourth commandment. Their lot is not an easy one. But as one comes into occasional contact with them he is deeply impressed with their dedicated loyalty to this great movement and to what it represents.

They think beyond the borders of their own land and inquire, "How is the work going in other lands?" Then they ask, "How are the brethren?"—and they name Elder Spicer and others. They have been out of direct touch with us for so long that very often those whom they ask about have gone to their rest. But their questions are indicative of their unabated interest in, and love for, God's work in all the earth.

#### Much Yet to Be Done

Although God has wonderfully blessed and prospered His work, "there remaineth yet very much land to be possessed." So, with our yet-unfinished task before us, and with the assurance of God's promises, we must aggressively and unitedly press forward in proclaiming the message of our Lord's soon return in glory and majesty. Difficulties are increasing. Problems are growing in number and magnitude. We are cut off from large areas of the world and from many of our people. But these conditions are not to discourage us or lead us to slacken our efforts. We have the Lord's promised presence, "I am with you alway." So, with the aggressiveness and unity that brought prosperity to our work from its very beginning we must continue to press forward speedily to finish our assigned task.

Nothing would please the enemy more than to see division come in among God's people and each strike out in his own individual way.

"God's people are not to be in confusion, lacking order and harmony, con-

sistency and beauty. The Lord is greatly dishonored when disunion exists among His people. Truth is a unit. The unity that God requires must be cultivated day by day if we would answer the prayer of Christ. The disunion that is striving for existence among those who profess to believe the last message of mercy to be given to the world, must find no place; for it would be a fearful hindrance to the advancement of God's work. His servants are to be one, as Christ is one with the Father; their powers, illuminated, inspired, and sanctified, must be united to make a complete whole. Those who love God and keep His commandments are not to draw apart; they are to press together."—*Testimonies*, vol. 8, pp. 174, 175.

#### A United Church

We are to "press together" that we may unitedly go forward. The glorious multitude that John saw standing (Rev. 7) before the throne of God and of the Lamb, made up of the redeemed from every nation, kindred, tongue, and people, is a perfectly united body voicing its harmony and triumph in a great anthem of praise and loyalty to God. The unity of this body was achieved and maintained here in this world. It was here on this earth that its members were forbearing with one another and charitable, sparing no effort "to make fast with bonds of peace the unity which the Spirit gives" (Eph. 4:3, N.E.B.).\*

With great seriousness we should contemplate our personal responsibility to be in accord with God's people, both individually and collectively. The apostle Peter points the way:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter 1:22).

What a triumph it would be for the church of God if during this Week of Prayer all difficulties among members, all judging of leaders, all condemnation of committees, and all destructive criticism of the church would come to an end. What a great impetus this would give to the work! How greatly God would be exalted before the world. Then would the prayer of our Lord be fulfilled: "That they all may be one, . . . that the world may believe that thou hast sent me."

May God grant us this experience as a result of this Week of Prayer.

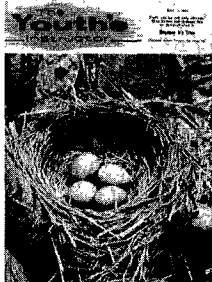
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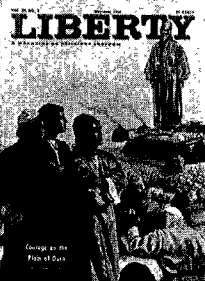


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NEAL C. WILSON, *President*  
Columbia Union Conference

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OCTOBER 10, 1964

# Children's Lessons for the Week of Prayer, 1964

By R. CURTIS BARGER

## General Suggestions to Leaders

We have come to what might be called the faithless generation. Children entering life today are exposed not so much to open atheism and antagonism against the idea of God as to a false concept of Him, or often to an attitude that seems completely to ignore Him. Jesus foreknew this age, and this prompted His probing query, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" The church has a tremendous responsibility to help its boys and girls to build solidly on the Rock of Ages.

The theme chosen for this Week of Prayer is "We Know," based on the positive declaration of the apostle John in 1 John 3:2. Let us endeavor to instill in the hearts of the children a sense of the reality and nearness of God, a deep and abiding confidence in the saving love of Jesus, and faith in the Bible, the church, and in the ultimate triumph of right over wrong. The six lessons for the week are based on six fundamentals of faith, which we believe can be made real, understandable, and personal to boys and girls.

The accompanying theme song may be used if desired. It is simple enough to be learned readily and contains thoughts that reinforce the lesson of the week. Other appropriate and familiar songs on faith may be used. A song service of well-chosen selections can do much to prepare the way for the reception of the lesson to follow.

A theme device to which a portion is added each day will be found helpful. It is simple, employing an acrostic built on the words "We Know." Make a felt banner and hang it over the face of a visual-aid board, chalk board, or large sketch board. In any case, place the letters W-E K-N-O-W vertically at the left side of the device and refer to this as the general theme is introduced. Then as each day's topic is discussed, add the balance of the phrase for the day.

## LESSON 1

### Who, Why, and Where?

#### Preparation for the Day

1. Consult the General Suggestions to Leaders for directions in preparing the theme device for the week. Start with W-E K-N-O-W lettered vertically at the left side.
2. Letter as neatly as possible the theme text for the week on a piece of cardboard, or with colored chalk on a reserved section of

the chalk board. The text is 1 John 3:2.

3. Have ready a bag of marbles and a one-pound box of sugar. Do not show them until time for their use. Also have ready some flowers, or flower pictures, flower seeds, an egg, and a camera.

4. Write the following references on cards. Give each card to a different pupil, who is to find the text in his Bible and be prepared to read it when asked: Genesis 1:1; Colossians 1:16; Isaiah 40:26.

5. Learn the theme song as well as possible and as time permits use other songs that fit the lesson theme.

6. Ask each child to have his Bible on his desk before the worship period begins.

#### Presentation

Our theme song repeats the words "I believe." What does it mean to believe? How can I tell what is right to believe? During this special Week of Prayer we shall find some answers to these important questions. Now let's look at our theme text for the week. (Have a child hold up the lettered card or call attention to the text on the chalk board.) Notice the words underlined: "WE KNOW." "Sons of God!" "Like Him!" How do we know these things?

The kind of believing we are going to talk about is sometimes called faith. Do you know what faith is? Here I have a bag of marbles. On the label I read, "60 Beautiful Glass Marbles." Here is a box that says: "Sugar—One Pound Net Weight." Now if you bought a bag of marbles, would you first count every marble to make sure there were exactly sixty of them? I think not. The manufacturer has said there are sixty in the bag, and you believe him.

When I buy a box of sugar I do not insist that the grocer weigh the box on his scales to be sure there is exactly one pound. After I get home I do not open the box and taste the contents to be sure that it isn't salt or some other material, before using it. I have faith in the one who packaged the sugar.

This is a simple kind of faith in ordinary things. But what about really big things? Some great questions bother boys and girls, and even puzzle grown-up people at times. Where did everything come from? How did everything in the world begin? What is the purpose of everything? Who am I? Where am I going? (Place on the acrostic banner the

remainder of the words, WHO, WHY, AND WHERE?)

Look at these flowers. Where did they come from? Seed, you may say. Yes, but where did the seeds come from? From other flowers, of course, and those flowers from other seeds, and so on. But how far back can you go?

Here is an egg. Where did it come from? A hen laid it, you say. Yes, but whence came the hen? From another egg, and that egg from still another hen. But where did the first egg, or the first hen, come from?

Each of us has a father and mother. We know that each of our parents had a father and a mother, and each of their parents had a father and a mother. Perhaps your parents have traced your family tree back to your great-great-grandparents or great-great-great-grandparents, or even farther. But everyone's family tree must have had a beginning.

This is where we must turn to the Bible, for it alone has plain and satisfying answers. (Have a child read the first text, Genesis 1:1.) So the Bible says, "In the beginning God . . ." God is the beginning of everything; all life came from Him. Thus He is the point at which our faith must begin; and when we have God in the beginning, everything else fits into its place.

(Have a child read the second text, Colossians 1:16.) This is very important. Everything was made by Jesus, the Son of God. He was the one who did the active work of making all things in this world. Thus He must have a special place in our thinking. If He made all things in our world, if He made us, then He is the one who knows how life should be lived, and He is the one to whom we must come to find out what is right or wrong.

(Hold up camera.) If I should buy a new camera and it was one that I knew nothing about, I surely would not go to the maker of can openers to find out about the care and use of my new camera. I would get information about loading the film, focusing, the exposure, and care of the camera, from the manufacturer. Only in this way, and by carefully following the instructions, could I expect to get good pictures.

So it is with my life. Jesus is my Maker. I must get my instructions from Him if my life is to operate as it should.

(Have a child read the third text, Isaiah 40:26.) Isaiah tells us that not only did the Creator make the earth, the plants, and the animals, the people, the stars, but He has called them all by name. Think of it! He knows all of us by our names. He did not make the earth and then go off somewhere and forget it. No, He is acquainted with all of His creatures. He knows you and me and He cares for us. Isn't it wonderful that we can believe in a Maker like that, and that we may put our trust in One who is strong in power and great in love?

Many years ago a druggist was on duty one

#### Love, Give, Forgive

By JOY HOSFORD

#### Three rules

The Bible states

For living:

Love,

Give,

Be forgiving.



night to fill emergency prescriptions for medicine. Business seemed to be over about eleven o'clock, so he thought "I guess I'll try to get some sleep." He locked the front door, turned out some of the lights, and lay down on a cot in the rear of the store.

He was just falling asleep when he heard the night bell. He got up to investigate and found that medicine was badly needed for a sick person. He took care of the customer, then locked the door once more, and went back to his cot. In half an hour he was awakened by another call; then an hour after that the ringing of the night bell brought him out of a deep sleep.

"Wish folks would let a man get a little sleep," he growled as he let in a boy clutching a doctor's prescription. "Mother's very sick," the boy urged. "Please fix the medicine quick!" The druggist mumbled something under his breath as he went to prepare the medicine. He was sleepy and unhappy at being awakened at this hour. But soon he had the medicine ready, and sent the boy on his way. He locked the door and was about to turn out the light. Then he thought of the prescription slip.

"Guess I'd better file it," he said, giving it a glance as he picked it up from the counter.

"Oh, no!" he gasped. "I've made a terrible mistake!" In an instant he realized that he had misread the directions and had put a deadly poison in the medicine. "What, oh, what will I do?" He was nearly bursting with fear and shame.

He dashed to the door, but the street was empty. "I don't even know the boy's name or where he lives," he moaned. Then he thought of the patient's name on the prescription slip. Perhaps the name would be in the telephone book. He looked frantically, but there was no listing.

In panic he threw himself on his knees, and with tears confessed his sin of impatience and neglect. "Dear Lord," he pleaded, "please overrule my mistake so that an innocent person will not die." The man did not know how this could be possible, but he believed God could do it, and he kept on pleading.

His prayer was interrupted by the violent ringing of the night bell. He arose to answer the call and almost fainted with joy and relief when he saw that it was the boy to whom he had given the poison medicine. "I fell and broke the bottle," the boy panted. "Please put up the medicine again." Before the clerk filled the prescription—this time with great care—he slipped into the back room, fell upon his knees, and cried, "O dear Lord, I thank Thee!"

What if this man had not believed in God? What if he did not *know* Him who knows all His creatures by name and cares for each one? (Repeat singing the theme song if there is time.)

### Prayer

(Several children may be invited to pray as all kneel. Two or three may be asked ahead of time to lead out. Usually it is best for the adult leader to close the period.)

Where is the most wonderful temple in all the world? Do you know? For tomorrow see whether you can find pictures of famous temples, cathedrals, and churches, and we will put them up on the bulletin board. Then we will decide which is the most wonderful temple of all.

# I Believe

R. C. B.

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R. CURTIS BARGER

1. I be - lieve in the be - gin - ning God made our  
 2. I be - lieve in God the Fa - ther, In Je - sus  
 3. I be - lieve that Christ is com - ing; The end is

great round earth, The an - i - mals and fish - es, And  
 Christ, the Son, And in the Ho - ly Spir - it-- The  
 ver - y near, And I should give the gos - pel And

gave to man his birth. I be - lieve in the be -  
 three are God in one. I be - lieve that Je - sus  
 serve Him with - out fear. I be - lieve the church will

gin - ning God made all things we see; He made my  
 loves me-- The Way, the Life, the Truth. I want to  
 tri - umph If all of us en - dure; We'll be with

bod - y tem - ple, And wants to dwell with me.  
 live for Je - sus And serve Him in my youth.  
 Him for - ev - er, For vic - to - ry is sure.

Chorus

Yes, I be - lieve in Je - sus, For He be - lieves in me,

And gave Him - self to save me On the cross of Cal - va - ry.

## LESSON 2

# Eden, Tents, and Temples

### Preparation for the Day

1. Prepare a heading for the bulletin board to go with the pictures that the children were asked to bring for today's discussion. Be sure to have pictures of your own to show various types of temples. The bulletin caption might read, "Where Is the Most Wonderful Temple?"

2. Write the following references on small cards to be looked up in their Bibles and read by four pupils when called for: Acts 17:24; Genesis 1:27; 1 Corinthians 6:19, 20; 1 Corinthians 3:17.

3. Prepare an extension cord with a socket and switch, a light bulb, and a piece of light cardboard cut round, about the size of a quarter. Letter the word "sin" plainly on both sides of the cardboard and drop it into the socket before screwing in the bulb. If possible, have a picture or chart of the sanctuary.

### Presentation

(Discuss the pictures on the bulletin board.) Men have built some beautiful temples. Some have been erected as places where the true God may be worshiped; others are dedicated to other gods. This is a picture of the marvelous Taj Mahal. It was built as a temple in honor of the favorite wife of a great emperor of India. Travelers tell us the beauty of this building is breathtaking. Other shrines and places of worship in the Orient are fascinating for their richness and beauty of handiwork. Europe has cathedrals of great size and exquisite design. America has some very large churches of modern design. But which is really the most wonderful temple in all the world?

Yesterday our lesson taught that "in the beginning God" made all things. "We know" this by faith in the Word of God. Unless you and I believe that great fact, we really have nothing upon which to build our faith. God is the source of truth and life. If I would know the truth about anything I must go to Him. If I would know how to live I must go to Him. How glad we should be to know that we can go to Him, and that He always understands and cares about us!

(Have a child read the first text, Acts 17:24.) Where can I find this great God who made and upholds all things? This text says that He does not dwell "in temples made with hands"—that means buildings made of wood, stone, steel, and glass. Does this mean that God will not meet with His people on earth as they gather in a sacred, dedicated building? No. It means that He cannot be shut in by the walls of temples or sanctuaries. It means that He has places other than church buildings where He prefers to dwell. In order to understand this, let us go back to God's plan for man when he was first created.

(Have a child read the second text, Genesis 1:27.) From the very beginning God wanted to be close to the people He had created. Notice, He made men in His "own image." Wonderful! Isn't it exciting to realize that

God intended that we should be like Him? This meant that man should have more than the ability merely to move, and see, and hear. It meant that man should think, and talk, and remember; that he should love, and be happy; that he should worship his Maker.

Life, as it began for Adam and Eve in the Garden of Eden, was a beautiful experience. Eden was a perfect place. All that man could wish for was there provided. Best of all, God Himself came regularly to talk with our first parents. They knew that He was always near, that He loved them and wanted to be with them. In a garden temple God met with Adam and Eve.

Soon many sad chapters in the story of human life began. (Bring out the extension cord and lamp.) Here I have a light. A lamp is made to shine by means of electricity, which it receives from a power outlet. Let's plug it in, turn on the switch, and see the fine light it makes. (Turn switch on.)

Now what do you suppose is wrong? I'm sure the lamp and cord are all right; I checked them. (Screw the lamp in tighter, wiggle the plug in its socket, et cetera.) It doesn't seem to want to work. Is there a boy here who is handy at fixing things? Do you suppose you could find out what is wrong? (Usually one will volunteer and will soon discover the trouble.)

(Hold up the cardboard disk.) Here was the trouble. What does it say on the disk? S-I-N. Sin broke the connection so that there could be no light. Sin is the thing that broke the connection between man and God in the Garden of Eden. Because of sin our first parents were driven from Eden and from the presence of God. They could no longer talk with God face to face. What a sad day!

God had warned that disobedience would mean death—the death which means separation from God forever. Yet man was not left to perish without hope or without a way of escape. God and His Son, Jesus, had agreed that if man should disobey, Jesus would come to die in the sinner's place. This was man's hope.

Through prayer it was still possible for man to talk with God. After the coming of sin, God communicated to man through the father in every faithful family. Later He chose special messengers, to reveal His will and to teach the way of salvation. Still later He wrote His law of ten commandments on tables of stone and caused holy men at different times to write the Scriptures, which we know as the Holy Bible.

(Place the remainder of the words, EDEN, TENTS, AND TEMPLES, on the theme device.) Long ago, when God called the children of Israel out of Egypt, He said, "Let them make me a sanctuary, that I may dwell among them." Here is an artist's picture to help us see what the sanctuary was like. It was really a kind of tent, but it served as a simple but beautiful movable temple. In this sanctuary God was to dwell with His people.

The people came to worship God in the tabernacle court. Here also animals were sacrificed to show faith in Jesus, who would come to die in their stead for the sins which the people confessed.

In the holy place of the sanctuary were many things to help the people understand how the Son of God was to be their Saviour. Behind this veil, or curtain, was the Most Holy Place, where God showed that His presence was truly with His people. There a sacred, mysterious light shone, and the peo-

ple knew they were connected with Him who is the source of light and life.

Years later Solomon built a magnificent temple as a permanent dwelling place for God. The people came to worship in the Temple. When Jesus came to earth to become the real sacrifice for sin, and died upon the cross, the Temple with its sacrificial services was no longer needed. The One to whom all the ceremonies had pointed had now come and fulfilled His part in the plan to save man. Where was God to meet with His people if the Temple services were now meaningless?

God had a plan. Jesus came to earth to live, to die, to be resurrected, and to ascend again to heaven. In heaven, before God's throne, He ministers for those who accept Him, and He will come again to receive those who obey Him. To make it possible for His church to tell this good news everywhere, God sent the Holy Spirit to work in a special way. Through His Spirit, God can meet with men everywhere at the same time. People do not have to go to a temple to find God. They may build churches in which to worship God, and God will meet with them. But the most amazing part is that through the Holy Spirit, God will come to make His dwelling place with every man, woman, boy, or girl who believes.

(Have a child read the third text, 1 Corinthians 6:19, 20.) Just think, boys and girls, of the great Creator choosing to come and live through His Holy Spirit in the life of the people He has made! This is hard to understand, but "we know" it is true. Now, do you think you know the answer to our question: "What is the most wonderful temple on earth?" It is the *body temple*.

(Have a child read the fourth text, 1 Corinthians 3:17.) If these bodies of ours are temples for God, the way we care for them is important. The rules of health should be obeyed. We should eat, drink, dress, work, play, sleep, read, and think in such a way that we may keep our body temples pure, healthy, strong, and undefiled.

Three boys were in the family room. Mother and dad had gone to see someone in the hospital. Carl was doing pushups in the middle of the floor. Bryan was watching TV. Carl tried to push up and down to the rhythm of a lively tune that was part of a TV commercial. One arm collapsed and he fell to the floor. Bryan clapped his hands and shouted, "Hi, Samson! Hi, Atlas! Big strong man! That was a great show."

Carl picked himself up and lunged for his heckler who sat on a hassock in front of the TV set. Bryan went flying off the hassock with Carl on top of him. Together they thrashed about on the floor, knocking over a chair in the process. "Cut it out," Bryan yelled. But Carl's face was twisted by a sudden flare of temper as he struggled to get a firm hold on his brother.

"Hey! Quit knocking things around. Can't you see I'm trying to study? I haven't had a minute's peace this whole evening. Quit it, I say." That was Arthur, the eldest of the three. He had been sitting at the desk with his head in his hands, staring at a schoolbook and some paper in front of him. His brain seemed paralyzed when he tried to study. When the panting wrestlers showed no signs of stopping, Arthur got up and kicked the twisting forms on the floor.

"Ow!" yelled Bryan. "What did you kick me for? I didn't start this." Arthur yelled

back, "Yes, but you're older than Carl and you ought to have more sense." Then Arthur grabbed Carl's arm to pull him away from his brother. "Let me alone," Carl yelled. "He keeps making fun of me."

Suddenly Bryan managed to slip out of his grasp, twisted away, and stood to his feet. Carl scampered up quickly and stood glaring at him, breathing heavily. "You'd better quit calling me skinny," he shouted. "I'm going to do my exercises, and one of these days you'd better watch out!"

Carl made another lunge for Bryan, screaming like an Indian on the warpath, while Bryan shouted for him to quit. At that moment Arthur was trying to catch the twisting, straining pair to separate them. "Stop it!" he yelled. "My head's splitting! I'm going to tell dad, and you'll sure catch it when he gets home." All this, along with the blaring sound of the television, made an earsplitting din. Just then the door opened and in walked the boys' parents.

Dad, with mother a little behind him, stood for a moment in shocked unbelief. Then he strode over to the TV set and turned it off. "What's going on here?" dad demanded. But not a mouth opened in reply. Three pairs of eyes seemed glued to the floor. Dad sat down, then motioned for the boys to do the same. "I'm afraid it's time for us to have a little talk. I don't know what all this ruckus was about, but I've noticed things lately which aren't right. This kind of thing can't go on. I don't understand entirely, but I have an idea what is wrong."

The boys looked down their noses, as dad went on. "All three of you are having a hard time behaving as you should, and it worries your mother and me. Until recently you have usually seemed as if you were happy to have Jesus in your hearts and were glad to obey Him. Now you seem to have developed a few habits that make it hard for you to invite Jesus to live in your body temple."

"Arthur, you've been cross and irritable, even sharp and sarcastic with your mother at times. We've noticed that you've had more trouble with your studies; you sit and stare at your homework instead of digging in. On your face you wear a scowl instead of a smile. Do you know what we think is wrong? You've been eating too many sweets, and not enough wholesome food. We've a pretty good idea where much of your allowance goes. Too many sweets have given you a sour disposition, for they have overloaded parts of your body and robbed your brain of its energy. That is why you find it hard to keep sweet and to study well."

"Now, Bryan," dad went on, "I've never seen anyone who could think up so many excuses for not going to bed when it's bedtime. You're not getting enough sleep. You spend altogether too much time watching television. The school nurse told us your eyes show excessive strain and that you soon may need glasses. She asked how much you watch TV. We had to admit it was too much. And we notice that your grades are slipping."

The boys were taking it in, but no one uttered a word. Their father turned to the youngest. "Carl, can you guess what your problem is? You seem terribly worried because you are a little short and your muscles don't bulge. We think your trouble is at the dinner table. We always have trouble getting you to eat your vegetables. You never seem to have room for nice fresh vegetables

and fruits. We think this is why your body hasn't grown as it should."

Then dad said, "You know, boys, you are our ABC's. Arthur is *A*, Bryan is *B*, and Carl is *C*. Well, I have some ABC's to suggest to our ABC's! Arthur, you need to think of *A* for apple and reach for an apple instead of cake or pie or candy. Let *A* remind you to eat wholesome food at regular meals. And, Bryan, you think of *B* for bedtime to remind you that sleep is necessary to keep you healthy, strong, and pleasant. Carl, you think of *C* for cabbage, celery, and carrots. You must have a balanced diet if you are to grow strong and vigorous with the kind of body you can be proud of."

Dad looked at his sons soberly for a moment. "How we take care of our bodies is much more important than we sometimes think. God has said that these bodies of ours are to be His dwelling place, the temples of the Holy Spirit. If we do our part to keep them clean, pure, and strong, we may expect that God will dwell with us—in us," the Bible says. If God is actually living in us do you think there will be any more scenes like the one that mother and I saw when we walked in a while ago?"

Boys and girls, how about *your* body temple? Are you trying day by day to keep it a fit place for the Lord Jesus Christ to dwell in?

(Close with several sentence prayers, and if there is time, repeat the theme song.)

Tonight when you go to your room, take your Bible and read Matthew 15:14. Then turn out the light, close your eyes tightly, and think for a few moments what it would be like to be blind. Tomorrow we plan to talk about blindness and how God wants us to see.

## LESSON 3

### King's Messenger

#### Preparation for the Day

1. Have a large doll ready to show, or a physiology chart of the human body. Other objects needed are a small telescope, or field glasses; a microscope, or a magnifying glass; a picture of Ellen G. White; a stack of Ellen G. White books.

2. Write the following references on small cards to be looked up in their Bibles and read by four pupils when called for: Romans 12:4, 5; Matthew 6:22; Psalm 32:8; 1 Samuel 9:9.

#### Presentation

Did you read the text about the blind trying to lead the blind? And did you try the experiment in a dark room with your eyes tightly shut? What would it be like to be totally blind? How lost and helpless you would feel! We need our eyes; sight is very precious. But in this verse which we have read for today, what kind of blindness was Jesus speaking of? Not physical blindness, we are sure, but spiritual blindness, which keeps men from seeing and understanding the will of God. A physically blind person may have good spiritual vision, while a person with perfect physical sight may be blind spiritually; and this is by far the more seri-

ous condition, for lack of spiritual vision may keep us from eternal life.

This week we are talking about some things "we know." Through faith we know that in the beginning God made all things. He is the source of light, life, and power. We know through faith that God, who made our bodies, desires to possess us as temples in which He may dwell. He will guide, bless, and keep us if we surrender to Him.

But there is another body that also is important to us. (Have a child read the first text, Romans 12:4, 5.) Of what body is this speaking? In another place the Bible says that Jesus is the head of the body.

Here is a big doll. Perhaps we are too old to play with dolls, but we shall let this doll's body represent a human body. The verses we have just read mention the body as having many members. This is true of the human body. The feet, hands, eyes, ears, nose, mouth, internal organs of breathing, circulation, digestion, all work together, helping one another, and all are directed by the head. The hand needs the foot, the foot needs the hand, and all must support and assist one another.

But what does the Bible mean when it speaks of "one body in Christ"? Jesus, in His physical body, was hanged upon the cross, was resurrected, and went back to heaven. Yet now we read in the Word of God that Christ has a body on earth, and that it has many members.

This is an interesting and helpful comparison. The true church here on earth makes up the body of Christ. He is the head of this body, and we as individuals are to be members of the body. God wants us to keep our body temples physically pure, free, and strong. He also desires to keep the church body pure, free from sin, and strong to do His will and work on earth. If the church is a body it must have hands, feet, and other members, and all these God wants to guide, sustain, and bless. How does He guide His church body?

(Have a child read the second text, Matthew 6:22.) Light comes to the body through the eye. Light is a wonderful and precious thing. But in order to receive it and to be guided by it we must have eyes. (Have a child read the third text, Psalm 32:8.) God says He will guide us with His eye. What is the "eye" of God? What kind of eyes has God used to guide His people down through the centuries? It is an interesting story.

When man sinned and was driven from Eden, God sent messages by specially chosen ones to guide His people and to show them the way back to eternal life. At different times these chosen ones have brought light and truth to the church, have corrected errors and taught the way of salvation. Do you remember what the special messengers are called? Yes, prophets. But listen to our next verse. (Have a child read the fourth text, 1 Samuel 9:9.)

Isn't that interesting? The prophet is a "seer." He is the one who sees that which God has to reveal to the people. He is the "eyes" of the church. Without prophetic eyes the body of Christ would be blind and in danger of losing its way in the darkness of sin and error.

Even normal eyes cannot see too far into the distance, and there are also many things too small to be seen by the unaided eye. Here is a kind of telescope. Man has invented instruments like this to enable the eye to see

farther. (Pass telescope or field glasses around for each to take a quick look.) Other instruments have been invented to enable eyes to see very, very small objects. (Hold up microscope, if available. If a magnifying glass is used, it may also be passed around.)

With giant telescopes man can now look out into space millions and millions of miles and see giant suns that are not visible to the unaided eye. Then with extremely powerful microscopes he can see particles of matter so small that a great many could share the space on the point of a pin. By aiding the natural eyes, we can see marvels that once man never dreamed of.

Through what we call the "gift" of prophecy, God has given His church, as it were, a spiritual telescope and a spiritual microscope. God alone knows the future, but through prophets, or seers, He enables His people to see and know some of these things. He still guides His "body" (His church) with His "eye." We believe that the "eyes," or seer, for the last-day church was Ellen G. White.

(Show picture of Mrs. White.) The Ellen G. White story is interesting and thrilling. God called her to be "eyes" for His people when she was still a young woman just seventeen years of age—timid, small, frail, and in very poor health. Yet she surrendered her life to answer the call of the Lord and was given strength to work as God's special messenger for more than 70 years. (Place the remainder of the words, KING'S MESSENGER, on the theme device.)

Think of it! A frail young woman, the King's messenger! In many visions God showed her things that were needed by His people to help them do His work and prepare for Jesus to come. Angels often visited her to tell her what to write so that the church might be made strong and guided aright. (Show a stack of Ellen G. White books.)

Look at all these books that she wrote. This does not represent all she has written. There are thousands of pages of manuscripts and letters in special vaults at the General Conference building in Washington, D.C.

This vast amount of material is not an addition to the Bible, but was written to encourage us to study the Bible and to help us to see in the Bible, truths that otherwise might be missed. Her work and writing was to be like a telescope or a microscope to enable us to see what is beyond our weak spiritual vision. The far-off giant stars are already there in space before we look through the telescope. The instrument does not add to them, but merely helps us to see them. Tiny disease germs are already there before the scientist looks through the microscope. The microscope does not add to them; it simply helps the human eye to see and identify them so the scientist may know how to fight against them in the treatment of disease. So the writings of the King's messenger do not add to Bible teachings, but make it possible to see more clearly the truths contained in God's Word.

In the Bible we read that our bodies are the temple of the Holy Spirit. God's messenger wrote much about things we must do to keep in health so that our bodies may be fit places for the dwelling place of God. As a result of her messages to the church we now have a great health and medical work all around the world. Her messages guided in establishing Christian education and the publishing work, all according to principles

already established in the Bible but magnified through the work of the seer.

As the physical body is protected by the eyes seeing danger and flashing messages to hands or feet to protect or to avoid peril, so the body of Jesus, the church, has been protected by the spiritual eyes of prophecy. It is for the safety and happiness of the church body that all the Spirit of Prophecy messages of guidance and encouragement were given.

Sister White loved children very much, not only her own sons but other children. She tried to help fathers and mothers realize that their boys and girls are very precious. Her son, William, had two girls. One night the older of the two, Ella, knelt as usual by her bedside to pray. But this night she was unhappy. It seemed to her that Jesus and heaven were far away. Ella was 14 at this time.

This night she remembered how careless she had grown; she was not serving Jesus with all her heart. She wept and prayed, even after she got into bed. Finally she said, "O God, I feel all wrong, but I am going to trust You and believe that You love me, and that You will show me what the trouble is and help me to make it right."

The next day Grandma White came to their home and said to Ella's mother, "I want Willie to call his family together, for I have something to say to them." Soon all were seated in the parlor. Ella was holding one of the little twin brothers, and her sister Mabel, who was ten, was holding the other twin boy. Grandmother took from her satchel several sheets of paper and began to read:

"I was unable to sleep after eleven o'clock. In the night season I was instructed of God. One stood by me and spoke." Everyone felt solemn, for they knew what she meant. They had often heard grandma speak of the beautiful angel that came to talk with her in vision. "Can it be possible," thought Ella, "that God has sent His angel from heaven with a message just for us?" But as grandmother read on she realized that this was just what had happened.

"The girls must improve in forming orderly habits and in keeping their garments clean and neatly mended," she read to the family. Ella and Mabel looked at each other. They both hated worse than anything to sit and darn stockings and mend dresses. But Grandma White went on: "His angels are watching to see how they can minister to your family, how they can work with your children that they shall reflect the likeness of Christ in character. In the performance of household duties, careless, neglectful habits are being formed. The habits of disorder now indulged in, unless corrected, will be carried into every phase of life, and the life will be spoiled for true missionary work."

"Let your first work be to see that everything in your own room is put in order, the dirt and dust carefully removed. God is displeased with habits you are forming. Form correct habits even in dress, let your appearance be neat and attractive, for the angels of heaven are taking notice to these things. . . . In doing your daily duties promptly; neatly, faithfully, you are missionaries. . . . Bible religion will make you kind, thoughtful, faithful. You will not neglect the little things to be done to give a neat, wholesome appearance, even to the kitchen. 'He that is faithful in that which is least is faithful also in much.'"

When grandmother had gone, Ella sat very

still, thinking. She had asked God to help her and to show her what was wrong with her life; and that very night His angel had come to her grandmother, God's messenger, to give counsel and advice. He had even mentioned Ella and Mabel by name. You may be sure these two girls never forgot the instruction that God had sent to them in this special way.

Boys and girls, perhaps we need to pray as did Ella that God will show us what we need in our lives to make us useful and happy. As we reverently kneel for prayer and several boys and girls pray, let us thank God for giving His people spiritual eyes to see what they must do to be ready for His coming. Let us each pray in our heart that He will help us follow the counsel He has given so that we may be ready.

#### Prayer

(Invite several boys and girls to pray as all kneel.)

Tomorrow we will talk about the secrets of *really living*. Between now and then, please read John 10:10 and see whether you can discover a thief, and also discover who it is that can keep the thief away.

## LESSON 4

### No Other Name

#### Preparation for the Day

1. Have a large visual-aid board ready, covered with a fairly dark background. Prepare a large heart, clean and white on one side, smudged and stained on the other. This should be made of felt or other material which will adhere to the background, and to which other objects will adhere. The heart should be large enough to occupy most of the left half of the board. Prepare a large red cross of felt or similar material, approximately the same height as the heart.

On white felt strips (white cardboard backed with flannel or sandpaper tabs may be used) letter the following words: CRUELTY, CHEATING, DISOBEDIENCE, STEALING, MURDER, FOOLISHNESS, LYING, IRREVERENCE. These may be lettered in black. On larger strips, and with larger letters, make the words: JESUS (in red), LIFE (in green), and DEATH (in black with a black border). Find a suitable picture of the head of Christ which will look nice in the center of the heart.

2. Write the following Bible references on small cards to be looked up and read by four pupils when called for: Romans 3:23; Romans 6:23; Isaiah 53:6 (first part); 1 Peter 2:24.

#### Presentation

Who is the thief in the verse we were to read in preparation for today? Who is the one who keeps the thief away? Let me read the next verse, John 10:11. It is Jesus, the Good Shepherd, who has given His life for the sheep. You and I are some of His sheep. We want to be sure we are following the Good Shepherd and not Satan, who would steal us away if he could.

I am sure we have all played "Follow the Leader." Sheep, if they have no leader to follow, will scatter in all directions. Have



you ever seen sheep in the cars of a long cattle train? When a flock of sheep and lambs is shipped away, the shepherd they are accustomed to follow usually cannot go along. But the railroad company has a leader for them to follow. His name is Billy, a goat who has been trained to lead the sheep up into the cars. He has learned to obey the trainman, and even seems to enjoy carrying out commands.

He takes his place proudly at the gate that opens into a long chute into the car, and down the full length of it. The sheep follow him. As he goes around the inside of the car and back to the door, all the sheep and lambs have followed him and are crowded inside. A trainman then calls, "Come on, Billy!" and the goat leaps out as the door is quickly closed. The car full of sheep is moved ahead, another car is put in place, and Billy repeats his act, leading sheep into the cars, then jumping out as the door is closed.

It is good to follow a leader if that leader is Jesus, the Good Shepherd. But like Billy the goat, Satan tries to get us to follow him blindly until he gets us to the place where we are held captive and cannot escape. Sometimes boys and girls just follow the crowd in doing things, not realizing that someone is leading them who is not doing the will of Jesus. In this they are like lambs who follow the one ahead, whatever he may do.

One day a trainman loading sheep onto a cattle car said, "Watch! I'll show you that each lamb does exactly like the one ahead." He held out a stick so that the first lamb that came along the chute had to jump over it. The next lamb, the next, and the next, jumped over the stick in the very same way. Then the trainman quietly removed the stick but all the rest of the lambs, as they came to that spot, gave a jump as if the stick were still there. Surely we who have minds with which to think will not follow blindly leaders who would deceive us, but we will choose to follow only Jesus, the Good Shepherd.

(Place the remainder of the words, NO OTHER NAME, on the theme device.) "I am come," says the Good Shepherd, "that they might have life, and that they might have it more abundantly." Jesus is the only one who can give us life. The Bible says "there is none other name under heaven given among men, whereby we must be saved." Jesus is the only one. Every normal person wants to live—really live! He wants to get the most and the best that life has to offer.

How can we live a good, full, happy, and satisfying life? One lifetime on this earth is not long enough or good enough to satisfy our desire. What chance do you and I have? (Have a child read the first text, Romans 3:23.) All have done wrong; we all are sinners. Why is this so serious? Listen. (Have a child read the second text, Romans 6:23.)

There is the problem; you and I have sinned against God, and the wages, or results, of sin is death. Death would surely come if it were not for one mighty truth: "The gift of God is eternal life, through Jesus Christ our Lord." God loves us and gave His Son to die in our place. If we believe in Him we need not die, but may have life eternal. This is the message of the verse that probably is known and loved by more people than any other, John 3:16. Let's repeat it together.

Let us see if we can make plain how this is possible. Boys and girls, if I had an X-ray machine in this room, do you think I could

look into your hearts to see what is there? No. Human beings cannot tell what others think or what the secrets of their hearts may be, but God can. The Bible says, "Man looketh on the outward appearance, but the Lord looketh on the heart." God knows what is in my heart, what I have been thinking and doing, what I am planning to do.

If God looked down into this room right now—and He can, of course—what would He see in our hearts? If someone has been unkind and cruel to other children or to animals, could He see that in the heart? Every bad thing we ever did had its beginning in our thinking, in our heart, and it left its mark, its stain, there. (Place CRUELTY on the stained heart.)

If someone has cheated in schoolwork or on the playground, could God see that? Yes. (Place CHEATING on the heart.) If someone has taken something that belongs to someone else, could God see that? Yes. (Place STEALING on the heart.) If someone has disobeyed parents or teacher, could God see that? Yes. (Place DISOBEDIENCE on the heart.) What else might God see in human hearts? (Get the children to suggest various sins. The words you have prepared will cover most suggestions. Place the rest of these on the stained heart.)

Now, boys and girls, if we have done any of these things and have not confessed and forsaken these sins, God sees these stains in our hearts. Do you suppose He could take a person to heaven whose heart looks like this? No, for the "wages of sin is death." (Place the word DEATH above the heart.) There can be no eternal life for one in whose heart sin remains.

But here is the wonderful part of the story. God loves everyone, even though "all have sinned." He loves the sinner, but hates sin. God so loved that He gave Jesus. Now let us listen to another verse: (Have a child read the third text, Isaiah 53:6, first part.) Isn't that wonderful? We all have been like wayward sheep; we have not always followed the Good Shepherd. But although we have sinned, Jesus came to die in our place. God "laid on him the iniquity of us all."

How was this done? (Have a child read the fourth text, 1 Peter 2:24.) It was on the "tree," or cross, that Jesus took our sins upon Himself and died in our place. (Place the word JESUS on the cross.) In all His life on earth Jesus did no wrong! He was always kind; He was never cruel. (Transfer CRUELTY to the red cross.) But on the cross He was willing to bear the sin of cruelty for the sinner who believes in Him and confesses that sin. He never cheated (transfer CHEATING to the cross), but was willing to bear on the cross the sin of cheating, for the repentant sinner. (In similar fashion discuss the other sins briefly, transferring the words to the cross.)

Now, because Jesus was willing to take our sins upon Himself, He must suffer the penalty for these sins, which is death. (Transfer DEATH from above the heart to a position above the cross.) This is the death that you and I should have suffered, but which, because we believe in Jesus and accept Him, He has suffered in our place.

Jesus did not remain upon the cross. His disciples came and took His body and placed it in the grave over the Sabbath. Early the next morning Jesus came forth from the tomb by means of the life that He had in Himself as the Son of God. He went back to

heaven, there to represent us before the throne of God. He stands before His Father to plead for us.

To us Jesus says, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

(Take the word JESUS from the cross and with it in the hand, knock on the heart.) Jesus wants to come and live in our hearts, but He will not dwell in a heart that is stained with sin and selfishness. When we invite Him to come in He first cleanses our heart of every stain of sin. (Turn heart over, showing the pure white side.) Then He comes in. (Place the word JESUS in the center of the heart.)

Do you believe God can take a person with a heart like this to heaven? Yes, for all sins have been confessed; Jesus bore those sins on the cross and died in the sinner's place. Now the heart is cleansed and Jesus dwells in it. (Place the word LIFE above the cleansed heart.) Now life eternal has come to this person; he is ready for heaven.

(Place the picture of Jesus in the center of the heart.) I wonder whether there is a boy or girl here who has not confessed all his sins and has never given his heart to Jesus. While everyone bows his head and shuts his eyes, if there are those who want to accept what Jesus has done for them and want to give their hearts to Him, will you raise your hands? Then we will remember each one of these in our closing prayer.

#### Prayer

(This time, after the appeal is closed, have the children kneel for prayer, and you as the leader offer a brief but earnest appeal, especially in behalf of those who have raised their hands in answer to the call.)

Before we come together tomorrow, please read Matthew 28:18-20, and in our next Week of Prayer lesson we will discuss Jesus' marching orders to every soldier in His army.

#### LESSON 5

### Orders From the King

#### Preparation for the Day

1. Have ready to show at the proper time the following items: globe, or world map; acorns, or other seeds; picture of Jesus as a baby in the manger; two or three wooden matches; a large nail; and a piece of thread several inches long.

2. Write the following references on small cards to be looked up in their Bibles and read by four pupils when called for: Mark 16:15; Matthew 4:19; Matthew 5:16; Matthew 24:14.

#### Presentation

Boys and girls, what are your marching orders? As you read the verses for today did you understand that you and I are included in this great command of Jesus? (Place the remainder of the words, ORDERS FROM THE KING, on the theme device.) We have orders from the great King. When Jesus said, "Go ye," He meant you; He meant me!

(Show globe or world map. Have a child read the first text, Mark 16:15.)

What a great work! All the world! Every creature! It is not a small task to be done in a little corner. (Show acorn, or other seed.) It is true, the gospel began very small, with a tiny baby in a manger bed. (Show picture of baby Jesus in the manger.) But if God could put enough life into a tiny acorn so that when planted in the earth it will grow into a mighty oak tree, surely He has power to send the gospel story all around the world.

But God wants to use you, He wants to use me. We should be glad to go for Jesus. Think of what He has done for us. He took *our* sins, died *our* death, paid *our* penalty, in order that we might have life. Now what are we going to do with life? We can show our gratitude to Him by sharing the good news of what He has done for us and will do for all who will come to Him and believe in Him. We should be proud and happy to tell the story. It is the greatest news the world will ever hear. We should be afraid *not* to share it, for it is a life-and-death matter for everyone. We know the message. If we should fail to give it, and as a result souls are lost forever, the blame would be ours. Terrible!

(Have a child read the second text, Matthew 4:19.) You say, "I know what that means: Jesus says, 'Follow Me, and you can be a missionary.' But I'm too small, too young, too ignorant, to be a missionary. That's so important it takes someone who is wise and has special ability!" But let's not forget, Jesus said "All power is given unto me in heaven and in earth. . . . Lo, I am with you always." Surely, if Jesus has all power and if He is with us always, we have nothing to fear and no excuse for not following the orders from the King.

In my hand I hold a wooden matchstick. It certainly isn't very strong. Do you think you could break it? (Hand it to a child, who will break it easily.) But now here is another match, just like the first. But this time I'm going to place the weak little match alongside this big strong nail, and then I'll wrap this thread round and round and round the match and the nail.

Now, who wants to try to break the match? Ah, that is a different story, isn't it? You and I are like little wooden matchsticks, small and weak by ourselves. But Jesus is with us, like a strong nail with a match. All we need is to be bound together with the thread of faith and love; then Jesus' strength will be ours.

We always enjoy listening to mission stories. Perhaps we have heard a missionary tell about what Jesus is doing for the people in a faraway land. We think, Wouldn't it be wonderful to be a missionary like that? Yes, it would be; and I believe Jesus wants *many* of you to plan to be workers in mission lands, because the Christian's motto is "Into all the world."

When Jesus was on earth there were many poor people who had come under the power of evil spirits. Some of Jesus' mighty miracles were performed to deliver these men and women from the power of Satan. But such miracles did not end when Jesus went back to heaven. Even today our missionaries in far-off lands find that the power of God can still free men from evil spirits.

Two of our medical missionaries were in the land of Tanganyika, Africa. One Sabbath

they attended services in a small mud-brick church. The African in charge of the Sabbath services was a member of the local tribe, and his name was Paulo. With great dignity he carried on the worship services, even though his only clothing was a pair of pants ripped off above the knee, and a suit coat over his bare chest.

After the services, Paulo asked the two missionaries to come to the front of the church to take part in a special prayer for a woman who was not a church member. She was dirty, her limbs were smeared with grease, and she wore large metal ornaments around her arms and legs. When Paulo began praying, suddenly the woman gave a piercing scream and fell back unconscious. The national pastor went to her and spoke in her native tongue. Then, from the woman's throat, the workers could hear the voice of a man, speaking in the native tongue.

A shiver ran down their backbones, but Paulo bravely stepped in front of the woman and replied to the strange voice. For several moments the native worker seemed to debate with the strange voice coming from the unconscious woman. Finally Paulo became indignant, and in a thundering voice, speaking in English, commanded: "In the name of Jesus Christ and Almighty God I command you to get out of this woman's body!"

Immediately a loud scream came from the woman's mouth. She sat up, shook her head, and looked around. Then a smile of relief came to her face. "It is gone," she said. "I am whole again." All gave thanks to God for her deliverance, and the woman gladly gave up her ornaments and pig grease to become a happy member of God's church.

It would be exciting to see strange miracles like that in some far-off place. But we do not have to wait until we grow up to know the power and blessing of God as we work for Him. We can be missionaries for Jesus wherever we are. "All the world" includes the very place where you and I live. In our homes, our neighborhood, our school, we can show the kindness and love and patience of Jesus, who lives in our hearts. We can pray for the missionaries who are in far-away lands, and we can give our best gifts to Jesus to be used in His work.

Sister White, who was chosen by the Lord to be "eyes" for the church, tells of a dream she once had. "Some years since, I had a dream. I dreamed we were out upon the water. There were several in the boat besides myself, and there were other boats about us. The other boats were watching to see what course our boat would take. We had every one of us oars, and were rowing with all our might. While we were thus urging our boat along, I saw two or three of the other boats capsize, and the persons thrown from them began to sink. They had no power to save themselves, or to get hold of the boat again.

"I said, 'Let us put about the boat, and pick up these souls.' The answer was, 'Let them come to the boat. They can see the boat, let them come to us.' I looked and saw them sinking and rising and struggling for life. I said, 'We must put the boat about, and pick them up.' The answer again was, 'Let them come to the boat, and then we will pull them in.' After waiting a few minutes more, I said, 'Give me the oars,' and I began to row with all my might. Said I, 'Help me! We must go to these individuals and save them where they are.'

"With that, the others took hold of the oars again and rowed with me to get to these individuals. 'Now,' I said, 'take hold of me.' Then I would reach down, even to the bottom, it seemed to me, exerting all my strength, and would pull one out of the water. Others followed the example. This we did repeatedly, taking them to the shore, and leaving them there for others to work over, as some of them were nearly lifeless. Said I, 'Work over them; every one will live.' Then we would cry out to those in the boats, 'Reach down your arms to them, and bring them up.'

"I then went to examine those who had been brought to the shore, and as I turned them over to look at their faces, I recognized the faces of my brother, my sister, and my near friends. I knelt down, and I cannot express such thanksgiving as I raised to heaven, that God had given us strength to save them."

Isn't that a wonderful story? It was only a dream, but what a lesson for us! We can live and work for God right where we are. If we are faithful in letting our light shine now, someday we will have opportunity to go on greater errands for God.

(Have child read the third text, Matthew 5:16.) Maybe our light is small, yet all the darkness in the world cannot put out the light of one candle. A soldier in World War II returned home to America from the battle front without having received any injury while in the service. He was discharged from the Army and a short time later was seriously injured in a truck accident on the West Coast. For many days he lay unconscious in the hospital, and the doctors held out little hope for his recovery. Finally he regained consciousness and slowly began to realize that he would never get well unless a miracle took place. This young man didn't know much about miracles, for in his home there was no religion. He had never been to church and had never prayed in his life. As he lay in the hospital he began to think about God. Finally he tried to pray. It was not much of a prayer, but he promised God that if He would help him recover he would serve the Lord all his life.

God heard this young man's prayer, touched his life with healing, and in a few weeks he was able to leave the hospital. The ex-soldier kept his promise. As he looked for a job he also looked for a church. He attended services held by different denominations, but he did not feel satisfied. In his search for work he went to another State.

One Saturday morning he walked along the street to look for work. Ahead of him he saw a ten-year-old boy dressed in a dark suit, walking along, whistling a gospel hymn. The young man, with his longer strides, began to overtake the boy. As he came closer he saw that the boy had something under his arm. Coming still closer he saw that the boy was carrying a Bible.

"That's strange," he thought. "That boy looks as if he's going to Sunday school. But this isn't Sunday, this is Saturday." He became so curious that he decided to follow the boy. He had never heard of any church that worshiped on Saturday. However, this boy led him to a Seventh-day Adventist church where Sabbath school was about to begin.

The young man had been looking for a church to join, so he decided to go in and see what this one was like. He was given a warm welcome and enjoyed every moment of

the Sabbath school and church. After the service he met the pastor and a contact was made that resulted in his returning again and again. Eventually he joined the church. All this happened because a ten-year-old boy was not ashamed to carry his Bible to Sabbath school and to whistle a cheerful gospel tune as he went to church.

(Have a child read the fourth text, Matthew 24:14.) This gospel is being preached in most of the countries of the world. Time is running out for the world and for the church. It is wonderful to know that we may still have a part. Tomorrow we will talk about the importance of time. Before tomorrow, please read a text that talks about time—a day and an hour. This is Matthew 24:36.

### Prayer

(Again have sentence prayers by several volunteers. The leader or some other adult should close with a brief, earnest petition in behalf of the boys and girls.)

## LESSON 6

# When Time Runs Out

### Preparation for the Day

1. Bring an alarm clock or a clock with a fairly loud tick, some road maps, and a watch.

2. Write the following Bible references on small cards to be looked up and read by four pupils when called for: Luke 21:25, 26; Matthew 24:37-39; 2 Timothy 3:1-4; Matthew 24:44.

### Presentation

(Set the clock on the table. Ask the children to be quiet so that all can hear the clock tick for 60 seconds.) Do you hear the tick of the clock? Do you know what message the ticking of the clock brings us today? Boys and girls, the message is: **TIME IS RUNNING OUT!** (Place on the acrostic banner the remainder of the words, **WHEN TIME RUNS OUT.**) Not much time remains for us here on earth; the end is near. The ticking of the clock reminds us that time is very precious. Soon Jesus will come, and we must be ready to meet Him.

In the text I asked you to read, Jesus mentions a day and an hour. What day, what hour? Jesus had been talking about things that were to happen before He would return to earth. He had given many definite signs by which men might know when His coming is near, but the exact time—the day and hour—no one knows except the heavenly Father. This is something that God has not revealed. But He has revealed many things by which we may tell when His coming is near at hand. By these signs “we know” that time is running out.

Have you ever taken a long trip? Some of you may have ridden on a train or a bus; others may have gone by plane or even on a big ship. I suppose most of us have taken trips by auto. Perhaps you planned a long cross-country trip, and your father sent to an oil company for a set of maps with suggested routes all marked. At last everything was loaded, and away you went.

Do you remember how careful you were

to watch the maps and the highway signs so that you might know where you were, how to stay on the right road? When you started out perhaps you estimated how long it would take to get to your destination, but you couldn't tell exactly when you would arrive. How carefully you watched the road signs as you neared the place where you were to visit relatives or spend most of your vacation. Maps and signs are very important.

God's Word maps out the way we should take in order to prepare for heaven, and signs given in the Bible help us to stay on course and to know when we are nearing our eternal destination. (Have a child read the first text, Luke 21:25, 26.) Jesus gave us many signs to help us know where we are along the road of life. Some of these signs no deceiver could imitate. Sun, moon, and stars would tell the great story “Jesus is coming soon! Get ready!” We all know, of course, that the Dark Day of history was a long time ago—May 19, 1780; and the falling-stars sign took place November 13, 1833. These mighty signs in the heavens have come and gone, so we must be very near the end of time.

“Distress of nations” and men's hearts “failing them for fear”—these dreadful signs also have come to our world. Wars, with their bombings and air raids, death, suffering, and destruction, have come to the people of our modern world. These, along with natural disasters such as earthquakes, tornadoes, fires, and floods, have surely filled the hearts of men with fear. Jesus said this would happen and would be an important sign that His coming is near.

(Have a child read the second text, Matthew 24:37-39.) Here Jesus tells us that His return will be like the coming of the Flood in the days of Noah. The business of living was going on very much as usual when the Flood came. When Jesus comes again people will be doing many ordinary things. That is why we need to be ready at all times for His coming.

When we read in the Bible about conditions as they were in the days of Noah we can see that our world is very much the same. There was violence and killing; people crowded together in cities; men began to take more than one wife; skillful men began to invent and make many things.

But God was not glorified in any of this. In fact men became so selfish and wicked that God finally had to punish them with the Flood. But in His mercy He spared

the few who believed in Him, whose faith led them to enter the ark for safety and deliverance.

These same conditions are in our world now. We have many large and wicked cities; men with great skill and wisdom invent wonderful things, but many of them are weapons of destruction. God is not glorified by these wonders. Today there is much family trouble, with people divorcing and remarrying, not once, but many times. Homes are broken up and children are left without parents to guide and help them to grow up properly.

Violence is everywhere. Days and nights are filled with television programs not safe for boys and girls to watch, for little by little, watching sin in action causes a person to think that evil isn't really evil, that it is all right to be cruel or deceitful if you are not caught. Becoming familiar with evil causes us to lose our desire for that which is pure, good, and beautiful. Conditions all around us, perhaps even in our own homes, should wake us up to the fact that time is short, and Jesus is coming soon.

(Have a child read the third text, 2 Timothy 3:1-4.) Let us notice two things in particular in these verses. Paul says that in the last days children will be “disobedient to parents,” and “lovers of pleasures more than lovers of God.” These are serious words for us to think about. There are many tempting pleasures in our world. For some, movies are a great attraction.

One Wednesday evening a little boy begged his mother to allow him to go to a show. “Mother,” he pleaded, “everybody says it is such a good picture. It won't hurt me.”

His mother replied, “But, son, you're not old enough to choose for yourself and you cannot go without your mother. Anyway tonight is prayer meeting night, and you know we always go.”

“But, Mother,” the little boy declared, “if you'd only go to the show once, you'd never want to go to prayer meeting again.” And that, boys and girls, is much more true than this little boy thought, for it is things like this that take Jesus and the desire for prayer out of our hearts.

(Have a child read the fourth text, Matthew 24:44.) The clock ticks on, saying, “Get ready! Get ready! Get ready!” Here I have another timepiece, just a little watch. Do you suppose this little watch might preach us a sermon? Listen and we shall see. First, there are two main parts to a watch, the outside, or case, and the inside, which we call the works. Both are important, but of



By LALLAGE

J.

EGLESTON

If you meet with opposition  
In all that you attempt to do;  
If you are being misunderstood—  
Jesus once walked this way too.  
If the clouds grow dark and heavy,  
And you would see the sunshine through—  
Pray.

Prayer will make the burdens lighter,  
Help to dry the falling tear.  
Prayer gives faith and hope and courage;  
Prayer brings trust to banish fear.  
Prayer brings us closer still to Jesus,  
Who waits us at the hour of prayer—  
Why not pray?

the two the inside is more important. The case need not be expensive or beautiful, but if the works are of good quality the watch is good and useful.

You and I may not be handsome or beautiful, we may not have expensive clothes, but if our hearts are right we please Jesus and bless others. Again, this watch contains some jewels. Where are they, on the inside or the outside? Yes, they are inside, where they help the watch to run smoothly and accurately. Some people think they must have jewels added to the outside to make them pretty, but God wants only jewels of faith, truth, loyalty, purity, and love in our hearts.

The real purpose of the watch is to be useful rather than ornamental. Its hands are always busy. That's a good lesson for us, don't you think? Another thing we learn from the watch is that we must keep our lives clean and free from sin. Just a tiny speck of dirt in its works can stop the watch. Just a little sin in the life can spoil that life and keep it from being ready for Jesus to come.

Watchmakers tell us that in order to run best a watch needs to be wound regularly, and that the best time is in the morning as the day begins. That is true of our lives. Our lives need to be wound regularly by bringing them to Jesus every morning in prayer and Bible study before we begin the duties of the day. Let's remember to observe the Morning Watch.

Every time we see a watch let us be reminded of the things we must do in order to be ready to meet Jesus. It is not enough to say, "Someday I'll get ready," for time is running out. The only safe thing is to BE READY at all times.

The story is told of a lazy, dirty hermit who lived in a tumbledown shack on the side of a big hill overlooking the valley. One day, as he sat among the rubbish and weeds in front of his shack, he was suddenly surprised to see the king from the city in the valley, who had come for a walk up the hillside. The king came and stood in front of the hermit's poor house and gazed at the majestic mountains on the other side of the valley. "Ah, it is beautiful," he murmured. Then he saw the hermit. "May I come again and look?" asked the king. The hermit was so ashamed of his dirt and weeds that he couldn't speak, so he hung his head in shame, and the king went away.

"He will come again," thought the hermit. "I must get ready." So he set about to clear away the weeds and repair the broken stool. Then the king came again. The day was warm and the royal guest asked the hermit for a glass of water. But his one cup was dirty, the water bucket empty, and the spring where he got his water was covered over with weeds. He tried to clean the spring and the cup, but while he was doing this the king went away. "He will come again. I must get ready."

So the hermit worked to clean out the spring and to clear the rubbish from the house. The king came once again. He was hungry. "Might I have a bite to eat?" he asked. But the hermit had nothing in his shack but some half-rotten grapes. He wrung his hands in agony, and the king went away.

"He will come again," declared the hermit. Now he cut and sold wood to buy meal, and each day he made some fresh cakes. He watered the garden and cleared out all the

weeds. Then he saw that his clothes were ragged and dirty. He cut and sold more wood so he could buy some new clothes. Then he bathed and waited each day for the king to return.

Finally the king came again. "Ah," he said, "the sunset is so beautiful. I'm sure the sunrise must be lovely from here too. Please let me stay all night so I can see it." The hermit did not dare tell the king that he had only dirty rags on the floor to sleep on, so he hung his head, and the king went away. "I'm sure he's coming again," said the hermit, so he built a porch on his shack and put in it a comfortable couch and nice blankets. Once again the king came. This time he ate, and slept, and continued to live with the hermit on the mountainside.

When time runs out, boys and girls, Jesus, our King, will come again. Time has almost run out. It is *now* that we must get rid of weeds and dirt and rubbish and the rags of sin and selfishness. We want to go home to live forever with our King. Before we can do that we must make room for Him to live in our hearts.

#### Prayer

Today as we think how soon our King may come, how many of you boys and girls want Jesus to live in your hearts? How many want to be remembered especially in the closing prayer, that God will help you to be ready when Jesus comes?

(We suggest that the leader offer the prayer, remembering the requests.)

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By H. M. Tippet

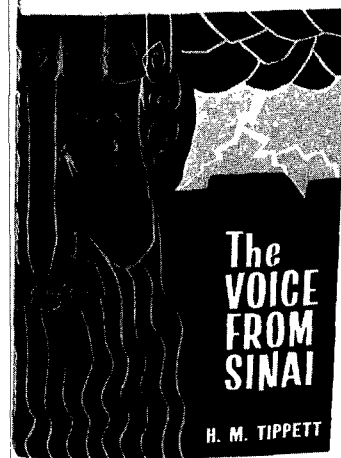
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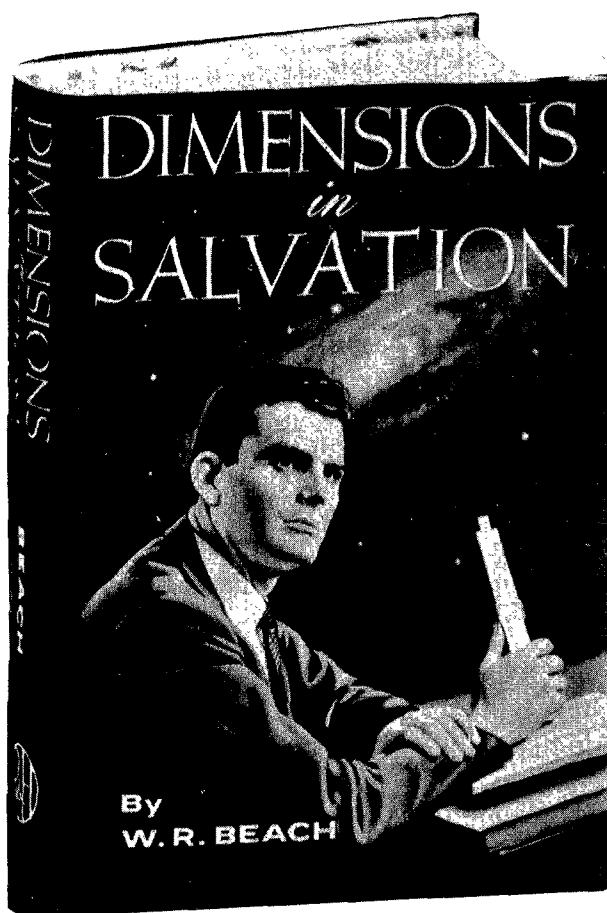
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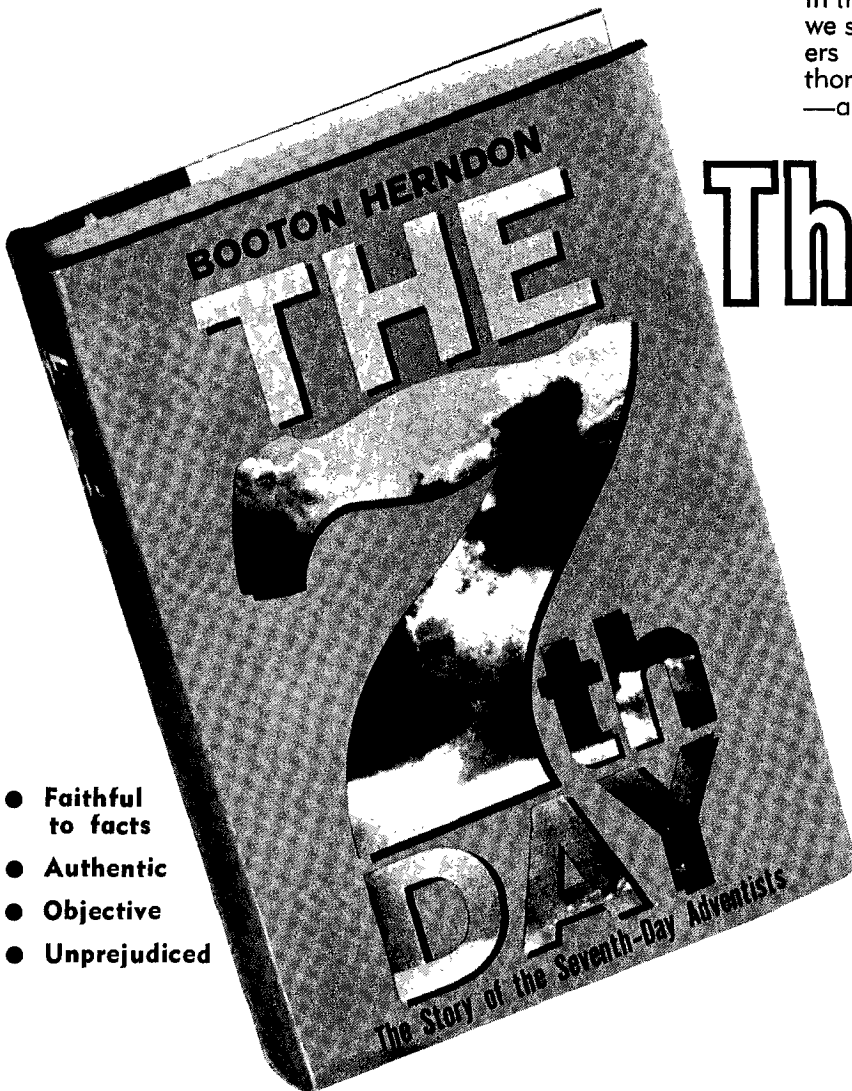
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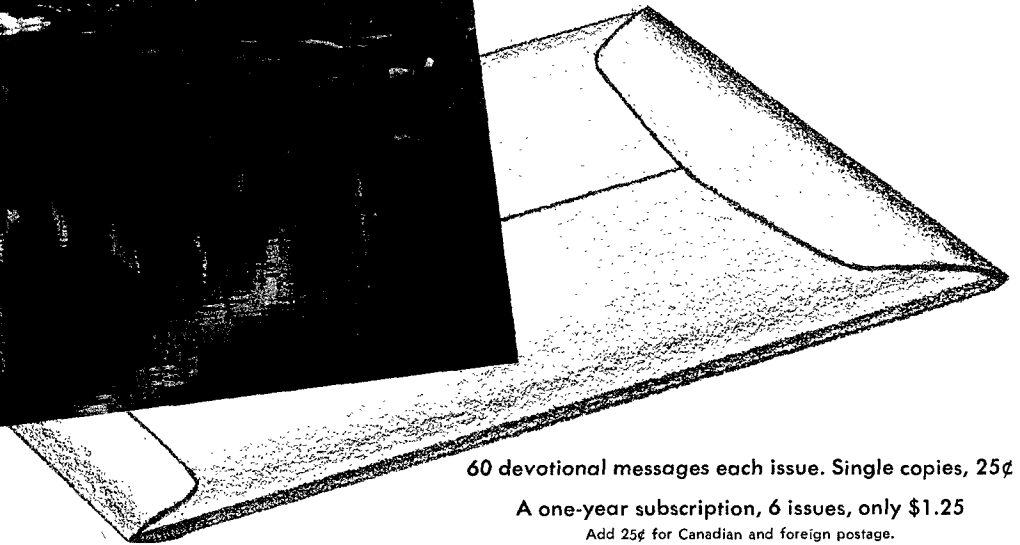
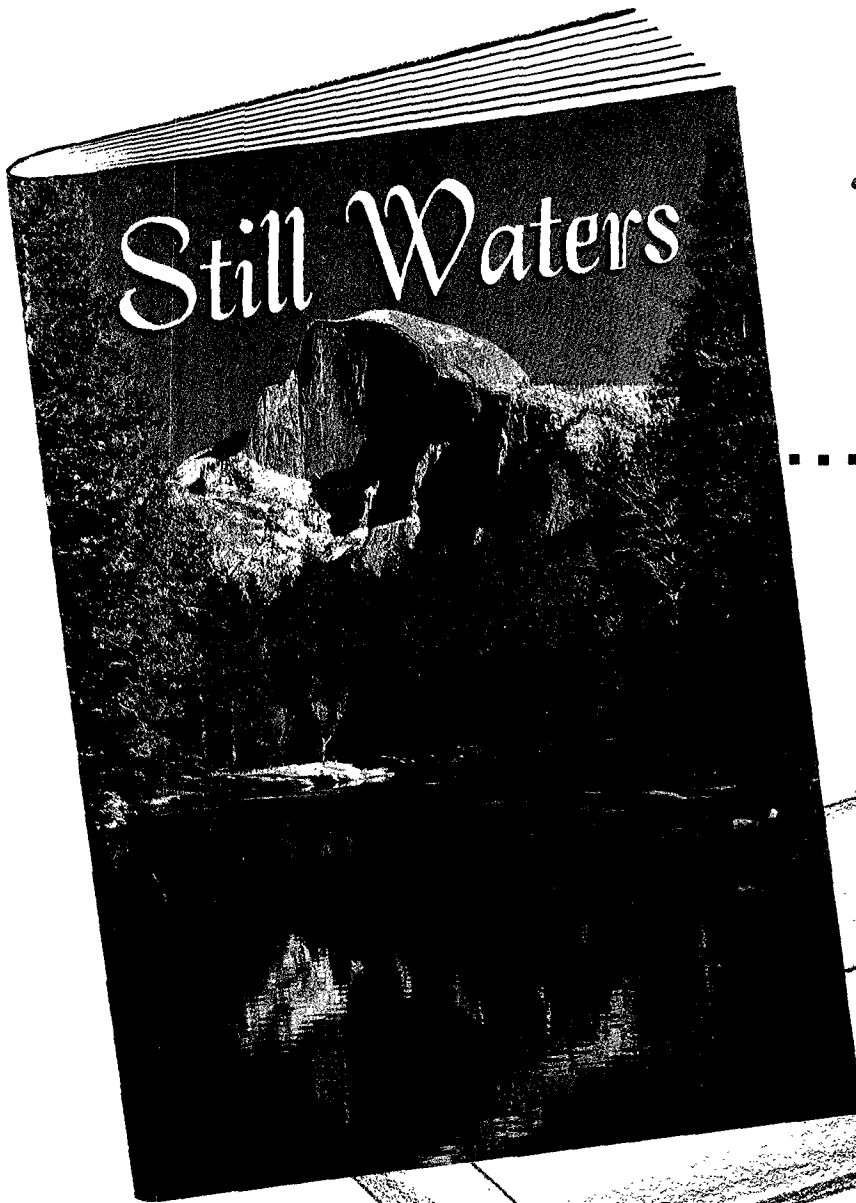
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# *A Special Message*

**T**HE OBSERVANCE of an annual Week of Prayer has become an established practice with us the world around. Our people have come to understand the importance of this week. Added strength and new life come to the church when the members sincerely enter into the spirit of prayer and self-examination. No one can turn to God in earnest prayer and remain unchanged. It is frequently said that prayer changes things. It is even more true that prayer changes people. It lifts the burden from the troubled soul and brings heavenly messengers to the suppliant, with divine assurance and spiritual enlightenment. When Daniel was burdened and perplexed, an angel messenger, in response to his earnest prayer, was caused to fly swiftly from heaven to earth with words of encouragement and helpful instruction. Through confession and prayer, the way is cleared for Heaven's blessing. May this be the experience of our people during this, another Week of Prayer.

It is important that the blessing and encouragement of this Week of Prayer continue with us after the week has passed. One helpful factor in assuring us that it will is our church paper, the REVIEW AND HERALD. For more than a century now, it has ministered to the spiritual needs of this people. It occupies a more important place in the church today than ever. Many have been regular readers of the REVIEW for 50 years. Not long ago, in conversation with a small group of elderly church members regarding our relationships to the church and to its world program of activity, one burst out with "I have kept in close touch with the program of our church for more than half a century through the REVIEW. I would not be without that paper for anything!" The response of the rest was a hearty Amen. This weekly visitor not only keeps us in close touch with our world work; it also helps us to keep in step with the movement and to keep marching forward.

There is a mission field close to most of our churches that too often is overlooked. Yet when this field is worked it yields rich returns. I refer to discouraged and former church members who have ceased to attend services, or who attend only occasionally. Most of those who no longer walk with us still have kindly feelings toward the church and even defend its teachings. What better can we do than send them the REVIEW and get them to reading again of the work they once loved? Where this has been done, and followed by friendly visits, it has resulted in restoring individuals to the joy of church fellowship.

It is our hope and our goal to have every Seventh-day Adventist a regular reader of our church paper. Subsidies have been arranged by various organizations to bring the price down to where it is within the reach of every member.

Our earnest hope is that this Week of Prayer will bring new spiritual blessings and strength to all our church members.

Sincerely your brother,

*R. R. Finken*

## *From the General Conference President*