

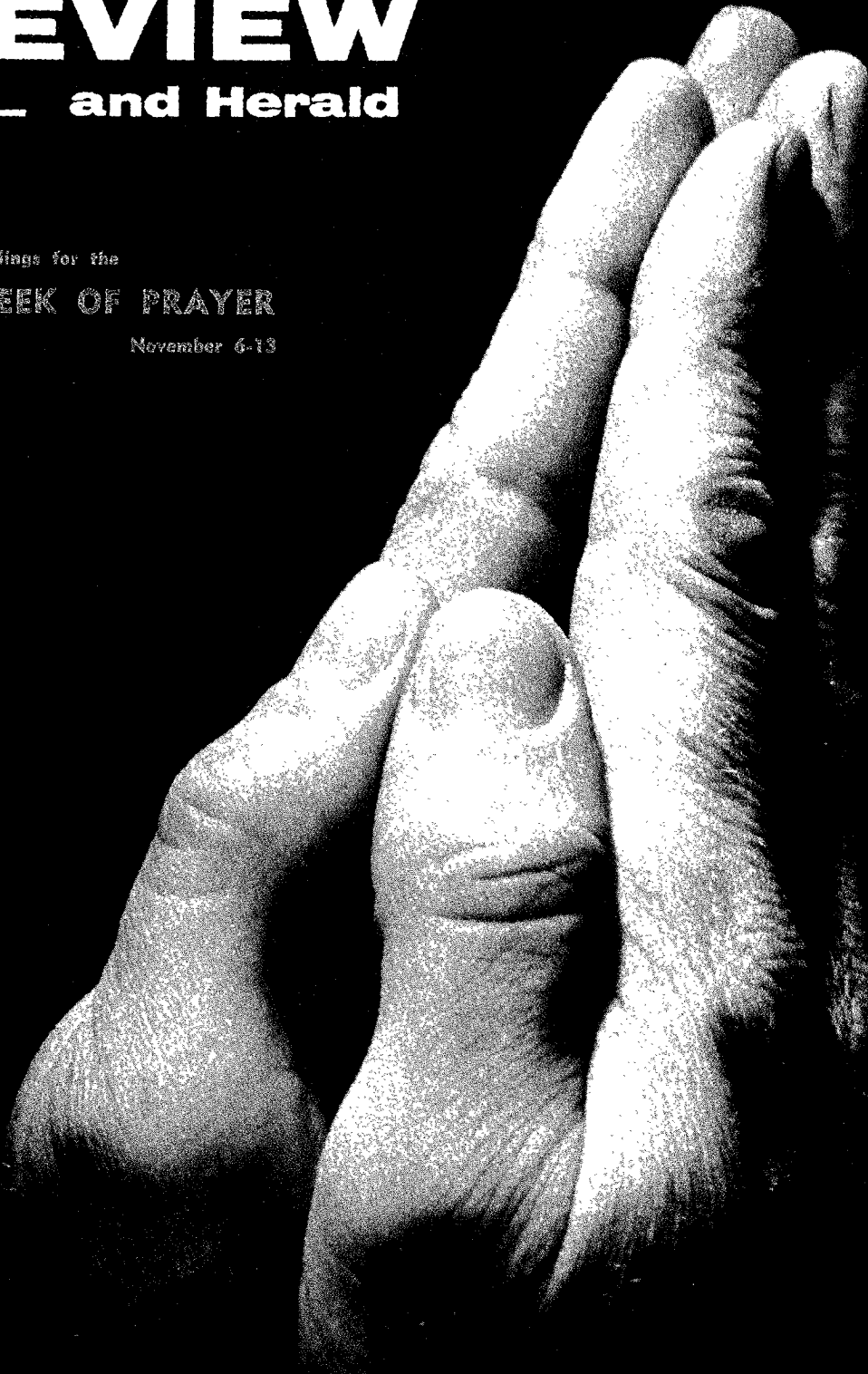
REVIEW

and Herald

Readings for the

WEEK OF PRAYER

November 6-13



Around the world
let hearts and hands
be uplifted in prayer
each day this week
for spiritual vision
and power.

The Prayer of Faith

IN JAMES 5:15 the apostle reminds us that "the prayer of faith shall save . . ." In essence, prayer that saves is the only prayer that counts. It is not a mere mouthing of set phrases that moves the arm of power, but the expression of faith in a Person who is able to save the petitioner from pride, envy, covetousness, selfishness, and other soul-destroying sins and habits.

The prayer of faith does not attempt to secure something from God by begging that which God had not intended, or had intended otherwise. Christian praying is always underscored by a "not my will, but thine, be done."

Heathen pray to get what *they* want. Christians pray to give God an opportunity to do what *He* wants, what He has been trying to do for years, but which He could not because of the petitioner's unreadiness, lack of receptivity, closed heart, and unresponsive mind. Even as Christ wept over doomed Jerusalem, He often weeps and repeats to us: "How often would I . . . and ye would not" (Matt. 23:37).

The prayer of faith prevails when it is accompanied by habitual self-discipline in right thinking within the realm of revealed truth. An individual cannot continually indulge mean, ugly, lustful thoughts and suddenly drop them for communion with God. God calls upon us to forsake our cherished sins, evil attitudes, and bad tempers, since such constitute an effectual barrier to answered

prayer. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18).

Effectual praying and right thinking go together. Their connection is not accidental. Said Paul: "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Following this he presents a list of things on which it is appropriate for the Christian to think. Phil. 4:6-8.

During this Week of Prayer may we turn away from selfish purposes to the great purposes of God. Let us think about and pray for the salvation of our children, our friends, our neighbors, and the countless millions in lands beyond. Let us also visualize and pray for a deeper comprehension of the love of God, His redeeming grace, His keeping power, and His imminent return in power and great glory. As opportunity presents itself during the week, let us express our confidence in the ultimate triumph of God's remnant church, God's leading in our own lives, the sanctifying fellowship and unity among God's people, and the privilege of giving and serving for the extension of God's cause in the earth.

Let us plan to attend the special services during this week, and by careful attention to the readings, plus effectual praying and right thinking, encourage one another in seeking that revival of spirit and reformation of life that prepare us for the coming of our blessed Lord.

GENERAL CONFERENCE OFFICERS

Meet the Writers

Sabbath, November 6. Appropriately, the first reading for the 1965 Week of Prayer was written by R. R. Figuhr, president of the General Conference. As God's appointed leader of the remnant people, Elder Figuhr raises the solemn question "Watchman, What of the Night?" Where are we in the stream of time? What hour of the night is it? How long before the dawn of eternal day?

Sunday, November 7. "If I Had but One Sermon to Preach" is the title of George E. Vandeman's message. As a field secretary of the General Conference in charge of the It Is Written program of television evangelism, Elder Vandeman addresses the church universal with what he considers to be the most important message God has for His people today.

Monday, November 8. The writer of today's reading, A. Graham Maxwell, is

director of the Division of Religion of Loma Linda University. In "The Sacrifice of Christ, Our Victory" Elder Maxwell discusses the vital principles of salvation, and what Christ's power can accomplish for those who are fully surrendered to their Saviour.

Tuesday, November 9. Norval F. Pease is professor of applied theology in the Theological Seminary of Andrews University. His subject, "With Christ in the Heavenly Sanctuary," is of pivotal interest to Seventh-day Adventists. This vivid presentation of Christ's ministry in the heavenly sanctuary deserves the most thoughtful reading.

Wednesday, November 10. "Unbending as the Lofty Cedar" is the subject of Anees A. Haddad, whose homeland is Lebanon, natural habitat of the famed cedars of Lebanon of Bible times. Elder Haddad, now MV and temperance secre-

tary for the Middle East Division, conducted the first youth camps in that division.

Thursday, November 11. The writer of today's reading, Paul H. Eldridge, has logged 28 years of mission service in the Far East, and is now ministerial and TV secretary for the Far Eastern Division. In this article Elder Eldridge relates the experiences of a number of converts in non-Christian lands who were "Not Ashamed of the Gospel."

Friday, November 12. In "That Your Joy Might Be Full" associate MV Department secretary of the General Conference John H. Hancock develops the theme that Christians should be the happiest people in the world. Elder Hancock has been a youth leader in the Lake, Pacific, and North Pacific Union conferences for 19 years, and in this article speaks to youth in the language of youth.

Sabbath, November 13. The Week of Prayer closes with an appeal by Ellen G. White to "Come Out . . . and Be Separate." We must separate from the world before God can pour out on the church the blessing that will finish the work. If, in the last great conflict, Satan finds us on his territory, we shall be powerless to resist his masterpiece of deception.

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.

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell
 Kenneth H. Wood
Consulting Editors: R. R. Figuhr, M. V. Campbell
 Theo. Garcich, W. E. Murray
 F. L. Peterson, R. S. Watts
Editorial Secretaries: Promise Joy Sherman
 Idamee Melendy
Special Contributors: Frederick Lee, W. R. Beach
 C. L. Torrey, Presidents of all Overseas Divisions
Circulation Manager: R. G. Campbell

Address all editorial correspondence to: Editor, Review and Herald, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

(Reading, Sabbath, November 6, 1965)

"Watchman, What of the Night?"

By R. R. FIGUHR

TO THE anxious question "What of the night?" the watchman on the walls replies, "The morning cometh" (Isa. 21:11, 12).

"In ancient times, sentinels were often stationed on the walls of cities, where, from points of vantage, they could overlook important points to be guarded, and give warning of the approach of an enemy. Upon their faithfulness depended the safety of all within. At stated intervals they were required to call to one another, to make sure that all were awake, and that no harm had befallen any. The cry of good cheer or of warning was borne from one to another, each repeating the call till it echoed round the city."—*Gospel Workers*, p. 14.

The dangers that threatened the dwellers in the cities demanded alert, faithful watchmen, especially during the dark hours of the night. The dawn of day brought relief. The indications therefore of the breaking of the day were gladly welcomed. "The morning cometh" was a reassuring and happy word that spread out over the city.

So it has been with God's faithful followers in this world, over which the blackness of the night of sin has settled. Down through the centuries His people have looked and longed for the dawn of the promised day. Earnestly they have scanned the heavens for encouraging indications of the breaking of that day.

"With earnest longing, God's people await the tokens of their coming King. As the watchmen are accosted, 'What of the night?' the answer is given unfalteringly, "'The morning cometh, and also the night.'" Light is gleaming upon the clouds above the mountain tops. Soon there will be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand,—the opening of endless day to the righteous, the settling down of eternal night to the wicked."—*The Great Controversy*, p. 632.

The Word of God is replete with references to, and assurances of, the coming of the Lord to this earth as King of kings and Lord of lords. He whose right it is to rule will soon come to rule. The apostles and early followers of the Lord, some of whom had themselves seen with their own eyes the ascent of their Lord to

heaven, vividly remembered and fervently cherished His assurance, "I will come again, and receive you unto myself; that where I am, there ye may be also." This assurance was to them no theory, no cold, formal doctrine. It was a living hope, a precious promise. It changed the whole course of their lives and made of them pilgrims and strangers in the earth who looked for "a city whose builder and maker is God." When faithful John was banished to the rocky, lonely Isle of Patmos, God drew aside for him the curtain of the future and showed him the coming events that were to precede Christ's glorious appearing. At the end of this exposition, the Lord closed the revelation with the assurance, "Surely I come quickly." The devoted disciple John, the last survivor of the 12, put in words the longing of his own heart, as well as that of every true follower of the Lord when he said, "Even so, come, Lord Jesus."

What Has Happened?

But a wide gulf of difference exists between the early Christian church that so fervently cherished this hope of

Christ's soon coming and who so consistently lived this hope, and the modern Christian world of today! Little is now heard about the Lord's return among millions of professed Christians. Seldom does one hear the fervent wish expressed, "Come, Lord Jesus." Something has happened in the Christian church and in Christian hearts since those early days. That something, whatever it is, has cooled the early ardor and turned the attention of most Christians to other things. "Our Lord cometh" was a watchword among the primitive followers of the Lord. It no longer is. What has brought about this change, this lessening of fervor, this cooling of ardor, for a great truth that once was a pulsating hope? The answer is not hard to find. The great and cunning enemy has succeeded in deluding Christians, leading them to relegate a great Bible truth to a position of little consequence.

Historians and others tell us that during the first two centuries of the Christian Era the belief in the second advent of Christ was widely diffused. "It is well known that, in the earliest of primitive times, the faithful did, in a literal sense, believe the 'second coming' of the Lord Jesus Christ, and the rising and reigning of the saints with Him a thousand years before the rest of the dead live again."—COTTON MATHER, quoted in C. C. Pyrie *The Basis of the Premillennial Faith*, p. 32. In the centuries immediately following, this belief declined. There are significant reasons for the decline, and they constitute a warning to Seventh-day Adventists today. Their love for Christ's return may also grow cold, and they too may become reconciled to this present world. The first of the reasons for the waning fervor on the part of Christians was the better times that came to the Christians. How demoralizing and stupefying ease and affluence can become! The emperor Constantine ended the persecution against the faithful disciples of Christ. There followed soon the union of the church with the state. "No longer poor but now overburdened with wealth and worldly honors, she [the church] saw that to maintain the doctrine of pilgrimage and separation and to hope for a coming King and an earthly kingdom would be extremely displeasing to Constantine. Thus

DEVOTIONAL MESSAGES for the WEEK OF PRAYER

To Be Read in All
Seventh-day Adventist
Churches

NOVEMBER 6 to 13

1965

the patronage of the Church by the world and the resulting prosperity brought the great loss to the Church of the hope of the soon-Coming of her Lord.

"Hitherto the Scriptures had supported the Church in her separation from the world, but since that course had been changed, the interpretation of the Scriptures also had to be changed in order to justify her position."—*Ibid.*, p. 24.

There came a partial revival of the doctrine of the premillennial appearance of the Lord as supreme ruler, during the Reformation. But this doctrine, as held by the early church, "was almost exterminated under the teaching and power of the papacy. . . . Christians were content with the triumph of the Church in the present order and with the hope for the individual soul after death."—*Ibid.*, p. 27. The writer adds:

"Protestantism has never fully recovered from the eschatology of the Roman Catholic church as it was developed during the Middle Ages."—*Ibid.*, p. 30.

Constant Watchfulness Needed

We see in this the necessity of constant watchfulness lest Christians be lulled into a state of indifference and be carried along with those who say, "My Lord delayeth His coming," and who comfortably settle down in this world. We must not lose our concept of the literalness that the Lord emphasized and made so plain, regarding His coming and the events preceding it. Our ears must remain sensitive to the watchman's word that "the morning cometh." We must discern the signs of approaching day.

"The voice of the true watchman needs now to be heard all along the line, 'The morning cometh, and also the night.' The trumpet must give a certain sound, for we are in the great day of the Lord's preparation. . . . There are many doctrines current in our world. There is many a religion current that numbers its thousands and tens of thousands, but there is but one that bears the superscription and the stamp of God. There is a religion of man and a religion of God. We must have our souls riveted to the eternal Rock. Everything in God's world, both men and doctrines and nature itself, is fulfilling God's sure word of prophecy and accomplishing His grand and closing work in this world's history."—*Selected Messages*, book 2, pp. 379, 380.

The watchman's announcement that "the morning cometh" is to all those who love their Lord's appearing the long-awaited assurance of deliverance from sorrow and suffering, and from all the evils and ills of this world. With glad de-

sire they look forward to the speedy anticipation of their fondest hopes. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25: 9). This hope, the apostle Paul tells us in 1 Thessalonians 4:13-18, is to buoy up Christ's followers in the sad hour when they bid their last farewell to some loved one at the graveside. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (verses 16, 17). The reality of Christ's literal coming with the actual end of death and dying is emphasized by the apostle in the words: "For this we say unto you by the word of the Lord." This is no mere saying of man. It is God's own assurance to His people.

The glorious return of our Lord, together with all the blessed events connected with it, is a promise to which His faithful ones can cling with full assurance. It has sustained God's followers of past ages. It sustains them today.

Our Peril Today

Our peril, as Adventists, is not that we shall be led to deny the doctrine of the second advent of our Lord. The enemy well knows that those familiar with the Scriptures even in a general way cannot be induced openly to turn from this plain scriptural truth. No, Adventists are not in the greatest danger here. They are not likely to deny this fundamental Christian teaching. Very few, if any, of the Christian churches today actually deny it. They dilute it. They postpone it indefinitely. They explain away its literalness. But they do not deny it. Among the cunningly devised traps laid for the feet of the unwary Adventist is a waning interest, a lessening sense of realism, a failure to recognize the fact that the Lord will literally come in the clouds of heaven and that human eyes shall behold Him when He comes.

One is impressed, as he reads the writings of the Lord's messenger, with the realism with which she thought and wrote of Christ's coming. Note this heart-warming reference: "O, how glorious it will be to see Him and be welcomed as redeemed ones!" How cheering is the following: "I feel as if I must cry out aloud, Homeward Bound." The Lord's servant directed her thoughts and her steps toward a literal, heavenly home. In another place, she pictures herself

with the redeemed in the eternal mansions: "Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God and will explain to us the dark providences through which on this earth He brought us in order to perfect our characters. There we shall behold with undimmed vision the beauties of Eden restored. Casting at the feet of the Redeemer the crowns that He has placed on our heads, and touching our golden harps, we shall fill all heaven with praise to Him that sitteth on the throne."—*Testimonies*, vol. 8, p. 254.

A Sense of Realism

Such a sense of realism of earth's greatest coming event is bound to affect, decidedly, the course of one's life and his every daily act and thought. This is the very thing that the enemy seeks to neutralize. If he succeeds in leading us to place first emphasis upon earthly things and to make the heavenly unreal, he has gained a great victory. How ineffective he was in his nefarious designs and efforts with that loyal servant of old, Job, is shown in the life of that godly man. When Job lost all of his real possessions—sheep, oxen, camels, and donkeys—and even his ten children, God and God's purposes remained very real to him. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord," was his response in that hour of his great loss. Had he not lived and thought thus daily, he could never have met his misfortune so courageously and successfully.

The watchman in Israel also said that "the night cometh." There will be eternal day for the watching, faithful ones, but eternal night for the careless and indifferent who have not taken to heart the Master's admonition, "'Keep a watch on yourselves; do not let your minds be dulled by dissipation and drunkenness and worldly cares so that the great Day closes upon you suddenly like a trap; for that day will come on all men, wherever they are, the whole world over. Be on the alert, praying at all times for strength to pass safely through all these imminent troubles and to stand in the presence of the Son of Man'" (Luke 21: 34, N.E.B.).*

There is much that we must watch against today. We must watch what we allow to enter and to remain in our minds, and what we cherish in our hearts. "Set your affections on things above, not on things on the earth," the apostle urges (Col. 3:2). "We must turn away from a thousand topics that invite

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

attention," we are told. And again: "The angels of God are seeking to attract us from ourselves and from earthly things. Let them not labor in vain."—*Testimonies*, vol. 8, pp. 316, 314.

During this Week of Prayer we should seriously ask ourselves, How will the soon-dawning morning of God's eternal day find me? Will I be ready? Am I now among those who long for that bright and never-ending day? Am I certain that I am not growing careless and indifferent and content with this present world? Will I be found among those who love His appearing? These and other like questions we may well ask ourselves to make sure that, while bearing the name

Adventists, we are also demonstrating the reality of our faith by consistent living. On every hand we see clear indications that the night is far spent and that the day is at hand. Adventist watchman, what of the night that is soon to pass? Will the dawn of God's day find you prepared and waiting to enter into the joy of our Lord? God grant that your voice may be joined with that glorious chorus of voices, exclaiming, "This is our God; we have waited for him, and he will save us." This week should not pass without careful self-examination and soul-searching as the realization of the nearness of our Lord's glorious appearing comes to us anew.

Yet from that upper room issued a power that was to transform a pagan world.

What did Gideon's 300 have in Israel's hour of national emergency that we do not have today? What did the 120 have that courageously met and turned a pagan world upside down? *What must we have* if we are to face the trying future that presses so relentlessly upon us? What is the secret of power that will prepare us to meet earth's final test?

We find the answer, I believe, in Jeremiah 20:9: "Then I said, I will not make mention of him, nor speak any more in his name. *But his word was in mine heart as a burning fire shut up in my bones*, and I was weary with forbearing, and I could not stay."

Here the prophet bares his sensitive soul. In an act of fearful humility he determined not to speak any more in the name of his God. Standing in the presence of his Maker, the excellence of divinity revealing his own deep unworthiness, he cried to be released of his responsibility. But God's word upon his lips, the fire of God burning in his heart, produced such a consuming passion that he could not be silent. It was fire that made the difference.

I think of the experience of a party of French explorers who were pushing through dense African jungles. One evening, as they prepared camp, they were greeted by a sight that perplexed and bewildered them. Here, in the clearing before them, were little tepees, little fires carefully laid but not lighted—not one or a dozen, but 35 of them. Who had done this?

They took one of the little tepees apart. There on the bottom was a handful of dried leaves, with small twigs laid criss-cross over them. Then a larger, stouter limb had been placed over the twigs, and finally the stoutest wood, all in tepee fashion.

But then the secret was out. For as they looked up into the trees, there were the chimpanzees, dozens of them, watching the explorers survey *their* handiwork. The chimpanzees had watched campers before them build their fires. And when they had gone the chimpanzees had copied their art. The little tepees were perfect. They were orderly. There was no mistake. *But they had no fire!*

Need I draw the parallel? We have built our own tepees. We have arranged our doctrines. They are orthodox and accurate, we believe, in every detail. Our theology is scriptural beyond question. We have the irrefutable proofs on which we are prone to lean. We have built a flawless organization. The wheels run smoothly and efficiently. But what will it profit—if *there is no fire?*

"His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

(Reading, Sunday, November 7, 1965)

If I Had but One Sermon to Preach

By GEORGE E. VANDEMAN

IF I HAD only one opportunity to appeal to the human heart, if I had only one hour in which to face men and women who are judgment bound, if I could stand but once before a people soon to meet their God—what message would I choose? As I survey the wide range of truth and the desperateness of human need, what one message would meet the demands of this unparalleled opportunity?

Would I speak of the prophecies, of the nearness of the end, of time running out? These are vastly important. These place our relation to God in vital perspective.

Would my message be one of the doctrines? These are necessary and right. Would it be the social needs of men and women, so serious in this hour? Or would it be family and home problems that touch nearly every life, with needs deep and disturbing?

It makes one think. What, really, is most important? What need shall have priority in an hour like this?

The more I watch God at work, the more I understand what He considers essential. And it is highly important that we discover His mind. For we have reached a time when first things must absorb our attention.

We have just lived through the most revolutionary years of our history, years of surge and change. Every seam and

fabric of our thinking have been strained to keep abreast of it all. Gravity has been defied. Space has been penetrated. Satellites look down upon a dirty planet. Life will never be the same again.

Discerning eyes see today a world that is conforming with breathtaking rapidity to the predictions of Peter and Paul, to the visions of Daniel and John. We are living through the last countdown of earth's history. Satan's forces are furious as they approach the zero hour.

This is what we face. We are on Satan's enchanted ground. There is not a moment to lose.

A Burning Purpose

It would seem like foolish prattle for a small body of believers with an unpopular message, with little of this world's wealth and influence to commend it—I say, it would seem like foolish prattle to claim to know the answers, *were it not for the record.*

In the Old Testament we discover in the experience of Gideon a prime example of the fact that numbers, in God's reckoning, are unimportant. Gideon, you recall, started out with an army. But there followed a series of successive tests until, in the end, God's task was accomplished with a victory band of only 300.

Then in the New Testament, in that upper room, we find a group of only 120—with the gospel commission ahead of it.

Yes, if I had but one sermon to preach it would of necessity point men and women to the Holy Spirit and the life-giving fire He brings, the fire we must have if our message is to make its transforming impact on this faithless generation—and if we ourselves are to be victorious.

What was it that made Gideon's 300 a victory band? Power. What was it that fired the 120 to move out into a hostile world with their message? Power. What is our supreme need today as we race against time? Power. We must have it—or we shall not only be ineffective, we shall perish!

Who of us does not personally sense the need of inner spiritual dynamics? Who does not sense the need of fire—of power from God in this critical hour? We are on Satan's enchanted ground. The forces of evil were never so strong, so subtle, so alluring, so attractive. And time was never so short!

The Gauntlet of Temptation

In the pioneer days of early America settlers had often to face the attacks of Indians who resented their presence. When these befeathered warriors took a man captive they would sometimes take delight in playing with their victim as a cat with a mouse. For instance, a captive might be told that he had a chance for life if he could safely pass between two long lines of his enemies armed to the teeth with tomahawks and knives. This, of course, meant almost certain death. But on rare occasions a man might escape by running like the wind or dodging like a rabbit.

This was called "running the gauntlet," an expression used ever since. However cruel and heartless this practice, it was little different from the array of satanic weapons today. We are still running the gauntlet of temptation, which is a run no less hazardous.

But surprising as it may seem, victory in this titanic struggle for the soul depends not on our own strength or determination to resist, not on our speed or ability to dodge the knives of the enemy, but upon which power is in control of the fortress of the soul.

What do I mean? Simply this. When there is a move on foot to study the Word, when there is a fresh awareness of our need and a renewed determination to do God's will, when a week like this is devoted to prayer and heart searching, Satan does not relax his attentions. He intensifies his attack. With diabolical cunning he prepares his ambush.

It may be a surprise attack when a frontal attack is unlikely to succeed. It is usually when we are alone that temptation is most dangerous. At such times, by insinuations, low imaginings, and evil purposes that steam up the mind and dim its windows, the enemy endeavors to

hide the face of Christ. He knows that if he can conquer our thoughts he can conquer us. The battle we are describing is the battle for the mind, for the mind is the fortress of the soul.

The mind can be a fortress well guarded, powerfully supported, properly oriented in cooperation with Him who never lost a battle. It can be a fortress that Christ holds in a revolted world. Or it can be weak, undefended, vulnerable to attack.

Who is in control of the thoughts? That is the question we need to settle this week. Listen to these words:

"We cannot discern the character of God, or accept Christ by faith, unless we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this the Holy Spirit is given without measure."—*The Desire of Ages*, p. 181.

If we consent, the power will be ours. If we consent, the Holy Spirit will be given without measure. If we consent, the fire will burn within us—to reveal, and to transform. No longer need we stand helpless before temptation, mocked by our sins, embarrassed and discouraged by continued defeat. Power for personal victory is ours—if we consent. Said the servant of the Lord:

"Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*Ibid.*, p. 671.

Power to Overcome Is Available

No man need be mocked by persistent personal failure. Power to overcome every weakness is available. But theory cannot do it. Truth alone cannot do it. Word carefully laid in orderly little tepees will not do it. *There must be fire in the wood.*

"Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan."—*Christ's Object Lessons*, pp. 408, 411.

Have we been so long without the power of the Spirit that we are almost content without it? Have we become so

accustomed to defeat that we are resigned to live with it? Are we sleeping through the only hours that God has allotted us in which to prepare for His coming? Strange enchantment so near the end of the battle!

To stand before everlasting burnings, to let the fire of the Spirit burn within us until weakness is consumed and sin is gone, is not an essentially comfortable experience. But it is an imperative one. And the fire will do its work—if we consent.

An Imperative Experience

I can never forget the inspired description of a meeting in the auditorium of the old Battle Creek Tabernacle. Listen!

"Prayer was offered, a hymn was sung, and prayer was again offered. Most earnest supplication was made to God. The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud. One arose from his bowed position and said that in the past he had not been in union with certain ones and had felt no love for them, but that now he saw himself as he was. . . .

"The speaker turned to those who had been praying, and said: 'We have something to do. We must confess our sins, and humble our hearts before God.' He made heartbroken confessions, and then stepped up to several of the brethren, one after another, and extended his hand, asking forgiveness. Those to whom he spoke sprang to their feet, making confession and asking forgiveness, and they fell upon one another's necks, weeping. The spirit of confession spread through the entire congregation. It was a Pentecostal season. God's praises were sung, and far into the night, until nearly morning, the work was carried on. . . . No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had courage to confess their sins."

But then comes that tragic closing paragraph:

"*This might have been.* All this the Lord was waiting to do for His people. All heaven was waiting to be gracious. I thought of where we might have been had thorough work been done at the last General Conference, and an agony of disappointment came over me as I realized that what I had witnessed was not a reality."—*Testimonies*, vol. 8, pp. 104-106.

We Have Something to Do

Those words have haunted me ever since I first read them. All this might have been. But it did not become reality!

Dear people, we have something to do. Shall we begin early? Could it be that the words we have just read are a revealing description of our own personal need this night? Would not God be

pleased if such a scene were re-enacted this week around the world?

All this might have been. But it need wait no longer. As I visit with our people I see a deepening desire and wholesome determination to be right with God, to finish the work in our own hearts so that God can finish it in the world.

The Spirit of God is working. "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."—*Testimonies to Ministers*, p. 18.

What an hour to be alive! What an opportunity, this week, to open our hearts to the power we need, to let the fire burn within us until it leaves us clean, undefeated, strong in the power of the Mighty One!

(Reading, Monday, November 8, 1965)

The Sacrifice of Christ, Our Victory

By A. GRAHAM MAXWELL

PERHAPS the best-known verse in all the Bible is John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

All of us know well the story of how the Son of God came to this earth, how He lived among us as the most gracious Person the world has ever seen, how still in the prime of life He died a most terrible death, then rose from the grave and returned to His heavenly Father.

But why did He do this? Why did Jesus come in human form? Why did He have to die?

If you had been in God's place on that day in Eden when Adam and Eve first sinned, what would you have done with them? Would you have forgiven them and offered at least one more chance to stay in the Garden? Human parents do this every day for their disobedient children. Since God is love, why was Adam banished on his first offense?

The wrong answer to this question can seriously affect one's attitude toward God and the practice of religion.

Many believe that God has long been angry with the human race, most reluctant to forgive and bless His erring creatures. For thousands of years men have offered sacrifice—sometimes their own children—to win the favor of their offended God. Even in the Christian world, some teach that were it not for constant intercession, God could not find it in His heart to love and save us sinners.

But need we do anything to make God love us?

Nothing is more emphatic in Scripture

than that God has always loved even His most wayward child. When God said, "In the day that thou eatest thereof thou shalt surely die," He was uttering no arbitrary threat. In love for His creatures, the Father was only warning of the consequence of rebellion.

Sin so changes the sinner that it actually results in death. Separated from the Source of life, he will surely die. Now out of harmony with his Creator, he can no longer endure the life-giving glory of His presence.

"It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire."—*Steps to Christ*, p. 18.

How Could God Save Sinners?

How, then, could God save sinners? How could He come close enough to win them back from their rebellion? A distant offer of forgiveness would not restore the damage done. How could God make clear the truth about Himself, that men might come to love Him once again and so be healed?

God's answer was to send His Son in human form. "Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator."—*Testimonies*, vol. 8, p. 265.

When Adam and Eve first turned their backs on truth, they showed more faith in the miracle-working serpent than in the One who had given them life. How

could God secure their allegiance once again? Love and faith are not produced by force. Only by love can love be won.

By the life that He lived and the death that He died Jesus revealed so much of the kindness and patience of God that some are led thereby to repentance (Rom. 2:4). "We love him, because he first loved us" (1 John 4:19). No force. Just truth and love.

The universe was watching when God forgave Adam and Eve and granted them time to be restored. God had said in the Garden, "In the day that thou eatest thereof thou shalt surely die."

"Ye shall not surely die," contradicted the serpent. "It is perfectly safe, in fact highly beneficial, to eat the fruit of this tree. God has lied to you and is unworthy of your trust and worship."

Had God permitted Adam and Eve to reap the immediate and perfectly legal consequences of their rebellion, the truth of His own words would have been clearly demonstrated, and Satan's falsehood would have been unquestionably exposed.

But "the Lord is not . . . willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Instead of death, He offered another chance for eternal life. Graciously He preserved the life of the sinner that he might have opportunity to understand the nature of the deception and turn once again toward the truth.

The Risk God Took

What a risk God ran of being misunderstood! All His intelligent creatures are free to decide whether to place their faith in God or accept Satan's accusations of tyranny and fraud. Already the great deceiver had persuaded more than one third of the holy angels to side with him against God.

Now even God's willingness to forgive is turned into evidence of divine duplicity. "I told you so," exulted Satan. "Sin does not result in death. Ye shall not surely die."

For thousands of years it might have seemed that Satan was right. But God was saving His answer until the most auspicious moment.

Finally, in the fullness of time, God gave His terrible reply. He sacrificed Himself in His Son.

The death He died was far more than crucifixion. For our sake "he hath made him to be sin for us, who knew no sin" (2 Cor. 5:21). Jesus died the awful death of separation, the inevitable consequence of sin. This is what forced from His lips the despairing cry, "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

God's own justice had been called in question before the universe. His warning that the wages of sin is death had been ridiculed in Eden. But not so any more. Christ's death had clearly demonstrated the righteousness of God (Rom.

3:25, 26). God had been justified in His sayings and had overcome when He was judged (Rom. 3:4).

This was the climax in the controversy between good and evil. This was God's great moment of victory, victory over the forces of error and misinformation. And God will share His victory with all who choose to believe the truth and thus return to Him in faith and love.

For these reasons, and more besides, the only way to win back sinners and to silence Satan's charges was for God Himself to assume humanity, and to live and die as He did.

This is why some nineteen hundred years ago God clothed Himself in the body of a baby boy. As He grew to manhood and lived His matchless life, His one great purpose was to reveal the truth about God.

He wanted to show how infinitely loving the Father is, and so He loved everyone, including little children. The disciples assumed that the Saviour was too busy to have time for boys and girls. But Jesus said, "Let the children come to me, and do not hinder them" (Matt. 19:14, R.S.V.).

He wanted to show how infinitely patient the Father is, so He treated everyone with utmost courtesy and understanding, even though He was so often rebuffed and insulted in return. One day the disciples asked if Jesus desired them to command fire from heaven to consume the rejecters of His love. They supposed that this would be pleasing to God. But God's Son replied, "The Son of man is not come to destroy men's lives, but to save them" (Luke 9:56).

Jesus wanted to show how every detail of our lives is of concern to the Father. When He met people who were hungry, He fed them. When the sick came to Him, He healed them. One day He attended the funeral of Lazarus, one of His friends, and the Bible records that He cried.

Love's Supreme Demonstration

All of this led up to the *final*, supreme demonstration of what God is like.

On Thursday evening Jesus was arrested. He was illegally tried. He was falsely accused. He was grossly insulted. But not once did He become angry. For God is like that.

Twice He was horribly beaten. All night long He was allowed no sleep, no food. But did He become irritated? Not for a moment. For God is like that.

They made a game of slapping His wounded head. They jeered at His mysterious birth as illegitimate. One man even spat in His face. But did His patience run out? Did He become angry with His tormentors? Never! For God is like that.

Even as He hung on the cross, enduring the pain of crucifixion and the mocking of those He came to save—

even as He passed through the unspeakable agony of separation from His Father—He kept on praying, "Father, forgive them; for they know not what they do" (Luke 23:34).

This is the kind of person our God is—all love and strength and dignity and compassion. And the Father is just as loving and forgiving as the Son. For Jesus said, "He that hath seen me hath seen the Father" (John 14:9).

For six thousand years God has worked to win us back, to persuade us to love Him as He loves us. During all these years He has mercifully veiled us from the glory of His presence, that we might have time to know Him better.

Soon all will have decided. Then the glory of God will flash forth again throughout all creation. In that day the righteous will not be afraid. But the wicked will be slain by the brightness of His coming (2 Thess. 2:8).

"By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy

them." — *The Desire of Ages*, p. 764.

This brings us back to John 3:16.

"God so loved the world." He is not angry with us, even though we are sinners.

"That he gave his only begotten Son." And He has given Him forever as eternal proof of His love, a continuing reminder of what He was willing to do to restore man.

"That whosoever believeth in him." That is to say, all who have accepted the truth about God revealed in Christ and thus been won back to faith and love.

"Should not perish." That is, should not be consumed by the glory of His presence.

"But have everlasting life." In spite of our rebellion and all that we have cost Him, God wants us to live with Him—forever.

Could we ask to be treated more generously? And all God asks of us is that we love Him in return, and love Him enough to be willing to do things His way and so be made fit to live in His presence.

It may not be long now. Are you ready to live in His glory? Are you ready for Jesus to come?

(Reading, Tuesday, November 9, 1965)

With Christ in the Heavenly Sanctuary

By NORVAL F. PEASE

THE everlasting gospel is exceedingly broad. It includes the pre-existence of Jesus, who was with the Father "before the world was" (John 17:5). It includes the Incarnation—that fathomless mystery in which "the Word was made flesh" (John 1:14). It includes the life of Jesus—His teachings, His miracles—His love as revealed in His words and acts. It includes the cross on which the price was paid for man's redemption. It includes the empty tomb, for Jesus was declared to be the Son of God with power "by the resurrection from the dead" (Rom. 1:4). It includes Jesus' ascension to heaven and His second coming, which was promised so clearly at His ascension (Acts 1:11).

The everlasting gospel includes one more area, very important to you and me. *This gospel includes the ministry of Jesus in heaven from the time of His ascension to the time when He will come again.* This is the gospel in the present tense. Jesus becomes more than a his-

torical character. He becomes more than the Christians' hope for eternity. "He ever liveth to make intercession for them" (Heb. 7:25). This is a glorious truth, filled with meaning and comfort for every believer.

Do we feel weak and needy? Are we tempted and tried? Have we hopelessly tangled the threads of life? Do we stagger under a burden of guilt? The Hebrew Christians of New Testament times apparently had these experiences too. Accustomed as they were to a priesthood, Jesus was represented to them as a high priest, and it was said regarding Him:

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may

obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

Their Christ was more than a historical character who had walked across the world's stage; He was more than a longed-for Messiah to come; He was a *present, contemporary* priest and king. They could come to Him "boldly," they could "obtain mercy," they could "find grace" any time, under any circumstances. He was a living Christ, hidden from their eyes for a season, but visible to their understanding.

Acceptance With God

The availability of Jesus has not changed one whit from that day to this. From the heavenly sanctuary Jesus is shedding upon His disciples the benefits of His atonement (*Early Writings*, p. 260). And because of these benefits, we may have the assurance of acceptance with God, of sins forgiven, and of eventual immortality. "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven."—*The Great Controversy*, p. 489.

In practical life this means that, in a time of temptation, we can call upon our Saviour for strength, and He will respond immediately to our appeal, if it is made in faith. It means that the sorrows and disappointments of life need not crush us, for a living Christ is always ready to enable us to meet life's problems. It means that failure need not defeat us, for there is forgiveness awaiting our sincere request for it. It means that we need not stagger through life without direction, for a divine hand is reached out to lead us.

"He is in His holy place, not in a state of solitude and grandeur, but surrounded by ten thousand times ten thousand of heavenly beings who wait to do their Master's bidding. And He bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 9:24, p. 933.

His mission as the divine mediator is the salvation of man. He earned the right to be man's mediator by dying and rising again. After ascending to heaven He said to the church through John, "I am he that liveth, and was dead; and behold, I am alive for evermore" (Rev. 1:18). These are His credentials as man's Redeemer.

"The completeness of His humanity, the perfection of His divinity, form for us a strong ground upon which we may be brought into reconciliation with God. It was when we were yet sinners that Christ died for us. We have redemption through His blood, even the forgiveness

of sins. His nail-pierced hands are out-reached toward heaven and earth. With one hand He lays hold of sinners upon earth, and with the other He grasps the throne of the Infinite, and thus He makes reconciliation for us. Christ is today standing as our Advocate before the Father. He is the one Mediator between God and man. Bearing the marks of His crucifixion, He pleads the causes of our souls."—Ellen G. White letter 35, 1894.

The living Christ is even more than an advocate for us when we are in trouble. In Him is strength for spiritual growth, in order that human weaknesses may be overcome. "Now unto him that is able to keep you from falling . . ." (Jude 24); and "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

"Faith in the atonement and intercession of Christ will keep us steadfast and immovable amid the temptations that press upon us in the church militant."—Ellen G. White in *Review and Herald*, June 9, 1896.

But this keeping power of Christ does not fail to make provision for human weakness. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

"Jesus loves His children, even if they err. They belong to Jesus, and we are to treat them as the purchase of the blood of Jesus Christ. . . . He keeps His eye upon them, and when they do their best, calling upon God for His help, be assured the service will be accepted although imperfect. Jesus is perfect. Christ's righteousness is imputed unto them, and He will say, Take away the filthy garments from him and clothe him with change of raiment. Jesus makes up for our unavoidable deficiencies."—Ellen G. White, quoted in N. F. Pease, *By Faith Alone*, p. 241.

All of these wonderful assurances and promises are in the present tense. They are the result of the love, the ministry, the mediation of the living Christ—*now*. Loving as He does the men and women for whom He paid such a great price, He works constantly in their behalf. The only limitation on what He can do for them is their lack of faith. His hand of grace reaches down constantly and imploringly, but only as man reaches up by faith and takes hold of His hand, can man be lifted from the paralyzing atmosphere of this world.

Would that this great truth of the mediation of Christ in our behalf might make the impact it should on our souls! He has everything we need—love, forgiveness, power to overcome, peace, joy, faith, insight. All of these blessings He is eager to bestow upon us; but His liberality toward us is limited by our lack of commitment to Him. This relationship with the living Christ is on a day-by-day

basis. Constantly He knocks. Whenever we open the door, He enters to bless. He reveals infinite patience with our waywardness, and unlimited sympathy with our weakness. His great passion is to restore, to save. His attitude is that of the loving parent, greatly magnified, purified, and enriched.

But there is another side to Christ's ministry in the heavenly sanctuary. He presides there, not only as mediator but as a judge. "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22).

"He fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people. Having taken human nature and in this nature having overcome the temptations of the enemy, and having divine perfection, to Him has been committed the judgment of the world. The case of each one will be brought in review before Him. He will pronounce judgment, rendering to every man according to his works."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 4:14-16, p. 929.

A Right Understanding of 1844

This judgment, the final phase of which began in 1844, has often been misunderstood. We must not picture our Lord as involved in a process of celestial bookkeeping, deciding man's salvation on the basis of the debits and credits found on his account. What is the real meaning of our message when we proclaim the warning, "The hour of God's judgment is come" (Rev. 14:7)? What is the reason for the judgment, and what are the criteria by which man is judged? The answer is suggested in the following quotation:

"All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life."—*The Great Controversy*, p. 483.

The entire idea of this judgment—sometimes called the investigative judgment—rests on the premise that man is saved by God's grace through faith. Salvation is not secured by divine decree, neither is it the result of man's works. Figuratively, God is described as "investigating" to determine whether each man is saved or lost. He seeks to learn—humanly speaking—whether the individual has repented and "by faith claimed the blood of Christ as . . . [his] atoning sacrifice." Each person who meets these qualifications has been pardoned and has

received the righteousness of Christ, which has resulted in an acceptable character. This "investigative judgment" is but another way of describing the functioning of the gospel. It is a graphic way of picturing the absolute necessity of faith in Christ as the basis of salvation.

Christ's long period of heavenly ministry is drawing to a close. His mediation continues until the end, but concurrent with this mediation, beginning in 1844, there is judgment. Christ must certify—the word is used for want of a better one—that every saved person deserves to be saved because he has accepted the grace of God through faith. He must reveal to an interested, concerned universe the basis of His claim on the men and women whom He has redeemed. He must show that His grace has renewed those who have accepted it, and that His love has been reflected in their lives. He must vindicate His forgiveness of their sins on the basis of their willingness to forgive, a trait that is seldom found in unregenerate human nature. In a universe where millions are sinking into eternal darkness, He must justify His election to everlasting life of those who believe.

Security in Christ

If there is to be reward and punishment, there must be judgment; and the logical time for that judgment is immediately preceding the coming of Jesus. We who worship Him can feel secure in knowing that our judge is also our advocate. He who decides our destiny gave His life in our behalf. This being true, we may be sure that no one will be lost who can possibly be saved. No one can plead divine neglect or injustice. No one will be lost by an accident of fate beyond his control. *There is security in Christ.* "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1: 12).

The risen Christ, our Mediator and Judge, is just as real as He was when He appeared to Mary Magdalene at the tomb, or to the two disciples on the way to Emmaus, or to Peter by the seashore. He is just as concerned about His believers as when He dried Mary's tears, dispelled the disciples' fears, dissolved Thomas' doubts, and forgave Peter's sins. Not limited by space or time, He is able to meet the needs of all mankind, everywhere.

John Bunyan, author of *Pilgrim's Progress*, relates the following experience:

"One day I was very sad, I think sadder than at any one time in my life, and this sadness was through fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus Christ look down from heaven

upon me and saying, 'Believe on the Lord Jesus Christ and thou shalt be saved.'

"But I replied, 'Lord, I am a great, a very great sinner.' And He answered, 'My grace is sufficient for thee.' And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ."

This experience can come to anyone who sincerely seeks the Lord, for He is not far away. He is the *living* Christ. He knocks at the door of every life. To the young and vigorous He says, "Come, follow me," and to the old and weary He says, "I will give you rest." To the sinners He says, "Neither do I condemn thee, go and sin no more," and to the saint He says, "Come, ye blessed of my Father."

The ancient sanctuary was a place of beginning again. The sinner could receive pardon and hope for the future. The believer could receive assurance and insight. This sanctuary was a symbol of heaven, the place where God and Christ

and the angels dwell. We know very little about this center of the universe; but it has been revealed to us that there is One dwelling there who, two millenniums ago, took human nature that He might save mankind. His saving grace radiates from that distant place of power like a mighty electronic beam, directed to this needy world. This message from afar can be detected by those who possess faith and can transform their lives. And once the connection is made, messages travel both ways on that beam—our prayers flash heavenward, and His answers return to us.

This is a glorious arrangement, but it will soon give place to an even better one. The Mediator will soon come and redeem His own. He will take them with Him, that where He is there they may be also. Until that day arrives, let us be thankful that heaven and earth, though far apart, are not without communication; and that the love of Christ for His own is as great now as it ever was or ever will be.

(Reading, Wednesday, November 10, 1965)

"Unbending as the Lofty Cedar"

By ANEES A. HADDAD

THEY were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11:37, 38). These were men and women of God who "loved not their lives unto the death"; men and women who differed from the masses because they were willing to die for the principles in which they believed. Unless a person has something for which he is willing to die, he really has little for which to live. The greatest need of the world today is for men and women of such faith, vision, and stamina.

The times in which we live are so fraught with wickedness and sin that every child of God homeward bound needs to be unceasingly alert. Even the most godly saint in the church cannot afford to sleep on guard, for "none are so confirmed in right principles as to be secure from temptation" (*Testimonies*, vol. 7, p. 166). To a certain brother Sister

White wrote: "Your salvation depends on your acting from principle—serving God from principle, not from feeling, not from impulse" (*ibid.*, vol. 1, p. 698). At no time can the Christian abandon right principles and be safe. The faithful who are mentioned in Hebrews 11 had reached such maturity in their religious experience that they were willing to die rather than sacrifice principle. Unless the members of the church sincerely believe that "those who would rather die than perform a wrong act are the only ones who will be found faithful" (*ibid.*, vol. 5, p. 53), there is danger that they will hear the words, "Depart from me," instead of "Well done!"

Lofty Cedars

Daniel "sought to live in peace with all, while he was *unbending as the lofty cedar* wherever principle was involved." —*My Life Today*, p. 75. (Italics supplied.) This is a most fitting figure of speech for the Christian who stands for principle "though the heavens fall." In Psalm 104:16 the cedars of Lebanon are

called "the trees of the Lord . . . which he hath planted." In fact, when describing Jesus the bridegroom, the Bible says of Him, "His countenance is as Lebanon, excellent as the cedars" (S. of Sol. 5:15). The prophets of the Bible likened the faithful to such things as gardens, springs, and beautiful hills. The Spirit of Prophecy assures us that the stately cedar, as a symbol, "is one of the most strikingly beautiful and appropriate to be found in the inspired Word." The cedars "plant their roots deep among the rocks of the mountains, and boldly stand in defiance of the tempest. Their leaves are fresh and green when all else has perished at the breath of winter. Above all other trees, the cedar of Lebanon is distinguished for its strength, its firmness, its undecaying vigor; and this is used as a symbol of those whose life is 'hid with Christ in God.' Says the Scripture, 'The righteous . . . shall grow like a cedar.' . . . The cedar is repeatedly employed as an emblem of royalty; and its use in Scripture to represent the righteous, shows how Heaven regards those who do the will of God."—*Patriarchs and Prophets*, p. 450.

Being True to Principle

As members of the body of Christ, our stand for principle should be unbending like the lofty cedar. In an age of moral weakness and deterioration we should be distinguished for the strength of our faith. In a world of lawlessness and deception we should be known for the firmness of our character. In standing for the right, in preferring death over a life of shame and sin, we present a spectacle to the entire universe of undecaying vigor, because our lives are "hid with Christ in God." What comfort we could have if we would always remember that "God never forsakes the one who is true to principle" — (*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Chron. 22:13, p. 1128). The faithful of all the ages were as weak and helpless, as frail and human as any of us; but two traits they had: They were "as true as steel to principle," and they "put their whole trust in God" (*Messages to Young People*, p. 33). Herein lies the difference between success and failure.

In his book *Stop Hiding From Success* Charles Cerami states a true principle when he writes: "Remember that the right thing to do is always the easiest in the long run."—Page 143. It may not be the easiest thing at the time, because doing that which is right often creates problems and difficulties. But problems are the fuel of progress, and without a doubt it takes Christian courage to stand for that which is right. Yet, sadly, "few have sufficient courage and self-control to act from principle" (*Fundamentals of Christian Education*, p. 71). Standing for principle should be a part of the Adventist's everyday way of life. We either stand for principle, or we fall before the devil. There

will be opposition—much opposition. "No man can be true to principle without exciting opposition."—*The Desire of Ages*, p. 356. Can a Christian afford not to be true to principle? Is it not true that when a person habitually sacrifices principle in small details, he discovers that before long the distinction between right and wrong becomes fuzzy until it finally disappears? Those who refuse time and again to follow the policy of strict honesty will roll steadily downward into the abyss of eternal ruin. On the other hand, "the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Ps. 84:11).

Those Who Break Principle

In the world today we find three types of people who break principle. First, those who do not profess to be Christians and who have no respect for such things as honesty, truthfulness, and right. Their dominating self-interest leads them to disregard all basic principles of a godly life. These need to be converted to the beauty of the Christian life. They need to taste and see that the Lord is good.

The second group who may compromise principle are people who have been born again, those who are struggling to overcome every known sin and wrong habit, but who in their human weakness fail occasionally to uphold principle. When they realize they have fallen, up they rise by the power of the Master, who has promised, "My grace is sufficient for thee." They know the joy of a victorious life—the ecstasy of triumph over sin and self. At the same time they recognize the futility of depending upon their own righteousness. They press forward to the kingdom of God, guided by eternal Christian principles. They know that right is right even though few have regard for it; and that wrong is wrong even though nearly everyone does it. Humbly, determinedly, privately, and publicly they align themselves only with that which is right. They claim Christ's promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Blessed are they, for their peace is great.

Third among those who break principle are the nominal Christians. Like the chameleon they are colorless, undependable. They consider shady deals and sinful practices as "necessary evils." The more they indulge in this way of doing, the more it seems to become necessary in their sight, and the less evil it appears to be.

Their danger to others and to themselves is extremely great. Others follow their example and look to them because they appear to be virtuous and godly. Such persons are Satan's most valuable instruments, and most dependable allies. "The strongest bulwark of vice in our world is not the iniquitous life of the

abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged."—*Education*, p. 150.

The world is full of influences that tend to sap Christian energy and weaken spiritual experience. Knowing this, our Lord has given His church message after message to be strong and of good courage, to stand and be counted, to be as true to principle as the needle to the pole. The great apostle Paul sounded a similar call to the churches by voice and example. He accepted these words spoken by the prophet Isaiah as his life program: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God" (Isa. 35:3, 4). Observe how Paul relays this message again and again throughout his life of service. To the church at Corinth he wrote: "Quit you like men, be strong" (1 Cor. 16:13). During his ministry, this Christian hero must have received much inspiration from that majestic army of men and women down through the ages whose lives were characterized by courage, perseverance, and faith. He swept through the land, encouraging the believers, confirming the churches, calling upon the members to stand like the brave, to be strong. After he had spent some time in Antioch, "he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples" (Acts 18:23). This was one of Paul's greatest accomplishments. Only eternity will reveal the full significance of his going "over all the country" and "in order" with the noble purpose of "strengthening all the disciples."

Many lives have been saved for Christ because a thoughtful leader gave the necessary encouragement at the right time! Many decisions for the Master have been made in hours of trial, when a modern Paul stepped into the picture, saying, "Quit you like men, be strong." In his strength, in his courage, in his heroism, Paul above everything else was a man of principle following in the footsteps of Jesus. This is why he was able to say with no hesitation, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). In closing his appeal to the Ephesians, Paul wrote: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10, 11).

Jesus of Nazareth

How then can we as the generation that is to witness the closing scenes of the great controversy attain to the standards set before us? It is imperative from the outset to recognize that it is not safe to depend on human wisdom as we make

daily choices in the Christian battle. We need something sure, something that cannot err, something eternal and unchanging. The Word of God with its ideals and principles, with its instructions and commands, is the unamendable constitution of our lives. From the Holy Book also we receive the inspiration that comes from beholding how sinful men and women like ourselves were able to live for God.

There is danger in trying to make Christ over to fit our character, instead of fashioning our character after His. Gibran, a great philosopher from Lebanon, wrote: "Once every hundred years Jesus of Nazareth meets the Jesus of the Christian in a garden among the hills of Lebanon. They talk long; and each time Jesus of Nazareth goes away saying to the Jesus of the Christian, 'My friend, I fear we shall never, never agree.'" How

can the genuine agree with the counterfeit? Can principle agree with compromise and convenience? Can right and truth agree with wrong and error? Can the straight agree with the crooked? No, they shall never, never agree.

What a challenge to Christian living! What an incentive to stand erect and tall! In the experience of life, it is the tree whose roots grip the immovable rock that will stand like a stately monarch, though battered and scarred.

Jesus of Nazareth is the prince of all who are unbending as the lofty cedar. Let us determine, by His grace, that we shall adhere to the strictest principles of truth, that we shall not deviate in the minutest details of life's transactions. Thus, when the winds blow with fury on our branches, when the storms strike, we shall be, like the heroes of Hebrews 11, strong as the lofty cedar.

(Reading, Thursday, November 11, 1965)

"Not Ashamed of the Gospel"

By PAUL H. ELDRIDGE

THE little Ethiopian bride looked earnestly into the faces of her husband's relatives who were gathered about her. What she saw was not altogether reassuring. Some showed interest, others seemed to mock. Mostly there was a look of stunned surprise.

"People will think you are mad, Mulunesh! Do you not remember that one who is newly married must not be seen in the presence of others for many months?"

Mulunesh dropped her eyes. Another spoke, gently, but with obvious concern, "The songs you sing are very nice; and it is interesting, that which you read from the Book. But are you not ashamed to come before us?"

Opening the Book she held in her hand, Mulunesh quickly turned the pages. Then, in a clear voice, she read: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

She had such a sweet way about it all that her husband's relatives forgave her for breaking the traditional six-month period of seclusion for a new bride. Every day they gathered round while she sang gospel songs and read from the Bible and told the story of Jesus. Mu-

lunesh had been brought up in a Seventh-day Adventist home. She had introduced Wochido, her husband, to the message before their engagement, and he had been baptized before their marriage. Now, impressed by her earnestness and drawn by the gentle power of her Christ-like life, her husband's parents also accepted Jesus.

This new little home became a church. Mulunesh sang to those who gathered, and Wochido read the Bible. "Your songs have brought us out of darkness into light," said the 30 believers who were soon meeting together. After a little more than a year Pastor Gebre Kristos, of the South Ethiopia Mission, baptized 23 of these, and at the time he wrote this story 40 more were preparing for baptism—all as the result of the light held high by the little Ethiopian bride who was "not ashamed of the gospel of Christ."

As we echo the words "not ashamed of the gospel," we can call on an increasing flood of evidence from a host of witnesses who gladly testify that it is true—that the gospel of Christ is the power of God unto salvation.

The evidence comes in the form of stories from around the world, true

stories that underline the unique power of the gospel to penetrate barriers, to remake lives, to impart unshakable fortitude, and to inspire vibrant passion for service.

For Damiano Sandinao the barrier was superstition. His story is told by Pastor P. P. Ramos. Damiano lived in an isolated place on the island of Mindanao, in the Philippines. He was a nature worshiper. His gods were bird idols, made of wood and stone. One night Damiano had a dream. From the midst of a very bright light he heard the voice of God. "You must seek for the true religion," the voice said; and when he awoke Damiano wondered how he should begin his search. Then someone placed in his hands the first lessons of the Voice of Prophecy Bible Correspondence Course. A few months later, convinced that he had found the true religion, he was baptized by Pastor Severino Tangjal, and is now a member of the Kalasungay Seventh-day Adventist church.

With Miss Seelawathie Premaratne the barrier was a pious belief in the Buddhist religion. When she entered Lakpahan Training Institute, our high school in Ceylon, she was determined that she would never be a Christian. Still clinging to this determination, she transferred to the Giffard Memorial Hospital in Nuzvid, South India, to study nursing. Here, however, the godly lives of her fellow students and instructors began to make a deep impression. Through this silent witness, the power of the gospel penetrated the barriers and Seelawathie gave her heart to God. Pastor E. C. Beck tells how, despite great opposition from her family, she clung to her faith, married a Seventh-day Adventist laboratory technician, and now she and her husband, I. S. Rajah, are workers in the Adventist Medical Center in Kandy, Ceylon.

Simon's Dream

And then there is Simon, an 18-year-old boy in Manakwari, West Irian, whose story is told by Pastor Gilbert Oliver. Simon works on our mission farm. One night he had a dream in which he found himself studying the Bible with his father, mother, and two boys whom he did not recognize. When he awoke he felt that he must do as he had seen himself doing in the dream—find these people and study the Bible with them. Walking down the street, he suddenly recognized a boy ahead of him as one of the two strangers he had seen in his dream. As he caught up with him, he began a conversation.

"My name is Simon, and I would like to get acquainted with you."

"That's interesting," replied his new friend. "My name is also Simon!"

"Last night I had an unusual dream," said Simon No. 1, "and you were one of the persons I saw in my dream. We were talking about the Bible."

Simon No. 2 stopped and looked in amazement at his new friend. "And I, too, had a dream last night. I dreamed that a boy came up to me on the street and began talking about the Bible. It was because of that dream that I came to town today!" So Simon No. 2 joined the baptismal class. We hope that Simon No. 1 will be able to bring his parents also into the truth, and will find the other unidentified boy he saw in his dream.

Effects of the Gospel in Latin America

Gloria Cántara is a gospel heroine. Her story is told by Pastor A. R. Norcliffe, president of the Antillian Union. Gloria, only 13 years old, lives in the Dominican Republic. She attended a branch Sabbath school conducted by Mrs. V. Encarnación in the city of San Juan de la Maguana. Her brothers and sisters tried to keep her home by hiding her clothes, and her parents opposed her. One day her father came to the meeting place and dragged her bodily out of the Sabbath school. Another time he threatened to kill her. But Gloria said simply, "Jesus died for me." Finally, seeing that threats were in vain, her father gave in and Gloria was baptized. Now she is a student in our Dominican Academy.

Then there is Manuel Quilca, of Bolivia. Shortly after his baptism, while working in the yard of his home he was attacked by a mob who stoned him and beat him with sticks. Though badly wounded, he survived. Later he became a worker, and since that time he has twice faced the fury of a mob. One of these mobs burned his home while its members were beating him and his wife almost to death. His five-year-old daughter died in that fire.

And now what does Manuel say?

He writes: "These incidents did not frighten me, but on the other hand they armed me with courage. I am ready to continue fighting in order that the work of God will march forward and that His coming may be hastened." Manuel Quilca is "not ashamed of the gospel!"

It is a wonderful thing—this "power of God unto salvation." It doesn't stop working when the individual himself has accepted Christ. It not only makes of that new Christian a courageous battler against the assaults of Satan; it also fills him with a passion to look for others who need help. These he takes along with him to share in the final victory.

Redson of Malamulo

From Mrs. W. W. Gill, of Malamulo College, Nyasaland, Africa, comes a story of how the gospel has power to bridge the great gap between a Mohammedan mosque and God's true church. It is the story of Redson Mpita. Redson is the eldest son of a man who once held a high position in the Mohammedan

mosque. Despite the protests of his parents, he enrolled in a Seventh-day Adventist school where he worked hard to earn his expenses. Finally he was baptized, and made up his mind to become a worker. It was about that time that he received a message from his parents.

"Please come home," they said. "We have not seen you for many years. We don't even know what you look like since you have grown up. And you do not know how things are here. Please come home."

Redson knew that if he went home he might never get to the college at Malamulo. "I cannot come," he replied. "It would cost much money to make the trip, and there is no work there in the village where I could earn the money I need to go on to school."

God opened the way for Redson to get to Malamulo. Finally he became a teacher. Now he began to carry on his heart a great burden for his parents and the other members of his family. One school holiday he was given permission to go and preach the gospel in his home village. He stayed with his parents. The mother and sisters responded to his message, but his father, though he seemed to believe, could not bring himself to give up his high position in the mosque.

One day Redson felt impressed to have a special talk with his father.

"Father, will you not accept the offer of salvation?" he asked. "Will you not ask God to forgive you and save you? What do you want to be when this life is over? Where do you want to be during eternity? We love you, and we want to be in the kingdom of heaven, but we want to have you there too."

Leaving his father to ponder these questions, Redson went outside, found a quiet place, and prayed very earnestly. When he returned, his father said: "I have made my decision. I, too, will be a Christian."

The next time Redson returned to his home it was to attend the baptism of his father, mother, sisters, and brothers-in-law—all won from Mohammedanism. Redson Mpita is "not ashamed of the gospel of Christ," and has dedicated his life to working for followers of the Mohammedan religion.

Urbano Castillo of Mindoro

How else could an explanation be found for the accomplishments of Urbano Castillo? Brother Castillo lives on the island of Mindoro, in the Philippines. A Seventh-day Adventist layman, he is a dental technician; and living in an area where there are not enough dentists to go around, he does almost everything that a dentist could do. That's the way he earns his living, but it could hardly be called his lifework. For Brother Castillo is a dedicated soul winner. Small in stature, unimpressive at first appearance, he is,

nevertheless, the most effective unofficial evangelist in the Philippines. Brother Castillo is 67 years old now, but he has already seen more than 900 of his converts baptized into the Seventh-day Adventist Church!

The Gospel's Unique Power

On a recent visit to Thailand I found a story that includes almost every facet of the gospel's unique power. It was at the city of Chiang Mai, three hours by plane north of Bangkok. Here we have a fine modern dental clinic directed by Dr. M. Clark Lamberton, with his wife assisting him. The clinic is doing a wonderful work, but that is not where I found the story. The story came out in little disconnected sections. The first I heard of it was when, on the way from the airport, Mrs. Lamberton happened to remark: "We have a little three-month-old baby at the house that is an opium addict." An opium addict—at three months!

A few minutes later we saw the baby. It was a tiny thing, pitifully thin, but sucking happily at a comforting bottle of good milk. It seemed to be doing quite well. The babe's father, a Mao tribesman from the mountains whose wife had died a few weeks earlier, was an opium smoker. He had asked Dr. Lamberton to help him break the habit, and after a terrible struggle he was successful. Now he had brought the baby. The Lambertons didn't know what was wrong with this tiny child, but in two or three days it developed symptoms exactly like those seen in adults who try to break away from opium.

Suspicious, they said to the man: "Did you give this baby opium?"

He hung his head. "It cried so much that I felt very sad, so as I smoked my opium I would blow the smoke into the baby's face. Then it would stop crying."

A near tragedy. But now both father and babe are free from the opium curse. Gradually I was able to piece together the rest of the story. The Mao tribespeople make their living by growing the opium flowers. Many of them become addicts, almost as a matter of course. But they heard about the kindness of Dr. Lamberton. The first to come begging for help was a blacksmith, whose strength had been wasted by the awful habit. With a prayer in his heart, Dr. Lamberton began the formidable task. He told the man how hard it was going to be. He pointed out that the evil spirits which the tribespeople worshiped would try to keep him in slavery to opium, but that the great God of heaven could help him. And God did help. The man was cured.

When this blacksmith went back to his tribe, strong and clean, the word spread. Soon Dr. Lamberton had a succession of these Mao people who wanted to be cured of the opium habit. He developed a regular system, which begins by making sure

that they surrender every bit of the opium they have brought with them. Then, insisting that they remain on the mission compound until he gives them permission to leave, Dr. Lamberton uses persuasion, psychology, tranquilizers, and the marvelous grace of Christ to take them through the fearful withdrawal agonies. The system works. Sixteen opium addicts have already been cured, one has been baptized, and several more are asking for baptism.

As the story unfolded, I thought: What a marvelous illustration of the power of the gospel! Power to penetrate the walls of superstition; power to break the shackles of opium addiction; power to

transform simple mountain people into children of the heavenly King; power to inspire a Christian dentist to go far beyond his mission assignment in answer to the challenge of a great need.

To these stories could be added a vast chorus of voices, all giving eloquent witness to the life-changing power of the heavenly message. And have we not all sensed the mysterious movings of this divine force? You have seen that power. You have felt it in your individual life. Will you not gladly echo the apostle's great cry of confidence: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth"?

(Reading, Friday, November 12, 1965)

"That Your Joy Might Be Full"

By JOHN H. HANCOCK

COME on in! The water's fine!" How often these words have sounded forth from some swimmer to a bystander on the bank who is hesitating about taking a dip. This is a reassuring invitation to the newcomer as he wonders whether or not the water is too cold, or perhaps just stands there watching the other having fun. The swimmer is already in the water and knows how good it feels. Why should the one on the bank hesitate any longer?

Down through the ages the invitation has come from those who have drunk of the water of life, "O taste and see that the Lord is good" (Ps. 34:8). Isaiah exclaims, "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3).

David and Isaiah might have said, "Come on, drink of the well of salvation, the water is fine!" This is the testimony of Christians in every era; the godly life is the joyful life. "Those who in everything make God first and last and best, are the happiest people in the world."—*Messages to Young People*, p. 38. Christianity is not a bundle of don'ts. It is not a joy killer. The profession of Christ includes possession of the Saviour who floods the soul with a peace and joy such as the world cannot give.

Hear the Master say, "I am come that they might have life, and that they might

have it more abundantly" (John 10:10). "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

The story is told that Michelangelo once visited the studio of young Raphael, who also became a great artist. As Michelangelo studied one of Raphael's drawings, he picked up a piece of chalk and wrote across the sketch the word *amplius*, which means "larger," "greater." He felt that the drawing needed a greater depth and a larger perspective.

Regardless of how great or successful a man may be when measured by men's standards, he can never attain the abundant life without the Lord Jesus Christ. He will lack depth of perspective, peace of conscience, and hope of eternal life. If a man has Christ he has all, but without this fellowship he has nothing. Across every life God would write *amplius* in Christ.

What a tragedy that so many are grounded along the shore and have never really gotten "into the swim" of Christianity. They are still onlookers, perhaps remarking, "The water is too cold," or "I'm afraid to try." Some may have dipped one toe into the water, then withdrawn it, thinking in their heart, "It's not for me!"

A cartoon recently appeared in a pop-

ular magazine depicting a university student who had become involved in Tillich's system of liberalism and demythologizing of the Bible. The student remarked, "It really worries me secretly; here I am revolting against Christianity, and I don't know a thing about it!"

We smile at this, but do all of us who have our names on the church books really know what it is to drink with joy from the well of salvation? Have we experienced in our lives that the Lord is good and that the power of the gospel to save to the uttermost is a reality? Can we praise Him and say, "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness"? Have we merely contented ourselves by listening to the testimony of those "in the swim," while we have sought happiness in the activities and concessions along the beach, in transitory pleasures that too often end in anxiety and frustration?

On the Wrong Road in the Search for Happiness

In our search for happiness we have been victimized by a consumption-happy, jet-age society of materialism. The basis for happiness seems to depend on whether we belong to the "haves" or the "have-nots." Economics in the "Great Society" is based on an ever-increasing consumption of gadgets, food, TV, travel packages, and "things." Automobile manufacturers know that people have an insatiable desire to buy the new model car before the old one is really obsolete. As it was in the days of Noah, when men's hearts were "only evil continually," even sex has become an object of man's indiscriminate preoccupation in his wild pursuit of fleeting happiness. Growing up in a world like this, the youth find it difficult to weigh the true values of life. A teen-ager wrote this letter to Abigail Van Buren:

"DEAR ABBY: Happiness is having your own bedroom . . . Happiness is getting the telephone call you've been praying for . . . Happiness is being included in the popular circle . . . Happiness is knowing you are as well-dressed as anybody else. Happiness is something I don't have. [Signed:] FIFTEEN AND UNHAPPY."

This 15-year-old reflects the spirit of our materialistic age. The joy of service and a life of contentment in the Lord Jesus were far removed from her. Another teen-ager, however—the one who answered this youth—expressed a different philosophy of life:

"DEAR FIFTEEN AND UNHAPPY: Happiness is realizing that sometimes you don't get what you pray for because it isn't always good for you. Happiness is including someone who is lonely and unpopular in your circle. Happiness is keeping the clothes you have neat and clean and not worrying about whether someone else is

'better dressed.' Happiness is not something you get. It is something you give. [Signed:] FIFTEEN AND HAPPY, Richmond, Virginia."

It is well for each of us to ask ourselves, "Am I tied to what my hands have made?" Is my happiness dependent upon finding the right button to push, whether it be objects or people? If all the material things I possess should be swept away, is my confidence so deep in God that I could weather the storm? Have I walked along the boardwalk of materialism for so long that I have become morally sterile and inwardly frustrated?

God has not promised that we shall be free from trouble, but He can so adequately fill the human heart that we can be free of worry, of anxiety, and of restlessness. Our trust is in a God who is big enough to hold the fathomless universe together, yet small enough to see the smallest sparrow fall. "Perfect love casteth out fear" (1 John 4:18).

Christians can find contentment and assurance in their relationship with the Saviour, for they know that "our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet."—*The Ministry of Healing*, p. 480.

Christ Took the Drudgery Out of Religion

Christ took drudgery out of religion, and removed the burdensome traditions that have beclouded men's minds for centuries. He revealed in Himself the fullness of the Godhead bodily—a God who wants His creatures to find pleasures at His right hand forevermore. It is true that the Master was a man of sorrows and acquainted with grief. He was burdened down with the weight of the world. Satan was constantly on His trail. Let us never forget, however, that He delighted in doing the will of God and that He had a radiant personality that attracted little children. It was but a short time before He was to drink the bitter cup in Gethsemane that He spoke the grand words: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). This joy is not dependent upon circumstances.

It is important also to realize that the Christian's joy is not reserved for the next world alone. Christ assured Peter when the disciple reflected on the apparent sacrifice the little band of Jesus' followers had made in forsaking all to follow the Master that there would be a rich reward even in this life. "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in

this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30).

We think we do well if, in this materialistic world, we receive 4½ or 5 per cent interest on our investments. But Christ promised one-hundredfold returns. Take your pen and figure what this amounts to in interest rates. You will be amazed to find that one hundredfold is 10,000 per cent interest! Here is the surest and greatest savings bond certificate ever offered—a savings certificate offering 10,000 per cent interest in this life, and everlasting joy in the eternal life to come.

No wonder Christ can promise "your joy shall be full"! We shall have life and have it more abundantly. Christ becomes the answer to all our problems and the center of every activity. "When once the gaze is fixed upon Him, the life finds its center. The enthusiasm, the generous devotion, the passionate ardor of the youth find here their true object. Duty becomes a delight and sacrifice a pleasure. To honor Christ, to become like Him, to work for Him, is the life's highest am-

bition and its greatest joy."—*Education*, p. 297.

Why not "taste and see that the Lord is good"? Drink deeply with joy from the well of salvation. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

To those who have never accepted Jesus and joined with the church through baptism, here is the invitation to happiness and fellowship with the Saviour and with the saints. Come on in! Leave your sins and your disappointment at not finding that pot of gold at the elusive rainbow's end, and give your all to Jesus. "When you surrender yourself entirely to God, when you fall all broken upon Jesus, you will be rewarded by a victory the joy of which you have never yet experienced."—*Testimonies*, vol. 4, p. 220.

As we enter into the final conflict, may we each be able to bear the ringing testimony, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10).

(Reading, Sabbath, November 13, 1965)

"Come Out . . . and Be Ye Separate"*

By ELLEN G. WHITE

THE truth as it is in Jesus has shone with great clearness upon God's people. Line upon line, precept upon precept, here a little and there a little, the truth has been given. But the light which it has been our privilege to enjoy has not been carefully cherished and carried into practical life. For this reason there is little power among us at the present time.

Many are inquiring, "Why is it that we have so little strength? Is it because heaven is sealed? Is it because there are no precious blessings in store for us? Is it because our source of strength is exhausted, and we can receive no more? Why is it that we are not all light in the Lord? He who was a Man of sorrows and acquainted with grief, who was wounded for our transgressions, and bruised for our iniquities, is high and

lifted up, and the glory of His train fills the temple. Why is this glory withheld from those who are in a world of sin and sorrow, trouble and sadness, corruption and iniquity?"

The trouble lies with ourselves. Our iniquities have separated us from God. We are not filled, because we do not feel our need; we do not hunger and thirst after righteousness. The promise is that if we hunger and thirst after righteousness, we *shall* be filled. The promise is to you, my brethren and sisters. It is to me; it is to every one of us. It is the hungering, thirsting souls who will be filled.

We may come to Christ just as we are, in our weakness, with our folly and imperfections, and offer our petitions in faith. In spite of our errors, our continual backsliding, the voice of the long-suffering Saviour invites us, "Come unto me, all ye that labor and are heavy laden,

* An appeal from the messenger of the Lord, published in the *Review and Herald*, January 2 and 9, 1900.

and I will give you rest." To the needy, the fainting, those who are bowed down with burden and care and perplexity, the invitation is, Come. It is Christ's glory to encircle us in the arms of His mercy and love, and bind up our wounds. He will sympathize with those who need sympathy, and strengthen those who need strength. . . .

Many professed Christians are well represented by the vine that is trailing upon the ground, and entwining its tendrils about the roots and rubbish that lie in its path. To all such the message comes, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Conditions of God's Blessing

There are conditions to meet if we would be blessed and honored by God. We are to separate from the world; and refuse to touch those things that will separate our affections from God. God has the first and highest claims upon His people. Set your affections upon Him and upon heavenly things. Your tendrils must be severed from everything earthly.

You are exhorted to touch not the unclean thing; for in touching this, you will yourself become unclean. It is impossible for you to unite with those who are corrupt, and still remain pure. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt. Ample provision has been made that we may be raised from the lowlands of earth, and have our affections fastened upon God and upon heavenly things.

Will separation from the world, in obedience to the divine command, unfit us for the work the Lord has left us? Will it hinder us from doing good to those around us?—No; the firmer hold we have on heaven, the greater will be our power for usefulness. We should study the Pattern, that the spirit which dwelt in Christ may dwell in us.

The Saviour was not found among the exalted and honorable of the world. He did not spend His time among those who were seeking their ease and pleasure. He worked to help those who needed help, to save the lost and perishing, to lift up the bowed down, to break the yoke of oppression from those in bondage, to heal the afflicted, and to speak words of sympathy and consolation to the distressed and sorrowing. We are required to follow this example. The more we partake of the spirit of Christ, the more we shall seek to do for our fellow men. We shall bless the needy and comfort the dis-

tressed. Filled with a love for perishing souls, we shall find our delight in following the footsteps of the Majesty of heaven.

The requirements of God are set plainly before us; the question to be settled is, Will we comply with them? Will we accept the condition laid down in His word—separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar and offering up lip-

Holy Ground

By EUGENE LINCOLN

I wished to be alone one night,
And climbed a nearby hill.
Below me all the people slept;
The world was dark and still.

The sky was clear, there was no moon;
A thousand stars were bright,
And others with less brilliance shown—
It was a glorious sight!

I knew my feet stood on the ground
Where holy angels trod;
It seemed, almost, I could reach out
And touch the hand of God.

service, nor by public exhortation and prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence. . . .

As Probationary Time Runs Out

Probation is about to close. In heaven the edict will soon go forth, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more.

This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature, hatred, evil

surmising, jealousy, love of the world, love of self, love of pleasure, and the pride of life. We need to be fortified against the incoming foe, who is working with all deceivableness of unrighteousness in them that perish; for unless we are watchful and prayerful, these evils will enter the heart, and crowd out all that is good.

Many who profess to believe the word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near; but Satan knows it; and while men sleep, he works. The lust of the flesh, the lust of the eye, and the pride of life are controlling men and women.

Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts. With many the precious word of God is neglected. A novel or a storybook engages the attention, and fascinates the mind. That which excites the imagination is eagerly devoured, while the word of God is set aside.

It was because they overlooked the word of God that the Jewish nation rejected Christ, demanding that a robber be granted them, and that the Prince of Life be crucified. And in these last days professed Christians are committing the same sin: They are weighed in the balances, and are found wanting because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate and sanctify and refine, and fit men for the finishing touch of immortality, is set aside for things of minor importance. Oh that this blindness might pass away, and men and women understand the work that Satan is accomplishing among them! . . .

A Time to Walk With God

It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now. It was by prayer and communion with God that Enoch was enabled to escape the corruption that is in the world through lust. We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God.

A separation from the world is required of us; for we can not remain free from its pollution unless we follow the example of the faithful Enoch. But how many are slaves to the lust of the flesh and the lust of the eyes, and the pride of life. They are not partakers of the divine nature, and therefore they can not escape the corruption that is in the world through lust. They live to serve and honor self. Their constant study is, What

shall I eat? what shall I drink? and wherewithal shall I be clothed?

You talk of sacrifice, but you do not know what sacrifice means. You have not tasted its first draught. You talk of the cross of Christ, you profess the faith; but you have had no experience in lifting the cross and bearing it after your Lord. If you were partakers of the divine nature, the Spirit that dwelt in Christ would dwell in you. His tenderness and love, His pity and compassion, would be manifested in your life. You would not then wait to have the needy and unfortunate brought to you. You would not need to be entreated to feel for the woes of others. It would be as natural for you to minister to the needs of the unfortunate as it was for Christ to go about doing good.

Those who profess the religion of Christ should understand the responsibility resting upon them. They should feel that this is an individual work, an individual preaching of Christ. If each would realize this, and take hold of the work, we should be as mighty as an army with banners. The heavenly Dove would hover over us. The light of the glory of God would be no more shut away from us than it was from the devoted Enoch.

The command is given, "Come out from among them, and be ye separate." But it is not for you to say, I have nothing to do with my neighbor. He is buried in the world; I am not his keeper. For this very reason you should have something to say to him. The light given you, you are not to hide under a bushel. It was not given you for yourself alone. Let your light shine before men, is the command. Will you let it shine?

It may be understood that you believe the seventh day is the Sabbath, that you believe in the Lord's soon return; but what good will this do your neighbor unless you carry your belief into your daily life? You may talk of being a follower of Christ; but this will not benefit those around you unless you imitate the great Example. Your profession may be as high as heaven; but this will not save you or your fellow men unless you are Christlike. A pure example will do more to enlighten the world than all your profession. In this way your light will shine, and others, seeing your good works, will glorify your Father who is in heaven.

If You Had But One More Hour

Oh that the Lord would lead us to feel as we have never felt before! If you knew that you had but one hour more of probation, you would change your

course. You would not dare to stand in the position you are in today. And yet you do not know that you will live one day longer. You can not call one hour your own. We know not how soon death may feel for our heart-strings. We know not how soon the ax will be laid at the root of the tree, and the sentence go forth, "Cut it down; why cumbereth it the ground?" Will you pass on in your sinful state, with envy and jealousy and hatred in your hearts? If you think you can lay down the oar, and still make your way up stream, you mistake. It is only by earnest effort that you can stem the current.

Never-failing Strength

How many there are as weak as water who might have a never-failing source of strength. Heaven is ready to impart to us, that we may be mighty in God, and attain to the full stature of men and women in Christ Jesus. What increase of spiritual power have you gained during the last year? Who among us have gained one precious attainment after another, until envy, pride, malice, jealousy, and selfishness have been swept away, and only the graces of the Spirit remain,—meekness, forbearance, gentleness, charity? God will help us if we take hold of the help He has provided.

These words are true, and you need them. Oh that you would arouse, and wrench your souls from the grasp of the enemy! Oh that you would engage in the battle of life in earnest, putting on the whole armor of God that you may war successfully! Satan is already weaving his net about you. He does not wait for his prey to be brought to him. He goes about as a roaring lion, seeking whom he may devour. But does he always roar?—No; when it serves his purpose, he sinks his voice to the softest whisper, and, wrapped in garments of light, appears as an angel from heaven. Men have so little knowledge of his wiles, so little understanding of the mystery of iniquity, that he outgenerals them almost every time.

Many who have lived under the blazing light of truth act as if they had nothing to do. God calls upon every one of you to take up life's burdens, to engage in the warfare as you have never done before. You who love to speak of the faults of others, arouse, and look into your own hearts. Take your Bibles, and go to God in earnest prayer. Ask Him to teach you to know yourself, to understand your weakness, your sins and follies, in the light of eternity. Ask Him to

show you yourself as you stand in the sight of heaven. This is an individual work. Every man is to build over against his own house. You have nothing to do with the sins of others, but you have much to do with yourself. In humility send your petition to God, and do not rest day nor night until you can say, Hear what the Lord hath done for me, until you can bear a living testimony, and tell of victories won.

Jacob wrestled with the angel all night before he gained the victory. When morning broke, the angel said, "Let me go, for the day breaketh." But Jacob answered, "I will not let thee go, except thou bless me." Then his prayer was answered. "Thy name shall be called no more Jacob," said the angel, "but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

We need the perseverance of Jacob, and the unyielding faith of Elijah. Time after time Elijah sent his servant to see if the cloud was rising, but no cloud was to be seen. At last, after seven times, the servant returned with the word, "There ariseth a little cloud out of the sea, like a man's hand." Did Elijah stand back and say, I will not receive this evidence; I will wait till the heavens gather blackness?—No. He said, It is time for us to be going. He ventured all upon that token from God, and sent his messenger before him to tell Ahab that there was the sound of abundance of rain.

We Need Faith

It is such faith as this that we need, faith that will take hold, and will not let go. Inspiration tells us that Elijah was a man subject to like passions as we are. Heaven heard his prayer. He prayed that rain might cease, and there was no rain. Again he prayed for rain, and rain was sent. And why should not the Lord be entreated in behalf of His people today? Oh that the Lord would imbue us with His Spirit! Oh that the curtain might be rolled back that we might understand the mystery of godliness!

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in the right position. It is time you were co-workers with Christ and the heavenly angels. Will you awake? There are souls among you who need your help. Have you felt a burden to bring them to the cross? Bear in mind that just the degree of love you have for God you will reveal for your brethren, and for souls who are lost and undone, out of Christ.

ANNUAL SACRIFICE OFFERING TO BE TAKEN AT THIS TIME

READERS become est

THE REVIEW BUILDS FOR STRENGTH

The *Review and Herald* is one of the church's most potent agencies dedicated to guidance and encouragement in the Christian way. This was dramatically illustrated in a recent conversation with a wonderful church member.

Troubles untold had plagued this man's life. Acquaintances had tried to be helpful, but perhaps had shown more incomprehension than wisdom. Finally, disappointment and discouragement did their baneful work and our brother was "down and out."

About that time someone subscribed to the *Review* in his behalf. The weekly visits of this incomparable messenger brought exciting reports of progress and achievement, knowledge, well-balanced counsel, renewal. Slowly but surely our brother returned to the mainstream of church fellowship and action. Said he, "All the stars had fallen from my Seventh-day Adventist sky. One by one the good old *Review* put them back again."

This story repeats itself wherever our general church paper is read. Better still, the good old *Review* can forestall such evil days. Let us make sure, then, that it finds its way into every home circle and place of abode. There it will build for the strength and joy that keep the church of the remnant on the victory march to a finished work.

W. R. BEACH, *Secretary*
General Conference of SDA

Remember

"The *REVIEW* is a valuable paper; it contains matters of great interest to the church and should be placed in every family of believers."—E. G. White, *Testimonies*, vol. 4, p. 598. (Italics supplied.) Especially is this true today, when time is fast running out and the unity and strengthening of the remnant church are of prime importance.

REVIEW
and Herald

Samuel's
Peace Conference



The official voice of the church. 24-page weekly. Includes mission stories, articles of lasting interest, features for the young and old, news reports.

Ably edited. Generously illustrated. Built to appeal to youth. Thrilling stories adept in doctrinal emphasis. 24-page weekly.



For the maintenance of our true health principles and physical well-being. Carefully edited, beautifully illustrated. Ethical and highly respected family health monthly. 36 pages.

Complete with new and up-to-date helps and information for all Sabbath school teachers and officers and all alert Sabbath school members. Invaluable to the Bible scholar. 36-page monthly.

The Sabbath School
WORKER



Guide



Designed to meet the needs of junior youth—action, religious instruction, guidance in recreation. Packed with stories and thrills on every page.

Has new appeal as the sudden upsurge of legislation concerning matters of church and state sharpens our awareness of the times. Authentic. A new tool in hands of defenders of freedom. Bi-monthly. 36 pages.



The action journal for all aggressive Adventist laymen and workers. Thrilling in content. Beautiful in format. Monthly. 36 pages.



FAMILY GROUP

Review, Instructor,
Life and Health, Liberty,
Go, Worker

\$16.75

CAMPAIGN BEGINS SEPTEMBER 11 and ends

REVIEW AND HERALD PUBLISHING ASSOCIATION
WASHINGTON, D.C. 20012

of the REVIEW ablished in the faith

The Review Is Still a Bargain
Only \$4.75 for the Year IF You Order Now

Find the Special Combination for Your Home!

The REVIEW to Others:

Why not send a subscription to someone who has fallen away from the church? There is no better way to revive interest in the church. One such soul thus brought back said that when the REVIEW began coming to her "it was like a letter from home." Then, there are those who have read much of our good evangelistic literature for years and know our doctrines quite well. But they continue to stay just outside the door of the church. Send them the REVIEW. That will be like opening the church door so they can see and hear what Adventists are really like. Both at Spring and Autumn Council, actions have been taken encouraging our people to reach these two classes with the REVIEW.

Beginning with the Review, which should be in every SDA home, make up a money-saving combination of periodicals to fit the special needs in your home. Include *The Youth's Instructor* and *Guide* for the children, according to their age. For those who are officers in the church *The Sabbath School Worker* and *GO* will be of special help. Every home will benefit from the help in *Life and Health*, and the *Liberty* magazine will keep you abreast of developments in one of the great issues of national as well as church interest. You may find the ideal combination in the Gem Trio with some one of the other periodicals. You will receive the greatest value when you order the Family Group.

Special Money-Saver Order Form

Local church missionary secretary or _____ Book and Bible House
Please enter my subscription as checked below.

☐ New ☐ Renewal

- | | Regular Price |
|---|---------------|
| <input type="checkbox"/> Review | \$ 6.95 |
| <input type="checkbox"/> Instructor | 6.50 |
| <input type="checkbox"/> Guide | 6.25 |
| <input type="checkbox"/> Life and Health
(SDA rate, 1 yr. \$3.50) | 5.50 |
| <input type="checkbox"/> Worker | 3.75 |
| <input type="checkbox"/> GO | 2.25 |
| <input type="checkbox"/> Liberty | 1.25 |
| <input type="checkbox"/> Review and Instructor | 13.45 |
| <input type="checkbox"/> THE GEM TRIO
(Review, Instructor, Life and Health) | 18.95 |
| <input type="checkbox"/> THE GEM TRIO with Guide | 25.20 |
| <input type="checkbox"/> THE GEM TRIO with Worker | 22.70 |
| <input type="checkbox"/> THE GEM TRIO with GO | 21.20 |
| <input type="checkbox"/> Review, Instructor, Guide | 19.70 |
| <input type="checkbox"/> Big Four
(Review, Life and Health, Liberty, GO) | 15.95 |
| <input type="checkbox"/> Big Four with Guide | 22.20 |
| <input type="checkbox"/> Family Group
(Review, Instructor, Life and Health, Liberty, GO, Worker) | 26.20 |
| <input type="checkbox"/> Family Group and Guide | 32.45 |



Campaign Prices

USA—Prices Slightly Higher in Canada
\$ 4.75
5.75
5.65
2.75
3.25
2.00
1.00
10.50
11.75
16.75
14.50
13.65
15.00
9.00
14.00
16.75
21.75

* Postage is added to these prices where papers go to other countries.
Add sales tax where necessary.

Order at once while campaign prices hold.

ENCLOSED \$ _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

Companion Journals
of the
Review and
Herald

ORDER FROM YOUR
BOOK AND BIBLE HOUSE

OCTOBER 9, 1965

Children's Lessons for the Week of Prayer, 1965

By ETHEL YOUNG

General Suggestions to Leaders

Seventh-day Adventists have been told that "in these last days children's voices will be raised to give the last message of warning to a perishing world" (*Testimonies*, vol. 6, p. 203). The boys and girls who will be called upon to do this work will be "children who have been rightly educated," wrote the author of this statement, "children who are receiving a Christian education."

In view of this fact it is the duty of church leaders to see that our boys and girls are prepared for this important task. Young people must be forewarned in order to be forearmed for what lies ahead of them.

The lessons for this Week of Prayer are built around the theme "I Heard the Voices of Children" (*Testimonies*, vol. 6, pp. 108, 109). Each day's lesson presents a different way in which children's voices are used in witnessing for their Master: playing, greeting, preaching, warning, singing, and glorifying God.

The theme song, "Singing as We Journey" may be used to open each day's program if desired. The words should be provided for the children. It would be well for the leader to learn the song thoroughly so that it may be sung freely. The tempo should be kept up to time with a strong rhythmical beat—one with which a fife and drum could well encourage soldiers into a quickstep.

The three following verses of Scripture should be copied on a chalkboard and referred to by the leader several times during the week:

1. "Ye shall be the children of the Highest" (Luke 6:35).
2. "There are . . . so many kinds of voices in the world, and none of them is without signification" (1 Cor. 14:10).
3. "While I live I will praise the Lord" (Ps. 146:2).

LESSON 1

I Heard the Voices of Children Playing

Preparation for the Day

1. Have ready a watch with a second hand, a clean chalkboard, and chalk.
2. Consider a list of sounds that are distinctive to your area. Adapt the list given in this lesson to fit your location.
3. Become familiar with the words and

music of the theme song as well as the little song used to close this lesson.

4. Place seats or desks so that it will be convenient for children to kneel for a short season of prayer at the close of the song "Children's Voices Singing."

5. Arrange for two or three children to lead out in the season of prayer that will come after the song "Children's Voices Singing."

Presentation

Water. Water. Water. Wherever I turned there was water all about me. It had been that way for more than a month, because I was at sea. I was aboard a slow freighter, bound for the mission field. With only a deck to pace and two passengers with which to pass the time of day, I was becoming restless. Most of all, I wanted to arrive in Java where I was to be a missionary teacher.

At last on the thirty-ninth morning away from New York City I saw fringed palm trees



edging the horizon. I knew by then that I would soon end my Noahlike voyage and arrive at last at my post of duty. Only one more day; I could hardly wait!

All at once I noticed that we were nearing shore. Hurrying to inquire why we were landing, I learned that we were going to take on some cargo before going on to the port where I could finally leave the ship.

"I know what I'll do," I said to myself as we eased up to the wharf. "I'll hunt up a school while we're in port and find out how teachers teach boys and girls on this side of the world."

I had worried a bit about the work I was soon to undertake. Could I teach school in a foreign land? How could I help anyone if I couldn't speak his language? Now I could have the opportunity of visiting a school in action—a school where no one knew me and where I knew no one else. "Good!" I thought.

I was the first passenger down the gang-plank. But where was a schoolhouse? I tried to inquire, but no one could understand me. The guards who checked my passport "read" it upside down, so I knew they would be of no help. I decided to strike out on my own and see what I could find by myself.

There was only one street that led away from the port area, so it wasn't difficult to know which way to go. As I walked on alone, I gazed at many things that were very different from anything I had seen before.

"Will school be different too?" I asked myself. Perhaps there wasn't even a school here!

Finally I came to what I knew must be the center of town. There was an open square where horses and dogs and chickens rested in scattered shade. A circle of men crowded around two cocks that were sparring with each other. Open shops lined one side of the unpaved streets, and eager merchants urged me to buy something as I hesitated to look here and there.

After passing about halfway around the plaza I suddenly became aware of a certain familiar sensation. In the distance was the unmistakable sound of children's voices. As if controlled by radar I hastened straight toward them. The closer I got, the louder and more penetrating were the vibrations that struck my eardrums.

At last I could see a school. Hundreds of laughing Chinese boys (no girls) were having recess at the back of a large building. Tag was the same in any language, I decided. So was a ball game, except that in this one, children were keeping a woven rattan ball in the air by bunting it with their heads. If at any time the ball got out of control and dropped to the ground, it was a score for the opposite side and a deafening cry went up from the winners!

I stood transfixed as I absorbed the wonderful music coming from the combined voices of happily playing children. The sound makes one of the pleasantest kinds of music in all the world, I think.

Then my ears began to tune in on another frequency. Soon I discovered there was an inside "accompaniment" to the outdoor "musicians" whom I had been admiring. Nearing some open windows, I saw that half the classrooms were still occupied. As a teacher spoke a sentence or read a line from a book, all 50 or more children in each room repeated the words after him in a singsong manner. What a noise! My ears rang with the din of what sounded like a discordant chorus to me, because it was all so unfamiliar.

"How does anyone learn anything here?" I gasped. "If every school is like this one I might as well stay on my ship and go right back home again. I could never work in this way!"

But as I bowed to a teacher and his children upon entering their classroom, every jolly face smiled in welcome. Everyone continued to repeat phrase after phrase and sentence after sentence that the teacher dictated. Some of the pupils could say their lessons as well with their books bottom side up as when they were held properly! Grad-

ually my ears and my mind grew accustomed to this method of learning. The friendly smiles the children gave me made the difference in my attitude toward what I was observing.

No words were spoken between us (we wouldn't have understood one another anyway), but as I left each room I smiled and waved to the children and they smiled and waved in return.

All the way back to the wharf I continued to hear the voices of the children. True, the actual sounds grew fainter and fainter in the distance, but in my mind they were still clear and distinct. From them I had been introduced to my mission field and had learned of some of its needs. The inspiration I caught from those children that day still is in my heart.

God used the voices of unfamiliar children to give direction to me in my new work. This was not new to Him, for He has used the voices of children to direct grownups ever since the birth of the sons of Adam and Eve. You may remember reading in your Bibles of when God told Cain that the voice of his brother's blood cried to Him from the ground. Abel was dead, but the influence of his faithful example continued to speak. It has been that way with other young people who have lived in every age.

During this Week of Prayer we are going to think about the voices of children and the messages they have borne to the people around them. Paul tells us in 1 Corinthians 14:10, "There are . . . so many kinds of voices in the world, and none of them is without signification." I am sure that you know this is true. But perhaps if we perform a little experiment, it will help us to remember it better.

Let us open several windows (and outside doors if there are any) to this room. Then we will be breathlessly quiet and see how many different kinds of voices we can hear coming in to us from the outside. I will check our listening time to exactly one minute. Then we will close the windows and doors and list on the board all the kinds of sounds we heard. Remember, Paul said there were "many kinds" so we must listen carefully. (NOTE: Ask two or three boys who are seated near the windows and the door to open them. Have ready a watch with a second hand, and at a given signal begin to listen. Let exactly 60 seconds pass by before calling "Time!")

Now let us list on the chalkboard all the things that we have heard. (NOTE: Localities will make a difference in the type of things children hear. Notice the adjectives that are used to describe the sounds. Perhaps the children's list may include some of the following:

blowing wind
dropping water
droning motors
crowing rooster
steaming radiators
singing birds
screeching brakes
booming factories
whistling trains
crying baby
quarreling neighbors
resounding footsteps
pounding heartbeats
barking dogs

The list could be almost endless!

The blowing of a soft wind brings refresh-

SINGING AS WE JOURNEY

L. J. R.

LUCY J. RIDER

1. We are chil - dren of a King, Heav'n-ly King, heav'n-ly King,
2. We are trav-'ling to our home, Bless-ed home, bless-ed home,
3. Full of joy we on-ward go, Heav'nward go, homeward go,

We are chil - dren of a King, Sing - ing as we jour - ney.
We are trav-'ling to our home, Sing - ing as we jour - ney.
Full of joy we on-ward go, Sing - ing as we jour - ney.

Je - sus Christ, our guard and guide, Bids us, noth - ing ter - ri - fied,
T'ward a cit - y out of sight, Where will fall no shade of night,
Sing - ing all the jour - ney thro'—Sing - ing hearts are brave and true,—

Fol - low close - ly at His side, Sing - ing as we jour - ney.
For our Sav - iour is its light; Sing - ing as we jour - ney.
Sing - ing till our home we view, Sing - ing as we jour - ney.

Copyright, 1878, by F. H. Revell. Used by permission

ment to the earth; but the hot breath from quarreling neighbors breeds discontent, ill will, and trouble. Singing birds bring happiness and the reassurance of God's love; but barking dogs sound a warning to passers-by.

As Paul said, *each voice* has "signification," or significance—that is, it says something to the one who hears it. Because there are many kinds of voices, we must learn to speak as Jesus would, and listen only to the voices of others who would give us directions from God. Sheep know and follow their master's voice. We must do likewise.

How does your voice sound? What kind of directions do you give to those who hear you speak for the first time? Do you "bark" a warning, like a dog, or do you encourage others to become better acquainted with Jesus, whom you represent? If someone were to listen in on us as we work and play together in this place, would he hear the voices of happy Christians or the discontented voices of worldlings? Christ is a silent visitor in this room right now, you know. Shall we ask Him to guard our tongues and our voices from day to day? Let us determine that our

voices will be pleasant, Christlike voices—ones that will be used to carry messages of courage, good will, and hope to all mankind—even if we can't speak all languages. Here is a song we may sing as a prayer.

(Song: "Children's Voices Singing")

Prayer

(NOTE: Several children may be invited to pray as all kneel. Two or three children, who have been asked ahead of time, should lead out and others may follow. Tell the children that your prayer will be last. If the children have failed to mention it, it would be well for the leader to include in his prayer that we long to be children of the Highest. We pray that God will give us happy voices which He may use in giving His message to all the world. We want Jesus to come again soon, so we will praise Him in all that we do.)

Tomorrow we will talk about some of the different kinds of children's voices that are described in the Bible. Try and think of some that we may discuss together. Look for words that describe the voice you select.

LESSON 2

I Heard the Voices of Children Greeting

Preparation for the Day

1. Have ready a tape recorder and clean tape for recording.

2. Copy the following quotation on the board for some older children to read and record at the close of the presentation:

"The same mighty truths that were revealed through . . . [Daniel and his three Hebrew friends] God desires to reveal through the youth and children to-day. The life of Daniel and his fellows is a demonstration of what He will do for those who yield themselves to Him, and with the whole heart seek to accomplish His purpose."—*Prophets and Kings*, p. 490.

Smaller boys and girls may record the following sentences: Jesus wants me to follow Him as Daniel did. Jesus will help me too.

3. Provide books for the children that include the song "Dare to Be a Daniel." This is number 497 in *Church Hymnal*, 83 in *Happy Songs for Boys and Girls*, and 179 in *Singing Youth*.

Presentation

The road was dusty and hot. Brilliant sunshine beat down upon the young traveler—a teacher-preacher who was just beginning his work as a school administrator. There were only four schools the worker had to supervise in his district, but distances seemed greater when one had to walk from place to place.

The supervisor smiled to himself as he thought about his work. He had been greatly cheered as he had made his circuit the last time. There, in the two older schools, he had found dedicated students looking forward to the time when they would be called to be leaders in their churches and in their nation. For 200 years now young people had been educated in those schools. Truly, as centers of learning they had been like cities of refuge for God's people!

The other two schools had been in operation just a few years, comparatively. Even so, they also had done a good work.

It had been only a short time since the traveler had visited these four schools; but at that time he had not been a supervisor. Then, he had just been a young ministerial intern working with an old, old minister of the gospel, the worker who had founded the last two schools. Now, the old leader was gone and his mantle had fallen on his young successor. Yes, Elisha was taking up the work Elijah had laid down only about three days before.

As Elisha walked along he thought about the last days he had spent with his beloved master, Elijah. God had told Elisha that Elijah was going to be translated and Elisha had asked that a double portion of the Spirit which had worked with Elijah be given now to him as a new leader in God's cause. After Elijah had been taken to heaven in the chariot of fire, Elisha tested the Holy Spirit. Yes, miracles had happened: the waters of the Jordan had parted, and the spring at Jericho had been made pure. Now Elisha

started back toward Bethel, happy in his work as a Christian educator.

Thinking of his recent visit at the Bethel church school, Elisha remembered how some of the young men there had told him that Elijah was going to be taken to heaven that very day. Elisha smiled as he thought of those young people. It was good to know that God had youth who lived so close to Him, even during their student days, that He could reveal the future to them. Yes, the four schools of the prophets were doing a good work. The school at Ramah (Samuel's old home town), Kirjath-jearim (where the ark was then), Jericho (the center of business and crossroads of the nation's activities), and Bethel (the place where Christ had spoken to Jacob the night he had had the vision of the angels descending and ascending to heaven), were good schools. But there must be others. There were a large number of young people in Gilgal who needed to be trained to be workers for God, and in the city of Samaria to the north there were many more. Certainly plans must soon materialize for Christian education in those places too, Elisha thought to himself as he trudged down the road.

Suddenly as the road grew steeper and wound around the hillside into the city of Bethel, Elisha stopped in his tracks. Behind him came the mocking voices of many ungodly children who were laughing and pointing their fingers as they greeted him. Jeering at the leader—their Christian educational supervisor—the unruly students cried, "Go up, thou bald head; go up, thou bald head."

Laughing at one another and at the astonished man, the disrespectful children ridiculed their elder. Some derided him. Some scoffed at him. Others reviled him, and by the babble of their voices made light of his work.

To say that these youngsters were rude would be putting it mildly; they acted like young people who were being used by Satan himself!

Elisha was silent for a moment as he prayed to God for wisdom. What should he do? He knew that these godless youth had heard of Elijah's ascension and, because their

parents had said that they didn't believe the prophet had gone to heaven—that he was simply hiding someplace in the hills—now their unbelieving children were making sport of the solemn event. When they mocked Elisha and said that he had better go along up with Elijah, too, the young leader knew something had to be done quickly. With their sarcastic voices ringing in his ears, Elisha asked God to deal with the children as He saw fit.

Then from out of a nearby wood came two mother bears. The railing voices of the gang suddenly changed to terrified screams as the children turned and ran for safety. Mother bears are not to be trifled with, you know! Directed by the curse of God the growling animals ran after the children, mauling them and tearing them to pieces. We are not told all that happened that day, but we do know that 42 children learned lessons in reverence and courtesy very quickly and very well! In fact, Elisha came and went in that area for more than fifty years but never again did anyone make fun of this mild, peaceful leader.

Ever after, when Elisha came that way, I am sure the boys and girls remembered the hard lesson they had learned from the two bears. They learned the hard way an important lesson that all of us need to learn today—respect for those God has sent to guide and help us.

It is terrible to think that children from a church school acted in this manner because of what they had learned from their parents. Still, I wonder how many families sit around their Sabbath dinner tables today and speak unkindly or unbelievably of the pastor who gave the morning's sermon? Reverence should always be shown for God's representatives—His ministers, His teachers, as well as the parents who speak and act in God's stead.

Many years ago David prayed that the words of his mouth and the meditation of his heart would be acceptable in God's sight. How tragic that the words spoken by the children at Bethel were unacceptable to their Maker!

How much more beautiful and pleasant to consider is the sound of the voices of the

Children's Voices Singing

ETHEL YOUNG, 1965

SAMUEL SMITH, 1865

Chil - dren's voic - es sing - ing O - ver land and sea, God's great message

bring - ing To the bond and free. Sav - iour, help me nev - er Leave that

joy - ful band; keep me ev - er sing - ing On to Ca-naan's Land!

children who went out to greet Jesus on His triumphal entry into Jerusalem! As Christ entered that city the young people spread palm branches along His way and cried, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

The voices of those believing children have sounded down through the years too, and, oh, how much more acceptable is the tone of their voices than that of the children in Bethel! Among the multitude who welcomed Christ in Jerusalem there were orphans who praised God, crippled children whom Jesus had healed and who now bounded for joy, blind boys and girls who could now see, deaf youngsters who could now hear, tongues of many which had been loosed—all shouting the loudest hosannas. Don't you suppose there were lame and blind and deaf-and-mute children in Bethel who needed healing too? Elisha could have healed them, you know, through the power of the Holy Spirit.

Perhaps the vibrations each second were no greater in the joyful shouts of the children at Jerusalem than the jeering cries of the scornful children at Bethel. But to the ears of God, there was the difference of life and death in the two demonstrations. To the one, He sent the bears to maul the disrespectful children. To the others, He silenced their unhappy authorities by saying "If these [children] should hold their peace, the stones would immediately cry out." "Have ye never read, Out of the mouths of babes . . . thou hast perfected praise?"

How about it? Suppose you had lived in Bethel or Jerusalem and you had been around to greet Elisha or Jesus. What would your speaking voice have sounded like? Suppose someone had asked you, "Do you think Elijah *really* went to heaven in a chariot of fire?" or "Do you think Jesus is *really* the Son of God?" What would your answer have revealed?

As children who have attended church school in a land of religious freedom, how would you line up alongside someone like Joseph—who cheerfully spent years in prison rather than deny his God; or Daniel—who faced hungry lions rather than stop praying to his God; or the faithful Hebrews—who preferred to face a burning death rather than bow down to an image? How about it?

Ellen G. White once wrote, "Young men who have firm principles will eschew pleasure, defy pain, and brave even the lions' den and the heated fiery furnace rather than be found untrue to God."—*Testimonies*, vol. 5, p. 43.

Let's try a little experiment. You see, the tone of our voices tells others a great deal about what we believe and what we don't. I have a tape recorder here. It is ready to record our words. On the board I have written two statements. The longer one the older children will read, and the shorter one will be repeated by the younger pupils. The machine will record our voices. I will read both of the statements, and you will follow me. Then we will play back the tape so that we can hear ourselves. If you really mean that you want to follow the directions of God as Daniel did, let your speaking voice be firm and determined. If you are not very certain what you want to do, your voice will probably reveal this too. This is not a lie detector test such as they give to criminals,

but it works on the same principle. Let us see what we find out about ourselves.

(NOTE: If a large number of children are in the room, select a few at random. Do not record for too long a time or the experiment will lose its impact.)

Prayer

Yesterday we learned about how some voices sound when children play. Today, we learned about two different kinds of voices. Let us bow together now in prayer and ask our heavenly Father to give us faith to believe His Word: to be more kind and courteous to those about us; to be more reverent in church; to be more respectful toward our ministers, teachers, and parents; to reflect Jesus as we greet others from day to day. Who would like to lead out in our season of prayer? (NOTE: Name two or three children. Ask others to follow and tell the children the name of the one who will be the last to pray.)

To close this lesson let us sing the familiar song "Dare to Be a Daniel." It is found on page _____ of your songbook.

LESSON 3

I Heard the Voices of Children Preaching

Preparation for the Day

1. Review the theme song, "Singing as We Journey," and use it to open the meeting.

2. Review the song, "Children's Voices Singing," which was used the first day. Plan to use it again at the close of this service.

3. Think of several missionary activities to suggest to the children at the close of the meeting. Perhaps your list may include some of the following projects as well as others which have proved to be successful in your area:

- Give Bible studies with a projector or directly from the Bible.
- Enroll persons in both the adult and junior Bible correspondence courses.
- Assist interested persons in filling out the blanks in the correspondence lessons.
- Be missionaries in the home.
- Help plan for and conduct family worship.
- Work for unsaved members of the family.
- Help other youth.
- Sacrifice for the good of others.
- Gain experience in God's service.
- Aid widowed mothers.
- Assist parents, younger children, older people.
- Help to bear family burdens.

Presentation

"I can't stay here any longer!" declared fifteen-year-old Ole Boquist. "We've been hiding out here in the woods for six weeks. That's a long time!"

"Yes, it is," agreed his companion, eighteen-year-old Erik Walbom. "I, too, wish we could return to our homes; but you know how the priests threatened to have us arrested."

"Well, why don't we go and have a talk with the priest from Orebro," suggested Ole. "Let's explain to him that we only wanted to do missionary work. Let's tell him that we just wanted to warn our neighbors that Jesus is coming again. Surely he wouldn't complain if he understood. Why, the Bible says Jesus is coming soon!"

"I know, Ole," answered Erik, "but that's the trouble. The priest wants the people to know only what the state church teaches. They don't want common folks like us to know what's in the Bible. No, I don't think it would do any good for us to appeal to that priest or any priest."

"But we've lived in the woods for six weeks and I want to go home," Ole continued. "We've had to hide while we're here. There's no one to listen to us preach except the birds and rabbits! I tell you I have to get back to where there are *people* to tell that Jesus is coming again."

Erik pondered the situation. As the older of the two young men, he felt a great responsibility for Ole's welfare. Erik longed to go home too. But he knew that in his country of Sweden during the late 1830's and early 1840's the law would not permit anyone but a priest of the Lutheran Church to preach to the people. The priests wouldn't teach all the truths of the Bible, however. That was why many of the common people had begun to tell about the return of their Lord. If the boys were to return to their homes now, Erik felt sure they would be arrested, as so many others had been. Wouldn't it be better to take a chance in the woods rather than to suffer persecution? Erik wondered.

"Do you hear me?" urged Ole. "Don't you agree that we can't help anyone out here in the woods? Don't you think we ought to go home where there are people for us to preach to?"

Erik wasn't certain if Ole wanted to preach the second coming of Christ as much as he wanted to see and be with his father and mother and brothers and sisters! It surely had been a lonesome siege that they had endured together.

At last the older boy stood and said, courageously, "I suppose you're right, Ole. We can try going to the Lutheran priest at Orebro and see if he understands our situation. Let's go home and see what happens."

It didn't take long for Ole to head down the trail. He was more than anxious to be on his way and Erik followed close behind.

"We'll go to the priest's home first," decided Erik. "That way he will know that we trust him and are asking for his help."

"I'd like to go home first," sighed the fifteen-year-old boy, "but I suppose you're right. If we're seen at home before reporting to the priest, we might *really* be in trouble!"

Making their way to the church official's residence, the boys knocked on the door. The man recognized them immediately.

"Come in!" he invited. "Are you well? Let me feel your pulses."

The priest was certain that the boys must be sick or crazy for hiding in the woods for six whole weeks. Why would anyone do that, rather than just stop their silly preaching of nonsense about the Lord's return? Surely two bright-eyed boys like these wouldn't be that foolish, he thought.

"Well, I can't find anything the matter with you!" he exclaimed. "Your trouble is that you're hardhearted. I'll care for that."

Then calling for help, he summoned the police.

"I'll have you arrested!" hissed the priest. "You may be in good health now, but you won't be when we finish with you!"

Ole and Erik were first thrown into a damp, smelly prison cell. All about them were thieves and men who had committed other serious crimes. At last the boys were brought before the head of state for an examination.

But the governor was not sympathetic to the boys. "You should leave preaching to men of the church!" he advised. "Here, stand around there! Maybe some lashes from this prison whip will help you mind your own business!"

And turning on Ole and Erik the governor scourged them with a bull-whip until he was too weak to whip them any longer. Afterward another man lashed them. Finally the boys were examined by a doctor who decided that they should be sent to an insane asylum.

Poor Erik and Ole. How they were having to suffer, and all because they had tried to tell their friends and neighbors that Jesus is coming again! But the boys were faithful; not once did they deny their Lord.

At the insane asylum the young Christians were given the cold-water treatment. A large, powerful stream of ice water was turned on them. Putting their hands up to shield their faces, the boys were knocked to the ground. There they lay in cold water until they got strength enough to try to rise; but it wasn't long until they were forced down again. At last they were taken before the doctor for the second time.

"Aha!" the man cried as Ole and Erik stood shivering before him. "I see you are a little chilly. Well, we'll remedy that in a hurry!"

Then, grabbing a bundle of switches, the doctor beat the boys until he was exhausted. "Go back to your cells!" he commanded as he gasped for breath.

Time went by. Ole and Erik thought about the birds and rabbits that had been their neighbors in the forest. It would have been better, they thought at times, to take their chances out there. "But we wouldn't have been able to witness to anyone, in the woods," said Erik. "God will yet use this experience to His glory, if we will only remain faithful."

In time the boys were allowed to go home. They had been treated so unkindly, however, that both of them became very ill and almost died. But the Lord continued to keep His hand over them. Finally they got well.

"Our lives have been spared for a purpose," declared Ole. "We must now preach again."

"Yes," agreed Erik. "More people are now asking about the second coming of Jesus since they have heard about us and our troubles."

Again the priests tried to have Ole and Erik arrested, but good King Oscar, who was on the throne at that time, sent word that the boys were to be left alone. For this they were so thankful!

Wherever the Word of the Lord was silenced throughout Sweden, God was pleased to send His message in a very miraculous way. It went to the people through little children who were under age and too young to come under the laws of the country. Be-

cause some of these youngsters were only six or eight years of age they could not be hindered by law, and were, therefore, not molested as they bore their message of a soon-coming Saviour.

Can you imagine what it must have been like to hear the voice of a little girl as she began to repeat verses of Scripture and then explain them to adults? When people realized such a child was too young to read, then the miracle seemed even more remarkable! Shall we, in imagination, step inside a country home and listen to the voice of one of these children as she preaches for a few minutes?

Jenny and her folks lived in a humble cottage. The family was quite poor, for there were several children to feed from the little income the father earned cutting wood. But Jenny and her family loved Jesus. They all tried to obey God's holy law, and they longed for the time when Jesus would return and put an end to sorrow and hardship.

One evening when some neighbors were visiting in Jenny's home, the tone of the voice of this seven-year-old girl changed and her manner became very solemn. All at once she said with a powerful voice, "Fear God, and give glory to him; for the hour of his judgment is come."

The little girl sounded so much like a minister that the astonished father picked up his daughter and placed her on a table where everyone could see and hear. Turning to one of the visitors in the home, little Jenny began to preach the first angel's message by reproving the man for certain sins he had committed. To another, she rebuked worldliness and backsliding. Facing a third person, Jenny condemned the impure life the man was living. People began to tremble as the child preacher continued to warn the visitors to make haste and flee from the wrath of God. "A mighty angel is flying throughout the world with the message of God's judgment hour," she said. "We must listen and obey."

God spoke to hearts that night. Many were led to study their Bibles, and reform. It was a joy to see so many give up their dishonest practices!

Night after night in various homes the voices of young children preached to adults under the power of the Holy Spirit. The work done under the direction of the first angel was so great that even the priests in the state church were forced to admit that the hand of God was in the movement.

But the great awakening of all people to Bible truths came slowly. Grownups insisted that the Bible was too difficult for them to understand. So God tried another plan with the people, so that all would be without excuse.

In Geneva, Switzerland, a man by the name of Louis Gausсен decided that he would preach the prophecies of Daniel to the children of the city. "I will gather an audience of boys and girls," the minister said. "If they seem to listen and are pleased and interested, then I will know that they understand and like what I am trying to do. If the size of the group enlarges, I will have a second circle soon. In time I will have their parents coming to see why their children are attracted to my stories."

Gausсен followed through with his plan. As the children gathered together they sang and prayed and listened to this man of God. How they loved his Bible stories! Little by

little more and more parents came with their children to the meetings. If the children said they understood all the minister was telling, the parents didn't dare say that *they did not!*

"I want these prophecies to be understood," said Gausсен. "I address the lessons to the children because I want to be heard. I fear that I would not be understood or heard if I addressed myself to the grown people first."

The effort was very successful. The galleries of churches were filled with attentive listeners. Among those who attended were men of position and rank and learning. Strangers and foreigners also went to listen. In this way the first angel's message was carried to new areas.

Mr. Gausсен was one of the first ministers to publish junior correspondence lessons. These were published in the French language. As it turned out, many adults took the junior Bible course too. Once again God had used children to help preach His Word with mighty power to all around them.

How many of you boys and girls have completed a junior Bible course? How many of you have ever helped others to study the Bible?

As we think back to the work of Ole and Erik who suffered because they dared to lift their voices in saying that Jesus was coming again; as we imagine what it must have been like to see the power of the Holy Spirit come over a little child-preacher like Jenny; as we remember the little French-speaking boys and girls in Geneva who wrote out their Bible lessons and helped interested friends write theirs, I wonder what we would like to do to tell someone that Jesus is coming soon—*very soon?*

Let us list on the board some of the things that we could do to help to preach the second coming of Christ. (NOTE: List ideas on the board. Remember the suggestions listed at the beginning of this lesson.)

Prayer

Because it is sometimes easier to talk to Jesus in small groups, today we will divide into little bands of three or four each. Let us turn and face one another in small circles. We will kneel in prayer and each one who wishes may take part. Remember that today we want God to help us use our voices in preaching His Word even as the children in Sweden and Switzerland did more than 100 years ago.

(NOTE: At the close of the prayer service have the combined group review the kinds of voices we have discussed so far—playing, greeting, and preaching. Then tell the children that tomorrow's voices will sound a note of warning. Close the meeting by the use of "Children's Voices Singing.")

LESSON 4

I Heard the Voices of Children Warning

Preparation for the Day

Place the diagram on page 25 on the board. Keep it covered until you wish the children

to see it. Then begin to uncover it one side at a time. The side "Fear God" should be shown first. "Give Glory" should follow, and "Worship Him" will complete the display of the diagram.

Presentation

Crack! Snap! Crackle! Curls of red flame and smoke spread around the area of the chimney in the old log house, but tired Mr. Young and his six children slept on peacefully. *Crack! Snap! Crackle!* The fearsome noises were coming faster, and the deadly smoke crept around into the sleepy man's nostrils. He was sleeping fitfully now. At last he sat up with a start. What was that? What was the matter? The log house was on fire!

"Johnny! Andy!" the frantic father cried. "Annie! Jennie! Mame! Katie!" The desperate Scotsman called his family roll in frantic succession. "Up! The house is afire! Get out! Get out, I tell you!"

Sleepy children awakened one by one. Johnny, the oldest boy, and Annie, the second oldest girl, rallied first and soon took their positions of responsibility in caring for the younger members of the household while their father tried to fight back the leaping flames.

It was still wintertime, and the shivering children huddled together under the sheltering boughs of the big hemlock trees that stood protectingly around the log house. It was the first and only home the family had ever had since coming to the New World from Scotland several years before. Every one of the eight children in the family had been born and raised here except Johnny, who had come from the Old World with his parents. Now Johnny was grown tall. His oldest sister, Maggie, was already married and living eight miles away in her own home. In fact, the very night of the fire

hardworking Mrs. Young and baby brother, Davie, were away visiting Sister Maggie. That is why only Father Young and six of the children remained by themselves that night in 1884.

The fire spread very fast in the old pine timbers. Mr. Young could see he was fighting a losing battle. Everything would soon be enveloped in flames.

"I may as well save what I can," he gasped. "Johnny! Help me carry out this kitchen table. Some of you children grab a chair—anything!"

The children scattered—each wanting to do something to help. All except Andy, that is. Not really awake yet, he stumbled toward the burning house and back to a bed. In the confusion no one missed the eight-year-old boy.

Swiftly Mr. Young rushed from one place to another snatching up this and that. "My father's watch!" he cried. "I must get the watch my father gave me when I left home in Scotland."

Burying his head in an old coat to hold back the smoke, the father dashed for his bedroom. Quickly finding his watch on the dresser, he started for the door again—then remembered the family would need all the bedding he could save.

Reaching over the foot of the bed the man grabbed up a big armful of quilts. *What was that he had among them*, he wondered. A little black-haired boy, Andy, lay fast asleep.

The father half lifted and half dragged his son to the outside door just as the roof around the chimney end of the house caved in. It had been a narrow escape for the one who finally grew up to become my daddy! And the story of his rescue was one that I begged to have retold to me again and again. What if grandfather hadn't gone back for his watch? What if he hadn't tried

to save an armful of bedclothes? What if my daddy's life hadn't been saved? There is just one answer. I would never have lived to tell these stories!

When grandfather cried "Get out!" to his children, they all made a good attempt to be saved. But one was still sleepy—not wide awake enough to realize the danger around him. So he went back into the burning building.

Our heavenly Father sent a mighty angel flying in the midst of heaven in the summer of 1844 crying out a warning to everyone that Babylon was fallen—was fallen—and God's people must come out of her! This second angel was sent particularly to the people in the United States, where the warning of the first angel had been most generally rejected. In fact, many people in the United States had been like the mocking children who made fun of Elisha in Bethel. When Jesus did not come at exactly the time some of the honesthearted people thought He would, on October 22, 1844, many of their unbelieving neighbors laughed and laughed at them.

The morning after the great Disappointment, they had said, "You have not gone up yet! Why don't you put on your ascension robes and go up?" Yes, they had sounded just like the wicked children in Elisha's day. And even as the bears had come out and punished those disrespectful children, Ellen G. White wrote:

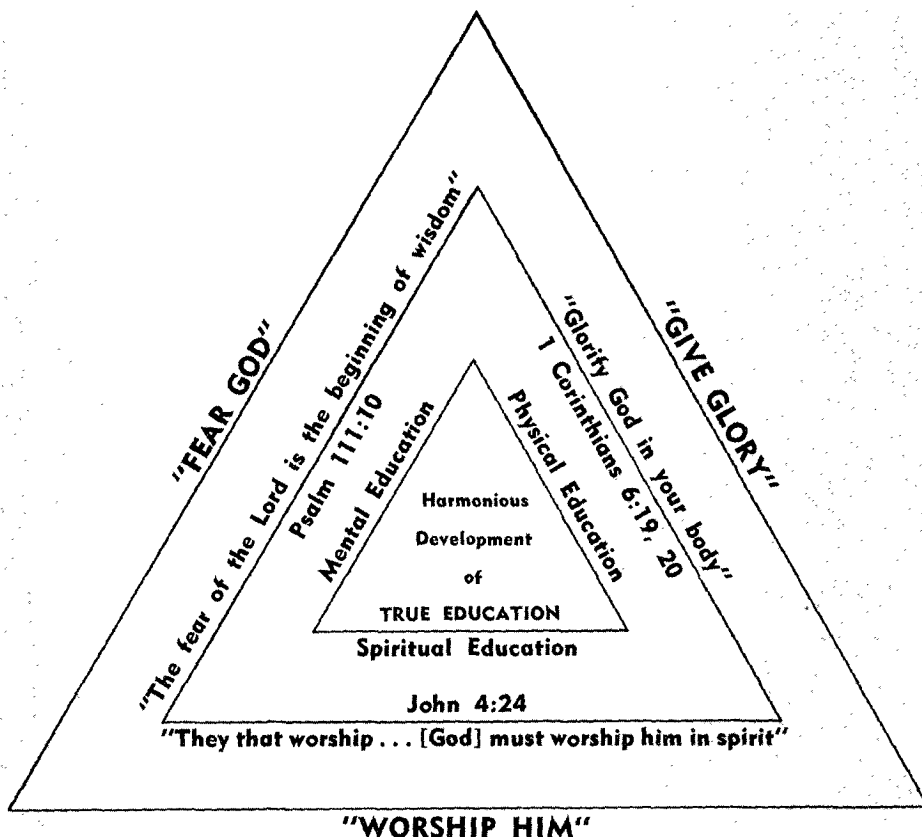
"In like manner those who have scoffed and mocked at the idea of the saints' going up, will be visited with the wrath of God, and will be made to feel that it is not a light thing to trifle with their Maker."—*Early Writings*, p. 248.

The announcement of the second angel was repeated in Revelation 18:1, 2, and 4 with the words, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." One way that Seventh-day Adventists were to "come out" was in a system of education. A Seventh-day Adventist home school began in 1853. Church schools finally got a good start in 1868, and have continued to grow in number from 1872 until now. Every year more and more Adventist young people come out of worldly schools and attend our Seventh-day Adventist schools. It is in these centers of learning that boys and girls are to be awakened to the dangers around them. It is here that they learn how to help finish the work so that Jesus can come and we may be saved in God's eternal kingdom. Unless boys and girls get out of worldly centers while there is time remaining, they will be lost when this old world goes up in flames on that last, fearful day.

Day before yesterday we found that little children in Sweden preached the message: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Notice how the verse reads when we take the three commands from these two verses in Revelation 14:6 and 7.

1. Fear God.
2. Give glory to Him.
3. Worship Him.



How do we follow these commands? How does one "fear God," "give glory," and "worship him"? The Bible gives us the answers. Let us turn to Proverbs 9:10. That verse tells us what the fear of the Lord is. (NOTE: Read the verse, pointing out to the children that *fearing* God is not being afraid of Him, but learning more about Him and becoming better acquainted with Him so that we will love Him more, and make use of what we know is wisdom. So *fearing* God is really the training of our mental abilities in the ways of God.)

I have placed on the board three diagonal lines. On these lines I have written the words, "Fear God," "The fear of the Lord is the beginning of wisdom" and, because the development of wisdom is known today as mental education, I have written that on the third line.

Now let us turn to 1 Corinthians 6:19 and 20. Here we can find how we "Give glory" to God. (NOTE: Read the verse, explaining to the children that we glorify God in the way we live—in the way we care for our bodies.) Let us look at three other lines I have placed on the board. The words say "Give glory" and "Glorify God in your body" (1 Cor. 6:19, 20). The title we use today to describe the subjects we study when we learn to care for our bodies is physical education. You can see that we have two sides to a triangle here. Let us find the third side now.

Turn in your Bibles to John 4:24 and we will learn how we should worship Him: "God is a Spirit: and they that worship him, must worship him in spirit and in truth." (NOTE: Help the children realize that spiritual training and religious education are one and the same thing. As we learn more of the spiritual ways of God, we worship Him more fully, and obtain spiritual education.) As we uncover the bottom third of our triangle we find that each side has the same length. In the center are the words "Harmonious Development of Christian Education." In other words, when Ellen G. White wrote that true education "is the harmonious development of the physical, the mental, and the spiritual

Prayer

By HARRIET HAYNES

O give me victory, Lord,
Over every hateful sin,
Sins that oft beset me
From without and from within;

Sins that grieve Thy Spirit,
Harsh words and deeds unkind.
Give me strength to overcome
By Thy grace divine.

Make me Thy faithful servant,
Willing to die for Thee;
Thou didst shed Thy precious blood
On the cruel cross for me.

There are many precious souls
In the dark night of sin;
Fill me with Thy love, O Lord,
That I some souls may win.

Then, in the resurrection morn,
Into Thy haven of rest
Gather me with the redeemed
To enter the joys of the blest!

powers," she gave us a pattern for a balanced program (*Education*, p. 13).

What does it mean for a group of singers to be harmonious? It means that there is not too much low bass or high soprano; not too much baritone or alto. With *just the right amount of each part*, a quartet or a trio has beautiful harmony. In our system of education we must also have an *equal* distribution of emphasis. Too much mathematics or science to the exclusion of physical work and temperate living is not good. Too much time with physical education and too little time in Bible classes and missionary activities is not good either. It is the "harmonious development" of all three phases of our program that gives young people the right kind of education for these times.

How about it? What kind of voice of warning are you sounding for a world that is soon to go up in flames? Have you "come out" of Babylon? Are you in church school? Does your school have a harmonious program of Christian education?

Prayer

As we have our prayer bands today, let us pray God to help us see every unbalanced activity and hear every unharmonious note in our church school program. (NOTE: If there are no church school privileges in this place, consider how such can be started immediately and pray for the opening of a school.) Let us pray that schools may be opened in many more places both in our land and in lands afar. Let us pray that we will lift our voices in sounding the warning, "Come out of her, my people."

(NOTE: After the prayer bands, close with the song "Children's Voices Singing.")

LESSON 5

I Heard the Voices of Children Singing

Preparation for the Day

1. Learn the song, "Except the Lord Build the House."

2. Write the following quotation on the board: "In the basement of the church, above ground, I was shown a room provided for a school where children could be educated in the truths of God's word. Consecrated teachers were selected to go to these places. The numbers in the school were not large, but it was a happy beginning. As the work was being pressed forward, I heard the voices of children and parents singing:

"Except the Lord build the house,
They labor in vain that build it:
Except the Lord keep the city,
The watchman waketh but in vain."

"Praise ye the Lord.
Praise the Lord, O my soul.

"While I live will I praise the Lord:
I will sing praises unto my God while
I have any being.
Put not your trust in princes,
Nor in the son of man, in whom there is
no help."

"Praise ye the Lord from the heavens:
Praise Him in the heights.
Praise ye Him, all His angels:
Praise ye Him, all His hosts.
Praise ye Him, sun and moon:
Praise Him, all ye stars of light."
Psalms 127:1; 146:1-3; 148:1-3.

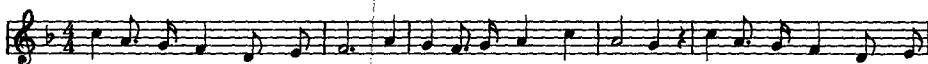
"The establishing of churches and the erection of meetinghouses and school buildings was extended from city to city. In each place the believers were making a united, persevering effort, and the Lord was working to increase His forces. Something was being established that would publish the truth.

"This is the work to be done in America, in Australia, in Europe, and wherever companies are brought into the truth. The companies that are raised up need a place of worship. Schools are needed where Bible in-

Except the Lord Build the House

L. Y. G.

INEZ Y. GLEASON, 1965



Except the Lord build the house, They labor in vain that build it. Except the Lord keep the



cit - y, The Watch - man wak - eth but in vain. Praise the Lord, O my soul! Praise the Lord,



O my soul! Praise Him, all ye His an - gels, Sun, moon, and stars! Praise the Lord, O my soul!

struction may be given to the children. The schoolroom is needed just as much as is the church building. The Lord has persons to engage in the work of establishing church schools as soon as something is done to prepare the way for them."—*Testimonies*, vol. 6, pp. 109, 110.

3. Find, cut out, and post pictures of houses that have been destroyed by wind, flood, earthquake, and fire. If possible, have "before and after" pictures. Also post some pictures of houses built high on rock formations and others on sandy beaches.

Presentation

I looked at the newspaper before me. On the front page were the headlines: FLOOD WATERS ENGULF HOMES. A picture showed the swirling water of a flooded river as it overflowed its banks and surged around many homes on the low-lying land. Another scene showed a drawbridge being opened to allow a floating house to pass and go out to sea.

My heart was troubled as I read the newspaper account. Many people were homeless. The disaster had cost several lives and a huge sum of money. Everything had gone—houses, furniture, pictures, and everything!

"Wouldn't it be awful to have that happen to our home!" I exclaimed as I read the newspaper account. Then my mind went back to my childhood. Our house had been surrounded with floodwaters twice, but the place was high enough so that the house was not harmed. Best of all, it was built on a strong rock foundation so that it never budged, even though a house near us tipped over into a creek bed after a flash flood because the sandy foundation beneath it had been washed away.

Why, it's just like the story in the Bible of the two men who built houses, isn't it! I thought to myself. "A wise man . . . built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7:24, 25).

In Luke 6:48, 49 the story is told this way: "A man . . . built an house, and digged deep, and laid the foundation on a rock; and when the flood arose the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." Another foolish "man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of the house was great."

What kept one house standing when the second house fell? It was the kind of workmanship the builders had put into the original foundations that made the difference. Perhaps the houses looked just alike on the outside, to the passerby. But the builders knew the difference. One house stood on a firm foundation that was dug down into bed-rock. The other house was set on sandy earth. When the flood of trouble came only the house with the rock foundation stood the test.

During the last two days we have talked about the first and second angels' messages. Today we want to think about the third angel's message, for it is the one that is being given to the whole world right now, during our time. If you will turn to Revelation 14:9-12 we will read the message together. (NOTE: Wait for children to find the text and then read it aloud.)

Parts of this message sound strangely familiar to us, don't they? Really, this third angel's message is a combination of the first and second messages. The only difference, the third one is stated negatively. In verse 9 it speaks of those who worship the beast. Yesterday we learned we were to worship Him that made heaven and earth. It is easy to see that the wrath of God is going to be poured out upon all those who worship anyone other than the Creator of the worlds. The reward for passing the tests in spiritual education is clearly stated: A heavenly home with the patient saints. Failure in our examination merits eternal destruction.

Those who receive the mark of the beast "in their foreheads" really get it stamped on their minds. A student's thinking will become confused while he is studying in worldly schools from worldly teachers and books that are untrue. The result of failing the test in mental education is certain too—eternal destruction.

For the class in physical education, the test comes in the field of things that are done with the hands. This means the kind of work and play that the students do. The rewards are sure and certain for both true education and untrue education. It depends upon which group the student has identified himself with, and how thoroughly he has laid the foundation for his life. Has he dug deeply into Bible truths or has he done surface reading with no memory work? Has he patterned his lifework after Christ, the living rock? If not, all his work has been done for nought.

Our theme for this Week of Prayer has been "The Voices of Children." What does this have to do with the third angel's message?

More than 65 years ago Ellen G. White was shown many children attending small church schools scattered around the world. In these schools she heard the voices of children and parents singing a song. (NOTE: Refer to the quotation on the board as given in this lesson under Preparation for the Day, part 2. Note each sentence carefully as the quotation is read aloud to the children.)

Then Ellen G. White goes on to say, "Children who are receiving a Christian education will be witnesses for Christ. As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.' As the children sang in the temple courts, 'Hosanna; Blessed is He that cometh in the name of the Lord,' so in these last days children's voices will be raised to give the last message of warning to a perishing world. When Heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."—*Testimonies*, vol. 6, pp. 202, 203. (Italics supplied.)

This, then, is what God proposes to do with you boys and girls. Surely these are the "last days," and we are "in the closing work of this earth." God needs your voice to sing His songs and preach His message before older men and women. But notice which children will do this work. Twice we are told in the above statement: "Children who are

receiving a Christian education," and "children who have been rightly educated."

Again Ellen G. White tells us: "Our church schools are ordained by God to prepare the children for this great work. Here [in church school] children are to be instructed in the special truths for this time and in practical missionary work. They are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth. By them God's message will be made known, and His saving health to all nations. Then let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God, for they are the Lord's heritage."—*Ibid.*, p. 203.

There you have it. Children in church school in these last days will do a work in proclaiming the third angel's message which older workers cannot do. This will be made possible by the Spirit of God and the fact that parents and children have seen to it that solid foundations have been laid in their characters. Only such will endure through the time of trouble that lies just ahead.

Let us sing together the song that Ellen G. White heard the voices of church school children and their parents singing 65 years ago. This may not be the exact melody that she heard, but it is a good one. The words are taken from the Bible. (NOTE: Take time to learn the song. Sing it again and again until it becomes a resolution to the children and a hymn of praise to their God.)

(Song: "Except the Lord Build the House.")

Prayer

Have sentence prayers by several volunteers. The leader or another adult should close with a brief, earnest petition in behalf of the boys and girls and the important task that faces them.

LESSON 6

I Heard the Voices of Children Glorifying God

Preparation for the Day

1. Plan to have a testimony meeting at the close of the presentation. If there are to be many children in the group, arrange to have several adults who may be assigned to lead out with small sections. See that all the children have an opportunity to testify. If some children need help in framing a statement of praise or thanksgiving, help them.

2. Have music available for the three songs:

"Singing as We Journey"

"Children's Voices Singing"

"Except the Lord Build the House"

3. See that the three following Bible verses are read for Scripture reading, and then posted so that all can see them during the meeting:

"Ye shall be the children of the Highest" (Luke 6:35).

"There are . . . so many kinds of voices

in the world, and none of them is without signification" (1 Cor. 14:10).

"While I live I will praise the Lord" (Ps. 146:2).

4. Arrange to have a child present from as many of the following age groups as possible:

- a. Babe in arms
- b. One and two years
- c. Three years
- d. Four years
- e. Five years
- f. Six or seven years
- g. Eight years
- h. Ten years
- i. Twelve years (make an effort to have a boy represent this group)
- j. Teen-ager

Arrange ahead of time for each child to come before the group and represent his age bracket as it is discussed.

Presentation

This week we have talked about the voices of children. First, we learned how some playing children encouraged a missionary teacher. Next we were reminded of the unkind greeting the children at Bethel gave Elisha by mocking him and of how lovable the children were who greeted Christ with palm branches and a song as He entered Jerusalem. Our third lesson told of the voices of the children in Sweden who preached the first angel's message when the laws of the land forbade older folks to do it. Fourth, we learned that at the time of the second angel's message some unbelieving children in America mocked the Christians who were disappointed when Jesus did not return to this world on October 22, 1844, as had been expected. Yesterday we found that the voices of church school children will be the last to finish the work of the third angel just before Jesus returns the second time. Today we want to find how we can better prepare ourselves to be ready to do service for God. We are going to talk about how we may use our voices to glorify our heavenly Father at every stage of our growth and development.

I have arranged with some parents to bring their children to our meeting today. These boys and girls will represent all the children from Christian homes, of various ages. The first child we will call before us is He (she) is just weeks (months) old. He (she) will represent all the babes in arms in our church. Let us see what we can learn about these little ones.

Infants: Infants can glorify God by—

1. Yielding to the will of their parents.
2. Bringing their dispositions under control (*Spiritual Gifts*, vol. 4, p. 132).

Those seem to be big lessons for a tiny baby to learn, but they are even harder lessons for parents to teach. Babies are so sweet and dear, everyone likes them. But infants have lessons to master just the same as older children. There are many kinds of cries that a baby can give. Some are hungry, cold, or wet cries, some are gas-on-the-stomach cries, and some are disposition cries. Parents need to distinguish which is which, for we are told that "Satan begins to work with their [babies'] tempers and their wills as soon as they are born" (*The Adventist Home*, p. 202).

One- and Two-Year-Olds: Would please come before us with his (her) parent(s)? How can the voice of such a tiny

Tokens of God's Love

By THAIS COLE

God loved us so much that He gave us the sky,
And filled it with sunshine and creatures that fly.

He loved us so much that He made purest air,
Then made us a Garden and put Adam there.
The last thing God made was the first seventh day,

A rest day for man, for God planned it that way.

Though the Garden is gone yet God's Sabbath remains,

More precious by far than the world and its gains.

tot glorify God? Ellen G. White tells us that it may be done by—

1. Having a right spirit (*ibid.*).
2. Correcting his (her) habits (*ibid.*).
3. Loving and fearing God (*ibid.*).
4. Learning lessons of self-denial (*Child Guidance*, p. 132).
5. Obeying (*ibid.*, p. 134).

I wonder whether you know anyone who is older than who still has not learned all of these lessons?

Three-Year-Olds: Now will come forward? What lessons should a child this size have learned if he (she) is to glorify God?

1. Put away selfishness
anger
self-will
a sour disposition (*ibid.*, pp. 82, 83).

2. "The first three years is the time in which to bend the tiny twig. . . . It is then that the foundation is laid. . . . If you have waited until your children were three years old to begin to teach them self-control and obedience, seek to do it now, even though it will be much harder."—*Ibid.*, p. 194. (Italics supplied.)

You may be surprised to find that a person's character-foundation is all laid by the time he is three years old. Any changes that are made after that are accomplished with great difficulty.

Four-Year-Olds: Will please come forward?

"Parents should . . . never treat them [their four-year-olds] in such a way as to make them think they are the center, and that everything revolves about them."—*Ibid.*, p. 132.

Five-Year-Olds: is five years old. By now he (she) should have good habits of eating and drinking (*Counsels on Diet and Foods*, p. 231).

This is the age when children should learn to not eat between meals, to not eat too much of one food and not enough of another, and to avoid unwise combinations of foods. These lessons need to be repeated again and again.

Six- or Seven-Year-Olds: would you please come and stand before us?

"During the first six or seven years of a child's life, special attention should be given to its physical training, rather than the intellect."—*Child Guidance*, p. 300.

"All, from the child six years old and upward, should understand that it is required of them to bear their share of life's burdens."—*Testimonies*, vol. 2, p. 700.

"Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years."—*Child Guidance*, p. 193.

Eight-Year-Olds: Eight is an eager age. would you stand and represent your group? We find that children of your age should—

1. Learn lessons from God's great book of nature (*Counsels on Health*, p. 177).
2. Cultivate a love for the beautiful things of nature (*Fundamentals of Christian Education*, p. 61).
3. Learn about the plan of salvation (*Testimonies*, vol. 1, p. 400).
4. Practice personal religion (*ibid.*).
5. Go to church school (*Fundamentals of Christian Education*, p. 61).
6. Form habits of decision (*The Adventist Home*, p. 186).

What an important age group this is!

Ten-Year-Olds: Now we have reached the age of our junior boys and girls. will represent this group. Youngsters of this age should—

1. Develop a strong physical constitution (*Fundamentals of Christian Education*, p. 61).
2. Keep from being feeble, pale, dwarfed, nervous, excitable, and irritable (*Counsels on Diet and Foods*, p. 231).
3. Control their appetites (*ibid.*).
4. Subdue animal passions (*ibid.*).
5. Turn from the knowledge of vice (*ibid.*).
6. Remain patient under restraint and never demand their own way (*Counsels to Parents and Teachers*, p. 327).

At 12 Years of Age

Twelve-Year-Olds: Jesus was 12 years old when He was allowed to go from Nazareth to Jerusalem to the Passover for the first time. Among the Jews, the twelfth year was the dividing line between childhood and youth (*The Desire of Ages*, p. 75). would you stand to represent this important age?

At 12 we find that we should—

1. Be responsible to God for our deeds (*ibid.*).
2. Be responsible to man for our deeds (*ibid.*).
3. Be given special opportunity for religious instruction (baptismal classes, etc.) (*ibid.*).
4. Participate in sacred observances (the ordinances of humility, and Communion (*ibid.*)).
5. Abstain from going to worldly gatherings with young associates (*Counsels to Parents and Teachers*, p. 327).

Teen-agers: How young folks long for the time when they will become teen-agers! would you stand and represent this exciting age group for us? We read that these young people should—

1. Obtain a knowledge of the world around them from books and observation (*Child Guidance*, p. 195).
2. Study subjects of eternal importance from the Bible and the Spirit of Prophecy (*ibid.*).
3. Learn some vocational arts that are practical for all of life (*ibid.*).
4. Obtain some good tools and learn to use them efficiently (*ibid.*, p. 355).
5. Avoid the tendency to live to please,

amuse, and glorify self. Consider others first (*ibid.*, pp. 178, 179).

6. Accept counsel from parents and teachers (*ibid.*).

7. Perform the duties of everyday life (*ibid.*).

8. Avoid—

the love of pleasure
selfishness
pride
rebellion
unblessed ambitions
great show in the world

wanting to come and go at will (*ibid.*; *Counsels to Parents and Teachers*, p. 327).

9. Don't live lives of depravity because God has a wholesome, happy life available if you will follow Him (*Counsels on Diet and Foods*, p. 231).

10. Remember, "God makes no requirement without making provision for its fulfillment. Through the grace of Christ we may accomplish everything that God requires." "Not all can fill the same place in the work, but there is a place and a work for all."—*Christ's Object Lessons*, p. 301.

And there you have a picture of what God wants developed in the lives of His children. Boys and girls who are fortified with such characters will be used in a mighty way to finish the work by—

1. Understanding the signs of the times (*The Adventist Home*, p. 186).

2. Being used in the last crisis (*ibid.*).

3. Opening their lips to proclaim hidden mysteries (*Fundamentals of Christian Education*, p. 473; *Testimonies to Ministers*, p. 116).

4. Working in the name of Jesus (*Messengers to Young People*, p. 197).

5. Uniting upon some plan of action (*ibid.*, p. 197).

6. Standing by the side of Christ in unselfish service, either within the circle of their homes or in lands afar (*Prophets and Kings*, p. 245).

7. Aiding others to do right (*Testimonies*, vol. 7, pp. 186, 187).

8. Associating with those who will have a right influence upon our characters (*ibid.*, p. 66).

9. Listening to the voice of the Lord as He suggests new lines of thought that even teachers did not have (*Counsels to Parents and Teachers*, p. 170).

10. Proclaiming the truth to the world (*ibid.*, pp. 166, 167).

11. Praising God and filling the earth with a knowledge of Him (*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 18:1, p. 984).

As we close this Week of Prayer, I want to place one more picture before you. It is a heavenly scene that Ellen G. White was shown. Of it she writes: "As we were traveling along, we met a company who were also gazing at the glories of the [heavenly] place. I noticed red as a border on their garments; their crowns were brilliant and their robes were pure white. As we greeted them I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they had a hem of red on their garments also."—*Spiritual Gifts*, vol. 3, p. 54. (Italics supplied.)

As indicated here, some boys and girls may give their lives for Jesus. No one knows who may be asked to do this; but Jesus wants us to be faithful just one day at a time and He

promises strength equal to each day's task.

Surely as we journey toward heaven, we want to be children of the Highest. We want to praise God in word and in song. Let us determine that our voices will be used to glorify God from day to day.

Prayer

"To praise God in fullness and sincerity of heart is as much a duty as is prayer. We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity and that we are expecting larger and yet larger blessings from His infinite fullness. Far more than we do, we need to speak of the precious chapters in our experience."—*Christ's Object Lessons*, p. 299.

Instead of having prayer bands today, we

are going to tell of something the Lord has done for us recently. If you want to thank Him for helping you, then briefly tell others about your experience. Telling others about these experiences will help drive back the power of Satan in your life. It will drive out the spirit of murmuring and complaint, and the old tempter will lose ground with you. Best of all, what you say will help others who hear you speak (see *Christ's Object Lessons*, p. 300). Who would like to be first to testify for Jesus?

(NOTE: Allow ample time for every one to speak. If there are many children in the room, then divide them into groups and assign an adult leader to be in charge of each section.)

(Close with the theme song, "Singing as We Journey," and prayer.)

The VOICE FROM SINAI

By H. M. Tippet

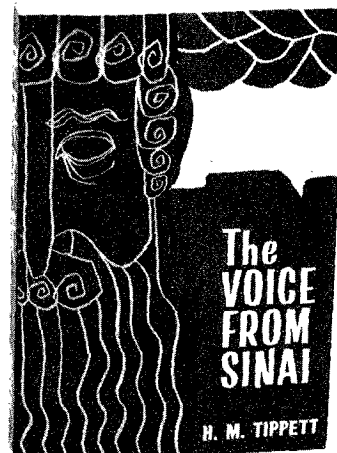
Clear, concise understanding of the basic rules of life is rare indeed in these days of complex living. Because God's law is just as binding today as when given on Sinai so long ago, it is important that those seeking to serve Him understand as fully as possible the intent of the Ten Commandments.

The Voice From Sinai treats each commandment separately but shows the relationship between them. You will find a clearer understanding of the nature of God and of His will for man in this new paperback by H. M. Tippet.

ONLY \$1.00

When ordering by mail, allow 15¢ for mailing costs. Add sales tax where applicable.

ORDER FROM YOUR
CHURCH MISSIONARY
SECRETARY
OR YOUR BOOK
AND BIBLE HOUSE.



Published by Southern Publishing Association, Nashville, Tennessee

A striking new concept in Literature...

Introducing MESSAGE MAGAZETTES

TRUTHS with a PUNCH! You will want to use these beautiful two-color TOOLS in your missionary work. Place them in every home in your missionary territory. 16 pages 5 x 6 inches. Two colors. A thrilling and colorful way to present Christ-centered truths to your friends.

MESSAGE MAGAZETTES SERIES*

*When ordering, please specify MMS 1, 2, 3, 4, or 5.

No. 1 THIS MAY STARTLE YOU

No. 2 THIS MAY STOP YOU

No. 3 THIS MAY SURPRISE YOU***

No. 4 THIS MAY SAVE YOU***

No. 5 ONE-DAY CRIMINALS

***Will be ready soon.

ORDER NOW

FROM YOUR BOOK AND BIBLE HOUSE.

\$4.00 per 100

\$22.50 per 1,000

Orders of 50,000 or more,

\$20.50 per 1,000

POSTAGE PAID.

THIS MAY SAVE YOU***

THIS MAY SURPRISE YOU***

***Will be ready soon.

SOUTHERN PUBLISHING ASSOCIATION
NASHVILLE, TENNESSEE 37202



The Christian Home Library Series

THE CHRISTIAN HOME LIBRARY SERIES is composed of books of abiding value that were good yesterday, are good today, and will be equally good tomorrow. Each is worthy of a permanent place on your library shelves.

EVERY SEVENTH-DAY ADVENTIST HOME should have the complete set for reading, study, and reference. From time to time other fundamental volumes will be built into this series.

Basic Religious Books for the Home at Low Cost

Choose a volume for your study need or your reading mood.

For the Study Home

- ☐ **ANSWERS**—Charles D. Utt
- ☐ **COUNSELS ON SABBATH SCHOOL WORK**—Ellen G. White
- ☐ **COUNSELS ON STEWARDSHIP**—Ellen G. White
- ☐ **COUNSELS TO WRITERS AND EDITORS**—Ellen G. White
- ☐ **DANIEL AND THE REVELATION (2 VOLS.)**—Uriah Smith
- ☐ **ELLEN G. WHITE AND HER CRITICS**—F. D. Nichol*
- ☐ **EVOLUTION, CREATION, AND SCIENCE**—Frank L. Marsh
- ☐ **GOSPEL WORKERS**—Ellen G. White
- ☐ **LIFE SKETCHES**—Ellen G. White
- ☐ **MIDNIGHT CRY, THE**—F. D. Nichol
- ☐ **OUTLINE STUDIES FROM THE TESTIMONIES**—C. L. Taylor
- ☐ **WELFARE MINISTRY**—Ellen G. White

Home and Family

- ☐ **ADVENTIST HOME, THE**—Ellen G. White **
- ☐ **CHILD GUIDANCE**—Ellen G. White **
- ☐ **COUNSELS ON DIET AND FOODS**—Ellen G. White
- ☐ **EDUCATION**—Ellen G. White
- ☐ **FUNDAMENTALS OF CHRISTIAN EDUCATION**—Ellen G. White
- ☐ **MEDICAL MINISTRY**—Ellen G. White*
- ☐ **MINISTRY OF HEALING, THE**—Ellen G. White
- ☐ **TEMPERANCE**—Ellen G. White



Devotional

- ☐ **CHRIST'S OBJECT LESSONS**—Ellen G. White
- ☐ **COMING OF THE COMFORTER, THE**—L. E. Froom
- ☐ **EARLY WRITINGS**—Ellen G. White
- ☐ **MINISTRY OF ANGELS, THE**—I. H. Evans
- ☐ **SELECTED MESSAGES (2 VOLS.)**—Ellen G. White
- ☐ **STORY OF REDEMPTION, THE**—Ellen G. White
- ☐ **TESTIMONY TREASURES (3 VOLS.)**—Ellen G. White

Inspirational

- ☐ **BELIEVE HIS PROPHETS**—D. E. Rebok
- ☐ **CHRISTIAN SERVICE**—Ellen G. White
- ☐ **EVANGELISM**—Ellen G. White
- ☐ **I LOVE BOOKS**—J. D. Snider
- ☐ **IN DEFENSE OF THE FAITH**—W. H. Branson
- ☐ **MESSAGES TO YOUNG PEOPLE**—Ellen G. White **

* Indicates new titles in this series.
** Indicates titles available also in white binding.

De luxe binding—price \$3.75 each

Spirit of Prophecy Emphasis

SPECIAL \$3.00

Please add 20c first book, 5c each additional book, for postage and insurance.

ORDER BLANK

Please send me volumes as checked above—De luxe
@ SPECIAL \$3.00 each

Total for books \$ _____

Mailing and insurance, sales tax where necessary _____

Total enclosed _____

NAME _____
STREET _____
CITY _____ STATE _____ ZIP CODE _____

ORDER FROM YOUR BOOK AND BIBLE HOUSE

A Special Message

ADVENTISTS NEED the Week of Prayer. They need it now more than ever before. There are subversive forces at work about us that would drain away our spiritual reserves, bring us into confusion and indifference, and lead us to cast away our confidence. Every influence that awakens to life's realities and to the significance of what is before us is of the greatest importance. This is the very purpose of the annual Week of Prayer. Its observance, therefore, must be more than merely following a long-established custom. Unitedly seeking God means much to our church. Each Week of Prayer sees renewed dedications. Under the promptings of the Holy Spirit, wrongs are confessed and righted and reconciliations effected between estranged members. This results in a renewal of spiritual life.

This Week of Prayer must be even more fruitful. The times demand it. There must come to us a real recognition of our needs, leading to deeper dedication to God and to His cause. Laodiceans must be aroused and urged to accept the divine counsel and secure the true riches—the eyesalve, the gold tried in the fire, the white raiment. An infusion of new life into church members will bring new life into the church. It is of the utmost importance that, following this Week of Prayer, there shall be daily advancement in Christian growth and grace on the part of church members. Thus the church as a whole will gain the spiritual power it needs to become God's effective agent in the earth for the accomplishment of His divine purpose.

As a force and influence that guides, unites, and encourages, our church paper, the *REVIEW AND HERALD*, has over the decades proved its worth. The need for such an organ was felt by our early pioneers. They launched the *REVIEW* to become an admonishing, informing, and encouraging organ for the "little flock." It was the visiting pastor and counselor of the scattered members.

The "little flock" has increased greatly in numbers since its humble beginnings, but the mission and the need of the *REVIEW* remain unchanged. Recognizing its importance to every church member, a plan has been devised to reduce the subscription price materially, thus enabling each Adventist to become a regular reader. The General Conference and the fields subsidize it to the extent of several thousand dollars. This makes it possible to secure the *REVIEW* at a modest price that all can afford. We therefore urge every Seventh-day Adventist to become a regular reader of this weekly visitor, and to move along with the entire church, unitedly and intelligently.

Sincerely your brother,

R. R. Figueira

From the General Conference President