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Readings for the Week of Prayer

To Be Read in All the Churches, May 23 to 30, 1931

(Reading for Sabbath, May 23)

The Finishing of the Work

BY C. H. WATSON

ALL through the Scriptures, the finishing of the work of God is held before the Lord's people. The very first prophecy that ever fell from human lips (so far as we have record) concerns itself with the thought of a finished work. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15. The last words of the Book are a prayer for the Lord's work to be finished quickly. The prophecies of the Bible require that a special finishing work shall be done, and that a specially called people shall be intrusted with this finishing work. They mark clearly the peculiar characteristics of this specially called people, and indicate definitely the time when this finishing work should begin. They specifically outline the message that this people must bear, they define the field in which the message must be preached, and state the peoples, nations, kindreds, and tongues who are to hear it. They go even further, and point out the power by which the work, against everything that can be made to oppose, shall be finished in grand and glorious triumph at the coming of Christ.

The work at its finish is to bring to an absolute end the cruel reign of sin, and to usher in the unending reign of righteousness and truth.

Seventh-day Adventists have always claimed that this finishing work is the special work that they have been given to do. As a people they have been called

into being at the very time that the prophecy required them to appear. They are attempting a task identical in all its features with that required to close up the Lord's work in the earth. They are preaching the closing message. That message is developing in them characteristics that are distinctively its own. They are rapidly occupying the whole field for the message. And they are giving it no uncertain sound among many of the peoples, nations, kindreds, and tongues of the whole earth.

Never has a more important work been given to man. Never has a work demanded deeper earnestness, more entire consecration, and truer devotion. Never has any other phase of the work that God has committed to man called for more trusting faith and unwavering dependence upon divine power. Had we to depend only on ourselves for success in this stupendous undertaking, our despair would be utter; but it is the Lord who is to finish the work, "for He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. That He will finish it through us is the glory of His purpose, but its accomplishment and success are dependent upon His Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord." Zech. 4:6.

God Has Provided Resources for Finishing the Work

"God does not ask us to do in our own strength the

work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts."—*"Testimonies," Vol. 8, p. 19.*

Herein indeed is our hope and assurance. God has provided divine assistance, and it is in the power of that divine assistance that the work is to close. It is the Holy Spirit that is given to help in every strait. But let not the character of the help that the Holy Spirit is to give escape our minds. He is to strengthen our hope and our assurance. He is to illuminate our minds, and He is to purify our hearts. In the closing work God plans for a strong, hopeful, enlightened, and purified people through whom to operate; and for this He has promised the gift of the Holy Spirit. Continuing in the words of the servant of God to us:

"Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Ibid.*

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word. . . . Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

"So it may be now. Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant. What is the promise to those living in these last days?—'Turn you to the stronghold, ye prisoners of hope; even today do I declare that I will render double unto thee.' 'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.' Zech. 9:12; 10:1.

"Christ declared that the divine influence of the Spirit was to be with His followers unto the end. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plenitude."—*"Testimonies," Vol. 8, pp. 20, 21.*

As we connect with Christ for the finishing of His work in the earth, we join with a power that no array of human wisdom or strength can overthrow. "Fear thou not; for I am with thee," He declares: "be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the

right hand of My righteousness." "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:10, 13.

In Quietness and in Confidence

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise. . . . The Lord Jesus is calling for self-denying workers to follow in His footsteps, to walk and work for Him, to lift the cross, and to follow where He leads the way."—*"Testimonies," Vol. 8, p. 28.*

The Lord has declared: "I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God." Hosea 2:23.

Thus the Lord has outlined His purpose through the proclamation of His truth. But to nothing that has ever happened in the past has this statement of Jehovah's purpose been more applicable than to the work that we are doing in His name. By it thousands who were not God's people are being brought to Him and are being made His people. But there is urgent need in every place of a more complete control by the Spirit of every man and woman in the church, and of every worker in the service. What has been done can quickly be multiplied a hundredfold through a more completely Spirit-filled, Spirit-controlled, and Spirit-empowered people.

Tenderly God Regards Those Who Have Not Heard

That we may be prepared for the things that are soon coming upon the earth and thus be able to fulfill our part in God's purpose of making "a short work" on earth, let us carefully review some of the wonderful counsels sent us by the Lord through His faithful messenger:

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, He is warning the inhabitants of this earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed.

"O that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter.

"The mercy of God is shown in His long forbearance. He is holding back His judgments, waiting for the message of warning to be sounded to all. O if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!"—*"Testimonies," Vol. 9, p. 97.*

"At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. They are to put forth earnest, untiring efforts to save souls. . . . Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. Consecrated workers should go forth into the field clearing the King's highway, and gaining victories in new places."—*Id.*, p. 44.

"God desires to refresh His people by the gift of the Holy Spirit, baptising them anew in His love. There is no need for a dearth of the Spirit in the church. . . . The earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God, and showing them to men."—*Id.*, p. 40.

Guidance of the Holy Spirit

Men endowed with the Holy Spirit's power, in the tender spirit of humility and with God's deep love for souls burning in their hearts, are to go forth in all parts of the earth to gather in precious souls waiting to hear this last saving gospel message.

"God cannot forbear much longer. Already His judgments are beginning to fall on some places, and soon His signal displeasure will be felt in other places.

"There will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. . . . Through most wonderful workings of divine providence, mountains of difficulty will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come."—*Id.*, Vol. 9, p. 96.

"We are waiting and watching for the grand and awful scene which will close up this earth's history. But we are not simply to be waiting; we are to be vigilantly working with reference to this solemn event. The living church of God will be waiting, watching, and working. None are to stand in a neutral position. All are to represent Christ in active, earnest effort to save perishing souls."—*Testimonies to Ministers*, p. 163.

"We need more of the working of the Infinite, and far less trust in human agencies. We are to prepare a people to stand in the day of God's preparation, we are to call men's attention to the cross of Calvary, to make clear the reason why Christ made His great sacrifice. We are to show men that it is possible for them to come back to their allegiance to God and to their obedience to His commandments. When the sinner looks upon Christ as the propitiation for his sins, let men step aside. Let them declare to the sinner that Christ 'is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.' Encourage him to seek wisdom from God; for through earnest prayer he will learn the way of the Lord more perfectly than if

instructed by some human counsellor. He will see that it was the transgression of the law that caused the death of the Son of the infinite God, and he will hate the sins that wounded Jesus. As he looks upon Christ as a compassionate, tender High Priest, his heart will be preserved in contrition."—*Id.*, p. 220.

Latter Rain Brings Final Harvest

We must never forget that it is the dispensing of the latter rain from out of God's open windows of heaven that is to finish the work in all the earth.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.' . . . The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. . . . As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. . . . The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man."—*Id.*, p. 506.

"Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us. At every meeting we attend our prayers should ascend that at this very time, God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised."

"Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it." "The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, lest the great day of the Lord overtake us as a thief in the night."—*Id.*, pp. 509, 508, 510.

"My brethren, bind up with the Lord God of hosts. Let Him be your fear, and let Him be your dread. The time has come for His work to be enlarged. Troublous times are before us, but if we stand together in Christian fellowship, none striving for supremacy, God will work mightily for us.

"Let us be hopeful and courageous. Despondency in God's service is sinful and unreasonable. He knows our every necessity. He has all power. He can bestow upon His servants the measure of efficiency that their need demands. His infinite love and compassion never weary. With the majesty of omnipotence He unites the gentleness and care of a tender shepherd. We need have no fear that He will not fulfil His promises. He is eternal truth. Never will He change the covenant that He has made with those that love Him. His promises to His church stand fast forever. He will make her an eternal excellence, a joy of many generations."—*Testimonies*, Vol. 8, pp. 38, 39.

"The Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Deut. 7:9.

Dear brethren and sisters, in this prayer season let us look up for the promised blessing, and pray with affliction of soul for the outpouring of the latter rain. Cast not away your confidence, but let your souls be encouraged by the thought that the Lord is coming soon.

"We are homeward bound. . . . Soon the garments

of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. . . . It will not be long till we shall see Him in whom our hopes of eternal life are centred. . . . Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the

wide, unbounded future of glory that is for the redeemed. 'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.'—*Id.*, Vol. 9, pp. 287, 288.

(Reading for Sunday, May 24)

The Work of the Great Healer

BY H. W. MILLER, M.D.

WHEN Christ saw the multitudes gathered about Him, "He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few." Matt. 9:36, 37.

After sin and disease have reigned over the human family six millenniums, there is outstanding evidence of lowered resistance to disease and of physical decadence beyond that of any preceding generation. There may be heard among earth's millions of every land the moanings of pain resulting from diseases of every character. We know that most of this suffering and distress is the result of ignorance and disregard of the laws of health and hygiene, as well as the inheritance of weak, sickly bodies. At no time has mankind been more enslaved by vice and degrading habits that rob them of health and starve their souls of comfort, than now. The ailments formerly attacking manhood and womanhood, have now reached back even into early childhood, so that diseases formerly held to be those of old age are recording an alarming mortality among the youth at that time of life when the vital resistance should register the highest. Such diseases as cancer, Bright's disease, diabetes, and heart disease are not uncommon today during the first two and three decades of life.

With the increase of disease, there is a lessening of human resistance. The recurrence of severe epidemics, as spinal meningitis, influenza, sleeping sickness, etc., is becoming frequent. Surely if there ever was a time when a message of hope and mercy with healing in it was needed, it is now. The following words from the "Testimonies," Volume 1, page 304, picture the situation today: "The present enfeebled condition of the human family was presented before me. Every generation has been growing weaker, and disease of every form afflicts the race. Thousands of poor mortals with deformed, sickly bodies, shattered nerves, and gloomy minds, are dragging out a miserable existence. Satan's power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would ere long be depopulated."

With such a picture of mankind before us, should not the church today, as Christ's representative, be moved with compassion to warn, care for, and instruct in better living these weak, sickly, helpless, ignorant, and degraded souls who are crying for relief?

The Gifts of Healing

Among the spiritual gifts in the church will be found the gifts of healing. "The manifestation of the Spirit

is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the *gifts of healing* by the same Spirit; . . . but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Cor. 12:7-11.

As in the early church, so in the church today, the work of healing should form a prominent part of the active gospel service. Every church should consider among its activities the care of the sick, for God will bless their prayers and their labours. It is this work, with its results to the church, that is pictured to us in the fifty-eighth chapter of Isaiah.

Christ, when commissioning the disciples to go into all the world and preach the gospel, said: "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

The poor in this world so often think that healing is within the grasp only of those who have material wealth. Instead, *it is a gift from God*, and it is a gift to be found in the church of Christ. All the blessings of heaven, including healing, come from our blessed Master. Every one who goes forth under divine leadership should bear in mind that the sick are restored by the power of the living God, that it is He who is to be thanked and glorified when the sick recover.

There has always been the danger that the gifts of God intended as blessings to benefit all the people, will be taken advantage of for personal benefit. Simon was a shrewd man, and recognised the power and advantages bestowed in the gift of the Holy Spirit to heal the sick. He saw a fortune ahead for him could he have bestowed upon him this power attending the work of Philip and the apostles. But Peter reprimanded him, saying, "Thy money perish with thee, because thou hast thought that the *gift of God* may be purchased with money."

All about us are sick and needy people, affording opportunities to the church to serve. Every one is of equal value in our Master's sight. Were He upon earth today, we should find Him going about everywhere as a messenger of mercy and helpfulness, giving freely of His time and strength, possibly seeking out the most destitute and helpless. Shall we not hold ourselves ready, as His representatives, to do a like work today, even though it may be performed in a somewhat different manner?

Great impetus and blessing have come to our missionary cause as we have established dispensaries, hospitals, and sanitariums in mission lands, where the sick may learn the true methods of healing. But where today we have one such institution we should have ten, and we should have many more workers engaged in health lines in these fields.

Christ the Great Physician

"Christ has given us an example. He taught from the Scriptures the gospel truths, and He also healed the afflicted ones who came to Him for relief. He was the greatest physician the world ever knew, and yet He combined with His healing work the imparting of soul-saving truth."—*Counsels on Health*, p. 544.

Christ worked in simplicity. And it is this simple way in which He conducted all His work that inspires the church with hope of accomplishment today. We are living in an ultra-scientific age, and it is easy to think of the healing art as dependent solely upon the ability and skill of highly technical men. However, this is God's work. It is fully within the grasp of the members of His church to do the work committed to them, for He is the fountain of knowledge and wisdom. We are told by the Lord's servant:

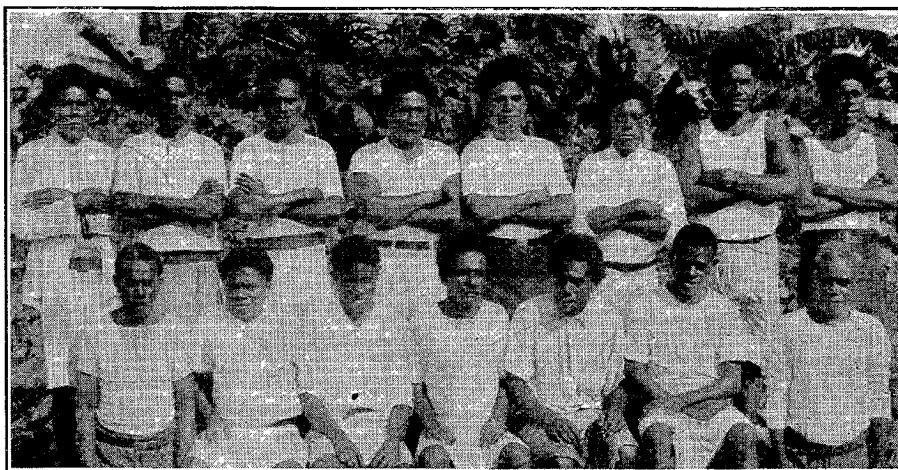
"The Lord desires every worker to do his best. Those who have not had special training in one of our medical institutions may think that they can do very little; but, my dear fellow workers, remember that in the parable of the talents, Christ did not represent all the servants as receiving the same number. To one servant was given five talents; to another, two; and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers. Some cannot do as much as others, but every one is to do all he can to roll back the wave of disease and distress that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. God desires every one of His children to have intelligence and knowledge, so that with unmistakable clearness and power His glory shall be revealed in our world. . . . *Christ has empowered His church to do the same work that He did during His ministry.* Today He is the same compassionate physician that He was while on this earth. We should let the afflicted understand that in Him there is healing balm for every disease, restoring power for every infirmity."—*Id.*, p. 529.

Health Dependent on Obedience to Physical Laws

As in the spiritual life, so in the physical, Christ regards those that reverence His law. It is through obedience to physical laws, and an intelligent knowledge of their operation, that the well keep their health and the diseased learn the way to health. Christ promised Israel that if they would be obedient to His laws and statutes, He would preserve them from the diseases of

the Egyptians, adding, "I am the Lord that healeth thee." Ex. 15:26. It is thus that we may expect the transformation of our bodies today, in order to give the necessary preparation for translation.

"Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God



Native Teachers in the New Hebrides

will not work in a miraculous manner to preserve the health of persons who by their careless inattention to the laws of health are taking a sure course to make themselves sick."—*Counsels on Health*, p. 59.

To Seventh-day Adventists has been committed the most complete health programme given any people. Message after message has been sent them by the servant of God. Through this instruction great blessing and prosperity have come to our people, and through them in turn great help to the world, as is attested by the growth of our health institutions, and the appreciation and esteem shown by the peoples of all lands. Think what would have been lost had we not had this wonderful health message. We thank God for it, and its benefits to us individually. Thousands of lives have been prolonged for years, and increased in usefulness through the health reform message. Hundreds of young people have received a training, finding their way into this work, who otherwise would have been lost to this cause. Great resources have come to our cause through the agencies of our health work, and many have been brought to a saving knowledge of the truth as a result of learning about Seventh-day Adventists through the health work.

Yet a great work remains to be done by this people ere the message closes. There is need on the part of many for a personal preparation for Christ's coming. Many have become lax in regard to their methods of

living. They have given little heed to some very essential health principles. There lies before us as a people large opportunity to place the church on vantage ground.

The little beginnings made in health work in foreign lands are attracting the attention of government officials to this movement, and they have shown great interest in aiding our health work. In China, India, the Philippines, and America also, we have evidences of what our health work will do in making friends. The buildings erected for the care of the sick, wholly provided from funds without, attest their interest. As God moves upon the hearts of men and women thus to aid in this work, it would seem that the people intrusted with this solemn message of reform should give loyal support to the principles which called this work into existence.

The great and important consideration for each one now is to make sure of that spiritual and physical fitness the Lord desires, and which it is our privilege to have in harmony with the precious promises to the remnant church. Concerning the children of Israel it is stated that as they passed out of Egypt "there was not one feeble person among their tribes." Ps. 105:37.

A People Preparing to Meet the Lord

The apostle Paul, in his epistle to the Thessalonians, says, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1 Thess. 5:23, 24. And John, in describing those redeemed from among the last generation at Christ's coming, says of them, "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5. These scriptures represent to us a people who have come up to a perfect standard. A work has been wrought in them by which they are, in body as well as in soul, sanctified wholly. Not only is the message to be preached to all the world, until every creature living has heard, but a completed work of salvation will take place in the lives of all who are called to be subjects for translation. Are we day by day, week by week, and year by year, making growth in attaining the standards set for the redeemed?

(Reading for Monday, May 25)

The Gathering of a People for the Lord

BY M. E. KERN

I SAW as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:2, 3.

The long, dark night of sin is almost ended, and we see "the gleams of the golden morning," the beginning of a new day, when sin shall be no more. Soon this glorious company of victors in the last great conflict will stand on that transparent sea, singing the song of triumph.

Witnesses in Every Age

Ever since the entrance of sin there has been pro-

We are fast approaching the end, and it would seem well for us again to be reminded of these warning words penned by the servant of God:

"We are preparing to meet Him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of immortality. When He comes, He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. *If wrought for us at all, this work will all be accomplished before that time.* When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honour, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy, will remain so forever. No work will then be done for them to remove their defects, and give them holy characters. The Refiner does not then sit to pursue His refining process, and remove their sins and their corruption. This is all to be done in these hours of probation. It is *now* that this work is to be accomplished for us."—"Testimonies," Vol. 2, p. 355.

At the very time that God has given to His people great light on how to live to promote health and avoid disease, and when the better understanding of nature's laws has been augmented through scientific research, all of which is intended to aid in more healthful practices, the enemy is kindling the appetite and cravings of this world for creature comforts and exciting pleasures, intended for the degradation and destruction of the race. At such a time we turn to these encouraging and comforting words:

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2:11-15.

claimed by faithful ones the glorious gospel of the blessed God, the gospel of forgiveness and transformation. The conflict between the forces of good and evil all down through the ages has been exceedingly intense, and soon we shall witness the closing scenes and the final triumph of Him whose right it is to reign in the lives of men.

In all the great crises of this conflict the lines between truth and error have been distinctly drawn, and the people of God have been called upon to take their stand. "Come out from among them, and be ye separate," has ever been the call of God to those who would listen. And in every crisis in the age-long conflict there has been a glorious company of witnesses for truth and righteousness.

So will it be in these last days. As Noah separated himself from the antediluvian world and proclaimed God's message for that time; as Abraham left his home to stand as a witness against an idolatrous world; as Elijah and Elisha in the days of apostasy gathered about them those who refused to worship Baal; as John the Baptist prepared a company for the appearance of the Messiah; as "God visited the Gentiles" (in the apostolic age) "to take out of them a people for His name;" as there came out of medieval darkness in the days of Martin Luther and his co-reformers, a noble company to herald the doctrine of salvation by grace, so today in response to the Advent message there is being gathered out of all the kindreds of earth a people for the Lord.

Even though there was spiritual deadness in Judea when Jesus was born, and the priests and rulers knew not the time of their visitation, there were a faithful few who were living in expectancy of the coming Messiah. It is said of the prophetess Anna that she spake of the child Jesus "to all them that looked for redemption in Jerusalem." Luke 2:38. And so "unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. And these faithful ones will cry out, "Lo, this is our God; . . . we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

The Advent Message to All the World

This message, begun in obscurity and ridiculed by a scoffing world, is marching on in triumph to the ends of the earth. As Pastor Spicer said in his opening address at our last General Conference, "As we spread forth from nation to nation, we see the same message bringing the same fruitage among every people. We all speak the same language of the third angel's message in our hearts, however variously our tongues may utter the sounds. . . . It is one people—the people of prophecy, 'they that keep the commandments of God, and the faith of Jesus,'—springing up by thousands wherever the message of the judgment hour is preached. Of many nations, thank God, adding new tribes and tongues every year, we are one folk, all lost sons of Adam's race, rejoicing in the brotherhood of the same blessed hope."

And this forty-second session of our World Conference was a concrete demonstration of the fact that there is being gathered from all nations a people for the Lord, who "keep the commandments of God" and who look for "the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

In order to enable the delegates to the General Conference to visualise the world-wide character of this Advent Movement, there came to the platform one day the native delegates and missionaries from various lands, and repeated to us John 3:16 in sixty-three tongues. How our hearts did thrill as we listened to that precious message of God's love spoken to us in so many tongues! And yet those sixty-three languages represent barely one-sixth of those in which this Advent message is being proclaimed. Our statistical secretary told us that at the close of 1929 the work of this movement was being carried forward in 394 languages, 142 of which had been added during the last four years. This meant that since we last met in General Conference our missionaries have begun preaching the message in one new language during every period of eleven days. It is the Lord's doing, and it is marvellous in our eyes.

Fruit from Every Land

And wherever the message is preached souls are converted. Beyond the arctic circle, in the Land of the Midnight Sun, souls have been gathered for the second-coming harvest. We have a church in Hammerfest, the northernmost city in the world. On the Straits of Magellan, one of the southernmost points of habitation, near where Allen Gardiner laid down his life for the cause of Christ, there is a company of Sabbath-keepers waiting for the second coming of Jesus. From China, "the land of Sinim," they are coming, as foretold in the prophecy. In our Far Eastern Division nearly twenty-five thousand have gathered around the standard of this message, and in China a score of faithful Chinese Adventists have suffered death rather than deny their Lord. India, so securely bound by caste and superstition, is responding to the gathering call of this last-day message, for over twelve hundred, we are told, joined the movement by baptism during the quadrennial term.

Darkest Africa, too, is being lightened by this closing gospel message. The year 1929 witnessed a great ingathering of souls in Africa. In the southern half of this great continent, the territory of the African Division, nearly thirty-two hundred were baptised that year, and in the four-year term fruitage has been gathered equal to the results during the previous thirty-five years. Truly Ethiopia is stretching out her hands unto God, dear friends, and the Spirit is being poured out as on the day of Pentecost.

And so we might go on and picture again the wonderful panorama of progress which was opened before us day by day at this largest gathering in the history of the Advent Movement. We might speak of Inter-America with nearly seven thousand baptisms during the quadrennial term; of progress in South America in converts and the development of workers; of triumphs in Rumania, Poland, and other countries of Northern, Central, and Southern Europe; of blessings on the lonely workers on the borders of Tibet, where a thousand a month visit our dispensary and a noted lama from inner Tibet is a hospital patient; and of fruitage on the upper Zambesi River in Africa, thirty days' travel from civilisation. These facts remind us that in spite of all difficulties the message is going to the world, and that a people is being prepared for the great day of God.

On Dec. 31, 1929, the membership of our churches throughout the world lacked only 445 of being three hundred thousand, and the gains in membership during the last thirteen years have been more than during the preceding seventy-two years. The reports that have come to the General Conference office up to the time of this writing (for the first quarter of 1930 and a few for the second quarter) are very encouraging indeed.

Central Europe reports an increase of 1,247 for the half year; Southern Asia reports the baptism of 102 during the first three months; Inter-America, 277 baptisms for the same period. Southern Europe has made a good beginning, and the Far East has baptised over 350 during the first quarter.

Stories of Victory

Aside from the handicaps of unhealthy climates, insanitary conditions, and lack of the conveniences of life in many places, some of our missionaries are face to face with such difficulties as political revolutions, banditry,

religious fanaticism, absolute indifference, and murderous opposition. But in spite of all this our hearts are cheered and the missionaries are encouraged by the evidence of the mighty working of the Holy Spirit.

Pastor W. E. Read, Secretary of the Northern European Division, writes that not long ago the brethren of the Agona Mission on the Gold Coast in West Africa were very much encouraged by an experience. "A young man and his wife from the Ivory Coast, a French colony adjoining the Gold Coast, came to visit our mission station. They told an interesting story. Months before they had been troubled over the Sabbath question, and they began talking to their friends about it. One day a man who happened to be passing through their village told them that he knew of some people who kept the Sabbath. He did not know where they could be found; he merely said that they were in the Gold Coast somewhere.

"It was not long before this young man and his wife, in their eager search for the truth, started out on a journey in the hope that they might find the Sabbath-keepers. They went from place to place, and finally were directed to our station at Agona. They stayed for several months, and supported themselves by working in a near-by village. They had regular studies with our workers, and soon gladly embraced the new-found light, were baptised, and returned to their country, where they are holding aloft the banner of truth among their people." This incident may be the beginning of a large work on the Ivory Coast, for in such ways does the Lord direct in the advancement of His work.

A rather interesting incident from the island of Haiti is illustrative of the influence of our message in saving men. The missionary writes:

"In the southern part of our field a strong young man became terribly addicted to alcohol. Each time he became drunk he would beat his friends, and soon became a real terror to the neighbourhood. Finally his neighbours decided to kill him, and he fled for his life. When he came into a near-by town, he told an influential Catholic lady that he was going to leave Haiti and go to Cuba. When asked why, he said that it was impossible for him to leave alcohol alone, and that he was a miserable creature. This lady told the young man that he did not need to go to Cuba to be cured of that vice. 'Go to the Adventists,' she said, 'and tell them your difficulty. They can help you.' He followed her instruction, and stayed with our worker several days. Then he decided to go home and try to live up to his new decision. Soon the desire for alcohol returned, and seeing that he could not resist it in his own strength, he ran to the home of our worker for help. Finally he was able to overcome the temptation, and is now a living example of God's transforming power where he lives."

Thank God! sin-burdened men and women can "go to the Adventists" and find help, because God is the leader of this movement. May we as a people be always worthy of such a reputation.

In the market place of La Paz, Bolivia, six years ago three or four Indians with different costumes were pointed out to me as members of the Yungas tribe,

living east of La Paz at a lower altitude. We had no work in the Yungas district at that time, but before me today lies a report of the second baptism among these people. Practically the entire town came to see the baptism of eighty candidates. Largely through the work of a consecrated doctor this whole country is open to the message.

The same spirit is at work in far-away Madagascar, where years ago a queen as bitter in her persecutions as Jezebel tried to destroy the Word of God. Interests are now springing up all over the island, and the people are coming in groups to ask us to send them missionaries.

It is the same story everywhere, with variations. God is in this Advent Movement, and the work will soon be finished. In the Philippine Islands two of our native ministers went to a certain village to hold a tent meeting. Through the intrigue of the priests they were twice prevented from securing a lot on which to pitch the tent.



The New Village Built at Baiap, Ambrym, New Hebrides

Their third effort was successful, and today we have a church of thirty members in that place.

Now comes the news of progress in Palestine, so long cursed by Mohammedan fanaticism, the superstitious conflicts of Christian sects, and civil strifes. Twelve converts to the Advent message have recently been baptised in the Sea of Galilee, perhaps the first baptism for many years in that little lake, on the shores and bosom of which Jesus wrought so many miracles.

In one of the countries of Southern Europe in the midst of a general meeting one Sabbath the priests and officials came and took the conference workers to the courthouse, where they were detained all day while the lay brethren carried on the meeting. At the close of the day the workers were ordered out of town. In that very town a few months later one hundred new converts were ready for baptism.

The lay members all around the world co-operate with the ministry in this gathering of a people for the Lord. At one meeting in Ukrainia (formerly a part of Russia) a report was given of forty-eight baptised as a result of the Harvest Ingathering work. One brother who could neither read nor write, faithfully distributed twenty-four copies of the paper in his village. Having one paper left, he walked fifteen miles to another village to dispose of that. He sold it for a half dozen eggs, and that one paper was the means of bringing five people into the truth.

News of progress in Africa reached the president of the African Division at London en route home from the General Conference. Among other things was the word that in the first six months of the year the total number of adherents to this movement has doubled in Northern Rhodesia, and that a chief who rules thirty thousand people is preparing for baptism.

When I was at our central station in Ruanda, Central Africa, in July, 1929, they had been having four or five hundred in attendance, but because of the special meeting at that time we had six or seven hundred present. Now we hear that, less than one year later, in spite of the fact that the new missionary does not know their language and the loss of another missionary by sickness, the attendance had grown to over twelve hundred. It seems like the beginning of the latter rain. May God's people be faithful in this time when the showers of His blessing are ready to break upon us.

The most remarkable baptism I ever witnessed was at our Rusangu Mission in Northern Rhodesia in 1929. When this mission was established a few years ago, the people were practically naked and engaged in some very loathsome practices. For one thing the lower front teeth of all their children were knocked out. They were a cattle raising people, and had the superstitious notion that to have their teeth like those of the cattle would bring them success. It was a general meeting for the territory contiguous to the mission, and there were two thousand people present. They were clothed and all the children had their teeth. After a rigid examination of

candidates, 331 were baptised into full church fellowship. It was a wonderful scene. Only the candidates, deacons, and deaconesses were allowed on one side of the little stream, while the spectators observed from the other side, as three white and two native ministers baptised (five at a time) the candidates. And now I learn that that district has been divided into two missions, and that 310 were baptised last year.

At Home With the Lord

But time forbids a further rehearsal of things that God is doing in heathen, Mohammedan, and Christian lands, to gather out a people for His name in these last hours of earth's history. Brethren and sisters, the work will soon be finished. Will you and I triumph with it, and stand on the sea of glass among the redeemed? What a glorious meeting that will be! What a privilege to be there!

"And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise."—*The Great Controversy*, p. 678.

(Reading for Tuesday, May 26)

The Challenge of the Hour to Our Young People

BY H. T. ELLIOTT

THE challenge of the hour to our young people is first of all a challenge to personal consecration. Deep religious experience is needed to meet the conditions of our time. In some respects we are facing a new world situation, which makes severe demands upon the resources of the soul. Temptations assail the heart with relentless energy. Increasing intensity is apparent in every phase of life. A steady and well-grounded faith is required of every individual to cope successfully with life's problems, and gain a Christian triumph.

In many ways, this is youth's day. The badge of youth admits them to almost every line of the world's activity. Young men and women scarcely out of their teens are holding important positions in the industries, in the professions, in commerce. Heavy responsibilities are laid upon young shoulders in business and science.

The place of youth in religious affairs is not so clearly recognised. The rising generation seems inclined to accept rather easily an attitude of indifference toward religion, and many attempt to shape their careers without serious attention to matters of faith. Ours is a time that requires careful, balanced thinking. It is a time that demands a demonstration of religion in personal living,—a demonstration that will serve as an evidence of the vital power of Christ to a world which has very

largely lost its primitive faith and confidence in practical Christianity.

In the Scripture prophecies of conditions in the last days there are two movements concerning young people predicted. One is given by Paul: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. A careful study of these verses reveals the fact that many of the expressions here used apply with peculiar force to the conditions obtaining among worldly young people of the present age. Notice such words as "proud," "disobedient to parents," "unthankful," "unholy," "without natural affection," "despisers of those that are good," "heady," "lovers of pleasures more than lovers of God."

Here we have a picture of an intense struggle between the rising generation and the parent generation. To the ordinary reader of the newspapers and magazines of our time such a struggle is apparent, and students of

present-day conditions are aware of the fact that during the past few years the relationship between the older generation and the younger generation has been under serious strain. There has been a distrust of the rising generation as to morals and religious experience. The older generation has believed the youth of today wild and irresponsible. They have been unwilling to intrust to them their religious faith lest it should be handled roughly or trampled underfoot. On the other hand, youth has responded that they are no worse than their parents or grandparents. They believe themselves only to be more frank and open in their approach to questions of life and morals.

Turning the Hearts of Parents to Children

Another movement concerning children and youth predicted in the Scriptures is portrayed by Malachi. This latter movement is exactly opposite in character from the first mentioned. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

One of the outstanding signs of the last days is a trend among the people of God for the parents and children to be drawn together. In spite of all the difference and struggle that may take place between youth and age in the world about, still here stands the word of a holy prophet pointing to the true way for God's church. It should be characteristic of the people who are carrying the final message of mercy to a perishing world, that its parents and children are drawn toward each other in faith and love. Whenever young people and adults will join together in an undertaking (no matter what it may be), they are both benefited by the united action and fellowship. Youth has its part in fulfilling this prophecy, and it serves as a challenge to them as well as to their elders.

Youth is not alone responsible for its lack of appreciation of faith and devotion. Parents have also failed in their training. Following the days of the Wesleyan and Whitfield revivals it was a matter of family practice to teach religion through conversation and family worship. In more recent times, however, parents have to a large extent neglected the teaching of religion in the home. A home void of the habits of devotion and without the manifest evidence of God's Spirit leaves the child's heart empty and hungry. Small wonder that he seeks to satisfy his longings in the alluring and attractive pleasures by which his life is surrounded.

Sacred Responsibilities

There are certain defects of youth. For example, youth is impatient and hasty. It wants the fruit of its desires without giving time for the ordinary processes of growth and development. It wants what it wants, and wants it right away! Youth is also unwilling to accept the common sense that has been handed down through the generations, without first making its own tests and experiments to prove their use and merit. The conventions of life and the habits of civilisation have all been put to open test, and many of them have been changed by the rising generation. Those who are inclined to distrust youth point to these things as reasons why the young are unprepared for responsibility.

However, if the life is fully consecrated, these very

defects may become qualities of leadership. For example, the matter of impatience, of urgency in reaching the end, is a quality of leadership. Under God it brings forth men like Luther and Wesley, who were unwilling to wait for the slow processes of development. Their hearts were intensely aflame, and they desired to bring to pass a new and better order.

Where would we be in the history of religion if there had not been men like John Huss who were not afraid of the untried track? Here was a man who almost single-handed and alone raised his voice against the traditions of a thousand years and more. He challenged the leadership of his day in spiritual affairs. Standing before his monument in the old square in Prague, one cannot fail to be impressed with the rugged character and sincerity of the man. His statue, carved in dark gray granite, clothed in a shepherd's dress, his face uplifted looking across the square towards the old Charles Bridge, gives the impression of staunch fidelity to God. On the base of the monument are certain inscriptions, one of which interpreted into English reads: "The people who believe in God cannot be duntrod-den." He gave his life for his faith, but his spirit lives on, and throbs in the hearts of God's true followers.

Such a challenging faith in God must appeal to our own young people today. Such a faith grows out of an appreciation and acceptance of the life and power of Jesus Christ. And the sacrifice of His life follows in a practical way the spirit and example of Christ. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. . . . But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Peter 4: 1-7.

The consecration required of this generation is not an easy middle-class consecration. It is a consecration that measures with the meaning of the cross. The easy path of self-indulgence does not lead to a temple of firm faith; and fear of self-denial leads one to flee before a conflict. Paul gloried in the cross of Christ. Through submission to the self-sacrificing spirit of his Saviour, Paul had found peace and joy, and the cross was his power for victory over the world. Jesus also made it plain that no partial consecration was sufficient, for He said that unless a man be willing to forsake "all that he hath" and "bear his cross," he could not be a disciple.

Special Temptations for Our Youth

There are many temptations before the young people; among them perhaps three have special appeal to Seventh-day Adventist youth. One is doubt—not usually doubt of the fundamental beliefs of the message. The doubt which attacks Seventh-day Adventist youth is of a hard, practical kind, occasioned by handicaps in the business world. The observance of the Sabbath is a severe test to many, and it brings a conflict between ambition and principle. The desire to follow a career

in the world that will bring fame or money, often raises personal problems of relationship to God. The youth is tempted to think that he can lay his religion aside for a time and resume it later; or perhaps he thinks it is too much to expect that one should sacrifice his personal ambitions in order to answer the call of God to his heart.

Another temptation arises from our friendships. "God's Word places great stress upon the influence of association, even on men and women. How much greater is its power on the developing mind and character of children and youth! The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here, and of their future destiny."—"*Counsels to Teachers*," p. 220. An old saying has it, "More people are ruined by their friends than by their enemies." That sounds repulsive at first, but if carefully studied, one can easily see that it is very largely from our associations that our desires and purposes grow. The suggestions of our friends are often followed without careful study of their significance or results. And sometimes friendships are formed which in their final influence tend to draw away from allegiance to Christ. This is true of our general friend

the transgression of God's law, should be the motto of every Christian."—"*Testimonies*," Vol. 5, p. 147.

The Call of God to Service

The challenge of the hour to the youth is not only to personal righteousness, but it is also a clarion call to service and devotion for the advancement of the gospel. The influence of a consecrated young life, when exerted upon other youth, is of great power. Work among those of their own age, therefore, has in it great possibilities for good in winning other youth to the Saviour.

What a challenge to Christian service are the thousands of young people of the world about us! How much might be accomplished if every Seventh-day Adventist youth would set forth in a crusade to win other youth for Christ! Accompanied by godly living, such a crusade would be irresistible. The word of God spoken by sanctified young people would have an attractive, life-giving power. The vision of a youth for youth movement is inspiring to contemplate. How thrilling it will be in realisation when the young people of the church arise together to bring the message of saving faith to their fellow youth.

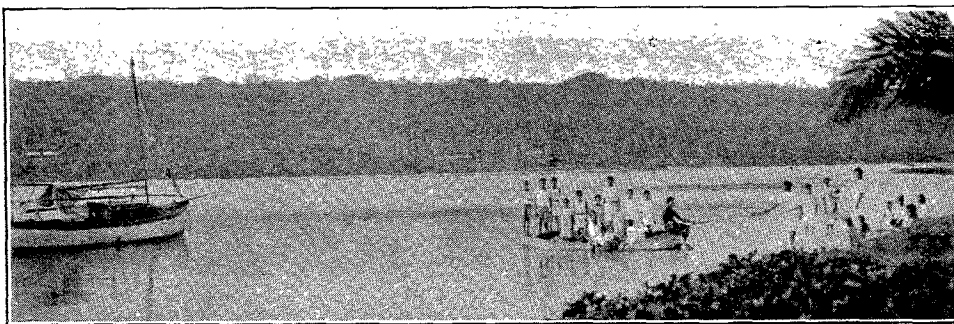
The needy cry from foreign fields cannot fail to reach the youthful ears. There have been coming to us from time to time reports of encouraging progress in different fields. Our hearts have thrilled at what has been done. Still there are many needs unsupplied, and the conditions in some parts of the world field surely must make an earnest appeal to young people. The number of workers in Spain and Portugal is the same as ten years ago. Vast areas in Africa are still unentered.

There are large provinces in China which have scarcely been touched. In the Southern Asia Division there is only one Seventh-day Adventist to every 113,361 of the population. These and other needs that might be mentioned cannot long remain unanswered.

The servant of the Lord has clearly indicated the fact that young people are to render a special service in the advancement of the message. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come!"—"*Counsels to Teachers*," p. 555.

For the youth, it is not merely a matter of supporting the cause with money. In a peculiar sense the Saviour must have been speaking to them when He said, "Go ye into all the world." Youth is young, unencumbered, and free to go.

Years ago, when some of our first missionaries to China were called, the church was not able to plan for them as it does for missionaries at present. These young men were advised, first of all, to solicit the money for their transportation to the field, and then they each secured a guarantee of one year's wage from conferences in the homeland. They went out to a far-away land and



A Party of Students and Mission Launch at Aore, New Hebrides

ships, and in a particular sense does it apply to those associations which lead on into courtship. We cannot too carefully guard the future by an earnest and conscientious study of the influence of our friends upon our lives.

A third temptation of Seventh-day Adventist youth is common to many, and that is, the following of pleasure. Sin has been made easy and desirable. It attracts on every hand, and to the unwary many of the carefully woven nets of Satan appear innocent. The old ideas of thrift, economy, and purpose have been largely supplanted by love of ease, comfort, and pleasure; and these latter are not conducive to rugged, stalwart Christian experience.

In all our temptations we must recognise the challenge to our personal faith and experience with God. To yield step by step to the everyday temptations of life, means to yield later in every great crisis of our experience. The steadfast soul prepares for the future by unflinchingly facing derision or mockery, and standing for principle in every circumstance. In our heart of hearts we know that real piety does not tamper with sin. An uncompromising attitude toward evil characterises the true Christian. Again, a true test of Christian living is set before us in the words, "Death before dishonour or

to a people of strange customs, and with their wives they entered valiantly into service for Christ with only one year's support in view. Stories of such experiences in the early days of our missionary progress could be multiplied. When their lives had been yielded to the Lord, they were ready to ask, "Lord, what wilt Thou have me to do?" and to follow where He led the way.

Our challenge is one to sacrifice and rugged heroism. At the time of the recent General Conference, we found ourselves reminded of the spirit of the early pioneers. It was a spirit that was not daunted by lack of money or difficulties. In the early days a few believers under the leadership of such workers as Pastor and Mrs. James White and Pastor Bates, announced that they expected to carry this message to the entire world. They had no money, but they had a spirit that was rich in faith in the promises of God. Like the apostles of old, they had turned aside from ordinary

pursuits. With their hearts transformed by the love of God and the fellowship of Jesus Christ, they were sustained in a missionary experience that has not been surpassed in modern times. They were submissive to the cross, and gloried in any suffering which meant an advance for the cause of their Master. They were moved by the constraining love of Christ. Their eyes had been turned away from achievement in this life, and in deep devotion and earnest contemplation of the life and example of the Saviour, they moved forward to follow Him. "They looked unto Him, and were radiant." Ps. 34 : 5, A.R.V.

Such is the heritage of Seventh-day Adventist youth in faith and example. Young people have always had a large part in the advancement of this message. And it is confidently expected that they will nobly meet the challenge of the hour for them in helping to finish the work of the gospel in all the world.

(Reading for Wednesday, May 27)

We Have an Altar

BY J. L. SHAW

THE altar of the Old Testament, built of earth or stone or metal, was the appointed meeting place of God with man. Upon it the sacrifice was laid and consumed. Here about the altar events of far-reaching importance transpired as man's faith obeyed God's command. Here at times God manifested His pleasure by fire from heaven consuming the offering.

The statement of Paul that "we have an altar," made to believers this side of the cross, would indicate that the altar service is still in force, that we even now actually do have an altar. Just how that can be may raise questions. If we have an altar, what is that altar? And what is the order and purpose of its ceremony?

As a background, let us in answer to these questions understand that the book of Hebrews, addressed particularly to Hebrew Christians under criticism and persecution by their brethren in the flesh, is a book of comparisons, purposing to show the advantages of religious services in the present Christian dispensation. In brief let us refer for a moment to some of these comparisons:

Provisions for Man's Salvation Before and Since Calvary Compared

In the first two verses of the book of Hebrews we have set forth the advantages of God's manner of communication in these last days as compared with Old Testament times: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Speaking through His Son Jesus is compared to speaking through prophets. In chapter three, Moses' house is compared to Christ's house; "Christ as a Son over His own house; whose house are we." Verse 6. In chapter four, the personnel of the two priesthoods are compared: "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." Verse 15. No temptation can come to us that Jesus Christ, our high priest, cannot understand and appreciate. He knows the pangs of it all. He "was in all points tempted like as we are."

In chapter eight, reference is made to the faultiness of the old covenant, and the advantages of the new, wherein He puts His laws in our minds and writes them in our hearts. Comparing the two tabernacles in Hebrews 9 : 24, he says, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." The superiority of Christ's sacrifice as compared with that of bulls and goats, is set forth in Hebrews 10 : 4. (See also Heb. 9 : 12-14.) "He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10 : 9, 10.

And now in the line of comparisons, we come to our text. "We have an altar, whereof they have no right to eat which serve the tabernacle." Heb. 13 : 10. As the previous comparisons have each been set forth as superior to the Old Testament ritual, we assume that the altar now is superior to the altar then. To realise the advantage, we first must know what our altar is and the place and purpose of its ceremony.

Altar Service

Let us in our study of this question go back to that first altar built outside the gates of Paradise, and understand its meaning and purpose. The holy pair in the enjoyment of all the beauty and pleasure of their Eden home spoke face to face with the Creator. They basked in the effulgence of God's love and approval. Then through sin a change came. Not content with what God had given them, and not heeding His instruction and counsel, they reached forth and partook of the forbidden fruit, and were driven out of their beautiful Eden home. In a moment of transgression they had partaken

of the seeds of death, and were banished from the immediate presence of God. In sorrow they repented of their sin. Then it was, outside the gate, beholding the angel with flaming sword that turned every way to keep the way of the tree of life, we are told, Adam built his first altar and made his first sacrifice. In this act he not only acknowledged himself a sinner, but endorsed by faith God's plan for his redemption and restoration to his Edenic home.

Now what did that first altar with its sacrifice typify? There can be little question as to what that offering represented. It prefigured the gift and death of Christ as an atonement for man's sin. As Adam explained this to his posterity, he kindled faith in their hearts and in his own in the restitution of all things through Jesus Christ our Saviour. Every altar built and offering thereafter made was a symbol of Christ.

Then who is our altar? Ah, it is Christ. It can be no other. Other altars were but types and shadows. The faith of saints in ages past has been realised. The real offering was made when Christ hung upon the cross. And so our altar is not inanimate, made of earth or stone or metal, but is a living and eternal altar, the only begotten Son of God. Hence Paul, in speaking of this altar, says: "Whereof they have no right to eat which serve the tabernacle," because of the unbelief of those who worshiped there, in Him of whom their altars and sacrifices at best were only a type.

The altar was never complete without the sacrifice. No handiwork could ever make it so. The two must go together, yet in Christ they are one. He is not only the altar, He is also the sacrifice. "Christ is all, and in all." He Himself is the best gift of heaven to man.

Sacrifice the Test of Our Love

The altar has always been a place of giving, an institution to incite man to liberality. When Noah came out of the ark, his first recorded act was to build an altar; and "of every clean beast, and of every clean fowl," he "offered burnt offerings." He might have argued that he would wait until the animal world was replenished. But no, this first act of faith was to give of the best that he had, both as a thank offering and as a means of expressing his faith in God's great gift to man.

This freewill offering pleased God, as do such evidences of love and devotion always please Him. Beside that altar Noah erected, God made a promise to mankind that in four succeeding millenniums has never failed. "The Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake. . . . While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:21, 22.

God tries man by asking him to give the best that he has. When God called Abraham, He asked him to leave his friends, his home, his vines and date palms, to go out into a land he knew not whither. God honoured him because of his sacrifice, and told him that in blessing He would bless him and make his seed as the stars of heaven for number.

After waiting twenty-five years for the promised son through whom he should be blessed as the father of many nations, and when this son was nearing manhood,

Abraham was commanded, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22:2.

God asked Abraham to place no greater gift upon the altar than He had made in the gift of His only begotten Son, Jesus the Christ. And when his faith reached the supreme moment and his hand was raised to take the life of his own son, his faith had reached the sublime climax—he had given all that he could. He could give no more. Then it was that God provided a substitute.

It is by giving and placing our best gifts on the altar that true love is made manifest. "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." 1 John 3:16. Receiving gifts from God is not necessarily an evidence of our love for God. It was Christ's giving and man's giving that provided the way of return. We may accept all the privileges of life, and yet fail to manifest any love for God. It is in giving back to Him that the genuineness of our love for Him can be perceived.

And God is not satisfied with less than we can give. He wants the best that we have. He is not satisfied that we continually give Him our sins, the evil of our lives. He wants more; He wants these bodies. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. He wishes us to bring to Christ, our living altar, a living sacrifice, our living bodies, these lives, our members, our faculties, our talents, the strength of our manhood and womanhood. He wants no sacrifice less than consecrated living flesh and blood. And that means our money, our property, our investments, the product of our lives. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5.

Altar service is the means whereby we are led to perceive the love of God. It was the altar service of Christ that made manifest His love. "Hereby perceive we the love of God, because He laid down His life for us." It was by their altar service that Adam and Noah and Abraham expressed their faith and love toward God, and it is the means whereby we make manifest the same.

Sacrificial Offerings—What Are They?

Two wealthy Christians, a lawyer and a merchant, joined a party which was making a tour around the world. Before they started, their minister earnestly requested them to observe any interesting thing which they might see, and bring back a report to him. One day in Africa they saw in a field by the roadside a boy pulling a plough while an old man held the handles and directed it. The lawyer was amused and took a snapshot of the scene.

"That's a very curious picture! I suppose they are very poor," the lawyer remarked to the guide of the party.

"Yes," was the quiet reply. "When the church was being built, they were eager to give something to it,

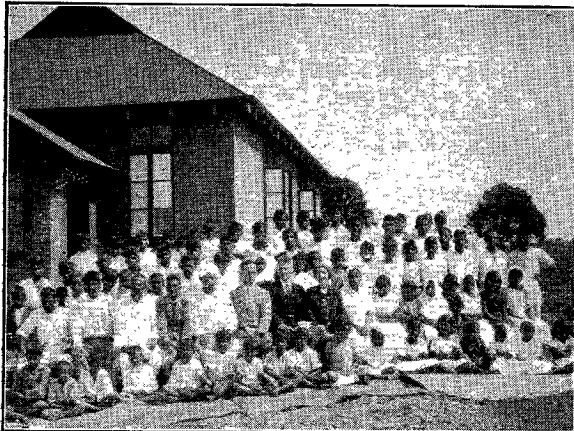
but they had no money; so they sold their only ox, and gave the money to the church. This spring they are doing the work of the ox themselves."

The lawyer and the merchant were silent for some moments, then one remarked, "That must have been a *real* sacrifice."

"They did not call it that," said the guide. "They thought it was fortunate that they had an ox to sell."

The lawyer and business man had not much to say. But when they reached home, the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he



Students in Attendance at Indian School,
Samabula, near Suva

said. "I have never known what sacrifice for the church meant till a converted heathen taught me."

How many of us know what it is to sacrifice to advance the cause of God? "The great day of the Lord is near, it is *near*, and hasteth greatly." Shall we not on this our annual Week of Prayer occasion, make a real sacrificial offering?

Love that expresses itself *in giving* is the very essence of the gospel. Giving to God, and giving to man, is back of every commandment in the decalogue. Giving as an expression of love is a fundamental doctrine of Seventh-day Adventism, and it is that upon which rests the possibility of carrying the gospel to all the world.

Laying Down Our Lives for the Brethren

We are warned against a religion that seeks to express itself in a different way than did Christ. His was by the gift of His life. That is no true love which seeks to satisfy itself by words, instead of deeds; by tongue, instead of in deed and in truth. "My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18. Word and tongue service are entirely inadequate.

We are to lay down our lives for the brethren. Who are our brethren for whom we are to lay down our lives? Are they not those upon the earth for whom Christ laid down His life? In Christ every man of the human race is our brother. He "hath made of one blood all nations of men for to dwell on all the face of the earth." Every man in every land, rich or poor, high or low, regardless of colour, race, or nationality, is our brother, and it is for these we are to lay down our lives.

One of our missionaries was sent to a trying and difficult field. At first the people would have nothing to do with him: they would not invite him into their homes, they would not give him food, they would not give straw for his mule. They looked upon him as a dangerous enemy, and their hearts were steeled against him. They did not perceive the love that was in his heart for them.

But one day he found a sick man whom the doctors had given up to die. His disease seemed incurable. He prayed to God earnestly that He would show him what to do for this man. His prayer was heard. As he nursed and cared for him, the sick man was healed. Then it was that the people's hearts were touched, and they perceived his love for them. Then they opened their doors to him, and as he preached the word and cared for the sick, many listened and hundreds accepted the truth.

If all our dear brethren and sisters could get this broader setting of their obligation to Christ and to their fellow men, and recognise that the giving of their lives and substance is the evidence of their love, it would measure a marked advance of the message in every land. They would not narrow their horizon merely to the meeting of certain church goals, but see that larger, all-embracing goal, the presenting of their bodies and all they possess a living sacrifice.

There may be a tendency on the part of some to look at the many calls for means in a narrow way, without seeing them in the true light. Many calls for the work in many lines when we have no definite plan or system of giving, may lead us to think we are more generous than we really are. Dr. J. H. Jowett, from his experience in Christian churches, has said:

"I have noticed that some people assume they are generous, but it is simply because they have no system in their giving and no record of their gifts. You will find when you get into your churches, that some people confuse the number of appeals they have heard with the number of times they have given."

We believe it is God's will that this Week of Prayer should bring a new experience to all of God's people, an experience that will enlarge our vision and help us to realise the blessing of giving to the cause of God at this time when the whole world is opening to the gospel and the message is going as it has never gone before. As our bowels of compassion open to our brethren in every land in need of the Word of life, they will see that we are actuated by the limitless love of Christ. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

Right in this hour of financial perplexity in the world, when business affairs are full of perplexity, God calls for a larger faith and more abundant sacrifice, to hold our missionaries at their post with the assurance that the windows of heaven will be opened to those who claim His promises. God has a thousand ways to help us in our business affairs as we show our love and loyalty to Him by giving the best that we have to advance His cause. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:20, 21.

(Reading for Thursday, May 28)

Providences in the Pacific

BY A. G. STEWART

IN the far-reaching vision given to Isaiah, the ancient prophet, the Spirit of the Lord has very vividly brought before His church the great ingathering by the gospel of the Gentiles from the old countries of earth "and from the islands of the sea." Read Isaiah 11: 10, 11.

When we read from these verses that "the Lord shall set His hand again the second time to recover the remnant of His people," and that "He shall set up an ensign for the nations," we can readily see that He is visualising before our eyes this very work,—the heralding of this everlasting gospel message, with its advent hope and Sabbath reform truth so prominently displayed on the banner we bear before the world. It would seem as if the eyes of the ancient seer were focused on this time, and that he saw the work actually being done by this particular body of people.

Among those "islands of the sea" where the gospel has already been established, and heathenism in its barbaric form has been abolished, God has "set His hand again the second time to recover the remnant of His people." His ensign has been actually set up; and here, there, and yonder are neat little churches and meeting houses with nicely dressed and clean-living groups of believers meeting from Sabbath to Sabbath, faithfully honouring God and witnessing for Him, cherishing in their hearts the same blessed hope that we do of a soon coming Saviour.

Our Farthest Outpost in the Pacific

Think for a moment of Pitcairn Island, that little dot on the great expansive Pacific, where ocean liners passing to and from England, Europe, America, New Zealand, and Australia "heave to" to land mail and parcels and to take on some island fruit or other produce, and there find a community of Sabbath-keepers from whose hands they receive papers and tracts containing present truth. Then as the ship begins to steam away, and the little boats filled with those islanders "pull off" from the sides of the great liner, the Pitcairn people commence to sing the good old Advent hymns. Many eyes on board are moistened as they contemplate the happy life and simple faith of the dwellers on that distant isle. As the poet expresses it,

"Let the distant isles be glad,
Let them hail the Saviour's birth,
And the news of pardon free,
Till the knowledge of the truth
Shall extend to all the earth,
As the waters o'er the sea."

Then as the steamer reaches Sydney and we receive a letter from the church elder on Pitcairn, we read the following paragraph:

"Last evening we were in missionary meeting, hearing of the terrible calamities by sea and land, and of the fearful crimes prevailing in the world. Surely we cannot stand the strain much longer, conditions showing so plainly that the end of all things earthly is near. We

are doing good work in the distribution of papers and books on board ships. There were over 500 given away only recently on the last passenger ship."

Shall we who have so many more opportunities of working and witnessing than they, be less faithful in letting our light shine?

The Society and Cook Islands

Coming along down to the Society and Cook Islands, where that great apostle to the South Seas, John Williams, did such a wonderful work nearly one hundred years ago, and where such miracles of grace were wrought among degraded humanity, we find a possibly greater victory being won in those islands today where European vices are making such havoc and wreck among the natives. Drunkenness, debauchery, licentiousness, mixed with church formality, prove worse foes than the old evils of barbaric times. Still the message wins hearts, and today on some fourteen islands in those two groups about 500 Sabbath-keepers worship in more than twenty orderly conducted Sabbath schools. Led by our faithful European and native leaders, these believers join with us in this annual Week of Prayer and faithfully bring their gifts to the altar to help send the message to other needy fields.

Fiji, Samoa, and Tonga

Then were we able tonight to listen-in by radio, by "tuning in" to the various mission stations in Fiji, Samoa, and Tonga, we would be constrained to linger and listen with profound admiration to the grand chorus of melodious voices about 1,500 strong, divided into about sixty churches and companies, who would be following these readings with us, though translated into their own tongues. They would also engage with us in prayer for the prosperity of the clean church in all the world. Isa. 42: 12.

Each year this chorus of voices is increasing in number, and other islands are being entered by the message. How clearly the ancient seer described it when he wrote, "The isles shall wait for His law." Isa 42: 4.

Let us reflect also for a moment on the maturing spiritual experience of these island believers, who have for a number of years been identified with God's remnant church. Just visualise for a moment those two



Students Entering the Schoolhouse, Aore

Fijian chiefs who attended the last General Conference and visited many of the large cities of the United States, with their princely bearing, their dignified mien, their earnest words, and consistent lives. Thousands of people who heard their messages marvelled at the maturity of their Christian experience, so wonderfully expressed in life and beautiful similes and effective illustrations. They are representatives of thousands whom God is preparing to gather with the great unnumbered throng who shall one day stand "before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

The New Hebrides

We swing across a few more hundred miles westward, and for a few moments follow the leading providences of God in the New Hebrides, that field of which one authority on mission work in the South Sea Islands has said: "There is perhaps no place in the Pacific where there has been, on the one hand, less seeming success, and, on the other hand, greater sacrifice of life than in these islands. Not only were the white evangelists slain and eaten, but scores of brown servants of Christ laid down their lives for Him."

In speaking of the natives, this same writer has said: "They were, of course, cannibals, and no sense of shame seemed to soften this disgusting habit. They were almost constantly engaged in tribal warfare, and the most extreme barbarity characterised their conflicts. . . . Of domestic life there was none. Women were bought and sold like pigs, and were accounted the personal property of the male. If a man chose to treat his wife or wives with consideration, well; if he chose to kill and eat her, equally well. . . . Arts were of the feeblest sort. The worst constructed houses in the Pacific were in the New Hebrides—just frail huts, with a single hole for entrance."—*The Call of the Pacific*, pp. 142, 143.

In spite, however, of this terrible degradation and despair, God's power has been manifested, His providences have been seen in the opening up and establishing of our work among these very needy people.

Though undertaken at great risk and not without the loss of life, the work on West Malekula has now been well established, and "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

One of the most fruitful parts of our island mission field today is the island of Ambrym, where we not only have a large number of earnest believers, but from where we have drawn most of our native workers for that field.

The opening of the work on that island constitutes one of the most remarkable providences of God in all our South Sea enterprise. but the story cannot be told here. Could you visit that island today and see the hundreds of devout, clean worshippers, their orderly villages and happy community life, and then compare it with what it was only a few years ago, you would be led to exclaim, "This is the Lord's doing; it is marvelous in our eyes." Ps. 118: 23.

The Solomon Islands

We must, however, travel still farther west to reach our most fruitful mission field.

It was in the early part of the year 1914, just before the commencement of the Great War, that our veteran missionaries, Pastor and Mrs. G. F. Jones, with their

little mission ship, the *Advent Herald*, aboard the steamer and their two-roomed portable house in the hold, sailed from Australia for the Solomon Islands, to carry the light of truth to those darkened souls.

When writing of their arrival, their brief message indicates how they went out depending upon God to direct the course of their little vessel. They said: "Our mission ketch, the *Advent Herald*, is still aboard the steamer, but in another day or so we shall be making it our home and be able to *sail where the Lord directs*. . . . Before entering the group we prayed much about our reception, and the Lord has abundantly answered our prayers and the prayers of our brethren at home."

"TO SAIL WHERE THE LORD DIRECTS" seems to have been their guiding star; and what wonderful providences have been reported from that fruitful field during the past sixteen years of missionary effort! Away to the far north to the large island of Bougainville, and down to the south-east to Guadalcanar and the island of Malaita, this message has spread over most of the inhabited islands of this romantic group. Head-hunters and savages, devil-worshippers and demon-possessed men and women, alike have been won. Soul and body destroying vices of the deepest dye have been abandoned, and men, women, youth, and children have been snatched from the power of the enemy. The individual life has been transformed, the family life has been established, the communal life has been made possible, and the entire conditions have been changed. Skull houses are deserted, the old temples have fallen into ruins, new dwellings are built, and clean, sanitary villages erected. Over 3,000 believers now worship and study in the seventy-six Sabbath schools regularly conducted in many languages throughout that field today. A fleet of boats is now engaged by our missionaries in that field, in endeavouring to answer the many calls coming to them for the "*Juapa Kane*," or "Seventh Day," Mission. As we are writing, another vessel is just being completed in Sydney, and will be sent out to be used by our workers in sailing around the island of Malaita, the most dangerous and most populous island in the group. Surely the Gentiles are coming to the light in harmony with the words of the prophecy. Read Isaiah 60: 1-4.

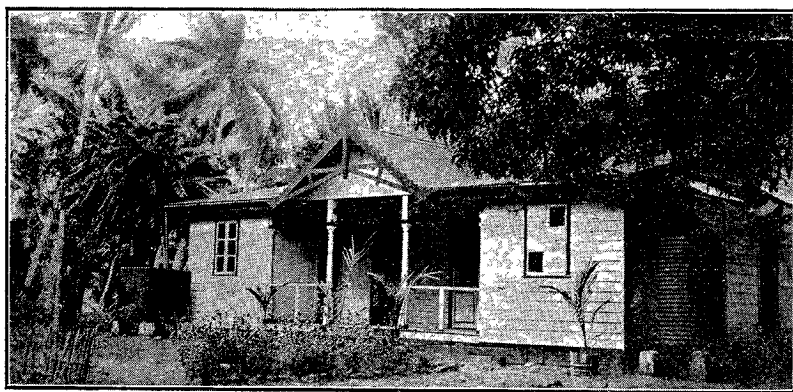
Papua

Before we speak of our newest and largest mission field, we will do well to take a few moments to visit with our missionaries in dark Papua. While our mission work has been carried on there for many years, the work of evangelising the natives of Papua is only begun. Papua, like the New Hebrides, is a field that has proved to be the "altar of sacrifice" for many faithful workers. It was here that James Chalmers, or "Great Heart" as he was frequently called, lost his life at the point of the poisoned spear and by the cruel club, but his noble example and courageous spirit live on to inspire and encourage those who follow his worthy footsteps.

Mortality among missionaries from the dread malaria, blackwater fever, and other causes, has been heavy. Twenty-three years ago our first party of missionaries sailed for that field. With them was our first Fijian worker to go abroad to labour. After ten years Benny laid down his life, but his dying appeal to those Koiari youth touched hearts, and today his memory is

still cherished. His worthy example has been followed by at least six others of our best Fijian workers, who with their wives have cheerfully left their own congenial islands to help save a dying race in far-away Papua.

The heroic work done by our European workers in establishing a mission station away in the mountain ranges of Efogi must ever stand as a monument to missionary zeal and achievement, and a very definite denial to the unfounded charge often made that we only follow in the wake of other missionary societies. In two strategic places on that long coast line our missionaries are now established, and are daily ministering to the spiritual and physical needs of hundreds of these needy people. Let us during this Week of Prayer earnestly plead with God to greatly bless our noble band of missionaries around the whole field and make their ministry most fruitful.



Rear View of Mission House, Matupi, near Rabaul

Territory of New Guinea

And now we must briefly bring before you in this survey of God's providences in the Pacific, an already whitened harvest field of great possibilities. Two years ago we were led in a providential way to a very fine site for the location of our work in the Rabaul district, in the Mandated Territory of New Guinea. Within a few weeks after commencing, Brother and Sister Jones could report natives keeping the Sabbath and discarding wrong habits and evil practices. Calls began to come from natives in other parts to have the "Sabbath Mission" taken to their villages. Today we have about 140 members in their three Sabbath schools, and a few have already been baptised. Two churches have been dedicated, and medical and school work established. More recently stability has been given the work by the arrival of the mission vessel *Veilomani* in charge of Brother McLaren, and its early cruises among the islands of that vast group have proved almost romantic. Space and time forbid a lengthy description, no matter how interesting. Away up near the equator they visited some of the smaller islands, and the following brief account of their landing on one called Nusi, will give us some idea of the dire needs of the people and the dangers encountered in first making contact with them:

"We anchored on the lee side of the island and lowered the lifeboat, and two Fijians, two Solomon Island boys, and myself headed for the shore. Very soon we were on the beach, where we promptly sat down on the dazzling white sand and held up our hands to

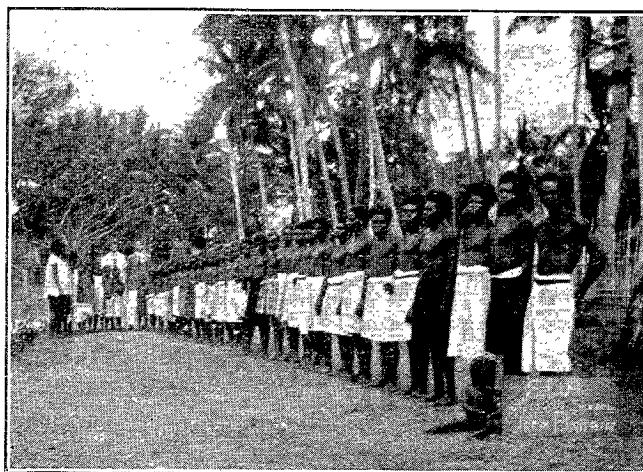
show that we were unarmed. About twenty natives came toward us armed with spears. We commenced singing, 'Anywhere with Jesus I can safely go.' I pulled off my shirt to show that I was not concealing any weapon and invited them to come closer. The boys were in loin cloths only, and I was now in shorts and singlet with canvas shoes. Soon we were surrounded, but we prayed and smiled and pointed heavenward and kept on repeating, 'Jesus,' 'Jesus,' 'Jesus.' The Master said, 'I, if I be lifted up, . . . will draw all men unto Me.' This action seemed to quiet the savages somewhat, though they still called out loudly and brandished spears continually, not one of which was thrown at us, though we remained on the island for over two hours. We continued to make peace overtures, singing hymns and praying as Paul said, 'without ceasing.' Later we stood up and walked along the beach to find the village. This we did successfully, but

found that it was well barricaded, a single track being left past a large tree in which some natives were waiting with weapons to drop down on their supposed enemy. Here again we sat down and sang, and were at last able to touch some of the men. Soon we had fraternised sufficiently to have them round us, so much so that they bit and licked the boys' arms, and felt also my arms and legs and touched my head and face. Now they gave us food and drink, and we felt we had conquered and subdued them.

"The island of Nusi is unique in many ways. I feel confident that we can tame these people and teach them the gospel, and should we visit them again—which we must do, they will be quieter and possibly give us a warm welcome to their island."

Thousands of natives in these islands are waiting for us to carry to them the message which has wrought such remarkable reformation in many other places.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Matt. 9:37, 38.



A Group of Our Workers and Native People at Matupi Mission Station, Rabaul

The Call of the Hour

We are not only to pray the Lord of the harvest to send forth the labourers, but also to help answer our own prayers by bringing to the Lord's altar during this Week of Prayer, an offering to be used in sending forth more labourers into the harvest field. Shall we not earnestly pray this year that God will increase our love, our liberality, and devotion, and thus enable us to bring still larger gifts to His altar? "Freely," He says, "ye have received, freely give."

Let us, as we meditate upon these remarkable providences in the Pacific, see the open doors still unentered, and while we pray the Lord of the harvest to send

forth labourers into His harvest, let us each reconsecrate our lives to Him and dedicate our means to help answer the many calls coming to us for help. Scores of islands are still unentered, and many thousands of needy people are looking for light.

Our aim for the Australasian Union Conference this year is £3,000. The aims for the various conferences are set out on the last page of this paper. If we will each plan to do a little better than we did last year, our aim will be reached. Shall we not each try to exceed last year's effort? May God richly bless you all, and use the means for the finishing of His work.

(Reading for Friday, May 29)

Evangelism---Its Need in Every Member

BY W. G. TURNER

MATTHEW 28 : 18-20. "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

This commission given by Christ to His church is unfortunately attached too frequently to the thought of foreign service to the exclusion of all else, when it is intended to apply with equal force to church members for work in homelands. Our land is part of the world just as much as is Africa, or China, or Fiji. Where we are is our territory for the time being. Again, far too many folk suppose that to go into all the world and preach the gospel to every creature, is an appeal that is really only meant for men wholly set aside as duly appointed ministers or missionaries, when in reality the Lord Jesus intended that His entire church on earth in their particular generation, should, as one body of brethren and sisters in Christ Jesus, take their place in His plan and go to the task filled with His presence and His power. The evidence in support of this statement is recorded in the Acts of the Apostles.

Following the commission of Matthew 28 : 18-20, we read in Acts 8 : 1-4, "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and hailing men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the Word."

The apostles remained at Jerusalem, while the church members were scattered abroad; and while scattered abroad they "went everywhere preaching the Word." Remarkable fruitage came as the result of this, and in many centres churches sprang up, testifying that the work of the scattered members was greatly blessed of God.

Moreover, this plan ordained by Christ and accepted

by His people, and found to be productive when operated, was to be a continuous one. This is revealed in the commission, "Lo, I am with you alway, *even unto the end of the world.*" While it is true that we are in the closing days, it is also true that the end of the world has not yet come; so we are still in working time.

The direction, furthermore, is a very personal and individual matter. Christ said, "Go *YE.*" It is surprising to find the number of church members who will say, when called to play their part in Christ's plan, that they cannot go themselves, but they "will be happy to send *another.*" The Lord does not ask of us that we "send another." His command is, "Go *YE.*" It is clear, then, that He intends that His commission to preach the gospel shall apply not only "even unto the end of the world," but also directly to every individual church member in the particular portion of territory in which he is living.

Evangelism means, "preaching or proclaiming the good news of salvation." Each and every Christian can do this, whether it be in the home, in the church, in the business circle, in friendly social intercourse, or in some heathen land; and, moreover, every Christian should do it.

"Christ accepts, O so gladly! every human agency that is surrendered to Him. He brings the human into union with the divine, that He may communicate to the world the mysteries of incarnate love."—"*Testimonies for the Church,*" Vol. 9, p. 30.

"The church is God's appointed agency for the salvation of men. It was organised for service, and its mission is to carry the gospel to the world. . . . Every one in whose heart Christ abides, every one who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life."—"*The Acts of the Apostles,*" pp. 9-13.

"God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. . . . Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. . . . But very few of those who have received the light are doing the work intrusted to their hands. . . . There is

a terrible amount of guilt for which the church is responsible. Why are not those who have the light putting forth earnest efforts to give that light to others? They see that the end is near. They see multitudes daily transgressing God's law; and they know that these souls cannot be saved in transgression. Yet they have more interest in their trades, their farms, their houses, their merchandise, their dress, their tables, than in the souls of men and women whom they must meet face to face in the Judgment. The people who claim to obey the truth are asleep. . . . At the very time when they should be strong in God, having a daily, living experience, they are feeble, hesitating, relying upon the preachers for support, when they should be ministering to others with mind and soul and voice and pen and time and money." —"Testimonies," Vol. 5, pp. 455-457.

The nominal churches are today rapidly drifting to that place where a paid ministry is accepted as the sole agency for the progressive development of Christian activity in each church's territory, with the result that the cause with which the minister and the people are connected suffers spiritually, numerically, and financially.

Addressing a large congregation of Baptists some time ago, Dr. A. A. Strong said: "My greatest concern is lest we should cease to be a witnessing church. Not sermons but individual voices of private members of the church are to evangelise the world. When the Romans shortened their swords they lengthened their territories. Wherever we have had this hand-to-hand work our increase has been great. When we cease to believe that men are lost, cease in private to urge them to come to Christ, the glory will depart from us. The church that ceases to be evangelistic will soon cease to be evangelical, and the church that ceases to be evangelical will soon cease to exist."

As Seventh-day Adventists, we, of all people, should be burdened to tell others the good news; for we know that the hour is late and that the end is near. Possessing the knowledge that is ours, we stand positively without excuse if we do not play our part to seek in some way to save the lost.

"Eternity stretches before us. The curtain is about to be lifted. We who occupy this solemn, responsible position, what are we doing, what are we thinking about, that we cling to our selfish love of ease, while souls are perishing around us? Have our hearts become utterly callous?"—Vol. 5, p. 464.

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—Vol. 8, p. 28.

In these momentous days, when the hearts of men are failing them for fear, and when perplexity abounds, we find greater opportunities for presenting spiritual truths than ever we did when prosperity surrounded the world in which we live.

Business men of our church membership tell us that never have they found others so willing to listen to spiritual themes as now.

Governments seem powerless to understand the problems and their solution; and with anxious hearts men peer into what to them appears to be a future of darkness and hopelessness.

The Word of God has a message of light and of hope. Let our light shine in the present dark hour, and somehow God will use it to lead some lost soul to the path of peace and of righteousness.

In the commission of Christ to His church, a definite programme is outlined for His people to follow. This programme is, "Go ye into all the world and teach all nations." Linked with the programme, is power with which to work it. The power is, "All power is given unto Me, . . . and, lo, I am with you always." So many today have a programme, but no power; and they make no progress. Others have power, and no programme; so notwithstanding the display, their work lacks direction and fruitage. But to the Christian, there is a programme that possesses power, and power that will work the programme.

Let none attempt any other programme than the one laid down, nor attempt to use any other power than that provided by God. The nominal churches of today have lost sight of God's programme, and therefore possess no power; while others, claiming power, do not accept the programme, and therefore make no progress in evangelism.

To the Christian, the possession of the power means the possession of a life; and the life is the life of Christ. It is not simply a creed, a church, an association of men and women,—it is a life. We receive it not by anything we can do, or because of anything that we possess; it is a gift from God, and this life "is in His Son." To receive it, we "must be born again," from above, not of flesh and of blood, but of God. (John 1:13.) By this birth we become "new creatures in Christ Jesus," and are made partakers of the divine nature.

"As a flower of the field has its root in the soil; as it must receive air, dew, showers, and sunshine, so must we receive from God that which ministers to the life of



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the soul. It is only through becoming partakers of His nature [His life] that we receive power to obey His commandments."—Vol. 7, p. 194.

The possession of this life is positively essential for success in carrying out Christ's programme; and, moreover, it is essential if we are to ultimately receive eternal life. For we read in 1 John 5:11, 12, "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

The life we receive is His life, and "He is the same

yesterday, today, and forever." While on earth did He work the programme He enunciated? Listen to His statement, in Luke 19:10. "For the Son of man is come to seek and to save that which was lost." Watch Him all through the period of His service, and at all times we find Him putting into practice what He preached. He loved men, and His love compelled Him to seek to save them. If His life, charged with His love, is in us, we, too, "willing and doing of His good pleasure," will not be satisfied to rest in inactivity, but with the burden of the commission of Christ resting upon us and the power of His life filling us, we shall go out in loving ministry for the salvation of the lost.

We long for a finished work. We pray for the Lord to come and take us home. But we read in Volume 9 of the "Testimonies," page 117, these striking words: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."

God wants men today to use for Him. His plan is to use men in whose hearts Christ can reign and live. God can use a man better than anything else. Men are God's method. The church is so largely looking for better methods; the Lord is looking for better men. It is not machinery, not novel methods, not new ideas that are required; but men that God demands,—men in whom the Spirit, imparting the life of Christ, shall live.

A storm had visited a certain area, and one farmer had lost a splendid crop of grain. Others about him had been reaped before the storm came. The man stood at the fence, after the storm had passed, looking at his ruined harvest, his face a picture of sadness and dejection.

A stranger coming along the road came to the fence and stood in silence for a moment beside the farmer. Then he said, "It is a pretty sad sight, isn't it?" The owner said, "You would think it was sad if it was your field." "Why didn't you harvest it before the storm came?" asked the stranger. "Because I couldn't get any harvesters," was his sad reply, as he turned on his heel and returned to the house.

Is it possible that the Lord, looking upon the world, which is "the field," seeing it ripe unto harvest, can find "no harvesters"? The storm is about to break, the harvest home is soon to sound. Are we gathering in the sheaves? If not, how shall we expect to join in the glad cry of jubilee?

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*." Ps. 126:6.

The matter is a serious one, it is a pressing one. Let us consider it earnestly, prayerfully, determinedly, and let us tonight pray together the Lord of the harvest to send forth labourers into His harvest, remembering that "if every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Vol. 9, p. 29*.

Shall we not tonight hear anew the commission of Christ, accept it as applying to each of us individually, and in the power of His life go out and by Him finish the work? May the Lord help us each to express Him in activity rather than to suppress Him through its lack.

(Reading for Sabbath, May 30)

The Holy Spirit in the Life and Experience of the Believer

BY I. H. EVANS

TEXT: "So too the Spirit assists us in our weakness." Rom 8:26, Mofatt's translation.

Thus Paul wrote to the church in Rome, calling their attention to the divine help provided for them in their weakness. The Holy Spirit is a gift from God, and He has a very definite and real part to act in promoting and completing the work of salvation in the hearts of all who accept the redemption provided by the life and death of Jesus Christ.

The Holy Spirit is not a substitute for that life and that death, nor does He make atonement for sin. He comes to man as a revealer of sin, and as a mighty helper against the attacks of the enemy. He recalls to the mind of the Christian the promises of the Word, and works for his deliverance in the hour of temptation. He comes, too, as the Comforter, ever representing the love of God and the ministry of Christ. It is His great office, as the text declares, to assist us in our weakness.

Heaven has given all it has to deliver man from the bondage of sin. In the beginning, God created man upright, and placed him in surroundings of heavenly beauty and peace. Nothing was lacking for his com-

fort and joy. When man failed to heed the warnings against sin, and transgressed the divine command by partaking of the forbidden fruit, the plan of salvation was revealed to him in God's great mercy, and he was assured that forgiveness and redemption would be provided for all who would accept the gift, turn from sin, and believe on the Son of God.

During succeeding ages God made known His will to rebellious and wicked men through prophets whom He chose to speak and write His messages of warning and appeal, of invitation to repentance from sin, and assurances of love and help. Even the angels of heaven are made ministering spirits to minister to those who shall be the heirs of salvation.

And when at last we come into our inheritance, God will make the redeemed His heirs, and joint heirs with Jesus Christ, crowning them as kings and priests to reign with Him throughout eternity! What more could God bestow upon man? Such love is something we are incapable of appreciating in our fallen state.

Often we have a mistaken idea concerning the Holy Spirit. Many think of Him only as the Comforter,

coming to them in the hour of victory, and rejoicing with them over the defeat of the enemy. They think of Christ in the wilderness, sorely tempted and alone, wrestling with the powers of evil; they see their Master meeting the enemy unaided, unhelped, fighting the battle with Satan to a victorious conclusion; they see Him triumphant, and the Comforter coming to minister to Him when the enemy has departed. Thus they conclude that the Christian must battle alone, unaided, unhelped, till he, too, gains the victory over every evil desire, and that not until then may he expect the Holy Spirit to come to him as a Comforter.

To all such our text presents the Holy Spirit in the aspect of a helper: "So too the Spirit assists us in our weakness" ["helps us in our infirmities"]. We understand that our weaknesses are those points in our characters wherein we fail God. In Galatians 6 a familiar list of sins is enumerated, and many more could have been named by the apostle; but we know them as well as he did. Every Christian knows wherein he fails to measure up to the fullness of the stature of God in Christ Jesus. These failures, these oft-repeated shortcomings, are the very points wherein we need help. They constitute our weakness. And here is the promise, "The Spirit assists us in our weakness."

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone."

A Present Help in Time of Need

Another thought we should cherish as precious is that the Holy Spirit is a *present* help in time of need. If we had to get word to heaven for help when tempted, and God had to send some one to our aid, we should be in a helpless condition. Sin usually takes place almost instantaneously. It is true that temptations and the leading up to the act of sin may be the outgrowth of years; but when the final act takes place, it is accomplished suddenly. The pulling of the trigger, the thrust of the blade, the shutting of the hand, the speaking of a word, even the nod of a head, and the tragedy of sin is a completed act. If ever one needs help, it is when he is in the heat of thought or anger or desire that leads to sin. The prayer is unfinished or unuttered; the desire for help lapses; the flaming passion of rage or lust burns to a white heat. If help can rescue the soul standing on the verge of sin's precipice, ready to leap, it must come *now*, instantly.

At such a time heaven seems far away. The tempted soul cannot pray, for reason is unseated, and passion and desire hold sway. "Let me alone!" is the cry. But lo! there dwells within that tempted body the third person of the Godhead! Cries the apostle, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Quick as thought comes the very help the tempted soul needs. The Holy Spirit that dwells within gives the command, "Thou shalt not." That voice is the voice of God echoing from Sinai through the Holy Spirit to the soul in its hour of trial.

Solemn indeed is the thought that within the Christian believer dwells the third person of the Godhead! When you were baptised, you were baptised into the name of the Holy Spirit as well as the name of the

Father and the Son. The administrator declared, "I now baptise you 'in the name of the Father, and of the Son, and of the Holy Ghost.'" Matt. 28:19. It is therefore your privilege to have Him take up His abode within you, and dwell in your heart as your helper. When this is done, the Holy Spirit foresees for you, and many a time prevents your doing what you intend to do. Some one appears suddenly on the scene, and you dare not do what you had planned. Unforeseen things occur, the unexpected happens, and you are held from your purpose, hindered from performing what your carnal heart contrived. An unseen power has control; you are led in the ways of righteousness in spite of your own evil desires. What is this unseen power that controls and checks and hinders? It is the Holy Spirit.

This divine presence in us is a constant helper in our trials and temptations. He is God with us and in us. He dwells in us richly. He knows our utmost need, and works in us both to will and to do the good pleasure of our heavenly Father. The poor heathen has no such helper. He prays to gods made by the hand of man. He prays to nature in her different manifestations, such as storms and earthquakes; he prays to beasts and reptiles; he bows before his dead in prayer for blessings that they cannot give. But the Christian prays to a God whose representative is near, who dwells within, and who is far more anxious to aid than the Christian is willing to receive help.

The Spirit lives within me,
Sweet Comforter of mine;
He is my constant helper,
A mighty power divine.
He is my guide, reprove,
A present help indeed,
Supplying hope and courage,
And meeting every need.

"Ye Must Be Born Again"

We often speak of our "Christian experience." What is comprehended in this expression? Christian experience is recognising the Holy Spirit dwelling within, and being able to commune with that Spirit. It is possible for a new convert to receive baptism by water, but never become conscious of the Holy Spirit dwelling within his own heart and speaking to his own soul. He becomes a lawful Christian as far as man in his own strength can obey God; but he never receives the help that God has made available for his spiritual needs. He is as restless within the church, after a time, as he was before he was baptised. He scores few victories, and often comes to regard his Christian experience as unreal. His failure lies in the fact that he failed to avail himself of the power of the Spirit. Many are weak because they do not accept this divine Helper. To such the third person of the Godhead is vague and unreal, and they struggle on because they do not understand the Holy Spirit's presence, and do not know how to communicate with Him. Their Christian experience is unsatisfactory, and too often, finding no help during temptation, they drift back to the world.

A young man of unusual ability was brought up in a Christian home. When a lad only twelve years of age he wished to be baptised, but his mother objected, giving as a reason that it would be better for him to wait till he understood more fully what baptism means. Time passed, and the youth went to college. While there,

under the best of influences, he was urged to receive baptism. He told his instructors that he realised that he was not converted, but he was assured that he would find what he desired after baptism; if he would go forward with his known duty, the experience he recognised as lacking would come later. Really desiring to do right, he was baptised, and later entered the ministry.

In a few months the time came when those for whom he had laboured must be baptised. Then there came to him the thought that they must be converted before baptism. He had never been satisfied with his own experience; and as he earnestly tried to show his converts that they must be baptised, there came to him a vivid consciousness that he could not teach the spiritual birth, since he had never been born again himself. He meditated on the matter, and came to the decision that he could not continue as a minister, since he did not have what he knew to be the right of every Christian.

Nothing can be more sad than for one to receive baptism by water, and not receive the baptism of the Holy Spirit. One cannot be what he ought to be, unless he attains this experience. It is the divine privilege of every man to be born anew into the kingdom of God—to become a new creation wrought by the Holy Spirit. Have you experienced this new creation?

The Spirit Restrains From Sin

There is little superiority of one man over another by nature. The heathen have intellectuality equal to that of the Christian. The ancient Greeks have stood as models for all succeeding ages in literature, in art, in oratory. The greatest epics of the ages were written by men who never knew Christ. Philosophy as taught by the ancients guided the world of reason for two thousand years. Socrates was a model of virtue as he understood virtue, though he had no knowledge of Christianity. But when you come to real Christlikeness, nothing but the new birth and the Holy Spirit can make men the new creation of God.

You may ask, What will the Holy Spirit do for me if He dwells in my heart? He will keep you from sinning. Joseph was a young man full of vitality and youthful vigour. Born in a tent, leading a nomadic life among the rugged hills of Palestine, defending his father's flocks against the attacks of robbers and wild beasts, he grew to manhood filled with all the impulses of men reared to attack and to defend. In Egypt, though a slave, by his fidelity and native ability, he won his way above the Egyptians. He was a stranger in a strange land. No mail routes nor newspapers in those days would report his conduct to his people. He was master in the house over which he ruled. Yet when that beautiful Egyptian woman tempted him to sin, his answer was, "How can I do this great wickedness, and sin against God?" It was the Holy Spirit who held him in check, and gave him victory.

A Sabbath school secretary had seven dollars of funds in his room. The Fourth of July came, and the neighbour boys were going to the village to celebrate. John had no money of his own, and his people were poor and had none to spare. The morning of the Fourth came, and with it the thought, "I could take a dollar of the Sabbath school funds, and restore it in time, and no one would ever know." Then the thought flashed into his

mind, "God would know. You will never be the man you could be if you cannot be trusted." When the boys came and called for John to go, he refused, but went to the field and worked all day, a happy lad for his victory. Later he grew to be a man of affairs and responsibility, but he ever retained his honesty. Who helped that lad?—The Holy Spirit.

Profession of the truth is no assurance of a Christian experience. The life alone is a true index of Christianity. One may be zealous in argument, and contend for the faith till all opponents are disarmed, and yet all the evils of the carnal heart may be in full command. Only the indwelling of the Holy Spirit can beget the fruits of the Spirit.

Love and Comfort Imparted

The very first fruit of the Spirit is *love*. This does not mean that we should love only our flatterers and admirers; it means that we must love all men and hate none. We are even commanded to love our enemies, and by returning to them good for evil, to heap coals of fire upon their heads.

The Spirit comes to the Christian as the Comforter. When in loss and sorrow beyond the help of man, the Holy Spirit brings comfort in ways that flood the soul with peace. He comes when misfortune sweeps away all earthly things; He stands beside the bed of the sick and dying, when hope in earthly help gives way, and the living cry, "O Master, help us in this dark hour!" and He speaks resignation and sweet peace to the soul. He comes when the dead lie before us, and we know that in only a few hours what to us is more precious than anything else on earth will be borne from our view and hidden from our earthly sight, and points to the resurrection morning as near at hand. When overwhelming waves of sorrow because of sin beat upon the Christian, and some loved one has gone the way of the transgressor,—in such heart-breaking Gethsemanes the Holy Spirit speaks to the soul. He comes as a friend, and in a mysterious way brings to us what we could not receive from mortal man.

But the greatest comfort that the Christian can ever receive comes to him when, under the stress of temptation or the uprisings of the desires of the flesh, some sin has been committed which brings in its wake disgrace, shame, and humiliation. In such an hour man dares not look to his fellow man for comfort; he feels himself an outcast as far as the church and its sympathies are concerned; he has nowhere to go, no earthly friend in whom he can confide. Heaven seems brass above, and earth holds no hope, or cheer, or promise of mercy. At such a time the stricken soul cries out in despair, "I am lost!—I am lost!" Then somehow the Holy Spirit touches the heart, light breaks in, hope springs up anew, faith is revived, and the struggling, despairing soul resolves to try again. Who has stayed with the helpless one during all these hours of struggle and fear and failure and despair?—The Holy Spirit. He has never left the tempted one, nor cast him off. The living embodiment of love and sympathy, He stands by the tried and tempted child of God, trying to win him back to repentance and renewed faith.

God's Way a Good Way

—Truly God has given to His children all that even He can give. We are the recipients of His mercy and

favour. What we gain in grace and victory and accomplishment are all gifts from His bountiful hand. We have access to His throne, and the Holy Spirit Himself prays for us with groanings that cannot be uttered. All the plan of God for the redemption and salvation of us, His wayward children, is beautiful and wonderful beyond our finite comprehension.

God's way is a good way: no other way so kind,
 O you in sin and sorrow, to all His mercy blind,
 Take now the gift He offers, lift up your eyes and see!
 He'll give you peace unmeasured, forgiveness full and free.
 That is God's way, His wonderful way,
 That is His beautiful, glorious way.

God's way is a good way: oh, come and walk therein!
 A robe of praise He'll give for garments stained with sin;
 The oil of joy for mourning, for ashes beauty rare,
 And all heaven's richest treasures with you He'll freely share.

That is God's way, His wonderful way,
 That is His beautiful, wonderful way.

God's way is a good way: He takes our service small,
 And touches it with power, accepts and blesses all;
 Then in His great compassion, so gracious, so divine,
 He makes the souls we bring Him, stars in our crowns to shine.
 That is God's way, His wonderful way,
 That is His beautiful, wonderful way.

Today closes our Week of Prayer for 1931. All that has been wrought in the heart of each of us has been the work of the Holy Spirit. Whatever we give at this time to carry forward God's work on earth, if it is given in sacrifice and out of love for the Master, is the work of the Spirit of God on the heart. There ought to be a large offering on this closing day of the best week for God's people of all the year.

Let us all on this occasion take a new start toward the kingdom, and double our consecration.

HERE LET THE ANNUAL OFFERING BE TAKEN

The Children's Lessons

Introductory Note

[The lessons for the children during the Week of Prayer have been prepared with the general subjects considered by the writers of the regular series of readings in mind, but adapted to the comprehension of the children. Christ in His work upon earth did not overlook the children. "He took the children in His arms, He laid His hands upon them, and gave them the blessing for which they [the mothers] came." And in working for the children now, we have this further word: "In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking His forgiveness, and believing that He pardons and receives them as He received the children when He was personally on earth."—*The Desire of Ages*, pp. 512, 513.

Let each church plan definitely for help for the children. Experienced workers should be selected and notified sufficiently early so that preparations may be made for the meetings during the Week of Prayer.]

(Lesson 1)

A Wonderful Promise

INTRODUCTORY NOTE FOR THE TEACHERS: The Holy Spirit is the channel through which God's love and power can reach our hearts. Little wonder that we are told that it brings all other blessings in its train. The promise of the Holy Spirit includes the children, for we are told that "the Spirit loves to address the children."—*Counsels to Teachers*, p. 172. Also we are told that "the Holy Spirit

moves upon the hearts of the children."—*The Desire of Ages*, p. 517. As you endeavour to make real to the children the meaning of this wonderful promise, "angels will be by your side."

LESSON APPROACH: What a simple thing we do when we want a drink of clear, sparkling water. We step to the tap, turn it, and the water gushes out. Simple, isn't it? We do not always see the place from which the water comes. But the water comes just the same when we turn the tap. God's love supply is just as simple as our water supply. We cannot see God, neither can we see the channel, the Holy Spirit, through which God's love flows to our hearts, but prayer turns the tap, and so many blessings begin to flow. How important is the channel, the Holy Spirit! We all want to know more about the Holy Spirit and what it will do for every boy and girl.

Lesson Outline

I. *The Promise of the Holy Spirit.* John 16:7.—Jesus was having His good-bye talk with His disciples. They were so sorrowful. "O Jesus, we can't let you go. You must stay with us. We need you so much." But Jesus said, "I cannot stay. My work is finished. I must go to My Father. But I have a wonderful plan." And in His softest voice He tells them that even though He must go away, He can still be near them; He can watch over them; He can help them; He can even speak to them. For there may be a channel between heaven and each heart. It is the channel of the Holy Spirit.

What a comfort this was to those sorrowing disciples! So in promising the Holy Spirit, Jesus speaks of Him as the Comforter. This promise was spoken to the disciples, but it is for you and me today just as much as if it were dated, "May, 1931."

II. *The Holy Spirit Will Do Many Things for Us.*

1. The Holy Spirit makes us sorry for our sins. John 16:8.

A Week of Prayer meeting was being held in one of our church schools. One by one the boys and girls arose and with tears in their eyes said, "I have done wrong. I am sorry." It was a wonderful meeting. The Holy Spirit was there. Without the Holy Spirit we cannot be the least sorry for any of our sins. Jesus alone can make us sorry for sin, and His sorrow because of sin must reach our hearts through the channel of the Holy Spirit.

2. Only the Holy Spirit can keep us from sinning. Rom 15:13.

It takes great power to start or stop a big train. The power comes to the train over the wires from the power house. Only the power that comes from the great power house of heaven can help us to stop sinning and to start a new life. This power can come to us only through the channel of the Holy Spirit.

3. The Holy Spirit will tell us which way we ought to go. John 16:13.

A person sometimes in going through a thick woods ties a cord to the first tree and holds on to it as he goes deep into the woods and then uses it to guide himself out of the woods again so he will not lose his way. How many times we are in danger of losing the right way. The Holy Spirit is like a cord. It cannot be seen, but it is God's way of telling us which way is the right way, and guiding our lives.

III. *The Holy Spirit Will Be Given to Us if We Ask for Him.* Luke 11:13.—Did mother or father ever refuse you a drink when you were thirsty, or food when you were hungry? The Bible tells us our heavenly Father is more willing to give

us His Holy Spirit than father or mother can be to give their children good gifts.

IV. The Holy Spirit Is Easily Grieved. Eph. 4:30 (first part).—The smallest sin will grieve the Holy Spirit, because sin is so terrible.

Story

A pet dove was resting upon the wrist of a little boy and feeding from his hand. In a teasing spirit the little boy suddenly closed his hand. The dove flew away surprised and somewhat offended. After a little while the boy opened his hand again, and the little dove came timidly back, resting upon his wrist and feeding from his hand again. The boy closed his hand playfully a second time. Away flew the little dove still more surprised and offended. A third time the boy opened his hand and invited the little dove back. The little dove came back, but not so quickly this time. So timidly it lighted upon the boy's wrist and began feeding again. A third time the boy closed his hand. Away flew the little dove grieved to its heart. It was gone forever. The little boy opened his hand again, but the grieved little dove never came back.

How serious is every little sin that grieves the Holy Spirit. Angels turn away their faces and weep.

APPEAL: It is God's plan to use boys and girls to give the last message to the world when the older ones can no longer give it. He longs to send His Holy Spirit into our hearts today. Without the Holy Spirit the boys and girls cannot do this great work for God. Let us pray today for the Holy Spirit. The promise is that the Holy Spirit will touch the hearts of boys and girls in the last days. May it touch your heart today.

(Lesson 2)

A Wonderful Saviour

INTRODUCTORY NOTE FOR THE TEACHERS: The following promises are most assuring: "Jesus is drawing the children."—*The Desire of Ages*, p. 577. "The Christian worker may be Christ's agent in drawing these children to the Saviour."—*Ibid.*

LESSON APPROACH: Place before the boys and girls that heart-appealing picture of "Jesus Blessing the Children." Discover with them the many things in this picture that show His deep love for the children gathered about His knee. Notice His kind eyes, His face looking down into the faces of the children, His hand resting so tenderly upon the head of that little child, His other hand holding another little child close to His heart. See the little hand carrying the flowers for Jesus. She knows that Jesus will be pleased with her gift. Let us sing the song that tells the story of this wonderful picture: "I think when I read that sweet story of old."

Lesson Outline

I. God Gave. John 3:16.—The story of this great love which we see in this picture began in heaven. A council meeting is being held in heaven. God is present. Jesus is present. The angels are there. God tells the sad story of sin. The people of this world must all die because of sin. They must die unless Jesus will die in their place. Jesus said,

"I will die gladly that man may live." The angels said, "Can it be that God will give His only Son to die for man?" God said, "I will give My only Son Jesus to die for man." Then God planned that all who believe on Jesus need not die. The angels began to sing. It was a wonderful meeting, and this was a wonderful plan. It was the plan of our salvation.

II. Jesus Came. Gal. 4:4 (first part).—When the time came for Jesus to leave His beautiful heavenly home and come to this dark, sad world, He was ready to come. He was leaving a beautiful mansion to live in a hut. He was leaving a home free from sickness and pain for a world full of suffering and death. Think of the poorest and most miserable home you ever saw. How would you like to exchange your good home for such a home as that? But Jesus did more than that for us when He left His beautiful home in heaven for a home on this earth. And think of it, He was willing to come. He was glad to come—this wonderful Saviour!

III. Jesus Died. Rom. 5:8.—And this is the way He died: He died praying for those who had placed the crown of thorns upon His head, praying for those who had driven the cruel nails into His hands, praying for those who stood at the foot of the cross sneering and scoffing at His name.

He listened to hear the voice of Peter, of James, of John, rising above the din and the tumult, saying, "I love you Jesus," but not a voice did He hear speaking for Him.

The Jews said, "He saved others; let Him save Himself." Jesus could have saved Himself, but if He had He could not have saved you and me. He kept His place upon the cross, and there He died.

Story

A large apartment house in the poorest part of the city was on fire. In the highest story of this burning house was a father and his three boys. There was no way of escape. The father went to the window. He saw that by stretching himself out he could reach the window of the apartment in the same story in the house just next to this burning building. Immediately he called the three boys to climb quickly over the bridge he made of his body. The last little boy had just climbed over his father's body and had reached the opposite house in safety when the father's strength failed and he fell to the pavement below. He had given his life to bridge his boys over the gulf between life and death. Jesus gave His life to bridge the gulf between heaven and earth that you and I might climb home to God.

IV. Jesus Pleads. Heb. 7:25.—Now He is in heaven, and there He is pleading for your life and for mine. Again and again He shows the prints of the cruel nails in His hands, saying, "My blood covers the sins of My people," and He mentions all who believe in His blood by name. Because Jesus is doing this, many, many names are being written in the Lamb's book of life.

APPEAL: Let us sing very softly the chorus of, "What a Wonderful Saviour."

The most wonderful of all is that He is your Jesus. He would have died to save you alone. He wants you to believe in Him today as the Jesus who loves you so

tenderly and so truly, and who is today pleading for your life in the courts of heaven.

(Lesson 3)

Telling Others Jesus Saves

INTRODUCTORY NOTE FOR THE TEACHERS: "Christ will make them [the children] little missionaries."—*Counsels to Teachers*, p. 169 "The Lord will give an experience to these children in missionary lines."—*Id.*, p. 170. Let us keep these promises in mind as we seek to instil in the hearts of the boys and girls the great missionary idea.

LESSON APPROACH: Review with the children the story told in the four stanzas of the song, "Tell It Again." Draw from them the details of the picture of the poor little sick boy in that dark gypsy tent; of the missionary who came and whispered in his ear the story of Jesus; of the joy that came into his sad little heart; and of his dying wish, "Tell it again." Let us not forget the dying words of this little gypsy boy. Let us think of them often, and pray that we may learn how to tell others each day that Jesus saves.

Lesson Outline

I. Before I Can Tell Others That Jesus Saves, I Must Know That He Saves Me. Heb. 7:25 (first part).—How may I know that Jesus saves me? Is it enough to believe that if I accept Jesus as my Saviour I shall escape in the final destruction of this earth and shall enjoy everlasting life in the earth made new? I must believe this with all my heart. I must also know that before I can be saved in the earth made new, I must be saved each day from my sins. Being saved is a daily matter. How may I know that I am saved each day from my sins? It is so simple. Am I overcoming the sin of telling lies? When tempted to tell a little lie, do I say, "No, I cannot tell a lie. I will tell the truth about the matter"? If I am able to do this, then I know that I am being saved from the sin of lying. Being saved each day from my sins is a wonderful thing.

And am I saved from my sins each day by just saying, "I will not do this sinful thing; I will do the thing that is right"? I may say this earnestly and with all my heart, and I should; but if that is all there is to do, I shall keep on sinning each day. My words are so helpless and weak, but when linked with the powerful words of Jesus, such as He spoke when He created the world in the beginning, I am saved from my sins. "O Jesus, speak the word each day, and save me from my sins."

II. The Best Way to Tell Others Is To Live It.—There are doubtless boys here who hope some day to become preachers, and preach the story of Jesus and His power to save us from our sins each day. It is a wonderful thing to be a preacher. I am so glad that we may all be preachers. Do you know that we don't have to stand up on the rostrum behind a pulpit in order to preach? Some of the greatest sermons that are preached are preached in the everyday life of the Christian. There are many people who will not listen to the sermons that are preached in church, but they will listen to the sermons a true Christian's life preaches. "There must be something in the gospel that Jesus

saves from sin," says the unbeliever, "for here is a boy just like other boys in some ways, and yet he is different. He doesn't lie, though I know he is tempted to lie. He doesn't steal, though I know he is tempted to steal. If that is what Jesus Christ will do for a boy, then I must believe in Jesus Christ." O for boys and girls who will tell in their lives the story that Jesus does save from sin!

III. Other Ways of Telling Others That Jesus Saves.—But there are so many, many people who have never heard that Jesus saves. Little wonder that the dying gypsy boy said, "Tell it again, tell it again." The precious story must be told again and again, in big ways and in little ways, in every way that we can think of. How many ways of telling others can we mention? Let's list them upon the board.

1. Giving away papers that tell the story. (Are we as careful as we should be to make use of these papers which tell others that Jesus saves? Remember one paper may be the means of saving a soul.)

2. Bringing some one to Sabbath school each Sabbath. A few flowers, a little jar of fruit, or an interesting storybook, with a kind smile and a little kind word, cost us so little time and effort, and yet may be the means of opening the door of the heart to the story we so much want to tell. (List other suggestions upon the board as the children name them.)

IV. Children Are to Tell Others That Jesus Saves.—Now I have something very sacred to tell you. It is very sacred because it is the word of God's messenger concerning boys and girls living now. It is this:

"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."—*Counsels to Teachers*, p. 176.

What a sacred work for the children to do! It is in the home and the Sabbath school and the church school largely that you will receive the training to tell others of Jesus' saving power in this wonderful way. How thankful every boy and girl should be for these opportunities.

APPEAL: Let us settle it today in this little meeting that we will join that great army of boys and girls who are going to tell others each day in big ways and little ways Jesus does truly save.

(Lesson 4)

Telling Others Jesus Heals

INTRODUCTORY NOTE FOR THE TEACHERS: The world about us is sick, and sadly in need of the Jesus who heals. Another sacred privilege comes to us,—this time of instilling in the hearts of the children the great medical missionary idea.

LESSON APPROACH: Show the children the picture on page 112 of "Ministry of Healing." Notice with them the serious illness of the patient. How puzzled the doctor looks! He doesn't seem to know what to do next. Must he give up? Is there no hope for the patient? Ah! standing behind the puzzled doctor is another Physician. It is the Jesus who heals. The patient need not die. There is hope. There are many about us who are ill, just as ill as the patient in this

picture. We must learn how to tell them of the Jesus who heals.

Lesson Outline

I. I Must Know That Jesus Heals Me Before I Can Tell Others of His Healing Power.—Before I can tell others of the Jesus who heals, I must make sure that He has healed me. But you say, "I am not ill. I do not need healing." This may be true. We may not be as ill as the patient in the picture, but we are all in need of healing just the same. We are all sin sick. We must be healed of our sins. Also many of us have wrong habits of living, like eating between meals, that will some day bring disease upon us and make us very ill. Such habits must be broken. So we need to call the Great Physician whom we see in the picture, standing behind the puzzled doctor. When we call Him, He is never too busy to come to us at once. This is the prescription as He writes it out for us:

<i>The Physician</i>	<i>The Patient</i>
Is willing and is able to heal you.	Must be willing and must believe.
"Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:3.	
(Signed) THE GREAT PHYSICIAN.	

Let us carry out His prescription and be healed today.

II. I Must Know How Jesus Heals.

1. First I should like to know how He heals me of my sins. It is simple and very wonderful. He speaks the word just as He spoke when He created the heavens and the earth. He spoke and the heavens came. He speaks today, and my sins are forgiven. Ps. 33:8, 9.

2. Now I should like to know how He helps me to break my bad habits; I must break such habits as,

Eating between meals: Eating too fast: Eating too much: Staying up too late at night: Drinking too little.

We must remember in the first place that habits are formed by doing things that we want to do. Because we want to do certain things, we do them again and again until they become habits. Habits, you know, are just like strong bands that wrap themselves about our lives. "Want to," is a big part of breaking a habit as well as forming it. All I can do and must do is to want to break the wrong habit. Jesus speaks the word that breaks "their bands in sunder." Ps. 107:14.

3. What a wonderful thing to be well and strong! What a terrible thing sickness is! Now how does Jesus help me to keep my body strong and well? He has some wonderful medicines in His medicine case. They are:

a. Sunlight: b. Fresh air: c. Good drinking water: d. Sleep: e. Fresh fruits: f. Fresh vegetables: g. Milk: h. Hard work

We may learn all about these medicines in the book called "Ministry of Healing." This book tells us that if we use all these medicines of the Great Healer freely every day, we shall be rosy and strong and well.

III. I Must Show His Healing Power in My Life.—There are many, many people who are sick, but the saddest of all is that they do not know the Jesus who heals. That is why so many are dying every day and every hour. We must tell them of Him. We must tell them quickly.

APPEAL: There is nothing so wonderful as a boy or girl who is well and strong and sparkling with health. Let us make sure today that we do our part and make it possible for Jesus, the Great Healer, to do His part in keeping us well and strong.

(Lesson 5)

Boys and Girls, Now Is the Time

INTRODUCTORY NOTE FOR THE TEACHERS: "Never was any previous generation called to meet issues so momentous."—*Education*, p. 225. With this instruction from the Lord before us, we can sense more deeply the importance of the topic for today's study with the children.

LESSON APPROACH: Listen to the ticking of my watch. One by one the moments are going. How quietly they slip away! Each tick of the watch is bringing us nearer and nearer that greatest of all events. What is it? Yes, the coming of Jesus, the end of the world. The coming of Jesus is very near! Little wonder that God is saying, "Boys and girls, now is the time."

I. How May We Know That Now Is the Time?—How do we know that the hand of the great clock of time is now pointing to the eleventh hour? We do not have to guess, for we have been told just what would happen at this last hour before Jesus comes. The prophets have told us again and again, for many of them were shown a picture of our time. They saw the motor cars and other wonderful things that we now have; they saw the floods, the earthquakes, and the terrible battlefields; they saw it all just as plainly as if they were looking at it all through a great telescope. Then they saw a picture of the end of the world, and the coming of Jesus. Jesus saw the same picture, and He tells us about it in Matthew 24. Matthew 24:31-35 tells us of the next great thing that will happen after all these signs and wonders have been seen. Surely, boys and girls, Jesus saw the time in which we live—now, 1931, is the time—and tells His coming is near.

II. Now Is the Time to Get Ready. 2 Cor. 6:2.—Surely if this is the eleventh hour before the end of the world, we must make sure that we get ready to meet Jesus. The Bible says, "Now is the day of salvation." Today I may hear the gentle knocking at my heart's door. Who is knocking at my heart? (Softly) Jesus is knocking. As He knocks He speaks, and the Holy Spirit whispers it softly, "Love Me, little boy." "Love Me, little girl." Or, "Son, daughter, give Me thine heart." How may I know that through His Holy Spirit Jesus is knocking and whispering to my heart? Do I really want to be good? Do I truly want always to speak the truth? Do I wish I were a better boy, or a better girl? Then I know that He is still knocking and whispering to my heart. Without the help of the Holy Spirit I could never even want to be good.

I can see in your faces today that you want to be ready to meet Jesus when He comes, so I know that He is knocking and whispering to your hearts today. Will He be knocking tomorrow? It is a serious thing to wait until another time if I hear His whisperings today. This is one way of grieving the Holy Spirit. Settle

it today, boys and girls, and get ready by saying "Yes" to Jesus. Say, "Yes, Jesus, you may have my heart," "Yes, Jesus, I love Thee."

III. Now Is the Time to Be Ready.—Getting ready is one thing. Being ready is another. I take the first step and get ready by saying "Yes" to Jesus. "Yes, Jesus, you may have my heart." I take the next step and keep ready by:

1. Breathing moment by moment the prayer, "Jesus, help me." Have a little prayer appointment with Jesus every day.

2. Feeding upon the bread of life. Spend some time each day alone quietly reading your little Bible.

IV. Boys and Girls, Now Is Your Time.—In closing our study today we must tell you why it is so important for boys and girls to get ready and keep ready each day.

This is what we are told will happen soon. Our churches will be closed. The ministers will not be allowed to preach. Their voices will be silent, but your voices will be heard. It will be your time to preach. The Holy Spirit will come upon the boys and girls trained in Christian homes, and their voices will be heard preaching the truth and calling the world to repentance. This will surely happen. So do not forget it, boys and girls. Think of it every day. Think of it as you work over your tasks at school. It will make a difference in the kind of work you do. It will make a difference in your behaviour at home. It will make you a different boy, a different girl, just to remember that soon you may do this great work for God.

APPEAL: Many will settle it today that they are going to get ready, and be ready, for the coming of Jesus. Will you?

(Lesson 6)

Following in the Path of Jesus

INTRODUCTORY NOTE FOR THE TEACHERS: "I lead the way in the path of self-denial. I require nothing of you, My followers, but that of which I, your Lord, give you an example in My own life."—*Testimonies*, Vol. 3, p. 388. If our boys and girls are to be prepared to meet the financial obligations required of every believer in the financing of this great movement, now is the time to instil in their young hearts the true spirit of self-denial.

LESSON APPROACH: No doubt we have often thought that we should like to cross the ocean and visit the country where Jesus lived while on earth. We should love to step on the ground where He stepped, to follow those paths where He walked, so many, many times through Judea and Samaria and Galilee. This would indeed be a wonderful thing to do, but He tells us of a much better plan. Jesus says, "Follow in the path of self-denial and of giving to others, and you will be following in My footsteps."

Lesson Outline

I. Jesus, the Greatest Giver.—We travel the pathway of self-denial when we forget self and think of others. Jesus travelled the path of self-denial every day. He knew no other path. The path of self-denial first of all led Him from heaven to our earth. It led Him sometimes over pathways that were stony, sometimes over pathways that were dusty and hot, sometimes over pathways that were cold and oh, so dark. But He fol-

lowed on and on over this pathway in which He must forget self and think of others. And what led Him on and on and on? It was the thought of how much He was giving to others. Jesus was the greatest giver the world ever knew because He had the most to give; and He had the most to give because He travelled the pathway of self-denial.

II. The Meaning of Giving.—"Lay up for yourselves treasures in heaven." Matt. 6:32.

So if we travel in the pathway of self-denial as Jesus did, our watchword will be not self, but "Others." "But what a hard, hard way," you say, "to be giving, giving, giving, and receiving nothing." Ah! that's just where the mistake is made. It is impossible to give to Jesus and to receive nothing: Suppose you give ten pence and I give you £10. Do you think you have given me very much? Have you really given me anything to speak of? No, because I have given you so much more in return for the little you gave to me. That is just the way it is when we give to Jesus. By giving to His work, or to those who are in need, we give our little, whatever that may be, and He gives us so many blessings in return that it seems as if we had given nothing to Him. How can we who have received so much ever refuse to give to Jesus by giving to His work?

But we do not always know how much we receive in return when we give to Jesus. He gives us what we really need, and then do you know what He does with the rest? He puts it to our account in the great bank of heaven. When we go to heaven, we can draw on this bank account. The more we give to Jesus here on this earth, the greater will be our bank account in heaven. So this is the meaning of giving, of laying up for yourselves treasures in heaven. Read Matt. 6:20.

III. What May I Give to Jesus? *Prov. 3:9, 10.*—What may I give to Jesus when all that I have is His already? We find our answer in Proverbs 3:9: "Honour the Lord with thy substance, and with the first fruits of all thine increase." This is another way of saying, "Give of your first and your best to Jesus." This is what is meant when we are told to bring our tithe to the Lord; this is to be a first fruit of all our increase.

1. Give Him the best of your life. The best of one's life is his childhood and youth. When we give our hearts to Jesus in childhood, we are giving to Him the very best of our lives. Jesus looks upon this as a most precious gift.

2. Give Him of your substance. Now honour the Lord with your substance. Give Him your pennies, your sixpences, your shillings. If you have a job and earn ten pence, how much of it is God's? Yes, one penny belongs to God. It is not yours. It is tithe money. Of the nine pence that are left how much of that is yours? Yes, it is all yours; but Jesus asks for a gift. In addition to your tithe money He wants some gift money from all that you have, that His needy children may have help.

IV. How May I Give to Jesus?—"Let him deny himself, and take up his cross, and follow Me." Matt. 16:24. The only way to make sure of walking in the path that Jesus walked in, and of giving to Him what He is asking for each day, is

to say "No" to self. This is what Matthew 16:24 means by denying self. We must learn to say "No" to self every day:

1. When tempted to spend my money for lollies. Let's make sure the lolly shop does not get our gift money that should go to Jesus. Let us make sure that it finds its way into mission offerings.

2. When tempted to spend my money for toys and other needless things.

3. When tempted to spend my money for clothes I do not need.

4. When tempted to spend all my time in play and in doing things for myself. How many little things could I do to help mother if I did not spend all my time in play?

APPEAL: At the General Conference a wonderful sight was seen on the last Sabbath of the meeting. Basket after basket full of offerings were brought up by the people to the ministers on the rostrum. Thousands and thousands of pounds were given because many of God's people have learned to walk in the path of self-denial. Let us begin today to follow in this path of self-denial. Let us open our account with the bank of heaven by getting a notebook and keeping in it a strict account of every penny that we receive, and the amount that belongs to God in tithes and gifts. (Give the children some little plan for the keeping of such an account in a notebook.)

(Lesson 7)

Around the World with Our Missionaries

INTRODUCTORY NOTE FOR THE TEACHERS: In considering our great missionary idea two things are outstanding. One is that this programme includes the world. The other is that our missionaries have gone and are going all around the world. The essentials of this programme must be emphasised in the heart experience of our children if they are to find their place in God's work.

LESSON APPROACH: Who are these young people going out on this big boat? Why, they are missionaries. Some are going to the islands. Some are going to India. Some are going to China. What! These young people leaving their home and going to these dark far-away lands? How does this happen? They have heard the call for help from the black people and from the brown people and from many others who have not heard the story of Jesus. So they must go. They cannot say "No" to these cries for help.

Lesson Outline

I. The Message. This Gospel of the Kingdom Shall Be Preached. *Matt. 24:14.*—What is this gospel of the kingdom? It is the good news that Jesus is coming again. He says, "Behold, I come quickly." Could there be any better news to tell all the people? How much trouble and sorrow there is in this world! How much sickness and suffering! What a joy to be able to tell them the news that the Jesus who heals, the Jesus who saves, is coming soon.

II. To All the World. "Go Ye into All the World." *Mark 16:15*—Has every one in your neighbourhood heard the good news? Has every one in your town heard it? This message of the kingdom is to go not only to your neighbourhood and your town, but to every neighbour-

hood and town and all over the world. How many, many missionaries are needed!

III. The Missionaries.—Nearly every week some great steamship goes out carrying its brave missionaries to some part of all the world. In one year as many as three hundred missionaries said good-bye to friends, and sailed far away over the great ocean to carry the good news. Listen to this story of one brave missionary:

"One time when my husband was visiting a school and was talking to the children about the need of missionaries, one boy came up to him and said, 'When I get through school, I want to go to a hard place in the mission field.' When saying good-bye the next day, he said again, 'Don't forget that I want to go to the hardest place in the mission field.' My husband said, 'Good, I'll put your name in my notebook, and tell the Foreign Mission Board about you.' A few years later my husband visited Africa, and whom do you think he found in the hardest place right out in the heart of that great dark country? It was this same brave boy who had asked for the hardest place in the mission field."

This is the kind of missionaries God is calling to carry the good news. Many more are needed. He may be calling some of you. (Here tell an appealing or encouraging story from the mission field.)

APPEAL: Boys and girls, can you hear the cry for help from this great multitude all over the world who have not yet heard the gospel? When tempted to spend your money for sweets, stop and think of the thousands in the islands who are still in darkness. When tempted to spend your money for soft drinks, stop and think of China with its millions still unwarned. When tempted to spend your money for peanuts, stop and think of Africa with its millions crying for help. When tempted to spend your money for anything you do not need, stop and think of a world that is standing with outstretched hands pleading for help.

(Lesson 8)

Closing Consecration Service

INTRODUCTORY NOTE FOR THE TEACHERS: It would be well to close your series of meetings with the children in a little consecration service. Endeavour to lead them to a very definite decision for God. We have earnestly tried in each lesson to instil principles fundamental to our faith and to Christian living. In our humanity we have gone as far as we can go during this Week of Prayer. Let us now look to God for His special blessing upon our efforts in behalf of the children. Let us endeavour to throw open the door as wide as we can to the deep working of the Holy Spirit upon the hearts of the boys and girls. The following is only suggestive of a procedure that might be followed in this last little consecration service:

INTRODUCTORY TALK TO THE CHILDREN: We have now come to the last meeting of our Week of Prayer. We believe that Jesus, through the Holy Spirit, has been knocking at the door of your heart each day. At the close of each study you have been asked to take your stand for God in some special way.

It always does us good to take our stand for God. Today let us sum it all up. Are we going to listen to the tender whisperings of the Holy Spirit, and tell Jesus that He may have our hearts to love Him, He may have our lips to speak for Him, He may have our hands to work for Him, He may have all that we have,—our time, our strength, our money?

Every boy and girl and father and mother who expects to be ready to meet Jesus when He comes, is taking such a stand as this, and is meaning it as never before. A great army of boys and girls will be taking their stand today for God in this way. I know you want to join them in this stand.

Angels from heaven are looking on to see who in this little meeting here will stand up for Jesus. Jesus is listening to hear all we have to say. How He longs to hear us say, "I love Jesus, because He is my Saviour."

Open Consecration Service with a Prayer and Song.—It is a very solemn thing to speak for Jesus. Let us bow our heads and ask Him to help us to speak for Him today, and to speak truly from our hearts. Rom. 10:10. The boys and girls who believe with all their hearts today that Jesus is their Saviour, may stand, and join me in singing the chorus of "What a Wonderful Saviour." (Have class remain standing at close of song.)

It is a wonderful thing to sing such a song and to mean it. Angels are here with their notebooks to write down the names of all who sang this song from the heart.

Now the angels are going to write down in their books what we say. All those who want to tell Jesus that they love Him better today than they ever have before, may remain standing. (Then as they speak of their love for Jesus, let them sit down.) Others may sit down.

Remember it is difficult for some children to express their real feelings at a time like this. On the other hand there are some who speak unhesitatingly, but fail to sense the real meaning of what they are saying. As a means of encouraging the backward ones and of helping the more forward type to be sincere in their utterance, intersperse your little testimony meeting with such statements as the following:

Special Helps to Encourage Sincerity

"I believe you mean every word of what you are saying, John."

"That was a short testimony, but it was a good one. It came right from Mary's heart."

"What music such words are to the ears of Jesus! He is listening to every word we are saying."

"Indeed, I shall not forget to pray for you, Irene. I shall be happy to put your name on my prayer list, and ask our heavenly Father to bless you every day."

"I believe you have had a real victory, Harry. I like the ring of your testimony."

As the children express their love for and belief in Jesus as their own personal Saviour, frequently sing between their little testimonies the chorus of "What a Wonderful Saviour," making it impressive with your earnestness.

A Last Appeal

There are some who have not yet said their little word for Jesus, and it is nearly

time to close our service. Every one who is here must have a part in the great blessing that comes from taking a stand for Jesus in a meeting like this. Let us sing again "What a Wonderful Saviour," and those who have not spoken, but who want to have a part in this good meeting, may tell Jesus of their love for Him by just rising to their feet.

We're glad to see you on your feet. It meant a real victory for each one of you, we are sure.

CLOSING PRAYER: Let us close our little consecration service with an earnest season of prayer that Jesus will help us to show in our lives that we meant every word we spoke in this consecration service. We have spoken of our love for Jesus with our lips, now we must live our love for Him in our lives every day.

Reverently kneel with the children and join them in a brief season of silent prayer. Let them be free to pray individually as long as time will permit. Conclude the prayer service with some such prayer as:

"Dear Father in heaven, do hear the prayers of these earnest boys and girls. Help them to prove to each other, to prove in the home life to father and mother, to prove to the world about them, and to prove to all heaven that they did mean every word they uttered. And may it be seen, dear Father, that the Week of Prayer that has just closed has awakened us all to a truer, stronger life for Thee."

SUGGESTIONS TO CHURCH OFFICERS AND LEADERS

WHILE conference labourers may assist churches during at least some portion of the Week of Prayer, the burden of responsibility in planning for the meetings will rest upon local leaders. Good readers should be selected, and definitely notified beforehand of the service each one is expected to take, thus giving opportunity for careful preparation. Suggestions are made that by presenting the reading connectedly the congregation obtains greater benefit than for the one giving it to intersperse its presentation with comments. No reading need consume more than twenty minutes, thus leaving ample time for prayer and testimony. When a minister is present, it is best that he present the reading for the day.

As together we mingle our prayers, our testimonies, our songs of praise, in one great family of Advent believers during this Week of Prayer, may our hearts be drawn into closer fellowship with Christ and one another.

Very appropriate outline studies have been prepared to assist those conducting meetings for the children. Church leaders should give early attention to the selection of leaders for the children's meetings, that opportunity may be given them for thorough preparation. If meetings cannot be arranged, these lessons may be taught in the homes.

A supply of Annual Offering envelopes is being sent to every church. These should be given out on the first Sabbath of the Week of Prayer, and the offering made on the last Sabbath, May 30. Encourage all, including the children to make the offering this year the best that they can make it.

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"Suggestions to Church Officers and
Leaders" will be found on the preced-
ing page.

Day of Fasting and Prayer

IN the days of Esther, and in a period
of grave crisis facing the people of God,
they felt called upon to afflict their souls
and to fast before the Lord, in the hope
that for them deliverance would be
wrought.

The story is a familiar one. As re-
corded in the book of Esther, God mar-
vellously worked for His people by bring-
ing discomfiture upon their enemies and
salvation to the Jews.

The same God still lives for and loves
His own. We today face a crisis, and
there is demanded of all a searching of
heart that God may again reveal His
power.

The Week of Prayer is a call to each
one to enter into a fuller and deeper ex-
perience with God. We believe that the
times call for earnestness and fasting be-
fore Him, for perplexity again faces men
and women.

With this before us, the Executive
Committee of the Union Conference
would invite all our people who are able
so to do, to observe Sabbath, May 23, as
a day of fasting and prayer. The first
Sabbath, devoted to an earnest examina-
tion of self, to fasting and to pleading
with God, will do much to make the en-
tire season one of definite blessing and help.

Let those who engage in this exercise
make the opportunity one of no formal
abstention from food, but a definite setting
aside of the day for sincere heart-search-
ing, and for a crying out for spiritual re-
freshing. Let us lay before the Lord our
own individual needs, and then remember
the needs of His work to the end that in
spite of perplexity and difficulty, greater
advance and prosperity may be witnessed
in the work of God.

The conditions demand prayer; and
prayer, when sincerely offered from a
cleansed heart, means power in service.
Prayer means the opening of doors in
heathen lands, and raises up workers to
enter those doors. It means a new con-
ception in responsibility toward others,
and gives a new vision of others' needs.

Let us make this week a *week of prayer*,
so charged with the life-power of Christ
that it will be but the opening week of a
new *life* of prayer for Him.

"Prayer moves the arm of Omnipot-

ence. He who marshalls the stars in
order in the heavens, whose word con-
trols the waves of the great deep,—the
same infinite Creator will work in behalf
of His people if they call upon Him in
faith. He will restrain the forces of
darkness, until the warning is given to the
world, and all who heed it are pre-
pared for the conflict."—*Testimonies*,
Vol. 5, p. 453. W. G. TURNER.

"Be Ye Also Ready"

"In Such an Hour as Ye Think Not
the Son of Man Cometh"

WE have fallen upon evil days. In
every part of the world we see the forces
of iniquity combining for the last great
conflict. The signs of Christ's coming, as
given in the Sacred Word, are rapidly
meeting their fulfilment. We know not
what a day may bring forth. We often
wonder, as we turn to the morning paper,
what has happened during the night,—
what fair region of the earth has been
brought to desolation through flood or
earthquake or fire; what new pestilence
has broken forth, taking its toll of human
life; what outbreak of hostilities has oc-
curred between nations. We are faced
usually with a recital of terrible disasters
or horrible crimes. And these are not
always featured in glaring headlines, be-
cause they are becoming so frequent that
they are little thought of, and oftentimes
some terrible casualty occupies but a small,
unimportant space in the paper.

In the very commonness of these condi-
tions lies our danger. Conditions in the
world which we should recognise as start-
ling signs of the end of all things, have
grown so commonplace that we are in
danger of not thinking of them in their
connection with prophecy.

"Take heed to yourselves, lest at any
time your hearts be overcharged with sur-
feiting, and drunkenness, and cares of this
life, and so that day come upon you un-
awares. For as a snare shall it come on
all them that dwell on the face of the whole
earth. Watch ye therefore, and pray
always, that ye may be accounted worthy
to escape all these things that shall come
to pass, and to stand before the Son of
man." Luke 21: 34-36.

Will we be admonished? Will we pre-
pare our hearts for the eventualities of
the future? Will we put our lives in readi-
ness to welcome the Lord? The inspired
penman declares that this is the day of
danger. It is the day in which the devil
will lull us, if possible, into the sleep of
carnal security, the day in which we shall
hug to our hearts the delusive hope that
all is well. But unless we arouse from
our slumber and watch unto prayer, and
work as we pray for the salvation of others,
we shall find that the day of the Lord will
come upon us and find us unprepared, and
we shall cry in bitter anguish, "The har-
vest is passed, the summer is ended, and
we are not saved."

Again we say, we know not what the
future has in store for us. We know not
how soon the significant events taking
place in the world may culminate in the
end of all things. "Therefore be ye also
ready; for in such an hour as ye think not
the Son of man cometh."

F. M. WILCOX,
Editor Review and Herald.

Important

Our Week of Prayer Offerings

WHILE the Annual Week of Prayer is
a convocation for the deepening of the
spiritual experience of the whole church
family, including the youth and the chil-
dren, and very special care has been taken
in the preparation of spiritual instruction
in the various readings, it is nevertheless
a time when we are to lift up our eyes on
the already whitened harvest fields, and
through the medium of the Annual Offer-
ing usually presented on the last Sabbath,
bring to the Lord a real sacrificial offering
for the support and extension of His work
in the regions beyond.

Surely with such a message of hope as
we have to present, and with such unusual
opportunities as we have through widely
opened doors on every hand, we will want
to do *more* than we ordinarily do in the
way of lengthening our cords and strength-
ening our stakes.

Just as we go to press there comes most
encouraging word from Papua, telling us
of an unusual interest in one section of
that field where the natives are actually
coming to us by the hundreds, wanting
instruction in our schools. Adults and
youth alike are begging admittance far
beyond our scope to receive them, and our
missionaries there are sorely cramped for
facilities to carry on their work. And this
is also true of conditions in many places.

Dear brethren, let us make the offering
this year an unusual one. It may mean
more sacrifice, but this work was com-
menced in sacrifice and it will be finished
the more speedily by sacrifice. "It should
not be a lamented fact that there are in-
creasing calls to give. God in His provi-
dence is calling His people out from their
limited sphere of action to enter upon
greater enterprises."—*Testimonies for the
Church*, Vol. 9, p. 254.

Our total aim for the Union Conference
this year is £3,000, divided as follows
among the conferences:

North N.S.W.	£400
South N.S.W.	500
North N.Z.	450
South N.Z.	170
Q. (Nth. & Sth.)	200
South Australia	120
Tasmania	70
Victoria	500
West Australia	190
Missions	400
	£3,000

By action of the Union Conference
session held last year, this amount was
estimated and plans laid accordingly for
its expenditure. Our missionaries are
awaiting their various appropriations.
We have confidence that God will enable
His people to contribute this amount, and
possibly more, with which to carry on and
extend His work in the mission fields.
Then we must each plan to do our very
best to help our conference reach its aim.
Let us each earnestly ask the Lord
"What wilt Thou have me to do?" Let
us place our treasures in a safe place, for
nothing in this world is safe. Let us
make heaven our bank, and find our inter-
est later in souls saved in His kingdom.
Remember our Master's words, "For
where your treasure is, there will your
heart be also." Matt. 6: 21.

A. G. STEWART.