



Vol. 19

Kalamazoo, Mich., First Quarter, 1944

No. 1

Readings for the Week of Prayer

To Be Read in All the Churches, Dec. 17 to 26, 1943

THE Lord has graciously permitted us to live throughout another year. He has mercifully answered the prayers of His people to give them His divine protection in times of danger. But our most precious experience is, that we during the past year were privileged to act a part in His glorious work. O, how precious is the thought to be connected with God's faithful children! Before we therefore enter into this Week of Prayer, let us direct our thoughts in heavenly channels, and praise the Lord from the depths of our hearts for the manifold blessings which He has bestowed upon us. We praise Him for His leading hand in this Reform Movement. We praise Him that He has kept us in the true faith. We praise Him that we are still able to present the message of truth in its purity. We praise Him for the manifestations of the Holy Spirit. It is truly encouraging to see that His people realize more fully that the Lord has entrusted to them the last message of warning. Our heart is especially glad that despite our shortcomings and mistakes the Lord has kept us thus far in the faith. Therefore we praise Him, with a loud voice! To Him be honor and glory for-ever! Amen.

We are living in the days of needful preparation for the "latter rain." A special infilling of the Holy Spirit is needed daily for this important work of a thorough preparation. Noth-

ing is so needful, so all-important, so helpful, as to be endued with the power of the Holy Spirit. The work of the Lord will not be finished in any other way except by His Spirit. Therefore, brethren and sisters, let us seek the Lord earnestly for a special outpouring of His Spirit. If we will but cling to God in faith, His promise that He will hear and answer will be seen to be true.

We do not think it necessary to say much about the offerings which we should bring unto the Lord. God's cause is our cause; His sacrifice is our sacrifice; therefore, are our sacrifices also His sacrifices. Bring a sacrifice unto the Lord! Let your offerings be according to your ability! Sabbath, the 25th day of December has been appointed as a special day of fasting.

Round about us on all sides are evidences that the Spirit of the Lord is being withdrawn from the earth; yet, on the other hand, at this very time the Holy Spirit is to be poured out in great measure upon God's true children. May the Lord, in the person of the Holy Ghost, be the one leader in all our meetings during this Week of Prayer. God grant that His people may follow His counsel,—“ask” and wait upon Him “till” He is pleased to send down upon them the promised “rain.” Then shall the earth be lightened with His glory. The time for it has fully come.

The Brethren

(Reading for Friday, December 17)

Prayer and Faith Needed Today

AS the days grow darker on the horizon of history and the hand of the clock of time is steadily progressing toward the midnight hour, the children of God should more than ever before ask themselves with trembling lips, "But who may abide the day of His coming? and who shall stand when He appeareth?..." Mal. 3:2. More than ever we should watch the surrounding events with a sober mind and with intense interest, and compare them with the prophecies of the Bible and the Testimonies. Long before the present calamities overtook the nations we were told:

"... Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, and for looking after those things which are coming on the earth."—"Testimonies," Vol. 1, p. 268.

"... When Protestantism shall reach her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism. ... then we may know that the time has come for the marvelous working of Satan, and that the end is near."—"Testimonies," Vol. 5, p. 541.

Both testimonies are actually fulfilling before our very eyes as seen in glaring headlines in the daily papers. The third of the "unclean spirits" is boldly lifting its head. This evil power combined with Spiritualism is prompting the nations for the last act in the drama. Protestantism is hearing its dead-knell.

What are we to do in view of these grave complications with its tragic end right in front of us? Shall we sit in calm anticipation, thinking we are ready to face it? At exactly the same time when these events shall be shaping up, the servant of God sees in a vision the experience of God's remnant people:

"I was shown the people of God, and saw them mightily shaken. Some with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the works of God's approbation, and again the same solemn, earnest,

anxious look would settle upon them."—"Testimonies," Vol. 1, pp. 179, 180.

The mighty shaking here mentioned never entered the history of the Seventh-day Adventist church until 1914, when thousands of earnest believers were thrown into great perplexities and all night prayer-meetings were plentiful. This time must not be mistaken with the "anguish of Jacob," as the shaking will be before and the trouble of Jacob after the close of probation.

This shaking or sifting time is outstanding for its spirit of agonizing prayer, for its great spiritual darkness, among the unfaithful, and its firmness and earnestness on the part of the believers; and finally by its marked result of a complete separation from fallen Laodicea.

Where do we see this spirit of fervent prayer today? We do not meet it in just another prayer-meeting. On page 181, of "Testimonies," Vol. 1, we read that it will be effected by "the message of the True Witness to the Laodiceans," and will lead the honest in heart "to exalt the standard" and "to pour forth the straight truth." This points clearly to the fact that a condition of spiritual declension will prevail among Seventh-day Adventists, and needless to say today, the standards are being dragged into the dust, and present truth is fading out on practically every doctrine. On points as clear as the sun concerning God's Commandments, midnight darkness prevails and enshrouds ministers and laymen alike. Only those, whose hearts are made firm by daily experiences with heaven see these things, while the multitude "sees, but perceives not." Laodicea—once the hold of the remnant—becomes altogether Laodicean, while the remnant, passing through a severe crisis separate themselves from this daily increasing darkness. In the prevailing gloom around them, they "sigh and cry" loudly over the prevailing iniquity. They see the absolute requirement of the Lord to "come out from among them and be... separate." Oh, what a terrible anguish of soul it causes for many to leave a movement which, according to all appearances is full of prosperity, so immensely popular with the world and its rulers, and is seemingly absolutely in need of no reform whatsoever—but

reveals at a closer investigation to have in an imperceptible way mixed into its cup of truth a few drops of deadly poisonous error. The chain of truth, apparently the strongest in the world, had some highly dangerous weak links, foreboding a fatal end. On the other hand there "are they that keep God's Commandments,"—a very small remnant with nothing to be proud of, with no righteousness of their own, but having the "elevated standards" and the "straight truth."

Dear brother and sister: The True Witness finds the children of God on their knees as a result of His pleadings. There will be no formality for everyone has a living object to pray for: his own soul's salvation; for everyone's life is at stake. The Laodicean spirit is the spirit of the world which crept in among God's professed people until there is no difference now between them and the world. Has this spirit somewhat affected you? Then this is the appropriate time at this season of prayer to wrestle your way clear until you see yourself in spirit among that class which "with strong faith and agonizing cries were pleading with God."

You may ask like the disciples, "Lord teach us to pray," and He shall answer with the words of Joel 2:12-13:

"... turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your hearts and not your garments. . ."

Is your heart still of a pliable quality? Or have the cares of this life so hardened your internal emotions that your eyes remain dry at the thoughts of your spiritual backsliding? Then go on your knees, "Seek ye the Lord while He may be found."

"Do the tears flow down your cheeks unbidden?
Tell it to Jesus, tell it to Jesus.
Have you sins that to the world are hidden?
Tell it to Jesus alone."

Pray then for an undivided heart; for more control over bodily cravings after sinful indulgences; yes, pray for that broken and contrite spirit that feels the sting of remorse over every little wrong that has been committed against your brother or fellow-men. Pray with anguish of spirit that the apparel and tinsel of godliness may give way to a truehearted Christian character without hypocrisy. Remember the precious promise of our Redeemer that He "in no wise will cast us out." Prayers spoken along these lines will ascend as a sweet oblation to the presence of our heavenly Father who is only too willing to answer them in divine approbation. Hold on in supplications

and in strong faith. "You let go of the arm of the Lord too soon," writes the inspired pen.

Have Faith in God

Again we turn our eyes upon the turmoil that engulfs the nations on earth. The claws of mental pressure are being applied everywhere. This is the time when the faint in heart will be ready to yield, inch by inch. Brought face to face with the issue they seek the "easy, popular side." They even overthrow Christ's saying, "No one can serve two masters." Says the Servant of God concerning this terrible apostasy:

"Christ does not say that man will not or shall not serve two masters, but that he can not. . . When men who claim to be soldiers of Christ engage with the confederacy of Satan, and help along his side, they prove themselves enemies of Christ. They betray sacred trusts. They form a link between Satan and the true soldiers, so that through these agencies the enemy is constantly working to steal away the hearts of Christ's soldiers."—"The Mount of Blessing," pp. 139, 140.

Our only safety is in looking away from men and keeping our eyes fixed on Jesus and His heavenly principles of love and charity in a world of hatred and bloody crimes.

"Satan will sorely harass the faithful but in the name of Jesus they will come off more than conquerors."—"Testimonies," Vol. 5, pp. 81, 82.

The great dragon still is unable to overcome the lion of Judah; neither can his agents on earth successfully blot out the remnant.

"Who through faith subdued kingdoms, wrought righteousness, obtained promise, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Hebrews 11:33, 34.

Where is your faith now in this time of stress?
Do really you trust in the Lord?
Why are you troubled? O, brother confess,
You're doubting your Saviour's word.

Though mighty billows may tower before—
Though mountains the outlook curtail—
Though evil forces around us may roar:
The Lord's promise never will fail.

Think of the day when you solemnly vowed
Allegiance to Christ and His cross;
God's holy angels encamped about
To save you and shield you from loss.

Those with no God and no angels to save
May trust in their Goliath sword,
We'll follow Jesus who gave His own life
To save life and give life henceforth.

Make this Week of Prayer a new milestone in your Christian experience. Only a little

yet, as it were, and we will hear the sound of the trumpet of the Archangel. Only a little, let us repeat, for "the last movements will be rapid ones." In spirit we may hear already the shout of triumph of the Redeemed when the jubilee commences. Then prayer will be changed into hymns of praise and honor, and faith will be transformed into a blessed reali-

ty, so beautiful "as no eye has seen nor ear has heard." Then the saints will take their harps and will fill the heavenly courts with never-ending songs of glory. May I expect to meet you there, dear brother and sister? Then we must at this time become a people of prayer and faith. May God grant us this in mercy. Amen.
Oscar Kramer

(Reading for Sabbath, December 18)

The Victorious Life

"Who (Christ) did no sin, neither was guile found in His mouth." 1 Peter 2:22.

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

CHRISt is our perfect example of the victorious life. He is the only one of whom it can be truly said: "Who did no sin," and again, "who knew no sin." His life was a life of complete victory, and has never been equalled by any other man.

"All Have Sinned"

"For all have sinned, and come short of the glory of God." Rom. 3:23.

"There is none righteous, no, not one." Rom. 3:10.

These scriptures prove unmistakably that we "all have sinned" and that "there is none righteous." This is so because we are born in sin, and are therefore rightfully classified as sinners. Christ was not born in sin, but He was born of the Spirit. Herein alone the life of Christ is different from the life of men. The fact that we are born in sin makes it necessary for us to experience the new birth before we can become a Christian. To be born again signifies that we are "born of the Spirit." This new birth was not experienced by Christ, because He was "born of the Spirit" when He came into this world, and was therefore spiritual. In this respect Christ has the pre-eminence over men, and this establishes Him to be our Saviour. To sum up the difference between Christ and man is that, Christ was born of the Spirit, and therefore "knew no sin," while man is born of the flesh, and therefore a sinner.

Victory A Gift

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:58.

Victory is a gift. This precious gift is given to those only who are born of the Spirit. The

new birth accomplishes the condition upon which this blessed gift may be obtained. The condition lies in the willingness to accept the gift. One who is not born again would not desire this gift of victory, since he is by nature the servant of sin. Only when one is born of the Spirit, will he see the exceeding sinfulness of sin, and will yearn for the gift of victory.

Christ "giveth us the victory." Anything that is presented to us as a gift, is not earned. We do not work for victory, we accept it as a gift. The fact that Christ had complete victory, enables Him to give us this precious gift. But having received the gift, it is proper to inquire: What will this gift do for us? Since it is the victory of Christ that is given unto us, His victory is accounted as our victory, and the result is that we appear righteous in the sight of God. This gift of victory will make us victorious. Victorious over what? Over sin. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. If we have victory, we shall not suffer defeat. Sin will not reign in our body, for to sin means death, but the gift of victory over sin brings eternal life.

"Blessed Assurance"

When you have received this gift of victory you know that it is yours. The gift of victory is an assurance of eternal life. You know Christ as your personal Saviour, because it was He who has presented this gift to you. His life of victory is interwoven with your life, and your testimony will be like that of Paul when he said:

"I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now

live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

This must be the testimony of every true Christian. The one who has accepted Christ as his personal Saviour does not live unto himself, but for his Master. This new life in Christ begins after we are "crucified with Christ." We may inquire: What must be crucified in our life? Let the word of God give the answer:

"And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

To crucify the flesh means to be death to our first nature, the nature of sin. After the new birth has been accomplished in our life, we become a new creature in Christ Jesus. The things which we once hated we now love, and the things which we once loved we now hate. This new life in Christ is a personal and living experience, and gives us the assurance that we are the sons of God.

Profession or Possession

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

The victorious life is a living principle in the life of a true Christian. The testimony of his mouth is confirmed by the testimony of his life. This combined testimony will have a telling influence upon others. But those who only profess Christ with their mouth, yet in their lives deny Him, are a reproach to Christianity. Please notice carefully the following testimony:

"The lives of professing Christians who do not live the Christ-life are a mockery to religion. Every one whose name is registered on the church roll is under obligation to present Christ by revealing the inward adorning of a meek and quiet spirit. They are to be His witnesses, making known the advantages of walking and working as Christ has given them example. The truth for this time is to appear in its power in the lives of those who believe it, and is to be imparted to the world. Believers are to represent in their lives its power to sanctify and ennoble."—"Testimonies," Vol. 9, p. 22.

We are living in the last days of this earth's history. The outstanding sign of the time in which we live is that with many religion has degenerated into a mere form, while the Spirit and power is lacking. These so-called Christians are a reproach to the cause of Christ. A formalist is known by his excuse for sinning. Whenever sin is pointed out in his life, he will say: I cannot overcome my evil tendencies, I cannot do the things that I want to do. Such deny the power of Christ. By their own testimony they admit that Christ has not taken a hold of their life. But on the other hand if one is really converted, he will testify with Paul:

"I can do all things through Christ which strengthened me." Phil 4:13.

Yes indeed! Christ "giveth us the victory." Through Him we can overcome sin, and live a consistent Christian life. The inspired servant of the Lord declared:

"We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him."—"Testimonies," Vol. 1, p. 144.

Dear brethren and sisters! Let us unitedly dedicate our lives during this solemn Week of Prayer anew to God. Let us lay hold upon His precious promises. Christ died to save us from sin. Are we willing to let Him accomplish this glorious work within us? Remember that all will be shaken out who are not willing to part with sin. God will have a clean and holy church.

"There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says."—"The Ministry of Healing," p. 469.

A Higher Experience

"We need constantly a fresh revelation of Christ, a daily experience that harmonizes with His teachings. High and holy attainments are within our reach. Continual progress in knowledge and virtue is God's purpose for us. His law is the echo of His own voice, giving to all the invitation, 'Come up higher. Be holy, holier still.' Every day we may advance in perfection of Christian character."—"Ministry of Healing," p. 503.

The life of victory is a day by day experience. Our victories to-day will not substitute for our defeats to-morrow. A true Christian will therefore never relax his efforts to reach perfection. He knows that as long as there is a battle to fight against sin he cannot say: "I have fully attained." Christ did not utter the words "It is finished" until He had accomplished the work which the Father had given Him to do. It was not until then that He had won complete victory over Satan, and this should encourage us to go on in our battle against sin until the final victory is won, and we are sealed for time and eternity.

"Come up higher. Be holy, holier still." Day by day we must make advancement in the divine life. We may be accounted victorious in the sight of God as far as we have gone, but this does not mean that there are no new victories to be gained. God has promised that if we live up to the light already given, He will give us greater light. It is therefore logical that as the light increases our responsibility will be greater and our victories will grow. This is ex-

actly what the Lord means when He says, "Be holy, holier still." But as soon as we think that we have fully attained, we will stop to grow spiritually and eventually lose our Christian experience.

The End of the Way

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

What a wonderful testimony the apostle Paul was able to give at the end of his Christian journey. As he was looking back over the struggles and triumphs of his life of conflict, he could say, "I have fought a good fight." No doubt it was to him a great cause of rejoicing to know that he had remained faithful to the end. He had gained the final victory, and was sure of the blessed reward promised to the overcomer.

The example of Paul should inspire us with more zeal to "fight the good fight of faith," and to "lay hold on eternal life." It should be our determination to go on from victory to victory until the final battle is won. We have the privilege to live in the time when the work of the gospel will be finished on earth in righteousness. This life's journey will soon end not only for the individual but for all. It will then be forever too late to take up the weapons of Christian warfare. We must now put on the whole armour of Christ in order to be victorious in the final conflict with the enemy. In this last struggle the church will appear "fair as the moon, clear as the sun, and terrible as an army with banners." The perfect righteousness of Christ will then be established in His people. They will have won complete victory "over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." ("Early Writings," p. 71.) They have then received the "latter rain" the "refreshing" from the Lord. O! what a glorious thought to know that we are approaching the end of the way. What pleasure to reach the end of the road after we have traveled upon our life's pathway for many years. The promised Home is still waiting for those who love Him; for His words cannot fail. As we look up the rugged path of the cross, we catch glimpses of the Home that the Master is preparing for those who are living the victorious life. Yes, dear brethren and sisters, we must reach that Home. We must be there. We must exchange the cross for the crown, and feel that the days of our humiliation are ended.

The Song of Victory

"And 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, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2, 3.

The conflict is over. The redeemed are standing on the sea of glass singing the song of victory. No mortal ear has heard or mind conceived such music and song. When the harps begin to play, and our voices mingle in a mighty chorus, we shall be thrilled with everlasting joy. This wonderful song of victory will echo and re-echo throughout the heavenly universe. What a privilege to be one of that number who shall sing this song.

All sorrow will then be ended. The tears have been forever wiped away from our eyes. There will be no more sickness, nor death. There will be the happy reunions for which the heart sighs. It will be a place for love and joy. Jesus will be there. Through all eternity, the dwellers in that celestial home will be happy in the presence of one another.

The last invitation is now going forth. Come, is the invitation that falls from the lips of Mercy. Come, escape the awful wages of sin. Come, enjoy the inexpressible gift of eternal life.

"To us who are standing on the very verge of their fulfillment, of what deep moment, what living interest, are these delineations of the things to come,—events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!"—"Prophets and Kings," p. 731.

We may indeed lift up our heads and rejoice, knowing that our redemption draweth nigh. O, what inexpressible gratitude for deliverance will fill the hearts of those who, having known earth's sorrows and fears and suffering, now bid them forever farewell! What unutterable joy will thrill their hearts as Jesus opens the pearly gates and His melodious voice bids them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

"Coming, yes, He's coming,
The Dayspring from on high;
Coming, yes, He's coming;
The hour is drawing nigh;
Coming, yes, He's coming;
Let all the ransomed sing;
The hills are bright with holy light;
All hail the coming king."

—W. O. Welp.

(Reading for Sunday, December 19)

The Great and Blessed Hope

"For 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." Titus 2:11-14.

The Grace of God

THE word Grace is beautifully defined as the exercise of love, kindness, and mercy or favor bestowed. The mercy of God as distinguished from His justice.

Activity of Grace

Grace infuseth a spirit of activity into a person. Grace does not lie dormant in the soul; it is not a sleepy habit, but it makes a Christian earnest and swift in all his motions heavenward. Grace is like fire: it makes one burning with love for God.

The smallest amount of divine grace, if properly appreciated and used, will increase in the soul until all the fulness of God is possessed and enjoyed. Grow in grace according to its life and power, and you shall ultimately come to perfection and heaven. As one adheres to this divine grace just so much will he deny all ungodliness and worldly lusts. It teaches to live soberly, and righteously in this present wicked world.

Hope

The hope of heaven and the return of our blessed Lord is one bright light that shines through the portals of the tomb. It has sustained millions of Christians, men and women, through trials and troubles in life.

When Adam transgressed the law of his Maker he was driven out of the garden in which the Lord had placed him, and deprived of access to the tree of life. This was the carrying out of the sentence, that he should return to the dust from which he was taken. In this we see that Adam left no hope to his posterity, their only hope is in the help offered

through the seed of Promise as found in Genesis 3:15. The record in this scripture is so very brief that from it alone we could form no definite idea of the method of carrying out the divine plan of restoration, however, we are not therefore left in the dark in the book of Genesis, as to that plan. In the new Testament we are directed to certain promises made by God to the fathers, as the foundation of our blessed hope, and yet not one of these promises is original in the New Testament. It only directs or points to them as they already existed. Thus Paul spoke before Agrippa:

"And now I stand and am judged for the hope of the promise made of God unto our fathers." Acts 26:6.

As the word of God is the sole foundation of all true faith, so is the promise of God the sole foundation of a good hope. Our hope rests on the promises made unto the fathers, but especially to Abraham, the chief of the fathers to whom the promises were made. Therefore, in order for us to understand the unfolding of the divine plan for the recovery of a fallen race, we must go to the covenant that God made with Abraham. To the fathers were fully revealed the divine purposes; to them were given the promises which underlie the divine plan of restoration. It was by such means that Abraham saw the day of Christ, and rejoiced in it. John 8:56; Gal. 3:8,9.

Upon examination of these promises which God made unto the fathers will be found to contain the gospel in all its fullness. They are the foundation of the hope set before us,—sure and steadfast, because they rest upon the promise and the oath of the everlasting God. Satan is ready at all times to steal away the blessed assurances of God. He is very anxious to take away every glimmer of hope and every ray of light from the soul. None should give ear to the tempter. The words of man are not

to be our guide. Only in God can there be any safety. He is our refuge and sure hope of salvation from a lost world.

"The hope of the righteous shall be gladness." Prov. 10:28. "The hope of the hypocrites shall perish." Job 8:13. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:7. "Be not a terror unto me thou art my hope in the day of evil." Verse 17.

Surely it can be clearly seen that this very time in which we live is an evil day. The greatest evil of all past ages is clinging to a false hope, of making flesh their arm. God is forgotten.

"Whose hope shall be cut off; and whose trust shall be as a spider's web." Job 8:14.

Oh, that men everywhere would but trust fully in the Almighty one. Through the creator of heaven and earth, men need to learn how blessings of obedience can be theirs as they receive His grace. It is His grace that gives man power to obey the laws of God and to break the bondage of evil habit. The gospel of Jesus Christ if received in its purity and power will cure sin in any form.

"The life of God in the soul is man's only hope. . . . It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy."—"Ministry of Healing," p. 115.

Saved by Hope

"We are saved by hope." The fallen must be led to feel that it is not too late for them to be men. Christ honored man with His confidence, and thus placed him on his honor. Even those who had fallen the lowest He treated with respect. . . . Whatever the evil habits, the strong prejudices, or the overbearing passions of human beings, He met them all with pitying tenderness. As we partake of His spirit, we shall regard all men as brethren, with similiar temptations and trials, often falling and struggling to rise again, battling with discouragements and difficulties, craving sympathy and help. Then we shall meet them in such a way as not to discourage or repel them, but to awaken hope in their hearts. As they are thus encouraged, they can say with confidence, 'Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.' He will bring me forth to the light, and I shall behold His Righteousness."—"Ministry of Healing," pp. 165, 166.

"We can do nothing without courage and perseverance. Speak words of hope and courage to the poor and the disheartened. If need be give tangible proof of your interest by helping them when they come into straight places. Those who have had many advantages should remember that they themselves still err in

many things and that it is painful to them when their errors are pointed out and there is held up before them a comely pattern of what they should be. Remember that kindness will accomplish more than censure."—"Ministry of Healing," p. 196.

Hope in Danger

As a man crossing a swift stream does not gaze down at the water lest it should make him giddy and endanger his life but fixes his eyes on the farther shore and crosses in safety, so the Christian passing the troublesome waves of this life gazes not on them but fixes his eyes on the heavenly banks beyond and so makes a safe crossing.

"The Christian's hope is an active grace: it is called a lively hope. Hope is like the spring in the watch: it sets all the wheels of the soul in motion. Hope of a crop makes the husbandman sow his seed; hope of a victory makes a soldier fight; and a true hope of glory makes a Christian vigorously pursue glory." T. Watson.

The Sinner's Hope

"Christ is our only hope. We may look to Him; for He is our Saviour. We may take Him at His word, and make Him our dependence. He knows just the help we need, and we can safely put our trust in Him."—"Testimonies to Ministers," p. 486.

God so loved the world that He gave His only begotten Son. The sacrifice of Christ in behalf of the fallen race was a complete sacrifice. Only in Christ can the sinner find salvation. Our hope in Christ embraces everything that we need. We have the promise of the life which now is, and of that which is to come. His word assures us that no good thing will He withhold from those who walk uprightly.

Dear brethren and sisters, have we fled for refuge to lay hold on the hope set before us in the gospel? Are our hearts cheered by the bright prospect that opens to the view beyond this scene of suffering and conflict? Does this hope have a purifying effect upon our heart? Let us awake, and show to the world around us by daily walk and conversation, that we have Christ formed within the hope of glory. Let us no longer live for ourselves, but for Him who gave Himself for us.

Hope an Anchor

As an anchor thrown to the bottom of the sea holds the ship fast amid storms and tempests; so the Christian's hope penetrates the waves of this troublesome world, and reaches the eternal shore, holding fast his soul amid the waves of sin.

"Christ's followers are to become more and more a power in the proclamation of truth as they draw nearer

to the perfection of faith and love for their brethren. God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every straight, to strengthen our hope and assurance, to illuminate our minds and purify our hearts, . . . and 'whatsoever He saith unto you, do' "—"Testimonies," Vol. 6, pp. 414, 415.

Oh, that we could all realize how near heaven is to earth! There is a silent witness to guard each soul and seeks to draw it to Christ. There is hope always till men resist the Holy Spirit to their eternal ruin.

Right now as never before there is a great work to be carried forward. The Lord has need for men of intense spiritual life. Every worker is to go forward with faith and hope in the path of duty and wherever God bids

him to go. Surely God is calling men and women to give to the world the message of the soon coming of Jesus, yes, they are to give the last call, the last invitation to the marriage supper of the Lamb. Oh, let me appeal to our young people—is not God speaking to you to sound the gospel message? The Lord stands ready to strengthen and encourage every sincere and humble worker. May we then reflect to others the wonderful light which God has caused to shine upon us.

"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." Titus 2:13, 14.

A. T. Chapman

(Reading for Wednesday, December 22)

Our Great Need of the Latter Rain

"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." Zechariah 10:1.

"Under the figure of the early and the latter rain, that falls in Eastern lands at seed-time and harvest, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God's church. The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time, the presence of the Spirit is to abide with the true church. But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.'—"Acts of the Apostles," pp. 54, 55.

THESE and similar statements should prove dearer to our heart as the days pass, for do not signs clearly foretell that we are rapidly approaching that long-hoped for day? Yes, indeed to the Christians of this age these are precious gems of truth, food for the innermost thoughts and themes of meditation comparable to the glorious experiences of the disciples following the day of Pentecost. For centuries the fulness of the Holy Spirit had been restrained due to man's alienation from God, but now, that blessed nearness had again been reinstituted as the result of our Saviour's

labor. Therefore Peter, embued with the Spirit it could, with gratitude and thanksgiving, arise to his feet and exclaim: "But this is that which was spoken by the prophet Joel;" Surely, dear brethren and sisters, we should be longing, yet, anxiously waiting for a repetition and glorious re-enactment of such heavenly experiences.

Constant Connection Vitally Necessary

"To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day 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."—"Testimonies," Vol. 8, p. 20.

But why do we not see the manifestation of His power in such a marked manner? Has God changed, is God less omnipotent, or is He less concerned about His church? No, for though all men change God is unchangeable. We read:

"But unless the members of God's church to-day have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping."—"Acts of the Apostles," p. 55.

Herein lies the answer to that all-important question. Many, professing to be followers of the Divine teacher are merely professors and not possessors, thereby severing their connection with heaven. Oh! how important it is to

have a constant communion with the Father. Not for one moment should we be separated from God, lest the enemy gain a foot-hold and lead us astray. Jesus, our great example, was repeatedly seen praying earnestly to the all-powerful and ever-present One, longing for more light and life and wisdom. Let us look to Jesus, dear brethren and sisters, the "Author and finisher of our faith," our great High Priest. Let us glance through the door of the Holy into the, "Most Holy," and behold Him pleading before the mercy seat in behalf of fallen mortals. There He is continuing His soul-saving mission, ever watchful, ever waiting to receive our petitions offered up in earnest prayer.

Let us make this Week of Prayer a pattern for our lives throughout the coming year. Let the prayers be from the heart, not formal, not vain repetitions, but real and earnest as it were to a close personal friend. We sing, "What a friend we have in Jesus," let us believe it from the depth of our hearts, not only in word but in deed. In this Week of Prayer there should be such a reconsecration as is depicted in Joel 2:12-19; then we may well be able to exclaim as in verse 21: "be glad and rejoice for the Lord will do great things." We must have a living connection with the source of spiritual growth in order to become heirs to the promises.

A Daily Experience

We are not His people unless we are such wholly, unalloyed and that daily. As followers of Jesus, professing to believe present truth, we must have a daily experience. Unless this is apparent in our lives our religion will degenerate into a form, very displeasing to God. Standing before the world as reformers we must show that we are not depending on man, but God for our source of strength.

It takes the same Spirit to illuminate the scriptures that it took to pen them and unless we depend upon His Spirit to enlighten His word for us we will be deceived. Christians must eat of the, "bread of life" daily, or they will die out spiritually. Unless we have a personal experience with Him daily we lose our experience. And if we have lost that precious gem we are separated from heaven, and our light turns into darkness. Consider the example of the Apostolic church:

"And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Acts 2:46, 47.

They realized the need of a constant connection and a daily experience, consequently the Lord added to the church "such as should be saved." We too must abide in that Spiritual temple constantly. The "Master Builder" accepts only such material as will prove to be an honor and glory to His name.

This work of reformation is to prepare us for the "latter rain." Each and every soul must now in this time, when cases are being decided in the Sanctuary above, live closer than before. We must lay off every weight or burden of sin that is besetting us, for it will take all to buy the field. Any individual who is affiliated with God's church and has as yet declined to fully surrender, is delaying the day of the Lord. The inspired messenger records that if the people had been ready, the Son of man would have appeared long ago.

The Need of the Spirit

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7.

Jesus left the promise that He would send the Comforter, or Holy Spirit, and that the Spirit would guide us into all truth. This promise was fulfilled forty days after His ascension. To the repentant sinner, the work of the Holy Spirit is equally as essential as the atoning sacrifice of Jesus, for it is the Spirit that convicts of sin. As the third power of the God-head, He represents Christ in His ministry to His children. It is the Holy Spirit that is to prepare the church for the coming of Jesus. The Spirit must work in us individually to prepare us for that collective work. Unless we have become partakers of the "former rain"—that is the precious gospel of His saving power,—we will not be baptised with the "latter rain." It is true that the Spirit is working with individuals to-day preparing them for a repetition of Pentecost, but is it not true that the "latter rain," has, or is falling. It is not conclusive evidence that a man is filled with the Spirit because he manifests spiritual ecstasy under extraordinary circumstances. Mere emotional fanaticism is often confused with the working of the Spirit but does not bear the divine attributes that follow the outpouring of the Spirit. God's people must not become confused nor misled. The church is sorely in need of the "latter rain," but the conditions must be met before heaven will release those bountiful blessings. The Spirit of prophecy states:

"Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift

of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children."—"Acts of the Apostles," p. 50.

The Lord is willing indeed, the promises are sure, but why the delay? We must reform our lives, we must unify, being bound together with the band of love, then we will be partakers of those divine blessings.

"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." Mrs. E. G. White, "Review and Herald," March 2, 1887.

It is further stated by this same inspired writer:

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—"Testimonies," Vol. 5, p. 214.

A solemn thought indeed, a thought worthy of contemplation and deepest concern, that not one of us will receive the seal of God while we are imperfect, and all who will receive the latter rain are sealed. Dear reader ask yourself the question, have I met the qualifications, have I formed such a character upon which God can stamp His mark of approval? If not, now is the time to begin. If we are not in that company who will receive the, "latter rain," we will be doomed, for at that time probation closes for those who know the truth but have not been sanctified by it. God's destructive judgments will fall upon them.

"The time of God's destructive judgments, is the time of mercy for those who have had no opportunity to learn what is truth. . . His hand is still stretched out to save, while the door is closed to those who would not enter."—"Testimonies," Vol. 9, p. 97.

It is during this period of time that the call will be extended to those who are still lingering within the borders of the fallen churches. The thought of the "latter rain," should inspire us with more zeal to labor for precious souls who are still within the borders of Laodicea, that they may respond to the call and come into line while the door of mercy is open.

We should do all in our power to hasten the coming of the day of the Lord.

"When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."—"Testimonies," Vol. 8, p. 246.

The Finishing of the Work

If it was necessary for the power of the Spirit to accompany the work in the days of the apostles, surely, dear reader, you will realize that it is ultimately necessary and important for that power to accompany the work in our day. The work in earth will be finished rapidly, yet under forbidding circumstances, in trying times of persecution; therefore we can only conclude that the outpouring of the "latter rain" will be more glorious than the former. In a few short years the apostles carried the gospel to the then inhabited world. Heaven beheld the scene in awe, and rejoiced to witness such unity and love. The apostles raised their voices in amazement, exclaiming: "Herein is love." The sword of the spirit, newly sharpened with power, and whetted in the realms of heaven cut its way through doubt and unbelief. Thousands were converted in a day, miracles were performed, and the sick were healed; truly, it was an occasion for rejoicing. These scenes are to be repeated. The Spirit of prophecy states:

"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."—"Testimonies," Vol. 8, p. 21.

As Christians we should be hungering and thirsting, yes, watching and praying for the manifestation of the Spirit. No human instrumentality could ever accomplish such an enormous task as finishing the work without the power of the Spirit. There are localities where the gospel has been preached and in the meantime children have reached the age of accountability, not having heard of Jesus, subsequently the work must needs be repeated. The Lord therefore declares: "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9:28. The Holy Writ further declares: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 4:6. During that period of time God will take the reins into His own hands, and through His Spirit triumphantly finish the work and that shortly.

No one should desire to be partakers of such divine glory for the purpose of self-glorifica-

tion or gain. The sorcerer, Simon, desired the gift that he might convert it into a profitable channel by exacting pay for miracles performed. A dreadful condemnation fell upon him. This gift can not be purchased with silver or gold which perish, but was transmitted through the precious blood of Jesus to be imparted to those who will not employ it to glorify self, but to the honor and glory of God. In order to receive it we must do as Jesus, hate sin and love righteousness. Our greatest need of the "latter rain," is to finish the work.

The Time of Trouble and Translation

I am positive that we all wish to experience that rapture, we all wish to meet Jesus in the air, but dear friends if we neglect that vital preparation for the "latter rain," heavens blessings will pass us by. We must go into the mountain with Jesus for a higher experience, we must be willing to give up all that separates us from Him. We make great sacrifices for temporal enjoyments why should we not be willing to make great sacrifices for the eternal. Every soul to be translated must pass through the "time of trouble," which is to precede the

coming of Jesus. The "latter rain," is our covering and shield in this time and will carry us through. Let us read concerning this in the Spirit of prophecy:

"At that time the latter rain, or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—"Early Writings," p. 86.

In order to stand in that period of devastation we must drink deep from the heavenly supply just now, the golden pipes must be flowing to capacity replenishing the dwindling supply and preparing for the emergency. Only those who have received the fulness of the Spirit will realize its great value in this time. Let us not delay but let us lay off the garments of darkness and filthiness and put on the pure garment, the righteousness of Jesus. Let us all in this Week of Prayer earnestly petition God to prepare us for the "latter rain," so that soon we may all united be privileged to accompany Him to our new and eternal home in my prayer. Amen.

E. J. Stabel

(Reading for Friday, December 24)

The Grace of Meekness and Humility

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

OUR Lord Jesus was the great Pattern of meekness and humility; a copy without a blot. The meekness and humility of Christ must be seen in His followers. It is the character of all the saints that they follow the Lamb; and as lambs they follow Him in His meekness. Let us observe particularly the meekness of our Lord Jesus toward His Father, toward His friends, and toward His foes; in each of which He is an example to us.

Christ's Meekness Toward His Father

He was very meek toward God His Father, cheerfully submitting to His whole will and standing complete in it. He always did those things that pleased His Father. He was "obedient unto death, even the death of the cross." No murmur or complaint ever escaped His lips. When He was about to drink the bitter cup in

the garden of Gethsemane, He said: "Father, if it be possible let this cup pass from Me;" yet He soon submitted with a great deal of meekness; "not as I will but as Thou wilt." The nearer Christ approached the hour when He was to ascend to the Father, the more conspicuous appeared His meekness and humility. The greatest honor which we can bestow upon our blessed Lord and Master is to follow His example. The Spirit of prophecy has described this wonderful grace of meekness in the following words:

"Meekness is a precious grace, willing to suffer silently, willing to endure trials. Meekness is patient, and labors to be happy under all circumstances. Meekness is always thankful, and makes its own songs of happiness, making melody in the heart to God. Meekness will suffer disappointment and wrong, and will not retaliate. Meekness is not to be silent and sulky."—"Testimonies," Vol. 3, p. 335.

If we closely study the life of Christ we find that this precious grace of meekness did adorn His life from the beginning to the end. Therefore the Master bids us: "Learn of Me for I am meek and lowly in heart." If the Master was mild, it ill become His children to be froward. If we have acquired this Christian grace we will be willing to suffer wrong, and patiently endure every trial which we shall have to meet. Our Christian life will be happy and thankful, and we shall strive earnestly to glorify our Father in heaven in whatever we do.

Christ's Meekness Toward His Friends

He was very meek toward His friends that loved and followed Him. With what remarkable instances of mildness, gentleness, and tenderness did He train up His disciples, though from first to last He was "a man of sorrows and acquainted with grief." How meekly and calmly did He bear with their weaknesses and infirmities! After they had been long under the inspection and influence of such a teacher, how weak and defective were they in knowledge, and gifts and graces! How ignorant and forgetful were they! How slow of heart to understand and believe! But their hearts being upright with Him, He did not cast them off, nor turn them out of His school, but rectified their mistakes, instructed them in their duty, and the doctrine which they were to preach, by precept and example. As long as He was with them, so long He suffered them. This, as it is a great encouragement to Christian learners, is a great example to Christian teachers.

Also Christ was meek, in His forgiving and passing by their unkindness and disrespect to Himself. When Peter, James and John, were with Him in the garden and very unseasonably slept while He was in His agony praying, so little concerned did they seem to be for Him, yet observe how meekly He spoke to them: "Could ye not watch with Me one hour?" And when they had not a word to say for themselves, He apologizes for them saying, "the spirit indeed is willing, but the flesh is weak." When Peter had denied Him, and had cursed and sworn he did not know Him, with what meekness did He bear it! It is not said, the Lord turned and frowned upon Peter, but, "the Lord turned and looked upon Peter," and that look recovered him into the way to Heaven; it was a kind look, and not an angry one.

Christ's Meekness Toward His Enemies

He was very meek toward His enemies, that hated and persecuted Him. The whole story

of His life is filled with instances of invincible meekness. While He "endured the contradiction of sinners against himself," He had a perpetual serenity and harmony within, and was never in the least discomposed by it. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage. When His preaching and miracles were caviled at and reproached, with what wonderful calmness did He bear it! How mildly did He answer with reason and tenderness, when He could have replied in thunder and lightning! When some of His disciples would have had fire from heaven upon those rude people that refused Him entertainment in their town He was so far from complying with the motion, that He rebuked it: "ye know not what manner of spirit ye are of." The design of Christ and His holy religion is to shape men into a mild and merciful temper, and to make them sensibly tender of the lives and comfort even of their worst enemies.

But our Lord Jesus did in a more especial manner evidence His meekness when He was in His last sufferings—that awful scene. Though He was the most innocent and excellent person that ever was, yet he was treated worse than a criminal. Still He bore all with an undisturbed meekness. "When He was reviled He reviled not again." When He was buffeted, and spit upon, and abused, He took it all patiently. Witness that mild reply to him that smote Him: "If I have spoken evil bear witness of the evil; but if well why smitest thou Me?" Also His meekness toward His enemies appeared in what He said to God for them: "Father, forgive them; for they know not what they do." Now in all these things our Master has left us an example. We have reason all of us to say that Jesus Christ is very meek, or else we that have provoked Him so often, would have before this been carried away with a swift destruction. Let us study to be more like Him in this grace now, and ever remember His promise: "Blessed are the meek: for they shall inherit the earth."

"Be Clothed With Humility"

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5.

Observe that Peter has been speaking to the elders, and telling them how they should behave themselves in the flock over which they are set as overseers. Then he speaks to the

younger members, and he says, "submit yourselves unto the elder." He then continues saying to all church members, "all of you be subject one to another, and be clothed with humility." I am, as a member of the church of Christ, not to seek honor to myself, but I am to walk humbly before God. Each one of us should think little of himself and highly of his brethren. I cannot say that all of us are clothed with humility as we should be. Yet I may honestly add that in this Reform Movement I have seen more of the Spirit of submissiveness and humility than anywhere else in the world.

Now, true humility in our church relationship will show itself in our being willing to undertake the very lowest offices for Christ. Some cannot do little things, they must be ordained to great offices, or they will sulk in indolence. Genuine humility makes a man think it a great honor to be a door-keeper in the house of God, or to be allowed to speak a word to a little child about Jesus, or even to wash the feet of others. Humility is a qualification for greatness. Do you know how to be little? You are learning to be great. Can you submit? You are learning to rule.

The next point of humility is, that we are conscious of our own incompetence to do anything aright. He who can do all things without Christ will end in doing nothing. The man who can preach without divine aid cannot preach at all. Human ability without the grace of God is only puffed-up inability. Self-sufficiency is inefficiency. God will never fill a cup that was not empty. "Humble yourselves therefore under the mighty hand of God." If you dear brethren and sisters desire that the Holy Spirit should bless you in a special manner during this Week of Prayer, be purged from your own spirit. We, as a people "upon whom the ends of the world are come" should pray most earnestly to be clothed with humility. Said the servant of the Lord:

"If ever a people needed to walk in humility before God, it is His church, His chosen ones in this generation. We all need to bewail the dulness of our intellectual faculties, the lack of appreciation of our privileges and opportunities. We have nothing whereof to boast. We grieve the Lord Jesus Christ by our harshness, by our unchristlike thrusts. We need to become complete in Him."—"Testimonies," Vol. 9, p. 243.

Beloved, ponder these things well. The age in which we live is by no means favorable to the cultivation of true humility. The tendency of human nature is to exalt self. If you watch your own conduct carefully, you will be astonished to find how soon, when you are in

company of others, you do or say something, the tendency of which is to excite admiration. But by having our eyes constantly fixed upon Christ, we shall become more like Him. True humility is an indispensable grace in the Christian character. Whatever else one may have, if he is destitute of this, he has no reason to claim that he is a Christian. The teaching of the Bible on this point need not to be misunderstood. Our Lord commences His sermon on the mount saying, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5:3. But poverty of spirit is only another name for deep humility. If the kingdom of heaven belongs to the poor in spirit, then those who are destitute of this grace cannot enter the kingdom. The want of humility will result in their separation from Christ and in their final damnation. We read:

"Let men become lifted up in pride, and the Lord will not sustain them and keep them from falling. Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground. Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion."—"Testimonies," Vol. 8, p. 127.

This is the condition of the Laodicean church. But sad indeed, they know not that they are in this state. The professed church of God is held before us as a warning that we may not follow their example.

Christ Our Example of Humility

If anything more is needed to enforce upon every true Christian believer the necessity of humility, we have it in the example of our Lord. His whole life affords us a lesson of self-denial and deep humility. "He was rich, but for our sakes He became poor, that we, through His poverty, might be rich." He, by whom all things were made, resigned the honors of the Godhead, and took upon Him the form of a servant, and patiently endured the revilings of those whom He came to save. His companions were chosen from among the lowly of earth, and His humbleness especially attracted them to Him.

Concerning the example of humility in the life of Christ we read in the Spirit of prophecy:

"I present before you the life of self-denial, humility, and sacrifice of our divine Lord. The Majesty of Heaven, the King of glory, left His riches, His splendor, His honor and glory, and, in order to save sinful man, condescended to a life of humility, poverty, and shame; 'who, for the joy that was set before him, endured the cross, despising the shame.' Oh, why are we so sensi-

tive to trial and reproach, to shame and suffering, when our Lord has given us such an example? Who would wish to enter into the joy of their Lord while they were unwilling to partake of His sufferings? What! the servant unwilling to bear the humility and shame and reproach which the Master bore unselfishly for him! the servant shrinking from a life of humility and sacrifice which is for his own eternal happiness, by which he may finally obtain an exceedingly great, an eternal reward! The language of my heart is, Let me be a partaker with Christ of His sufferings, that I may finally share with Him in glory"—"Testimonies," Vol. 2, p. 491.

Let us in this Week of Prayer seek the Lord with all our hearts, let us learn of Christ to be

meek and lowly, that we may find rest for our souls. Let us arouse our dormant energies, and become active, earnest, fervent. The very example and deportment as well as the words of the Christian should be such as to awaken in the sinner a desire to come to the Fountain of life.

Humility before honor. Those who desire to reign with Him must first suffer with Him. Let us welcome the cross of Christ. Let us welcome the shame, the pain, the humiliation that our Saviour endured, so that at last you may be welcomed into the joy of thy Lord.

A. Mueller, Switzerland

(Reading for Sabbath, December 25)

Home Training--Its Importance and Results

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

IT SHOULD be the object of every parent to secure to his children a well-balanced, symmetrical character. This is a work of no small magnitude and importance. It will require earnest thought and prayer, no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward.

Upon the mother rests, to a great degree, the responsibility of the early training of her children. Did mothers but realize the importance of their mission, they would be much in secret prayer, presenting their children to Jesus, imploring His blessing upon them, and pleading for wisdom to discharge aright their sacred duties. Let the mother improve every opportunity to mold and fashion the disposition and habits of her children. Let her watch carefully the development of character, repressing traits that are too prominent, encouraging those that are deficient. Let her make her own life a pure and noble example to her precious charge.

The mother should enter upon her work with courage and energy, relying constantly upon divine aid in all her efforts. She should never rest satisfied until she sees in her children a gradual elevation of character, until they have a higher object in life than merely to seek their own pleasure. Children should be taught at home to exert every faculty of mind

or body. Thus they gain an understanding of their own capabilities, and at the same time strengthen and develop every power by calling it into action.

Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give account. Carefully consider your work, its nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little, you must instruct, warn, and counsel, ever remembering that your looks, words, and actions, have a direct bearing upon the future course of your dear ones. Your work is not to paint a form of beauty upon canvas, or to chisel it from marble; but to impress upon a human soul the image of the Divine.

Mothers, will you not dispense with useless, unimportant labor for that which must perish with the using? Will you not seek to draw near to God, that His wisdom may guide and His grace assist you, in a work which will be as enduring as eternity? Aim to make your children perfect in character. Remember that such only can see God.

I speak the more freely and earnestly, because I know that many parents are neglecting their God-given work. They are themselves far from purity and holiness. They do not see the defects of their children as they would if their

own eyes were beholding and admiring the perfection of Christ's character.

For Christ's sake, for the sake of your children, seek to conform your own life to the divine standard. Let nothing come in between you and your God. Be earnest, be patient and persevering, instant in season, out of season. Give your children intellectual culture, and moral training. Let their young hearts be fortified with firm, pure principles. While you have the opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousand fold.

You must make the Bible your guide, if you would bring up your children in the nurture and admonition of the Lord. Let the life and character of Christ be presented as the pattern for them to copy. If they err, read to them what the Lord has said concerning similar sins. There is need of constant care and diligence in this work. One wrong trait tolerated by parents, uncorrected by teachers, may cause the whole character to become deformed and unbalanced. Teach the children that they must have a new heart; that new tastes must be created, new motives inspired. They must have help from Christ; they must become acquainted with the character of God as revealed in his word.

Family prayer receives too little interest and attention. In many cases, the morning and evening worship is little more than a mere form, a dull, monotonous repetition of set phrases in which the spirit of gratitude or the sense of need finds no expression. The Lord accepts not such service. But the petitions of a humble heart and contrite spirit He will not despise. The opening of our hearts to our Heavenly Father, the acknowledgement of our entire dependence, the expression of our wants, the homage of grateful love,—this is true prayer. When we come pleading the merits of Christ's blood, and trusting with implicit faith His promises, we shall secure the blessing of the Lord.

Redeem the precious hours worse than wasted in talking of your troubles, or gossiping over the faults of others. Seek earnestly to God for help, and you will become strong in His strength. You may have Christ as a guest in your home. Be not satisfied merely to bear the name of Christians. Be in truth followers of Jesus. Let your hearts be warmed with His love. Make Him your friend, your helper, your counselor.

The most valuable rules for social and family intercourse, are to be found in the Bible. There is not only the best and purest standard

of morality, but the most valuable code of politeness. Our Saviour's sermon on the mount contains instruction of priceless worth to old and young. It should be often read in the family circle, and its precious teachings exemplified in the daily life. The golden rule. "Whatsoever ye would that men should do to you, do ye even so to them," as well as the apostolic injunction, "In honor preferring one another," should be made the law of the family. Those who cherish the spirit of Christ, will manifest politeness at home, a spirit of benevolence, even in little things. They will be constantly seeking to make all around them happy, forgetting self in their kind attentions to others. This is the fruit which grows upon the Christian tree.

Few realize the influence of the little things of life, upon the development of character. Mothers, cease to spend your time and strength for that which is merely attractive to the eye, but which does not minister to comfort or real happiness, and you will cut off a large share of the cares and worries that make you nervous and irritable, impolite and unchristian. The precious moments heretofore given to needless labor should be devoted to beautifying the souls of your children, teaching them how they may obtain the inward adorning, that meek and quiet spirit which God accounts of great price.

If real politeness were practiced by all the followers of Christ, if obedience to the golden rule were made one of the corner-stones of Christian character, we would see fewer church-trials, less hardness and animosity between brethren. There would be no harsh, thoughtless words, no strife for the highest place. God's people will be tested. Every one will be exposed to the fierce fire of trial and temptation. If we would not be consumed as dross, we must have the love of God—the gold that has been tried—abiding in us. Now is the time to soften and subdue our rough, harsh traits of character. We must cherish kindness, forbearance, Christian integrity. Ungenerous criticism, hard speeches, questioning the motives of another, or magnifying his faults, open the door to Satan's temptations, and lead many away from God. The Holy Scriptures give us a safe and profitable rule for thought and conversation. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." If we would have our children practice kindness, courtesy, and love, we ourselves must set them the example.

"Charity suffereth long, and is kind." It "thinketh no evil,"—another fruit borne on the tree of love. Our souls must be stayed upon God, imbued with His Spirit, if we learn these sacred lessons. Said the apostle, "Gird up the loins of your mind." If the thoughts are rightly disciplined, it will be a far less difficult task to control the feelings. Looking unto Jesus, the author and finisher of our faith, will give us courage, hope, and constancy. Shall we not obey the teachings of God's word? Shall we not make it our guide and counselor? Shall we not devote time and thought to its perusal? How can Christians neglect the book in which God has revealed His will to men? Our children need help to understand the Scriptures. They should become acquainted with the life and character of Jesus, that they may love Him, and choose to obey Him.

Parents and guardians must themselves maintain purity of heart and life, if they would have their children pure. They must give the needed instruction, and in addition to this, they must exercise unceasing watchfulness. Every day new thoughts are awakened in the minds of the young, new impressions made upon their hearts. The associations they form, the books they read, the habits they cherish—all must be guarded. The interests of your children, for this life and the next, are at stake.

"What now you do, you know not,
But shall hereafter know,
When the seeds your hands are sowing,
To a ripened harvest grow."

When you stand before the great white throne, then your work will appear as it is. The books are opened, the record of every life made known. Many in that vast company are unprepared for the revelations made. Upon the ears

of some, the words will fall with startling distinctness, "Weighed in the balance, and found wanting." To many parents the Judge will say in that day, "You had my word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew ye not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray. You have not only ruined your own souls, but by your pretensions to godliness you have misled many others. You have no part with me. Depart, depart!"

Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The days of incessant toil, of burden-bearing, and of fear and anguish, are forgotten, as that voice, sweeter than the music of angel harps, pronounces the words, "Well done, good and faithful servants, enter ye into the joy of your Lord." There stand the host of the redeemed, the palm branch of victory in their hand, the crown upon their head. These are the ones who by faithful, earnest labor, have obtained a fitness for Heaven. The life-work performed on earth is acknowledged in the heavenly courts as a work well done.

With joy unutterable, parents see the crown, the robe, the harp, given to their children. The days of hope and fear are ended. The seed sown with tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed.

Fathers, mothers, shall the voices of your children swell the song of gladness in that day? —E. G. White, "Signs of the Times," May 25, 1882.

(Reading for Sunday, December 26)

Entire Consecration

"Ye also, as lively stones, are build up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5.

AS we view the history of reformations in the past, we find that the Lord did use only such men and women, who had their lives entirely consecrated to Him.

"The work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the clos-

ing days of this earth's history. The remnant of Israel were a feeble people, exposed to the ravages of their enemies; but through them God purposed to preserve in the earth a knowledge of Himself and of His law. They were the guardians of the true worship, the keepers of the holy oracles. Varied were the experiences that came to them as they rebuilt the temple and the wall of Jerusalem; strong was the opposition that

they had to meet. Heavy were the burdens borne by the leaders in this work; but these men moved forward in unwavering confidence, in humility of spirit, and in firm reliance upon God, believing that He would cause His truth to triumph."—"Prophets and Kings," p. 677.

We see from the Spirit of prophecy that the work of reform carried on among Israel of old "presents a picture" of the reformation in this our day. Again the Lord expects His remnant people to bring an entire consecration. There are two-fold reasons connected with this call for an entire consecration in this special work of reform—spiritual restoration. First, we must realize that God's remnant people are "a feeble people" "an afflicted and poor people" and that they must bear heavy burdens, and carry on the work under strong opposition. Second, that it is the will of God that through an entire consecration His remnant people may be sanctified. No selfish person should touch the work of God, until they are converted, and in them dwells the spirit of consecration and holiness. Says the Spirit of prophecy:

"True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for an unreserved consecration, for undivided service. He demands the heart, the mind, the strength. Self is not to be cherished. He who lives to himself is not a Christian."—"Christ's Object Lessons," pp. 48, 49.

When converted we surrender to God the bad things in our life that He cannot use; when consecrated to God we surrender all the good things we have for Him to be used in His service.

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

"There is a picture representing a bullock standing between a plow and an altar, with the inscription, 'Ready for either,' ready to toil in the furrow or to be offered on the altar of sacrifice. This is the position of the true child of God,—willing to go where duty calls, to deny self, to sacrifice for the Redeemer's cause."—Ministry of Healing," p. 502.

Having consecrated all, we are henceforth to make an effort to keep all upon the altar, continually consecrating and consecrated.

Consecration of Time

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will he require a more strict account than of our time."—"Christ's Object Lessons," p. 342.

Every true Christian will consecrate his time to God. We are living in a very solemn time,

and we should improve every opportunity in our work for those who are lost in sin. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. Only a short time remains in which we can perfect a character that will stand in the day of judgment. We should thank God that probation is still lingering, and make good use of the few precious moments which are left for our individual preparation. The word of God admonishes us to redeem the time. The only way in which we can redeem the time is to make good use of that which remains. The day is soon coming when God will require a strict account of our time. Dear brother or sister, have you fully consecrated all your time to God? This is the question which we shall all have to meet in the judgment. Let us search our own hearts, and see whether we can not improve the little time that is left to better advantage as we have done in the past. Let us make the perfection of a Christian character, and the work for the salvation of souls supreme in our life.

A Consecrated Tongue

"The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good."—"Christ's Object Lessons," p. 335.

Beloved reader, have you consecrated your lips to God's service? The lips are the whole man. Unless the lips are consecrated nothing is truly consecrated. The apostle James tells us. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2. To verify our entire consecratedness our conversation must be rightly ordered, in the family, in private conversation, in meeting for prayer, praise and testimony. The words of our mouths and the meditations of our hearts, must be acceptable in the sight of the Lord. We must speak as the Holy Spirit gives utterance.

Persons with wholly consecrated lips are exceedingly careful to order their speech aright—to speak in the spirit of meekness and love—their conversation is such as becometh the Gospel of Christ. They are never fretful, overbearing, unduly excited or censorious. Consecrated or sanctified lips are never employed in joking, jesting, or foolish talking, which are not convenient, but rather in giving thanks, in praising God, uttering words of soberness, modesty, humility and grace to their hearers.

Every one whose lips are wholly consecrated feels and knows that by his words he is justified, and by his words he is condemned. He knows that for every idle word he shall speak he "shall give account thereof in the day of judgment." Brethren and sisters, are your lips thus sanctified, set apart for God's glory? Is your heart so entirely sanctified, made so holy that every word that proceeded from your lips is dictated by heavenly wisdom, by the Spirit of Christ? There is no surer test of the true state of the heart, whether sanctified or unsanctified, than the ordering of the lips; "For out of the abundance of the heart the mouth speaketh."

1. Do not ever speak words of anger. Such words are unbecoming a disciple of Christ.

2. Do not speak words of levity. Men about to be tried for their lives have no occasion to jest.

3. Do not speak evil of any man. Such is the imperative command of the Bible. Titus 3:2. We may never speak the faults of others except when necessity compels.

4. Do not take up a reproach against your neighbor. Ps. 15:3. He may be entirely innocent. Be governed by the great precept, "Thou shalt love thy neighbor as thyself;" and by the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12.

5. The backbiting tongue shall never ascend into the hill of the Lord. Ps. 15.

6. Some men can never speak even of sacred things, but some coarse word has to be used, or some irreverent expression, or even some indecent language must be uttered. Such persons need a new conversion.

7. Finally, we must be circumspect in our words. The eyes of sinners are upon us. We cannot afford to trifle. We must adorn the doctrine of Christ, and the best way to adorn His doctrine, is to live as He lived. By our words, we shall be justified, or by our words, we shall be condemned.

A Consecrated Influence

"This is a responsibility from which we can not free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give them power to do good. In their turn

they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed."—"Christ's Object Lesson," pp. 339, 340.

God has laid down in His word principles which are sufficient to govern us perfectly. The holy Scriptures are able to make a man "perfect, thoroughly furnished unto all good works." Then they must extend into every department of life, and furnish a perfect guard and guide to our influence, if obeyed. We may therefore expect to find in the Bible something relative to the subject of influence. Does it allow a compromise with the world, a conformity to part their ways that they may conform to God in the remainder? Let us look at the example of Jesus. He set a perfect Christian pattern. Do we anywhere read that Jesus conformed to the world? No, never! His words, His acts, His dress, and His deportment, were such as to have an influence for good. O, that the example of Christ may inspire us to take a decided, uncompromising position on the side of truth and the whole truth; let us suffer nothing to draw us from the least point of God's will, as far as we understand it; then what influence we have, will be felt for the truth, for holiness, while a wavering or half-hearted work could accomplish very little for our Redeemer.

There is a peculiar grace and dignity to be seen in the life of those who walk with God. The tenderness of feeling, the amiability of temper, the carefulness not to injure others, the benevolence and sympathy of feeling, the glow of piety and the aim to promote the happiness of others, are traits which no mind can behold without respect and admiration. "Like begets like." And the one who holds daily intercourse with God in meditation and prayer will come to reflect the beauty and excellence of Christ. What a lustre was there in the face of Moses, when he came down from the Mount! He had seen the Lord, had communed with Him face to face, had caught some of His glory, and his face shone when Israel beheld him. The same experience will be ours if we are constantly in close fellowship with our beloved Master.

It is good to be with one whose life is hid with Christ in God—whose whole being is subdued, molded, chastened, adorned, and enriched by the grace of God. The life of such an one is from heaven—his speech is of heaven; and the power of his attraction and influence draws you towards heaven.

"The silent witness of a true unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we co-operate

The Sabbath Watchman

with
The Children's Friend

OFFICIAL ORGAN OF THE
Seventh-Day Adventist Reformed Church
(North American Union)

Devoted to the Promulgation and Defence of the
Primitive Principles of the Advent Movement of 1844.

Published Quarterly by
Religious Liberty Publishing Association
Kalamazoo, Mich., U. S. A.

Subscription Rate (in advance) One Year, 60c

Editor W. O. Welp

Special Contributors
A. W. DOERSCHLER, O. KRAMER, F. P. ROWE

with Him in the work of saving souls. It is only by revealing in our life His character that we can co-operate with Him. And the wider the sphere of our influence, the more good we may do.—“Christ's Object Lessons,” p. 340.

Everything we do has its influence on the general character of our lives; and though we may not see our growth from day to day, we are growing one way or another, advancing in God's favor or in the ways of evil. And while I bid you be watchful in all things, so I bid you always to pray, that your life may be so molded by the Holy Spirit, that it will be an influence for good upon all those with whom you come in contact.

Consecration of our Means

“God also entrusts men with means. He gives them power to get wealth. He waters the earth with the dews of heaven, and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature, and causing them to flourish and bear fruit. And He asks for a return of His own.”—“Christ's Object Lessons,” p. 351.

The great plan for the salvation of lost man was founded upon a sacrifice of infinite value. No greater sacrifice could be made than the gift of the Son of God for our sins. The spirit of sacrifice that was manifested in God the Father, and Jesus Christ His Son, must be seen in the lives of those who profess to be His children. Our only safety lies in the total consecration of all we have to Christ. Throw wide open your heart to Jesus. Give Him full and exclusive possession. Invest for Him all your powers of body, mind and heart. Then will

you verify in your happy experience the truth of His own words: “It is more blessed to give than to receive.” You must often renew the dedication of yourself to God, and to Jesus the great Benefactor. Be not content with giving money. Place yourselves and all that you have upon the altar of God. Is it not most seemly and suitable that the Christian's life should bear a close resemblance to that of his glorious Master? Have you always remembered in every sacrifice you have made that He bought you with His own precious blood? Is there any sacrifice too great to be made for Him? Think you your own soul would stand justified, while others are lost because you refused to give your means to carry the light to them? Maybe you have thought that the Lord does not require you to sell your large farms or other worldly possessions. If you profess that your life is dedicated to God and His service, you will be willing to place your all upon the altar of sacrifice. The spirit of sacrifice is what we need, and what we must have if we ever fulfill the mission God has given us. Never has there existed a people from whom greater sacrifices should be expected. We should not look upon the tithe as the limit of our liberality. As we are continually receiving the blessings of God, so are we to be continually giving. We are sustained every moment by God's care, and upheld by His power. Surely, goodness and mercy attend us at every step. Let us with joyful hearts bring to our Creator a liberal offering.

A. W. Doerschler.

(Note: At the conclusion of the last Service of the Week of Prayer, a liberal thank-offering should be made. Let us all prepare for this.)

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghosts.” Acts. 2:38.

INTERNATIONAL MISSIONARY SOCIETY S. D. A. REFORM MOVEMENT

North America: KALAMAZOO, MICH.
P. O. Box 648

Correspondence intended for the North American Union, also orders for literature, should be addressed as above.

Remittances covering tithes, offerings and orders for literature should be forwarded either by bank draft or money order, and should always be made out in favor of the International Missionary Society, S. D. A. Reform Movement. (Address as above.)