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No. 1

READINGS FOR THE WEEK OF PRAYER

To Be Read in All the Churches, Dec. 13 to 22, 1946

A Message From the General Conference

"Grace be unto you, and peace, from Him which is, and which was, and which is to come." Rev. 1:4.

OUR MERCIFUL and heavenly Father has again given us another year of grace. He has heard and answered the prayers of His people for divine protection in times of danger. Once more we have the privilege to gather before His throne of grace with thankful hearts, praising Him for all spiritual and material blessings.

Great and astounding events are just behind us. Oh, what a mighty storm has blown over this globe. What has been left behind in the wake of this storm? An ocean of blood, an ocean of tears. Thousands of prosperous cities are in ruin today. Millions are left without father, mother, brother or sister. Millions are almost hopelessly searching for their loved ones. Millions are without homeland and shelter. They suffer hunger and lack decent clothing. A cry goes up from one end of the earth to the other, it is a cry for help.

In the midst of this catastrophe the moral of millions has sunken to a low level. Lawlessness and crime are rapidly increasing. But on the other hand there seems to be no lack for amusements and pleasure-seeking. The days of Noah are truly here.

But for God's children who live in these eventful days the outlook is not hopeless. Here and there voices are heard who call for the living God, and who are seeking for truth and righteousness. For them we should especially manifest a loving heart, a helping hand, and willing feet. This is the time where every Christian must act. We must be willing to help others, for by so doing we shall receive a twofold blessing in this Week of Prayer.

May the spirit of prayer come upon us in this great work of reform as never before. Let us pray God earnestly to help us individually in the battle against sin. Let us always remember that only the overcomer will receive a crown of glory. May God also grant that the spirit of conversion will be felt by all our loved ones and friends. This is our desire. Amen!

THE BRETHREN

(Reading for Friday, December 13)

"Prepare to Meet Thy God, O Israel"

By W. KORPMAN, Sweden

An Exhortation to the Remnant Church

THE Remnant Church in the days of Christ was composed of weak and plain human beings, beset with many faults and weaknesses in character. Nevertheless they were all partakers of the privileges of God's children. They often revealed their evil traits of character: dear self, with the desire for supremacy, jealousy, differences of opinions, and disputes (Mark 9:33-40). But the Lord desired to free them from such faulty characters and sins. He led them, therefore, through manifold experiences to prepare and transform them into His own similitude of character.

"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.

"And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:7, 8.

"And behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

This small and defective company received a special message from the lips of their Master before He separated from them. Upon them was placed a great commission with many duties to perform. The fulfillment of this commission could not be accomplished in their own strength, for they were beset with too many shortcomings and faults. They needed, therefore, the mighty transforming power of God from on high.

The Need of Preparation for the Disciples

"In obedience to the word of their Master, the disciples assembled in Jerusalem to wait for the fulfillment of God's promise. Here they spent ten days—days of deep heart-searching. They put away all differences, and drew close together in Christian fellowship. At the end of ten days the Lord fulfilled His promise by a wonderful outpouring of His Spirit."—*Testimonies*, Vol. 8, p. 15.

"And under the influence of the Spirit, words of penitence and confession were mingled with songs of praise for sins forgiven."—*Id.*, Vol. 7, p. 31.

"Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same. Mark the word: 'The multitude of them that believed were of one heart and of one soul'. Acts 4:32. The Spirit of Him who died that sinners might live animated the entire congregation of believers. The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day."—*Id.*, Vol. 8, pp. 20, 21.

"By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross."—*Id.*, Vol. 7, p. 32.

"Hundreds proclaimed the message, 'The kingdom of God is at hand. They could not be restrained or intimidated by threatenings. The Lord spoke through them; and, wherever they went, the sick were healed, and the poor had the gospel preached unto them.'—*Id.*, Vol. 8, p. 20.

"Notwithstanding the fierce opposition that the disciples met, in a short time the gospel of the kingdom had been sounded to all inhabited parts of the earth."—*Id.*, p. 15.

We find them again after the outpouring of the Holy Spirit as entirely new and changed creatures. They were not the same as before. (1 Cor. 4:11-13.) Now at last they could sense in reality and understand the great mercy and joy of having their sins blotted out and they were therefore honoring and praising their Savior. Now they understood too, the true meaning of the first love, which loves all, even the enemies (Rom. 5:6-10); and this love prompted them to proclaim the message without fear. No obstacle could prevent them from the advancement of this great work. (2 Cor. 5:14-21. Acts 4:7-20.)

The Necessity for Preparation in the Last Church

One year after the other passes, never to return. Again, the Lord in His great mercy has given us our Week of Prayer. We live again to see the time where opportunity is given to search out our faults and shortcomings, and give an account and ask ourselves: Has the Lord grown within us? or has it been to the contrary, has dear self been flourishing in us? (John 3:20.)

Those faults and shortcomings which we find in the disciples before the outpouring of the early rain, we recognize also in the last church. But as it was then, so it is today: the Lord wills that we should be free from all faults and shortcomings. He has waited a long time for us already and year after year He has stood before His Father to plead in our behalf. It is high time that we should be renewed in our life and conversation. The Spirit of prophecy has given us the following solemn message to revive us and make us discern our true position,

"Time is almost finished. Do you reflect the lovely image of Jesus as you should?" Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, 'Get ready, get ready. Ye will have to die a greater death to the world than ye ever yet died.' I saw that there was a great work to do for them and but little time in which to do it."—*Early Writings*, p. 64.

"Then I was pointed to the glory of heaven, to the treasure laid up for the faithful . . . Said the angel. 'The little remnant who love God and keep His commandments and are faithful to the end will enjoy this glory and ever be in the presence of Jesus and sing with the holy angels.'

Then my eyes were taken from the glory, and I was pointed to the remnant on the earth. The angel said to them. Will ye shun the seven last plagues? Will ye go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon His altar—self, property, and all, a living sacrifice. It will take all to enter glory. Lay up for yourselves treasure in heaven, where no thief can approach or rust corrupt, Ye must be partakers of Christ's sufferings here if ye would be partakers with Him of His glory hereafter.

Heaven will be cheap enough, if we obtain it through suffering. We must deny self all along the way, die to self daily . . . As I saw what we must be in order to inherit glory, and then saw

how much Jesus had suffered to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ's sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing Jesus had suffered that we through His poverty and sufferings might be made rich. Said the angel, 'Deny self; ye must step fast.' Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months . . .

I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully.

I saw that many were neglecting the preparation so needful and were looking for the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God . . . I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence."—*Id.*, pp. 66, 67, 71.

The Necessity of Many Prayers, Combined with the Confession of Sins

"Christ Himself was much in prayer. Whenever He had opportunity He went apart to be alone with God. As we bow before God in humble prayer, He places a live coal from His altar upon our lips, sanctifying them to the work of giving Bible truth to the people."—*Testimonies*, Vol. 7, p. 251.

"Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*Desire of Ages*, p. 362.

"Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him."—*Testimonies*, Vol. 5, p. 214.

"By prayer and confession of sin we must clear the Kings highway. As we do this, the power of the Spirit will come to us. We need the Pente-

costal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power."—Id., Vol. 8, pp. 297, 298.

"Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—*Steps to Christ*, p. 99.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."—Zech. 10:1.

Carrying Burden for Souls in Our Hearts

"None should wait in idle expectancy for the baptism of the holy Spirit. The Spirit of God is given for service. As church members go forth at God's bidding, the Holy Spirit comes to give efficiency and power. Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire whole-hearted consecration to the service of Christ, God will recognize the

fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Review and Herald*, July 21, 1896.

"When the churches become living, working churches, then the Holy Spirit will be given in answer to their sincere requests . . . Then the windows of heaven will be open for the showers of the 'latter rain'."—*Review and Herald*, Feb. 25, 1890.

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts."—*Testimonies*, Vol. 9, p. 46.

"When we bring our hearts into the 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."—Id., Vol. 8, p. 246.

May the Lord grant us in mercy that these days of prayer may prove to us a time of real self-examination and preparation, so that we all might soon be partakers of the great promises of God in the closing work of this last reformation, is my desire and prayer. (Joel 3:1-2.) Amen!

(Reading for Sabbath, December 14)

Israel and Her King

By S. EGGARTER, Austria

"O Israel, thou hast destroyed thyself; but in Me is thine help." Hos. 13:9. "Hast thou no procured this unto thyself, in that thou hast forsaken the Lord thy God, when He led thee by the way?" Jer. 2:17.

"For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as He that serveth." Luke 22:27.

THE disciples sit at the table and everyone is occupied with the thought about his high-ranking position in the following of Jesus. Let us, for once, assume to be in their position. Prelate Bangel once said, "Apply yourself fully to the text, and apply the text fully upon yourself." Let us therefore apply this text upon ourselves. I sit at the table and glance over the different brethren and I think, I am really somewhat better than this Peter! for he speaks so very important, but when it comes to keeping it, he denies the Lord. And furthermore, what an inconceivable foolishness to walk about with a sword, cutting off peo-

ple's ears. No, I am not at all like this man Peter. He surely will have to sit way down on the table in the heavenly kingdom, and I must certainly be placed much higher. And such a word as to Peter, "Get thee behind me, Satan: thou art an offense unto me, for thou savourest not the things that be of God" (Matt. 16:23), the Lord has never spoken to me as yet. And the Sons of Thunder,—look at them! Did you hear them say, "Lord, wilt thou that we command fire to come down from heaven, and consume them?" The Lord Himself told them, "Ye know not what manner of spirit ye are of." And such a conceit, exactly these ask to sit in heaven to the left and right of their Master; such a presumption! I shall not make mention of Judas, who betrayed his Lord and Master for thirty pieces of silver. And this Thomas—after so many miracles, he still dares to doubt, and reveals such a lack of confidence in his beloved fellow disciples. And so on. Who then, after all, shall sit at the right hand of God?

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam

that is in thine own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye; . . . " Matt. 7:3, 5. "The Lord looked down from heaven upon the children of men, to see if there were any that did not understand, and seek God. They are all gone aside, they are all together become filthy: There is none that doeth good, *no, not one.*" Ps. 14:2, 3. "There is none righteous, *no, not one.*" Rom. 3:10. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. ". . . and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:" Rev. 3:17.

1. Your *wretchedness* is shown to you by the Lord in the beautiful illustration of the prodigal son. It means to be in a strange land and not to be at home. He went his way; he thought he knew better the things that were essential for his good fortune than his father did. But at last he acknowledged his self deception in company with the swine, which he was supposed to watch. And the father waited, and waited long. Does he not still wait for you too, and have you acknowledged the position you are in? "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." The son decides to confess his guilt. But how limited his conception of his father's love is, is shown in the following words, "Make me as one of thy hired servants." Now the young man turns his back on the herd of swine and on their husks, and turns his face homeward. Trembling with weakness and feeble of hunger, he presses on with difficulty. He cannot hide his ragged attire, but his wretchedness has overcome his pride and he hurries on to plead for the position of a hired servant,—there, where he was once a child. When this glad and carefree young man left his father's house, he had no sympathetic understanding of the pain and longing which stayed behind him in the heart of his father. When he was dancing and carousing with his wild companions, he had no thought of the shadow that had fallen upon his father's house, and he does not know that even yet someone is waiting anxiously for his return. And does he not wait for you, too, till this very day? Are you now in the embrace of the Father, completely and forever? Are you doing only those things that cause Him joy? Have you renounced everything selfish? Do your thoughts center only upon such things that are to your Father's glory?

2. *Miserable*: Read in Luke, chapter ten, of the good Samaritan: "A certain man went down from Jerusalem to Jericho, and fell among thieves." Is this not the same son, with no name given him, of the same father? Does he not go forth from Jerusalem, the city of peace, to the thieves? His friends, his teachers, pass him by,—just as he might have passed by all the wretchedness, and misery, and want, and helplessness, and need and suffering before. Once more his life

passes before his spiritual view like a panorama. How many opportunities to do good he has passed up! Today it would have been rewarded him. I spoke recently to a woman of nineteen years of age which was in dire distress. She had been very wealthy and had given thousands of dollars to the poor. But she had not taken it in person into the hovels of poverty and had not herself embraced and kissed a stranger's child, nor herself wiped away the tears from tear-wrinkled cheeks, or herself carried the basket with linen to the destitute. They had not even learned to know her,—she had remained a stranger to them, and now they could not help her. Her doings were not even acknowledged by God, for she had not given her heart along with her work. She had not given it to a suffering brother, nor to a needy sister, not to a beloved child, nor in the name of Our Father, but in her own name, which soon shall be crossed out from among the living with these words added, "Weighed, and found wanting."

How terrible if this, too, should be my fate! Arise quickly and create friends who will get to know you. Clasp hands with those who will help you in return when you are lying low in want and misery.

We shall return to the man which fell among the thieves. He is lying there in thoughts, full of pain and covered with wounds. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Everyone is his own neighbor! Is not this your own case? Are you not helping yourself if you lend help to this poor one? Every single person, needing our help, is our neighbor. Every soul, wounded and broken by the adversary, is our neighbor. Our neighbor is everyone that is the heritage of God. Then, is it important to understand this question thoroughly? The Scribe was asking, "Good Master, what good thing shall I do that I may have eternal life?" The answer of our dear Savior is therefore a counsel as to how we may attain to life eternal. Only on this wise, says Jesus, you may have life eternal, for how is it written in the law? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

Do you, too, in all sincerity ask as the Scribe did, "What must I do that I may have eternal life?" Have you also acknowledged as he did, that you have not attained to a complete assurance on this point? The simple answer of Jesus, "This do, and thou shalt live,"—has it penetrated deep into your heart and have you acknowledged, as did the Scribe, that, although the answer and

counsel is apparently very simple, the fulfillment is not quite as easy?

Your brother is lying among the thieves and murderers and with no help forthcoming he is bleeding to death. Is it your delight to help him? Can you leave your nice, comfortable home and wife and child behind without support, possibly to fall among the thieves yourself? As Joel said, "Let the bridegroom go forth of his chamber, and the bride out of her closet." And what for? "For the day of the Lord comes and is nigh at hand." Yes, he who has not saved others now, cannot be saved then. "These things I command you, that ye love one another." The good Samaritan (a symbol of Christ) served the wounded man in love and kindness. "And when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." We may imagine him bringing merchandise on his beast to Jerusalem. And now he has laid everything aside,—may the thieves take all his goods,—for he has found something more precious than silk and all the gold of Ophir; he has found a brother whom his heart can love, for whom he can care, who needs him, who was lost and has been found, who was dead and now is alive. O, how this father will rejoice when he returns with this, his lost son, to his fathers' house at Jerusalem, where all care and all suffering is at an end. Do you see in this Samaritan your own picture? Do you prefer to give to this man, who fell among the thieves your bread, your clothing, your bed, your home, your time, your effort, your love—more than to your child or to yourself? No, not rather, but equally as delightful, for at the moment he needs it more desperately than they do. As the father said in the parable, "Son, thou art ever with me, and all that I have is thine." No, he has never suffered such pangs of hunger, nor had such wounds inflicted, or was racked with such pain. "For it was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

3. *Poor*: Read Matt. 18:21-25. The word "poor" is not even a fitting expression for the condition this poor man was in. Not only is he bare of any possession, but beyond this he is 10,000 talents indebted. Who is this man? For what purpose does the Lord tell us this parable? It represents my own case from His viewpoint. He is holding before me a mirror.

4. *Blind*: Read Mark 8, verse 24. There we see a blind man, who, after Jesus began his healing process, still beheld man as it were trees. How large a scope of discernment does such a man possess?

5. *Naked*: This nakedness is a feeling of shame; it came upon man after they had sinned and perceived that they were bare and naked,

And now, "who is greater, he that sitteth at meat or he that serveth? is not he that sitteth at meat? but I am among you as He that serveth." In lowliness He regards the disciples as higher than Himself. He who carries the heavens and the earth and all things visible by the Word of His power, He washes their feet,—and He washes your feet, carries *your* cross, dear soul, and out of pure love to you He calls it *His* cross. His love has made it His own, for to Him belongs no cross. The glories of heaven and all the heavens are His. To Him belongs all adoration from angels and man alike,—and now He carries a cross upon His shoulders and calls it His cross, as though He were the guilty one, the sinner, doomed to die on the cross. Thus He moves on under *your* cross, which He loves, as if it were His own, and carries your guilt. Dear soul, look after Him and meditate on the way of the cross which your Savior has been treading. Think about it, how that God could place such a heavy cross upon His beloved Son. For it was *your* cross, which *you* were to carry, which He took from your shoulders and cast it upon the shoulders of His innocent Son, as if *you* were more to be loved or a worthier object than His own Son. Who can grasp this love? No man and no angel!

Thus God is working. How are your doings, Israel? The testimonies say:

"In the church of God today, brotherly love is steadily lacking. Many who profess to love the Savior do not love one another."—*Acts of the Apostles*, p. 550.

"But gradually a change came. The believers began to look for defects in others. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour and His love. They became more strict in regard to *outward ceremonies*, more particular about the theory than the *practice of the faith*. In their zeal to condemn others, they overlooked their own errors. They lost the brotherly love that Christ had enjoined, and saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their live, and that, having shut the love of God out of their hearts, they would soon walk in darkness."—*Acts of the Apostles*, p. 548.

John says, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7.

True love can only be acquired by living up to the basic law of love. Whoever desires the blessings of sanctification must first learn the significance of sacrificing self. It is the sweet savour of our love to our fellow beings which reveals our love to God; it is patient service which brings rest to our soul. It is humble, diligent and faithful work which promotes the well-being of Israel.

God supports and strengthens him who is willing to walk in Christ's steps. True sanctification means perfect love, complete obedience, and complete harmony with the will of God. The Son of Man came not to be ministered unto, but to minister. "For whether is greater, he that sitteth at

meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." Will you permit any longer that the King wait on you and will you remain seated at the table? For I have given you an example, that ye should do as I have done to you,—I your King.

(Reading for Sunday, December 15)

The Young Among God's People

By T. KISKI, Finland

"Both young men, and maidens, . . . let them praise the name of the Lord: . . ." Ps. 148:12, 13.

GREAT and stormy days are behind us and to God's people were granted many victorious experiences. But still greater and more severe scenes are before us. Probation is soon closing and every one's destiny will be determined for life or death. In this probationary time God calls upon the youth:

"He calls for whole armies of young men who are large-hearted and large-minded, and who have a deep love for Christ and the truth."—*Testimonies*, Vol. 6, p. 411.

We are rapidly approaching the days when only the youth can proclaim the message. Says the Spirit of prophecy:

"In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power." *Counsels to Teachers*, p. 166.

"Today He is calling for young men and women who are strong and active in mind and body. He desires them to bring into the conflict against principalities and powers and spiritual wickedness in high places, their fresh, healthy powers of brain, bone, and muscle."—*Counsels to Teachers*, p. 538.

Hearken

"I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:13, 14.

These words are to encourage our dear youth and are calling upon them to become co-workers in God's cause. Why do you permit year after

year to pass, while the call for help of lost souls remains unanswered. You are acquainted with Him who said, "I am the way, the truth, and the life." Why do you allow your fellow man to go astray? Or is the reason lying in the fact that you have not given yourself wholly to the Lord; that love is not constraining you to hasten to the aid of souls that are lost? Have you been insincere even up to the present, solemn time, defrauding yourself and God?

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Education*, p. 57.

Personal Preparation

"And the Spirit of the Lord will come upon thee . . . and thou shalt be turned into another man." 1 Sam. 10:6.

Only he can become another man who welcomes the Lord into his heart.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. 36:26, 27.

Dear young brother and dear young sister, if the Lord is permitted to accomplish this in your heart through His Holy Spirit, then you will be interested in heavenly matters and you will forget earthly things.

"When the soul surrenders itself to Christ, a new power takes possession of the heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature." *Desire of Ages*, pp. 323, 324.

"All true obedience comes from the heart. It was heart-work with Christ. And if we consent,

He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—Id., p. 668.

Youth among God's people should be walking humbly with the Lord and stand before Him in manly vigor, free from all uncleanness and sensuality. Our youth should develop a disgust for all unrighteousness and ungodliness, and fearlessly elevate the bloodstained banner of Jesus Christ. The call into this great work of reformation is extended to the youth and we hear the Master saying,

"Go Ye Also into the Vineyard"

Christ calls for volunteers to carry the banner of the cross through this world. The church is longing for the help of young men and women to go into the work with burning fervor, to become a blessing for the church and to the world. There is a demand for youth which will resist worldly influences and raise their warning voice against the least approaches of immorality and corruption.

But above all, these young men and women, who are made willing to serve God and enter into His work must first have their soul-temple cleansed, for only then shall the Lord give His full authority to them into their hearts. Then they will accomplish the work of Christ and disclose great zeal in reminding men to come to Christ. Shall our youth answer to the bidding of Christ and say, "Here am I, send me?" Young men, crowd forward into the battle line and keep on working unto the end in the effort to bring the cause of God to victory.

Dear youth: what is your destination and aim in this life? Will you now reject the crown of life which the Lord has prepared for you? Why should we refuse the service with which the Lord has commissioned us? Have we not been partakers of great and precious privileges in the knowledge of the truth? Should we not pass them on to others? Even if your abilities are not as great, you may still place them at the disposal of the Lord. There are many possibilities. Remember that all the gifts we have received from the Lord, whether they be spiritual or material, should be used to the glory of the Lord.

In this Week of Prayer we ask the Lord to forgive us all our failures and our lack of activity, all our neglected duties toward our fellow men, and our shortcomings. We shall begin the new year of mercy with the burning desire in our souls to arise and start to work in His vineyard as long as the sun of probation shines. We shall petition the Lord to give us strength to fulfill our promises.

How often have you intended to come to the aid of the Lord's cause? But you did not keep your promise. Shall it remain like this forever? Show that you are worthy of the confidence the Lord has placed in you and with His help you will receive great blessings from heaven. Has not the gracious and living Savior carried you so wonderfully through this valley of life until this day? Has He not protected you from the jaws of the enemy and given you health? Shall you henceforth stand idle on the market and wait until perhaps it might be too late? Would you not be sanctified for this service which is such a holy service?

The Holy Spirit Shall Be Given for Service

"None should wait in idle expectancy for the baptism of the Holy Spirit. The Spirit of God is given for service. As church members go forth at God's bidding, the Holy Spirit comes to give efficiency and power."—*Review and Herald*, July 21, 1896.

We all must be witnesses for Jesus if we would have greater power and become co-workers in the finishing work of His cause. If you, dear young brother and dear young sister, do not place your youthful energies at the disposal of the Master, you may know that He shall place others into your vacancy. But what will be your final outcome? If you are fearful and weak in the faith, pray for strength and courage, and arise to help souls to find the way of life. Great joy will be in heaven if but one soul turns to the Lord and the star in your crown will at last glitter forever in its beauty.

The soul which we save shall lead others to Jesus, and again joy will fill the heavens. Then the joy will have no end on yonder day for all those who set out to go into the vineyard and were ready to carry the burden and heat of the day.

The last word shall be addressed to all dear brethren and sisters, young and old,

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

May the Lord bless our youth! Amen

"He longs to bestow on them the rich blessings of His grace, but they refuse to accept them. What a terrible thing it is to exclude Christ from His own temple! What a loss to the church!"—*Testimonies*, Vol. 6, p. 262.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7.

(Reading for Wednesday, December 18)

The Adornment of Zion

By E. FRICK, Switzerland

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish." Hosea 4:1-3.

CENTURIES before, the prophet Hosea describes the condition of our day. He, like so many other prophets, writes that human beings will no longer feel their guiltiness before the Almighty. The life of sin seems to them a matter of course, in the same measure as true Christians feel the urge to live an honest and pure life. While one class, by their wicked attitude, is bringing the speedy strokes of judgment upon itself,—the other class is seeking to delay them by their fear of God and by true piety, that they may save out of the fire what can be saved. He, who with a searching eye looks deeper into the misery of man and nations is truly justified in asserting that the shameful fashions of our day have added much to the condition on earth. But it is easily said that only worldlings have added to the prevailing condition. Is it not a sad fact that even sisters in the ranks of God's people have been sinning heavily along with Satan-inspired fashions, bringing about the misery and woe of our day?

"And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land." Gen. 34:1.

How grievous were the results of the wrong step of this daughter of Jacob! She wished to see the daughters of the heathen, or in other words: *she desired to get acquainted with the fashions of her day. Her mistake brought death to all the men of Shechem; her brothers Simeon and Levi became murderers and the family was brought into disrepute.* (Gen. 34:25-30).

"Moreover the Lord saith, Behold the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:" etc. "Thy men shall fall by the sword, and thy might in the war." Isaiah 3:16, 25.

These texts, as well as history, bear out the fact that women were a chief cause for the downfall of nations through their moral degradation in

fashion. In this respect women have heaped a great guilt upon themselves. They can, by their lack of shame, quickly lead a nation to the brink of destruction, as much as they, by chastity and piety may contribute to the other side. The causes for the coming war are not only to be found in the backsliding of churches, in Spiritualism, etc. Women, who have cast aside their feelings of shame and are selling out their feminine dignity to fashion, are doing their part to advance war. Even if such is the case, we have confidence in our sisters that those among them who have given their hands to the enemy, will no longer do so in the future.

The young ones of course will naturally be the first ones to fall for this foolishness. "In that day shall the fair virgins and young men faint for thirst." Amos 8:13. When probation is closing, then the young ones, according to verses 11 and 12 of the same chapter, will be especially worried about the Word of God and their own salvation. There comes to all young brethren and sisters the serious question whether they will still be busy with the foolishness of the world, instead of working out their salvation with fear and trembling, and, after they themselves have been fortified with the truth, to become useful and serviceable instruments for the salvation of their fellow men. To them these words may be applied in a marked manner,

"Apply thy heart unto instruction, and thine ears to the word of knowledge." "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 23:12; 4:23.

Sad to say but it is true among God's people that not only the youth is being misled by foolish fashion, there are also older brethren and sisters, even who have reached the biblical age, who are beginning to adorn themselves with all kinds of fancy work. They adorn their breast with white and colored pieces of cloth, just as the heathen do. This does not happen alone with sisters but also with the brethren. It also happens that sisters come to the Divine worship without having their stockings on, also with short sleeves, as if the Lord in all His holiness would overlook such disrespectfulness.

We, as pastors and shepherds of the flock, cannot speak too plainly on these weighty questions, because light, that we do not live up to, will

finally be withdrawn. The end of all things is nearing with rapid speed. In the desire to make these highly important truths more vivid yet, we shall let the Spirit of prophecy speak to us, knowing that He will be telling us the complete truth;

"Since 1845 the dangers of the people of God have from time to time been laid open before me, and I have been shown the perils that would thicken about the remnant in the last days. These perils have been revealed to me down to the present time. Great scenes are soon to open before us. The Lord is coming with power and great glory. And Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth."—*Life Sketches*, pp. 323, 324.

"One class were registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctively revealed. With pale, quivering lips they acknowledged that they had been traitors to their holy trust. They had warnings and privileges, but they had not heeded nor improved upon them. They could now see that they had presumed too much upon the mercy of God." *Id.*, p. 242.

"I was shown that the people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God's people. I was pointed back to God's ancient people, and was led to compare their apparel with the mode of dress in these last days. . . . If God's professed people had not greatly departed from Him, there would be a marked difference between their dress and that of the world. . . . Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you."—*Testimonies*, Vol. 1, pp. 188, 189.

"I was shown the conformity of some professed Sabbath-keepers to the world. Oh, I saw that it is a disgrace to their profession, a disgrace to the cause of God. They give a lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction. I saw them decorating their poor, mortal bodies, which are liable at any moment to be touched by the finger of God, and laid upon a bed of anguish. Oh, then, as they approach their last change, mortal anguish racks their frames, and the inquiry is, 'Am I prepared to die?' . . . Why is it so hard to lead a self-denying humble life? Because professed Christians are not dead to the world. It is easy living after we are dead . . . Many dress like the world, to have an influence. But here

they make a sad and fatal mistake . . . Parents should be exemplary. They should exert a holy influence in their families. They should let their dress be modest, different from the world around them. As they value the eternal interest of their children, they should rebuke pride in them, faithfully rebuke it, and encourage it not in word or deed. Oh, the pride that was shown me of God's professed people! It has increased every year, until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them. I saw that this pride must be torn out of our families . . . Israel have been asleep to the pride, and fashion, and conformity to the world, in the very midst of them. They advance every month in pride, covetousness, selfishness, and love of the world. When their hearts are affected by the truth, it will cause a death to the world."—*Testimonies*, Vol. 1, pp. 131-136.

"A day of heart-rending anguish is before us. I was shown that pointed testimonies should be borne, and that those who will come up to the help of the Lord will receive His blessing . . .

Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens and felt no individual responsibility, are to be proved. They will be brought low in the dust, and will long for an experience in the things of God, which they have failed to obtain." War lifts his helmet to his brow; O God, protect thy people now."—*Testimonies*, Vol. 1, pp. 269, 270.

"Fashion rules the world; and she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to criticise and ridicule the poor if they do not follow in her wake at any cost, even the sacrifice of life itself . . . Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented. The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated."—*Testimonies*, Vol. 4, pp. 634, 635.

"Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire.—*Id.*, p. 643.

"Cut the cords that bind you and go into the vineyard to work for the Master."—*Life Sketches*, p. 277.

"Some would not bear the proving of God. They would not be hewed and squared. Every

stroke of the chisel, every blow of the hammer, aroused their anger and resistance. They were laid aside, and other material was brought in, to be tested in like manner."—Id., p. 306.

These are solemn and serious testimonies. They tell us distinctly what to do and what to leave undone in order that we might be able to stand before the Judge of the universe on that final day. We cannot imagine that a holy God will excuse wicked fashions in His children, since He failed not in any way to send His warnings. It should be the serious effort of sensible sisters to do only those things which are right in the sight of the Lord. It is of the highest importance that we please the Lord. *We will not be asked on the final day whether we have followed fashion.* The account we have to settle will be as follows:

"We are debtors to God to use every advantage He has entrusted to us to *beautify the truth by holiness of character*, and to send the messages of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin." *Life Sketches*, p. 196.

A few words shall here be said in regard to the length of women's dresses. In our time the enemy of souls has succeeded in doing a thorough work in regard to the length of dresses worn by women. Young and older women alike wear today such an immodest dress that it does not even reach to the knee. Should this evil also be permitted to find its way among God's people? Should our sisters not set a better and more noble example? Or should our sisters through immodest dress bring apostasy into our ranks just before our entrance into the heavenly Canaan? God forbid! We know what happened to ancient Israel through the Midianitish women just before they were about to cross the Jordan. Num. 25. Every modest sister will ask herself the question: What would Jesus say to the dress I wear?

The sisters among God's people may add a large share to our victorious journeys through the

time of trouble if they will be willing to accept these solemn exhortations. The Lord's blessings will surely follow, for 'whatsoever a man soweth, that shall he also reap.'

"The Lord is proving and testing His people. *Angels of God are watching the development of character*, and weighing moral worth. Probation is almost ended, and you are unready. Oh, that the word of warning might burn into your souls! Get ready! get ready! Work while the day lasts; for the night cometh when no men can work. The mandate will go forth. He that is holy, let him be holy still and he that is filthy let him be filthy still. The destiny of all will be decided. *A few, yes, only a few, of the vast number who people the earth, will be saved unto life eternal, while the masses who have not perfected their souls in obeying the truth, will be appointed to the second death.* O Saviour, save the purchase of Thy blood! is the cry of my anguished heart.—*Testimonies*, Vol. 2, pp. 401, 402.

We should all seek to have the one robe, the robe of righteousness.

"All who remain pure and uncorrupted from the spirit and influence prevailing at this time, will have stern conflicts. They will come through great tribulation; *they will wash their robes of character, and make them white in the blood of the lamb.* These will sing the song of triumph in the kingdom of glory. Those who suffer with Christ will be partakers of His glory."—*Life Sketches*, p. 271.

"Only the covering which Christ Himself has provided, can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul."—*Christ's Object Lessons*, p. 311.

May the Lord grant His people grace in this deceptive age not to look upon the appearances and the delusions of Satan, but upon the "author and finisher of our faith." "Let this mind be in you, which was also in Christ Jesus." Amen!

(Reading for Friday, December 20)

True Love to Be Manifested Among God's Children

By MRS. E. G. WHITE

CHRIST had bidden the first disciples love one another as He had loved them. Thus they were to bear testimony to the world that Christ was formed within, the hope of glory. "A

new commandment I give unto you," He had said, "That ye love one another; as I have loved you, that ye also love one another." At the time when these words were spoken, the disciples

could not understand them; but after His crucifixion and resurrection, and ascension to heaven, and after the Holy Spirit had rested on them at Pentecost, they had a clearer conception of the love of God, and of the nature of that love which they must have for one another. Then John could say to his fellow-disciples:

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren."

After the descent of the Holy Spirit, when the disciples went forth to proclaim a living Saviour, their one desire was the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another, they revealed the love that Christ had enjoined upon them. By unselfish words and deeds, they strove to kindle this love in other hearts.

Such a love the believers were ever to cherish. They were to go forward in willing obedience to the new commandment. So closely were they to be united with Christ that they would be enabled to fulfill all His requirements. Their lives were to magnify the power of a Saviour who could justify them by His righteousness.

But gradually a change came. The believers began to look for defects in others. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour and His love. They became more strict in regard to outward ceremonies, more particular about the theory than the practice of the faith. In their zeal to condemn others, they overlooked their own errors. They lost the brotherly love that Christ had enjoined, and saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives; and that, having shut the love of God out of their hearts, they would soon walk in darkness.

It is not the opposition of the world that most endangers the church of Christ. It is the evil cherished in the hearts of believers that works their most grievous disaster, and most surely retards the progress of God's cause. There is no surer way of weakening spirituality than by cherishing envy, suspicion, fault-finding, and evil-surmising. On the other hand, the strongest witness that God has sent His Son into the world, is the existence of harmony and union among men of varied dispositions who form His church. This witness it is the privilege of the followers of Christ to bear. But in order to do this, they must place themselves under Christ's command. Their characters must be conformed to His character, and their wills to His will.

"A new commandment I give unto you," Christ said, "That ye love one another; as I have loved

you, that ye also love one another." What a wonderful statement; but O, how poorly practised! In the church of God today, brotherly love is sadly lacking. Many who profess to love the Saviour do not love one another. Unbelievers are watching to see if the faith of professed Christians is exerting a sanctifying influence upon their lives; and they are quick to discern the defects in character, the inconsistencies in action. Let Christians not make it possible for the enemy to point to them and say, Behold how these people, standing under the banner of Christ, hate one another. Christians are all members of one family, all children of the same heavenly Father, with the same blessed hope of immortality. Very close and tender should be the tie that binds them together.

Divine love makes its most touching appeals to the heart when it calls upon us to manifest the same tender compassion that Christ manifested. That man only who has unselfish love for his brother has true love for God. The true Christian will not willingly permit the soul in peril and need to go unwarned, uncared for. He will not hold himself aloof from the erring, leaving them to plunge farther into unhappiness and discouragement, or to fall on Satan's battle-ground.

Those who have never experienced the tender, winning love of Christ cannot lead others to the fountain of life. His love in the heart is a constraining power, which leads men to reveal Him in the conversation, in the tender, pitiful spirit, in the uplifting of the lives of those with whom they associate. Christian workers who succeed in their efforts, must know Christ; and in order to know Him, they must know His love. In heaven their fitness as workers is measured by their ability to love as Christ loved and to work as He worked.

Supreme love for God and unselfish love for one another,—this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found. "We love Him, because He first loved us." In the heart renewed by the divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and ennobles the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around.

Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within,—when the sunshine of

heaven fills the heart and is revealed in the countenance.

It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow-men, by the golden links of the chain of love. Then the pity and compassion of Christ will be manifested in our life. We shall not wait to have the needy and unfortunate brought to us. We shall not need to be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good.

Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The "Light which lighteth every man that cometh into the world," is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God.

The glory of heaven is in lifting up the fallen, comforting the distressed. And wherever Christ abides in human hearts, He will be revealed in the

same way. Wherever it acts, the religion of Christ will bless. Wherever it works, there is brightness.

John strove to lead the believers to understand the exalted privileges that would come to them through the exercise of the spirit of love. This redeeming power, filling the heart, would control every other motive, and raise its possessors above the corrupting influences of the world. And as this love was allowed full sway, and became the motive power in the life, their trust and confidence in God and His dealing with them would be complete. They could then come to Him in full confidence of faith, knowing that they would receive from Him everything needful for their present and eternal good. "Herein is our love made perfect," he wrote, "that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear." "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, . . . we know that we have the petitions that we desired of Him."

In the courts above, Christ is pleading for His church—pleading for those for whom He has paid the redemption price of His blood. Centuries, ages, can never lessen the efficacy of His atoning sacrifice. Neither life nor death, height nor depth, can separate us from the love of God which is in Christ Jesus; not because we hold Him so firmly, but because He holds us so fast. If our salvation depended upon our own efforts, we could not be saved; but it depends on the One who is behind all the promises. Our grasp on Him may seem feeble, but His love is that of an elder brother; so long as we maintain our union with Him, no one can pluck us out of His hand.

(Reading for Sabbath, December 21)

The Finishing of the Work

By A. W. DOERSCHLER, America

"The Lord calls for a renewal of the straight testimony borne in years past He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death.

"By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power."—*Testimonies*, Vol. 8, pp. 297, 298.

WE ARE standing on the threshold of great and solemn events. The signs of the times speak with a loud voice. We need not to believe it any more today, it is obvious to everyone. He who doubts it can be no longer under the guidance of the Spirit, for the enemy must have blinded his eyes. Indeed we are approaching calamities of such terrible nature that the past wars may only seem shadows compared to what will soon break upon this world as an overwhelming surprise. But the Omnipotent will not send His last lightnings of wrath upon a dying world

unless the last one of God's children has escaped the curse of Babylon and is safely sheltered under the eternal wings. Thus the anxious inquiry remains on our lips: How long, until God's work will be finished?

The Divine Answer

"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.

He Will Finish It

Oh, what a blessed promise, what precious consolation! The little flock of faithful Reformers need not sink down in dismay, for the Lord speaks through His prophet:

"Not by might, nor by power, but by My spirit, saith the Lord of hosts." Zech. 4:6.

Truly God is good to Israel (Ps. 73:1), to His afflicted and poor remnant (Zeph. 3:12).

"From the beginning God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His 'good Spirit to instruct them.' And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation."—*Acts of the Apostles*, p. 53.

"Elijah took Elisha from the plough, and threw upon him his mantle of consecration. The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes, and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them. . . . God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit, than by the outward training of scientific institutions."—*Testimonies*, Vol. 5, p. 82.

The past history of this Reformatory Movement testifies aloud to the truth of these lines. How many a vacancy was caused in the ranks of God-gifted men by the snares of self-conceit and worldliness. The great virtues of Christian humility and self-forgetfulness must become flesh and blood in us. Thus writes also the apostle:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many

mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . That no flesh should glory in his presence." 1 Cor. 1:26, 27, 29.

In "Christ's Object Lessons," page 420, the true meaning of the religion of Christ is outlined as follows:

"It means taking away our sins, and filling the vacuum with the graces of the Holy Spirit."

Indeed, dear self is our greatest enemy and should be fought against constantly, because it is the hardest to overcome. No one will ever enter through the portals of the eternal home who has not gained the victory here in the battle with dear self.

"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.

There will be no disputes about positions, no self-glorification, no dictatorship among the people of God, but in lowliness of mind each will esteem the other higher than himself. Concerning the last work the Spirit of prophecy testifies:

"Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—*Testimonies to Ministers*, p. 300.

His Work

Thus the call is extended to a universal humiliation under the mighty hand of God. This work of reformation without a spiritual revival as an essential part of it, would prove a complete failure in the end.

"God calls for a spiritual revival and a spiritual reformation. A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of the spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Refor-

mation signifies a re-organization, a change in ideas and theories, habits and practices. Revival and reformation must do their appointed work."—Special Testimony 1905, *Time and Work*, Edition 1920, p. 6.

In the days of Nehemiah all Israel gathered "as one man" to listen to the reading of the law of Moses by Ezra.

"And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground." Neh. 8:6.

The law of Moses of those days stands parallel to the Testimonies for the Church in our time. A united people which obeys gladly the instructions of God's handmaid, and which by "prayer and the confession of sins" prepares the way of the king, may be sure that powerful currents of divine blessings will be poured out upon them. This, and this alone, is the opening scene for the finishing of the work. The prophet Joel calls upon us in these solemn terms:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

The symbol of the trumpet points to the all-penetrating appeal for an all-changing, deeply-affecting, personal reformation in your life and in mine, as well as of the whole church. Listen to the mighty call of the Lord:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?" Joel 2:15-17.

These instructions must be literally carried out. In following them there waits for us this precious promise:

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

Shorten It

"And there shall be a time of trouble, such as never was." Dan. 12:1.

"And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24:22.

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crises. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, Vol. 9, p. 11.

These prophetic words find only today their true fulfillment. The cry for peace in this dying world is but an empty, wishful hope. We find the last events strongly concentrated into a very short span of time. This demands that the work be finished in rapid succession. Humanly speaking, this is impossible. That which the third angel has tried to accomplish by the Advent people for over a hundred years, cannot now be finished by the fourth angel in such a short period of time, without the special manifestations of power by the Holy Spirit. There must, therefore, enter a very new element into our ranks. The method of labor of the present time may be compared in many respects to the one in the days of the apostles to whom Christ has said:

"And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." John 4:37, 38.

Here our Saviour points, no doubt, to the efforts of the Jewish Rabbis of whom He said:

"All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Matt. 23:3.

The Jewish people in Christ's day taught, therefore, the present truth in general outline. This again is truly the case with nominal Adventists of our day. But as Jesus first sent His disciples to "the lost sheep of the house of Israel," so it is likewise today.

"Our Redeemer sends His messengers to bear a testimony to His people. He says, 'Behold, I stand at the door, and knock.'"—*Testimonies*, Vol. 6, p. 262.

This testimony borne, causes the prophesied shaking in Laodicea, or the separation of mere professors from the upright in heart.

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause."—*Early Writings*, p. 50.

Ever since the rise of this reformation this manner of harvesting has begun. It speeds up the work immensely and will do it a great deal more as we prepare ourselves for the reception of the Holy Spirit. As the Jews undoubtedly were breaking the fallow ground for the apostles to harvest after them, thus we are harvesting the fruit of the seed sown during the last hundred years of the advent-message, for which the spiritual guardians of nominal Israel today would like to stone us, as their predecessors did with Stephen. Here also we perceive the consoling words of the Lord, spoken by the prophet:

"Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my names sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Isa. 66:5.

We may, therefore, often repeat to ourselves the precious words of the Divine Shepherd:

"Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Thus the cause of reformation is spreading out in all the world and it has already encircled the larger part of the globe. The mighty hand of the Lord is shortening His work in righteousness, and the final, solemn appeal during the latter rain is just ahead of us. Oh, may we in real earnest clear away all hindrances out of the road and prepare our hearts and get ready.

In Righteousness

"Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of My people Israel: I will not again pass by them any more." Amos 7:7,8.

"In the work of reform to be carried forward today, there is need of men who, like Ezra and Nehemiah, will not palliate or excuse sin, nor shrink from vindicating the honor of God. Those upon whom rests the burden of this work, will not hold their peace when wrong is done, neither will they cover evil with a cloak of false charity. They will remember that God is no respecter of persons, and that severity to a few may prove mercy to many. They will remember also that in the one who rebukes evil, the spirit of Christ should ever be revealed."—*Prophets and Kings*, p. 675.

It requires manly energy and a courage that cannot be shaken to denounce sins, which often bring such dreadful results, as the following testimony confirms:

"God will not be trifled with. It is in the time of conflict that the true colors should be flung to the breeze. It is then that the standard-bearers

need to be firm, and let their true position be known. It is then that the skill of every true soldier for the right is tested. Shirks can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might into the work, and venture their all in the struggle, let the battle turn as it will. God is a sin-hating God. And those who encourage the sinner, saying, It is well with thee, God will curse."—*Testimonies*, Vol. 3, p. 272.

Notwithstanding the fact that all true reformers have always been branded as disturbers of the peace, criticisers, etc., the work will nevertheless go its course into all the world. Though many will say,

"When the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." Isa. 28:15.

We shall be assured of the divine promise:

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. 28:17.

"But judgment shall return unto righteousness: and all the upright in heart shall follow it." Ps. 94:15.

"Zion shall be redeemed with judgment, and her converts with righteousness." Isa. 1:27.

A Personal Work

The fires of affliction have been burning most vehemently these past years, and we are still not at the ultimate end. The fate of the nations circle around the center point of all global affairs, the people of God. His love is beyond measure and whom He loves He rebukes and chastens and He desires us to be diligent and repent. (Rev. 3:19.) But we are delaying the finishing of the work unnecessarily by not showing enough diligence in bringing our lives into complete harmony with the message. There are still too many of those daily occurrences which to us only seem to border onto sin but which in reality are written as grievous transgressions against us in heaven. Our perceptions of holiness and purity are often so paralyzed that we do not regard certain sins as "exceeding sinful." Thus the rod of correction is used on us severely, and more severely yet, and we are sighing under the painful process. When the stubborn heart falls prostrate and broken in willing obedience at the feet of Jesus, then the loving Saviour can change us into His own similitude. The Holy Spirit then exerts a powerful influence upon our mind and to the solemn appeal, "Whom shall I send, and who will go for us?" we will answer with a heart overjoyed with happy response—"Here am I; send me." Isa. 6:8. Who will listen to this solemn call and volunteer to help finish this work?

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*The Great Controversy*, p. 612.

"Time is now fleeting, the moments are passing, passing from you and from me." We see in spirit already the beautiful regions of our eternal home. We hear the sound of the harps and the hymns of glory of the redeemed throng as it re-echoes throughout the halls of heaven. We see the saints laying their glittering crowns down at the feet of Him, who alone is worthy of the kingdom and of such sublime glory which no eye has seen, nor ear has heard, nor has entered into the heart of man. Then our days of our pilgrim journey are ended; then we will rest in the eternal arms. Who would not want to be there? But it rests with you and me, dear brother and dear sister, to make

this a blessed reality in a very short span of time. Seek strength from above. Hold out in agonizing prayer. Make this Week of Prayer a new milestone in your life and always keep this one thing in view, The finishing of the work! May this be granted to us in mercy. Amen.

"O there'll be joy when the work is done,
Joy when the reapers gather home,
Bringing the sheaves at set of sun
To the New Jerusalem.

"Sweet are the songs that we hope to sing,
Grateful the thanks our hearts shall bring,
Praising forever Christ our King
In the New Jerusalem.

"Pure are the joy's that await us there,
Many the golden mansions fair;
Jesus Himself doth them prepare,
In the New Jerusalem.

"Joy, joy, there'll be joy by and by.
Joy, joy, where the joys never die;
Joy, joy; for the day draweth nigh
When the workers gather home."

(Reading for Sunday, December 22)

The Final Triumph of the Gospel Message

By D. NICOLICI, Australia

THE message of the everlasting gospel which is proclaimed at the present time will soon triumph gloriously. The enemy of this work may seem to gain apparent victory here and there, but in the end he will forever be defeated. We have abundant statements from the inspired word of God in regard to the result of this struggle. Daniel and John were witnesses of the issue of the controversy between the Prince of Light and the prince of darkness. Almost two thousand years ago the prophets saw the result of the final proclamation of the sealing message. John not only saw them in the deadly struggle with the mark of the beast, but he saw them also as an overcoming company on the crystal sea. They had overcome the beast and his image and sang the song of Moses and the Lamb, the song of victory.

The most bitter opponents of the gospel are not heathen people who have no knowledge of God or the Bible, but the false Christian churches who proclaim false doctrines and give a false interpretation of the Bible. They are leading the Christian world to utter defeat and destruction. Some of them will not realize that they have been enemies of the truth until they see Christ coming in glory. The greatest prophet that ever lived on earth was Jesus Christ, and He referred to the defeat of false Christianity in the last days in the following words:

"Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matt. 7:22, 23.

We are living in the beginning of the fulfillment of this prediction. Our hearts should rejoice to see how the true people of God are going forward in every country of the world to bring the last message of repentance to those who are willing to hear. It makes our hearts full of joy to see missionaries engaged in different cities and villages in scattering literature and appealing to the people to return to God. Never has the world witnessed such great missionary endeavors in proclaiming the gospel as is seen at the present time. The words of Paul are appropriate to the present condition.

"Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein rejoice, yea, and will rejoice." Phil. 1:15-18.

Today we are witnesses of the strife and conflict between different Christian denominations of our day. They preach Jesus and His gospel in a manner which Christ never would approve. They do not give the public the true meaning of His words, and while they profess to preach and exalt Jesus, yet in reality they take the glory to themselves. Many of the large Christian denominations are confident that they have the true gospel because they do a great amount of work and have many followers. They are filled with pride because of the great influence they have in naming the richest class of people among their numbers. However, we should not forget that the words of our great Teacher to this class of Christians were: "I know ye not. Depart from Me ye workers of iniquity."

What was lacking in the experience of these professed followers of Christ? They did not know Him in their personal life. Their religion consisted not in true sanctification, but in a superficial and formal religion. Their life was not in harmony with the will of God. They were not willing to sacrifice the pleasures of this world and be a separate and peculiar people. Therefore, final defeat confronted them. Let us read the following explanation which shows where the secret of true Christianity is hidden.

"In the sermon on the mount Christ said, 'Not every one that said unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.' The test of sincerity is not in words, but in deeds. Christ does not say to any man, 'What say ye more than others?' but, 'What do ye more than others?' Full of meaning are His words, 'If ye know these things, happy are ye if ye do them.' Words are of no value unless accompanied with appropriate deeds. This is the lesson taught in the parable of the two sons."—*Christ's Object Lessons*, p. 272.

The Participants in the Gospel Message

The great plan of God in proclaiming the Everlasting Gospel cannot be fully comprehended by weak human minds. God uses different instrumentalities, ways and means, to proclaim the gospel message. From the past history of God's dealing with His church, we can understand His work at the present time. Please notice the following testimonies:

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our time."—*The Great Controversy*, p. 343.

In the work of reform to be carried forward today we have a striking parallel of the reformations in the past. We are now living in the time when the work of proclaiming the Everlasting Gospel will be finished. God is directing this great work, and He is again using humble instruments for the accomplishment of His purpose.

"The leading Reformers were men from humble life,—men who were most free of any of their time from pride of rank, and from the influence of bigotry and priestcraft. It is God's plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of His own good pleasure."—*The Great Controversy*, p. 171.

Modern Revivals

It is Satan's purpose to lead the multitude in the wrong direction by appealing to their sentiments instead of bringing them to a realization of their true condition. The last day deceptions will deceive, if possible, the very elect. Satan is working in a special way through apostatized churches and denominations, and makes it appear that a great revival and reformation is following their efforts. This satanic influence was seen after the Reformation of the 16th century, and resulted in deceiving the multitude under the influence of mesmerism and spiritualism. They were led to accept false religion rather than the true one. At the present time, after this devastating war, we see the efforts made by different religious bodies to revive their church members in bringing about a general reformation throughout their ranks. Of these revivals the Spirit of prophecy speaks as follows:

"Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimonies of prophets and apostles. Unless a religious service has something of a sensational character, it has no attraction for them. A message which appeals to unimpassioned reason awakens no response. The plain warnings of God's word, relating directly to their eternal interests, are unheeded."—*The Great Controversy*, p. 463.

Let us not be deceived, but let us heed the words of Jesus when He said: "Beware of false prophets." We have many false teachers and prophets in our time. How should we test these false teachers and prophets? Let the Spirit of prophecy give the answer:

"To the law and to the testimony." While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet, 'If they speak not according to this

word, it is because there is no light in them."—*The Great Controversy*, p. 452.

A true revival is the work of the Holy Spirit, and is always followed by a genuine confession of sin and a true reformation. Never will a revival and reformation be genuine if the apostasy is not confessed. Another vital point to be considered is the way God works to bring about a reformation. A reformation will never come through the leading men who led the church into apostasy.

The Hope of the Faithful Ones

God has many precious souls scattered in the different churches who will eventually be united with His true remnant people. The day is not far distant when the loud cry of the third angels message will be calling them out from these churches. Thus they will be instructed and enlightened by the Spirit of God. Through the message of Revelation 18, the faithful ones throughout the world will be gathered into the one true fold. This is clearly set forth in the following testimony:

"Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under religious guise, Satan will seek to extend his influence over the Christian world."—*The Great Controversy*, p. 464.

We thank God that the work will be finished by the mighty power of the Holy Spirit. Before the coming of the Lord there will be a revival of true godliness. The Spirit of God will be poured out upon God's remnant people. But on the other hand we are told by the servant of the Lord that Satan will try to hinder this work by introducing a counterfeit. A seemingly great religious awakening will take place among the fallen churches.

Those who are not spiritual will think that God is with these churches, while in reality it is the power of Satan. Let us earnestly pray that our experience may be glorious, and that we may escape the last day deceptions. The loud cry of the third angel's message will far exceed all other revivals. May we be numbered among those who receive the latter rain, and thus become fitted for translation.

Love for Christ and One Another Will Finish the Work

The world needs to see the revelation of God and His character manifested in His children. The closing prayer of Jesus at the end of His earthly mission sets forth the standard of perfect unity that must be seen among God's people before the work closes.

"Thus will the truth be brought into the practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death, 'That they all may be one, as Thou, Father, are in Me, and I am in Thee, that they also may be one in Us; that the world may believe that Thou has sent Me.' John 17:21. The love of Christ, the love of our brethren, will testify that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Testimonies*, Vol. 6, p. 401.

The great need of our work is the power of the Holy Spirit which will bring about perfect unity in our relations with one another. The success of our work depends on this consecration and unity. Referring to this we read:

"Satan may move through one man's mind to work things out of their proper channels; he may succeed with two who view things in a similar light; but with several minds enlisted, there is greater safety against his wiles. Every plan will be more liable to be viewed from all sides, every advance will be more carefully studied, so that no enterprise will be so likely to be entered upon which will bring confusion and perplexity and defeat to the work in which we are engaged. In union there is strength; in division there is weakness and defeat."—*Testimonies to Ministers*, p. 252.

Let this Week of Prayer be an outstanding bulwark in our Christian experience, and may it be a means, in the hand of the Lord, of arousing the people to general but united action in the spreading of the message. The great nations have sacrificed not only gold, silver and inventions, but their own sons and daughters to gain world supremacy. Should we sacrifice less for the maintaining of final victory? If we profess to have more light than any other people we should feel it our

The Sabbath Watchman

with

The Children's Friend

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duty to have a personal interest in the salvation of souls.

If every true reformer is sincere he will be moved by the Spirit of God to be a true witness. He will overcome selfishness and consecrate all for the spreading of the message and the salvation of others. May the following words make a deep impression upon us:

"It is in doing Christ's work that the church has the promise of His presence. Go teach all nations, He said; 'and lo, I am with you alway, even unto the end of the world.' To take His yoke is one of the first conditions of receiving His power. The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay. Where there is no active labor for others, love wanes, and faith grows dim. Christ intends that His ministers shall be educators of the church in gospel work. They are to teach the people how to seek and save the lost. But is this the work they are doing? Alas, how many are toiling to fan the spark of life in a church that is ready to die! How many churches are tended like sick lambs by those who ought to be seeking for the lost sheep. And all the time millions upon millions without Christ are perishing."—*The Desire of Ages*, p. 825.

May the Heavenly Father bless all His people and give them a special experience in this Week of Prayer. May the admonitions given bring fruit to the honor and glory of God. May we all be led into a new experience in our Christian life, and in the coming year have a deeper love for the brethren and a yearning to go out and seek and

save the lost and bring them back to the fold. This is my prayer for Christ's sake, Amen!

(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.)

Asleep in Jesus

ANNA LYDIA LEHTONEN

It is with deep regret that we announce the death of our beloved Sister Anna Lydia Lehtonen, who fell asleep in Jesus on August 6, 1946, at the age of 58 years. She was born in Finland in 1888, and came to Canada with her family in 1927.

Our dear sister devoted her life to nursing and she was a registered masseuse. She was very kind and generous toward the suffering. For many years she was a faithful member of the S. D. A. Reform Church. She loved her Saviour dearly and was always willing to testify for the truth. We have the blessed assurance that our dear sister, who has so faithfully followed her Saviour in this life, will hear His voice when He shall call forth the sleeping saints. May we all have the privilege to meet her again on this great celestial day. May the Lord especially bless and comfort her dear husband and daughter who deeply mourn the loss of our beloved sister.

F. Williamson.

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

The above text is especially applicable to our dear Sister Lehtonen, who fulfilled the above specifications when she circulated the Reform literature in the church at Hamilton, Ontario, Canada. The result was that a nice little company took their stand for Reform, some of whom are still carrying forward the work.

We lay thee to rest 'till Jesus comes,
His voice will then call thee forth from the tomb:
Then thou shalt arise in "deathless bloom",
No more to suffer, aye! it will be soon.
Thy struggles are over, thy work is done;
Soon thou shalt receive an immortal crown.
It saddened our hearts to say—farewell!
But our Father in Heaven doeth all things well.
Only a little while and we'll meet again,
Where sufferings are ended, and no more pain.
An unselfish example thou hast left behind,
Others first—has always been thy mind.
Thy prayers and tears for God's work of Reform,
Has borne good fruit, and will 'till the glorious morn;
When we meet again, at Jesus call,
Come thou, my own, come one, come all.

Louise J. Hadcock

In remembrance of Sister Lehtonen.