

Reform - males.
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Vol. 1

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No. 1

THE THIRD PERSON OF THE GODHEAD

"If I go not away, the COMFORTER will not come unto you; but if I depart, I will send HIM unto you. And when HE is come, HE will reprove the world of sin, and of righteousness, and of judgment. . . . HE shall glorify me: for HE shall receive of mine, and shall shew it unto you."—John 16: 7-8, 14.

"It is not essential for us to be able to define just what the Holy Spirit is.

"The NATURE of the Holy Spirit is A MYSTERY. Men cannot explain it, because the Lord has not revealed it to them. . . . REGARDING SUCH MYSTERIES, which are too deep for human understanding, SILENCE IS GOLD."—Acts of the Apostles, 51-52.

Much has been said and written concerning the Holy Spirit, and his office work. Much may yet be written concerning the same Comforter, but never will finite mind comprehend the working of the Infinite mind. Not, until this finite shall have become as the infinite, will it understand the mysteries of the nature of the Holy Spirit.

Although we might not understand the nature of the Holy Spirit, yet, as to whether he is a person or not, we may understand, because that part is revealed unto us thru the word of the Lord. And such things that are revealed, are for us and our children.

You will notice in the Scripture which we have quoted above, the Holy Spirit is spoken of as "he", "him", etc. In this personal pronoun he and him, we always understand a personality of the thing spoken of.

In Ezekiel 9: 1-6, we find a man clothed with linen, with a writer's inkhorn by his side. This man is to set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst of the church of God. You will notice that this person who places the seal of the living God upon the foreheads of such as sigh and cry against the singular apostacies in the church, is a man. In the letter to the

Ephesians, Paul tells us that we are not to grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption. Eph. 4: 30. Therefore we hold that the Holy Spirit is a person, being the same servant, and doing the same work, in the New Testament, as the man with the inkhorn by his side is doing in the Old Testament.

Sister E. G. White: "Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those, 'That sigh and that cry for all the abominations that be done' in the CHURCH."—Test. Vol. 3: 267.

In this testimony we see that the man in linen who places the mark upon such as sigh and cry for all the abominations that are done in the church, is the same person as the Holy Spirit.

Sister E. G. White: "Sin could be resisted and overcome only through the mighty agency of the THIRD PERSON OF THE GODHEAD, who would come with no modified energy, but in the fullness of divine power."—Desire of Ages, Chap. 73, Par. 29.

Sister E. G. White: "The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the

fullness of the Godhead manifested. . . . The Comforter that Christ promised to send after he ascended to heaven is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. **THERE ARE THREE LIVING PERSONS OF THE HEAVENLY TRIO**; in the name of these three great powers—the FATHER, the SON, and the HOLY SPIRIT—those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.”—Series B., No. 7, pp. 62, 63.

The nature of the Holy Spirit is one thing and the personality of the Holy Spirit, is another thing. We cannot sit down and figure out the essentials of the nature of the Holy Spirit, because the Lord has not revealed it to us; but the fact he is a person, is revealed unto us, and that we may understand.

The main part is not as to whether we believe he is a person or an influence, even though we have clear understanding that he is a person, but the main thing for us is to have him work in and through us to the cleansing of the soul temple, so that he can place his mark or seal upon us. Without this work of the Holy Spirit, we will be left outside of the kingdom of God. Let us not deceive ourselves, dear reader, but let us permit, this third person of the Godhead, work in us of his good pleasure. He will finish the work he has started in us, if we only permit him to do so.

To the Readers of the Truth's Watchman
Dear Brethren in Christ Jesus:

Greetings to you all who are so faithfully laboring in God's vineyard.

With pleasure am I writing these few lines of encouragement to you, to let you know how God is leading and blessing us by doing his will, in these days.

By the grace of God we are again united with our beloved teacher and instructor Bro. J. H. Miller, who just returned from Europe, after a stay of four months.

The reports our dear brother has brought home to us are quite encouraging and full of hope. God is leading Israel out of Egypt.

Let us not look for big companies, but honest and humble servants, who will take the cross of Jesus and sacrifice their lives to the end of our deliverance.

We are at present here in the office at Washington, and are indeed blessed day after day, and the Lord is with us, showing us the way and light of righteousness.

We are glad, and praise the Lord to be able to distinguish the true from the false light.

We ask our dear brethren to pray for us for divine guidance, and also offer special prayers for the brethren in England and Wales.

Praying that the Lord may keep us all humble, honest, faithful, and true, I remain
Your brother in the Master's service
H. F. Stubbe.

A REPORT OF THE EUROPEAN TRIP . .

May Eight, 1926 Brother H. H. Spencer, and the writer, sailed for Europe to some Councils of the Seventh Day Adventist Reform Movement. We arrived at The Hague, Holland, and were received by the different brethren with joy. While there, we had purposed to see just how these people carried on their work, and believe that we can follow their method of work. Brother F. Charles of Wales, was with us at this conference, and rejoiced to be with each other for a few days to learn and get acquainted with the working of different countries.

After this Council at Holland, Brother F. Charles, returned to Wales, while Brother Spencer and myself took train for Hannover Germany, where we had a splendid visit with Brethren Welp, Richter, and Maas. From all we could see, these dear brethren in Germany are also doing an earnest work for their Master, according to the light they have. We wish them the best of blessings from the Lord, as well as the Holland believers.

From Germany we took train for Paris, France, where we had also some real experiences, not only in the Lord, but also in seeing the Battle-fields where so many of young men died for the arm of war.

From France we made our way to England and Wales. Brother H. H. Spencer went to England proper, while I went to Wales to meet Brother Charles, who left us at The Hague, as we went to Hannover. After working in that field, we can say that the Lord has blessed us in a most signal way, which even our former brethren do not realize. Brother Charles, of Aberbargoed, Wales, had some twelve believers with him who were willing to look at the issues of life as they are. After a few weeks work there, we could organize The Welsh Branch, of the International Missionary Society, S. D. A. Reform Movement. Bro. F. Charles being chosen by the Lord as leader in that field, with Brethren J. T. Johns, James Williams, and R. Roberts, Counsellor.

The Coal Lock-out in England and Wales, made it rather hard for these dear brethren to do much traveling with us, so we at times took to the team as did Paul, for walking was good. It no doubt has appeared to some of our readers as though this Coal Question was a strike, but the facts in the case are that it is a lock-out. The workers would gladly have stayed in their pits with the same hours and wages as before, but when asked to work more hours and less wages, or stay out of the pits, hunger and starvation is looking these workers into their faces. The writer has had the privilege to be right in with these workers for

nearly two months, and has found them not, as sometimes reported in the News Papers, a lot of bad men, but found them willing to work hard for their living if permitted to do so. Any of our dear believers in the field who feel moved to give a donation towards their brethren in the stricken district of Wales, mail checks into this office,

on their part, have we been forced to weep and work without the camp as did our Master.

Thousands of our dear people within the denomination know that apostasy is within the camp of Seventh Day Adventists, and they comfort themselves that a thunderbolt



and it will be forwarded in an official way to our local office in Wales for distribution among the saints.

Following you will see some of our believers who gathered at a meeting at Aberbargoed one Wednesday, at which time six dear souls were buried with their Lord in Baptism.

As you look upon these faces, remember that love brought our dear Lord to this earth, and that same love will bind us together into one fold, if so be that the Holy Spirit is leading us.

Our former brethren do not understand us, nor our work, and for that reason look upon us as their enemy. This Reform Movement did come within the Denomination 1914, when the break came over the commandments of the Lord, and was not permitted to remain within the organization, but was put outside. It will stay outside until the door of that body of people will open and permit us to enter again. Appeal after appeal has been made for a consideration of these matters which has brought this terrible apostasy on the part of our former brethren, but with bitter misrepresentation

from the sky will someday clean up what the leaders are not even willing to consider or look at. If such a clean up will come, it will be when Jesus will say it is done.

At this hour, while dictating this report, we would again call to the sheep of the flock to please look up to their Maker and behold His smiling face upon the true and honest, but who will speak soon in wrath with all such as would not listen to the of God to a thorough reformation.

With love to all the sheep of the flock, permit me to say that, when you hear your leaders say that there is no reform movement, and that there are no reform people in Europe or America, do not permit yourselves to be carried away with such falsehoods. The members of the Reform Family well numbers into thousands, and its workers into hundreds.

To the shepherds of the flock of Seventh Day Adventists, I would say: "Make haste, for heaven has thy name before the great judge."

In love I am your servant,
Dr. J. H. Miller.

SABBATH SCHOOL LESSONS

A BRUISED REED AND SMOKING FLAX

1. Lesson. Sabbath, October 2, 1926

QUESTIONS

1.—What does God say we should behold? Isa. 42: 1, first part.

2.—What has God put upon this elected servant? Isa. 42: 1, middle part.

3.—What will this elected servant bring to the Gentiles? Isa. 42: 1, last part.

Sister E. G. White: "The Saviour condescended to poverty that he might teach now closely we in a humble lot may walk with God. He lived to please, honor, and glorify His Father in the common things of life. His work began in consecrating the lowly trade of the craftsmen who toil for their daily bread. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. And every youth who follows Christ's example of faithfulness and obedience in his lowly home, may claim those words spoken of him by the Father through the Holy Spirit, 'Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth'."—Desire of Ages, Chap. 7, par. 24.

4.—In what way was he to be different than the teachers of his time? Isa. 42: 2.

Sister E. G. White: "The Pharisees sought distinction by their scrupulous ceremonialism, and the ostentation of their worship and charities. They proved their zeal for religion by making it the theme of discussion. Disputes between opposing sects were loud and long, and it was not unusual to hear on the streets the voice of angry controversy from learned doctors of the law.

"In marked contrast to all this was the life of Jesus. In that life no noisy disputation, no ostentatious worship, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of his Son. To this revelation Jesus desired the minds of the people to be directed, and their homage to be given."—Desire of Ages, Chap. 26, par. 39-40.

5.—How is Christ's going forth described? Hosea 6: 3; Mal. 4: 2.

Sister E. G. White: "The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, 'His going forth is prepared as the morning.' Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness, and waking the world to life. So did the Sun of Righteousness arise, 'with healing in His wings'."—Desire of Ages, Chap. 26, par. 41.

6.—What would he not bruise or quench? Isa. 42: 3.

Sister E. G. White: "Israel had long re-

mained in the furnace of affliction. Because of their sins they had been well-nigh consumed in the flame kindled by Satan and his agents for their destruction; but God had now set his hand to bring them forth. In their penitence and humiliation the compassionate Saviour will not leave his people to the cruel power of the heathen. 'A bruised reed shall he not break, and the smoking flax shall he not quench'."—Test Vol. 5: 469.

7.—How was this fulfilled? Matt. 12: 14-21.

NOTE: As long as there is a desire in the human heart to know God, and to seek after him with a humble and penitent spirit, we are to follow our Saviour's example, not to bruise or quench that longing. Not until open apostasy is justified and the Lord made of none effect, are we to cry aloud and spare not.

8.—What was to rest upon Christ so as to be able to do this? Isa. 11: 2.

9.—What would this spirit make Christ quick to understand? Isa. 11: 3.

10.—With what was he to judge the poor? Isa. 11: 4.

11.—What was to be the girdle of his loins and reins? Isa. 11: 5.

NOTE: Even Christ needed the Spirit of God upon him, the spirit of wisdom and understanding, counsel, might, and knowledge, in order to walk in the fear of God. This branch (Isa. 11: 1) grew up out of the roots, and brought forth the same substance as the root. The reason we do not bring forth the substance of God the Father at times, is because we are not in the vine (John 15: 4, 5, 6, 7) as we should be. Christ could do nothing by himself, but did all things through God the Father, so can we do nothing by ourselves, unless we abide in Christ.

12.—What do we read further about this Spirit upon Christ? Isa. 61: 1-2.

NOTE: God did not give his Spirit to Christ by measure (John 3: 34) but rather in fullness. Just this way he has promised to give us his Holy Spirit, if we return to him and his eternal principles.

HE BRINGS OUT THE PRISONERS FROM THE PRISON

2. Lesson. Sabbath, October 9, 1926

QUESTIONS

1.—What is said about the courage of Christ? Isa. 42: 4.

Sister E. G. White: "Jesus had come to 'magnify the law, and make it honorable.' He was not to lessen its dignity, but to exalt it. The Scripture says, 'He shall not fail nor be discouraged till he has set judgment in the earth.' He had come to free the

Sabbath from those burdensome requirements that had made it a curse instead of a blessing."—Desire of Ages, Chap. 21, par. 17.

2.—Who is speaking and giving Christ for a covenant? Isa. 42: 5-6.

NOTE: Notice the expression in verse five, 'he that giveth breath unto the people upon it, AND SPIRIT TO THEM THAT WALK THEREIN.' From this expression we can see that the Spirit of the Lord is only given to such as will walk therein; such as will walk accordingly and in harmony with its leading. Let us walk softly before the Lord and not be high-minded, lest we be found walking in the "sparks of our own kindling."

3.—As a covenant to the people, what would he be to the Gentiles? Isa. 42: 6; Isa. 49: 5-6.

4.—How is this fact expressed in the New Testament? Luke 2: 32; Acts 13: 47.

5.—What was this elected servant to do to the blind? Isa. 42: 7, first part.

6.—What was Christ to bring out of the prison? Isa. 42: 27, last part.

7.—What would Christ say to such as are prisoners? Isa. 49: 9.

8.—What will the earth do when Christ calls the dead? Isa. 26: 19.

Sister E. G. White: "The voice of the Son of God is heard calling forth the sleeping saints, and as the prophet beholds them coming from the prison-house of death, he exclaims: 'Thy dead men shall live, together with my dead body shall they rise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.'"—Prophets and Kings, p. 728.

9.—How is this experience described in the New Testament? John 5: 25, 28-29.

10.—How does Paul describe this experience? 1 Thess. 4: 15-18; 1 Cor. 15: 51-55.

Sister E. G. White: "In the visions of the prophets, those who have triumphed over sin and the grave are now seen happy in the presence of their Maker, talking freely with him as man talked with God in the beginning."—Prophets and Kings, p. 729.

11.—What is the name of such a mighty one? Isa. 42: 8, first part.

NOTE: The great "I AM" is his name. When Moses wanted to know the name, he was told "I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."—Ex. 3: 13-14.

12.—What would the Lord not do with his glory and his praise? Isa. 42: 8.

13.—What does he say has come to pass, and what will he bring forth? Isa. 42: 9.

14.—What are the inhabitants of the earth to do? Isa. 42: 10-13.

15.—What will the Lord do as he opens the prison-house? Isa. 42: 14-16.

NOTE: Abraham, believed that God can do the impossible, and that was counted to him for righteousness. As we read and

study these wonderful promises and terrible things the Lord is going to do, we almost stagger with surprise, but, only as we believe the impossible to be possible with our God, are we the seed of the promise. Thousands of things look very impossible to the human, but through Christ in God, are possible and very reasonable. Let us believe God, and permit him to work out his plan, which makes the impossible possible.

THE BLINDNESS OF GOD'S SERVANTS

3. Lesson. . . . Sabbath, October 16, 1926 QUESTIONS

1.—What are some of the promises God makes which are impossible to the human? Isa. 42: 13-16.

2.—Who shall be turned back and made ashamed? Isa. 42: 17.

3.—Who is asked to hear and to see? Isa. 42: 18.

NOTE: Think of a deaf man to hear, or a blind man to see. Think of the Lord asking a deaf man to hear, and a blind man to see. Think of a human possibility for such a thing to take place. Think of the human possibility for the dead to rise. Think of that man who was eaten by a lion, he shall come forth again, and sing. Think of all the impossibilities from a human standpoint, and then look at the servants and messengers of the Lord who are filled with infidelity and human reasoning. How will such a messenger prepare a people for the coming storms? How will such servants prepare a seed of promise, a seed that will believe the human impossible? That is the controversy the Lord has with us in these words.

4.—Who does the Lord call blind? Isa. 42: 19, first part.

5.—Who does he call deaf that would not hear? Isa. 42: 19, last part.

6.—Although the Lord shows many things, have they observed? Isa. 42: 20.

7.—Although the Lord opened their ears, did they hear? Isa. 42: 20, last part.

8.—Nevertheless of such a condition, what will the Lord do? Isa. 42: 21.

9.—What does the Lord further say about this people? Isa. 42: 22.

10.—What questions are placed before the people? Isa. 42: 23.

11.—Why did he give Jacob for a spoil, and Israel to the robbers? Isa. 42: 24.

12.—Because of their disobedience, what has the Lord poured upon them? Isa. 42: 25, first part.

13.—Even though the first fires hath burned round about them, and even burned him, what did they not do? Isa. 42: 25, last part.

NOTE: How senseless people can become. How dead to such things as belong to the Lord. How sleepy humanity can become to the promises of God, just because humanity cannot understand how God can do the human impossibilities. With all the

evidences before us, the power and past doings of a God of love, humanity is so slow to believe that nothing is impossible to God.

14.—What does the Lord say about such Ephraimites? Hosea 7: 8-10.

15.—To whom do these Ephraimites call and go? Hosea 7: 11-16.

16.—Does this message of turning towards Egypt apply to us as a people?

Sister E. G. White: "The church has turned back from following Christ her leader, and is steadily retreating towards Egypt."—Test. Vol. 5: 217.

THE GATHERING OF HIS SEED

4. Lesson. Sabbath, October 23, 1926

QUESTIONS

1.—Who is speaking to Jacob and Israel? Isa. 43: 1, first part.

2.—Why does Jacob and Israel not need to to fear? Isa. 43: 1, last part.

Sister E. G. White: "As the shepherd leads his flock over the rocky hills, through forest and wild ravines, to grassy nooks by the river-side; as he watches them on the mountains through the lonely night, shielding from robbers, caring tenderly for the sickly and feeble, his life comes to be one with theirs. A strong and tender attachment unites him to the objects of his care. However large the flock, the shepherd knows every sheep. Every one has its name, and responds to the name at the shepherd's call.

"As an earthly shepherd knows his sheep, so does the divine Shepherd know his flock that are scattered throughout the world. 'Ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God., (Eze. 34: 31) Jesus says, 'I have called thee by thy name; thou art Mine.' (Isa. 43: 1) 'I have graven thee upon the palms of My hands.' (Isa. 49: 16)."—Desire of Ages, Chap. 52, par. 11-12.

3.—What will the Lord do when wrestling Israel, or Jacob passes through the waters and fires of affliction? Isa. 43: 2.

4.—Who is leading out in such a conflict? Isa. 43: 3, first part.

5.—What has the Lord given for a ransom? Isa. 43: 3, last part.

6.—What does the Proverbist say about such a ransom? Prov. 21: 18.

7.—In what way does the wicked Egyptian become a ransom? Prov. 11: 8.

NOTE: Egypt, Ethiopia, and Seba represent sin and the terrible wickedness thereof. As Christ was driven to Egypt, satan thinking by so doing, to destroy him, but was delivered from there, proving to be a blessed ransom to praise the Lord. So will the many troubles into which the wicked (EGYPT) try to lead the righteous, prove a ransom for the righteous, by the righteous being delivered, and the wicked suffering the result of their own plan. Our God will make even the wrath of men to praise him.

8.—What will the Lord give in the righteous

place, because he is precious in his sight? Isa. 43: 4.

Sister E. G. White: "Often the church militant is called upon to suffer trial and affliction; for not without severe conflict is the church to triumph. 'The bread of adversity,' 'the water of affliction,' these are the common lot of all; but none who put their trust in the One mighty to deliver will be utterly overwhelmed." (Isa. 43: 1-4) Prophets and Kings, p. 723.

9.—What precious promise did the Lord further give us? Isa. 43: 5.

10.—What will the Lord say to the north and to the south? Isa. 43: 6.

11.—By whose name must we be called to be delivered? Isa. 43: 7, first part.

12.—For whose glory has such a one been created and made? Isa. 43: 7.

NOTE: When the Creator calls for the north or the south to give up their prisoners, they will not be able to hold them back. The impossible with man, is made possible before the creation of the whole earth. To believe God in the impossible now, is to be counted as righteousness to the one so believing.

13.—What are the people requested to bring forth? Isa. 43: 8.

14.—Who else is requested to gather together? Isa. 43: 9, first part.

15.—What are the people of earth requested to bring forth further? Isa. 43: 9, last part.

NOTE: The Lord requests of the people of earth to bring forth their witnesses, if they think themselves so instructed. Bring the nations together, and declare how the Lord is doing all these impossible things. Show the Lord some former things, and declare what shall be in the future, that they may be justified. Such a controversy with the nations, has a God who can make things that are not yet, to appear out of nothing. Believing in a God like that, no matter what the scientific world may claim, that is to be Abraham's seed.

A CONTROVERSY WITH THE UNBELIEVING

5. Lesson. Sabbath, October 30, 1926

QUESTIONS

1.—How does the Lord permit us to see who he is? Isa. 43: 11.

2.—What does the Lord declare he has done? Isa. 43: 12.

3.—Who was first, the day, or the great I AM? Isa. 43: 13.

NOTE: "I am the Lord," we are told by our Saviour. I declare that a thing shall come to pass, and it will come. Before the day was, the Lord was he. He works, and who shall turn it back? We are dealing with such a God, who can do all things, and the greatest honor we can give to him, is to trust him with purity.

4.—What does the Lord say about the rea-

son why he brought down Babylon? Isa. 43: 14-15.

NOTE: As the children of Israel were in Babylon, they cried unto the Lord, and the Lord heard them. For their sakes did the Saviour come to their help. He can subdue kingdoms and powers. He can remove all powers, if need be, to deliver the saints.

5.—To what experience does the Lord recall our memory? Isa. 43: 16-17.

6.—Did the Lord make the impossible, possible at the sea? Ex. 14: 16, 22.

NOTE: When there was no help for Israel, the Lord gave help. When the very nation which should have been the protection of the Jews, turned against them, the Lord had to make impossible things possible. With God there is nothing impossible.

7.—To what does the Lord call our mind now? Isa. 43: 18-21.

NOTE: The Lord here calls our attention to what he has done, so that we might not doubt the possibility of his wonderful and precious promises for the future. The new thing he is about to do, is the renewal of the earth, so that rivers will be seen in the desert and wilderness. At that time, the beasts will honor the Lord. The people that he has formed and recreated, shall be there for his praise. The Lord speaks of things that are not yet, as though they were, because of the might of his power.

8.—What does the Prophet say about the lack of appreciation on the part of Jacob and Israel? Isa. 43: 22-24.

9.—Who does the blotting out of our transgression? Isa. 43: 25.

10.—What are we to put the Lord in remembrance of? Isa. 43: 26, first part.

11.—How are we requested of the Lord to plead the cause? Isa. 43: 26.

12.—What are we requested to do in other Scriptures? Isa. 1: 18.

NOTE: The Lord desires us to call on him. He wants us to love to come to his throne for help, as well as to praise him. We should never fail to do this part of our worship and service, as it is so pleasing to the Lord.

13.—Who hath sinned? Isa. 43: 27.

NOTE: Adam, our first father, hath sinned, and the teachers following him, have transgressed against the Lord. What an experience the human family has passed through, because of that one sin of Adam and Eve. Transgression has been the result ever since. With the best of will, humanity has failed to do the thing that should be done. Because we are shaped and brought into this world with the old Adamic nature upon us.

14.—Because of the sin of our first father, what has fallen upon the princes of the sanctuary? Isa. 43: 28, first part.

15.—What has fallen upon Jacob and Israel because of this curse? Isa. 43: 28, last part.

NOTE: Language will never be able to express the terribleness of sin which has come upon the human family because of that Adamic Sin. How often did souls wish to bring about the change which is so much needed, to bring back the Eden of old. The church as well as the state, has tried to bring back the conditions as they once were, but have failed in their efforts. The curse has taken the best of manhood and womanhood from this earth, and is still claiming thousands from among us. By destruction on land and sea, the elements of nature, claim their victims. May we never forget to trust in the eternal promises of our God, even if they seem ever so impossible according to human concept. That is to be counted for righteousness.



SABBATH WATCHMAN

Official organ

—of—

THE INTERNATIONAL MISSIONARY SOCIETY

S. D. A. REFORM MOVEMENT

WORKING IN FOLLOWING COUNTRIES

America, Holland, Switzerland, Germany, Roumania, Sweden, Denmark, Hungary, Serbia, South Africa, South America, England, Wales, Finland, Canada, Jamaica, B. W. I.

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