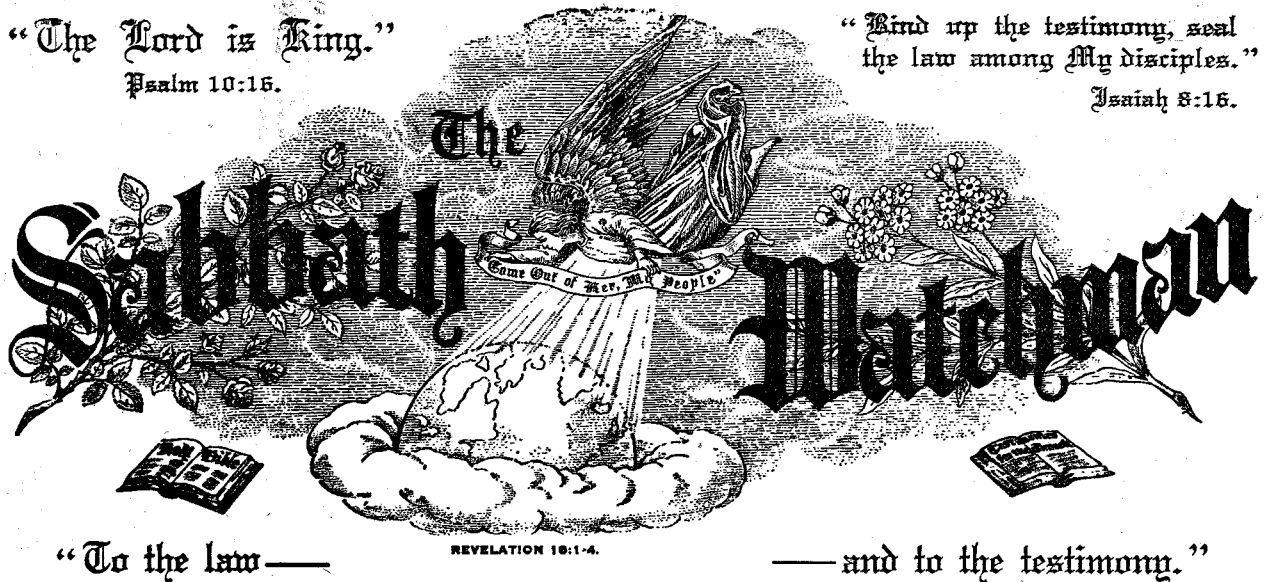


"The Lord is King."  
Psalm 10:16.

"Bind up the testimony, seal  
the law among My disciples."  
Isaiah 8:16.



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No. 2

# The Wheat and the Tares

"Gather ye together first the tares, and bind them  
in bundles to burn them; but gather the wheat into my  
barn." Matt. 13:30.

The timely and very important truths embraced in the Saviour's parable of the wheat and the tares appear to be rather generally misunderstood among Seventh-day Adventists, therefore it would seem quite fitting at this time to engage in a careful study of the subject.

It is unmistakably apparent that the great majority of Seventh-day Adventists believe that the wheat and the tares are to remain together, in the church, until the second coming of Christ. This erroneous teaching is presented quite universally by the ministry of the denomination; and their purpose in so doing is to endeavor to convince earnest souls that there is no need for the presentation of the unadulterated "straight testimony" and the resultant "Shaking"—the former divinely required, and the latter divinely foretold. The grievous effect of this false instruction—this "peace and safety" preaching—is reflected in the fact that the light of many in the ranks has been turned to darkness, with a terrible responsibility resting upon those who "speak smooth things." In the appropriate words of Jeremiah of old, "The

prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5:31.)

**Who represents the Wheat, and who the Tares?**

With the desire to assist the reader to gain a clear understanding of this parable in its correct present-day setting and significance, we shall suggest a few relevant questions for his thoughtful consideration, the first one of which is, Who represents the Wheat, and who the Tares? Let us turn to the word of God and the spirit of prophecy for an answer.

"The field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one." (Matt. 13:38.)

"The good seed represents those who are born of the word of God, the truth. The tares represent a class who are the fruit or embodiment of error, or false principles."—"Christ Object Lessons," p. 71.

These brief statements quite definitely answer our question; but now, while keeping in mind this clear explanation, let us consider the next question which is, Who is the sower of the tares?

"The enemy that sowed them is the devil. Neither God nor His angels ever sowed a seed that would produce a tare. The tares are always sown by Satan, the enemy of God and man."—"Christ's Object Lessons," p. 71.

This testimony proves clearly that the tares are always sown by Satan, the enemy of God and man. But now, let us ascertain whom it is in this world that God looks upon as His messengers, or, as defined by a corresponding term, His angels,—though, of course, clothed in human form. The prophet says:—

"For the priest's (or, minister's) lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger (or, angel) of the Lord of hosts." Mal. 2:7.

So long as a "priest," or minister, remains true to God-given principle, and teaches the whole counsel of God, he will not sow those seeds which will bring forth tares. Moreover, so long as a minister is faithful he will be as a messenger (an angel) of the Lord in the sight of the Lord. But as soon as the law of God, in any point, is made void at the hands of a minister, he thus performs the work of the enemy, who is the sower of tares,—he becomes an instrument of unrighteousness.

"Their very office makes sin in them more exceedingly sinful; for in committing sin they make themselves the ministers of sin, the agents of Satan, through whom he can work with success to perpetuate sin."—"Testimonies to Ministers," p. 404.

#### How to Deal with Open Sin in the Church

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isa. 58:1.

"But them that are without God judgeth. Therefore put away from among yourselves that wicked person." 1 Cor. 5:13.

Another question frequently propounded is the following: Is it in harmony with God's will for men to separate the tares from the wheat? Does not the Word tell us that the angels are to do that work? To find the correct answer to this oft-recurring query we shall again turn to the writings of the spirit of prophecy. We read:—

"Even the tares have a lesson. They are of Satan's sowing, and if left unchecked, spoil the wheat by their rank growth."—"Testimonies," Vol. 3, p. 325.

"Christ has plainly taught that those who persist in open sin must be separated from the church; but He has not committed to us the work of judging character and motive."—"Christ's Object Lessons," p. 71.

From this instruction we learn that a thorough work of separation in the church is distinctly called for. Those who live in open sin, persistently, should be separated from the church. The Lord definitely instructs His faithful servants—messengers of God in human flesh—to bear the responsibility of dealing courageously and decidedly with sinners whose evil fruits are positively known, and

whose wicked course brings dishonor to His name and destruction to precious souls. In this regard the following counsel is all-conclusive:—

"Whom do we find among the active ones that feel the burden for the church? Whom do we see that God is especially using, working by and through them to elevate the standard, and to bring the church up to it...? I have waited anxiously hoping that God would put His Spirit upon some, and use them as instruments of righteousness to awaken and set in order His church."—"Testimonies," Vol. 2, p. 484.

"Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church."—Id. Vol. 5, p. 147.

All honest souls will quite willingly assent to this position, for it is in complete accord with Spirit-given principle. But when God-fearing brethren faithfully perform their duty in this respect, many of God's professed people are very quick to remark, "Let the wheat and the tares grow together till the harvest," meaning thereby, that open sinners must be tolerated in the church. Such teaching is indeed a terrible deception, and will create a general condition of apostasy. But even though the church may faithfully adhere to the principle of dealing with open sinners, yet, we must acknowledge, that the church is still imperfect, since secret sinners may be found in her ranks. It is to this class to which Jesus referred as He said: "Let both grow together until the harvest." (Matt. 13:30.) It is not left to men to judge the character and motives. "God is judge Himself," is the testimony of His Word; and all who truly love and serve Him acknowledge that He alone is worthy,—that He only is capable,—of reading the secrets of the heart.

#### God's Appointed Method of Purifying His Church

The remnant church is, we know, to be perfect, before the Bridegroom shall come to claim His bride. But since we know that God's true church has not yet attained unto perfection, let us carefully consider the question, How will the church be purified, "not having spot or wrinkle, or any such thing?" (Eph. 5:27.) Let us turn to the Scripture and the spirit of prophecy for an answer.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4.

"The purification of the people of God cannot be accomplished without their suffering. God permits the fires of affliction to consume the dross, to separate the worthless from the valuable, that the pure metal may shine forth. He passes us from one fire to another, testing our true worth."—"Testimonies," Vol. 4, p. 85.

"As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare, will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith. But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice."—Id., Vol. 6, pp. 400,401.

"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand unmoved. Satan and his host can not destroy them; for angels that excel in strength will protect them."—Id., Vol. 9, p. 17.

"Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers."—Id., Vol. 5, p. 136.

According to the Bible and the spirit of prophecy, it is quite apparent, that God will purify His church through trials and tribulation. These are God's appointed agencies of separating the wheat from the tares, because the inspired servant said: "It is in a crisis that character is revealed." ("Christ's Object Lessons," p. 412.) It is then that God makes bare the secrets of the heart. This work of purification is also called the "Shaking" of God's people, and let us see how long this shaking will go on.

"Soon the battle will be waged fiercely between those who serve God and those who serve Him not. Soon everything than can be shaken will be shaken, that those things that can not be shaken may remain."—"Testimonies," Vol. 9, pp. 15, 16.

We are living now in the shaking time, and this shaking will continue till God will have a people pure and true. Dear reader, do you fully believe that God will have a clean and holy church? Please notice the following testimony:—

"Where is the spirituality of the church? Where are men and women full of faith and the Holy Spirit? My prayer is, Purify Thy Church, O God . . . God is sifting His people. He will have a clean and holy Church."—"Testimonies," Vol. 1, p. 99.

#### When will the Remnant Church Reach Perfection?

Since we have now definitely shown that God will have a clean and holy church, the question may be advanced, but when will this condition be fully realized? Again the answer is given by the servant of the Lord.

"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.

"Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—Id., Vol. 1, pp. 187, 188.

"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."—"Early Writings," p. 71.

The foregoing testimonies prove beyond a shadow of a doubt that the Remnant Church will be found perfect before the outpouring of the latter rain. And as students of God's word and the spirit of prophecy, we know, that we are living in "the time of the latter rain." If then, the latter rain is soon to fall upon the true people of God, how important it is for us to realize, that God is now at work separating the wheat from the tares, that His people may soon be ready to be filled with the fulness of His Spirit.

#### The Great Significance of this Time

The next question, and a very important question, too, is this: How do you explain the instruction which declares that both the evil and the good are to remain in the church until the harvest, or, as some state it, until the coming of the Lord? To answer this question correctly, we have but to determine what period of time is meant by the term, "the harvest," and to further ascertain at what point in the history of the world that time,—the harvest,—will have been reached. To this end let us consider very thoughtfully the following Scripture and Testimonies:—

"Let both (the wheat and the tares) grow together until the harvest . . . The harvest is the end of the world." Matt. 13:30, 39.

"The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time."—"Christ's Object Lessons," p. 72.

These inspired statements make very clear this fact: "The harvest," the end of probationary time," and "the end of the world," are terms descriptive of a given period of time, of unrevealed duration, occurring near the end; and Seventh-day Adventists, better than most other professed Christian peoples, no doubt, know that that time is this time,—the time of the end,—the days in which we now live. And now, to add greater emphasis to this vital truth, let us study the following enlightening message in connection with the statements just quoted and referred to:—

"The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares."—"Testimonies to Ministers," p. 234.

During that portion of time designated as "the judgment," the Lord, according to this testimony, will gather the wheat,—His children, or people,—**from among the tares, or, from among the children of the evil one.** The wheat, we should note, is gathered from among the tares, not the tares from among the wheat, which is a point of more than ordinary significance. But are we to know, positively, the time when this solemn work will be accomplished? And, what is even of greater importance, are we living in that period now? The spirit of prophecy gives us a clear and definite answer,—

"The time HAS come when Jerusalem (the church) IS being searched as with lighted candles. God IS at work investigating character, weighing moral worth, and pronouncing decisions on individual cases."—"Testimonies to Ministers," p. 448.

Hence the question as to the time when separation between the faithful and the unfaithful in the church should take place, is unmistakably answered. **This is the time, for this period of time is the time of "the harvest," "the end of probationary time," "the time of judgment."** And God, in these last days, in His own appointed way,—through the agency of His true messengers, who in His fear and by His power are giving the full, unadulterated third angel's message,—is binding the wheat into bundles for the heavenly garner. At the same time Satan, through the means of false messengers, is binding the tares into bundles for the consuming fires of the day of eternal doom. Note these confirmatory statements:—

"I asked the angel if there were none left. He bade me look in an opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles, or companies. Said the angel, **"The third angel is binding, or sealing, them in bundles for the heavenly garner."**—"Early Writings," pp. 88, 89.

"I then saw the third angel. Said my accompanying angel, **"Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention."**—Id., p. 118.

"Can we not discern the signs of the times? Can we not see how earnestly Satan is at work binding the tares in bundles, uniting the elements of his kingdom, that he may control the world? This work of binding up the tares is going forward far more rapidly than we imagine."—"Testimonies," Vol. 5, p. 384.

#### The Parting of the Ways

Finally, the while bearing in mind the vital truths which have thus far come to our notice in this brief study, let us give earnest thought to these inspired, clear-meaning statements:—

"As we near the judgment, all will manifest their true character, and it will be made plain to what company they belong."—"Testimonies," Vol. 1, p. 100.

"In the harvest of the world there will be no likeness between good and evil. Then those who have joined the church, **but who have not joined Christ, will be manifest.** The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but **in the time of harvest ye shall return, and discern** between the righteous and the wicked, between him that serveth God, and him that serveth Him not."—"Christ's Object Lessons," p. 74.

What a solemn time this is! The true and the professed people of God have come to the parting of the ways. In this "time of harvest" it is possible, we have read, to clearly discern who are true and who are false. "By their fruits ye shall know them," saith the Lord. And each class are, in a natural way,—consciously on the part of some and unconsciously on the part of others,—finding and taking their self-determined places. The tares, through the power of the enemy, are uniting in a more decided course of apostasy and evil, thus definitely identifying themselves as opponents of God, despisers of His peculiar truth, and enemies of His true people. Simultaneously the wheat, through the work of the third angel, is just as surely being garnered together,—**"in bundles, or companies,"**—the good fruit of the harvest of the Lord.

#### The Harvest of the Wheat and the Tares

We must keep in mind that there is a harvest of the wheat—the true children of God,—and a harvest of the tares—the wicked. We have proven in our study that the harvest of God's children will be final with the close of probation. This fact is fully substantiated by the Word of God, for we read:—

"The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—Rev. 22:11.

With the close of probation the harvest for the children of God will be ended. But the harvest of the wicked will be climaxed when Christ shall appear to destroy them. Of this final harvest we read:—

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, **Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.**" Rev. 14:15, 16.

In the light of these facts we shall be better able to understand more fully the meaning of the words, "let the wheat and the tares grow together till the harvest," for after the accomplishment of the harvest of God's children, this statement will still be true, because the servant of the Lord declared:—

"The day is just upon us, when the righteous shall be bound, like precious grain, in bundles for the heavenly garner, while the wicked are, like the tares, gather-

ed for the fires of the last great day. But "the wheat and the tares grow together till the harvest." In the discharge of life's duties, the righteous will, to the last, be brought in contact with the ungodly. The children of light are scattered among the children of darkness, that the contrast may be seen by all."—"Testimonies," vol. 5, p. 100.

#### No Longer to Be a "Mixed Multitude"

Earnest reader, may we now, in closing, ask these few questions, which are of such tremendous moment to the soul?—

In which class are you? Are you being drawn by the loving power of God into the company of those who are being bound in bundles for the heavenly garner? Or are you, perchance, one of the many divinely described as having "joined the church, but who have not

joined Christ?" If such is your condition, beloved,—and surely you are conscious of it, if that be your state,—do you not sense your danger? One will never know when God, in this time of the judgment, will come to one's name, and pronounce His final decision. Realizing this, do you not desire to yoke up with Jesus to-day, "while it is called today," and be gathered with the precious fruit of the harvest into His everlasting kingdom? May God grant it, for His name's sake.

"The time has come when the Lord would have all who will honor Him take their stand firmly on the side of truth and righteousness. No longer are we to be a mixed multitude. Those who profess to be followers of God's Word, must be straightforward, pure and holy."—Mrs. E. G. White, in "Review and Herald," Dec. 21, 1905.

# Organization-

## Its Place in the Church of God

"Nevertheless the foundation of God standeth sure, having this seal; The Lord knoweth them that are His." 2 Tim. 2:19.

#### The Divine Principle of Organization

The apostle Paul, in the soul-assuring declaration here quoted from his inspired pen, reveals clearly where God's true children are ever to be found. They stand immovable upon the infallible foundation of Him who inhabiteth eternity,—upon the sure "foundation of God,"—the Almighty One who changeth not.

The true people of God have in all ages cleaved with unswerving fidelity unto their Lord and to His word of truth; and He, the Author of peace, has always identified Himself with "His own."

There is a true church in the world today, even as there ever has been throughout the centuries of this dispensation of grace. Of the church in these last days, David, in his day, set forth its fundamental characteristics, those peculiar identifying marks which distinguish her from all other. Firstly, her members "walk in the law of the Lord;" secondly, they "keep His testimonies." (Ps. 119:1, 2. Compare Rev. 12:17.) Thus that Church is one with the Church of God above—one in every essential sense. As declares the spirit of prophecy,—

"The Church of God below is one with the Church of God above. Believers on the earth and the beings in Heaven who have never fallen constitute one Church."—"Testimonies," Vol. 6, p. 366.

Of the Heavenly Church, the same inspired pen informs us,—

"Everything connected with Heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic hosts."—"Patriarchs and Prophets," p. 376.

Since "perfect order" characterizes the Church of Heaven, proving that order, or organization, is found to be essential in the assembly above; and since the Church on earth is "one"—in complete accord—with the angelic body, it is manifest that the divine principles of organization must, and will be found to, exist among that people who today truly represent God's earthly Church. To this great truth the spirit of prophecy clearly witnesses in most earnest language:—

"In the name of the Lord I declare to you that it (organization) is to stand, strengthened, established, and settled."—"Testimonies to Ministers," p. 28.

#### Organization in the Old Testament

Wherever the Lord has called men to a sacred work, He has given them the spirit to organize their forces for the greatest efficiency and harmony of effort. Of these features in Israel the following paragraph gives the briefest summary:—

"The government of Israel was characterized by the most thorough organization, wonderful alike for its

completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'Captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;' and, lastly, officers who might be employed for special duties."—"Patriarchs and Prophets," p. 374.

In all this is a divinely set object-lesson of the importance of the orderly arrangement of the affairs of the cause of God in these last days:—

"The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgression, their rebellions, their punishments, their carcasses strewn in the wilderness because of their unwillingness to submit to God's wise arrangements,—this faithful picture is hung up before us as a warning lest we follow their example of disobedience, and fall like them . . . Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall.' Has God changed from a God of order?—No; He is the same in the present dispensation as in the former. Paul says, 'God is not the Author of confusion, but of peace.' He is as particular now as then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel."—"Testimonies," Vol. 1, pp. 652, 653.

#### Organization in the New Testament

The New Testament Church, like the Old Testament Church, is a unit. All the teaching of the New Testament emphasizes the organic unity of the church of Christ. It is "the house-hold of God," "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."—(Eph. 2:19 22.) "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." (Eph. 4:4, 5.)

"The same principles of piety and justice that were to guide the rulers among God's people in the time of Moses and of David, were also to be followed by those given the oversight of the newly organized church of God in the gospel dispensation . . . The order that was maintained in the early Christian church, made it possible for them to move forward solidly, as a well-disciplined army, clad with the armor of God. The companies of believers, though scattered over a large territory, were all members of one body; all moved in concert, and in harmony with one another."—"The Acts of the Apostles," pp. 95, 96.

#### Organization not to be Overestimated

Peace, order, system—organization—is of God. It ever has been, and it ever is to be inseparably associated with the Church of God. It is all-essential to the successful conduct of God's earthly cause. Yet, in the light of this vital truth, never have true believers overestimated the value of organization. They have ever appreciated its necessity, and have unflinchingly honored its divinely-invested authority; nothing more, nothing less. By the true child of God organization is recognized in its rightful sphere, simply as a means to an end. It is not the Church; it is merely a vehicle employed by the Church in the efficient administration of her material responsibilities. Organization is representative of the flesh; the Church is one with the Church above, and, therefore, divine. Hence the counsel of the Spirit must be heeded,—

"In the name of Jesus Christ of Nazareth, I beseech the people of God to depend upon the Lord for strength. Beware how you place men where God should be. We are not safe in taking men as our authority or our guide, for they will surely disappoint us."—"Testimonies to Ministers," p. 386.

While God has invariably revealed Himself as being in the midst of His true Church, and has unequivocally pledged His promise of ultimate triumph to His message of truth, it is just as true that He has never bound Himself to any earthly organization, wherein the human element, necessarily involved, must constantly jeopardize its possibilities of uninterrupted fidelity. As warned by God's chosen messenger,—

"Organizations, institutions, unless kept by the power of God, will work under Satan's dictation, to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth, for the advancement of the kingdom of God."—Id., p. 366.

How faithful in counsel is the Spirit of truth! Though thus earnestly and explicitly warned, men, to whom Jehovah, in the early days of Adventism, intrusted the precious light and principles of Heaven-conceived, Heaven-honored organization, disdained to "hear" when He "spake." In proud self-sufficiency they wilfully chose "their own ways," thus causing that holy trust, once so sacredly committed to their safe-keeping, to come "under Satan's dictation," to become perverted with "fraud and guile;" aye, to become yet more and more degraded by "the inventions of men,"—more and more corrupt, polluted, and vile—till at last the long-grieved Saviour was left with none other recourse than to withdraw His holy presence therefrom, and to solemnly declare,—

"How is the faithful city become an harlot! My Father's house is made a house of merchandise, a place

whence the Divine presence and glory have departed!" —"Testimonies," Vol. 8, p. 250.

Numerous sincere Christians cherish the opinion that a separation from the church to which they may perhaps have long been connected, is dishonoring; in fact, some feel that by withdrawing from their particular religious connection they would thereby risk the possibility of reaching the Home Eternal. But such conclusions are by no means justifiable. No man-formed, man-directed organization dare be considered as infallible or as being worthy of implicit trust. "Wherein is man to be accounted of?" asks our All-wise Maker. There is but One in whom the Christian may place unreserved confidence; there is but One to whom the Christian may pledge unchangeable allegiance, and that One is Christ—our Creator, our Redeemer, Mediator, and King.

There are professed children of God who carry their spirit of loyalty toward the particular denomination to which they belong so far as to declare that so long as they live, and regardless of any unholy course which their church organization may choose to pursue, they will forever retain connection therewith. To assume such a position is indeed most unwise; it is really a most dangerous attitude to unyieldingly maintain, for should one remain indefinitely as a member of any religious body whose organization has violated its holy trust, and has persistently followed the path of apostasy to the point of Divine rejection, such an one cannot avoid partaking of Babylon's sins, nor escape receiving of her plagues.

The salvation of one's soul depends upon one's faithfulness toward Christ, and this, regardless of any earthly tie, or even of life itself. So long as a church remains loyal to Christ, one may with perfect trust remain with her; but should that church refuse to keep pace with her Lord, then one is bound to choose between the church and Christ.

The following testimony will prove conclusively that Christ Himself has left us an example in this respect.

"The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations. As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to

accept truth in whatever guise it may be presented. Often those who follow in the steps of Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience."—"The Desire of Ages," p. 232.

While we believe that perfect unity is necessary for the church of God, yet let us not overlook the importance of the following solemn instruction given by the spirit of prophecy.

"Unify, unify, but we are not to unify with those who are departing from the faith, giving heed to seducing spirits and doctrines of devils. With our hearts sweet and kind and true we are to go forth to proclaim the message, giving no heed to those who lead away from the truth."—"To the Watchman," April 2, 1906.

"We are to unify, but not on a platform of error." —"Testimonies," Series B. 2, p. 47.

Verily, one's only object should be to make and retain connection with that humble body whose Head is none other than Christ; that people who stand uncompromisingly upon the "sure foundation of God;" that Church which is "one" with the Church above,—the Remnant Church,—who "walk in the law of the Lord," and "keep His testimonies."

#### Organization in the Remnant Church

True gospel order,—that is, simple, uncorrupted organization,—is of God. In its original intent Jehovah ordained it and gave to it His unreserved sanction as a medium through which He might direct His earthly Church, and her holy work, in an orderly way. "God is not the author of confusion, but of peace, as in all the churches of the saints." Yet, as the inspired one has declared. "Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization." But, in words of faithful counsel to all such, she continues:—

"I have been instructed by the Lord that in this work there is no such thing as every man being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthily and solidly, His people must draw together.

"While it is true that the Lord guides individuals, it is also true that He is leading out a people, not a few separate individuals here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with Him unitedly."—"Testimonies to Ministers," pp. 489, 488.

God's own plan of Spirit-directed, systematic orderliness for His Church, will ever be needed, and will ever be found therein. "It is to stand, strengthened, established, and settled," the Holy Spirit has instructed. It is of Him who has declared, "I am the Lord, I change not." (Mal. 3:6.) And he through His Spirit is today calling to all who know the voice of His Shepherd-Son to enter quickly through



# The Sabbath Watchman

With  
The Children's Friend

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the Door into the one true fold. All who will hear His voice, and will follow Him, "shall be saved," is His blessed promise. They "shall go in and out, and find pasture." It is the fold of true liberty in Christ. It is the "sure" fold; it is "one" with Heaven; it is indwelt by and blessed of Him who is the Author of peace.

"The words are ringing in my ears, 'Draw together, draw together.' The solemn, sacred truth for this time is to unify the people of God. The desire for preeminence must die. One subject of emulation must swallow up all others—who will most nearly resemble Christ in character? Who will most entirely hide self in Jesus?"—"Testimonies," Vol. 6, p. 42.

"Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility of character, heavenly-mindedness, enabling you to be more than conquerors through Him that loved you, and gave Himself for you. Crucify self; esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the Heavenly universe, and before the church and the world, you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set."—"Testimonies," Vol. 9, p. 188.

"Unity existing among the followers of Christ is an evidence that the Father sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings with their different temperaments together in harmonious action, their one aim being to speak the truth in love."—"Testimonies," Vol. 9, p. 194.

"If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—"Testimonies," Vol. 9, p. 221.

Christ, the Good Shepherd, gave His life for the sheep; not to set wandering each his

own way, but to gather them together. "Other sheep I have," He says, "which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." (John 10:16.)

Beloved reader, have you entered this fold? If not will you not choose to enter now, while the Door, even Jesus, still welcomes you?

"The church cannot measure herself by the world, nor by the opinion of men, nor by what she once was. Her faith and her position in the world as they now are, must be compared with what they would have been if her course had been continually onward and upward. The church will be weighed in the balances of the sanctuary. If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting."—"Testimonies," Vol. 5, pp. 83, 84.

"Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition."—"The Great Controversy," p. 48.

"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."—"Early Writings," p. 71.

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