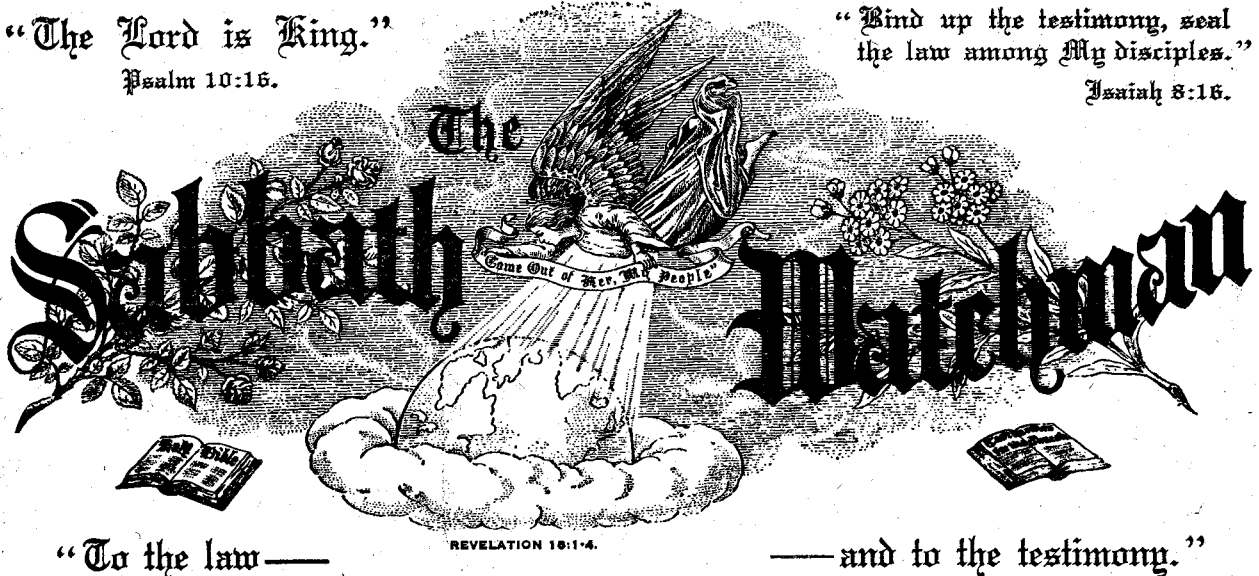


"The Lord is King."

Psalm 10:16.

"Bind up the testimony, seal  
the law among My disciples."

Isaiah 8:16.



"To the law —

REVELATION 18:1-4.

— and to the testimony."

Vol. 11

Kalamazoo, Mich., Fourth Quarter, 1936

No. 4

## The Solemn Call of God for this Hour to You!

"FOR CONSIDER, brethren, GOD'S CALL TO YOU. Not many who are wise with merely human wisdom, not many of position and influence, and many of noble birth, have been called. But God has chosen the things which the world regards as foolish, in order to put its wise men to shame; and God has chosen the things which the world regards as destitute of influence, in order to put its powerful things to shame; and the things which the world regards as base, and those which it sets utterly at nought—things that have no existence—God has chosen in order to reduce to nothing things that do exist; to prevent any mortal man from boasting in the presence of God." 1 Cor. 1:26-29. (Weymouth.)

"God calls for men, who will prepare a people to stand in the day of the Lord."—"Testimonies," Vol. 8, p. 332.

"Men of clear understanding are needed now. God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation."—"Testimonies to Ministers," p. 514.

"Men are needed for this time who are not afraid to lift their voices for the right whoever may oppose them. They should be of strong integrity and tried courage. The church calls for them, and God will work with their efforts."—"Testimonies," Vol. 4, p. 271.

"God calls for men who, like Nathan, Elijah, and John, will bear His message with fearlessness, regardless of the consequences; who will speak the truth, though to do this calls for the sacrifice of all they have."—"Gospel Workers," p. 150.

"God wants brave men of action, who will not regard the setting up of idols and the coming in of abominations without lifting up the voice like a trumpet, showing the people their transgressions, and the house of Jacob their sins."—"Testimonies," Vol. 4, p. 517.

"The work will be given to those who will take it, those who prize it, who weave its principles into their every-day experience. God will choose humble men, who are seeking to glorify His name and advance His cause rather than to honor and advance themselves. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above."—"Testimonies," Vol. 5, p. 461.

"In the choice of instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. . . . 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. . . . To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward."—"The Great Controversy," pp. 171, 460.

"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."—"Testimonies," Vol. 3, p. 272.

"If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God."—"Testimonies," Vol. 3, p. 281.

"The work of God is onward. Reforms must be carried on, and we must take hold and help move on the car of reform. . . . Not one of us is excused."—"Testimonies," Vol. 3, p. 540

"I heard the Voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

# Preparation for Christ's Return

"I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

THIS blessed promise was first given unto the disciples of Jesus just before His ascension into heaven. It is one of the most precious promises found in the Word of God. Let us for a moment consider the circumstances under which this promise was given. The Saviour had dwelt among his disciples for three and a half years. His love toward them was very great, and they in return had learned to love their Saviour. Now, at once the hour was there where Christ told His disciples, "I go away;" in other words, "the time for My departure is here." These words struck the disciples, and they were filled with sorrow, but at the same moment, the words fell from the lips of our Saviour, "and come again." This promise was received by the disciples in faith.

Every child of God at the present time who believes that the promises of God are sure, will wait for the coming of the Lord. The promise first given to the disciples will soon be fulfilled. But, if we look around us into Christianity, and even among professed children of God, we find but very few who really believe that Christ soon shall return. There may be many who profess to believe in the soon return of Jesus, but by their works deny this faith. All who really love the Saviour's return, will, by their works, bear a living testimony to this end.

## A Preparation Necessary

One of the most important characteristics by which one may know that we believe in the second coming of Christ is a thorough preparation for that great event. The apostle Peter speaks to us in the following words:—

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:14.

From these words one can readily see that a preparation for Christ's coming is necessary. The apostle gives the admonition, "be diligent" that ye may be found ready when the Lord shall appear. He explains further the condition in which we must be found in order to be ready, "in peace, without spot, and blameless." The greatest battle every individual Christian must fight is a struggle against their own sin. If we want to see Jesus as He is, we must be pure, "even as He is pure." The spirit of prophecy sustains this fact in these words:—

"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 us remember that God is holy, and

that none but holy beings can ever dwell in His presence."—"Early Writings," p. 71.

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—"Christ's Object Lessons," p. 69.

The question then must press close home to each of us, Are we diligently seeking for this likeness now? Do we believe the Spirit of God is waiting our co-operation to manifest His power to reproduce this likeness in us, and thus hasten the Saviour's coming? Let all remember that only those who reflect the image of Jesus fully will ever dwell in His presence.

## God's People To Know The Times

The people of God are to know the times—the meaning of passing events. The word of God makes clear to them that which is mysterious to others. Like the ancient Israelites who had light in their dwellings when the plague of darkness covered the Egyptians, so the true people of God are not in darkness concerning the end. As Paul wrote the church at Thessalonica—

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say Peace and safety; then sudden destruction cometh upon them; as travail upon a woman with child; and they shall not escape. But ye, brethren are not in darkness, that that day should overtake you as a thief. Ye, are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. 5:1-6.

So the true church of God is not in darkness concerning the coming of the Lord. His people are called "the children of light," and the day of the Lord will not overtake them as a thief in the night. According to the Word of God, all those who will be found unprepared when the Lord shall come, are called the children of darkness, no matter how high their profession may be. The church of God knows not the day of His coming, but it knows the end is near; it knows the meaning of passing events, and sees clearly what is coming upon the earth.

## "Watch and Pray"

Another important characteristic which will be seen in the lives of those who wait for the coming of the Lord is to "watch and pray." So often the Master exhorts His followers with these words. As long as we are in communion with God through prayer, we shall also be

found watching. The greatest danger for the people of God today, is to become indifferent. Satan knows very well that his greatest success lies therein, to make God's children believe that the day of the Lord is still in the far future. The unbelieving proclaim, "Where is the promise of His coming?" (Matt. 24:48.) This class, represented by the evil servant, is outwardly devoted to the service of God, while at heart they have yielded to Satan. They do not openly deny the truth, but reveal in their life the sentiment of the heart,—that the Lord's coming is delayed. (See: "Testmonies," Vol. 5, pp. 101, 102.) Now we must prove our ownself if we do not say in our heart "My Lord delayeth His coming." May God help us to stand firm against the delusions of the enemy, that we might be found watching when He shall appear. The reason why many believe that the Lord's coming is delayed is found in these words:—

"The very beginning of the evil was a neglect of watchfulness and secret prayer, then came a neglect of other religious duties, and thus the way was opened for all the sins that followed. Every Christian will be assailed by the allurements of the world, the clamors of the carnal nature, and the direct temptations of Satan. No one is safe. No matter what our experience has been, no matter how high our station, we need to watch and pray continually. We must be daily controlled by the Spirit of God, or we are controlled by Satan."—"Testimonies," Vol. 5, p. 102.

These are solemn words. Our only safety is to heed the counsel of Christ, and watch and pray. "Pray without ceasing" my dear brother and sister, and you shall be found ready when the Saviour comes.

#### **"Be Ye Ready"**

The Bible speaks of those who love and wait quietly for the appearing of our Lord Jesus. Their only desire is that Jesus may soon return. Their prayer is with John the apostle: "Amen. Even so, come, Lord Jesus." (Rev. 22:20.) Are we able to join that prayer? Would we be ready if the Lord came today? We have heard time and again the words repeated to us, "Prepare to meet thy God, O Israel." (Amos 4:12.) Praise God that probation still lingers, that we can still prepare to meet Him, but soon probationary time will have past, and then we must be found ready. O, may the solemn words uttered by our Saviour "be ye ready" impress our hearts.

True believers of God's word know that that promise "I will come again" is soon to be fulfilled. The apostle Paul has given us this message of inspiration, and we would do well to heed the solemn counsel—

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:36, 37.

Jesus is longing to come and take His beloved ones home. He is waiting that His char-

acter might be fully reproduced in His people, for then, the promise is given, will He come. Let us surrender our all to Jesus that He may mold us into the likeness of His image.

#### **Which Side Will You Be On?**

There will be found only two classes when the Lord comes—one, the faithful, who have lived in view of that hope, and have shaped their plans, their lives, their character, in harmony with the principles of Christ, and who will be able to say—

"Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him we will be glad and rejoice in His salvation." Isa. 25:9.

What a privilege it will be to belong to this class. It is the privilege of every one who is willing to pay the price. There will be joy and gladness in those who are ready to meet Jesus.

But on the other hand we find a class who has lived in disobedience to the Word of God, who have trampled under their feet His divine law, who have loved the pleasures of this world, and they in great contrast to the others will cry—

"To the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the lamb." Rev. 6:16.

May God help us now to make our calling and election sure, that we may be able to stand without spot or wrinkle at His coming.

#### **Our Duty in This Time**

If we really believe that Jesus is coming we will sound this message to others. It is our duty to help save those who are willing to be saved. The message of Christ's soon coming should stir our heart. Soon, yes soon, dear reader, He will come, and will not tarry. But it is not enough to know that Christ is coming soon, we must know that He has already come into our hearts, and that because of our message He is coming into the lives of others. Let us heed the admonition given by the spirit of prophecy—

"The return of Jesus to our world will not be long delayed. Let this be the keynote of every message." Testimonies," Vol. 6, p. 406.

Jesus said to His disciples, "I go away, and come again." He has gone into the heavens to prepare a place in that kingdom that is about to come. He has sent out His messengers, He has sent out His message to reach your ears, and to come into your hearts, so that even now you may become subjects of that kingdom which He has prepared only for those who love Him.

We are nearing home. We cannot afford to miss our way. Let us look up and watch.

"We are homeward bound. He who loved us so much as to die for us, hath builded for us a city. The New

Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge, of crushed hopes and buried affections, will evermore be heard. Soon the garments of heaviness will be changed for the wedding garments. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God."—"Testimonies," Vol. 9, p. 287.

I am waiting for the coming  
Of earth's long expected Lord  
For the signs are now fulfilling  
That He gave us in His Word.  
I am watching, I am waiting,  
For that promised happy day;  
Yet I do not cease my working;  
I must work as well as pray.

May God so move upon your hearts that you may be ready to meet the King who is to return and take His people unto Himself.

W. O. Welp.

"To believe that evil must not be condemned because this would condemn those who practice the evil, is to act in favor of falsehood."—Mrs. E. G. White.

\* \* \*

"Men and women cannot violate natural law by indulging depraved appetite and lustful passions, and not violate the law of God."—"Testimonies," Vol. 3, p. 161.

\* \* \*

"To pursue union at the expense of the truth is treason to Jesus. To tamper with His doctrines is to become traitors to Him."

\* \* \*

"Religion does not consist in making a noise; yet when the soul is filled with the Spirit of the Lord, sweet, heartfelt praise to God glorifies Him."—"Testimonies," Vol. 1, p. 231.

## True Reformation Not Revolution

UPON Mount Carmel Elijah's exemplary character was brought to view in a most glorious manner. Mount Carmel represented the highest point in his prophetic life. Upon the heights of Carmel he revealed his greatest fidelity, courage and energy. There the lone, humble, trusting servant of God proved far more worthy than scores of false prophets. Despite his isolation and dangerous surroundings, he was without fear, since it was the grace of God that sustained him and worked through him.

Elijah was not an eye-server. Neither was he a prophet of high-sounding words; nor yet, one that enjoyed the favor of the king. He was, however, notwithstanding man's unbelief and disfavor, a Heaven-sent messenger,—a restorer, a re-builder, a true reformer.

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. 1 Kings 18:30.

### REVIVAL FIRE

The fire fell;  
Elijah's prayer prevailed:  
And the flame burned its way to Israel's soul!  
The backsliding Nation turned.  
A mightier fire than the one visible  
In their hearts burned.  
The cult of Baal had failed!  
"The Lord, He is the God!" Hark to the shout!  
As once again faith in God takes control—  
Ended the Night of Doubt.

Again the fire came  
In form of tongues upon disciples' heads;  
And they spake Words  
Which fell like fiery flakes upon the crowd.  
Again the heavenly flame  
Of that salvation spreads,  
Which only is the Lord's.  
Men cried aloud,  
And, as before, Doubt beat a swift retreat—  
Souls flocked to Jesus' feet.

Lord, send that fire once more!  
Let the world know  
Still on the Throne art Thou!  
And, as on Carmel and at Pentecost,  
Let the flame glow  
Till convinced souls implore  
Pardon, and at the Cross of Jesus bow.  
Let the blest Fire of true Revival burn—  
Thy Spirit lead from sin a ransomed host,  
Who shall to Jesus turn.

Elijah appeared on the scene with the pointed quest on. "Is Baal God, or God the Lord?" Early in his mission in behalf of reform among a disobedient and backslidden people, he had raised this timely question. But it was upon Mount Carmel that it finally came to a decision. All Israel had flocked together. Four hundred and fifty priests of Baal were lined up on the one side, while Elijah alone, occupied the other. Here were the many from the cult of the sun, and there a solitary, unassuming man in the service of Jehovah.

On this eventful day the true God was to be revealed,—the one God whom Israel was enjoined to honor and serve. Jehovah, through his loyal servant, and Baal, through the four hundred and fifty priests, were in a very unusual and spectacular

demonstration to prove to the people which should be revered and obeyed. First, the prophets of Baal were to employ their supposed efficacious arts in an endeavor to produce convincing evidences of the reality and power of their man-made God; and, in case of failure on their part, Elijah was then to pray for fire to fall from heaven and devour the sacrifice, thus proving the superior might and incontrovertible existence of the great God of the universe.

The four hundred and fifty heathen priests entreated, called, and shouted at the altar of Baal. They executed divers kinds of weird and fanatical contortions, even cutting themselves "after their manner, with knives." But in spite of their frenzied efforts, no attention nor reply was given them by their false god, while Elijah, with majestic calmness and strong faith, patiently awaited the opportunity to act his part for the true God.

#### "The Lord, He is the God!"

Quietness covers Mount Carmel. In throngs the people gather round the prophet, giving careful heed to his every movement. First of all, Elijah rebuilds the broken altar of the Lord. Upon Mount Carmel were the scattered remains of the once sacredly erected and solemnly dedicated place of holy sacrifice which had been broken down. The altar of Jehovah had fallen into decay through neglect and omission; or, worse yet, it had been both desecrated and demolished at the hands of the wicked priests of Baal. Those broken monuments of Israel's former fidelity and greatness were mute yet positive signs of the sore displeasure and forced withdrawal of Jehovah.

But now, Elijah appears, — Elijah, the reformer, the Luther of his day. His first act is to rebuild the altar of the Lord. He heals. He steps forward as a true reformer—a builder. He seeks out carefully, and brings together, the misused, scattered and neglected stones; and as soon as the altar is restored and his fervent prayer has been offered, the mighty God of heaven, in immediate recognition of His servant's faithfulness and trust, sets the sacrifice in flames. Thus Elijah rebuilt, and Jehovah honored, the sacred altar that had once been corrupted and demolished.

#### Reformation vs. Revolution

All true reformers, in every age, have followed the methods of Elijah. Reformation invariably follows deformation. The true reformer rebuilds and honors the old; he builds up the true. Revolution breaks with rough hands all consisting things; it causes the old to be broken, to fall apart. Revolution makes of no effect the connecting link of the past and present. Reformation revives; revolution destroys. All

this was comprehended by Elijah, even though he was accused as being the trouble-maker of Israel. By many he was looked upon as a revolutionist, but it was he who had rebuilt the altar of the Lord. On his part there was no disrespect, dishonor, nor a casting away of the old. Elijah's powerful interference, under God, had brought a sure result.

There are those in our day, both within Laodicea and without who, through revolutionary rather than reformatory methods, profess to be promoting a work of reformation. But it is clearly evident that the efforts of such must surely result unsuccessfully since the spirit of Elijah is not manifested among them. The falling asunder of the old truth is plainly to be seen, but the vitally necessary work of genuine rebuilding is left undone. Such reformers—so-styled—may dispute this, and protest much; but the great and certain marks of genuineness,—the simplicity, humility, faith, thoroughness, zeal, and God-sent fire, characteristics of the reformation of Elijah,—are missing. The reviving power and reforming energy of the Spirit of God does not exist. Let all guard themselves against the revolutionist—the false reformer—and his methods. "By their fruits ye shall know them."

#### The Call for a Thorough Reformation

The rebuilding of the fallen altar is a glorious work. As the altar of the Lord, broken and defiled, was a token of the apostasy in olden days, thus it is also an unmistakable indication of the apostasy of our time. And restoration and purification,—the need of thorough reformation,—is as apparent, as urgent, today as it was thousands of years ago. Saith the Spirit of the Lord,—

"The time has come for a thorough reformation to take place. . . . The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life."—"Testimonies," Vol. 8, pp. 251, 297.

"In the work of reform to be carried forward today, there is need of men who 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.

Thus God calls for a thorough reformation, and he also clearly calls for true reformers,—for men and women who will follow the inspiring example of Elijah. Let us, brethren and sister, unhesitatingly heed the call, feeling joyful in our souls that we may have a part in such a glorious task. And in this God-given work, that of humbly yet faithfully rebuilding, let us often remind ourselves of the wonderful accomplishments of the great exemplars of the past.

Let us remember that the work of the true reformer will ever be that of healing. Thus it was with Elijah; and if we will in like manner whole-heartedly relate ourselves to the work of thorough reform, then we too, shall bring forth much fruit to the glory of God. The sacred altar of eternal truth will once more be restored, and the blessed tokens of God's presence, approbation, and power will be revealed.

True reformation is not revolution. Reformation rebuilds; revolution destroys.

A. W. Doerschler

\* \* \*

"God has His workmen in every age. The call of the hour is answered by the coming of the man."

## Our Homes and Our Health

### The Atmosphere of the Home

In choosing a home, God would have us consider, first of all, the moral and religious influences that will surround us and our families. We may be placed in trying positions, for many cannot have their surroundings what they would; and wherever duty calls us. God will enable us to stand uncorrupted, if we watch and pray, trusting in the grace of Christ. But we should not needlessly expose ourselves to influences that are unfavorable to the formation of Christian character. When we voluntarily place ourselves in an atmosphere of worldliness, and unbelief, we displease God, and drive holy angels from our homes. Those who secure for their children worldly wealth and honor at the expense of their eternal interests, will find in the end that these advantages are a terrible loss. Like Lot, many see their children ruined, and barely save their own souls. Their life work is lost; their life is a sad failure. Had they exercised true wisdom, their children might have had less of worldly prosperity, but they would have made sure of a title to the immortal inheritance.—"Patriarchs and Prophets," p. 169.

\* \* \*

### Be Ye Not Conformed to this World

#### Relation of Dress to Education

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." I John 2:15-17.

"No education can be complete that does not teach right principles in regard to dress. Without such teaching, the work of education

is too often retarded and perverted."—"Education," p. 246.

"Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind, is in keeping with our faith."—"Testimonies," Vol. 3, p. 366.

"Said the angel, 'God's people are peculiar; such He is purifying unto Himself.' I saw that the outside appearance is an index to the heart."—"Testimonies," Vol. 1, p. 136.

"A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simply and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—"Education," p. 248.

"Our words, our action, and our dress are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter, to be passed off with a jest. The subject of dress demands serious reflection and much prayer."—"Testimonies," Vol. 4, p. 641.

"In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age and the occupation must be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood, nor a free, full natural respiration. Everything worn should be loose that when arms are raised, the clothing will be correspondingly lifted."—"Ministry of Healing," p. 293.

"The Bible teaches modesty in dress. 'In like manner also, that women adorn themselves in modest apparel.' This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the

wearer or to excite admiration is excluded from the modest apparel which God's word enjoins."  
—"Ministry of Healing," p. 287.

"Let the youth and the little children be taught to choose for themselves that royal robe woven in heaven's loom,—the 'fine linen, clean and white,'—which all the holy ones of earth will wear. This robe, Christ's own spotless character, is freely offered to every human being. But all who receive it will receive and wear it here."  
—"Education," p. 249.

"They shall walk with Me in white; for they are worthy." Rev. 3:4.

We shall walk with Him in white,  
In that country pure and bright  
Where shall enter not that may defile,  
Where the daybeam ne'er declines,  
For the blessed light that shines  
Is the glory of the Saviour's smile.

\* \* \*

## The Mother's Victory

"Mary, dear, will you go up to my room and bring down the china pitcher that stands on the table, near the window?" said Mrs. James to her little daughter, that was busy at play with her large, new doll.

"O yes, mamma; I am glad I can do something to help you." And the child cheerfully laid aside her playthings, and started with a light, happy heart to do her mother's bidding; but unfortunately, while returning, and only half way down stairs, her foot slipped, and she was precipitated to the bottom.

On hearing the noise, her mother ran into the hall, and seeing the fragments of her beautiful new pitcher scattered on the floor, exclaimed, very impatiently—

"Oh, dear! what a careless girl you are, Mary! What does make you so clumsy? Just see what you've done; you've broken to atoms my nice pitcher I bought only a week ago." Then, without inquiring whether the child was injured by the fall, added in a harsh tone: "Now pick up every piece and carry them away. Come, work spry."

Just at this moment Mrs. Worth, a sister-in-law of Mrs. James, came into the hall, and learning the nature of the accident, inquired in a very affectionate manner—

"Did you hurt yourself much, darling? Let me gather up the fragments."

"No, sister, Bidy can do that; but I wanted to teach Mary to be more careful."

Aunt Julia took the hand of the little girl, who stood trembling, while the large scalding tears chased each other down her cheeks, and

carried her to her own room near by, and tried to sooth her troubled mind, and ascertain more about her injury. She soon found the little child was suffering from several severe bruises; but the harsh words of her mother had added a deeper pang. By the kind attentions, and gentle affectionate words and manner of Mrs. Worth, her sufferings were in a measure alleviated; but it was long after her usual hour of retiring before she could obtain any quiet rest that night. Several times she would start up from an unquiet slumber, and exclaim in an agonizing tone: "Oh, ma, don't! don't talk so, you hurt me. Oh, you hurt me so! I did not mean to break it." Then again would rouse up, grasp the hand of her aunt, and say imploringly: "Oh my good aunty, don't leave Mary!" This was heartrending to Mrs. James, who was constantly in the room, but could do nothing to quiet her darling child; and bitter, indeed, was the reflection to her that her own injustice and unkind treatment had occasioned so much mental suffering to her child, that had always endured any physical pain like a martyr.

Great was the joy of all when at length she sank into a quiet slumber, and especially to her mother. And it is but justice to her to remark that usually she was a kind and devoted parent, and loved her children dearly, but when excited would occasionally use language which in her moments of reflection often caused her sorrow of heart. She had never learned to govern her temper. That conquest, which of all others is the most sublime and ennobling, she had never gained. Two or three hours had elapsed, and Mary continued to sleep quietly, and Mrs. James inquired—

"Had you not better retire, sister, and try and get some rest? I think Mary will sleep well now."

"Oh no; I dare not leave her a moment. If she should awake, I must be close by; so much will depend on keeping her quiet." So saying, the skillful nurse applied another wet cloth to the temples of the sleeping child. "Oh how grateful I am for your untiring care! I can never repay you for your kindness. I am sure this will be a lesson to me as long as I live. Yes, Julia, I will govern myself in future, and not give way to my excitable disposition. I have one source of trial I am sure you never had, and I often wish I could possess your equanimity, for I sometimes speak harshly to my children, for which I feel rebuked. Oh how gladly would I recall what I said to Mary this afternoon, if it were in my power! But I did not think at the time that she would lay it to heart as she did. I am sure Ellen or Kate would not have minded it near as much, if I had said the same to either of them."



# The Sabbath Watchman

With  
**The Children's Friend**

OFFICIAL ORGAN OF THE

**Seventh-Day Adventist Reformed Church**  
(North American Union)

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

Published Quarterly by

**Religious Liberty Publishing Association**

P. O. Box 432  
Kalamazoo, Mich., U. S. A.

Subscription Rate (in advance) - - One Year, 60c

Editor ..... W. O. WELP

Special Contributors

A. W. DOERSCHLER, O. KRAMER, O. O. METCALF

"You must be aware that Mary's disposition is entirely different from that of the other girl's; with her remarkable sensitive nature, which renders her susceptible of intense mental suffering, and then, so affectionate as she is, one word of censure, if she is not blame-worthy, from one she loves, must cut like a blade of steel. Whenever I meet with children of her temperament, my sympathies are always enlisted for them, and I tremble to think of what they must endure, as parents and teachers usually exercise so little discrimination in regard to the different dispositions of those under their care. They should make it their study, for the discipline which might be proper and even necessary for one child would be entirely wrong for another possessing a different temperament. You will pardon me, sister, if I speak plainly on this subject. I always find that when a mother unites gentleness with firmness, she can, with any child, much more effectually correct a foible and maintain parental authority by mild, persuasive measures than by harsh censure. I make it a rule never to correct one of my children when I am excited, for I must own that I am naturally passionate, although you may have judged me differently. But I have long endeavored to control myself, and not give way to my hasty temper, and if I have succeeded in any measure in this self-conquest, it is owing to Divine aid."

Mrs. James, who was in a state of mind to receive admonition, replied: "Oh that I might be able to overcome my besetting sin! for I realize wherein I have erred," then, going to the couch of her daughter, and gazing fondly upon her beautiful features, added, with emotion: "Better to have broken all my new and expensive china-ware than to break the spirit of such a lovely and loving child!" Then turning to her friend: "Most cordially do I thank

you for your kind and profitable suggestions and timely counsel, and will try to practice accordingly."

The next morning the little invalid awoke much invigorated by quiet rest, and before many hours was able to walk about the room, although her countenance still looked pale and sad; but, thanks to the judicious management and singular tact of her aunt, who was still her constant companion, her mind was diverted as much as possible from the recent troubles, and occupied with something pleasant and cheerful.

One week later, and Mary having nearly recovered her usual health, was permitted to accompany Mrs. Worth to her delightful home, a few miles distant.

It was not long after the occurrence just related before the family of Mrs. James observed quite a change in her deportment, and which became more and more apparent. Not only had she resolved on an amendment, but had carried her resolutions into practice, trusting in Him who has said, "My grace is sufficient for thee." But this conquest was not accomplished at once or without many severe struggles; having to wage war, not only with her natural disposition, but with the tyrannical power, confirmed habit. At length the lovely virtues, patience and forbearance, flourished in perennial beauty. Now that mother no longer casts a dark shadow athwart the path of some loved one, but her entire household shares in the genial rays which pervade her own soul, casting a cheerful, inspiring influence on all around. Verily, "Better is he that ruleth his spirit than he that taketh a city."

Selected.

## DIRECTORY OF UNION CONFERENCES INTERNATIONAL MISSIONARY SOCIETY S. D. A. REFORM MOVEMENT

North America: KALAMAZOO, MICH.  
P. O. Box 432

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

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

### FOREIGN UNION OFFICES

Germany: HANNOVER-BUCHHOLZ

(International Headquarters)

|                            |                      |
|----------------------------|----------------------|
| Austria: Innsbruck (Tirol) | Finland: Wiborg      |
| Argentina: San Nicolas     | France: Strassburg   |
| Africa: So. Rhodesia       | Holland: Heerlen     |
| Bulgaria: Sofia            | Hungary: Budapest    |
| Brazil: Sao Paulo          | Jugoslavia: Belgrad  |
| Chile: Santiago            | Roumania: Bukarest   |
| Denmark: Kopenhagen K.     | Russia: Nikolaiewsko |
| England: London            | Sweden: Stockholm    |
| Estonia: Reval S.          | Switzerland: Basel   |
| Czechoslovakia: Radvanice  |                      |