

“The Lord is King.”

Psalm 10:16.

“Bind up the testimony, seal  
the law among My disciples.”

Isaiah 8:16.



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## The Old Year and the New

The old year with its three hundred and sixty six days of privilege and duty, has passed into eternity; and each day a record has been made in the books of Heaven. Our individual characters are as distinctly and faithfully represented there as are the features of the face on the polished plate of the artist. The Lord never mistakes in His estimate of our acts and motives. Our lives stand revealed before the angels in their true light. If the character is unlovely and debased, if the disposition is harsh, overbearing, and passionate, these traits will exclude their possessor from Heaven. All our acts, with the motives that prompted them, are weighed in the balances of the sanctuary, and the decisions rendered are just and equal. The Lord does not excuse in one what He condemns in another.

Dear reader, examine your own heart and life in the light of God's word, and ask yourself, "What has my record been for the year that is just closing? What advancement have I made in the Christian life? What victories have I gained? And what have I done to help others, and lead them to Christ?"

God has not placed you in this world to lead an aimless life. He designs that you should be useful, and reach a high standard of moral excellence. To each one some work is given. During the old year have you performed your appointed task with cheerfulness and fidelity, having an eye single to the glory of God? Opportunities and privileges have been granted you; what use have you made of these good gifts intrusted to you by our loving heavenly Father? Have you made yourself a blessing to those around you? Have you done what you could to make them happy and win them to Christ?

Let us remember that character is not the result of accident, but day by day it is forming for good or for evil. Great importance attaches to this work of character building; for it is far-reaching in its results. We are builders for time and eternity.

In the keeping of God's commandments there is great reward. A reward awaits the overcomer in the great day, when he shall hear from the lips of our Lord the gracious words, "Well done, good and faithful servant;" and there is also a present reward in the peace and happiness that flow from a conscience at rest, from the sweet assurance that we enjoy the favor of God. "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." To all who walk in His ways the new year will be crowned with goodness and blessing.

# "Be Ye Separate, Saith The Lord"

*A Study of Heaven's Call to Separation as Sounded to and Heeded  
by God's People of the Past, and a Setting Forth of  
Its Present Importance and Application*

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." Isa. 52:1.

"God's word to His people is: 'Come out from among them, and be ye separate.'" . . . "Our holy faith cries out, separation. We should not be conformed to the world, or to dead, heartless professors."—"Testimonies," Vol. 9, p. 17; Vol. 1, p. 240.

A Clear-visioned writer has truly said, "Complete separation is the first law of the kingdom of God. He who makes his abode in a half-way house, is living on the devil's territory."

There is a great truth embraced in this concise statement. "Ye that love the Lord, hate evil," instructs the Word. God has never counseled His people to tolerate, and associate themselves with, wickedness. To the contrary, He has ever commanded them to hate and separate from iniquity. The Spirit-inspired apostle inquires. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" And the explicit, unadorned answer, coming from the same unerring Source, declares. "Have no fellowship with the unfruitful works of darkness but rather reprove them." (2 Cor. 6:14; Eph. 5:11.)

Separation,—unhesitating, positive, complete,—is, indeed, a fundamental law of the kingdom of God; and today that holy principle applies with its greatest force. In this solemn day of the end the ancient prophecy, depicting a wonderful experience of God-directed separation on the part of His true people, is to have its complete fulfillment,—

"For thus saith the Lord God; Behold, I, even I, will both search out My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezek. 34:11, 12.

Of a truth, the day of complete separation, the day of final gathering, is here. No longer are the true sheep of God to be "scattered" among the folds of darkness and desolation. No longer is His "little flock" to be famished and misguided by false shepherds. The "one fold" of the Good Shepherd is today—once again—a visible and blessed reality; and Christ, the "one Shepherd," is seeking out His own sheep. He is

calling them out, separating them unto Himself, gathering them into the fold of His love.

## Ancient Church a Called Out People

Unreserved separation unto God has ever been required of Heaven's true representatives in the earth. From the very beginning of their history the Lord purposed that His people should keep themselves aloof from unrighteousness and darkness; He intended that they should be holy, distinct, separate. By way of illustration, there is the experience of Abraham, as recorded in the Sacred Writings,—

"Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, unto a land that I will show thee." Gen. 12:1.

Why did God call Abraham out? What conditions existed in his country and in his home which made separation therefrom necessary? Note well the answer from the Spirit-guided pen,—

"After the dispersion from Babel, idolatry again became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations. Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they 'served other gods' than Jehovah . . . In order that God might qualify him for his great work, as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give His servant . . . His character must be peculiar, differing from all the world."—"Patriarchs and Prophets," pp. 125, 126.

God called Abraham out, separated him unto Himself, because, as an instrument through which Heaven designed to accomplish a holy purpose, he must have no connection with evil. And Abraham, the father of the faithful, obeyed the call.

Again, there is the example of Moses and the children of Israel,—

"Come now therefore (Moses), and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel out of Egypt," Ex. 3:10.

Why did the Lord ask Moses to bring forth the Israelites out of Egypt?—

"The Egyptians made the children of Israel to serve with rigour. . . . And they made their lives bitter with hard bondage. . . . And God heard their groanings, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Ex. 1:13, 14; 2:24, 25.

The Lord was grieved because His people were constantly encompassed with sin and darkness in Egypt, and because they were kept in bondage and cruel subjection to the wicked task-masters of Pharaoh. Slavery to sin, enforced submission to the will of evil men, and contamination by corrupt surrounding influences, is, when experienced by His chosen people, abhorrent and intolerable to God. It is contrary to His great principle of true liberty and positive detachment from evil. Hence the Lord worked for the separation of the children of Israel, and of the ultimate accomplishment of His purpose the Sacred Record declares,—

"With their loins girt, with sandaled feet, and staff in hand, the people of Israel . . . went out."—Patriarchs and Prophets," p. 281.

#### Example of Separation in Christian Church

The call of God to true holiness has ever meant, for His faithful people, a coming out, a separation. This important fact is seen to be true not alone in the experiences of His ancient Church, but it has likewise ever been true of His Church in the present dispensations. "Our Lord Jesus Christ," observes the clear-visioned writer previously quoted, "is the One who calls His own sheep by name, and 'leadeth them out,'—out of the fold of Satan,—out, ever out."

This, too, is a tremendous truth, one of supreme significance and worthy of the most earnest reflection. Jesus, the beloved Son of God, "came unto His own, and His own received Him not." (John 1:11.) As foretold by the prophet of old concerning Him, He was "despised and rejected of men." (Isa. 53:13.) The leaders of the Jewish church, likewise the great proportion of the people, considered themselves too wise to need the Saviour's instruction, too righteous to need His salvation. And with what sorrowful result?—

"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."—"The Desire of Ages," p. 232.

The loving, long-suffering, yet undesired Saviour, was compelled to withdraw from His once chosen people, and as He did so He separated unto Himself His true followers. He himself led them, the "little flock," out of the fallen and rejected Jewish church, and, according to

the Holy Word, that small remnant, the Heaven-chosen pioneers of the Holy Ghost-filled apostolic church, maintained their separate state thereafter,—

"And being let go, they (Peter and John) went to their own company, and reported all that the chief priests and elders had said unto them." Acts 4:23.

Tracing the experiences of Heaven's true representatives down to a few centuries this side of Pentecost, we find the Church actuated by the same God-implanted desire as that which controlled their fathers—the desire to be a separate people. In "The Great Controversy," page 45, we read in this connection as follows:—

"There is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When (the early) Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led farther and farther from the truth . . . It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. . . . After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the Word of God. They dared not tolerate errors fatal to their souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle."

Still farther on in the history of the Christian church is revealed on the part of the loyal minority (as ever) the same adherence to God's call to separation. Of the experience of the humble though valiant Waldensian church, we read as follows:—

"Of those who resisted the encroachments of the papal power, the Waldenses stood foremost . . . For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew."—Id., p. 64.

Following yet farther the inspired history of God's true witnesses in the earth, we note the experiences of Luther, the stalwart leader of the Reformation. The following excerpt, taken also from "The Great Controversy," tells of

his Spirit-directed withdrawal from the apostate Roman church:—

"It was not without a terrible struggle with himself that Luther decided upon a final separation from the church. It was at this time that he wrote: 'I feel more and more every day how difficult it is to lay aside the scruples which one has imbibed in childhood. O, how much pain it has caused me, though I had the Scriptures on my side, to justify it to myself that I should dare to make a stand alone against the pope, and hold him forth as antichrist! What have the tribulations of my heart not been! How many times have I not asked myself with bitterness that question which was so frequent on the lips of the papists: 'Art thou alone wise? Can every one else be mistaken? How will it be if, after all, it is thyself who art wrong, and who art involving in thy error so many souls, who will then be eternally damned?' 'Twas so I fought with myself and with Satan, till Christ, by His own infallible Word fortified my heart against these doubts.'"—Id., p. 143.

Coming down to another very notable period in the history of the church, to a day still nearer modern times, we observe the following record of the course of separation which was pursued during the reformation of Whitefield and the Wesleys:—

"As members of the Church of England, they were strongly attached to her forms of worship, but the Lord had presented before them in His Word a **higher standard**. The Holy Spirit urged them to preach Christ and Him crucified. The power of the highest attended their labors. Thousands were convicted and truly converted. It was necessary that these sheep be protected from ravaging wolves. Wesley had no thought of forming a new denomination, but he organized them under what was called the Methodist Connection. . . . The servants of God trod a rugged path. Men of influence and learning employed their powers against them. After a time many of the clergy manifested determined hostility, and the doors of the churches were closed against a pure faith and those who proclaimed it."—Id., pp. 257, 258.

And now, in our continued perusal of the history of the Christian church, we have before us another example of separation, one of particular interest to lovers of the message of Revelation 14. It is the experience of the honored pioneers of the Advent movement. In compliance with the call of God, and in full accord with the worthy precedent established by the true people of God who had walked before them, they too followed the Master "without the camp." We read,—

"As his (William Miller's) work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the advent doctrine, and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their

hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. They loved their churches, and were loathe to separate from them; but as they saw the testimony of God's Word suppressed, and their right to investigate the prophecies denied, they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God's Word, they could not regard as constituting the church of Christ, the pillar and ground of the truth.' Hence they felt themselves justified in separating from their former connection. **In the summer of 1844 about fifty thousand withdrew from the churches.**"—Id., p. 376.

### "Out, Ever Out," the Clarion Call

From this brief review of the history of the true people of God, a record of representative and especially important epochs in their illustrious experience, both in ancient and modern times, the fact of their unswerving adherence to Heaven's great principle of separation is clearly revealed and unquestionably substantiated. "Out, ever out" is the clarion call which throughout the ages has been sounded of Heaven to its chosen representatives in the world; and they have ever responded.

Complete separation is the call that Abraham obeyed, the call that the children of Israel answered, the summons that the captives in ancient Babylon heeded, that the disciples of Jesus responded to, that the church of the martyrs observed, that the Waldenses followed, that Luther and his adherents yielded to, that the Wesleys and their followers honored. It is, too, the same Spirit-sounded call which the beloved founders of the great second Advent movement complied with.

Unreserved disconnection from unbelievers, whoever they may be or wherever they are; an absolute coming out from unrighteousness, from spiritual darkness, from apostasy, from bondage to men, has been shown to be, indeed, a fundamental law of the kingdom of God. Separation, unhesitating and complete, is a holy principle, a sacred ideal which God's faithful people now, as in the past, and until the very end, must and will honor and obey. In confirmation of this vital truth, the pen of the Lord's servant has inscribed the following messages; first, a most enlightening and unmistakably clear call to separation of particular applicability in our day; and secondly, the assurance that the call shall be heeded. Let us study them earnestly and prayerfully,—

"It is a solemn statement that I make to the church that not one in twenty whose names are registered upon the church-books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professionally serving God, but they are very earnestly serv-

ing mammon. This half and half work is a constant denying of Christ, rather than a confession of Christ. So many have brought in their own unsubdued spirit, unrefined; their spiritual taste is perverted by their own immoral, debasing corruptions, symbolizing the world in spirit, in heart, in purpose; confirming themselves in lustful practices, and are full of deception through and through in their professed Christian life; living as sinners while claiming to be Christians. **Those who claim to be Christians and will confess Christ, should come out from among them and touch not the unclean thing and be separate.**

There is a Satanic policy that is practised by those who are spiritually blind that they can mingle safely with the worldly element, confederate with them, be in co-operation with them; but it will not require a great length of time to discern that they are no longer with Christ, or place the least value upon being one with their brethren.—“General Conference Bulletin,” 1893, pp. 132, 133.

“I saw that God has honest children among the nominal Adventists and the fallen churches; and before the plagues shall be poured out, ministers and people will be called out from these churches, and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement (false revivals) in these religious bodies, that those who have rejected the truth may **think** that God is with them. He hopes to deceive the honest and lead them to **think** that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant.”—“Early Writings,” p. 261.

To believers in the message of the third angel many impressive, clear-ringing calls to separation, such as these, have been made through the medium of the writings of God’s servant. The “sound” of Heaven’s call is “certain”; a misunderstanding of its true meaning and urgency is inexcusable; and as surely as such calls were answered by the faithful in other days, just so surely will they be heeded in our day.

**Every jewel will be brought out and gathered,** for the hand of the Lord is set to recover the remnant of His people, and He will accomplish His work gloriously.”—“Early Writings,” p. 70.

### “Touch Not the Unclean Thing”

“God’s word to His people is: ‘Come out from among them, and be ye separate. . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters.’ ‘Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.’ (2 Cor. 6:17, 18; 1 Peter 2:9.) God’s people are to be distinguished as a people who serve Him fully, whole-heartedly, taking no honor to themselves,

and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and Him only.”—“Testimonies,” Vol. 9, p. 17.

Aside from the repetition of God’s great and timely call to separation as so distinctly presented therein, the foregoing message contains the unmistakable inference that the people of the Lord,—a portion of them, at least,—are still associated with a condition which a pure and holy God condemns. The implication is made that something which God declares to be corrupt and vile—“unclean”—exists among them; and the Lord demands their separation from it.

What is that evil condition? What is it that those who would be the sons and daughters of a holy, sin-hating God must part from ere He can acknowledge them as being wholly His—before they may be numbered with His true remnant people? What is that “unclean thing” which they are commanded not to “touch”? The messenger of the Lord answers.—

“Who can truthfully say, ‘Our (or, the Seventh-day Adventist Church’s) gold is tried in the fire; our garments are unspotted by the world?’ I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: ‘Can you not see how they have pretentiously covered up their defilement and rottenness of character? ‘How is the faithful city become an harlot (or, Babylon)?’ My Father’s house is made a house of merchandise, a place whence the Divine presence and glory have departed!’—Id., Vol. 8, p. 250.

This, then, is that “unclean thing” which God hates. He abhors “so-called righteousness.” He detests “pretentiously covered up” unfaithfulness. He despises piously-masked “defilement and rottenness of character.” He loathes a church which, though once pure, has wilfully become a spiritual prostitute,—in the words of Christ, “our Instructor,” Himself,—“an harlot.”

God hates Babylon!

### Spiritual Babylon an “Unclean Thing”

“How is the faithful city become an harlot?”—

Because of her conversion to the world, the once faithful church has become “a cage of every unclean and hateful bird.” (See “Testimonies,” Vol. 8, pp. 118, 119; “Testimonies to Ministers,” p. 265.)

Because of her “unlawful connection with the kings (or governments) of the earth,” when, during the Great War, her false, man-serving leaders caused her to trample upon the law of God, she received “the mark of the

beast." (See "The Great Controversy," pp. 382, 383; 604.)

Because of her pride and boastfulness, her dependence upon the arm of flesh rather than depending upon and exalting the power of God, she has been "left by the Lord," and "brought down to the ground." (See "Testimonies," Vol. 8, p. 127.)

Because she gloried "in wealth, intellect, knowledge"—in everything "but Christ," she has been "brought to confusion." (See "Testimonies," Vol. 8, p. 127.)

Because she "chose" her "own way"; because she would not "answer" when God called, nor "hear" when He "spake"; because she "received not the love of the truth," "but had pleasure in unrighteousness"; because her garments of so-called righteousness, which were used to "pretentiously cover up" her defilement and rottenness of character, have been "stripped off" by Christ Himself, her true identity has been revealed. She is seen to be—she has been proved to be—"an harlot"—Babylon!

Yes, thoughtful reader, this is that "unclean thing" that God hates. This is that vile condition which, if you are one among the many honest though not fully enlightened souls still lingering within defiled and rejected Laodicea—Babylon, you are in constant association with, you are "touching"; and God is appealing to you. He is lovingly calling you to separate from it to the end that He may be your Father, and that you may truly be His child.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

### "Come Out of Her, My Peole"!

"Get thee out," was the call of God to Abraham of old; and that same solemn call is the message of the same holy God to all of Abraham's seed today.

"Out of Egypt," was the summons of the Great Jehovah to the enslaved and oppressed children of Israel in the days of Moses; and that same call is being sounded today by our bondage-hating God to all His true Israel.

"Follow Me," said Jesus, the Good Shepherd, to His faithful "little flock" as He led them forth out of Christ-despising, spiritually-desolate Jerusalem; and the same loving Jesus is calling "His own sheep" today,—calling them out of unseeing, apostate, rejected Laodicea,—*"out, ever out."*

Far more explicit, far more imperative, than all previous appeals which have been

made to the children of God in the past, is the call of Heaven for this final hour. And it is the last call, brother, sister! There shall be no other. The "mighty" voice from Heaven is now warning and calling,—Warning and calling you,—

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . **COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues.**"—Rev. 18:2, 4.

Ah, beloved reader, will you not, with all the faithful, obey?

### The 144,000 Undefined With Babylon

The pen of John, the prophet of Patmos, describes in divinely beautiful language that holy company which shall ere long stand eternally triumphant with the Lamb upon mount Zion. Included among the wonderful attributes which will unmistakably distinguish that victorious host, the inspired narrator points to their holy, separate state in these words,—

"These are they which were not defiled with women, for they are virgins." Rev. 14:4.

They "were not defiled (or, have no connection) with women." This "peculiar people"—without guile in their mouth; without fault before the throne of God, the 144,000 have no relationship with "women," the impure daughters of the mother of harlots, Babylon. Heeding the call of God, and separating from her connection, they have escaped the defilement of the harlot's sins. In obeying Heaven's call to separation they have received a place with the "redeemed from among men." They came out at the Spirit's bidding. They are uncorrupted; they are pure. These are they which "shall follow the Lamb whithersoever He goeth." "And the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." (Rev. 7:17.)

Would you, dear reader, be numbered at last among this blessed, God-favored company? Ah, how the longing heart cries out in joyous assent! Then beloved, if you have not already done so, you must heed the call of God. You must "come out from among" those who are in darkness and sin. You must no longer "touch the unclean thing." You must "be separate." And our loving, long-patient God asks you to obey Him today,—

"Now, just now, the Lord's people are to show their loyalty. 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."—Mrs. E. G. White in "Review and Herald," Dec. 21, 1905.

### Neutrality Abhorrent to God

"Complete separation is the first law of the kingdom of God. He who makes his abode in a half-way house, is living on the devil's territory."

How very, very true this is! But, beloved where is your "abode"? To you the voice of the Lord speaks,—

"Why halt, ye who know the truth, between two opinions? . . . Christ's followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral."—Id., Feb. 25, 1902.

"Those followers of Christ who accept the light that God sends them, must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God. Those who will not act when the Lord calls upon them, but who wait for more certain evidence and more favorable opportunities, will walk in darkness, for the light will be withdrawn. The evidence given one day, if rejected, may never be repeated."—"Testimonies," Vol. 3, p. 258.

Complete separation, unhesitating separation, is the call of God to His people in this closing hour. "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," saith the Spirit. "Depart ye," then; "depart ye" today, beloved! And "the Lord will go before you . . . the God of Israel will be your rereward."

. . . . .

### "Jesus Calls to Separation."—Will You Obey?

"Our Lord Jesus Christ is the One who calls His own sheep by name, and leadeth them out!" Thus has He ever called and led; and so He calls and leads "His own" today.

"Jesus calls to separation,  
And Himself hath led the way;  
His own life the explanation,  
His own life the illustration;  
Who is ready to obey?"

"Come out of her, My people';  
Dost hear the urgent call?  
Why linger midst such desolation?  
Find Christ again by separation  
From the shame of Babylon's fall.

"Blessed Jesus, make us willing  
Thus 'without the camp' to go  
Unto Thee in glad subjection,  
Unto Thee in Thy rejection,  
Unto Thee from all below.

"Unto, Thee, beloved Master,  
Nearer, nearer let us be;  
Unto Thee in consecration,  
Unto Thee in separation,  
Ever, only, unto Thee!"

"He goeth before them, and the sheep follow Him."

Are you, dear reader, one of His precious sheep? If your heart bears a faithful witness; and that "still, small voice" within your soul tells you, does it not, that your gracious and loving Shepherd is calling you. Yes, He is calling you out. He is calling you to follow Him "without the camp."

### "A Talent for Prayer"

How often we hear an expression similar to the above. Such a one, people say, is remarkably gifted in prayer; he has a talent for prayer; or he is so eloquent in prayer. There is no doubt that such expressions as these have done a great amount of harm. Young and timid persons, or those of little Christian experience, are led by them to think that they cannot offer an acceptable prayer. They become discouraged at their own short, broken sentences, and imagine that they cannot pray at all, or at any rate, not in public. Such a conclusion is wrong, for there is no one who cannot and ought not to pray in public, at proper times; and the ill considered statements of many persons, concerning prayer, are very often the reason why some neglect this duty.

It depends entirely on the purpose for which the prayer is offered, whether it needs to be eloquent or not. The minister of whom it was said that he "made the most beautiful prayer ever delivered to a Boston audience," probably gained the object for which he prayed—the applause of his hearers,—but it is doubtful if his prayer was of any real value. If the object of prayer were to please the people, then only the well-educated, and those of ready speech, should pray. But this is not the object of prayer. Prayer is simply the making known of our wants to God, with the request that they be satisfied. If any person really feels the need of help, he can pray. If he does not feel the need of help, his so-called prayer is only mockery. The child who is very hungry asks its parent for food in the fewest words possible. He uses no unnecessary language. So it should be with the one who desires blessings from God. We are told that we are not heard for our much speaking.

A real talent for prayer, then, is the ability to feel that we really need the help which God alone can give, and to know just what things we need. He who is in this condition cannot easily keep from praying if he would. The mere words of prayer are subordinate to this. Having this earnest desire in the heart, there are just two things necessary to insure an answer to the

# The Sabbath Watchman

With  
The Children's Friend

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prayer, no matter how short and faltering it may be. Paul gives one: "For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." The other is given by David: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

—E. G. W.

## Persecution the Lot of God's Children.

It has ever been the experience of the true people of God to suffer persecution because of their loyalty to Christ. The prophetic statement of Paul, which declares, "All that will live godly in Christ Jesus shall suffer persecution," has been fulfilled at all times, and is again being fulfilled today. We have recently received word from our General Conference brethren, that our believers in Germany are suffering again severe persecution for the sake of truth. About thirty of our brethren and sisters have been cast into prison, and we praise God that He is giving them strength to stand faithful for the principles of the third angel's message. Let us not forget to pray earnestly for those who have been called to suffer for Christ's sake, that they may set forth worthy examples of fidelity and faith. The following testimony depicts clearly that persecution is the lot of God's children.

"In all ages the Saviour's chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus' sake they endured opposition, hatred, calumny. They followed Him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their own painful experience

they learned the evil of sin, its power, its guilt, its woe: and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure, humbles them in their own sight, and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much, because they have been forgiven much. Having been partakers of Christ's sufferings, they are fitted to be partakers with Him of His glory.

"The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains from deserts, from the caves of the earth, from the caverns of the sea. On earth they were 'desitute, afflicted tormented.' Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals."—"The Great Controversy," pp. 649, 650.

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