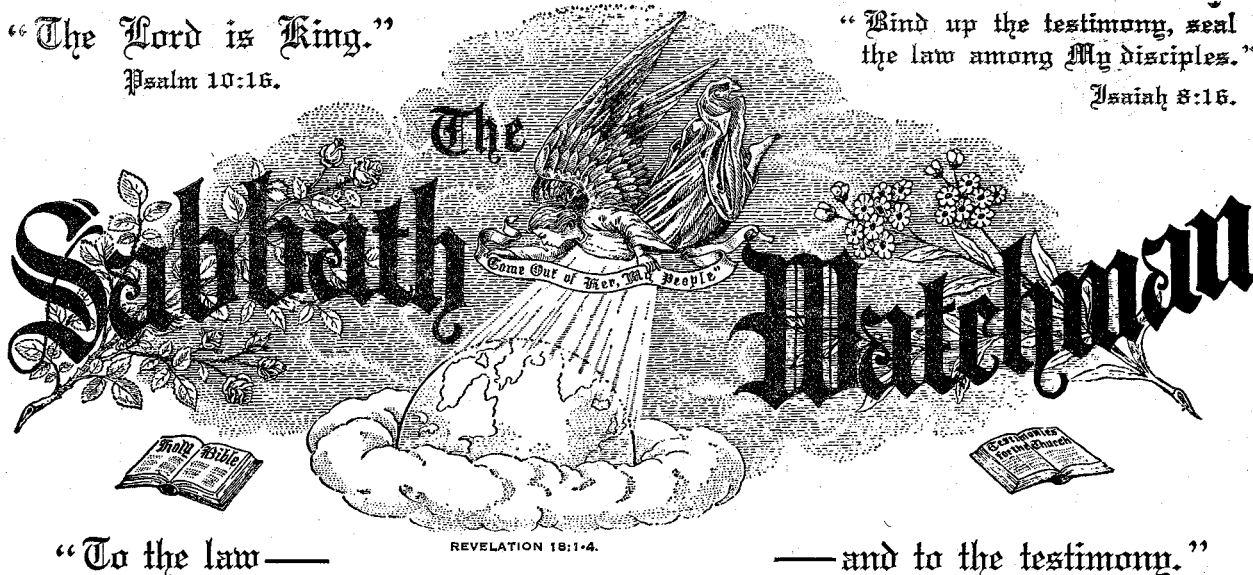


“The Lord is King.”

Psalm 10:16.

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

Isaiah 8:16.



“To the law —

REVELATION 19:14.

—and to the testimony.”

Vol. 12

Kalamazoo, Mich. Second Quarter, 1937

No. 2

“Them that Sin Rebuke Before All, that Others Also May Fear”—Paul’s Counsel to Timothy

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

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“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.

* * *

“Many of those who profess to believe the truth would say, if they expressed their real sentiments. What need is there of speaking so plainly? They might as well ask, Why need John the Baptist have said to the Pharisees, ‘O generation of vipers, who hath warned you to flee from the wrath to come?’ Why need he have provoked the anger

“FEAR THEM NOT

therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.”—JESUS.

of Herodias by telling Herod it was unlawful for him to live with his brother’s wife? He lost his life by speaking so plainly. Why could he not have moved along without incurring the anger of Herodias? So men have argued, till policy has taken the place of faithfulness. Sin is allowed to go unrebuked. When will be heard once more in the church the voice of faithful rebuke. ‘Thou art the man?’ If these words were not so rare, we would see more of the power of God.”—“Gospel Workers,” pp. 149, 150.

* * *

“When men stand out in defiance against the counsel of God, they are warring against God. Is it right for those connected with such ones to treat them as if they were in perfect harmony with them, making no difference between him that serveth God and him that serveth Him not? Though they be ministers or medical missionaries, they

have dishonored Christ before the forces of the loyal and the disloyal. Open rebuke is necessary, to prevent others from being ensnared. To believe that evil must not be condemned because this would condemn those who practise the evil, is to act in favor of falsehood.”—Special Testimonies, Series B, No. 2, pp. 9, 10.

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“When men endanger the work and cause of God by their own wrong course of action, shall they hear no voice in reproof? If the wrong doer only were concerned, and the work reached no further than himself, he alone should have the words of warning; but when his course of action is doing positive harm to the cause of truth, and souls are imperilled, God requires that the warning be as broad as the injury done. The Testimonies will not be hindered. The words of rebuke and warning, the plain ‘Thus, saith the Lord,’ will come from God’s appointed agencies; for the words do not originate with the human instrument; they are from God who has appointed them their work. . . . God requires things to be set in order. He calls for men of decided fidelity. He has no use in an emergency for two-sided men. He wants men who will lay their hand upon a wrong work and say, ‘This is not according to the will of God!’”—Manuscript of Mrs. E. G. White, dated July 27, 1897.

The Overcoming Life—Separation from Sin

THE blessings promised for this time of revival and reformation are to be of a very practical nature in the daily life of every fully consecrated child of God.

If there is one thing above another that we should ever keep in mind, it is that all who would triumph with the remnant, and go through to the kingdom, must overcome the world, the flesh, and the devil. In very fact, if we as a people are to enjoy the fulness of blessing promised in the "latter rain," we shall first have to experience the fulness of the blessings promised in entire deliverance from known sin and sinning. This means practical victory.

No truth is more clear and certain than that we must part with sin or fail of reaching the home eternal. We cannot go on serving both God and the devil, and yet hope for salvation. If God rejected Adam from the Garden for one sin,—some think it was a small sin, but I do not,—do you think He will take us back into Eden with our many sins upon us?

Principles Involved in Living an Overcoming Life

God has evolved a wonderful plan whereby all may be saved. That plan makes possible the forgiveness of all past sins. And there is in it, too, salvation from both present and future sin. If we have not yet found the gospel to be "the power of God unto salvation" from sin, then we do not know the gospel in its fulness. We believe but half the gospel,—that which assures us forgiveness because of the death of Christ. But we must believe the other half also,—that which assures us holiness now through the life of Christ.

The gospel is the power of God granted to every believing child to live a victorious life, as we read in Romans 1:16. There we hear the apostle Paul testifying, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The gospel of Christ brings us salvation from sin, to help us overcome the things in our lives which we know are contrary to righteousness, but which we cannot overcome in our own strength.

"What we need is to know God and the power of His love, as revealed in Christ, by an experimental knowledge. . . . Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character."—"Testimonies," Vol. 5, pp. 742-744.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Rev. 3:12.

Solemn truth is this. All things are possible to them that believe. Jesus is our justifier. Jesus is our sanctifier. Thus He leads His own "from faith to faith." It is through faith in the blood of Christ that all of the believer's sins are canceled, and the righteousness of God is put in their place. Therefore may

we sing the wonderful song,—

"Would you be free from your burden of sin?
There's power in the blood, power in the blood;
Would you o'er evil a victory win?
There's wonderful power in the blood."

"God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of the Lord."—"Testimonies," Vol. 5, p. 220.

"We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him."—Id., Vol. 1, p. 144.

Praise be to God for this wonderful plan of salvation!

"The Righteousness Which Is By Faith"

The very core of the third angel's message is righteousness by faith. "It is the third angel's message in verity"—in reality. As the servant of God has said further,—

"If we have the Spirit of Christ we shall bring forth the fruit of righteousness."—"Review and Herald," Dec. 13, 1887.

Righteousness is right doing. Said Jesus to the pardoned sinner, "Go and sin no more." All known sin must cease immediately, otherwise the forgiven one would again fall, and victory would be lost. John, in his first epistle, says, "He that committeth (goes on in) sin is of the devil." (1 John 3:8.) That is just what all sinners do,—"they keep on sinning still." But the new-born Christian stops sinning,—stops at once,—and by means of divine grace lives above it. If he fails, he bitterly repents, is forgiven, and continues on to serve Christ.

The apostle John again says, "Whosoever is born of God doth not commit sin." (1 John 3:9.) In Christ we have victory over sin, and are given power to live a holy life. Let us ever remember that temptations and trials are not sins. Sin is wilful disobedience to God's will.

A battle is daily being fought in every heart. Either we are growing stronger, or we are be-

coming weaker. We are gaining the victory over sin or sin is gaining the victory over us. Sin is of such a nature that, unless overcome, it grows stronger.

"The least deviation from right principles will lead to separation from God, and may end in destruction. What we do once we more readily do again; and to go forward in a certain path, be it right or wrong, is more easy than to start."—"Christian Temperance and Bible Hygiene," p. 32.

"One sinful desire, persistently cherished, will eventually neutralize all the power of the gospel," is the impressive declaration of God's servant. The Holy Spirit is now striving with us, pleading with us to surrender sin. But He will not always strive with the human heart. There will come a time when His ministry will cease. God will say of the sinner, "He is joined to his idols; let him alone."

Either Die To Sin, or Die With Sin

"There is a high standard to which we are to attain if we would become children of God,—noble, pure, holy, and undefiled."—"Testimonies," Vol. 5, p. 344.

Oh, how sad it is that today many are living a life marred by sinning and repenting,—having an "up and down" experience. They sin knowingly, and then, before retiring at night, bow down and confess the sin and implore forgiveness in the name of Jesus. If one is sincere in one's confession, God forgives; but if only forgiven, if no power to overcome sin is asked for and received, the next time temptation comes the same sin is committed again. Instead of living as a sin-conquerer in Christ, one lives as a sin-slave, condemned and cast down.

Do you think, dear reader, that if we continue this life of sinning and confessing, we shall ever be saved? I do not think so. Suppose we continue on in such a course right up to the day that probation closes, when Jesus steps aside and says, "It is finished,"—when He pronounces the terrible sentence of Revelation 22:11. There can then be no more forgiveness of sin. That time is not far in the future. Through the pen of the chosen servant of God we are given a clear picture of this very solemn matter.—

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, '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.' I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."—"Early Writings," p. 71.

We must either die to sin, or die with sin. Through Christ we shall either overcome sin, or sin will overcome us. Therefore the first principle of an overcoming life is to reckon one's self dead indeed unto sin, and all its consequences, and live alone unto God in perfect victory in Christ. Then one may depend upon the power of God to accomplish all that one desires, in word and deed. The precious promises of the Word may be claimed by faith.

Satan, it must be realized, will put up a bitter struggle against the soul who thus yields to God; but as we make a final decision to stand steadfast, God will fulfill His promise and sin shall not have dominion over us.

"Christ Within, the Hope of Glory"

God does not expect us to conquer sin in our own strength, but we are to overcome in the strength which the life of the indwelling Christ gives. When self and Satan are dethroned and Christ is in full possession of one's heart and life, it will become natural and easy to live just as He did. It could not be otherwise. If one is in Christ Jesus, one will be "a new creature." "Old things" will have "passed away; behold, all things" will have "become new," "And all things are of God." (2 Cor. 5:17, 18.) Thus we may live a life hid with Christ in God. A holy life. An overcoming life.

"Every man that hath this hope in him purifieth himself even as He is pure." 1 John 3:3.

"Only those who have withstood temptation in the strength of the Mighty One, will be permitted to act a part in proclaiming this message when it shall have swelled into the loud cry."—"Review and Herald," Nov. 19, 1908.

"Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall even reveal this unto you. Nevertheless whereunto we have already attained, let us walk by the same rule, let us mind the same thing. . . . For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:16, 20.

The gracious plan of salvation, conceived by the Father, and perfectly wrought out by our blessed Lord and Saviour, gives us power to live an overcoming life. It gives us strength to separate from all known sin. May we love Him for it, and may we be humbly obedient to all His will. Then, ere long, we shall see Him as He is, and reign with Him forever. Oh, joyful thought!

A. W. Doerschler.

Our Homes and Our Health

LIFE'S OPPORTUNITIES

"Our time here is short. We can pass through this world but once; as we pass along, let us make the most of life. The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principle of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where now are barrenness and dearth."—"Ministry of Healing," p. 355.

* * *

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His fame,
And parents hold Him dear.

Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the Sacred Word,
And live but for the skies.

* * *

THE GOSPEL OF HEALTHFUL LIVING

"The great object of health reform is to secure the highest development of body, mind and soul."—"Christian Temperance and Bible Hygiene," p. 120.

"One of the strongest temptations that man has to meet is upon the point of appetite."—"Testimonies," Vol. 3, p. 485.

"He who is thoroughly converted will abandon every injurious habit and appetite."—Id., Vol. 9, p. 113.

"The liability to take disease is increased tenfold by meat-eating."—Id., Vol. 2, p. 64.

"At this stage in the earth's history, meat-eating is dishonoring to God."—"Bible Training School," July 19, 1902.

"Many who are now only half converted on the question of meat-eating will go from God's people to walk no more with them."—"Review and Herald," May 27, 1902.

"Our habits of eating and drinking show whether we are of the world, or among the number whom the Lord by His mighty cleaver of truth has separated from the world."—"Testimonies," Vol. 6, p. 372.

"God has pledged Himself to keep the living machinery in healthful action, if the human agent will keep His laws and co-operate with Him."—"Healthful Living," p. 22.

"The Lord will not work a miracle to preserve anyone in health who will not make an effort to obtain knowledge within his reach concerning the wonderful habitation that God has given."—"Medical Missionary," Vol. 2, p. 216.

"Those who will not eat and drink from principle, will not be governed by principle in other things."—"Healthful Living," p. 76.

* * *

"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." 1 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 the arms are raised, the clothing will be correspondingly lifted."—"Ministry of Healing," p. 293.

"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.

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.

* * *

A FEW POINTED TRUTHS ON THE SUBJECT OF DIVINE HEALING

"The Lord's promise, 'They shall lay hands on the sick, and they shall recover,' is just as trustworthy now as in the days of the apostles. It presents the privilege of God's children, and our faith should lay hold of all that it embraces. . . . It is our work to present the sick and suffering to God in the arms of faith."—"Ministry of Healing," p. 226.

"But only as we live in obedience to His word can we claim the fulfillment of His prom-

ises. . . . If we render to Him only a partial, half-hearted obedience, His promise will not be fulfilled to us."—"Id., p. 227.

"To those who desire prayer for their restoration to health, it should be made plain that the violation of the law of God, either natural or spiritual, is sin and that in order for them to receive His blessing sin must be confessed and forsaken."—"Id., p. 228.

"When wrongs have been righted, we may present the needs of the sick to the Lord in calm faith, as His Spirit may indicate. He knows each individual by name, and cares for each as if there were not another upon the earth for whom He gave His beloved Son."—"Id., p. 229.

"We all desire immediate and direct answers to our prayers, and are tempted to become discouraged when the answer is delayed or comes in an unlooked for form. But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interests should be lost in His will."—"Id., pp. 230, 231.

"When we have prayed for the recovery of the sick, whatever the outcome of the case, let us not lose faith in God. If we are called upon to meet bereavement, let us accept the bitter cup, remembering that a Father's hand holds it to our lips. But should health be restored, it should not be forgotten that the recipient of healing mercy is placed under renewed obligation to the Creator."—"Id., p. 233.

"Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them."—"Counsels on Health," p. 90.

"Some, I saw, had erred in praying for the sick to be healed before unbelievers. If any among us are sick and call for the elders of the church to pray over them, according to James 5:14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick: so we should seek to be separated from the unbelief of those who have no faith, when we pray for the sick among us."—Mrs. E. G. White, "Present Truth," Nov. 1850, p. 86.

The Right Taste in Music

Can you imagine a summer morning without a bird's song; or a rainy day without the robin's cheery call? Every human being is endowed with a voice, which gift is one of the most precious of God to humanity. It is heavenly music, then that puts joy into life.

In general, there are two classes of music; first the classical or higher type, and another which is the very opposite of the former. It includes "jazz, military music, etc. Had the world not fallen into sin, this popular music would never have been. Crooners, yoddlers and "jazz" bands broadcast their obnoxious hues which are the ruination of many a moral. It is this low type of entertainment, which is the cause of a large part of the "crippled morals" of today. When one listens to indiscrete numbers, he allows the same emotions to work upon himself as those which actuated the composer in writing the piece. If he was of an ill character, his music cannot have an influence for the good. As Satan uses this type of music for degrading purposes; so God uses the higher type of music for elevating purposes.

Such music is divine and bears a peculiar trait. It awakens in everyone an instinctive memory, an insatiable longing for something beautiful. It is that inborn memory of the Garden of Eden, that love, peace, and joy of companionship of Adam and Eve when its Maker communicated with man. With this memory comes the longing to regain the bliss of Eden and the salvation through Christ. The carnivorous animals of the forest even become harmless when they hear the sound of music. It seems as though a memory is awakened in them of the time when man was the kind ruler of the animal kingdom.

If music has such a profound effect on beasts, how much more is the effect upon man. The Bible tells that when Saul was possessed of an evil spirit, David played upon his harp and the evil spirit left him. In 2 Chron. 20:22, we read that the children of Israel were given a victory when their songs of praise ascended. At another time the glory of the Lord filled the tabernacle when the Levites sang and played. (2 Chron. 5:12-14). Many ministers of today listen to solemn music, when they desire heavenly thoughts from which to formulate their sermons. Similarly, Elisha called a minstrel or musician when called upon to communicate with God. (2 Kings 3:15). Elisha had, no

doubt, been occupied in everyday affairs, and in order to change his thoughts from the earthly to the heavenly he used music. The great evangelist, Moody had with him the musician Ira D. Sankey, who with his inspirational music softened the hearts of Moody's hearers and prepared the way for the gospel. Mrs. E. G. White said that when she saw the beauty of heaven and heard the angels sing their rapturous songs, she could then realize something of the wondrous love of the Son of God. (Vol. 1, p. 123.)

We could quote many scripture texts and instances which prove the value of the right kind of music. But in the same measure in which heavenly music is elevating the earthly or popular music is degrading. It remains, therefore, for us the people of tomorrow, and as reformers to develop a clean cutting taste in music and choose only that which creates in us the longing for the New Earth and the hope of final redemption through Christ.

Harold E. Kurtz

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THE MISSIONARY SPIRIT

The missionary spirit is identical with the Christian Spirit. To be a Christian and to be a missionary are one and the same thing. There is that in the gospel which inspires everyone who receives it into his heart with a desire to communicate the good news to others. Hence the first impulse of every genuinely converted soul is to do missionary work—to lead others to Christ, that they may be partakers of the same joy and peace in believing which he experiences. Not content with telling what the Lord has done for his soul, he goes out after the unconverted and entreats them to be reconciled with God. If any will not heed his entreaties, he turns from them to others. The constraining love of Christ will not let him rest so long as any remain who have not heard the glad tidings of salvation. This is the Christian spirit, and the man who has it is a missionary from religious necessity. The spirit is imparted to every believer by the Holy Ghost given unto him, and so long as he retains it, is like a fire in his soul, inspiring him to incessant zeal and activity in saving men. The proper definition, then, of a missionary, is one who has the Holy Ghost in him. A man who has it not, may bear the name, but has neither the spirit nor the zeal requisite to make him a successful missionary.—Golden Censer.

OBEY—Acts 5:32

PRAY—Luke 11:13

TARRY—Luke 24:49

RECEIVE—Acts 2:4

“RECEIVE YE THE HOLY GHOST”

“To us today, as verily as to the first disciples, the promise of the Spirit belongs.”—“Testimonies,” Volume 3, page 26.

THE HOLY GHOST A GIFT

PETER told the wicked men who had crucified Christ, that if they would repent and be baptized in the name of Christ for the remission of sins, they, even they, should receive the gift of the Holy Ghost; receive that power which so mightily moved the multitude on that Pentecostal morning. But it must be received as a gift. Certainly those wicked men had not earned the greatest gift God can bestow. Neither could they earn the gift by repentance, nor by baptism.

Even repentance and forgiveness of sins,—yes, from repentance to regeneration and the renewal of the Holy Ghost, all, all are gifts from God. “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins.” Acts 5:31. “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Eph. 2:8, 9.

Reader, how did you come to repent? The Lord gave you repentance, did He? That is right. And you received it as a gift? You did not earn it, did you? No, you received it wholly as a gift. How did you receive forgiveness of sins? The Lord gave it to you, did He? That is right, too. And you simply asked for it, and accepted it as a merciful gift from God. How did you obtain the victory over that strong temptation, that besetting sin? You received it as a gift, did you? Yes, “thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

Reader, don't you think that after receiving so many gifts from God, you ought to be accustomed to receiving gifts, so that you could receive the gift of the Holy Ghost?

Do not think of offering the Lord anything for this gift, for that would only show how little you appreciated the gift. In the first place, you have nothing to give. You yourself belong to God. “Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.” Your attempt to pay the Lord for the gift would only show that you did not recognize the truth that you and all you have are already

His. This is the terrible mistake which Simon Magus made when he offered to donate to the cause in payment for the gift of the Spirit. “But Peter said unto him, Thy money perish with thee, because thou hast thought the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.” Acts 8:20, 21.

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” The gift of the Spirit is one of the all things which God gave us when He gave His Son. And this gift has been on deposit for us all the time, awaiting our demand and reception. Why not, with Him, freely receive “all things,” which include the gift of the Holy Ghost? “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts 2:38, 39.—“Power for Witnessing,” pp. 110-112.

* * *

THE ONE THING NEEDFUL

HOW often do men covet greater gifts, talents, and means and opportunities of usefulness. “If I had wealth;” “If I had money;” “If I had position;” “If I had education;” “If I had friends;” “If I had power,” say a dozen different persons, “then I could do some good.”

Ah, if they had the Holy Ghost in abiding and eternal fulness within their hearts, and the word of Christ dwelling in them richly, it would be worth more than all these other things. Other things are useful—these are indispensable. Those we might have and be saved, these we must have or be lost. Those we might consecrate to the honor of God, but this will consecrate us forever to His work. Other things we may seek in vain. All cannot attain to wisdom, wealth, and power, but this source of inward and eternal strength is open to us all. Our Heavenly Father will give the Holy Spirit to them that ask for it. He waits to bestow upon us the unspeakable gift. This best, this indispensable gift is free as the sunshine and the air to those who will walk with God.”

LAODICEA

O Laodicea! because thou art poor:
Behold I stand and knock at the door,
If any man hear and bid me come in,
I will come in and sup with him.

I know thy works, neither cold nor hot,
In a lukewarm state, thou knowest not;
That thou art wretched, poor and blind,
Misery and nakedness, are thine.

Be zealous therefore, and repent!
And heed the message to thee sent!
To thee, the last of all the seven,
In point of privilege exalted to Heaven.

Wonderful light, hast thou from God's throne!
Light on the prophecies, to guide thee home
O Brother, thou'rt called by the Witness True!
To honor thy God, and the first work's do.

I counsel thee to buy of me
The gold that in the fire is tried!
And clothe thyself with raiment white!
Anoint thine eyes and see the light.

What fatal delusion on which thou art doting:
I am rich, and increased with goods,
And have need of nothing,
O Brother beware! Pray have a care
And humble thyself that thou, true riches share!

Interpretation of prophecy, surely is Thine!
Riches of Scripture, given thee for this time;
Wonderful knowledge God has unfurled!
To make thee a light to a dark fallen world.

O Laodicea, the brightest of all!
Greatest in knowledge! what caused thy fall?
Blindness hath closed thine eyes, hardened thine
heart,
In love and humility, thou hast a small part.

Knowing not thou art poor, wretched and blind,
What a dangerous, sad condition of mind!
The "True Witness" hath spoken concerning thy
state:
"I will spue thee out of my mouth!" What a dread
fate!

O Brother arouse thee! Thy Saviour still pleads,
Open the door! He'll supply all thy need;
Haste thee! Give heed to the pleadings divine!
Thus: riches of eternity all shall be thine.

L. J. Hadcock.

* * *

DENOMINATIONAL PAMPHLET ENTITLED: "BROWN EXPOSES BALLENGER" GIVES FAIR TESTIMONY CONCERNING REFORM MOVEMENT

The reader of the "Sabbath Watchman" will be interested to learn that at last the Seventh-day Adventist denomination has printed a pamphlet containing a fair estimation of the rise and progress of the Reform Movement. In the past denominational leaders have fiercely

attacked the work of reform, and in doing this they have not refrained from slandering our character. Therefore it was rather a surprise for us, to notice in this recently published pamphlet, a fairly true statement concerning the Reform Movement. No doubt this denominational testimony will be a great help to those who are in the valley of decision, and at the same time it will prove an encouragement to all who are connected with this Movement.

That you may understand why this testimony was given, we shall give the following explanation: Elder Meier, of the Central Argentine Conference, South America, stopped at St. Louis over the Sabbath, and attended the South side Church. At this occasion he made a remark concerning the Reform Movement in Europe, and this remark was published by Mr. Ballenger in the "Gathering Call" and credited to the work which Mr. Conradi is doing. This was indeed a missapplication on the part of Mr. Ballenger, and in order to set him straight on this particular remark, the following statement was made:

"Reform Adventist" Opponents of Conradi

"But what is this "reform" movement to which Mr. Meier referred at the South-side Church? Are its members followers of Mr. Conradi? Have they left the denomination as the result of Mr. Conradi having been "on the job" as THE CALL suggests? Have they, because of Mr. Conradi's zeal as a "reformer," "divorced themselves from a lot of gross errors and a dominating hierarchy," as THE CALL claims? Have they disclaimed the teaching of the denomination on "The Sanctuary," "The Second Advent," or "The Investigative Judgement?" Have they renounced faith in "The Testimonies"?"

In truth the "reform" movement mentioned by Mr. Meier sprang into being in Germany during the World War, while Mr. Conradi was the leader of the Seventh-day Adventist denomination in the whole of Europe. That movement as it is today and has been since it came into existence is the practical protest of a large number of Seventh-day Adventists, not against the teachings of the denomination, but against the high-handed actions of this very man Conradi and a few others who were associated with him in his leadership of the church in Europe: actions which he took without either the counsel, consent, or even the knowledge of the General Conference. The departure of these people was not from a "lot of gross errors and a dominating hierarchy," but from Conradi's leadership which had committed them, without their voice or consent being given to his action, to the cannon and the bayonet of the battle-field. From the hour that he so basely betrayed them, they have absolutely no faith in him either as a man, a minister, or a leader in the church of God. It was to these unfortunate victims of Conradi's autocratic leadership that Mr. Meier referred in St. Louis. Mr. Conradi has no more influence for good upon those people than he would have were he on the planet of Mars. Followers of Conradi forsooth!"—"Brown Exposes Ballenger," pp. 29, 30. (Published by Southern Publishing Association).

The foregoing testimony is the closest we ever had concerning the rise of the Reform

Movement in Europe. But a few corrections need to be made, so that the reader may have the actual facts in the matter. Since Elder Conradi is not any more a member of the Seventh-day Adventist Church, it is rather easy to put the entire blame on him, but this would not be fair. It was not elder Conradi who signed the first document to the German War Department, but Elder H. F. Schubert. Furthermore Elder G. W. Schubert fully defended the bearing of arms, and fighting on the Sabbath day, because he endorsed the pamphlet: "The Christian and the War," from which we have previously quoted several statements in the tract: "The Truth about the Reform Movement in the Seventh-day Adventist Church." This Elder G. W. Schubert is at present President of Central Europe, and we are sorry to say that the denomination in Germany, under the leadership of Schubert, is today conforming wholeheartedly to the Nazi Government, while the Reform Movement is suffering severe persecution for standing firmly upon the platform of truth. It is also stated, that this position con-

cerning the bearing of arms by the leadership of Europe, was taken "without either the counsel, consent, or even the knowledge of the General Conference." This statement is not correct, and as proof for our position we submit to you the above mentioned tract. The General Conference was fully informed concerning the position of the leaders in Europe, and their stand concerning the bearing of arms was not condemned but rather sanctioned by the General Conference. If we were really "unfortunate victims" and so "basely betrayed" by the leadership of Europe, why did the General Conference not come to the rescue of these "unfortunate victims," and stand with them as the true defenders of the third angels message? But being in the minority, these reformers were likewise "basely betrayed" by the brethren of the General Conference. May the dear Lord open the eyes of those who are honest in heart, yet still linger in the midst of fallen Laodicea, that they may take their stand with the little remnant who is standing faithful for principle.
W. O. W.

What Reformers May Expect

It is vain to expect to do any real work of reform in the world without making enemies for yourself. You may start with the firmest intention to attack only the wrong, and not those who are involved in the wrong; but the moment you begin to smite the idol, **that moment its priests cry out with pain.** The truth is that abuses are maintained in the world because it is to some one's interest to maintain those abuses; therefore, you can never attack a wrong without attacking the worldly interests of those concerned in the maintenance of the wrong. But it would be a great mistake for you to conclude that you must attack no evil, because it would involve you in a conflict with those with whom you would prefer to remain at peace. It may often be your duty to incur the enmity of others, because you are called to be God's worker for the destruction of some giant, or some apparently pigmy form of evil. All that you need care for is to be sure, first, that the thing you oppose is an evil, and secondly, that you are a person whom God calls to aid in its destruction. These things settled, you can safely let God take care of the consequences.

* * *

"The greatest work that can be done in our world is to glorify God by living the character of Christ."—Mrs. E. G. White.

The Lonely Galileean

The lonely one of Galilee
Lived a gospel all might see,
And know, and understand,
It was the way to the
Promised land.

The wordly wise oft sneer at Him,
And call His teaching superstition,
Searching not for gems that's hid,
Doing as the Master bid
Discarding tradition.

The natural heart of man
Filled with pride and self-glory,
Will not accept that old sweet story.
'Tis Simple fisherman's faith that wins
Adoption with Him.

How do we live, you and I?
Are we doing all we can
To lead to Him, some fallen man,
Who's lost the way and cannot see
The Saviour of Galilee?

Brother! Sister! cry out to Him,
Teach me precious souls to win;
Scorn the world with it's shame and pride;
Take your stand by the Crucified
Who bore our sin.

Elfie Deer

* * *

"As great light has been given God expects corresponding zeal, faithfulness, and devotion on the part of His people."—"Testimonies," Vol. 5, p. 715.

Prayer Meeting Resolutions

1. I will make it a matter of conscience to attend.—“Not forsaking the assembling of yourselves together.”

2. I will endeavor to bring others.—“Come thou with us, and we will do thee good.”

3. As I enter the room I will ask the Saviour's presence.—“We would see Jesus.”

4. I will not choose a back seat.—“How pleasant it is for brethren to dwell together in unity.”

5. I will not seat myself as to keep others from the same pew.—“Be courteous.”

6. I will fix my intention upon worship and the word.—“This people draweth nigh unto me with their mouth, ... but their heart is far from me.”

7. I will lead in prayer.—“Ye also helping together by prayer for us.”

8. I will otherwise take part.—“Teaching and admonishing one another.” “Confess your faults one to another.”

9. My prayers and my remarks shall be brief.—“For God is in Heaven and thou upon earth; therefore let thy words be few.”

10. I will avoid critical thoughts of others who take part.—“Judge not, that thou be not judged. For with what judgment ye judge, ye shall be judged.”

11. After the meeting I will courteously greet as many as I can.—“Salute one another.” “Be kindly affectioned.”

12. As I return home I will maintain a devout mind.—“Continuing instant in prayer.”

13. By Christ's grace dwelling in me, I will daily live as I pray.—“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.”—Sel.

* * *

REVERENCE IN THE HOUSE OF GOD

“The Lord is in His holy temple: let all the earth keep silence before Him.” Hab. 2:20.

Reverence in the house of God is Heaven's first requirement for acceptable worship. The place where we meet for divine worship is God's holy temple, where He meets with His children. What a solemn thought it is to know that God, and holy angels, are present when

we meet together in the house of the Lord. This thought should inspire us to bring our conduct in the house of worship so fully in harmony with the Lord's requirements, that He can always grant us just the blessing that we need. The influence of such a sanctified place will be wholesome and refreshing.

On the other hand irreverence in the house of worship will cause God and holy angels to withdraw from the congregation, and will leave the church destitute of a blessing. Please consider carefully the wonderful instruction concerning this subject given by the spirit of prophecy:—

“If, when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in His presence, there will be a sweet eloquence in silence.”—“Testimonies”, Vol. 5, p. 492.

“The house of God is often desecrated, and the Sabbath violated by Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness and humility, is made to be a perfect Babylon, ‘confusion.’ This is enough to bring God's displeasure, and shut His presence from our assemblies. His wrath is kindled for these things, and He will not while these things exist, go out with Israel to battle against their enemies.”—Mrs. E. G. White, in “Review and Herald,” Sept. 19, 1854.

“Reverence should be shown also for the name of God. Never should that name be spoken lightly or thoughtlessly. Even in prayer its frequent or needless repetition should be avoided. ‘Holy and reverend is His name.’ Angels, as they speak it, veil their faces. With what reverence should we, who are fallen and sinful, take it upon our lips.”—“Education,” p. 243.

We should reverence God's word. For the printed volume we should show respect, never putting it to common uses, or handling it carelessly. And never should Scripture be quoted in a jest, or paraphrased to point a witty saying. ‘Every word of God is pure; as silver tried in a furnace of earth, purified seven times.’—“Education,” p. 244.

The foregoing instructions are indeed timely, and they should be heeded by all who profess to be God's children. May the Lord grant, that when the work is done, we may have the privilege to worship the Lord in His holy temple on the earth made new.

G. Goff

* * *

“Have any of us an opportunity of doing something for Christ how eagerly should we seize it, and with great earnestness do all we can to be co-workers with Him. The very trials that test our faith most severely, and make it seem that God has forsaken us, are designed to lead us more closely to Christ, that we may lay all our burdens at His feet, and experience the peace He will give us in exchange.”—“Testimonies,” Vol. 4, p. 220.

BRIEF NEWS OF THE REFORM
AND THE REFORMERS

A BRIEF REPORT FROM SOUTH AFRICA

Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20.

When the Saviour spoke these words, He knew that His faithful followers would be scattered over the earth in small groups or little companies, and for this reason He gave to His children the foregoing encouragement. We may consider this text also as proof that God's children should never boast of numbers, but on the other hand stand loyal for the true principles of the kingdom of God. It is indeed precious to know that Jesus has not left His children alone to struggle with the forces of darkness. He is ever to be found on the side of those who trust in Him, and He is giving them strength to overcome the enemy. At these closing days of the earth's history, we are permitted to witness that God is gathering His children "one by one", and He will accomplish His work gloriously. To those who keep the commandments of God, and have the testimony of Jesus Christ, the following encouraging words are given: "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

After working for three months at our headquarters, Brother S. S. Ngwenya and the writer went on a mission journey to Matabeleland. We left for Que-Que on September 24, and were indeed happy to find our believers here of good courage in this blessed truth. The Lord came very near to us on the Sabbath day, and all present at the meeting received a special refreshing from the throne of grace. Our dear Brother Ngoma of Que-Que has received permission to preach to the sick at the Hospital located in this city, and as a result of his work, some of those who have left the Hospital are attending our meetings every Sabbath. It is our earnest prayer that the Lord may bless the work at this place.

On Sunday morning we left Que-Que for Bulawayo, where we made it our object to visit one of our isolated believers at Hope Fountain, and he was truly glad to have the privilege of meeting again with those of like precious faith. This Brother has been laboring faithfully sowing the seed of reformation, and we praise God that He is blessing the efforts of this Brother. Several souls are becoming deeply interested in the message of reform, and we pray the Lord that He may help them to take their stand with God's remnant people.

From here we went to Shashan, where we had planned to hold our field conference from October 1 to 4. Our believers from Kezi were also present at these meetings, and we all enjoyed the blessings from the Lord. On Sabbath we celebrated the Lord's supper, and we can testify that the sweet spirit of peace and unity among the believers was everywhere felt. During our absence some leaders of the Laodicean church had visited our believers for the purpose of discouraging them in this message, but the result of these visits is, that our believers stand more firmer for this truth than ever before. Before we closed our conference session several officers were chosen to lead out in the work in this vicinity, and we pray God that He may give them a special infilling of His Holy Spirit to make their work successful. At the close of the meeting we had a special season of prayer, asking the Lord unitedly to bless the work of His servants.

On the fifth of October we left Shashane for Gwanda, and here we found our little group of reformers strong in the faith. They rejoiced that we had come to conduct some meetings, and we were very thankful that the meetings were well attended even by those who are not of our faith. Several profitable days were spent with the believers here, and the Lord did bless us above our expectations. We left this place in time to be at Magondeni the following Sabbath, where we began to work in the interest of this reform message for the first time. We were warmly received at the house of a brother who had come in contact with the reform message at Shashane, and he invited us to hold meetings at his house. About thirtytwo souls came to listen to the message, and they became deeply interested in the truth. Before we left they requested us to return as soon as possible, to continue the good work which we had begun. We trust that before long we shall be able to meet with them again, and we have full confidence that some honest souls will accept the truth.

From here we went on our journey to visit our believers at Khami, Solusi, Mabalibali, and Mguzana. Despite the opposition which our believers have to endure from our former brethren, the work of God is making steady progress. On October 20 we had the privilege of baptizing two dear souls, and they were gladly accepted into the fold of Christ. We spent also several days at Ndola in the Bubi district, and when we left this last place of our labor, we were fully persuaded that our believers stand fully united to carry on the truth to those who are still lingering in the darkness of Laodicea.

We are thankful to God that He has made it possible for us to labor for His cause in this field, and it is our earnest prayer that the Holy Spirit may draw honest souls to Him who is the only source of eternal life. Today when I look back to the time when the work of reform began in this country, and behold the progress of this work, I can truthfully say with the apostle John: "Here are they that keep the commandments of God, and the faith of Jesus."

We remain your brethren in the cause of reform,

Thomas Ndhlovu,
Shadrack Ngwenga

* * *

"Those who today teach unpopular truths need not be discouraged if at times they meet with no more favorable reception even from those who claim to be Christians than did Paul and his fellow-workers from the people among whom they labored. The messengers of the cross must arm themselves with watchfulness and prayer, and move forward with faith and courage, working always in the name of Jesus." —"Acts of the Apostles," p. 230.

"Those who stand like faithful soldiers to battle against wrong, and to vindicate the right, warring against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places will each receive the commendation from the Master, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'" —"Testimonies," Vol. 3, p. 327.

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

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