

"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."

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No. 1

WELCOME!
NEW
YEAR

.....
By CLARA GOFF
.....



Good Morning, New Year!
With a song of cheer
I greet your smiling face:
The old year is done,
And you, bright new one,
Have come to take its place.

Your days are as bright
As the morning light,
Your pages, white as snow:
As I turn each one
At the set of sun,
I'll try to keep them so.

I aim to stand true,
All the whole year through,
For what is pure and right:
If I trust my Lord,
And obey His word,
I know I'll win the fight.

Dear Father above,
Fill my heart with love
For those who are in need;
That hearts which are sad
Might be made glad,
By some kind word or deed.

So New Year, I say,
We greet you today
As flowers welcome dew.
While you're dancing in
We all shout and sing,
"Good Morning, New Year, to you!"

Answer Thou Me, Laodicea!

"Now, Israel, what doth the Lord thy God require of thee?" Deut. 10:12. This question the meekest man on earth asked the children of Israel just before they crossed the Jordan to enter the land of Canaan. Moses at the time reviewed God's wonderful dealings with His people from the time they had left Egypt till they came to the border of Canaan. While they camped on the banks of the Jordan, they could look across into the promised land. It seemed that at last they were realizing their destination, and the occasion was a very solemn one. Their minds must have gone back to the promise God had given to Abraham.

Moses' heart was sorrowful. He was aware that he could not enter this land because of a sin he committed at the water of Meribah, for he said repeatedly: "I must die in this land, I must not go over Jordan; but ye shall go over, and possess that good land." Deut. 4:22. But he patiently submitted to God's plan. As a reward he is raised up from the grave and is today in heaven.

Moses had the welfare of the people at heart, and before he laid down his responsibility as a leader he put the question to them: "And now, Israel, what doth the Lord thy God require of thee?" Immediately he answers by saying, "to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul." Deut. 10:12, 13.

As a token of His love to Israel, God had chosen them to be the depository of His holy law. All nations were to look to this people for a knowledge of the true God. This law was the standard by which humanity was to be condemned or justified. It was to be preserved in all ages, for it involves moral obligations to our Creator.

But how can we preserve this holy law of God? The word of God makes it very plain: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you," Deut. 4:2. It is possible to make void the law by adding thereto human tradition until its meaning becomes absurd, and its real purpose for the fallen race will not be understood; it can also be made void by omitting one "jot or tittle" thereof. In both cases the results are the same. But this does not make it void in God's sight.

For the law is holy, and a transcript of God's character, and the great "I am" never changes. If then, Laodicea grants liberty of conscience in the decalogue, she will surely reap the harvest of her own sowing. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," Gal. 6:7.

"And now, Israel, what doth the Lord thy God require of thee?" Can you give a distinct, decided, and clear answer to this question? Can you all answer it with one accord, or are your replies varied, uncertain, coming from many quarters of the camp? But a people with a regenerated heart of flesh will only know of one answer; they will answer God's way. It is comparatively simple to answer God's way, but it involves a lot of trouble and confusion to answer, if one is not spiritually minded.

We must speak according "to the law and to the testimony" or else there is no light in us. But Laodicea grants liberty of conscience in the law of God, thus removing the distinct line that separates the world from the church, and bringing defame upon the righteous character of God. This leads the people to doubt, to a lot of questioning as to what is right or wrong, and lulls them into a spiritual sleep. When the Lord gave us the decalogue upon tables of stone, the commandments were ten in number and God "added no more." Deut. 5:22. Therefore the "liberty of conscience" doctrine has become a parasite religion in the Laodicean church, and it is sapping the strength out of the three-fold angels' message, and is rendering of none effect the principles which once were established by the early pioneers of the advent movement.

Today, the Elijah message goes to the people, "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21.

Now, Israel (Laodicea), what does the Lord thy God require of you? Is it not to keep His commandments with all your heart, soul, and spirit, to love Him alone, your neighbour as yourself; to have the faith of Jesus, to uphold the spirit of prophecy, and to get ready to meet thy God? Remember, the harvest will soon be passed, and some will not be saved. May God help us to get ready for His kingdom and not lose any more precious moments.

—Henry Schimpf.

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 8, page 20.

“Tarry Until”

“And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Luke 24:49.

There are six words between these two. As we read them, they seem near together, but they may be far apart in the actual experience of the believer who is seeking the endowment with power from on high. One is the beginning, the other the consummation.

It is one thing to **begin** to “tarry,” but quite another to “tarry **until**” everything is out of the way that hinders our receiving the promise of the Father,—“power from on high.”

Surely no one can or ever will make any progress in seeking the baptism if he or she is seeking for position or power—to be seen of men. And certainly none need make any claim to having received the baptism if in any way they are seeking to make themselves prominent in the sight of men. The Holy Ghost knows just where and just when to place us, and we need never fear but that He will bring us forth at the right time, or hide us out of sight, just as He pleases.

No wonder when the three disciples were on the mount of transfiguration with Jesus the other nine could not cast the demon out of the boy. So long as we are seeking place or preferment,—“who shall be the greatest,”—the demons will not depart at our command, and poor suffering humanity will continue on in its suffering in spite of all our efforts to bring deliverance.

We have been thinking altogether too highly of ourselves, and God will have to humble our pride and self-exaltation and bring us into a place of nothingness ere He can do for and through us what He so greatly desires to do. Then, let us “tarry” until every worldly desire is laid at Jesus’ feet, and every ungodly alliance is broken, and until we get a vision of the Christ; yea, till He be so formed in us that we shall see no man after the flesh, and the vision of the glorified One shall never pass from our memory, heart or life.

Beloved, let us “tarry” until we see ourselves as the Lord sees us. We may be discouraged at the sight, and instead of making progress we may not only seem to be standing still, but growing worse. Yet if we are honest with ourselves and with God, He will very likely show us things we had never dreamed existed. But let us “be still” and let Him work. He will unearth all the hidden things and bring us into a place where Job was; and we, like Job, will abhor ourselves.

“Seek Jesus, brethren; confess your sins; plead with God day and night, until you know that for Christ’s sake you are pardoned and accepted. Then will you love much, because you have been forgiven much. Then you can point others to Christ as a sin-pardoning Redeemer. Then you can present the truth from the fulness of a heart that feels its sanctifying power I counsel you to tarry at Jerusalem, as did the early disciples, until, like them, you receive the baptism of the Holy Spirit.”—“Testimonies,” Vol. 5, p. 159.

If we will but catch the mind of the Spirit, we shall clearly see that our God is making ready for the early inauguration of a mightier Pentecost than this old world has yet experienced. If the “former” and “latter rain” are to fall in one month (see Joel 2:33), then surely the floods will be poured upon the dry ground! But mark, it is upon the **dry ground** that the “rain” is to fall (see Isa. 44:3). Are we “dry”—**thirsty**—enough yet for the flood?

Our God has in hiding, up among the hills of Gilead, fire-baptized Elijahs, and in the wildernis He is preparing Johns to come forth to herald this mighty Pentecost and the soon coming of the Lord.

The Spirit of God is now clearly calling to every one of His children to prepare themselves for this mighty outpouring of His Spirit and for the final battle against the hosts of evil ere the Lord come; and He is calling them today, irrespective of color or nationality. From every quarter of the earth our God will raise up and call out His swift messengers and send them forth into all the world until every nation shall hear the last call and message ere Jesus shall return.

Beloved, will you be one of those who will respond to this call, one who will help gather in the harvest, and at last be ready to meet the coming King?

W. O. Welp

THE BIBLE

Who composed the following description of the Bible we may never know. It was found in Westminster Abbey nameless and dateless, but nevertheless it contains counsel to the Jews and wholesome laws for the erring sons of Adam.

A nation would be truly happy if it were governed by no other laws than those contained in this blessed book. It contains everything needful to be known or done. It gives instruction to senate, authority and directness to a magistrate.

It cautions a witness, requires an impartial verdict from a jury, and supplies the judge with his sentence.

It sets the husband as the Lord of the household, and the wife as the mistress of the table, tells him how to rule and her as well how to manage.

It entails honor to parents and enjoins obedience in children.

It prescribes and limits the sway of the sovereign, the rule of the authority of the master, commands the subjects to honor, and the servant to obey, and promises the blessing and protection of the Almighty to all that walk by its rule.

It gives directions for weddings and burials. It promises food and raiment and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father; tells him in whom his widow is to trust, and promises a father to the fatherless, a husband to the widow.

It teaches a man to set his house in order, and how to make his will; it appoints a dowry for his wife and entails the right of the first-born, and shows how the young branches be left.

It defends the rights of all, and reveals vengeance to every defaulter, overreacher, and trespasser.

It is the first, best book.

It contains the choicest matter—gives the best instruction—affords the greatest degree of pleasure we have enjoyed.

It contains the best laws and most profound mysteries that were ever penned; and it brings the very best of comforts to the inquiring disconsolate.

It is a brief recital of all that is to come.

It exhibits life and immortality from the everlasting, and shows the way to glory.

It settles all matters in debate, relieve all doubts, and eases the mind and conscience of all scruples.
—Sel.

A Doomed People

LAODICEA is the last church in Bible history, as the seven churches in the book of Revelation, chapters two and three, cover a period of time from the days of Christ until His second advent. Laodicea will continue until the end, as we are told by the spirit of prophecy, that apostate Adventists are to lead in the great and final persecution against the true people of God. As ancient Israel became a persecutor of the saints at the first advent of Christ, so modern Israel likewise will become a persecutor of God's people before the second advent of Jesus, and we see this satanic characteristic being more and more manifested as the scene closes. Please notice the following testimonies:—

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth,

employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them."—"The Great Controversy," p. 608.

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them."—"Testimonies," Vol. 5, p. 463.

These testimonies are sufficient evidence to prove that the spirit of persecution will be most bitterly manifested on the part of those

who have apostatized from the faith. Even today, those who still linger in the midst of Laodicea have only one alternative, they can choose to go along with the crowd, reach their church goals, take their share in all the campaigns etc., and be classed as Adventists in good standing, or they may be awakened to the fact that it is their solemn duty to raise their voice against the prevailing apostasy and evil in the camp, and in consequence being cast out of the church. You either have to keep still or get out. Apostasy has only one recourse, to put you out of the synagogue. (See John 16:2; Isaiah 66:5.)

Now let us see what the Lord has foretold in His word concerning the fate of Laodicea. We hear some say: "We are the people of God," "We are going through to the kingdom," "If you separate from this church you are utterly lost," etc. Now dear reader, in my study of the Bible, and the spirit of prophecy, I have been unable to substantiate any of these statements. In Revelation 3:16, the Lord tells a different story. Let me counsel you to believe the Lord in this text when He says, "I will spue thee out of my mouth." This does not mean maybe I will, but is just as positive as any statement you can find in the Bible. It is true the counsel follows, but is there any hint that the Laodicean church heeds this counsel? No, not in the least.

That Laodicea is represented in this prophecy as the Seventh-day Adventist Church there can be no doubt. This is the one and only church that meets the specifications of this prophecy. We read in the spirit of prophecy,—

"The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time."—"Testimonies," Vol. 3, p. 252.

There are of course many who will say, "Why is this church spewed out?" "Have they not done a great work?" "Have they not many workers now in the field?" etc.

This church has made a very fatal mistake: they have accepted the third angels message which God has for the world, but they have rejected the Laodicean message which God has for the church. There are two distinct messages, and the one will not suffice for the other, but both must be accepted as given by our Lord. Throughout the church history we find that whenever the church rejected the message provided for her own welfare, she became soon disqualified to give the message God had for the world. This is also true of Laodicea. Many things she does not dare to mention any more, less she condemn herself.

You know that the number seven in symbolic prophecy denotes completeness, and if a woman is mentioned in prophecy it means a church. Please notice carefully the following Scripture text:—

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isa. 4:1.

Is Laodicea excluded from this prophecy? I would say not, since seven denotes completeness, and the churches are not complete without Laodicea. It is also interesting to note that these churches will reject the message God sent to them; in as much as they say: "We will eat our own bread." But as you read on in this chapter you will see that there are some who will attain unto the standard of holiness and they will be accepted by the Lord.

As the Lord has said to the Laodicean church "I will spue thee out of my mouth," let us now see what He means by this:—

"The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His word or your spiritual work in any wise. He cannot present your religious exercises with the request that grace be given you."—"Testimonies," Vol. 6, p. 408.

This is what the pen of inspiration has written, and may I ask: Is Laodicea not a doomed people? This language does not indicate that they are going through to the kingdom, as many believe. It is indeed a sad picture, and God has been gracious enough to let them know what their true condition is. Concerning the condition of the Laodiceans the servant of the Lord said:—

"They are in a sad deception yet honest in that deception. They know not that their condition is deplorable in the sight of God."—"Testimonies," Vol. 3, p. 253.

And again we read:—

"And because iniquity abounds, the love of many shall wax cold.' The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers."—"Testimonies," Vol. 5, p. 136.

This truly has been fulfilled. Ninety-eight per cent of the professed people of God went with the opposers in Germany during the world war, and no doubt the same amount in Russia during the revolution. Communism is atheistic, anti-home, anti-school, anti-church, anti-Christ, anti-God, and yet Laodicea wants

to be a "rose in the communistic bouquet of W. J. Lenin" whose despotic machine caused the death of twenty millions of people in Russia since 1917. Some more treason on the part of Laodicea was evident in the last "Sabbath Watchman." Seventh-day Adventists are the first political church under Hitler. Any church so apostate that they can be Communists in one country, and Nazis in another has truly exposed herself. Just think, even the Catholics and Lutherans maintain more protestantism against state Socialism than Seventh-day Adventists do in Germany today. Laodicea has virtually given up the Sabbath in Germany, sending their children to public school on the Sabbath, while those of military age perform their duties in the army. Even when they meet in church services, they raise their right hand and declare, "Heil Hitler" and then they sing the national anthem.

Ye honest in heart make haste to separate from such rank apostasy, lest you also be spewed out.

—F. P. Rowe.

HOME MISSIONARY DEPARTMENT

THE CALL FOR WORKERS

THE first and abiding impulse of a converted soul is to help his fellows. In this way the gospel began. After Jesus, the great Shepherd, had come down to give his life a ransom for the world, John pointed two of his disciples to him as the Lamb of God. They followed him. One of these was Andrew, and he first went to his brother Simon Peter, and brought him to Jesus. The next day Jesus found Philip, and enlisted him in his service. And the first work of Philip was to hunt up Nathaniel, and bring him in.

So it has been, and so it must be. Those who have been made recipients of the truth must make it known to others. He who sits idly by, and sees his fellow men go down to ruin, without an effort to save them, is not cultivating the Spirit of Christ and is not preparing to enter into the joy of his Lord.

A Call to the Individual

"A distinct work is assigned to every Christian."—Southern Watchman, Aug. 2, 1904.

"Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water be-

comes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life."—"The Desire of Ages," p. 195.

"God expects personal service from every one to Whom He has intrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods."—"Testimonies," Vol. IX, p. 30.

"To save souls should be the life work of every one who professes Christ. We are debtors to the world for the grace given us of God, for the light which has shone upon us, and for the discovered beauty and power of the truth."—"Testimonies," Vol. IV p. 53.

"Every one who has received the divine illumination, is to brighten the pathway of those who know not the Light of life."—"The Desire of Ages," p. 152.

"To every one work has been allotted, and no one can be a substitute for another. Each one has a mission of wonderful importance, which he cannot neglect or ignore, as the fulfilment of it involves the weal of some soul, and the neglect of it the woe of one for whom Christ died."—Review and Herald, Dec. 12, 1893.

"We should all be workers together with God. No idlers are acknowledged as His servants. The members of the church should individually feel that the life and prosperity of the church are affected by their course of action."—Review and Herald, Feb. 15, 1887.

"Every soul whom Christ has rescued is called to work in His name for the saving of the lost. This work had been neglected in Israel. Is it not neglected today by those who profess to be Christ's followers?"—"Christ's Object Lessons," p. 191.

"There is something for every one to do. Every soul that believes the truth is to stand in his lot and place, saying, "Here am I; send me," Isa. 6:8."—"Testimonies," Vol. VI, p. 49.

"It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ."—"Christ's Object Lessons," p. 69.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Shall we let the present opportunities pass, and the stars which we might secure fade from our crowns of rejoicing, and the crowns themselves fall from our grasp, and the kingdom recede from our reach, and life and all its joys be lost forever?

You answer, No; but the answer, to be effectual, must be, not in words only, but in works also.

"O God, my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress.
Cause me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness."

— A. W. Doerschler.

Our Homes and Our Health

HOW TO BE HAPPY

GREAT principles are involved in being happy, but these aside, here are a few little suggestions that may help some reader:

1. Form the habit of doing something for somebody every day. This will enlarge your knowledge of human conditions and increase your capacity for happiness.

2. Look for something cheery every day, if nothing more than a flower to see, a good word to hear, a bright thought to consider. Such acquisitions will enrich your mentality.

3. Add a mite to memory's store. Commit to heart a fine motto, a radiant text, a beautiful verse, or a helpful phrase, if not more than three words. Some day when you are ill or lonely or sad or dying these memorized passages will come back to you like whispers of peace from heaven's throne.—Selected.

THE IMPORTANCE OF REGULARITY

"After the regular meal is eaten, the stomach should be allowed to rest for five hours. Not a particle of food should be introduced into the stomach till the next meal. In this interval the stomach will perform its work, and will then be in a condition to receive more food.

In no case should the meals be irregular. If dinner is eaten an hour or two before the usual time, the stomach is unprepared for the new burden; for it has not yet disposed of the food eaten at the previous meal, and has not vital force for new work. Thus the system is overtaxed.

Neither should the meals be delayed one or two hours, to suit circumstances, or in order that a certain amount of work may be accomplished. The stomach calls for food at the time it is accustomed to receive it. If that time is delayed, the vitality of the system decreases, and finally reaches so low an ebb that the appetite is entirely gone. If food is then taken, the stomach is unable to properly care for it. The food cannot be converted into good blood.

If all would eat at regular periods, not tasting anything between meals, they would be

ready for their meals, and would find a pleasure in eating that would repay them for their effort."—"Counsels on Diet and Foods," p. 179.

BIBLE ETIQUETTE

Lev. 19:32. Always rise and give a seat to an aged person.

Ex. 20:12. Show especial respect to your father and mother.

Prov. 1:8, 9. Respect for parents gives a charm and dignity to the character.

Lev. 19:14. Be careful to show kindness to any that have physical deformities, as the blind, deaf, etc.

Ex. 22:22-24. Be kind to those who have passed through heavy sorrow, widows and fatherless children.

2 Tim. 2:24. "Be gentle unto all men."

1 Peter 3:7. Men should respect and honor the women.

1 Tim. 2:12, 13. Women should not be forward and take the place of men, but should recognize men as occupying the first place.

Matt. 5:33-37. Avoid all slang expressions of every sort.

Prov. 7:11. Avoid all loud talking.

Prov. 6:13-15. Winking, or making signs with the hands and feet, is very rude.

Prov. 25:17. It is not good etiquette to visit the same family too often.

Prov. 27:14. If one rises very early in the morning, he should be quiet so as not to disturb others.

1 Peter 3:1-5. Nothing adds to a woman's charms like a "meek and quiet spirit."

Prov. 31:30. "Favor is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised."

A Word To Mothers

The responsibility of mothers is a subject much dwelt upon, yet but few are awake to what is required of them. There are some mothers who indulge their children. They indulge their sons until they are nuisances to every one because they do not wish to "break the boy's spirit." Small wonder that such children grow up to break the mother's heart in return for this mistaken tenderness. It is not for one's self, it is not even for others, for society at large, that children should be taught

self-control. These profit indirectly by such education, but the children themselves reap the direct benefits, for he that has been taught to regulate his desires and actions is infinitely more happy than he, who, ungoverned and ungovernable, chafes always against bounds which he must find somewhere. There are two or three other wholesome truths which mothers ought to keep in mind, and which would render education much more easy and generally good.

First, it is from them, and only them, that their children should receive their education, and they have no right whatever to delegate that task to another or to spoil their children by alternate indulgence and severity. If a thing is forbidden one day and permitted the next without any good reason, is the child to blame that it disregards other prohibitions! This governing by fits and starts, is worse than no government; as some one has said: "It is possible to train a child that has been taught nothing; it is impossible to train a child who has been badly taught." Thus a wild horse from the prairies is more easily brought into perfect training than the domestic animal whose mouth has been spoiled and his gait ruined by unskillful horsemanship.

Secondly, the absolute obedience to which the child should be trained is meant to conduce to his future happiness—not as a punishment, but to prevent punishment. "Even Christ pleased not himself," and happiness lies not in having one's own way, but in ruling that way in moderating the desires and passions—not in allowing them unlimited sway. The baby who cries for the moon must be taught that it is beyond his reach, not bribed into quiet by a tin counterfeit. Above all, it is necessary to remember that example is more powerful than precept. It is useless to endeavor to make a child control his temper if you give way to your own, to tell him to be truthful while you are not strictly so; to inculcate neatness while careless of your own dress; and St. Paul's injunction to eat no meat lest you cause your brother to offend, is doubly appropriate in regard to your children; the little folks are keen observers, and will not respect you unless you are worthy. Be careful not to impose unnecessary instructions—to forbid nothing without reason. It is well to infuse into every child's mind the wholesome principle of self-respect, to teach him that certain things are to be avoided and others cultivated, not because you say so, but because of his own dignity and social position. So should they be taught in their earliest years

that certain things are for their good, that gentleness, unselfishness and neatness are not only admirable in themselves and pleasant in their family circle, but that they make their possessor welcome in the outer world, and are excellent capital to begin life upon.

—Sel.

Communion Bread

A careful study of the scriptures relating to the feast of the Passover, which was sacredly observed by God's people in the days of old, together with those which speak of the institution of the Lord's Supper, shows conclusively that the bread used was of the unleavened kind. The grain used in the making of the flour, moreover, so far as is known, was ground entire, the white breads now in common use being but a modern invention.

In the strict sense of the word, white bread is not a true symbol of the body of the Lord. He is the great Life-giver; but white bread, if depended upon exclusively for food, leads to disease and premature death. In the times of old, special directions were given as to what should enter into the making of bread for sacramental purposes—"fine flour" "mingled with . . . beaten oil." (Exodus 29:40; Leviticus 2:1.) In the making of the following bread it is necessary that the flour be ground fine; and if the directions are followed, the bread will be tender, and of a good flavor.

Communion Bread Recipe

2 cups entire wheat flour	6 tablespoons of purest
$\frac{1}{2}$ teaspoon salt	vegetable oil
(ground fine)	9 tablespoons cold water

Add the salt to the oil in a round bowl, and pour in the water in a very slow stream, beating constantly with a silver fork until thick and white (a temporary emulsion.) Pour onto the flour all at once, and mix lightly into a dough. Turn out on a floured board and knead, folding it over and over to inclose air, and pounding it with a wooden mallet (a wooden potato masher is excellent) until quite elastic, which takes about 5 or 6 minutes. Roll out to the thickness of pie crust, mark with a dull knife into $\frac{3}{4}$ inch squares, lay in a baking pan, and bake in a medium slow oven. Avoid browning it, except a slight tinge, as browning gives it a strong flavor.—

"Parents should take time daily for Bible study with their children. No doubt it will require effort and planning and some sacrifice to accomplish this; but the effort will be richly repaid."—"Education," p. 186.

“... And Knowest Not...”

These three words are addressed to the church that bears all the characteristics of what the True Witness terms as “Laodicea,” “wretched, and miserable, and poor, and blind, and naked.” This is of course as God views the condition of Laodicea, your personal opinion as a Laodicean must naturally be different; you will feel more or less “rich and increased with goods,” which means that you imagine yourselves to be in “need of nothing.” You may proudly point to the yearly increase in church funds, institutions, and membership, nevertheless—and here lies the pitiful bare truth—you are, according to the foregoing statement, a victim of spiritual blindness.

“... and knowest not...” What a deep meaning! “Knowledge” is therefore lacking. (Hosea 4:6.) How can this be? There has never been a time in history so abundant in knowledge of divine truth, yet the True Witness plainly asserts: “and knowest not.” May I quote the following inspired words from the spirit of prophecy:—

“The knowledge of our state as God views it is hidden from us. We see but perceive not, we hear, but we do not understand, and we rest as unconcerned as if the pillar of cloud by day and the pillar of fire by night rested upon our sanctuary.”—“Testimonies,” Vol. 5, p. 84.

These words re-echo the words of the True Witness in a remarkable manner. Laodicea makes one grave mistake: it does not realize its own condition as a people. A kind of a stupor, of spiritual drunkenness is resting upon them, in which everything appears in an unwarranted rosy light. But alas, God views the state of Laodicea entirely different,—

“He sees base ingratitude, hollow formalism, hypocritical insincerity, pharisaical pride and apostasy.”—“Testimonies,” Vol. 5, p. 72.

This statement was written many years ago, it is a sad fact that cannot be set aside. As a people Laodicea has so lowered its former standards into the dust that only a dim understanding of fundamental principles has remained. This is the paramount reason why the church is in such a deplorable condition spiritually.

We praise God for a great spiritual awakening! This revival and reformation of true godliness will actuate some to “elevate the standard and pour forth the straight truth.”

(“Early Writings,” p. 270.) Here we are told that honest souls will again “elevate” the platform of truth. Speaking of “straight truth” we at once realize that a mere superficial knowledge must have been prevalent. May the Holy Spirit enlighten the eyes of the honest Laodicean to comprehend the solemn message of truth for this time.

Apostasy does not as so many Laodiceans believe, consist of accepting only false doctrines such as: “The immortality of the soul” “the mark of the beast” etc. If this were so then ancient Israel would never have been charged with apostasy, because they did not accept such gross errors. Nevertheless with all the truth they did possess,—of which they were just as proud as Laodicea is today—they were guilty of committing the greatest crime, the slaying of our precious Redeemer. What a solemn thought to consider!

“... and knowest not...” No, how can they know, for Laodicea as a church, a denomination, a body of people, will never enter the pearly gate. Only a remnant who have bought of the “eyesalve” so graciously offered by Christ, and have in every detail heeded the counsel of the True Witness, will enter heaven.

It is the lowering of the standard that causes Laodiceas blindness. We are instructed by the spirit of prophecy that those who do not “sigh and cry” about the existing evils in the church, will be left without the seal of God. But how many do realize this? Very few indeed are lamenting about the worldly fashions, the paint and the rouge, that is tolerated in the church. No longer are wives of ministers and church officers examples, but slaves of fashion, even to the mannish hairbobbing. Unbelief in the testimonies is another sign of widespread apostasy. The light on health reform is trampled under foot, yes, they even go so far as to declare that the total abstinence of meat is an extreme view. “Tea and coffee is merely discouraged, but not forbidden.” (“Review and Herald,” May 29, 1930.) Where are our former standards? How great has been the remarkable drifting away in worship on the Sabbath. Week after week this holy day is shamefully defiled with money trafficking, and money pressure systems in obtaining church goals. Even the fact that worldly books, that

teach infidelity, are printed on denominational presses, seems to arouse no comment.

“ . . . and knowest not . . . ” No, it seems Laodicea has forgotten how often ancient Israel reached for the strong arm of Egypt and was put to shame. In 1914 the whole European Division joined hands with the Government and openly transgressed the fourth and the sixth commandment. Leaders of the denomination dealt treacherously with those who remained faithful to God, delivering them up to the authorities to receive severe punishment, and some were even put to death. In America the leaders invented the “liberty of conscience” doctrine, which is indeed a terrible deception. Yes, “liberty of conscience” is a sweet sounding doctrine, but is wholly without foundation. The True Witness has a different definition for

such teaching, he calls it “neither cold nor hot, neither for nor against, but lukewarm and indifferent.”

“ . . . and knowest not . . . ” If you, dear brother or sister, cannot see the sad condition of Laodicea, fast and pray earnestly that God may open your eyes. Your salvation is worth the cost of wrestling for it. Precious is the reward of the remnant who trust in their Saviour, and free themselves from the corrupting apostasy of those who “know not that they are wretched, and miserable, and poor, and blind and naked.” May we all be willing to buy gold (truth) that is tried in the fire (tribulation) and eyesalve (Holy Spirit) to be able to stand in the great hour of temptation which we soon shall have to meet.

—Oscar Kramer.

“Behold, I Stand at the DOOR and KNOCK”

BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Rev. 3:20.

“THE TRUE WITNESS says, ‘Behold, I stand at the door, and knock.’ Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. It is the voice of Jesus asking for entrance. With every knock unheeded, the disposition to open becomes weaker. The impressions of the Holy Spirit, if disregarded today, will not be as strong to-morrow. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. Our condemnations in the Judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth.” —“The Desires of Ages,” pp. 489, 490.

“OUR REDEEMER sends His messengers to bear a testimony to His people. He says, ‘Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.’ Rev. 3:20. But many refuse to receive Him. The Holy Spirit waits to soften and subdue hearts, but they are not willing to open the door and let the Saviour in, for fear that He will require something of them. And so Jesus of Nazareth passes by. He longs to bestow on them the rich blessings of His grace, but they refuse to accept them. What a terrible thing it is to exclude Christ from His own temple! What a loss to the church!”—“Testimonies,” Vol. 6, p. 262.

“READER, are your ears open to the entreaties which the Saviour directs to you? Is the sound of His voice a welcome sound? Will you heed it? Will you open the door and let Him in? Or is the door of your heart held fast by heaps of this world’s rubbish, which you are unwilling to remove? Remember that the Lord of life never forces an entrance. He condescends to come and knock, and seek admittance; but He takes up His abode in those hearts only where He is then a welcome and invited guest.”—“Daniel and the Revelation,” pp. 408, 409.

WAITING

“KNOCKING! KNOCKING! STILL HE’S THERE!
WAITING, WAITING, WONDROUS FAIR;
BUT THE DOOR IS HARD TO OPEN
FOR THE WEEDS AND IVY-VINE
WITH THEIR DARK AND CLINGING TENDRILS
EVER ROUND THE HINGES TWINE.

“KNOCKING! KNOCKING! WHAT, STILL THERE!
WAITING, WAITING, GRAND AND FAIR;
YES, THE PIERCED HAND STILL KNOCKETH,
AND THE TENDER HEART IS SORE.
AH, MY SOUL, FOR SUCH A WONDER
WILT THOU NOT UNDO THE DOOR?”

BRIEF NEWS OF THE REFORM
AND THE REFORMERS

Dear brethren in Christ:

We can report that we have safely arrived in Shattuck, Oklahoma. The brethren and sisters were very happy to meet us, and although we were quite tired from our trip we held a meeting the very first night, and the Lord blessed us abundantly.

It was just in time that we left the northern part of the country to labor this winter in the south. For about 100 miles we had muddy road, and 500 miles snow. We thank the Lord that He protected us all along the way.

Tomorrow we shall begin our Home Missionary Work, and we pray the Lord that He may bless us in the work for Him. We ask all the brethren and sisters to remember us in their prayers. Your brethren in Christ,

Henry and Fred Schimpf.

* * *

News From Ohio

We are conducting Sunday night meetings in the Christian Church at Jackson Center, Ohio, at the present time. Attendance not so large but gaining; please pray that God will add His blessing and power to our efforts that some may be redeemed as a result of these meetings. Some former members of the S.D.A. church are attending, and we hope they will see light in the reform.

F. P. Rowe,

* * *

News from Canada

Dear Brethren!

Grace and peace be unto you!

I shall drop you a few lines to let you know that I am well and happy in the Lord. Last Sabbath I went to the Seventh-day Adventist Church in Oshawa, Ont., and I am very glad that it was my privilege to bear a testimony for the reform message. As I sat down in the church, someone came to me with the question: "Are you an Adventist?" and I answered, yes. They then took down my name as a visitor, and after the meeting someone said: "We are glad that Mrs. Lehtonen has been with us to-day, we hope that she enjoyed herself, and we invite her to come again." But their surprise was great when they came outside and found me standing there asking them kindly to take a copy of "The Sabbath Watchman." Some turned right back and said to me: "I do not want this paper." As they refused to take it I went on to another person. Some remained in the church for quite a while, and in the meantime I did talk to some about Revelation 3:14-20. One brother said to me: "O, how true the message is, I am very well established, and do not need anything." I then said to him: "Yes, how truly is your case represented in this message, you do not feel that you are wretched, and miserable, and poor, and blind, and naked." He then said: "take a stone and cast it upon me," but I answered: "I am not sent to stone you, but Jesus sent me to you with the Laodicean mes-

sage to warn you, that you may be saved into His kingdom."

It is my earnest prayer that the Lord may work on the hearts of those who accepted the "Sabbath Watchman", that they may see the true light for this time, and accept it before it is too late. May the Lord also give me strength to be a living testimony for the truth. Your sister in Christ,

Annie Lehtonen.

* * *

PLEADING, LIBERTY, PLYING INTOLERANCE

The reader will doubtless agree that no other people in all the world make so much ado over the very timely and very worthy question of religious freedom as do Seventh-day Adventists. Yet, judging from the denomination's universally revealed unappreciative attitude toward the lofty principle involved in true religious liberty,—as that great principle applies within her own domain just as it does elsewhere,—certainly no other body of professed Christians understand it so vaguely and adhere to it so inconsistently as do Seventh-day Adventists. And in it all there is to be discerned both another convincing proof of the church's divine abandonment and a striking fulfillment of prophecy.

To illustrate. Let one, imbued with the spirit of the Master, and with a true burden for the lost in Israel, lift his voice in their midst in warning and reproof; let one, quietly and with befitting Christian dignity and courtesy, endeavor to circulate at the doors of their churches religious literature bearing another than the denominational imprint, and the clearest of evidence that Laodicea is indeed fired with the same spirit of intolerance and persecution as that which characterized the Roman church of old, will at once manifest itself.

This is universally true. But why should the Seventh-day Adventist Church, in her high profession of being, indissolubly, God's peculiar people; in her exalted claim of possessing Heaven's most glorious light and truth, and of being a "just people,"—why, if she is irreproachable and invulnerable, why should she become excitable and irritable in the face of conscientious criticism and legitimate exposure? Why? Does not the Saviour make clear the fundamental cause for her disquietude in these intensely searching words, directed with divine certainty and forcefulness toward hypocrisy and apostasy, as those evils have existed in all ages,—

"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3:19, 20.

Frequently, and quite generally, too, the spirit of intolerance and persecution is revealed by the apostate church in her unhesitating recourse to civil power. Her obvious fear of truth-revealing light and her unceasing determination to crush any and all efforts which would seem to oppose her, have often provoked her to adopt such a course. Describing this Rome-like attitude, and unmistakably disclosing thereby the present Heaven-rejected state of Laodicea, the spirit of prophecy declares,—

"When the church begins to seek for the support of secular power, it is evident that she is devoid of the power of Christ—the constraint of divine love. . . . Just as far as lies in their power, they will force men to comply with their ideas of what is right. This is what the Jews did in the days of Christ, and what the church has done ever since, whenever she has lost the grace of

Christ. Finding herself destitute of the power of love, she has reached out for the strong arm of the state to enforce her dogmas and execute her decrees. Here is the secret of all religious laws that have ever been enacted, and the secret of all persecution, from the days of Abel to our own time."—"Thoughts from the Mount of Blessing," p. 182.

The Saviour Himself foretold this time. He said,—

"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor Me." John 16:2, 3.

This very spirit, divinely depicted by our Lord, is today everywhere manifest, in an essential sense, among Seventh-day Adventists. And it constitutes one of the surest of proofs of the church's spiritual barrenness, and likewise reveals her rightful place among the daughters of the great apostate, Babylon. That which she can not control, she assiduously determines to crush. She denies to others the very liberty and freedom which she so loudly professes to cherish and so ardently labors to retain herself. "Thus," truly declares the servant of God, "they follow in the track of Romanism."

"Woe also to them," saith the Lord, "when I depart from them!" When love has gone, God has gone, for God is love. "Yea, woe also to them!" But with what comfort does our God speak to His faithful witnesses,—

"Hear the word of the Lord, ye that tremble at His word: Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Isa. 66:5.

HELP ONE ANOTHER

This little sentence should be written on every heart — stamped on every memory. It should be the golden rule practised, not only in every household, but throughout the world. By helping one another we not only remove the thorns from the pathway and anxiety from the mind, but feel a sense of pleasure in our hearts, knowing we are doing a duty to a fellow creature. A helping hand or an encouraging word is no loss to us, yet an untold benefit to others. Who has not felt the power of a little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing, when perplexed with something that is most difficult and burdensome, to feel a gentle hand on the shoulder, and to hear a kind voice whispering "Do not be discouraged; I see your troubles, let me help you." What strength is inspired, hope created; what sweet gratitude is felt; and the great difficulty dissolves as dew before the sunshine. Yes, let us help one another, by endeavoring to strengthen and encourage the weak, and lifting the burden of care from the weary and oppressed, that life may glide smoothly on, and the fount

of bitterness yield sweet waters; and he whose willing hand is ever ready to aid us will reward our humble endeavors, and every good deed will be "bread upon the waters, to return after many days," if not to us, at least to those we love.

Be Firm

Be firm, brother pilgrim,
Though clouds intervene,
The arm of thy Saviour,
Uplifted is seen,
Made bare for the conflict,
And nerved for the fray;
Take courage, then, brother,
And watch, wait, and pray.

The battle approaching will soon be o'erpast,
And you with the ransomed be gathered at last.

What then if the danger
Lies thick in the way,
And hearts still divided,
Will sink in dismay;
What then if the storm-cloud,
When seeking its prey,
Swoops down from the mountain,
And hurls them away?

Thy defense is prepared, O brother, be true,
There's rest in His shadow, a refuge for you.

The kingdom is coming,
Oh glorious thought!
All its beauty the blood,
Of the Saviour has bought.
Its walls all the glitter
Of earth will outshine,
All pearls from the ocean,
Or gems from the mine.

T'will settle in glory on Olivet's plain,
And saints with the Saviour forever shall reign.

Be firm, then, though trials
Shall here be thy lot;
In that happy country
They'll all be forgot.
Thy sorrows all numbered,
Temptations all o'er,
And joys unalloyed fill
Thy heart evermore.

Be strong, then, my brother, for Jesus ere long,
Will victory grant, then be strong, yea, be strong.

Selected

"God requires everyone to be a worker in His vineyard. You are to take up the work that has been placed in your charge, and to do it faithfully."—Bible Echo, June 10, 1901.

THE OVERCOMER

HOW often have I been cheered and encouraged as I have read the sweet and precious promises made to those that will overcome; and often has the inquiry arisen in my mind, Shall I be an overcomer? Shall I be among that radiant throng that come singing up the golden streets of the New Jerusalem, clothed in shining garments, with glittering crowns upon their heads, waving their palms of victory, as with one united voice, they sing unto Him that hath loved us, and washed us from our sins in his own blood, to him be glory forever and ever?

Then I hear a voice whispering in my ear, "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." Oh, to be a pillar in that beautiful temple which is garnished all over with the diamonds and gems of love! How enrapturing the thought! The prospect how bright, how glorious! While contemplating the glories that await those that will overcome, I am often led to exclaim, I must be an overcomer.

"I must be there, I must be there,
And in those glories have a share;
Farewell, farewell, vain world, good-bye,
For Heaven, I long, I pant, I sigh."

The invitation is extended to all. Whosoever will let him come. Oh, who would refuse to listen to the cheering words of our blessed Saviour, Him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne.

The question is often asked, How shall I be an overcomer? We may overcome by the blood of the Lamb and the word of our testimony. We must forsake the vain allurements of this world, and walk in the narrow way that our Saviour has marked out for his meek and humble followers. Though the way is narrow, it is a bright and shining way, and leads to a glorious immortality beyond this vale of tears.

O ye weary, way-worn pilgrims who are coming up out of great tribulation, the Lord your God will wipe away all tears from your

eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the inhabitants of that radiant clime shall never more say, I am sick. Soon our blest Saviour will come to gather his faithful ones home, where we shall dwell with the King in his beauty. We shall drink of the streams that make glad the city of our God, and shall eat of the fruits of life's fair tree, and forever bask in the smiles of our lovely Saviour. Oh let us lift up our heads and rejoice for our redemption draweth nigh.

"Signs are fulfilling,
Earth's pillars groan."

These are perilous times. What we do must be done quickly. Oh let us accept the offers of salvation before it is too late. The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will let him take of the water of life freely. And he that overcometh shall not be hurt of the second death.

Patience

THE meaning of this word is, "suffering without discontent." Patient—"Enduring without murmuring." The sin of impatience seems to have been looked upon by the apostles as a besetting sin; for we find them exhorting their brethren in strong language against it.

Paul says that if, by patient continuance in well doing, we seek for glory, honor, and immortality, we shall have eternal life. "Rejoicing in hope; patient in (enduring without murmuring) tribulation." "Now I exhort you brethren, warn them that are unruly; comfort the feeble minded; support the weak; be patient toward all men." He further says, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient."

These words of the inspired apostle seem to have reference to all Christians, in all times, and in all places; but we find a few words occasionally, which seem to have a direct reference to the people of God in these last days: "And the Lord direct your hearts into the love of God, and into the patient waiting for

Christ" (margin, Patience of Christ.) And James says, "Be patient, therefore, brethren unto the coming of the Lord." "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh."

It would seem from these words that there was danger in the days when the Lord was drawing nigh, that some who should run well for a season might become impatient of his seeming delay, therefore Paul says, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise." "Let us run with patience the race that is set before us, looking unto Jesus." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Peter, in naming over the graces that should adorn the Christian character, did not forget that important one—patience: "Add to temperance, patience." The angel to John says, "Here is the patience of the saints." We might extend this list; but this will suffice. We see then that there is great importance attached to this one point. It becomes us to be on our watch. Do we feel like becoming fretful about our work? Then look at the word at the head of this article. Do we ever feel to complain of the weather, that it is too cold or too warm, too much rain or not enough? Then let us have "patience." God sends it all. Do any of us begin to feel that the way is too rough and long? Then be patient; the journey is short. The race is almost run. What though we may have been looking for the Lord these five, ten, or even twenty-five years? Shall our faith begin to grow weak? Shall we begin to say, I must make more provision for this life? Do we feel discouraged? Let us lift up our heads; for redemption is nearer than when we believed. Hear the exhortation of Paul: "Cast not away therefore your confidence, which hath great recompense of reward, "for yet a little while and he that shall come will come, and will not tarry." He has promised, and that promise is sure, that "unto those that look for him, he will appear without sin unto salvation." But we shall have to look but a little longer. Jesus' work as a great high priest, is almost accomplished. Our cases must soon be decided. Prophecy is nearly all fulfilled; and what remains is fast fulfilling. Jesus, the Lamb of God, who taketh away the sin of the world, who came to redeem us from the curse, who once said, "I go to prepare a place for you," will soon come again, that where he is we may be also. Blessed prospect. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, to conceive the things that God

hath prepared for those that love him." Let us take courage, and lift up our heads. We are able to go up and possess that goodly land.

"Though trials may await you,
The crown before you lies,
Take courage, brother pilgrim,
And soon you'll win the prize."

—A. W. Doerschler.

Conscience Not a Sure Guide

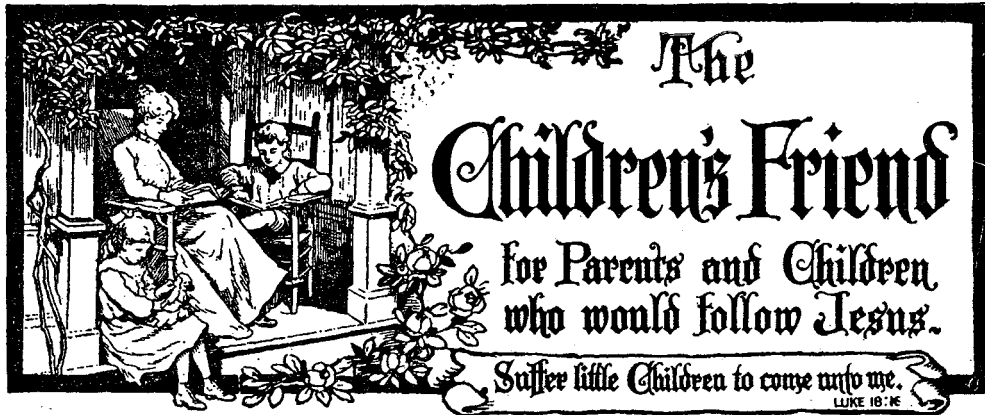
"There is a way that seemeth right unto a man but the end thereof are the ways of death." Prov. 14:12.

IT is evident from this text that a man's conscience is not a reliable guide, as a part of his faith or practice may seem to be right to him, while in reality he is in the way of death. God evidently designed the conscience for a very important work; but he also gave man a regulator for it, which it is as important for him to consult as it is for him to consult the sun to keep his watch right. It matters not how good a watch may be, the better it is the surer it is to stay wrong if it be set wrong. So a man may have a very good conscience, very tender, and very faithful in its admonitions, and yet constantly misleading him, because it has been wrongly instructed.

A good conscience might permit us to be very careless of very important and serious matters, simply because it is ignorant of them; but as soon as it is instructed it still proves itself to be the same faithful monitor upon this, as well as other subjects.

Some may go quite in the opposite direction, and make many things a matter of very conscientious action which are altogether imaginary, a result of false education. Both extremes one would think all would gladly avoid, but they only may by faithfully instructing and regulating their consciences by God's unerring word.

It is necessary to concede the truth of this, in order to explain the presence of the word of God in the world, for why should the Lord have been to the trouble of giving it to us, if it was all right for each to take the course he thought was right. "Thy word is a lamp unto my feet, and a light unto my path." "Through thy precepts I get understanding: therefore I hate every false way." "Thy word have I hid in mine heart, that I might not sin against thee."



Little Things

Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land.

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

Little deeds of kindness
Little words of love,
Make the earth an Eden,
Like the heaven above.

ROSE LEAVES

SOME one has beautifully said, "Kindness is stowed away in the heart like rose leaves in a drawer, to sweeten every object around."

A little girl of about nine years old was walking along a muddy street in Chicago; her father held her hand, and seemed very tender in his care of her. The quality and style of their garments hinted strongly of wealth, while the strong, good face of the father, and the loving, sweet one of his child, told of something better than wealth—even of depth of hearts.

Just as they reached a crossing, where the mud was thicker and the wind blew stronger, and vehicles of all descriptions passed each other in tiresome confusion, they noticed a poorly clad old woman, on whose trembling arm rested a large basket heavily laden, standing on the corner, as if fearful of crossing over. She looked anxiously at the whirling carts, and deprecatingly at passers-by. No one seemed to heed her as the well-dressed throng hurried by.

"Come, Edith," said the father; "this is a dangerous crossing, papa will carry you over."

He put out his strong arms, as he spoke, lovingly. But the child only whispered:—

"Papa, I have rubbers; I'm not afraid of the mud. Papa, see the poor old woman—she seems afraid of something; see how she trembles. Couldn't you help her, papa, while I run on ahead?"

For answer the gentleman approached the old woman, saying, in a low voice:—

"This is a tiresome crossing, madam; let me lead you across; give me the basket, please."

Could you have seen the rested and thankful look on that weary old face, as the woman found herself on the other side, all safe, I think you would have echoed her fervent cry:—

"God bless that man, and the blessed child, too!"

Of course there were sneering smiles on some countenances which witnessed the quiet act of helpfulness, but it mattered not as long as one knew that around the great white throne there were smiles of joy because two of his followers had not in selfishness neglected doing a favor to even the "least of these."

Into a very elegant palace car entered a weary-faced, poorly-dressed woman with three little children, one a babe in arms. A look of joy crept into her face as she sat down in one of the luxurious chairs. But it was quickly dispelled as she was asked to "start her boots."

A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenance of the others. "Auntie," said the boy to the lady beside him, "I'm going to carry my basket of fruit and these sandwiches

The Sabbath Watchman

with
The Children's Friend

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to the poor woman in the next car. You are willing, of course."

He spoke eagerly, but she answered, "Don't be foolish, dear; you may need them yourself, and that woman may be an imposter."

"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and don't need a lunch. The woman looks hungry, auntie, and so tired, too, with those three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I didn't speak a kind word to the 'least of these' whenever I meet them."

The worldly aunt brushed a tear from her eye after the boy left her, and said, audibly, "Just like his mother!"

About five minutes later, as a lady passed the mother and three children, she saw a pretty sight—the family feasting as perhaps they never had before. The dainty sandwiches were eagerly devoured, the tempting fruit-basket stood open.

The oldest child, with her mouth filled with bread and butter, said, "Was the pretty boy an angel, mama?"

"No," answered the mother, as a grateful look brightened her faded eyes, "God bless his dear little heart."

And we too said, "Bless his heart."—Sel.

Guide me, O thou great Jehovah,
Pilgrim through this barren land.
I am weak but thou art mighty
Hold me with thy powerful hand.
Bread of Heaven feed me now and evermore.

Open now thy crystal fountain
Whenever the healing streams do flow:
Let the fiery cloudy pillar lead me
All my journey through: Strong deliverer
Be thou still my strength and shield.

Musing on my habitation,
Musing on my heavenly home,
Fill my soul with holy longings:
Come my Jesus quickly come!
Vanity is all I see!
Lord I long to be with thee.

—Selected

(Sent in by sister A. Lehtonen)

New Prices for "The Sabbath Watchman" and "Sabbath School Quarterlies" Effective January 1, 1939

Subscription rate for "The Sabbath Watchman" 60 cent for one year. Club subscriptions of 10 copies or more, 40 cent for one year.

"Sabbath School Quarterlies" 10 cent per copy.

We hope that a large number of our people will feel impressed to donate "Sabbath Watchman" subscriptions to relatives and friends for the coming year. Such a plan will be found to be an excellent means of interesting honest souls in Laodicea in reformation truths. Won't you send in your subscription to begin with January 1939, and then trust in God to fulfill His precious promise as given in Isaiah 55:11?

SPECIAL NOTICE

A separate page of "The Sabbath Watchman" will henceforth be entirely devoted to the interest of our young people. For this purpose we request our young people to make contributions of short and interesting articles, to write about their experiences, and poems etc. We desire that our reformed youth make this page as inspiring as possible.

Here is your opportunity, dear young brother or sister, to tell others about your personal experiences in this blessed message. You will never regret when you spent your life energies in worthy channels.

INTERNATIONAL MISSIONARY SOCIETY S. D. A. REFORM MOVEMENT

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

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