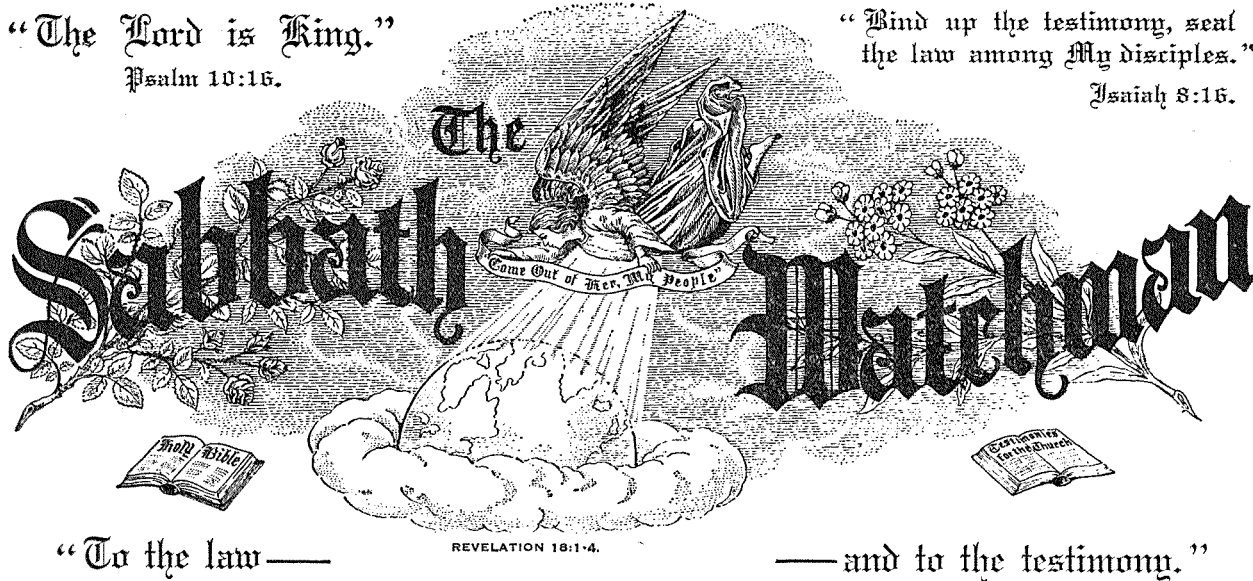


“The Lord is King.”

Psalm 10:16.

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

Isaiah 8:16.



Vol 15

Kalamazoo, Mich. First Quarter, 1940

No. 1

## LAODICEA

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” Rev. 3:16.

“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.

“The rebuke of God is upon us because of our neglect of solemn responsibilities. His blessings **have been withdrawn** because the testimonies He has given have not been heeded by those who professed to believe them. **O for a religious awakening!** The angels of God are going from church to church, doing their duty; and Christ is knocking at the door of your hearts for entrance. But the means that God has devised to awaken the church to a sense of their spiritual destitution **have not been regarded**. The voice of the True Witness has been heard in reproof, **but has not been obeyed**.”—“Testimonies,” Vol. 5, pp. 719, 720.

“The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. **They know not that their condition is deplorable in the sight of God**. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, **and His testimony must be correct**.”—“Testimonies,” Vol. 3, p. 253.

“I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people.”—“Early Writings,” p. 270.

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

## A NEW YEAR'S MESSAGE

Mrs. E. G. White

**A**NOTHER year of life is now in the past. A new year is opening before us. What will be its record? What will we each inscribe upon its spotless pages? The manner in which we spend each passing day will decide this question. Let us enter upon the new year with our hearts cleansed from the defilement of selfishness and pride. Let us put away every sinful indulgence, and seek to become faithful, diligent learners in the school of Christ.

Seek to begin this year with right purposes and pure motives, as beings who are accountable to God. Ever bear in mind that your acts are daily passing into history by the pen of the recording angel. You must meet them again when the Judgment shall sit and the books shall be opened.

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace, and light, and truth, His Spirit will flow through us as a channel, to refresh and bless all around us. This may be the last year of life to us. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, benevolence, mark our deportment toward all?

Let us withhold nothing from Him who gave His precious life for us. Fathers and mothers bring to Him your children, in the freshness and bloom of youth and devote them to His service. Let us all consecrate to God the property He has intrusted to us. Above all, let us give Him ourselves, a free-will offering. Let us do His will, live for His glory, and He will give us a Happy New Year.

# The Loveliness of Jesus

ALL other greatness has been marred by littleness, all other wisdom has been flawed by folly, all other goodness has been tainted by imperfection, Jesus Christ remains the only Being of whom, without gross flattery, it could be asserted, in the inspired language of the prophet, "Yea, He is altogether lovely."

First of all, as it seems to me, this loveliness of Christ consists in His perfect humanity. Am I understood? I do not now mean that He was perfectly human.

In everything but our sins, and our evil natures, He is one with us. He grew in stature and in grace. He labored, and wept, and prayed, and loved. He was tempted in all points as we are—sin apart. With Thomas, we confess Him Lord and God; we adore and revere Him, but, beloved, there is no other who establishes with us such intimacy, who comes so close to these human hearts of ours; no one in the universe of whom we are so little afraid. He enters as simply and naturally into our nineteenth century lives as if He had been reared in the same street. He is not one of the ancients.

How wholesomely and genuinely human He is. Martha scolds Him. John, who has seen Him raise the dead, still the tempest and talk with Moses and Elijah on the mount, does not hesitate to make a pillow of His breast at supper. Peter will not let Him wash His feet, but afterwards wants his head and hands included in the ablution. They ask Him foolish questions, and rebuke Him, and venerate and adore Him all in a breath. And He calls them by their first names, and tells them to fear not, and assures them of His love.

In all this He seems to me altogether lovely. His perfection does not glitter. It glows. The saintliness of Jesus is so warm and human that it attracts and inspires. We find in it nothing austere and inaccessible, like a statue in a niche. The beauty of His holiness reminds one rather of a rose, or a bank of violets.

Jesus receives sinners and eats with them, — all kinds of sinners. Nicodemus, the moral, religious sinner, and Mary of Magdala, "out of whom went seven devils,"—the shocking kind of sinner. He comes into sinful lives as a bright, clear stream enters a stagnant pool. The stream is not afraid of contamination, but its sweet energy cleanses the pool.

I remark again, and as connected with this, that His sympathy is altogether lovely. He is always being "touched with compassion." The multitude without a shepherd, the sorrowing widow of Nain, the little dead child of the ruler, the demoniac of Gadara, the hungry five thousand — whatever suffers touches Jesus. His very wrath against the scribes and Pharisees is but the excess of His sympathy for those who suffer under their hard self-righteousness.

Did you ever find Jesus looking for "deserving poor?" He healed "all their sick." And what grace in His sympathy! Why did He touch that poor leper? He could have healed him with a word as He did the nobleman's son. Why, for years the wretch had been an outcast, cut off from kin, dehumanized. He lost the sense of being a man. It was defilement to approach him. Well, the touch of Jesus made him human again.

A Christian woman, laboring among the moral lepers of London, found a poor street girl desperately ill in a bare, cold room. With her own hands she ministered to her, changing her bed linen, procuring medicines, nourishing food, a fire, and making the poor place as bright and cheery as possible. And then she said, "May I pray with you?"

"No," said the girl. "You don't care for me. You are doing this to get to heaven."

Many days passed. The Christian woman unwearily kind, the sinful girl hard and bitter. At last the Christian said:

"My dear, you are nearly well now, and I shall not come again; but as it is my last visit, I want you to let me kiss you." And the pure lips that had known only prayers and holy words met the lips defiled by oaths and by unholy caresses. Then, my friends, the hard heart broke. That was Christ's way.

Can you fancy Him calling a convention of Pharisees to discuss methods of reaching "the masses?" That leads me to remark that His humility was altogether lovely. And He, the only one who ever had the choice of how and where he should be born, entered this life as one of "the masses."

What meekness! What lowliness! "I am among you as one that serveth." He "began to wash His disciples' feet." "When He was re-

viled He reviled not again." "As a sheep before her shearers is dumb, so He openeth not His mouth." Can you think of Jesus posing and demanding His rights?

But it is in His way with sinners that the supreme loveliness of Jesus is most sweetly shown. How gentle He is, yet how faithful. How considerate, how respectful. Nicodemus, candid and sincere, but proud of his position as a master in Israel, and timid lest he should imperil it, "comes to Jesus by night." Before he departs the "master" has learned his utter ignorance of the first step toward the kingdom, and goes away to think over the personal application of "they loved darkness rather than light, because their deeds were evil." But he has not heard one harsh word, not one utterance that can wound his self-respect.

When Jesus speaks to that silent despairing woman, after her accusers have gone out, one by one, He uses for "woman" the same word as He used when addressing His own mother from the cross!

Follow Him to Jacob's well at high noon and hear His conversation with the woman of Samaria. How patiently He unfolds the deepest truths. How gently, yet faithfully, He presses the great ulcer of sin which is eating away her soul. But He could not be more respectful to Mary of Bethany.

Even in the agonies of death He could hear the cry of despairing faith. When conquerors return from far wars in strange lands, they bring their chiefest captive as a trophy. It was enough for Christ to present to Heaven the soul of a thief.

Yea, He is altogether lovely!

And now I have left myself no time to speak of His dignity, of His virile manliness, of His perfect courage. There is in Jesus a perfect equipoise of various perfections. All the elements of perfect character are in lovely balance. His gentleness is never weak. His courage is never brutal.

My friends, you may study these things for yourselves. Follow Him through all the scenes of outrage and insult on the night and morning of His arrest and trial. Behold Him before the high priest, before Pilate, before Herod. See Him brow-beaten, bullied, scourged, smitten upon the face, spit upon, mocked. How His inherent greatness comes out. Not once does He lose His self-poise, His high dignity.

Let me ask some unsaved sinner to follow Him still further. Go with the jeering crowd without the gates. See Him stretched upon the

great rough cross and hear the dreadful sound of the sledge as the spikes are forced through His hands and feet. See, as the yelling mob falls back, the cross, bearing this gentlest, sweetest, bravest, loveliest Man, upreared until it falls into the socket in the rock!

"And sitting down, they watched Him there."

Beloved, you watch Him too.

Hear Him ask the Father to forgive His murderers. Hear all the cries from the cross. . . . What does it all mean? "He bore our sins in His own body on the tree."

Is He not altogether lovely?

"He who seeks to quench his thirst at the fountains of this world, will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. The need of the world, "the Desire of all nations," is Christ. The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul."

"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

"Today if ye will hear His voice, harden not your hearts." Heb. 3:15.

—C. I. Scofield.

---

#### SOMEBODY CARES

Somebody knows when your heart aches,  
And everything seems to go wrong;  
Somebody knows when the shadows  
Need chasing away with a song;  
Somebody knows when you're lonely,  
Tired, discouraged, and blue;  
Somebody wants you to know him,  
And know that he dearly loves you.

Somebody cares when you're tempted,  
And the world grows dizzy and dim;  
Somebody cares when you're weakest,  
And farthest away from him;  
Somebody grieves when you've fallen,  
Though you are not lost from his sight;  
Somebody waits for your coming,  
Taking the gloom from your night.

Somebody loves you when weary;  
Somebody loves you when strong;  
Always is waiting to help you,  
Watches you, one of the throng,  
Needing his friendship so holy,  
Needing his watchcare so true,  
His name? We call his name Jesus.  
His people? — Just I and just you.

—Selected, Richard E. Slauter.

---

---

## HOME MISSIONARY DEPARTMENT

---

### Persevere.

USELESS indeed repinings are,  
 They but increase our pain;  
 The noblest way is, when we fail,  
 To rise and try again.  
 No matter how a storm may rage,  
 Let love a fabric rear;  
 And as we toil our cry shall be,  
 "Look up, and persevere."

## Luther's Time and Ours

THE work of the gospel is truly a missionary work. Webster defines a missionary as "one who is sent upon a mission," and a mission as "an errand, commission, or duty upon which one is sent." Since the fall of man, God has communicated to him great and important truths through human instrumentality. These truths embrace pardon, reproof, and hope, as well as announcements of judgments that should come upon the earth. Those to whom God has committed these errands of mercy are missionaries.

These messages are from one source, and have in view one object, the salvation of the human family. They have varied in their nature as the times and circumstances made them a necessity.

The success of the work in the days of Luther, the rapidity with which the reformation spread, and the extent of its influence, cannot be attributed to those men alone whose names are so familiar in history. They alone could have done but little, but in the more humble walks of life were men and women who received the light, and in their sphere of action acted as nobly their part in disseminating the light of truth, as did these men. Of their history we know but little, yet a record of their acts of faith, deeds of benevolence, fortitude and sacrifice, are faithfully chronicled in the ledger of Heaven; and when the heavenly tribunal sits, and the rewards are given, they will receive their reward as surely and as completely as those whose names have been handed down to us.

The followers of Jesus Christ are called upon to identify their interests with the cause of Christ, to cherish in their hearts, carry out in their lives, and so far as they are able, present to others those truths which have been revealed to them. In doing this they become true missionaries.

Men are even now tortured and put to death because of their faith, and it is still true that "whosoever will be a friend of the world is an enemy of God." Character is as really tested in the humble relation we may sustain to God's work as in the most prominent positions. The promise is to him who gives the cup of cold water, rather than to the one who receives it.

The sacrifices here involved cause many to falter, and even turn away from the Christian course. The sacrifices we make for the upbuilding of the cause of present truth; the denying of self to advance the work of God, and making our personal interests secondary in every respect to the work of the third angel's message, is lifting at the great wheel of reform, and by it we show how much of the missionary spirit we possess. God now regards those who study and plan to help forward

His precious cause as He ever has done. It is not the high sounding title, but the faithfulness and devotion to the work in the sphere which the providence of God assigns us, that brings God's blessing and connects us with Heaven.

—A. W. Doerschler.

## Baptismal Service

On Sabbath, July 15th, 1939, it was the writers privilege to conduct a baptismal service. At this occasion the Holy Spirit's presence was felt in a marked manner. A goodly number were present to witness this solemn service. Two dear souls were buried in their watery grave, with a pledge to rise to newness of life and from henceforth to walk with their blessed Lord and Master. One of these was my own son, who, I regret to say, lost his mother when he was six months old. It was his mother's dying wish that he should be brought up in the admonition of the Lord. She pleaded with me at the same time to promise her that this should be done, and it was rather a pleasure for me to give her this blessed assurance. Since then I have endeavored to carry out this promise to the best of my ability to instruct my son in the way of righteousness. It would not be fair to my present companion, to overlook the helpful part she has played in his training. We both feel sure that the Lord has blessed all our efforts of giving him a Christian education, and as I went down into the water, I could not help but to praise God for giving me such a wonderful privilege of baptising him in the name of the Father, the Son, and the Holy Ghost, before wit-

---

### Baptismal Hymn.

Lord, in humble, sweet submission,  
 Here we meet to follow Thee,  
 Trusting in Thy great salvation,  
 Which alone can make us free.  
 Nought have we to claim as merit;  
 All the duties we can do  
 Can no crown of life inherit;  
 All the praise to Thee is due.  
 Yet we come in Christian duty,  
 Down beneath the wave to go;  
 O the bliss! the heavenly beauty!  
 Christ the Lord was buried so.

—Robert T. Daniel.

---

nesses on earth and in Heaven. I was happy that his mother's desire and my promise was now crowned with success, and that from henceforth he was taking the responsibility upon himself. We pray God earnestly that He may give him strength to carry out his baptismal vow. The other candidate was a sister who had been instructed by me in this wonderful message for more than a year. She was now fully convinced that we represent the truth as it is in Jesus, and she decided

to follow her Master in order to obtain eternal life. As we commend these souls to the Heavenly Father's keeping care, we pray Him, that He may keep them faithful to the end, Amen.

Baptism is a most solemn renunciation of the world. Those who are baptised in the threefold name of the Father, the Son, and the Holy Ghost, declare publicly, at the very beginning of their Christian life, that they have forsaken the service of Satan, and have become members of the royal family, children of the Heavenly King. They have obeyed the command found in 2 Cor. 6:17, 18.

—F. Charles.

**Report of Union Meeting held at Jackson Center, Ohio, September 1 to 3, 1939**

What a wonderful privilege the Lord gave us to enjoy such an inspiring meeting with

During our meetings we had the privilege of enjoying some interesting lessons of truth. Heartfelt prayers, inspiring testimonies, and touching songs were offered by many, which gave us a greater desire to follow the Master wherever He may lead, no matter what the cost may be.

Through the efforts of our dear Brother Rowe, and the grace of God, three souls of this community were brought to Christ in baptism Sunday afternoon, while four others joined the church by profession of faith. Of those visiting us there were two received in baptism. This service was conducted in the Miami River, west of Quincy, Ohio. My earnest prayer is that God will keep each of us faithful, strengthen, and keep us in His service unto life eternal.

Sunday evening we enjoyed receiving the hand of fellowship, followed by the humble service of feet washing and partaking of the

Lord's supper. This was our last evening together. It was so hard to break up the meetings for it seemed we all would have liked for them to continue. May God grant that we may have many more meetings where His presence is so closely felt. Our final consolation is that in the earth made new we'll never have to part



**Group of Reformers assembled at Jackson Center, Ohio**

His own people, assembled from various cities, at our church in Jackson Center, Ohio. Truly the love and Spirit of God was in our midst. It was wonderful to enjoy the companionship of those of like precious faith. The days which we spent together in sweet fellowship seemed to make us realize more fully the love of the Father which is expressed through His children.

Some gathered at various homes on Friday afternoon, while others were unable to be with us until the Sabbath had drawn on. The visitors stayed at night in the homes of those of our local congregation, where ties of friendship were greatly strengthened. Part of the meals were served in these homes while others were served in our church basement.

again. It is surely worth striving for. Don't you think?

—Sr. Alberta McBride.

\*\*\*\*\*

**A PRAYER**

"Spirit divine, attend our prayer,  
And make our hearts thy home:  
Descend with all thy gracious power:  
Come. Holy Spirit, come!

"Come as the light, to us reveal  
Our sinfulness and woe,  
And lead us in those paths of life  
Where all the righteous go."

\*\*\*\*\*

## Another "Emergency" -- Another Revolt!

"Why should ye be stricken any more?  
Ye will revolt more and more. The  
whole head is sick, and the whole heart  
faint. Isa. 1:5.

**W**ITH the sudden outbreak of the World War, early in the month of August, 1914, Europe was immediately confronted with an unparalleled crisis, an intensely critical situation in which the nations of the old world were, one and all, either directly or indirectly involved. Together with citizens of all walks of life and peoples of other religious faiths, Seventh-day Adventists were brought face to face with a great test. But their trial, no doubt, was the greater. They, truly, were in an emergency.

In those countries of Europe which were embroiled in war, the great question before the leaders of the church was: Whom shall we obey, God or men? God, they knew, required implicit obedience to His law, while men—the State—required uncompromising loyalty to the national colors. To refuse allegiance to the State, on the part of those who were called to serve their respective governments in acts of war, would mean certain imprisonment and probable death; while to violate the commandments of God would mean, as clearly set forth in the Scriptures, eternal damnation, eternal death. All knew this, yet the church was in an "emergency," and under such trying circumstances surely, thought they, the Lord would not be so exacting. Certainly He would not expect His professed people to stand out in defiance against the unalterable demands of powerful earthly governments and thus expose themselves to cruel persecution!

It was thus that the man-fearing leaders of the church reasoned; and in the following statement, extracted from an official document which was signed by prominent conference men—similar to those framed and endorsed by other faithless shepherds of the flock in those dark and trying days—the church conformed herself, it will be seen, to the demands of worldly powers; and by so doing proved herself a traitor to her Lord. This truth-betraying document, as presented to a high military official, reads in part, as follows:—

"At the outbreak of the war the leaders of the Adventist organization in Germany, of their own accord, advised all military service members in all the land, under the pressing circumstances and need of the 'fatherland,' to do the duties required of them as citizens, according to the Scriptures, and earnestly to do on Sabbath (Sabbath) as other warriors do on Sunday."

The circumstances were "pressing," acknowledged the responsible leaders of the church. It was an unforeseen crisis which had unexpectedly developed, they unitedly agreed (but how untrue! for had they not for years been warned of its approach?); hence, "of their own accord," they decided that the church would better serve men than God! "The cause" was in an emergency, and surely, under such trying conditions a gracious and loving God would not require obedience!

Such, in substance, has been the delusive reasoning of untrue men in every similar time of test. It is the usual course followed by those who, though commissioned with sacred responsibilities, prove themselves, in every emergency, to be the betrayers of sacred trusts. Saith the Lord,—

"When men in responsible positions yield their hearts to unbelief, there are no bounds to the advance they will make in evil." . . . "No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous, prove to be ringleaders in apostasy."—"Testimonies," Vol. 4, p. 150; Vol. 5, p. 212.

Unless garrisoned by the indwelling Christ, "the heart is," of a truth, "deceitful above all things, and desperately wicked."

\* \* \*

The ancient prophet declared to the apostate church of his day, "Ye will revolt more and more." That is, the messenger of God saw that in every emergency God's professed people of those olden days would show themselves to be rebellious against the Divine will. But, why?—"The whole head is sick, and the whole heart faint," he explained. The vital, or, in other words, the governing powers of the church were ailing; they were weak; and revolt—man-fear, and refusal to follow on at the command of God—would be the natural course to be pursued by such leaders and by a people susceptible to their influence and direction.

The pen of Inspiration has left a faithful record of the rebellious path followed by Israel of old; and the selfsame pen, in referring to that heart-saddening history, also accurately portrays the course as followed by modern Is-



rael, the Seventh-day Adventist Church, and reveals God's attitude toward her. We read,—

"The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them."—"Testimonies," Vol. 5, p. 94.

This message was presented to the church nearly a half century ago. As a people, they then were following in the footsteps of ancient Israel; that is, modern Israel were following after the leadings of those whose hearts were "unsanctified"—hearts that were "sick" and "faint"—hearts that were filled with deceit and given to treachery. That was long ago; but has the situation, since then, improved? Nay. Like Israel of old, modern Israel, led by men who "cause them to err," have revolted "more and more." Ponder well the clear-ringing indictment of the Spirit of God,—

"It is an alarming fact that indifference, sleepiness, and apathy have characterized men in responsible positions, and that there is a steady increase of pride and an alarming disregard of the warnings of the Spirit of God. The barriers which God's word places about His people are being broken down. Men who are acquainted with the way in which God has led His people in the past, instead of inquiring for the old paths and defending our position as a peculiar people, have linked hands with the world."—"Testimonies," Vol. 4, p. 513.

And now let us notice how true, today, is this solemn charge brought by the Spirit. Let us observe how faithfully the history of ancient Israel is being retraced by a people who, in our day, as in the past, are "following their own way according to the leadings of unsanctified hearts."

\* \* \*

Many readers of the "Sabbath Watchman" well know, how in years past, some leaders of the General Conference, tried to cover up the shameful apostasy of the European Division during the last World War with a so-called confession made in the year 1923, at Gland, Switzerland. Modern Israel's man-fearing leaders have again found themselves in an "emergency!" And the church, like her ancient predecessors, when once again brought face to face with the question, 'Whom shall we obey, God or man?' have once more revolted against High Heaven. The following article appeared in "The Battle Creek Enquirer and The Evening News," on October 24, 1939.

## Adventists Feel Effects Of War

**President of Southern Europe Conference Writes of Men Called to the Colors.**

WASHINGTON. — War problems which confront the southern European division conference of Seventh-

day Adventists are described in a letter received by denominational leaders here from Elder A. V. Olson, president of the conference.

"In every land within the boundaries of our division conference men have been called to the colors, including many of our church members, ministers, Bible workers, colporteurs and institutional employes." Elder Olson wrote from his headquarters in Berne, Switzerland.

"The war is affecting the work of the church in Switzerland, Liechtenstein, France, Monaco, Belgium, Luxembourg, Spain, Andorra, Portugal, Italy, San Marino, Jugoslavia, Rumania, Tripolitania, Cyrenaica, Libya, Tunisia, Algeria, Morocco, and various sections of southern Europe," he wrote.

### Ministers Called

"Here in Switzerland, several of our ministers have been called. At the sanitarium in Gland, practically every man, from the head doctor to the workers in the garden, was taken. In the food factory, only the manager was left.

"In France, millions of men are under arms, including many of our field and institutional workers. Our church members have been scattered far and wide as a result of the evacuation of cities."

Elder Olson, who, because of the war, did not attend the recent autumn council of Adventist leaders in Lincoln, Neb., said financial problems of his conference had been increased greatly by the war.

### Revenues to Drop

"With such a large number of wage earners called into military service and with entire congregations forced to leave their homes and work, there doubtless will be a heavy falling off in tithes and offerings," he said.

"Our institutions have been cut off from part of their regular incomes. We must provide not only for the workers who remain in the field, but also for the families of those who have been drafted. This is expected of us by the powers-that-be, and certainly by the Lord. Notwithstanding the dark, threatening clouds that are gathering about us, we are all of good courage."

During the autumn council, an appropriation of \$159,004.98 was made to the Southern European Division Conference for the next year.

\* \* \*

In the foregoing report it is clearly stated that Seventh-day Adventists in various countries have been called to the colors. Nothing is mentioned that the church is experiencing any difficulties in regard to the faith, except that as a consequence of the war she has to suffer financially. Elder A. V. Olson enumerates quite a few countries in which Seventh-day Adventists have been called into military service, but as Germany is not included in his list, we would like to acquaint the reader with the position taken by the Adventist church in Germany.

"We need greatly a clear understanding of the time and the requirements thereby placed upon us. We should never expect that in worldly kingdoms the principles of God's kingdom can ever become a reality. They have their own lawfulness, but are also ordained of God, otherwise the Scripture would not speak of the state as being after the ordinance of God. Therefore we do not only submit willingly, but also gladly to any service re-



quired of us. To those who lose their life by so doing, the words may be applied: 'Greater love hath no man than this, that a man lay down his life for his friends.' (John 15:13.) Let us remember our fighting men, and especially our brothers who risk their life for their country and for those who are left behind. We will also pray for the 'Fuehrer' and his co-workers."—"Der Adventbote," October 1, 1939. (Official organ of the Seventh-day Adventist Church in Germany.) (Black face ours.)

"Ye will revolt more and more," saith the Lord!

How true has this solemn prediction proved itself to be! And is it not in a special sense true with regard to the course followed by modern Israel, down to this very hour? Yea verily. Throughout practically all of her history it has been undeniably true; and in these latter days the evidences of her disobedience and disloyalty to God are more numerous, more amazing, and more convincing than ever they were in the past.

But what of the future? What part will the apostate church assume and enact in that crisis of all crises which now confronts the professed people of God? Will modern Israel stand true and loyal to the will of God when, in the days just before us, all who refuse to "worship the image of the beast" or receive his "mark" shall be threatened with death? Or will she, as she has done in the past and as she does today, unhesitatingly comply with the standards required by the laws of men? Ah, dear reader, the inspired answer, though undeniably true, brings to the heart the bitterest of sorrow and the deepest of grief. Let us peruse the solemn revelation of the Spirit with an humble and God-fearing heart,—

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. . . . 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, pp. 81, 136.

Beloved reader, where stand you today? You say, "I do not sanction the course of disloyalty followed by a false leadership and those in the church who sustain them. Yet I must not withdraw myself from them. I must prove faithful." In answer to such a common, and at the same time, such an entirely wrong and wholly insupportable position, the spirit of prophecy warns,—

"To divide our interest with the leaders of error, is aiding the wrong side and giving advantage to our foes. The truth of God knows no compromise with sin, no

connection with artifice, no union with transgression." . . . "Our holy faith cries out, **separation!**"—"Testimonies," Vol. 4, p. 81; Vol. 1, p. 240.

"Any departure from the revealed standard by leaders called to be examples and exponents of the will of God, must bring confusion into the ranks of His people. Honest souls are perplexed and confused over what ought to be plain and clear. In such a situation the people are left to one of two conclusions only; there is no alternative. They must condemn the practise of such leaders and hold to the Lord's standard themselves, or they must conclude that if such leaders are approved and accepted of God then the Lord must not be so particular as they had supposed in regard to exact obedience to His standard, and so decide that they too may depart from it, and still hope to be accepted of God."—"The Medical Evangelist," Vol. 9, No. 2, p. 9.

Then, brother, sister, Why halt ye longer between two opinions? This is the day of eternal decisions. The great "emergency" of all the ages is just upon us; and the fallen church,—its "head" and "heart" "sick" and "faint," aye, "from the sole of the foot even to the head there is no soundness in it,"—will once more, and then for the last time, revolt against the will of God. Ere that day come, "the faithful ones must be called out," instructs the Holy Spirit, "that they 'partake not of her sins and receive not of her plagues.'"

Today the message of Heaven is, "Come out of her, My people!" God is calling you out, beloved, that He may gather you in to the eternal safety of His own true fold. How will you relate yourself to this emergency in your life? Will you not gladly obey the gracious call—today?

"The day of test and trial is just before us. Let every man put on his true colors. Do you choose loyalty, or rebellion? Show your colors to men and angels. We are safe only when we are committed to the right. Then the world knows where we shall be found in the day of trial and trouble."—"Testimonies," Vol. 8, p. 96.

---

#### EVENING

The lengthy day declineth,  
The sun betokens rest;  
Sun, moon and stars, they all obey  
Motion—at His behest.

Behind the hill the sun sinks low,  
The stars their course pursuing,  
The ling'ring glow will soon be hid  
In darkness—all ensuing.

Those stars—the shepherds eyes beheld,  
Reveal the Fathers care;  
The sun that Joshua's faith controlled,  
They still are centered there.

Then look above when evening comes,  
And things of life are clinging,  
His care is still above the night,  
His faith and love enduring.

—Lily Winder Gale.

---

# Our Homes and Our Health

## SUNSHINE AND SLEEP

**S**LEEPLESS persons should court the sun. The very worst soporific is laudanum, and the very best, sunshine. Therefore it is very plain that poor sleepers should pass as many hours as possible in the sunshine, and as few as possible in the shade. Many women are martyrs, and yet they do not know it. They shut the sunshine out of their houses and their hearts, they wear veils, they carry parasols, they do all that is possible to keep off the most potent influence which is intended to give them strength, and beauty, and cheerfulness. Is it not time to change all this, and so get color and roses in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate, but with the aid of sunlight they may be blooming and strong.—Home and Health.

## COURTESY AND CHRISTIANITY

Courtesy is one of the characteristics of a true Christian. A person may do courteous and Christian acts now and then, but a true Christian will be kind and courteous at all times, in all places, and under all circumstances. As an evergreen tree remains the same through cold and stormy weather as in sunshine and rain, so is the characteristic of a true Christian; he remains the same through the storms of life as in the sunshine.

Many people indicate by the way they act, that they believe it is not necessary to show courtesy and kindness to those whom they meet in a public way; nevertheless, it is a very important factor in the life of a Christian. In fact, if one is not kind and courteous to everyone, he is not a true Christian.

Are you always kind and courteous to the milkman, the clerks in the stores, the mailman, and the delivery boy? Surely, everyone, with whom we come in contact, deserves the finest treatment we can give him for we should see in every soul one that Christ has died for.

We have an example of true courtesy from Christ, as he never differed in His actions

toward the rich young ruler and the Roman Captain and toward the poor widow and the lepers. All were treated with equal courtesy and kindness. We should do so not only because God wishes it, but because we become greater by so doing. The following quotation from the spirit of prophecy shows the courtesy that constitutes a Christian's life:—

"Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit. Look at Paul when brought before rulers. His speech before Agrippa is an illustration of true courtesy as well as persuasive eloquence. The gospel does not encourage the formal politeness current with the world, but the courtesy that springs from real kindness of heart."—*"Ministry of Healing,"* p. 489.

Do you ever become so discourteous to members of other races that you laugh at them or call them, "Chink," "Jap," "Dago," "Nigger," "Wop," or "Sheenie?" Can you imagine disrespectful and unkind names such as these ever falling from the lips of Christ? Many people in our land hate those of other races and are unfriendly, cruel, and bitter in all their relationships with them. Surely, because of this, you and I who have learned the true meaning of courtesy and kindness from Christ should make a special effort to extend it in every way we can to those of other races.

Many people whom we meet are not Christians. They do not read their Bibles; they do not go to church. We are the only Bibles the busy world will read. Then, surely, we who are Christians should make a special effort every day to show forth in our lives the kindness and the courtesy which Christ taught us by deed and word. Many missionaries, while living in a community where they are unable to speak a word of the native tongue, have won people to the way of Christ by their deeds of kindness. In the life of the missionary they saw Christ's life, and wished to become like Him.

The story is told of a beautiful young Christian Syrian girl who was studying to be a doctor, who came before a woman's missionary meeting to speak about her native land. Because she was attractive, well dressed,

and educated, the women received her most cordially and graciously. While she was speaking, the doorbell rang. When the hostess returned from answering the door, she paused to explain that it was "one of those old foreign women selling laces," and added, "I tell you, I sent her away in a hurry." The girl hurried to the window, looked out, and recognized her own mother. She returned and said to the women: "Even you Christians are often blind, aren't you? With all of your learning and your long history of Christian profession, you still overlook much real beauty. You look at the outside. You had smiles for the daughter because she had attractive features and knew your ways, but none for the mother whose sacrifices made the daughter's learning possible." With this, she left.

Dear friends, let us never be discourteous or unkind to anyone who may come to our door or with whom we may associate.

Evelyn L. Metcalfe

#### DARE TO STAND ALONE.

"GATHER to me all Israel, . . . and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." So far as Elijah knew, he was all alone in God's service. The court, and the priesthood, and the people were all against him and his cause; the church, the state, and the rabble, on one side; and he on the other. But what of that? He had no fear, and he asked no odds. Gather them all, he said, and I will face them squarely. No child of God need ever be afraid because of the numbers which oppose him. To take **appearances** into account, is to count God out of the conflict. There are two adages current in the world, and men's faith or faithfulness shows itself according to the adage they accept as their creed. "God is on the side of the heaviest battalions!" That is the godless creed. All history gives the lie to it; and it is a falsehood, history or no history. "God and one man are always a majority!" That is a creed worth standing by—worth falling by, if need be. The history of the world shows that God's best work in the world has been carried forward by one man at a time breasting the combined forces of evil. We have no right to expect popular support in God's service. Three things will be pretty sure to oppose us always,—the world, the flesh, and the devil. Unless we are ready to face these in their fullest force, we might as well be counted out from active service in God's campaigning.—Selected.

## BE YE ALSO READY

ROLLING over the dim centuries of the past, like peals of loudest thunder, we hear those solemn, those earnest words of warning and entreaty, "Be ye also ready." Ready for what? The coming of the Blessed One. Yes, He is coming—coming to judgment. Then shall my name be ready before the assembled hosts of Heaven, and I must stand for myself. Woe is me if I be not ready; if the stain of sin be found upon me in that trying hour; if I be not prepared when the Judge of all the earth is about to render a decision in my case.

Thanks be to God, it is my privilege to be ready—yea, even to be waiting and watching. If we are not ready, it will be on account of our own neglect. Christ speaks to us daily, by the wars and commotion of the nations; by fearful signs and great sights from heaven; by floods, famine, and perplexity; by increasing disaster on land and sea; by the signs of the times—He speaks to us, "Be ye also ready." We hear His voice amid the din and bustle of a careless, busy world; amid the scoffing of the unbeliever, and the curses of the blasphemer; amid the insincere prayers of the bigoted Pharisee, and the increasing worldliness of His professed church — we hear Him speaking, yea, pleading and entreating, knocking at the door of our doubting hearts, and whispering, "Be ye also ready."

Life is uncertain; wealth and prosperity are uncertain; earthly pleasure and joy are uncertain; fame and popularity are but the fleeting baubles of an hour. The Judgment is certain; Christ's coming is certain; the punishment of the wicked is certain, and the reward of the righteous sure.

Oh! my soul, make ready for the future. Make not half-way work. Be thorough. Be earnest. Be ready. "For in such an hour as ye think not, the Son of man cometh."

And oh, when cometh to Judgment,  
Who then may the day abide,  
When our names shall be called by the Master,  
And our trembling souls be tried?

"But from their youth up they have been educated to the popular idea that the appointed holidays must be treated with respect and be observed. From the light that the Lord has given me, these days have no more influence for good than would the worship of the heathen deities; for this is really nothing less. These days are Satan's special harvest seasons. The money drawn from men and women is expended for that which is not bread. The youth are educated to love those things which are demoralizing, things which the word of God condemns. The influence is evil and only evil continually."—"Fundamentals of Christian Education," p. 321. February 1894.

## The Annual Week Of Prayer

SEVEN DAYS: DEC. 15, 16, 17, 20, 22, 23, 24.

IN the past our Week of Prayer seasons have brought great blessings from above, but we believe that still greater blessings are now due the Remnant Church, and that if we will but "ask ye of the Lord."—seek Him with great earnestness and perseverance, during the period specially set apart for that purpose,—the promised heavenly outpouring will be a reality.

The "time" has fully come for the "latter rain" to fall, yet we should remember that it will not come upon an impure man or woman. It is therefore necessary for one and all to prepare themselves so that God may anoint His people with power from on high.

In Hosea 10:12 we read: "It is time to seek the Lord, till He come and rain righteousness upon you." From this earnest counsel we see that we should seek the Lord "till" He sends us the showers of blessing. Therefore, brethren and sisters, let us not grow weary in our seeking—let us not let go of the arm of the Lord too soon. If we will but cling to God in faith, His promise that He will hear and answer will be seen to be true.

Round about us on all sides are evidences that the Spirit of the Lord is being withdrawn from the earth; yet, on the other hand, at this very time the Holy Spirit is to be poured out in great measure upon God's true children. If they will but cleave alone unto Christ as did Jacob, who said, "I will not let Thee go except Thou bless me," the rich blessing of the fulness of the Spirit will be theirs. Spiritual listlessness and indifference must be put away. We must be "alive unto God." As in the days of the apostolic church, when the little company of believers in that time sought God with singleness of heart and rendered heartfelt praises to His name, so the faithful few must today seek the Lord with great earnestness, and praise Him, too, with the whole heart.

May the Lord, in the person of the Holy Ghost, be the one Leader in all our meetings during this Week of Prayer. God grant that His people may follow His counsel,—"ask" and wait upon Him "till" He is pleased to send down upon them the promised "rain." Then shall the earth be lightened with His glory. The time for it has fully come.

THE following studies have been prepared for the Week of Prayer. Let all our people adhere to the program as closely as possible.

## OUTLINE STUDIES FOR ANNUAL WEEK OF PRAYER

FRIDAY, DECEMBER 15

### SIGNS OF CHRIST'S SOON APPEARING

Heb. 10:37; Matt. 24:1-14; 2 Peter 3:1-14; 1 Thess. 5:1-11; "Testimonies," Vol. 9, pp. 11-17.

SABBATH, DECEMBER 16

### GOD'S HAND IN THIS REFORMATION

Isa. 58:1, 12; Zeph. 3:1-4; Ezek. 34:1-16; Ezek. 2:17-21; Isa. 62:1-12; "Prophets and Kings," pp. 669-678; "Testimonies," Vol. 8, p. 251.

SUNDAY, DECEMBER 17

### A LIVING CHURCH

John 4:35; Matt. 20:1-6; Eccl. 11:1-6; "Testimonies," Vol. 9, pp. 30-42; Ps. 126:5, 6.

WEDNESDAY, DECEMBER 20

### "PREPARE TO MEET THY GOD"

Amos 4:12; Heb. 12:14; 1 Peter 1:13-16; Matt. 24:42-44; "Early Writings," p. 71; 2 Peter 3:9-14. "The Great Controversy," pp. 482-491.

FRIDAY, DECEMBER 22

### THE MESSAGE OF ELIJAH

1 Kings 18:17-21 Luke 2:1-9; "Prophets and Kings," pp. 129-142; Matt. 17:9-13; "Testimonies," Vol. 8, pp. 331-334 (Begin with "Experiences of John the Baptist" on page 331); Mal. 4:5, 6.

SABBATH, DECEMBER 23

### PRAYER, THE GREAT NEED OF GOD'S PEOPLE

Zeph. 2:3; 2 Chron. 7:14; Hosea 10:12; "Testimonies," Vol. 4, pp. 533-535 (Begin with final paragraph on page 533 and close with end of continued paragraph on page 535); "Early Writings," pp. 269, 270 (Close with first full paragraph on page 270); Joel 2:15-27; Zech. 10:1; Luke 11:9-13; "Testimonies to Ministers," pp. 506-512; Matt. 18:19, 20.

SUNDAY, DECEMBER 24

### CHRIST'S OFFERING—ITS MEANING TO US

Rom. 5:6-9; Isa. 53:4-12; "The Desire of Ages," pp. 24-26; "Steps to Christ," pp. 14-18; Heb. 9:11-14; 1 Cor. 1:30; 2 Cor. 5:21.

Sabbath, the 23rd day of Dec. has been set aside as a day of fasting.

At the conclusion of the last service of the Week of Prayer, a liberal thank-offering should be made. Let us all prepare for this.

# Young People's Column

## *The Bargain of Life*

Young friend — what price are you paying for your life? Are you making a worthwhile transaction or are you bickering in an attempt to get “a little more for your money” as it were? And Whom are you bargaining with? These are important questions and truly ones which merit your serious consideration. Perhaps you have been bargaining with the wrong party. If so, it is more than likely he has offered you an inferior grade of merchandise.

By a price for your life, I mean the value you place upon your **daily thoughts** and **actions**. Each time you think and put that thought into action you have made a bargain. To be more definite; you have sold yourself and your services to one of two persons and in return for these services you receive a payment or price which will amount to either death and sorrow in this world or eternal life and joy in the world to come.

In Matthew the 19th chapter, verses 16 to 22, we find a rich young man who was seeking a very great treasure — **eternal life**. He asked the price and Jesus said, “Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and Thou shalt love thy neighbor as thyself.” The young man considered these words and then replied, “All these things have I kept from my youth up: what lack I yet?” “Jesus said unto him, If thou wilt be **perfect**, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.” **But** when the young man heard that saying, he went away sorrowful: for he had great possessions.”

What a wonderful lesson and example is here brought before us. This rich young man left without completing the bargain he might have made. Just think what was lost as he turned away and refused to pay the full price! We know that we cannot buy eternal life with money nor by any work we may do. This precious gift of salvation is offered us by our Heavenly Father but His price is whole-hearted surrender and unselfish devotion to Him and to His Law.

Every day there are youth who are saying by their actions and words — “The price is too high, the goal too lofty.” They choose, rather than the glories of eternal salvation, the glitteringly arrayed and enticing destruction of this world. The love of self; the love of money; and the almost insane desire for “**fun**” and “**good times**” are the devils **BLACK-OUT** to heaven and eternity. He is offering an inferior merchandise coated with the thin layer of pleasing desirableness, and how important it is that we as young people should know the quality. As youth of the Reform let us unfurl the royal banner of Christ in our lives and determine that, God helping us, we will not sell out to Satan with his alluring snares of deception but will consider the price with which we were bought and share together our lives throughout eternity.

Hobart Chapman

## *His First Degree was also a “B. A.”*

The Old Professor sat at his desk welcoming the new students and assisting them in selecting and planning their course of study.

He raised his clear piercing eyes as a young man quick of step entered. The youth's bright eyes sparkled and shown from a ruddy face full of ambitious expressions, a determined will and high hopes, etc.

“Good morning, Professor, my name is John Jacob Jones.”

“Good morning Mr. Jones, have a seat here. What can I do for you today?”

“I have come to get a college education, Sir.”

“That is fine, Mr. Jones. What are your plans for life, that is what do you want to be?”

“Sir, I want to prepare to be an extra-ordinary wise advisor and councilor.”

“Why asked the Old Professor.

“So I can make a lot of money,” replied the youth hopefully.

“After you have accomplished that what would you do?”

“I would build me a nice home, and get married.”

“And after that?”

“Well, I would have a family, and build me a country home,” he answered proudly.

“And after that,” asked the Old Professor again.

"Oh, I would travel, write books, and make my name as great as possible," and he sat up very erect.

"And after that?"

"Well, I suppose I would get old, Professor."

"And after that," quietly asked the wise examiner.

"Oh, I would die," replied the boy, with shudder.

The old Professor looked him in the eye and gently asked, "My boy, and what would you do after that?"

"What, after I die?" And the Professor nodded. "There is nothing that can be done after that," the boy replied, discouragingly.

"You are right my lad. All the good you desire to do must be done before you die or you will never do it. The plans you have given are of a selfish nature, and the sad fact is that that same motive controls the majority. That is the kind of greatness the world offers, and a few attain it, but it does not satisfy. At death some realize it was all vanity and that they really missed the path to true greatness. True greatness comes more by humble service for others. The life of Christ is the best example of true greatness. He loved you and me so much that He was willing to die that we might live. There are many millions of people who know not the Christ. Thus a responsibility falls upon those who do, to introduce Him to these millions, even if it takes life itself. It is a lowly, humble work with poor pay in this world. With the world painting such alluring beauty pictures it is no wonder that so many, yea, so very many are deceived and led away from the path of true greatness because of its plain, ruff and often dark pictures at the beginning, but if followed faithfully, even to death, they receive the greatest reward possible to mortal man, eternal life. For the natural man to take it up and gain the most from it, he must have a special B. A. course."

"What are the requirements of such a course," thoughtfully interrupted the lad?

"The requirements of that course, my son, are this: First, that you meet the Christ, morning, noon and night, on your knees, in your private room, with the open Bible before you, and at such other times as opportunity affords itself. For best results a surrendered will should always accompany the study. But remember, my boy, it takes strong determination to keep it surrendered. Now, some encouragement: this becomes more easy as your love grows for benighted souls for whom Christ died. Following this course with persevering effort, helps you to get the next degree: M. S. and later your M. A. which is the highest degree."

A tear stood in the lad's eye as he turned to go. "Thank you Professor, I will see you again."

Three days later he again entered the office, with the same quick step and erect poise, "Good morning, Professor, He said."

"Good morning, Mr. Jones, what can I do for you today?"

"I have started the course you advised and I am ready for further instructions."

The Professor saw—and—arose from his seat. Taking the young man's hand, as he still looked into those clear eyes he saw distinctly that he had his B. A. degree, a Born Again experience. The set expression of his face showed that he also had a good start toward his M. S. degree, Master of Self. As the old white haired Professor drew the lad to his bosom, he said, "God bless you my boy and help you to get the M. A. degree, Master of All."

Guilford H. Goff

## A Very Present Help.

"**G**OD is our refuge and strength, a very present help in trouble." Ps. 46:1. There can be no doubt that these words were uttered by the inspiration of the Holy Spirit. They express firm confidence in the protecting care of God; implicit trust in Him as a present help in trouble. This psalm sets forth the "desolations" of earth,—the shaking and overturning of mountains, the removal of kingdoms, the melting of the earth, etc.

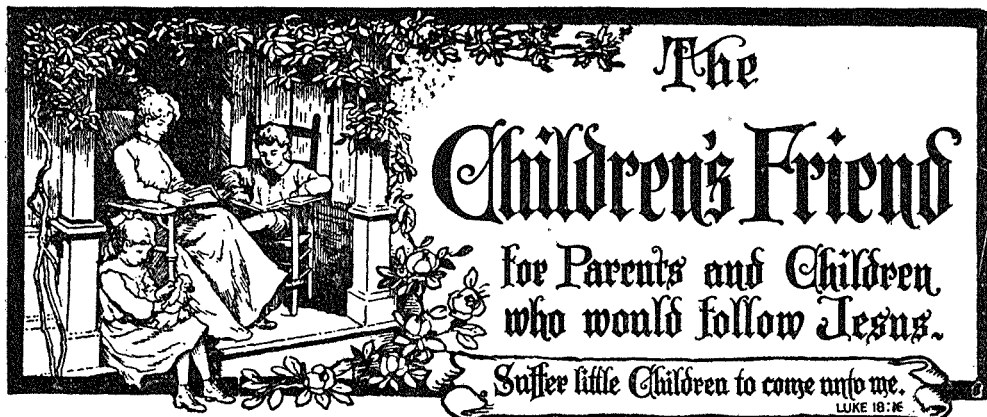
Amidst these devastations of property and life everywhere, terrifying the ungodly, and rending the hearts of those who have no hope in the Saviour, a voice is heard, "Be still, and know that I am God." Afflicted, chastened child, do you in this recognize the voice of a loving Father? And of Him can you exclaim: "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in Him will I trust; He is my shield, and the horn of my refuge, my Saviour?"

The judgments of God are wide-spread in the earth. Floods sweep away the treasures of this world. Costly mansions with their valuable contents float away like a bubble upon the surface of the water, or the earth opens and swallows them up with their inmates, and they are seen no more.

Cyclones do their strange and terrible work, leaving death, mourning, and poverty, widows and orphans, in their track. Disasters upon the sea cause thousands of hearts to bleed, while over the throbbing wires the terrible news flash again and again of railroad catastrophes, saddening homes unexpectedly and mysteriously bereaved, paralyzing the energies of those bowed with age and feebleness, who mourn the loss of the cherished and loved, torn from us at a time when we least knew how to spare them.

All these scenes of grief are but a faint prelude, or index of what lies before the inhabi-

(Concluded on page sixteen)



**CHRIST OUR SAVIOUR—Luke 2:10-14, 25-32**

**MOTTO**

"He is able to save to the uttermost."

**OUTLINE STUDY**

**I. He saves Us.**

1. From the power of darkness.—Col. 1:13; Eph. 4:8.
2. From this present evil world.—Gal. 1:4.
3. From the power of sin in us.—Rom. 7:14-25; 8:1-4.
4. From the curse of the law.—Gal. 3:13; Rom. 3:23-26.
5. From all iniquity.—Tit. 2:11-14.
6. From death.—Cor. 15:53-57.
7. From the wrath to come.—I Thess. 1:10.

**II. What He Gives Us.**

1. A new heart.—Eze. 36:25, 26; Eph. 2:10.
2. A place of sonship.—1 John 3:1, 2.
3. An inheritance.—1 Pet. 1:3-5.
4. Gifts for our soul prosperity.—Eph. 4:8-16.

**III. What He Did to Bring Salvation.**

1. Came into the world in the flesh.—1 Tim. 3:16.
2. Gave Himself a sacrifice for sin.—Eph. 5:2.
3. Rose from the dead and ascended to Heaven.—Heb. 1:3; Rom. 4:25.
4. Gave commandments to the Apostles.—Matt. 28:18-20; Acts 1:1, 2.
5. Sent the Holy Spirit.—Acts 2:33.

—Selected.

**"MY JESUS I GIVE MYSELF TO YOU"**

WI-YU'S father and mother were pagans. She never heard a word about Jesus Christ till she came to the asylum. One day Wi-yu (pronounced We-yu) walked up to me and said: "I want to give myself away to you." I was much surprised, but looked into the little girl's black eyes and said: "Why does Wi-yu wish to give herself to me?" "Because," she said simply, "I love you." After this they called Wi-yu my little girl.

One day while Wi-yu sat by me learning how to hem a pocket handkerchief neatly. I

asked her if she loved Jesus, of whom I had been talking to her. "No," she said, "I do not, but want to. I want to be a Christian, but I'm too little."

But Jesus says. "Suffer the little children to come unto Me."

"I don't know how to go to Him; I don't know what to do," said she.

"Wi-yu," said I, "you must give yourself away to Him."

She looked at me in surprise.

"How did you give yourself to me?"

"I came to you and asked you to take me because I loved you."

"Why do you love me, dear?"

She hesitated a moment, and then answered: "I think it must be because you love me."

"Yes, Wi-yu, that is just the reason. Now Jesus has been loving you all this time, while you have not been caring the least for Him."

"Would Jesus be willing for me to give myself away to Him just as I did to you?"

"Certainly, my dear child; that is exactly what He wants you to do. He wants all of you, too."

After some quiet thinking. Wi-yu knelt at my side and said. "My Jesus, I give myself to you. I give my hands, my feet, my mouth, my tongue and my heart. I give you all myself. Please take me, dear Jesus."

She arose and said. "Do you think He heard me?"

"I am sure of it," said I, "and you will find His promise in your little Testament." Together we found these precious words in her Indian Testament: "Anyone that cometh unto Me I will not thrust aside." Believing that Jesus meant just what He said, she from that moment knew that she was His own dear child.—Selected.

"It is not our surrender that gives us the victory. It is not even our faith. It is CHRIST Himself!"



# The Sabbath Watchman

with  
The Children's Friend

OFFICIAL ORGAN OF THE  
Seventh-Day Adventist Reformed Church  
(North American Union)

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

Published Quarterly by  
Religious Liberty Publishing Association  
P. O. Box 648  
Kalamazoo, Mich., U. S. A.

Subscription Rate (in advance) One Year, 60c

Editor - - - - - W. O. WELP  
Special Contributors  
A. W. DOERSCHLER, O. KRAMER, O. O. METCALF

## A Very Present Help

(Continued from page fourteen)

tants of earth. And do hope and courage fail here? Let them not. Rather let us draw near to God in full assurance that "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him."

"Afflicted saint, to Christ draw near,  
Thy Saviour's gracious promise hear;  
His faithful word declares to thee,  
That as thy day thy strength shall be.

"Let not thy heart despond, and say,  
How shall I stand the trying day?  
He has engaged by firm decree  
That as thy day thy strength shall be."

Afflictions are far from being conclusive evidence that God does not love His people. We may complain to God, but must not complain of Him. Says David, "I poured out my complaint before Him; I showed before Him my troubles." And again, as evidence that the Lord was to Him a present help in time of trouble, he exclaims, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

The king of glory will soon come. The resurrection morning is near. The sleeping saints will awake to life and immortality. Had some earthly benefactor whom we never met been continually granting us favors and needful blessings from the earliest moments of our existence, how much we should want to see him; with what respect and reverence we should speak of him; with what unfeigned gratitude should we call him to mind. Well, He who shed His blood for us, He who liveth to make inter-

cession for us, is coming again. Would we see Him? would we live and reign with Him? If so, may we "endure hardness as good soldiers of Christ," and trust Him as a very present help in trouble.

W. O. Welp

## Important Notice

Please take notice that our Post Office box number has been changed from 432 to 648. When writing to the office, address your mail to S. D. A. Reform Movement, P. O. Box 648, Kalamazoo, Michigan.

## SOWING TIME

"In due season ye shall reap if ye faint not."

I SEEK not the harvest here,  
From the seeds of truth I sow;  
I willingly wait to bind the sheaves  
In the world to which we go.

Too busy am I in the field  
To track them as they fly;  
But I know there's a germ of life in each,  
And they cannot, cannot die.

The breath of the Lord will waft  
Each one wherever he will;  
And there it shall spring, and bear its fruit,  
His purpose to fulfill.

'Tis a joy to bear the seed,  
To go with the store of grain,  
To scatter it here and scatter it there,  
And sow and sow again.

In the morning's dewy hour,  
'Mid noontide's sultry heat,  
At evening time when the shadows fall,  
To drop the gospel wheat.

I know not which will thrive,  
But the promise of God I take;  
His eye will follow the smallest grain  
I sow for his dear sake.

"Blessed are ye that sow!"  
Yes, Lord, the work is sweet;  
The hardest toil is the dearest joy,  
The soul's most dainty meat.

Thank God for the sowing time!  
But who can the bliss foresee  
When the work is done and the workers throng  
To the harvest jubilee?

—Christian Times.

## INTERNATIONAL MISSIONARY SOCIETY S. D. A. REFORM MOVEMENT

North America: KALAMAZOO, MICH.  
P. O. Box 648

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

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