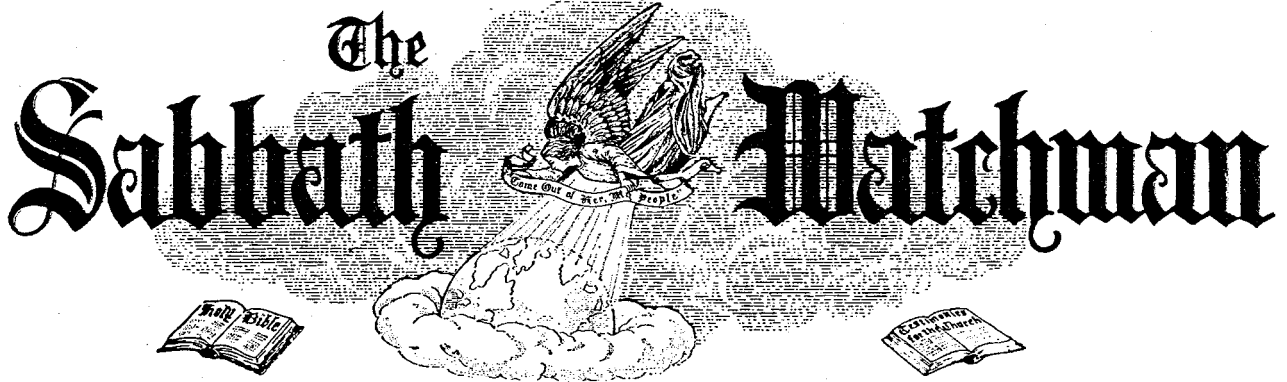


The Sabbath Watchman



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"The Counsel of The True and Faithful Witness"

TRUSTING that the careful perusal of this timely subject will prove a blessing to the reader of the "Sabbath Watchman", I shall endeavor to give conclusive evidence from the Holy Scriptures and the Spirit of prophecy, that only those who will heed "the counsel of the True and Faithful Witness" in every detail, will go through to the kingdom. To impress your minds with the great importance of the acceptance or rejection of the counsel given by the True Witness to the church, let me here quote the following testimony:—

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the **destiny of the church hangs** has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."—Early Writings," p. 270.

Oh, how sad to realize, that this "solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not **entirely disregarded.**" Is it therefore not reasonable to believe that the continual rejection of this good counsel has finally sealed the destiny of the church? But you may say, how can you prove that the church has not repented and accepted this testimony? Let the Word of God and the Testimonies answer this question.

I first like to call your attention to the following portion of the Holy Scriptures:—

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:17.

In the first part of this verse we find how a Laodicean estimates the Laodicean church. No one who has been spiritually enlightened will deny that the first part of this scripture has been and is daily being fulfilled by the Laodicean church. In proof of this, one state-

ment from a prominent leader in the Seventh-day Adventist Church will suffice:—

"There has never been a time in the history of the Seventh-day Adventist Church so fraught with the evidences of divine leadership, or so fully charged with the current of divine power, as the present hour; and this is true both in undertakings and accomplishments."—Elder C. K. Meyers, Secretary General Conference, in "Review and Herald," Nov. 15, 1923.

But in the last part of Rev. 3:17, we find how Christ—the True Witness—describes the actual condition of the Laodicean church, and we must admit that the testimony of the church and that of Christ, are in direct contrast to one another. The question now to be considered is: Whose testimony is correct? Let the Spirit of prophecy give the answer:—

"What greater deception can come upon human minds than a confidence that they are right, when they are all wrong! 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, pp. 252, 253.

This testimony is so clear and to the point that it needs no further comment. The professed people of God are sadly deceived, yet we are told, that they are "honest in that deception." But being honestly deceived will not save one of being excluded from heaven, because "the True Witness breaks their security." The light will shine in such a marked manner that no one will have an excuse in the day of judgment. All who desire to know, may know what their condition is in the sight of a holy God. Considering now the fact that the Laodicean church **does not know** that her con-

dition is "wretched, and miserable, and poor, and blind, and naked", to what counsel of the True Witness must all those who expect to be saved from this deplorable condition first give heed?

Buy Eyesalve

Let us now consider the question: What will the eyesalve do for us? The Spirit of prophecy again shall give the answer:—

"The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise. God has given His church eyes which He requires them to anoint with wisdom, that they may see clearly; but many would put out the eyes of the church if they could; for they would not have their deeds come to the light, lest they should be reprov'd. The divine eyesalve will impart clearness to the understanding."—"Testimonies," Vol. 4, pp. 88, 89.

If we heed this counsel of the True Witness to buy eyesalve we shall be able to discern between right and wrong. With other words we shall begin to see that we "are all wrong" in regard to our spiritual condition. Many times when we present the reform message to the Laodiceans, they will say: "We cannot see any difference between your message and ours." But as soon as one anoints his eyes with eyesalve, he will see the difference. There is a vast difference between reproofing or condoning sin. But seeing the difference will not help us any, unless we heed all the counsel of the True Witness. After we have bought the eyesalve, what else must we do?

Buy Gold Tried in The Fire

Those who heed this solemn counsel in every detail will make up the church triumphant. What is the difference between the church militant, and the church triumphant? In the church militant the gold is still mingled with the dross, while the church triumphant will be of pure gold. Please notice carefully the following testimony:—

"The True Witness counsels us to buy of Him gold tried in the fire . . . The gold here recommended as having been tried in the fire, is **faith and love**. It makes the heart rich; for it has been purged until it is pure, and the more it is tested the more brilliant is its luster."—"Testimonies," Vol. 4, p. 88.

The Laodicean church considers herself to be rich, while according to the testimony of the True Witness she is poor. Poor in what? In "faith and love" which is represented as the gold that has been tried in the fire. Only those who have bought this gold are rich in Christ. Let us now establish the fact that the Laodicean church has failed to buy the gold that is tried in the fire. We read in the Word of God:—

"How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured

out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter." Lam. 4:1, 2.

Here the prophet describes the condition of ancient Israel while they were in captivity. It was because the church refused to walk in the counsel of God that the fine gold became dim. Let us see if modern Israel of today is also in this respect repeating the history of ancient Israel:—

"The fine gold has gradually become dim, and deadness and formality have come in to cripple the energies of the church. Their abundant privileges and opportunities have not led God's people onward and upward to purity and holiness."—"Testimonies," Vol. 5, p. 534.

Considering the fact that the gold in the church has **gradually** become dim, let us see what the condition of the church was in 1844.

"We were indeed a peculiar people. We were few in numbers, without wealth, without worldly wisdom or worldly honors; and yet we believed God, and were strong and successful, a terror to evil-doers. Our love for one another was steadfast; it was not easily shaken. Then the power of God was manifested among us, the sick were healed, and there was much calm, sweet, holy joy."—"Testimonies," Vol. 5, p. 534.

In the beginning of the Advent Movement there was to be seen much faith and love among the believers. But as the church increased in numbers, wealth, worldly wisdom, and worldly honors, the fine gold became dim. While in the beginning the church did glory in the power of God, yet we find that in later years she did glory in the strength of Egypt. The following testimony will show the contrast in a marked manner:—

"Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground. Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion."—"Testimonies," Vol. 8, p. 127.

The surest sign that a church is lacking in faith and love—gold that is tried in the fire—is, that she will begin to "glory in wealth, intellect, knowledge, or in anything but Christ." On the other hand, those who possess much faith and love, will glory in Christ and Him alone.

What is Faith and Love?

By faith we lay hold upon the promises of God. If we have true faith we shall take God at His word. By believing Him we become strong; and shall be able to stand every trial. This faith will be displayed again among God's true people in a remarkable way in the finishing work. "Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers." ("The Great Controversy,"

p. 612.) Jesus at one time explained this wonderful faith to His disciples in these words:—

“Verily I say unto you, If ye have faith, and **doubt not**, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.” Matt. 21:21.

Faith and doubt do not go together. As long as doubt is entertained in our heart we have not as yet fully heeded the counsel of the True Witness. Dear reader, is there still a little doubt in your heart? or are you firmly established in the faith? If the latter is true then remember that your faith—gold—will be tried in the fire, and we are told by the Spirit of prophecy: “the more it is tested the more brilliant is its luster.” Our faith will be tested and tried until we become pure, and when this condition is to be seen among God’s remnant church, she has entered upon her triumphant stage. Please note the words of Peter in regard to the trial of our faith:—

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” 1 Peter 1:7.

Let us now turn again to the Spirit of prophecy and see what the servant of the Lord has to say in regard to the object of our trials:

“The fact that we are called upon to endure trial, proves that the Lord Jesus sees in us something very precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would spend no time in refining us. . . . The Lord allows His chosen ones to be placed in the furnace of affliction, in order that He may see what temper they are of, and whether He can mold and fashion them for His work.”—“Testimonies,” Vol. 7, p. 214.

Praise God that the trial of our faith will make us much more precious than gold. Through this means God will purify His church. The Lord declared:—

“I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” Isa. 13:12.

“A Christian character unblotted with avarice, possessing quietness, meekness, and humility, is more precious in His sight than the most fine gold, even the golden wedge of Ophir.”—“Testimonies,” Vol. 1, p. 538.

To possess a spotless character is the ultimate aim of every true Christian. They know that the time is soon coming when “God will have a clean and holy church.” All those who come up to this high standard in Christ Jesus, will receive the “seal of the living God,” and will be blessed with the “latter rain.” The Lord will consider them as “precious jewels,” because they have fully heeded “the counsel of the True and Faithful Witness.”

Faith and love are divine characteristics. They are inseparable. The apostle Paul speaks

of “faith which worketh by love.” (Gal. 5:6.) The love of God implanted in the soul is the constraining power to live a life of implicit obedience to the will of God. “Therefore love is the fulfilling of the law.” (Rom. 13:10.) This divine love of the truth will keep us in the straight and narrow path, and will be our only safeguard from accepting strong delusions. (2 Thess. 2:10.) But alas, the scripture is daily being fulfilled: “And because iniquity shall abound, the love of many shall wax cold.” (Matt. 24:12.) Yet we take comfort and courage that God’s remnant people—those who have heeded “the counsel of the True and Faithful Witness”—will be filled with this love divine. While faith and love will take complete control of their lives, they will become “partakers of the divine nature, having escaped the corruption that is in the world through lust.” (2 Peter 1:4.)

The White Raiment

It is natural to conclude that those who have obtained righteousness by faith in Christ, will be clothed with the garments of righteousness. This fact is clearly set forth in the following testimony:—

“The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience.”—“Testimonies,” Vol. 4, p. 88.

Pertaining to this garment of righteousness, we read in the word of God:—

“And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” Rev. 19:8.

The words “to her” are indeed an inspiration to every true child of God. Not only as individuals will we obtain perfection, but all those who reach this high standard will be firmly united, and make up God’s triumphant remnant church. On the other hand, we find that those who are not willing to live a life of perfect obedience, will put on garments of so-called righteousness, that the shame of their nakedness does not appear. Concerning this class we read:—

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

The Omnipotent One who sees beneath the surface will make it manifest to what

company we belong. Let us see how this work of final separation is accomplished:—

"The time is not far distant when the text 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. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. **True godliness will be clearly distinguished from the appearance and tinsel of it.** Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, **will appear in the shame of their own nakedness.**"—"Testimonies," Vol. 5, p. 81.

This testimony is often used by denominational leaders to prove that it is contrary to

"those who have yielded **step by step** to worldly demands, and conformed to worldly customs, will not find it a hard matter **to yield to the powers that be.**" We all know that one step in the wrong direction, will prepare the way for the next. How can you expect to prove faithful in the last great test, if you have not proven yourselves faithful in every preceding test? It does not make any difference to God which commandment we transgress in order to bring His displeasure upon us. Notice carefully the following testimony:

"With the issue thus clearly brought before him, **whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God.**"—"The Great Controversy," p. 604.

Oh how sad to know that Adventist leaders in the past and present conflict "between the commandments of God and the commandments of men" have chosen "the easy popular side." in order to avoid, "derision, insult, threatened imprisonment, and death." God's holy law has been trampled under foot, and all those who prefer to remain a member of this church, will in the great and final test "not find it a hard matter to yield to the powers that be." May the Lord help all who are longing for truth and righteousness to take a decided stand with God's commandment-keeping people, before it will be too late. May we fully heed the "counsel of the True and Faithful Witness", because to them the promise is given:—

"Those who come up to every point, and stand every test, and overcome, 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.

May the Lord grant that we may have a part in the finishing work, and at last be privileged, to "enter in through the gates into the city."

(Rev. 22:14.)

W. O. Welp

"The Laodicean message applies to the people of God who profess to believe present truth."—"Testimonies," Vol. 4, p. 87.

The Sealing Work

"Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it, will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognized and marked as worthy of God's protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour,—more earnestly and wishfully than they who wait for the morning,—will be numbered with those who are sealed. Those who, while having all the light of truth flashing upon their souls, should have works corresponding to their avowed faith, but are allured by sin, setting up idols in their hearts, but are allured by sin, setting up idols in their hearts, corrupting their souls before God, and polluting those who unite with them in sin, will have their names blotted out of the book of life, and be left in midnight darkness, having no oil in their vessels with their lamps. 'Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.'

This sealing of the servants of God is the same that was shown to Ezekiel in vision."—"Test. to Ministers," p. 445.

God's will to separate from the Laodicean church before the mark of the beast is urged upon us. Those who accept this false teaching will eventually be greatly disappointed. The work of separation is going forward today. Why can we so assuredly say today? Because even at this time there is a contest going on "between the commandments of God and the commandments of men." We are told that

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.

Work of the Holy Spirit.

WHAT a marvelous change the Holy Spirit is able to work in those of whom it takes possession. We have a striking example of this in the case of the apostles. On the morning of the ascension they asked Jesus: “Lord, wilt thou at this time restore again the kingdom to Israel?”

they could to understand it. To use a homely illustration, the wood was laid in position, and the kindlings were all prepared for a fire; all that was needed was the application of the spark to set the whole into a blaze. The Holy Spirit accomplished these wonderful results, because the way was prepared for it to work. Let us remember that that same Spirit will be

Prepare For The Latter Rain

“I was shown that if God’s people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—“Testimonies,” Vol. 1, p. 619.

Even with the instruction that they had received since Christ’s resurrection, they clung with childish pertinacity to their own crude ideas of His work. They still looked for a temporal kingdom, and a speedy deliverance from the Roman yoke. They were familiar with the prophecies, yet they did not understand them.

Look at them ten days later, and note the difference. When the multitude began to inquire the meaning of what they saw, and others began to ridicule, the apostles at once rebuked the scoffers with dignity, and began to unfold the prophecies. There was no hesitation, no apologies. They spoke with authority, as though they had long been familiar with what they were teaching. What made this difference? They were “filled with the Holy Spirit.” This was all.

But let no one think that the Holy Spirit can accomplish such results for all indiscriminately, and do away with the necessity of exertion on the part of the individual. By no means. These men had been with one mind persevering in prayer for this very object. They were also of that class mentioned in John 7:17: they had been, and were still, followers of Christ; so it was to be expected that they should know of the doctrine. And lastly, they had studied the word of God for themselves, and had done all

given as freely today, if the necessary conditions are only fulfilled. Whose fault is it that Christians do not have more of the Spirit?

The Holy Spirit.

THE presence and agency of the Holy Spirit should be recognized, sought, cherished and gratefully acknowledged; for upon this agency the Church is dependent for prosperity, progress and power. Without it our prayers are not answered, the ceremonies of worship are formal and powerless, and the preaching of the gospel is comparatively in vain. The terrors of Sinai and the sweet accents of Calvary, divested of living power, fall upon listless ears, and the hearers remain insensible under the discipline of mercies and of judgments. Every thoughtful Christian knows that when the Spirit of God is present in a congregation, Christians are instinct with life, they labor for Christ, they agonize for souls, they bear the cross cheerfully, devise and execute plans for the glory of God, they consecrate themselves, with all that they possess, to the service of Christ, they co-operate cheerfully in every good work, and the preaching of the gospel becomes the power of God in conversion and sanctification. —Selected.

A Message to the Remnant

Their Trials and Privileges Considered

AFFLICTIONS are a source of great profit to us, when sanctified to our good. Says one, "A lost affliction is a great loss." And indeed, it is a loss to pass through afflictions and not be benefited thereby.

They should wean us from this world, chasten and subdue our spirits, turn our affections to Heaven and to God, and help us more and more to reflect the image of our adorable Saviour. Then may we, with David, say, "It is good for me that I have been afflicted; that I might learn thy statutes."

But afflictions often fail to do us the good they were designed to, and which they should. When we forget that a kind Father holds the rod, directs, or in mercy permits, the chastisement for our profit, then are we inclined to restlessness and impatience, or to murmur at our lot, instead of meekly and patiently submitting to it, and with the strongest confidence and trust in the Lord for sustaining grace, praying with one anciently, "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing."

In this way, the conflict for the faith in God which we must have, and the victory we must obtain, is rendered long, tedious, and painful, which might have been short. 2 Chron. 16:7-9.

It were inconceivably better to be in the furnace of affliction, and have the angel of the Lord with us, than to be amid the pleasures of this fleeting life, and live at a distance from God. Better for the man of God to enter the den of lions if need be, than lead a prayerless life; or to be cast into the fiery furnace, than to worship any but the true and living God.

"Is darkness and distress my share?
Then let me trust thy guardian care:
Enough for me, if love divine
At length through every cloud shall shine."

The Scriptures plainly teach the remnant that will be prepared to stand in the day of wrath, will be from the poor of this world who are purified in the furnace of affliction. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. 3:12. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the

kingdom which he hath promised to them that love him?" James 2:5. "For thou wilt save the afflicted people." Ps. 18:27. "Before I was afflicted, I went astray." Ps. 119:67. "It is good for me that I have been afflicted." Verse 71. "Thou in faithfulness hast afflicted me." Verse 75. "Many are the afflictions of the righteous." Ps. 34:19.

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." Isa. 48:10, 11.

Says Paul, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." 2 Tim. 1:8. "But thou hast fully known my doctrine, manner of life, purpose, faith longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Chap. 3:10-12.

"Consider what I say: and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with Him; if we suffer, we shall also reign with Him: if we deny Him, He also will deny us: if we believe not, yet he abideth faithful: he cannot deny Himself." Chap. 2:7-13. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. 1:29.

Says Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with ex-

ceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." 1 Pet. 4:12-14. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Chap. 1:7.

James says, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Chap. 5:10, 11.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among

them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. 7:13-17.

The privilege of drinking the bitter cup of suffering, and, if faithful, of sitting with Christ in His kingdom was offered to James and John. The certainty of the cross, and the possibility of the crown was held out before the great apostle to the Gentiles. Our blessed Pattern bore the cross, and drank the bitter cup to the dregs.

I said, "This is the cross for us to bear;" I would rather say, "The privilege which is offered to us."

With too much of truth the poet says,—

"Some with Jesus are delighted
When He speaks of joys to come,
Thinking that for them is plighted,
After death, a happy home;
But the cross—when He declares it—
'None but he who takes, and bears it,
Can my true disciple be.'
Few—how few!—to this agree."

A. W. Doerschler

"The Eternal Question."

AFTER Jesus had performed that wonderful miracle of feeding the five thousand, as recorded in the eighth chapter of Mark, He asked a very vital question which is found in verses 36 and 37 of the same chapter, and reads as follows: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" This question is just as important to us today as it was when first asked by our Master; because it concerns each and every individual for it is a question of life and death; Each one will have to decide for himself as to whether he will be saved or lost.

I wish to impress upon our minds what an awful and dreadful thing it is to be lost, lost, eternally lost, never to live again! Lost from the mansions that Christ has gone to prepare for us, where no sickness, sorrow, or death can enter, where happiness and peace are found and about which He says, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the things that God hath

prepared for them that love him." (1 Cor. 2:9) Also, lost from our loved ones never to meet them again. But most important of all, lost from dwelling with Jesus forevermore!

Oh, the agony and torture of a lost soul! We read that "he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb:" "They have no rest day nor night," and "there shall be weeping and gnashing of teeth." (Rev. 14:10, 11; Matt. 22:13.)

Some years ago while I was living in a certain city, a house caught on fire and two children were burned to death. Of course everyone thought it was terrible, but their suffering was nothing in comparison with the suffering of those who will be burned with unquenchable fire. Oh, can you imagine for a few moments now, the lost souls being cast into the lake of fire and brimstone, which will be much hotter than the fires we have today, and where they will be tortured and will have all their sense of feeling until they are punished according to the deeds done in their body?

Sometime ago I dreamed that I was to be cast into a fiery furnace which seemed to be so

hot that I could hardly look at it with my eyes. The door was opened that I might see where I was to be cast if I did not yield and give up my faith. I said, "I can never give up my faith," so they said they would give me one half hour in which to decide, and went away leaving me standing there with the furnace door open. As I gazed at that blazing fire, my faith was not shaken in the least, although, I felt sure I would be cast in. While waiting for their return, I thought how dreadful it would be to be cast into that fire while alive. When the half hour was up, they came back into the room and asked me if I were now willing to yield, but my reply was, "I will not." They gave me just one more minute and then asked me again what my decision was. I answered the same as I had before. So they took hold of me and while leading me to the furnace to cast me in, I awoke and found to my surprise that it was only a dream. How glad I was that I had yielded not and given up my faith that it was only a dream, and that I did not have to be cast into that fiery furnace! Ah, dear ones, this is nothing compared with the lake of fire where the lost souls will be cast into.

It does not require much effort to be lost, and we need not gain the whole world to be lost; just a little of the world in our lives will be enough to lose eternal life. We read in the Scriptures, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15.) But, on the other hand, a great deal of effort is required to keep us from being lost, for the Scripture says: "Strive to enter in at the straight gate: for many, I say unto you, seek to enter in, and shall not be able. (Luke 13:24) This shows that there must be a great effort put forth on our part to keep us from being lost. We must be determined not to be lost regardless of what may come, even though it may cost us our lives. We must settle it with God's help not to give up.

Dear reader, we are living in a very solemn time, in the closing days of this world's history. We are living in the time when the investigative judgment is going on in heaven. Names are brought to view and are being passed on; they are either accepted or rejected and there is no more chance after our names are passed on.

What if today God should call your name? Are you ready to have your name passed on? What would you give in exchange for your soul? A very solemn thought indeed, for we read in God's word that: "God shall bring every work

into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:-14.) Also "For by thy words thou shalt be justified and by thy words thou shalt be condemned." (Matt. 12:37.) Probation is closing for many souls each day. It may be that in a family, a husband and wife belonging to the same church, that one shall be taken and the other left.

At the beginning of every new year, all business firms take an inventory of their stock to see whether they are making a success in their business; so in the Christian warfare, not only should we take an inventory of our lives at the beginning of the year, but many times throughout the year, to see whether we are gaining or losing in our Christian warfare. If we see wherein we have failed in word, thought, or action, we should make a determined effort to "lay aside every weight, and the sin which doth so easily beset us," (Heb. 12:1.) that we may not lose out and be lost at last.

I am thankful that we can make our calling and election sure and never fall. For proof of this, let us turn to 2 Peter 1:4-10 which reads as follows:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

So, dear ones, let us be determined to make our calling and election sure before the decree goes forth, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." (Revelation 22:11.)

O. O. Metcalfe.

Lord, I would ask of Thee today
To take the bitterness away
That surges in me when a wrong
I've suffered. Make me strong
Forgiving it, as it would be
Forgiven in eternity.
Burn out the bitterness today.
Fill me with understanding; pray
That I, with grace, may do my part
To cleanse some other bitter heart;
To fill it with my love, as thou
Hast filled me with thy love just now.

Our Homes and Our Health

Home Joys.

WE were very much impressed lately by the orderly behavior of a large family of children, particularly at the table. We spoke of it to our host, and he pointed to a paper pinned to the wall, on which were written some excellent rules. We begged a copy for the benefit of our readers. They were called, "Rules and Regulations."

1. Shut every door after you, and without slamming it.
2. Never shout, jump, or run in the house.
3. Never call to persons up-stairs or in the next rooms; if you wish to speak to them, go quietly where they are.
4. Always speak kindly and politely to the servants, if you would have them to do the same to you.
5. When told to do or not to do a thing, by either parent, never ask why you should or should not do it.
6. Tell of your own faults and misdoings, not of those of your brother and sister.
7. Carefully clean the mud or snow off your boots before entering the house.
8. Be prompt at every meal-hour.
9. Never sit down at the table or in the parlor with dirty hands or disordered hair.
10. Never interrupt any conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Let your first, last, and best confidant be your mother.—Selected.

Ways Of Being Happy.

HAPPY is the man whom God correcteth; for he maketh sore and bindeth up.

Happy is he that hath the God of Jacob for his help.

Happy is the man that findeth wisdom, and the man that getteth understanding.

Happy is the man that feareth always.

Happy is he that condemneth not himself in that thing which he alloweth.

Happy is he that hath mercy on the poor.

Whoso trusteth in the Lord, happy is he.

He that keepeth the law, happy is he.

If ye suffer for righteousness' sake happy are ye.

If ye be reproached for the name of Christ, happy are ye.

Behold we count them happy which endure.

If ye know these things, happy are ye if ye do them.—Well-Spring.

Longing for Home

My heart how it aches,
Every morning it wakes,
To see Jesus come for His bride;
When sorrow or pain,
No longer will reign,
But fade in His glorious light.

My heart how it sighs,
For that home in the skies,
Where walls are of jasper and gold;
I long to be there,
That glory to share,
Which mortal tongue cannot unfold.

My heart how it yawns,
For those heavenly lawns,
Whose carpets of deepest green,
Will never more fade,
For seasons trade,
Where eternal bloom will be seen.

My heart how it pains,
To rejoice with the saints,
Where discontent is unknown;
And servants of peace,
Uphold righteousness,
Where justice shall reign on His throne.

O Jesus come quick,
Of this world I am sick,
Throw open the portals wide,
With the sound of the trumpet,
Cause the death to triumph,
And in glory receive Thy bride.

Behold I come soon,
Is His answers tone,
Thy garments always keep white;
If wrinkle or dot,
Is found on your robe,
You will never abide by My light.

—Fred C. Schimpf.

Which Love Will You Choose,

and Why?

TRUE love is of God, because it is the principle of life in the government of heaven, and the basis of good will and peace toward man on earth. In the gift of God's Son for the redemption of the human race the great magnitude of the love of God is fully demonstrated. It is hard to comprehend that man who was created by God in the beginning, would at some future time crucify His beloved Son. It was the mission of Christ to redeem man from the curse of sin, but instead of receiving a welcome reception, "He was despised and rejected of men." Coming down to our time, we find everywhere that the love of God in giving His Son is not appreciated. Those who have trampled this love under their feet, will someday realize to their astonishment that its acceptance was their only means of salvation. But praise God there are some who accept the love of Christ! By doing so, their lives will be changed into the likeness of Jesus. This love received in the heart will bring us into sweet fellowship with the Saviour. If love reigns supreme in the church of God, we will experience that fellowship and unity which heaven will approve.

Satan, the adversary of God, has substituted a counterfeit for true love. He tries to imitate God in every possible way, even "appearing as an angel of light." But his love is selfish, and has no ideal. All those who become victims of this love will be terribly disappointed in the end.

But you may ask, what is Satan's love? In order to come to an unbiased conclusion, let us ask the Spirit of God to help us solve this question, for "He searched all things, yea, the deep things of God." According to the Scriptures, the love of Satan is nothing else than the love of the world. It does not require faith to fathom this love, neither is there any admiration in it, because the end thereof is death.

The love which we cherish will manifest itself in our actions. If we have the love of Satan—the love of the world—we will be "lovers of pleasure more than lovers of God." This love may be demonstrated in numerous ways. It is clearly evident that this love has taken a hold of God's professed people. Many of them see

nothing wrong in attending shows, dances, card parties, etc. They also love the styles and fashions of the world, by wearing immodest apparel, jewelry, bobbing their hair, using rouge, lipstick, nail polish, etc. Those who utterly disregard the principles of health reform in all its vital phases, likewise show that the love of God is not in them. The reading of filthy literature, hearing or partaking in unholy conversation, jesting and joking, is also evidence that the love of God is lacking. Church parties, pie sales, bazars, etc., prove also that the love of Satan is being manifested by many professed Christians. Verily, his love is made known in many ways. May the Lord help us to "have no fellowship with the unfruitful works of darkness, but rather reprove them." We cannot serve God and at the same time serve the world. The Lord requires undivided service, we must love Him with all our heart, mind, and strength.

Some may say: "If this or that Christian is going to be saved, I will also be saved, because I consider myself better than him." It may be true that you are naturally good, that you possess many good traits of character, but this will not save you into the kingdom. Only by accepting Christ as your personal Saviour, will you become a partaker of the divine nature. He is our only Pattern, and we should not look to any other. We find in the Scripture that the Pharisee was boasting of being better than others. He felt no need of a Saviour and His love, and even went so far as to thank God for his deplorable condition. But every conscious stricken sinner longs for something better than this world has to offer; he longs for heavenly communion, for the sweet fellowship of Him "who sticketh closer than a brother." His longing will be fulfilled, for Jesus will not pass by anyone who comes to Him.

Knowing that the time is short in which we can show our love toward God and His beloved Son, let us be more zealous for Him than ever before. May we fully realize that every day brings us closer to eternity, and when Jesus comes we must be found blameless and filled with His Spirit of love, so that we can "enter in through the gates into the city." Let us "love Him, because He first loved us."

—Henry Schimpf.

JEALOUSY

Jealousy the wrecker of all good. "It is the uneasiness which arises from the fear that another does or will enjoy some advantage which we desire for ourselves. Jealousy is nearly allied to envy; for jealousy, before a good is lost by ourselves, is converted into envy, after it is obtained by others."—Webster.

Jealousy is one of the works of the flesh that should be crucified at all costs by every Christian believer. Jesus can and will save you from jealousy in all forms if you will do your part.

As one has said, "There are few sins which create a greater torture of unhappiness than jealousy. To have a jealous nature is to be exposed to be an incessant gnawing of the heart. It accompanies many through life, but it exerts its baneful influence most in youth. It poisons the home life where sons and daughters are jealous of each other, and where jealousy exists among lovers all that is best vanishes in a ceaseless self-torture and suspicion." "O! beware of jealousy; It is the green-eyed monster that doth mock the meat it feeds on." "Trifles light as air are, to the jealous, confirmations strong as proofs of Holy Writ." Jealousy is a terrible thing. It resembles love, only it is precisely love's contrary. Instead of wishing for the welfare of the object loved, it desires the dependence of that object upon itself and its own triumph. Love is the forgetfulness of self; jealousy is the most passionate form of egotism, the glorification of a despotic, exacting, and vain ego, which can neither forget nor subordinate itself."

Everything was harmony in heaven until Lucifer became jealous of Jesus over the creation of man. (See "Early Writings," p. 145.) Jealousy is really the first iniquity and all those who cultivate this evil trait of character are guilty of breaking the tenth commandment to the letter. Jealousy is the outer working of a super selfishness; an outworking of an evil desire or covetousness. Jealousy and envy are final fruits of covetousness.

Pen will never be able to portray the misery and woe, the tears and death that stalks in the wake of jealousy and envy. Jealousy and envy can hardly be separated, as the latter is the last stages of the former: these are Satan's opiates to bar the work of the Holy Spirit in His church and make infidels of the children in the home. (See "Testimonies," Vol. 6, p. 42, and Vol. 4, p. 196.)

If we indulge in jealousy and envy we will find ourselves enjoying tearing down, making mountains out of mole hills, picking flaws, evil surmisings, and the reaction upon ourselves will be a self-centered narrowness hardly capable of thinking straight or comprehending the truth for this time. (See "Testimonies," Vol. 4, p. 324.)

As Lucifer in heaven coveted and became jealous he immediately sought the alliance of others. So also Eve coveted, then became jealous and immediately sought the alliance of her unfallen husband, and because of his great love for her he dared to disobey God and share her fate; and the sad result was; Satan excluded from heaven and Adam and Eve from Paradise, and death passed upon all men. (See "Early Writings," p. 147.)

So the battle rages on from Eden lost. Down through the years many were the noble men and women who had to face this monster, jealousy and envy. Envy the mature stages of jealousy. Cruden says: "It is an evil affection of the heart which makes men grieve and fret at the good and prosperity of others. The envious man is his own tormentor." As the wise man puts it, "Envy is the rottenness of the bones." Prov. 14:30. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. 27:4. And so it was, not even the Saviour of the world was spared to stand before this monster. "For He knew that the chief priests had delivered him for envy." Mark 15:10.

But thanks be to God for a Saviour who is able to save us from the monster of the flesh and the devil. "Charity envieth not."

F. P. Rowe

Help In Christ.

'Tis true the road we do not know,
And sometimes feel afraid to go;
But Christ, our Master, goes before,
And where 'tis rough will help us o'er.

'Tis sometimes rocky, sometimes steep,
Or leads o'er foaming waters deep,
With cliffs that frown above our head,
And snares beneath, and pitfalls spread.

But though it seems a dangerous way,
Let not our ready steps delay,
So long as Christ, our Leader, knows
The snares and dangers which oppose.

We do not know what's known to Him;
His eye is bright, though ours be dim;
To Him the way is straight and clear,
Then let us follow without fear.

—Selected.

Young People's Column

Behavior In The House of God

THE house of God is the gate to heaven. The praises and prayers in the sanctuary are to prepare us for the home above. Happy are those who have a house of worship, be it high or low, in the city or among the mountain caves, in the cabin or in the wilderness. If it is the best they can secure for the Master. He will hallow it with His presence, and it will be holy unto the Lord.

Common talking, laughing, and whispering should not be permitted. Before the meeting is opened, let all maintain a true spirit of reverence, and breathe a silent prayer that the service will be a special blessing for their own hearts. All should remember that holy messengers are present. As soon as the minister steps into the pulpit he should bow down in silent prayer, committing himself to God before he stands before the people. When the word of God is opened, you should remember that you are listening to the voice of God through His servant. Sleep not, for you might lose the very words that you need most. God wants attentive hearers. It was when men slept that Satan sowed his tears.

Let all pass out without stopping and talking. Parents should teach their children to have the highest reverence for the house of God. They should tell them to keep in mind that they are in the presence of the Holy Father. A much greater work should be done in reflecting the light of truth. God expects us to bear much fruit. We should put on the whole armour of God, and seek to win souls for Jesus. Many who profess to be children of God have no appreciation for eternal things. Parents should not only teach their children, but command them to enter the sanctuary with reverence.

When we go to the house of worship we should dress in such a way as is becoming to a Christian. All should be taught to be neat and clean. In regard to dress let us closely follow the Bible rule. If we follow all the directions the Lord has given us in regard to worship, His pleasure will surely rest upon us. Let us heed the admonition of David: "Worship the Lord in the beauty of holiness." May the Lord

grant that we all may have the privilege to worship Him in His holy temple on the new earth.

Marie Stelling

Our Associations.

A NOTED MAN once said, "Show me the company a person keeps and I will tell you what kind of person he is."

Do we, as Christians, fully realize how the world sees us through those with whom we associate? How important it is then that we choose those that Christ can place a stamp of approval on.

We cannot choose associates of the world and still be free from contamination. The followers of Satan have an influence for him the same as the followers of Christ carry an influence for Christ.

"The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful."—"Testimonies," Vol. 4, p. 587.

How much more careful we should be, then, to overcome our evil nature by choosing associates who can exert an influence for higher ground. The very first Psalm contrasts the difference of the two classes, and also shows their standing before God.

Unconsciously we receive some trait from those we associate with, and they likewise. According to Matt. 5:8, only the "pure in heart shall see God." What then do I receive from my companions? What do you receive? Is it to make a difference for good or for bad?

The example of Ishmael's life outside the household of Abraham shows the lasting effects. The descendants of Ishmael were always enemies of Isaac's. The joy, peace, and love of Isaac's descendants, was hate, strife, and selfishness in the lives of Ishmael's descendants.

Just the little association of Peter with the Roman guard on the night of Christ's trial caused Peter to deny his Lord. When we associate with the world do we, like Peter, deny

Christ or witness in His behalf? To Peter there was no thought of harm by being there, but when the finger of scorn was pointed at him he wavered and fell.

Once during some floods in India the whole valley was inundated, and the inhabitants who escaped drowning were gathered upon the peak of a solitary hill, which alone remained uncovered. As they stood there, waiting anxiously for the waters to subside, they saw a huge Bengal tiger swimming through the flood with a cub in her mouth, making for the jutting peak. Terrified at her approach, they huddled together, but the tiger as it reached the place of safety, showed no signs of attack; instead, it lay peacefully down, a common terror having driven out its natural ferocity. An English officer, however, who was one of the company, taking his revolver from his belt, went up to where it lay and shot it dead. He was upbraided for cruelty but explained. "Fear had for the moment arrested its ferocity, but when occasion for its continuance disappeared, the old passion would return and it would than turn and rend them."

It is the same with wrong associates. They may seem tame at first and we like the crowd do not see anything wrong, but just as sure as the character of the tiger was unchanged so is the influence unchanged, whether it be people or books. The Book of all Books says "Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

We are placed here in this world for a purpose, and that purpose is to be a bright shining light to the world and those around us that they may see God's love for them in us. It is impossible to avoid contact with those of the world, but if we make Christ our closest friend and companion, our contact with the world will be like the contact of lead with gold. The lead absorbs some of the gold. The "love and grace of God" is compared as "more valuable than fine gold." ("Testimonies," Vol. 2, p. 145.)

May God help us to be true to Him at all times and places because, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14.)

—Oliver F. Rowe.



Gathered from the Mail Bag

S. D. A. Reform Movement,
Kalamazoo, Michigan.
P. O. Box 648.

Dear Brethren in the Reform Movement:—

We were happy indeed to receive your good letters which we have here before us. One dated Jan. 4, 1940, and one before that of Dec. 18, 1939, in which you speak words of appreciation for the titles we sent. We praise God that He has opened the way for us to come in contact with this reform movement. It changes the whole tenor of life when we are willing to be led in the way of His own choosing. Speaking of the addresses of my mother and sister in Nova Scotia, to where you were going to send literature,—yes, I heard from them. They have received the literature, and asked me a few questions in regard to their authenticity. I wrote yesterday to my sister and told her that the literature contained a message of reliable authority, and be sure to study it closely and obey its teaching. They have seen the drift in the church back there for some time now, and often wondered what would be the outcome of it all. The tract you sent us: "Be ye Separate" is a sticker for every Laodicean, and especially for those who are somewhat interested in the reform movement. Whatever salvation will cost us, brethren, "it will take all to buy the field."

We also received your letter of Dec. 27, of two pages. These good things cheered our hearts. This letter was written in answer to our questions. The answers you have given to my questions are very satisfactory, and will leave all these things rest till we meet somewhere on earth, if ever, and then we can talk them over. I do pray that the way will open for you

to come here, and see for yourself what can be done in this field.

We could talk these precious themes over face to face so much better than by writing, and since the straight testimony has come to us of "Be ye Separate saith the Lord," how short the time does seem to us,—when we know that God is separating the two classes—one for His kingdom, and the other for the fires of the last great day. God has led us to take our stand on this question before we really knew. We cannot praise Him enough for the way He has blessed us.

What a terrible deception and delusion our people have sunken in. I know there is no more hope for them to come out of such a dilemma into which they have drifted as a body, but are invited to open the door as individuals,—“If any man hear My voice, and open the door,” Jesus says, and that sweet voice has reached our ears, and we are opening up to Him. His peace is coming in in a real way, not so artificial as was experienced through all the years since 1906, the time I came out of the Methodist Church with my mother and sisters. Little did I think then that another revival would need to come in order to perfect the church for translation. But here is another coming out of the apostate church, much more enlightened, much more gentle, because of greater light in point of privilege. Brethren, why should we hold back and refrain from taking that much needed more,—from hearing and heeding that solemn call of the True Witness to the Laodiceans,—“Come out of her My people.”

This is an endless and exhaustless story, it never grows old.

We are enclosing \$1.00 for postage you spend on literature you sent me and mother and sister. We have also some tithe to send along, and will enclose it in this letter. I am trying to get others to do the same.

(Note: Since writing the above, I visited Bro. Torrence, and after having a good spiritual talk about the S. D. A. Reform Movement, we knelt in prayer to God.

After arising, Bro. Torrence said to me, "I know where to put my tithes now." He is a brother much older than I, and I will be 58 this month.)

We hope to hear from you at an early date. Wishing you success and blessing in God's appointed way, we remain yours in Christian fellowship and unity.

Lyman R. Gray and wife.

(Editors Note: The reader of the "Sabbath Watchman" will be happy to learn that it was possible for our dear brother Doerschler to answer the calls that came from California. He is at present laboring in that field, and let us all remember him and the work in California in our prayers. Brother Kramer also reports that a good interest is springing up in Sacramento and vicinity. May the Lord do a special work in these days through the power of the Holy Spirit, and gather all those who love truth and righteousness into His true fold.)

Dear Brother Welp:—

Just a few lines to thank you for the literature. I must say that it was a great blessing to me, and I was so glad to hear from you again.

I am very thankful to the Lord for all the blessings that I have received, and can say that we are still of good health and courage.

I had the privilege to spend two days with brother Van Eden and his dear wife, and I must say that we had a blessed time together in studying eternal truths. With David I can say: "Behold, how good and pleasant it is for brethren to dwell together in unity." (Ps. 133:1.)

We are looking forward to the day when we shall meet on that beautiful shore. O, what a privilege we have of being united with God's remnant people. May the dear Lord keep us all faithful to the end.

Dear brothers and sisters in Christ! Is it not possible for one of you to come to dark Africa and help us? I am sure that if we pray earnestly, the Lord will raise up one to come to Africa, and I am convinced that a great work can be done here.

I am sending you the money for the books that I received a little while ago, and also money for some more literature. I would like to have another copy of the book: "The Time, The Need, The Message," and also one copy of the book: "The Truth in the Light of the Sure Word of Prophecy." Please send me also some "Sabbath Watchman" and "Herald of the Truth." I do not know how much this order will cost me, but I am enclosing 15 shillings, if this is not enough send me whatever this amount will cover.

I am sending you a name and address of a lady that is interested in the Third Angel's message. Will you please write to her, and send her some literature. She has been to an effort of the Laodicean church, but she also heard of the reformers, and would like to get their message as well. She does not understand the truth yet, so you will have to send her some literature on subjects of Bible truths. I am very glad that someone has told her about the reform message. She has not as yet been baptized.

O what a privilege you have to meet together at a conference. I have just been to one conference of the old denomination, but how nice would it be if I could attend a conference with the remnant. Yes it is so good to think and talk of the beautiful things the Lord has prepared for His children. I am looking forward to the new issue of the "Sabbath Watchman." I really have much joy in reading it.

May the Lord bless the work that you are doing, and may we all have the privilege to be together with the

people of God when Jesus comes. I remain your sister in Christ,

—M. Delport.

Best greetings to all the brethren and sisters!

Int. Missionary Society,
S. D. A. Reform Movement,
Kalamazoo, Mich.

Dear brethren:—

I thank you for three numbers of the "Sabbath Watchmen," and "Revival and Reformation" series Nos. 1-6. Number 1 contains some of the information I was seeking concerning the position taken by the Gen. Conf. Brethren who visited Germany after the war. It does not give just the special point I was wanting.

Some year ago there fell into my hands a booklet which I think was put out by the reform movement, in which was recited the experience in Germany and some of the features of the "Protocol" to which reference is made in "Revival and Reformation," Series No. 1. In this booklet as I remember was a statement by A. G. Daniells, in which he said that a person in the army had his choice of four ways in which he could keep the Sabbath, any one of which would be acceptable to the Lord if the man were sincere in his action. As I remember it the following gives the thought,—

1st. He could refuse to do any work.

2nd. He could do what was necessary in an emergency.

3rd. He could march with his company but refuse to take part in the battle.

4th. He could go ahead and do all that was ordered by his superior officer, even to shooting to kill if he thought this his duty in obedience to the civil power.

It is so long ago that the matter is dim in my mind, and I may not have it right in the thought given above. If you have a record touching on this matter I would be very glad to have it. At the time this matter came to my attention I wrote to F. M. Wilcox who was Editor of the Review then, and who is an old acquaintance of mine from school days, and who was one of the brethren who accompanied Eld. Daniells on his trip to Germany, about this report. He acknowledged that it was substantially correct, and that under the trying circumstances that confronted the brethren at the outbreak of the war, they made some mistakes which had to be condoned because of the very difficult position in which they were thrown.

If I have remembered Eld. Daniell's definition of Sabbath keeping rightly then a person could do anything the law of the land (civil or military) required him to do on the Sabbath and still be a Sabbath keeper. Am I not right? I am inclosing a stamped self addressed envelope for reply. Again thanking you for the information asked, I am yours very truly,

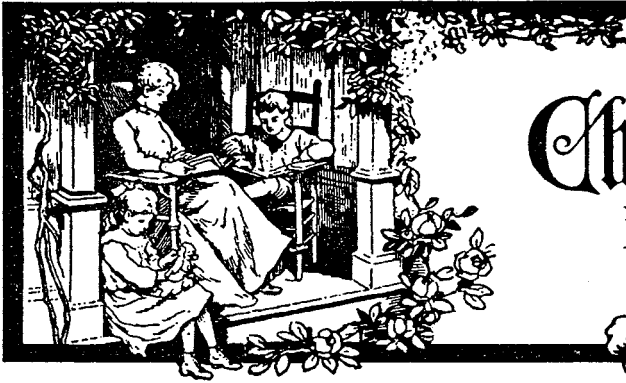
—Geo. M. Brown.

Dear Brother in Christ:

Peace be unto you!

Your welcome letter was duly received, and we were happy to hear from you again. We thank the dear Lord that it is your earnest desire to stand faithful upon the fundamental platform of the third angel's message. We can assure you that this Reform Movement is guided by one motto, and that is: "Back to the old paths." We praise God that He has honest people everywhere who rather suffer persecution for the sake of truth, than to

(Concluded on page sixteen)



The Children's Friend

For Parents and Children
who would follow Jesus.

Suffer little Children to come unto me.

LUKE 18:16

The Child and the Infidel.

I REMEMBER hearing of a Sabbath-school teacher who had led every one of her children to Christ. She was a faithful teacher. Then she tried to get her children to bring other children into the school. One day one of them came and said she had been trying to get the children of a family to come to the school, but the father was an infidel, and he wouldn't allow it. "What is an infidel?" asked the child. She had never heard of an infidel before. The teacher went on to tell her what an infidel was, and she was perfectly shocked. A few mornings after, the girl happened to be going past the post-office on her way to school, and she saw the infidel father coming out. She went up to him and said, "Why don't you love Jesus?" If it had been a man who had said that to him, probably he would have knocked him down. He looked at her and walked on. A second time she put the question, "Why don't you love Jesus?" He put out his hand to put her away from him, when, on looking down, he saw her in tears. "Please, sir, tell me why you don't love Jesus." He pushed her aside, and away he went. When he got to his office he could not get this question out of his mind. All the letters seemed to read, "Why don't you love Jesus?" All men in his place of business seemed to say, "Why don't you love Jesus?" When he tried to write, his pen seemed to shape the letters "Why don't you love Jesus?" He couldn't rest, and on the street he went to mingle with the business men, but he seemed to hear a voice continually asking him "Why don't you love Jesus?" He thought when night came, and he got home with his family, he would forget it, but he couldn't. He complained that he wasn't well, and went to bed. But when he laid his head on the pillow that voice kept whispering "Why don't you love Jesus?" He couldn't

sleep. By-and-by about midnight, he got up and said, "I will get a Bible and find where Christ contradicts himself, and then I'll have a reason," and he turned to the book of John. My friends, if you want a reason for not loving Christ, don't turn to John. He knew him too long. I don't believe a man can read the gospel of John without being turned to Christ. Well, he read through, and found no reason why he shouldn't love him, but he found many reasons why he should, and before morning he was on his knees, and that question put by that little child led to his conversion.—Moody.

GUARD WELL THY LIPS.

GUARD well thy lips: that careless word
May cut a wound too deep
To e'er be healed by act of thine,
Or word which thou canst speak.

Thou dost not know the trials which
May burden that poor heart:
A smile may beam upon the eye
Where struggle tears to start.

Guard well thy lips, for what may seem
To thee a trifling thing,
May cause another's heart to writhe
As with a venom'd sting.

Guard well thy lips, for word of thine
May cause some lonely one
To seek for love in dangerous paths,
To stray from friends and home.

Guard well thy lips, lest e'en thy tone
May make some listener feel
That you care not for wish of his,
And turn his heart to steel.

Guard well thy lips, for on some heart
Thy words are surely traced
In characters which thou wilt find
Not easily erased.

—Selected.

The Sabbath Watchman

with

The Children's Friend

OFFICIAL ORGAN OF THE

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(North American Union)

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

(Continued from page fourteen)

leave the precious third angel's message. May the Lord do a special work in these days through the power of the Holy Spirit, to gather out of fallen Laodicea those who are longing for truth and righteousness, and bring them into the unity of the faith.

Now dear brother we notice that you desire to know more about the position which was taken by Elder Daniells in regard to Military service. When Elder Daniells was at Friedensau, Germany, in the year of 1920, he explained to the delegates of the Reform Movement exactly the position as you have it in your letter. This position is clearly set forth in the „Protocol“ which was printed in Germany by the denomination after the council at Friedensau. With other words the position of Elder Daniells was, that every member of the church has a right to act in regard to Military service according to the dictations of his own conscience. The result of this resolution was that some refused to have anything to do with army service, while others felt it their duty to fight and do service even on the Sabbath day. We feel that this liberty of conscience doctrine in the Seventh-day Adventist Church is bringing about a general condition of apostasy. All can do as they please, and the church becomes a „cage of every unclean and hateful bird.“ While we believe in Religious Liberty, yet we take the position that if one according to the convictions of his own conscience accepts the third angel's message, he will abide and stand firm for every detail of that message. For every position which we hold we must have a „Thus saith the Lord.“

With Christian greetings we remain your brethren
in Christ,

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.

Asleep in Jesus

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so then also which sleep in Jesus will God bring with Him.”

Albert Metzger

It was on December 29, 1939, that the Lord called our dear brother and beloved father

Albert Metzger

to sleep, at the age of 75 years. Since 1922 he was linked with this great work of reform, and for many years was a member of the church in Detroit. His final days were spent in California in deep heart searching and prayer. We lose in him a shining example of faith and fatherly love.

The undersigned had the privilege to speak in the chapel and on the grave of the great hope that we have in Christ Jesus, to greet our loved ones again on the first resurrection morning. Then we shall never have to part again, and tears will then no longer dim our eternal bliss.

Oscar Kramer

E. J. White

It is with deep regret that we announce the death of our beloved sister **E. J. White**, who was laid to rest on January 6, 1940, in her 49th year.

Our dear sister accepted the message of reform in the year 1936, and endeavored to walk in the light of this message to the best of her ability. For three months previous to her death, she suffered much with drowsy and heart trouble. She passed away on January 2, with the blessed hope of meeting her Maker at the first resurrection morning. She leaves her husband and several brothers and sisters to mourn her loss.

At the funeral service the writer spoke a few words from Psalm 51, and 2 Corinthians 15, giving words of comfort to the bereaved family. The song „Lead Kindly Light“ was then sung, and prayer was then offered for the bereaved family and friends. We then left for the church, and committed our dear sister to her last resting place, with the blessed hope that she will be found worthy a place in God's kingdom.

F. Charles

INTERNATIONAL MISSIONARY SOCIETY S. D. A. REFORM MOVEMENT

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

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