



## Homeward Bound

**WE** are homeward bound. He who loved us so much as to die for us, hath builded for us a city. The New Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will ever more be heard. Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, "those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God."

It will not be long till we shall see Him in whom our hopes of eternal life are centered. And in His presence, all the trials and sufferings of this life will be as nothingness. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10: 35-37. Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—James 5: 7, 8.—"Testimonies," Vol 9, pp. 287, 288.

OBEY—Acts 5:32

PRAY—Luke 11:13

TARRY—Luke 24:49

RECEIVE—Acts 2:4

# “RECEIVE YE THE HOLY GHOST”

“To us today, as verily as to the first disciples, the promise of the Spirit belongs.”—“Testimonies,” Volume 3, page 20.

## *The Fruit of the Spirit*

**I**F we compare the fruit of the Spirit with the result obtained by following the teachings of the Bible, we shall find that they are identical. Paul says that all Scripture is “profitable for doctrine, for reproof, for correction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. 3: 16, 17. So if a man will profit by the reproofs and instruction found in the word of God, he will be perfect, lacking in no good thing. But a man cannot be more than perfect, and anything different from perfection is imperfection. If, then, the Bible contains material to “thoroughly furnish” a man to “all good works,” and make him perfect, it follows that anything different from the Bible, or that is not contained therein, will tend to imperfection. The fact that any belief or practice is not endorsed or sanctioned by the Bible is sufficient to condemn it. If it is not found in the Bible, it is not a part of the outfit necessary to make a man perfect.

In Gal. 5: 22, 23, we read, “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” These fruits of the Spirit are the results which come from following the guidance of the Spirit. We will examine them in detail, and see if they differ in any particular from the word of God.

The first thing mentioned is love. Very many persons entirely mistake the Bible meaning of love. With many it consists in a sort of good feeling an indefinable condition, the principal feature of which is that the person feels happy and extremely well satisfied with himself. But the kind of love that the Bible brings to view does not depend solely on the emotions; but is very practical. John says, “For this is the love of God, that we keep His commandments; and His commandments are not grievous.” 1 John 5: 3. Again, “And this is love, that we walk after His commandments.” 2 John 6. And again, “He that saith, I know him, and keepeth not His commandments, is a liar, and the truth is not in him, But whoso keepeth His word, in him is the love of God perfected.” 1 John 2: 4, 5. Christ says, “If ye love me, keep my commandments.” The keeping of the commandments is the test of love. Paul says, “Love is the fulfilling of the law.” Who ever heard of a law being fulfilled by its violation? Some persons think that they have so much love to God that He will accept it as a substitute for keeping the law; but we here learn that love is the keeping of the commandments. How a person can love God, and refuse to keep all His commandments is a mys-

tery that no one has ever been able to explain. Those who make such a profession lay themselves liable to the charge in 1 John 2: 4.

We see, then, that the result of following the Holy Spirit is to keep the commandments. But this is the whole duty of man, Eccl. 12: 13. And we shall find that while love is the keeping of the commandments, all the other things mentioned by Paul in Gal. 5: 22, 23, as the fruit of the Spirit, are the natural results of keeping the commandments. Joy and peace are mentioned next; and they attend the keeping of the law. The psalmist says, “Great peace have they which love thy law.” Ps. 119:165. Again we read, “O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isa. 48:18. Here, too, the Spirit and the word agree.

Longsuffering and gentleness are given as part of the fruit of the Spirit. Paul says, in 1 Cor. 13: 4, that charity (love) which we have seen is simply the keeping of the law, “suffereth long, and is kind.” He also says that it “vaunteth not itself, is not puffed up;” and as we have seen, meekness is a part of the fruit of the Spirit. Goodness is also part of the fruit of the Spirit; and Paul tells us that love “rejoiceth not in iniquity, but rejoiceth in the truth.”

Again we read that “where the Spirit of the Lord is there is liberty.” 2 Cor. 3: 17. But James says that the law of God is a “law of liberty.” Jas. 1: 25; 2: 12; and David says that those are at liberty, who keep the law. Ps. 119:45. Here, again, we see perfect harmony.

Again Paul says, “For as many as are led by the Spirit of God, they are the sons of God.” Rom. 8: 14. John tells us that those whom God in His great love calls His sons, and who have a hope to see Him as He is, purify themselves. 1 John 3: 1-3. And Peter completes the chain of testimony by saying, “Seeing ye have purified your souls in **obeying the truth,**” and he adds that this purifying is done “through the Spirit.” 1 Peter 1: 22.

But it is not necessary to multiply the proofs. That there can be no inharmony between God’s word and His Spirit, is so self-evident that no one who professes to be a Christian should presume to question it. Indeed, the Bible is the work of the Holy Spirit itself. We read, “For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1: 21. May the Lord help us to humbly follow the leadings of the Spirit, that we may be guided “into all truth,” John 17: 17, and finally share the promise of our Father to “see Him as He is.”

## “Be Strong And of A Good Courage”

**B**E strong and of a good courage” was the word of God to Joshua as the children of Israel were about to cross Jordan, and to enter the promised land; and this is His word to every one who enters His service. “Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed.” And then He gives the reason, “For the Lord thy God is with thee whithersoever thou goest.” “I will be with thee; I will not fail thee nor forsake thee.”

There is nothing more certain than that the Most High rules in the affairs of men; and in the lives of those whose endeavor is to serve Him, there is nothing more insisted upon than the unqualified recognition of this fact. The Saviour says the Father feedeth the fowls of the air. “Are ye not much better than they?” And the lilies of the field He clothes with more glory than all that in which Solomon was arrayed in the height of his wealth, grandeur, and power; then “How much more shall He clothe you.” One sparrow, worth less than a cent, “shall not fall on the ground without your Father.” “Fear not ye therefore, ye are of more value than many sparrows.” We need not multiply these strong assurances of the Lord’s care for His people, except to insert the all overshadowing one given by Paul: “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Rom. 8:32. If God’s care for men led Him to give His only begotten Son, for His enemies (Rom. 5:10); having given Him, how shall He not with Him freely give all things to His friends? (John 15:14.) Will He freely give the greatest possible gift, and withhold the least? No, no! “All things are yours; and ye are Christ’s, and Christ is God’s.” 1 Cor. 3:23.

It is plain therefore that to be without courage is to be without faith; for the Christian to become discouraged is simply to lose confidence in the goodness, the care, the love, and the promises of God. Yet how often we hear the plaint, “I am almost discouraged,” expressed in a tone that plainly shows that the “almost” part of it is superfluous. But to all such the Lord says, “Have not I commanded thee? Be strong and of a good courage; . . . I will be with thee; I will not fail thee nor forsake thee.” Christ is our example in this as in

everything else. He was despised and rejected of men, He was a man of sorrows and acquainted with grief, the faces of men were hid from Him, and by them He was not esteemed. “He came unto His own, and His own received Him not.” Yet in full view of all this it was written of Him. “He shall not fail nor be discouraged.” Isa. 42:4. And having passed through it all, His last words to His disciples before going over the brook Cedron were, “Be of good cheer; I have overcome the world.” John 16:33.

This is the direct consequence of not being discouraged. If we yield to discouragement we never can overcome. If Satan can only succeed in turning our attention away from the Lord and His goodness and ever-ready help, and so get us into doubt and distrust and thus into discouragement, he knows that his part of the battle is won. Our privilege is therefore to be strong in the Lord and in the power of His might. To put on the whole armor of God, that we may be able to stand against the wiles of the devil. And it is with the shield of faith that we shall be able to quench all the fiery darts of the wicked. Of faith, not of doubt; and if faith, then courage; and if faith and courage, then victory. “Have not I commanded thee? Be strong and of good courage.” And “thanks be to God which giveth us the victory through our Lord Jesus Christ,” who never was discouraged.

From the scattered, lonely ones how often there come such expressions as follows: “It is hard to be a Christian alone.” “It is hard to live out the truth alone.” “It is hard to keep the Sabbath alone.” “I love the truth, but I cannot do much alone.” Now we have strong sympathy for these persons, and in our prayers we make mention of all such, but at the same time we are perfectly satisfied that there is a different, and much better way of looking at the matter than to always consider it a “hard” thing to do this or that, in the circumstances which surround us. Wherever you are, that is the only place in which you can serve the Lord. If you are alone, the only possible way for you to serve the Lord, is to serve Him alone. And if you be alone, and the providence of God does not ordain otherwise, is it not best to accept the situation cheerfully and make the most of it? Because, we repeat, that is the only situa-

tion in this wide world in which you can obey the truth, and if you obey it at all you must obey it there; if you be a Christian at all you must be one right where you are.

Now a few words in regard to the idea that a great many have, and which is often expressed as above: "I love the truth, but I cannot do much alone." You can do your duty, and that is all the Lord asks you to do. And that you must do alone, for no person can do it for you. And doing your duty is all that you can do for yourself, or for the cause of God. Many a time it happens in the life of a Christian that the greatest honor, and the greatest service, that he can possibly do his Lord is done singly and alone.

It is recorded of Abraham that he was the friend of God. But how did it come about that God could speak of Abraham as "my friend"? It was because Abraham when left alone was faithful to God. The world had proven false to God. Even Abraham's own father and relatives were idolaters. It came to pass that God wanted friends in the world, and Abraham alone was found keeping the commandments of God and obeying His voice; and thus proving himself faithful when all around him were recreant, the God of Heaven and earth calls him "Abraham, my friend." Now, once more the Lord wants friends. His word is despised, and His law is trampled under foot. Who now will walk in the steps of that faith which our father Abraham had? Are you alone in the midst of those who will not keep the commandments of God and the faith of Jesus? Then show yourself a friend of God by keeping them so much the more faithfully for being alone. Yea, let all of us be faithful soldiers of Christ. Let all of us be friends of God. Let all of us be strong and of a good courage.

—A. W. Doerschler.

#### A CHEERFUL SPIRIT HONORS GOD."

**T**HE Christian should live so near to God that he may approve things that are excellent, "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." His heart should be attuned to gratitude and praise. He should be ever ready to acknowledge the blessings he is receiving, remembering who it is that has said, "Whoso offereth praise glorifieth me."

Many professed Christians dwell too much on the dark side of life, when they might re-

joice in the sunshine; they repine when they should be glad; they talk of trials when they should offer praise for the rich blessings they enjoy. They look at the unpleasant things, hoard up the disappointments and sigh over the griefs and, as a consequence, grow heavy-hearted and sad, when, should they count up their blessings, they would find them so numerous that they would forget to mention their annoyances. If they would every day take note of the favors that are done them; if they would store their minds with the precious memory of kindnesses received, how much occasion they would find to render thanks and praise to the Giver of all good.

Some Christian wives who have unconverted husbands and children make this a cause of despondency and gloom. They manifest so much more anxiety for their friends than trust in God, that they forfeit the blessings of peace, and joy, and a thankful spirit, which might be theirs. **I have heard some say that they did not even care to be saved unless their husbands and children were saved with them. They feel that Heaven would not be Heaven to them without the presence of these who are so dear.** But have they an eye single to the glory of God when they cherish this feeling? **Oh, no! Such expressions are not pleasing to God for they place the creature before the Creator.** But they are just what Satan delights in, for he can use the evident sadness and discouragement of spirit that grow out of this feeling to make the Christian religion appear unattractive.

Dear Christian sisters, the best thing you can do for your loved ones who are out of Christ is to live before them a life of peace and joy, to show them that in Jesus you find a helper who gives you strength according to your day. Make home happy. In the home circle exercise Christian courtesy, forbearance, and love; but the sadness, the tears, the distress for your unconverted friends, should be reserved for the closet. Jesus will meet you there, and you may roll all your burdens upon him, the Burdenbearer. Our precious Saviour is the friend of man. He died for these souls: he is waiting to bless and save them. He has claims upon their service, for he has bought them with an infinite price; and he is grieved with their resistance of his claims, their rejection of his offers of mercy, more deeply grieved than you can possibly be.

God has given you too, a work to do; and because your husband and children refuse to do their duty, will you relax your efforts in his

cause? Should not the very fact that these who are so dear to you are ignoring his just claims upon them arouse you to greater diligence, that, so far as possible, you may supply their deficiency?

Wives, mothers, cultivate trust in God. He does not want you to carry a constant load of anxiety and care. Rise above your trials; look away from them to the blessing you are receiving. Fix the mind upon the mansions Jesus has gone to prepare for those that love him. Cultivate clear perceptions of truth, unselfish purposes, and a desire to do others good and make them happy.

"I am persuaded," says Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Again he says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but for the things which are not seen for the things which are seen are temporal, but the things which are not seen are eternal."

As you read these strong, brave words from one who suffered so much for his faith in Christ, and yet counted his severest trials as light afflictions, enduring but for a moment, will you not resolve to possess your soul in patience amid the petty annoyances of every day life, that are often so irritating and so hard to bear? Will you not resolve that these things shall not interrupt your communion with God and separate you from his love?

Do not allow the perplexities and worries of every-day life to fret your mind and cloud your brow. If you do, you will always have something to vex and annoy. Life is what we make it, and we shall find what we look for. If we look for sadness and trouble, if we are in a frame of mind to magnify little difficulties, we shall find plenty of them to engross our thoughts and our conversation. But if we look on the bright side of things, we shall find enough to make us cheerful and happy. If we give smiles, they will be returned to us; if we speak pleasant, cheerful words, they will be spoken to us again.

When Christians appear as gloomy and depressed as though they thought themselves friendless, they give a wrong impression of religion. In some cases the idea has been entertained that cheerfulness is inconsistent with

the dignity of the Christian character; but this a mistake. Heaven is all joy; and if we gather to our souls the joys of Heaven, and as far as possible express them in our words and deportment, we shall be more pleasing to our heavenly Father than if we were gloomy and sad.

It is the duty of every one to cultivate cheerfulness instead of brooding over sorrow and troubles. Many not only make themselves wretched in this way, but they sacrifice health and happiness to a morbid imagination. There are things in their surroundings that are not agreeable, and their countenances wear a continual frown that, more plainly than words, expresses discontent. These depressing emotions are a great injury to them healthwise; for by hindering the process of digestion, they interfere with nutrition. While grief and anxiety cannot remedy a single evil, they can do great harm; but cheerfulness and hope, while they brighten the pathway of others, "are life unto those that find them, and health to all their flesh."

Christ came to restore to its original loveliness, a world ruined by sin. The work of the fall will be undone. All that was lost in Adam's transgression will be regained through the sufferings and death of Christ. In the new earth there will be no sin nor disease. All blemishes and deformity will be left in the grave, and the body will be restored to its original perfection. We shall wear the spotless image of our Lord, for "he shall change our vile body, that it may be fashioned like unto his glorious body."

The development of Christian character, tending toward this state of perfection, is a growth toward beauty. The character is expressed in the countenance. The evil that is in the heart hangs out its sign, and we read at a glance coarseness, unrest, selfishness, cunning, deceit, lust, falsehood, envy, pride, and malice. As the heart becomes transformed by the renewing of the mind, the graces of the Spirit leave their impress on the face, and it expresses the refinement, delicacy, peace, benevolence, and pure and tender love, that reign in the heart, and constitute the inward "adorning," which is in the sight of God of "great price."

The apostle Paul exhorts: "Rejoice evermore; pray without ceasing." Give thanks always for all things unto God," "singing and making melody in your heart to the Lord."—E. G. White, in "Signs of the Times," Feb. 12, 1885.

# Our Homes and Our Health

## A SACRED CIRCLE

"I have been shown that around every family, there is a sacred circle, which should be kept unbroken. Within this circle no other person has a right to come.

The husband and the wife should have confidence in each other. The wife should keep no secret from her husband and the husband should keep no secret from his wife. Neither should relate family secrets to others. The heart of the wife should be the grave for the husband's faults and the heart of the husband should be the grave for his wife's faults.

Never should either husband or wife indulge in a joke at the expense of the other's feelings. Never should either one in sport or in any other way complain to others concerning their companion; for frequently indulgence in foolish and what may apparently be harmless joking will eventually become habit, and may end in trial and possibly in estrangement." E. G. White, MS-21-1902.

## FAITH TESTED

"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.

**M**ANY are instantly and marvelously healed when prayer is offered for their recovery. They experience great physical and spiritual blessings. But not all have this experience. They may be relieved of suffering, there may be improvement in health, but the same old symptoms remain in a measure, or after a time of relief they seem to return. What conclusion shall we draw from such experiences?

"We all desire immediate and direct answers to our prayers, and are tempted to become discouraged when the answer is delayed or comes in an unlooked-for form. But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interest should be lost in His will. These experiences that test faith are for our benefit. By them it is made manifest

whether our faith is true and sincere, resting on the word of God alone, or whether depending on circumstances, it is uncertain and changeable. Faith is strengthened by exercise. We must let patience have its perfect work, remembering that there are precious promises in the Scriptures for those who wait upon the Lord.

"Not all understand these principals. Many who seek the Lord's healing mercy think that they must have a direct and immediate answer to their prayers or their faith is defective. For this reason, those who are weakened by disease need to be counseled wisely, that they may act with discretion."—"The Ministry of Healing," pp. 230, 231.

Sometimes our faith is severely tested. It may seem that God's promises have failed, but this is not true. He does not say, "Yes," to all our requests, even though we see no reason why our particular petition is not made in harmony with His promise, and we fail to understand why it should not be granted. Delay tests our faith and submission. Wise parents often think best to deny their children the things which they greatly desire. When they say, "No," the child is answered as fully as though the response were, "Yes."

Moses prayed that he might not die. He greatly desired to lead Israel into the Promised Land. For forty years he had labored and suffered. He had made but one serious mistake that God reproved. It seemed so hard to lie down in death in sight of the fruition of all his hopes. But the answer to all his pleading was, "Let it suffice thee; speak no more unto Me of this matter." Deut. 3:26.

God denied the prayer of Moses, but gave him far more than he asked, even that which he himself would have chosen if he could have seen what God saw. He climbed the lonely mountain, and after seeing the Promised Land and following the experiences of his people for centuries, he lay down to die, as God said he should. He obeyed the command without a murmur, but after sleeping but a moment, as it seemed to him, he woke to immortality, was taken to heaven, and afterward stood on the "goodly mountain" to cheer and comfort the Angel who had been with him in all his wilderness wanderings. It was his privilege to speak words that braced the heart of the Son of God to endure the sufferings of death on the cross. Was Moses' petition granted when

God said, "No"? A thousands times yes, but not in the way he had pleaded or expected. Surely we should be willing to trust all that concerns us to the hand that was nailed to the cross for us.

"The assurance is broad and unlimited, and He is faithful who has promised. When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers. We are so erring and shortsighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good,—that which we ourselves would desire if, with vision divinely enlightened, we could see all things as they really are. When our prayers seem not to be answered we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most.

"But to claim that prayer will always be answered in the very way and for the particular things that we desire, is presumption. God is too wise to err and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. Rely upon His sure promise, 'Ask, and it shall be given you.'

"If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation, and who governs everything by His will and word, He can and will attend to our cry, and will let light shine into our hearts."—"Steps to Christ," pp. 100, 101.

Not all who are prayed for will be healed. The revelator, in writing of the time in which we live, penned these words: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13. Though prayer is offered for their recovery and they are not raised to health, yet the promise of God has not failed. They will have eternal life. It is becoming for us to submit our future entirely to the will and wisdom of God.

"The Lord doth not afflict willingly nor grieve the children of men," Lam. 3:33. 'Like as a father pitieth His children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.' Ps. 103:13, 14. He knows our heart, for He reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say, after our earnest petition, 'Nevertheless, not my will, but Thine, be done.' Luke 22:42. **Such a petition will never be registered in heaven as a faithless prayer.**'—"Counsels on Health," p. 375.

These thoughts should greatly encourage all who desire prayer for healing. In perfect con-

fidence we may believe God will do all He has promised.

"True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil, and let our faith take hold of the promised blessing, and claim it as ours. We are then to believe that what we receive the blessings because our faith has hold of it, and according to the word it is ours. 'What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Here is faith, naked faith, to believe that we receive the blessing even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up.

"But many suppose they have much faith when sharing largely of the Holy Spirit, and they cannot have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith. The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds. True faith rests on the promises contained in the word of God, and those only who obey that word can claim its glorious promises. . . 'Whatsoever we ask we receive of Him because we keep His commandments, and do those things that are pleasing in His sight.' 1 John 3:22. . .

"I asked the angel why there was no more faith and power in Israel. He said, 'Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.'"—"Early Writings," pp. 72, 73.

After prayer has been offered for the sick, it is not a denial of faith to use the remedies God has recommended for those enfeebled by disease. Some have feared to ask counsel or to use any remedy that might aid recovery. To such this counsel is given:

"Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in their work of restoration. It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws."—"The Ministry of Healing," pp. 231, 232.

After citing the case of Hezekiah, who was instructed to use a poultice of figs for his boil, and the case of the blind man whom Christ bade go and wash in the pool of Siloam, the same writer says:

"While He (Christ) did not give countenance to drug medication, He sanctioned the use of simple and natural remedies. When we have prayed for the recovery of the sick, whatever the outcome of the case, let us not lose faith in God."—Id., p. 233.

"Persons worn down with affliction need to be counseled wisely, that they may move discreetly, and while they place themselves before God to be prayed for that they may be healed, they are not to take the

position that methods of restoration to health in accordance with nature's laws are to be neglected.

"If they take the position that in praying for healing they must not use the simple remedies provided by God to alleviate pain and to aid nature in her work, lest it be a denial of faith, they are taking an unwise position. This is not a denial of faith; it is in strict harmony with the plans of God. . .

"The human agent should have faith, and should co-operate with the divine power, using every facility, taking advantage of everything that, according to his intelligence, is beneficial, working in harmony with natural laws; and in doing this he neither denies nor hinders faith."—"Counsels on Health," pp. 381, 382.

Not all experiences in the recovery of health are alike. We may be unable to give a satisfactory reason why such experiences should so greatly differ. Some are healed immediately in answer to prayer, others are left to suffer on, or they may die. We remember that even Paul, that mighty man of faith, prayed three times that his "thorn in the flesh" might depart from him, but it was left to annoy and trouble him, and the reason he gives is, "Lest I should be exalted above measure through the abundance of the revelations." No doubt God saw he was in danger of indulging spiritual pride, so this thorn was sent, and the Lord did not see fit to take it away, but only said, "My grace is sufficient for thee: for My strength is made perfect in weakness." Then Paul, seeing how wise God's decision was, said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:7, 8, 9.

We may not always know, we cannot understand, just why He deals with us as He does, or why prayer seems to be unanswered. Why was James left in prison and killed with the sword, while angels were sent to break the bonds, open the doors, and bid Peter walk into the street? We hear of the prayers of others being answered, while, though we have been prayed for, we suffer on, and no answer of peace is spoken to us. It may be God has something "more precious" for us than the granting of our desires. It may also be that our lack of faith hinders Him from doing what He would.

In many instances when Christ was about to perform a miracle, He inquired, before the blessing came, "Believest thou that I am able to do this?" At other times deliverance did not come, because faith was lacking. The perplexed disciples came to Him when they had failed to cast out a demon, saying, "Why could not we cast him out?" Jesus answered, "Because of your unbelief." "This kind goeth not out but by prayer and fasting." Our lack of faith and submission hinders the blessing God

would be glad to give, while some poor soul with a childlike faith takes hold of omnipotent power, saying, "Lord, help me," and the wonderful answer is spoken, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Matt 15:25, 28.

"Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22. Possibly the difficulty may be that we are not keeping His commandments, are not doing the things that are pleasing in His sight. Repentance and perfect submission may bring the blessing we have not yet received. It is worth while to study the question from this viewpoint, and after the change of heart takes place, prayer may be abundantly answered.

John the Baptist had a severe test of faith. How can we explain why he was left to suffer alone, without a touch of the Master's hand or a look in His face? Why was he left to languish in prison, and then to suffer death at the request of a frivolous girl? As he thought and questioned while in prison, doubt and gloom filled his soul. He became perplexed and troubled. But he did not surrender his faith in Jesus, and all the while the heart of Jesus was going out in sympathy to His faithful disciple buried in the dungeon.

"Though no miraculous deliverance was granted John, he was not forsaken. He had always the companionship of heavenly angels, who opened to him the prophecies concerning Christ, and the precious promises of Scriptures. These were his stay, as they were to be the stay of God's people through the coming ages. . .

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. 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. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—"The Desire of Ages," pp. 224, 225.

When in affliction, instead of feeling that we must have the prayers of those who have had experience in healing or some other manifestation of the power of God in their behalf, every trembling soul may take hold of the promises of God for himself, and believe that God hears him pray, and by faith claim all that God has promised. Such will endure the test that may come, they will obtain the victory over the enemy through faith in the promises of God.



## “Comfort Ye, Comfort Ye My People.”

“**C**OMFORT ye, comfort ye My people, saith your God.” This is the word of the Lord by the prophet Isaiah. The Lord knows our trials, our afflictions, our troubles, and in His great pity sends comfort. “Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward.” Job 5:6, 7. Trouble is the common lot of all men. Who in this world is free from it? None. And the Lord, knowing our frame, remembering that we are dust, says, “Comfort ye, comfort ye my people.”

Paul, in contemplating this, exclaims. “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of **all comfort**; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” 2 Cor. 1:3, 4. The Bible is a perfect storehouse of all the needs of human experience, and trouble is as universal as is the human race.

Solomon, in considering the oppressions that are done under the sun, said: “Behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.” Eccl. 4:1. It is bad enough to be oppressed, but to be oppressed and have no comforter is terrible. It is true that there are many such, but it is equally true that there **need** not be any such, for all that are oppressed, all that are afflicted, all that are troubled, may do as one of old, “I would seek unto God, and unto God would I commit my cause,” and He, “the God of all comfort,” will “comfort all that mourn.” His tender mercies are over all His works.

It is a fact that the Lord has not, in His word, told us to do anything without telling us how to do that thing. It is so in this. He has not only told us, “Comfort ye My people,” but He tells us how to comfort them. We will notice an example or two.

In John 13 to 18 we have Jesus last talk to His disciples before His crucifixion. He was about to leave them to go again to His Father, and in John 13:33 he said: “Little children, yet a little while I am with you. Ye shall seek Me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” This

is a very important statement, “Whither I go ye cannot come.” But not only that, the Lord refers us to something else, “As I said unto the Jews, . . . so now I say to you.” Therefore to obtain the full meaning of this word, whither I go ye cannot come, we must find what it was He had said to the Jews. The only place in which he spoke these words to the Jews is John 8:21: “Then said Jesus again unto them, I go My way, and ye shall seek Me, and shall die in your sins; **whither I go, ye cannot come.**” This it is to which he referred in John 13:33. “As I said unto the Jews, Whither I go ye cannot come; so now I say to you.” Therefore, so far as going to the Lord is concerned, it is positive by His own words, that His disciples have no pre-eminence above men who die in their sins.

When Jesus said this to His disciples, they were troubled. Could it be possible that they who had left all and had followed Him; that these whom He had chosen out of the world; that these whom He had loved unto the end; could it be possible that they, after all their experience with Him and His love for them, should now be left on the level of those who die in their sins? Why should they not be troubled? He had asked them once, “Will ye also go away?” and Peter had replied, “Lord, to whom shall we go? thou hast the words of eternal life, and now after having trusted in Him for eternal life, to be told that when He should go away, they could not go where He went, that was enough to trouble them.

But Jesus did not allow them to be long troubled thus. He comforts them. He said: “Let not your heart be troubled; ye believe in God, believe also in Me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, **And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.**” John 14:1-3. This relieved them of all their trouble on that point, this was comfort indeed. And, mark you, it is the Lord’s own word. It is Christ’s own message of comfort to His disciples. And that message of comfort is, although it be that “whither I go, **ye cannot come,**” any more than can men who die in their sins, yet, “**I will come again and receive you unto myself; that where I am there ye may be also.**” And this word “that” shows that

it is only by His coming again that His children can ever be where He is.

Now why should the Saviour, who loved His disciples so tenderly, stir up this trouble in their hearts? They were with Him when he told the Jews, "Ye shall die in your sins, and whither I go ye cannot come." They understood the full force of that fearful sentence. Now why should He plunge them into fear and trouble, by saying the same thing to them, and this too, by the phrase, "As I said unto the Jews," so emphatically that they could not possibly misunderstand Him? Why was this done? The sequel shows plainly that it was for the purpose of making such an impression upon them as they never could forget; and so to fix ineffaceably upon their minds the truth that without His coming again, there is ab-

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#### SAILS

Beyond this world my spirit soars  
To the eternal realms of things divine!  
This is my hope, though Satan roars  
To bind my soul to the things of time.

O the sails of hope are the sails for me  
As I sail along over this treach'rous sea!  
The foamy deep shall never overwhelm,  
My Saviour is near; He stands at the helm.

The upward look, the trusting heart,  
Are the sails I'll tack to my frail bark;  
With these sails I'll sail the roughest seas,  
For these sails will catch the Heavenly breeze.

I'll never lower these gallant sails,  
They always weather the fiercest gales;  
And victory is yours, and victory is mine  
If our hope lies beyond the things of time.

Louise J. Hadcock

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solutely no hope of ever being where He is; and thus to set them in view of one event as the consummation of all their hopes, and that event the **coming again** of the Lord. That is the comfort of Christ himself.

Another instance: The Thessalonian brethren were sorrowing because some of their number had died. And now the Lord, by Paul's pen, sends them comfort. And what is his comfort? The same that Jesus gave to His disciples, for it is Jesus who sends this. Here it is: "The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. Wherefore **comfort one another with these words.**" 1 Thess. 4:16-18. That is the comfort the Lord gives to the sorrowing.

And any other under such circumstances is false comfort. It is not only His comfort to us, but it is His command that we comfort one another **with these words.**

Once more: In 2 Thess. 1:6-10 Paul speaks to those "who are troubled," and his comfort is that "the Lord Jesus shall be revealed from Heaven, . . . when He shall come to be glorified in His saints, and to be admired in all them that believe . . . in that day." This is the comfort of God: The Lord is coming. "I will come again." "The Lord Himself shall descend from Heaven." "The Lord shall be revealed from Heaven." "Even so, come, Lord Jesus." "Comfort ye, comfort ye my people, saith your God."

W. O. Welp

#### THE MIND OF CHRIST.

"**L**ET this mind be in you, which was also in Christ Jesus." "Now if any man have not the spirit of Christ, he is none of His." It is often said that to be a Christian is to be Christ-like. In considering the life of Christ we readily discover that His deeds and words were the natural products of certain principles which dwelt in His heart and to which He steadily adhered. No one can doubt that His life was the genuine representation of those principles.

Had He attempted to act the part He did while His secret motives and principles were not in harmony with a life of unselfish and pure devotion, He would have made no better record than many do who simply profess religion; He would have failed. It is a fact which all acknowledge that sooner or later a man's life and its results will be seen to correspond with the principles which he cherishes in his heart.

To become a Christian, then, it is first necessary that the heart, the source of our words, actions, and influence, shall contain the same motives and principles which formed the character of Christ. Thus shall our lives be made to correspond with His.

The most prominent motive that appears in the life of Christ was that of a self-sacrificing devotion to the will of the Father, expressed in John 6:38, and many other places: "I came down from Heaven, not to do Mine own will, but the will of Him that sent Me." This object was ever before Him, and controlled every other consideration. It is the same principle so beautifully ascribed to Christ by the prophet in the fortieth psalm: "Then said I, Lo, I

come: in the volume of the book it is written of Me, I delight to do thy will, O my God; yea, thy law is within My heart," and to which He Himself gives utterance in these words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." In view of this, is it possible that any one can have the spirit and mind of Christ while opposing the law and will of God, found in the ten commandments, which Jesus honored? Evidently it cannot be so.

Another prominent characteristic of the life and mind of Christ we have in his own words, "I am meek and lowly in heart." This precious jewel adorns His life with a heavenly radiance. It is not desirable in the eyes of man, but in the sight of God it is of great price. It renders easy the burden of life. It dispels our heartaches, jealousy, and envy. Its manifestation is a sign of true greatness of spirit, though to pride it seems ignoble. If we look for the brightest object in the history of this world, that act which more than all others reflects true greatness of soul, we shall not find it in the annals of the great, nor the triumphs of human ambition, but we behold it in the closing scene of the Saviour's life. Having passed through the agony of the garden, the torture and shame of His trial, and meekly endured all the reproach and shame of that dreadful night, condemned without cause, He was led away to death, even the death of the cross. His enemies forgot His love and virtue, His life of sacrifice and toil in their behalf, gloated in their triumph over their inoffensive victim, mocked His agony, and reviled His name. Can even divine compassion still endure? Unmindful of Himself the Redeemer prays for forgiveness upon them. What glory beams from that scene! Who can measure the greatness of such a spirit? It is the manifestation of this spirit that glorifies God and blesses the world. This is an identifying characteristic of every true Christian. But how can we follow such an example unless the heart be right? We cannot, "because the carnal (natural) mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Nor can the unregenerated heart bear "the fruits of the spirit." The object of the sacred truths of God's word is not attained when men yield to them nominal assent or an outward obedience. Their sanctifying effect is not felt by the unregenerate in heart. These truths point out the road to hol-

iness, and these graces adorn only the lives of those whose hearts are imbued by the earnest, sincere spirit of the Master.

'O arm me with the mind,  
Meek Lamb, that was in thee."

C. R. Sparrow,

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**"WITH THEE"**

Can it be the Lord of Heaven  
Has promised this—to me.  
That as with Mcses, then so now,  
I still will be with thee.

With thee, a child of earthly care,  
He promises to dwell,  
And show to me His wondrous love  
No other lips could tell.

For in our very life He comes,  
He knows us all so well,  
That every name to Him is known,  
And house, in which we dwell.

Then tell Him all that would distress  
Those cares, and joys, yes too,  
For in His love and tenderness,  
He waits to bless, just you.

From Heavens throne He bends so low  
Our faintest prayer to hear,  
For even our thoughts far off are known,  
So doubt not then, nor fear.

Lily Winder Gale

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**FOR OR AGAINST CHRIST.**

**E**VERY man exerts an influence either for good or for evil. It is impossible for any one to occupy a neutral position, where he will be absolutely without influence. A man may decline to advocate a cause without openly opposing it, but in so doing he throws his influence, to some extent, at least, against it. Christ declares, in perfect harmony with this position, "He that is not with Me is against Me." The extent of a man's influence, either for good or for evil, it is impossible, perhaps, to conceive. One man influences another, and gives direction to his character; he influences perhaps half a dozen more, and they influence, it may be, a score of others; and thus the wave of influence put in motion by one individual, widens and extends, perhaps, forever. A man does not, cannot, live for himself alone. He is making his impress upon the lives and characters of those around him and with whom he associates, or who are in any way brought under his influence, from day to day. This influence may promote their everlasting happiness, or it may lead to their endless ruin. In view of this fact, it is a solemn thing to live, and men cannot be too careful as to the influence they exert upon others. Have you ever thought of this? Have you ever paused to consider what kind of an influence you are exerting in society? Remember you are responsible for your influence.—Sel.

# Young People's Column

## *Character Building*

**O** WHAT a wonderful privilege it is that we can be the children of the Heavenly Father! When we are born into this world, we are born of the flesh, worthy only of destruction. To enable us to have eternal life, we must be born again. (John 3:5-8.) When we come to Christ, we begin to realize our sinful and helpless state. With this realization comes an earnest desire to call for help, and at the foot of the cross we find this help is found in Jesus Christ, our Saviour. All those who accept Him as their personal Savior, will be given a new heart, and they become new creatures in Christ. Due to our loving Father's mercy, a plan has been made by which we all can enjoy a life of hope here, and eternal joys in the earth made new. We little realize the great prize which has been paid for our redemption. We are told in the Spirit of prophecy, that if Jesus had given one unkind look, or spoken one unkind word while here, enduring trials and tribulations for us, His coming to this world in the form of man would have availed nothing. Jesus was as much human as you and I, but He accepted the grace of His Father, who daily strengthened Him to meet the fiery darts of the evil one. How much this ought to make us realize our own weaknesses! How much we ought to accept the Father's grace, as He has promised: "My grace is sufficient for thee." (2 Cor. 12:9.) It is only by revealing in our life the character of Christ, that we can co-operate with Him.

Our character has power. Little do we realize the influence our character and daily life might have upon those with whom we come in contact. If we live a true, unselfish godly life, we have an influence that may bring others to Christ. In contrast, a life of frivolity, selfish indulgence and ungodliness on our part, may turn many souls from the path of Life. It is only through the grace of God that we can make right use of this endowment.

Our character building must begin in the heart. No correcting of habits, no outward reform, no profession of faith, or a knowledge of the truth can make us true Christians. True

obedience is the outward working of a principle within. It springs from the love of rightness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right, because doing right is pleasing God.

The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God, and an heir of heaven. In giving us His word, God has put us in possession of every truth essential for our salvation. It is our duty to study His word that we might learn His will; how we best can advance His work and glorify His name. In 2 Tim. 2:15, we are exhorted to study to shew ourselves approved unto God.

A noble character is not inherited, it is earned by earnest efforts, through the grace of our Heavenly Father. God has given us talents, powers of mind, and we form the character. It is formed by hard battles with self. The impossibility of forming a perfect character in our self is due to an unsanctified heart or an unwillingness to completely surrender ourselves to God. We must as Reformers set our aim high and strive mightily for our goal. In every phase we are to please God, if we want to be ready to meet Him when He comes.

A good and perfect character is all we can take from this world. We must seek with determined faith to reach perfection. Let us examine ourselves, and in love tell our brother of his faults, and in faith, accepting God's grace, try to overcome them. Remember Christ has promised: "Lo, I am with you alway." (Matt. 28:20.)

If we want to stand perfect in the sight of God we must accept the righteousness of our Saviour. It is only the covering Christ has provided that can make us acceptable to the Father. His robe of righteousness is given to every repentant, believing soul. Through Christ's obedience, He has made it possible for us to be obedient. When we submit ourselves

to Him, we no longer live our lives but His. Then as the Lord looks upon us, He sees not our own filthiness but His own Son's righteousness, which is perfect obedience, the genuine evidence of a true conversion. All truth we have knowledge of must be brought into practice. As the Lord sees we are obedient in what we know, He will lead us on step by step until we shall know all truth. When we receive Christ, we receive power to become overcomers. (John 1:12.) God's law is the standard of all character. By Christ living in us we can keep the law of God. Many times we are

tested in small things, and if we prove faithful in these we shall be strengthened to meet the greater trials before us. Let us feel our inefficiency, trust in Jesus and be obedient. In Ecclesiastes 12:13, 14 we are told, that the whole duty of man is to keep God's commandments. We owe everything to God's grace. May God help us that we in return might be willing to do His will, hold His standard high and be a light in this dark world, yes, even unto Laodicea.

Alberta McBride

## Sowing and Reaping

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

**T**HIS passage contains vital truths that no one will deny. This text applies to the individual whether he is a Christian, sinner, or hypocrite; it applies to families; it applies to churches; and it applies to nations. In the book of Isaiah we find these words, "Say ye to the righteous that it shall be well with him for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him for the reward of his hands shall be given him."

Life is to be regarded as a seed time. All are sowing some kind of seed, either good or bad, by our habits, by our intercourse with friends, and by exposing ourselves to good and bad influences. We are cultivating the seed for the coming harvest. It is a solemn thing to think that the future will be the harvest of the present. The opportunity for sowing will not last forever. It is passing from us each moment and hour, and the future will reveal the harvest of the seed sown to-day. In this solemn judgment hour names are being passed on either for life or death. May we ask ourselves what kind of seed we are sowing. Let our minds sweep over our record for the past year. Have we been living a double life? Have we been making a profession without possession? If there is anything that God detests, it is hypocrisy.

How do we spend our spare time? How about our conversation, has it been on Heavenly

things or has it been turned to jesting, joking, nonsense, etc.? Do we delight in listening to such on the radio? Have we been sowing to the flesh or to the spirit? Are we searching God's word that we might know His will concerning us? A solemn thought, indeed!

God has given us the privilege of making our choice. To make a decision is a solemn matter. We can make this moment a turning point in our lives. To-day is our day of opportunity. It will not always last so we should make the most of it. We cannot reap a good harvest unless we have sown good seed. The deeds we do, the words we speak, the thoughts we harbor, and our actions, are some of the seeds we are sowing that we are sure to reap. We cannot afford to let our day of opportunity pass by without doing our very best in performing some deeds of kindness in the home and among our neighbors. Remember, we shall never pass again this way. Can we turn to anyone walking behind us and say, "Follow me as I follow Christ"?

In these days of great deception we may deceive ourselves and others, but there is one that we can never deceive who is God. We cannot do wrong and get by for God says, "Be sure your sins will find you out." The seed we sow to-day may be reaped to-morrow so let us carefully choose the seed we sow. There will be a harvest and we must reap whether we want to or not.

So, in these solemn hours that remain, while probation still lingers, may we make the most of this day of our opportunity. Let us live a consistent Christian life and pave the road for

others by sowing seeds of love and kindness, for I am sure that none of us want to be found in the condition spoken of in Jer. 8:20: "The harvest is past, the summer is ended, and we are not saved."

So, let us make our calling and election sure that we may be found among the number that will say, "Lo, this is our God, we have waited for Him and He will save us."

O. O. Metcalfe

## Opinion or Conviction

"Whether it is right in the sight of God to harken unto you more than unto God, judge ye." Acts 4:19.

**G**OD created a creature with a spine, believing that the creature would use it to stand up. Upon the top end of this spine is a cavity for the housing of brain matter. To have a thinker on top of the spine was the acme of physical development. Then God breathed into man the breath of life and he became a living soul. Since that time the one struggle of man has been to use his moral and spiritual backbone to stand upon questions of right action.

"Convictions are the moral backbone of the soul." Without convictions, people degenerate into opinion holders. The difference might be illustrated by the attitudes of Mr. Lincoln and Mr. Douglass upon the matter of slavery. Mr. Douglass had an opinion about slavery, but Mr. Lincoln had the conviction that the enslavement of men was wrong.

Paul walked slowly up the steep slope of Mars Hill in Athens. He met a group of people there well versed in the current ideas of the time. They had opinions about everything under the sun. Paul had a burning conviction about the reality and necessity of the Gospel as a practical religion.

Throughout the ages, God has been using a few men of convictions to point the future pathways for men.

Moses (not the crowd) gave the world the codified moral laws. Isaiah, and not the worldly wise thinkers of his day, told of the glory of God, filling the temple, and the demand for clean human lips. Samuel with his Law and his God, and not the wise Saul, stood up and delivered, at his own peril, the commands of the Almighty. Joseph lived among the opinionated court mongers of his time, but he alone had the backbone to stand up for God amid the immoralities prevailing in the royal court.

In the New Testament, it is the same story. John the Baptist, rose in majesty above the

lurid and lustful court of Herod. When men came to him for advice, he always told them to "do the right thing." It cost him his head, but not his value to the world. Jesus, with his cat-o-nine-tails, driving out the grafters from the inner courts of His Father's House, the Temple, had the only strong backbone in Jerusalem that morning.

There is no rarer reading than the lives of the early Patriarchs and Prophets. They stood up straight, and many of them were mowed down by the pagans of their times. Read the eleventh chapter of Hebrews for a catalogue of the sons and daughters of God: "Men and women of whom the world was not worthy."

In the progress of reform, it has been always the one, or the few people with a conviction who have helped the world on and up. Wesley re-created the soul of England with his courageous message of "Scriptural Holiness." Run out of the worldly church of his day, he stepped upon his father's grave-stone and preached to the unchurched masses. Zealous, courageous, and devoted, knowing no fear but the fear of God, Luther acknowledged no foundation for religious faith but the Holy Scriptures, like the first heralds of the gospel, Luther sprung from the ranks of poverty yet had the backbone to stand up with a conviction that stirred the world to a greater knowledge of the true God. Today we find the same demand for men of backbone, firmness and convictions of fundamental worth. With the vast increase of knowledge and the spread of science, there has also grown up a multitude of people who have hundreds of opinions about everything under the sun, and beyond it, but who have not the depth of understanding to perceive the essential moral values that must underlie this complex existence under which we are now living. Our opinions do not amount to much in many things one way or the other.

(Concluded on page sixteen)



# The Children's Friend

for Parents and Children  
who would follow Jesus.

Suffer little Children to come unto me.  
LUKE 10:16

## REAL FAITH

It was a cold blustery day as a boy of eleven years old was hurrying along a back street in a large city, holding the hand of his sister, eight years old. Their clothes showed the pinch of poverty, yet they were neat, and a look of intelligence showed their home training. As they entered their humble home a weak, gentle voice said:

"Charlie, is it you, my son? Come here."

Charlie went to the bed on which his mother lay. "What success—no work yet?"

"No mother, none; no one wants a boy. Dot and I have gone over the city, but it is no use; we must starve or beg. We went from store to store, until tired. Coming to a church, we went in. We heard the preacher say, 'Cast thy bread upon the waters', but I thought it would be better to give to poor people like us."

"You did not understand him, Charlie," and she explained to him what it meant.

Little Dot said, "Mother, does it mean that it will come back a big loaf?"

"Yes; my dear; it meant what we give to the Lord will be given back increased a hundredfold."

Dot said nothing but seemed thoughtful all afternoon. In the evening Charlie made a hot drink for his mother. After each had eaten a slice of bread there was only one slice left in the cupboard and no money to buy more. After Charlie had gone out, Dot went to the cupboard and took the slice of bread and went out. Her mother was asleep. Dot did not know where to find the water, and asked a gentleman, "Please, sir, where is the water?"

The gentleman said, "Do you mean the river, my dear?"

"Yes sir," replied Dot.

"What takes a little girl like you to the river on such a cold day. You had better go home."

"No, sir, I must throw the bread on the water first, so we will get more," and on she went.

The gentleman's curiosity was aroused and he followed the blue eyed girl at a distance. Dot soon got to the river. The gentleman was close behind her, hidden behind a woodpile.

Dot held the slice of bread and prayed, "Please, God, this is all the bread we've got. We have none for breakfast, but if it isn't too long till the hundred slices come back, maybe Charlie can get some money to buy some.

Send it to Dotty Horn, in Thomas Alley, for Jesus' sake. Amen." And then she cast the bread on the water of the river.

To say that the gentleman was affected would not describe his feelings. He wiped the tears from his eyes, and followed Dot home. When near home, she was met by Charlie who was hunting for her. She was soon clasped in her mother's arms. In reply to her mother's questions, she told where she had been, ending with, "I just thought as we had only one slice of bread, I would go and throw it on the river, and we would get the hundred slices after a while."

Her mother's eyes filled with tears. She could not find it in her heart to scold her for her simple faith, although she knew the cupboard was empty and there was no one to provide for the morrow.

"Don't cry, mother," said Dot. "God will send it sure, the preacher said He would."

Soon Charlie lighted the lamp and sat by the bed to read a chapter of the Bible before going to bed. He had just begun when a knock was heard at the door. Before he could get up to open it, a man entered and placed a large basket on the floor and a letter on the table, and, stepping out, returned with a bag of flour. To the surprise of all, the man departed without saying a word.

Running to the door, Charlie looked for the man but could not see him. He examined the basket which was labeled, "For Dotty Horn, her bread from the water." Opening it, he found bread and a great many groceries. He then read the letter. It was addressed, "Master Charles Horn," and said that he was appointed messenger boy in the store of John Lennox and Company.

There were earnest thanksgivings to God in that humble home that night. The gentleman who had followed Dot had made inquiry concerning the family from the near neighbors, and resolved that such trusting faith could not go unrewarded.

Charlie is a partner in the firm now. His mother is well, and they both feel that their happiness is due to Dot's faith. "All things whatsoever ye shall ask in prayer believing, ye shall receive." (Matt. 21: 22).

—Publisher Unknown.

"Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." Ps. 33:18, 19.

# The Sabbath Watchman

with

## The Children's Friend

OFFICIAL ORGAN OF THE

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(North American Union)

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### OPINION OR CONVICTION

(continued from page fourteen)

It may be well for us to think specifically about a few of the lines of conduct in which it is necessary to exercise, not opinion but conviction.

That there are ravages of sin all about us, is not to be dismissed with the passing opinion that sin always has been and always will be. Do you have a conviction that open or secret sinning will ruin a life, wreck a home, or destroy society? The spirit within us can easily be quenched by the animal in us. With our convictions of the beauty of well-doing, we shall flounder in the fields of opinion, and do nothing that shall in any way help our present world. It was said by Jesus that when the Spirit of Truth should come, "He would convict the world of righteousness." The passing throng allows righteousness to remain in the world of opinion. What a lot of us need today is a conviction about the beauty, purity, and glory of simple goodness, and set out to put "spine" into our wobbly lives.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—"Education," p. 57.

"But such a character is not the result of accident; it is not due to social favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature,—the surrender of self for the service of love to God and man."—"Education," p. 57.

Do you have a conviction about the sinfulness of all sin, and the beauty of all kinds of rightness? Just now we are having our pulse taken to determine how deeply our religious principles have gotten into our blood. All in all we need mightily the Spirit of Christ to quicken our consciences, and keep our hearts tender, and our backbones from becoming merely wish-bones.

A. T. Chapman

## 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."

### EMMA I. THIELKE

It is with deep regret that we announce the death of our beloved sister **Emma I. Thielke**, who fell asleep in Jesus on January 27, 1941, at the age of 81 years.

Our beloved sister was very happy when she first heard about the reform message, and she willingly took her stand with God's remnant people. Her love and kindness were an inspiration to many.

The undersigned had the privilege of speaking to a large company of mourners concerning the blessed hope of our faith. May the Lord especially comfort her loving husband and children who deeply mourn the loss of our beloved sister. May we have the privilege to meet our dear sister when the Prince of life shall call her on that great celestial day which is soon to come.

A. W. Doerschler

### K. BONHAGE

With deep regret we announce the death of our dear sister **K. Bonhage**, who passed away on February 2, 1941.

Our dear sister was a faithful member of the Reform Church for a number of years. She was dearly loved and respected by all those who knew her, and loved to assemble with those of like precious faith. We believe firmly that the day is not far distant, where those who have fallen asleep in Jesus, with those who remain alive and are numbered among the faithful, will be forever united with the Lord.

W. O. Welp

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

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