



## *A Spiritual Revival And A Thorough Reformation Under The Ministration Of The Holy Spirit*

**I**N the messages given by the Lord through the Spirit of prophecy calling for a spiritual revival and a thorough reformation we are told, "A revival and a reformation must take place under the ministration of the Holy Spirit." ("The Time and The Work," p. 6.)

The ministration, or, power of the Holy Spirit, always then revealed itself among the true children of God, when the Lord through them desired to carry out a special work. So it was in the days of the apostles when the early rain was poured out. So it was in the days of Luther when the Lord desired through him to carry out a great work of reform. The same power revealed itself again among the faithful few in the year 1844, when a special message — the three-fold angel's message — was committed to their trust. And so in the year 1914 — when the terrible apostasy among the professed people of God reached its climax — the power of God was revealed.

The Lord through His Spirit at this time brought about a spiritual revival and a thorough reformation. We find throughout Bible History that on every special occasion the power of the Holy Spirit was manifested, and this added power brought great success in the work to perform. In this last great reformatory movement which was born through the Spirit of God, the promise is given, that the work will be carried forward "under the ministration of the Holy Spirit."

When Jesus gave unto His disciples the commission to be His witnesses in all the world, He said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be

witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) If we now place ourselves in the time of the apostles, and realize what a small number they were, we will readily see that, from a human standpoint, it was impossible, for them to carry out that great commission. They were a separate people; despised and rejected by the Jews, but the power of the Holy Spirit fitted them fully to accomplish their task. The work went continually forward despite all that the enemy did to hinder it. Just as the Saviour had promised, the gospel was preached unto the uttermost part of the earth. Signs and wonders did follow the believers, and the more they worked for the salvation of souls, and point sinners to the cross of Christ, the more they did receive of the Holy Ghost.

The Lord will finish His work in these days through a spiritual revival and a thorough reformation. The object of the work which the Lord will accomplish today is similar to that of the disciples. The true children of God will once more be witnesses for Christ in all the world. Again and again, the Lord through his servant foretold that before His coming a great work of reform was to be done. The beginning of this reformatory movement took place when the majority of God's professed children openly trampled upon His holy law. Whenever apostasy prevailed among God's children, we find that some were faithful to God, and so it was then. (1914). A small minority of faithful believers stood firm for principles, and the Lord used them to do His Work. Satan tried his uttermost to destroy the true people of God.

Those who had given up principles, and united with the world in transgression of God's law, were now the bitterest enemies of the faithful ones; and persecution in the severest form was brought upon us. But, we praise God that He did not forsake his children, He came very near with His Spirit. The work moved forward in a marvelous way, and everywhere some were found willing to serve God rather than man. The Lord again through "the ministration of the Holy Spirit" gathered unto Himself His own. O, how unspeakable is His goodness and mercy, His faithfulness and promises are forever.

Truly it was a severe trial and a sad experience through which we passed. The leadership of the denomination openly united with the world, and God's children were turned over to the service of the enemy. Surely these leaders had betrayed their trust of the flock which had been entrusted to their care. When the majority of the professed people of God were transgressing God's holy Sabbath commandment, there were some however, who were filled with the Holy Ghost as they went forth to proclaim the Sabbath more fully. (See, "Early Writings," p. 33.)

Even though the enemy has tried to hinder this work constantly, we find that it made steady progress, and went forward "under the ministration of the Holy Spirit." In nearly every part of the earth there are faithful witnesses for this cause of reformation, and we see more clearly every day that God, through His Spirit, is doing a quick work to gather every honest jewel on earth, and finish His work.

A special sign whereby we may know that this cause is of God is the fact, that it began in many countries at the same time, independent of any man. No one cherished the thought to build up another church; but at a time of great distress this cause was born. The experience of Luther was the same as we had. We shall here quote a testimony which proves that in Luther's time the Lord, through His Spirit, everywhere raised up faithful witnesses, just as was our experience.

"The doctrine preached by Zwingli was not received from Luther. It was the doctrine of Christ. 'If Luther preaches Christ,' said the Swiss Reformer, 'he does what I am doing. Those whom he has brought to Christ are more numerous than those whom I have led. . . . Never has one single word been written by me to Luther, nor by Luther to me. And why? . . . That it might be shown how much the Spirit of God is in unison with itself, since both of us, without any collusion, teach the doctrine of Christ with such uniformity.'"—"The Great Controversy," p. 174.

The characteristics which were manifested in the time of the reformation after the dark ages, are the same as seen in this cause of reformation. When the world war came to an end, we found that in many countries some had remained faithful to the three angels' messages. Through these faithful ones the Lord began to do a special work of reformation. At the first conference which was held, we found that all had made the same experiences, and this made us very strong in the message. The Lord certainly has done a wonderful work through His Spirit, and the result is that many obey the call of God, and leave fallen Laodicea and take their stand with the remnant. The light of this message went even to India and Africa, and also there we find that true believers respond to the call. When we consider all these signs before us, who will then dare to question that God Himself is leading this cause.

We shall here quote several testimonies which are being literally fulfilled before our eyes:—

"The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of his own choice, while He passes by the men to whom we have looked as those through whom light should come."—"Testimonies to Ministers and Gospel Workers," p. 106.

"God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation."—"General Conference Bulletin," May 19, 1913, p. 34.

"The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. . . . When multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view. . . . God will choose humble men, who are seeking to glorify His name and advance His cause rather than to honor and advance themselves. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above."—"Testimonies," Vol. 5, pp. 80, 81, 461.

Evidences are multiplying on every hand that the plan of salvation is about to close. Great power will attend the message in its closing work. The Lord will use only those in the finishing work who are willing to be controlled by the Holy Spirit. The work of the Lord will move on rapidly, and every one will be aroused to make a decision. We praise God that He in His own time has begun this work of a spiritual revival and a thorough reformation and He will close this work with the outpouring of the "latter rain." "Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6) "Choose ye this day whom ye will serve." Choose Christ! Choose His full truth! Choose to be one of His true people—one of "the remnant of Israel."

—A. W. Doerschler.

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.

## The Holy Spirit

### Conditions of Receiving

“The Holy Spirit will come to all who are begging for the bread of life to give to their neighbors.”—“Testimonies,” Vol. VI, p. 90.

When we bring our hearts into unity with Christ, and our lives into harmony with His Work, the Spirit that fell on the disciples on the day of Pentecost will fall on us.—“Testimonies,” Vol. VIII, p. 246.

It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men.—“Christ’s Object Lessons,” p. 419.

The Spirit awaits our demand and reception.—“Christ’s Object Lessons,” p. 121.

Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it?—“The Acts of the Apostles,” p. 50.

If the fulfilment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit.—“The Acts of the Apostles,” p. 50.

For the daily baptism of the Spirit, every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit.—“The Acts of the Apostles,” pp. 50, 51.

Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come.—“Testimonies,” Vol. VIII, p. 21.

The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.—Southern Watchman, Aug. 1, 1905.

Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as

to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord’s promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people “to will and to do of His good pleasure.” But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive.—“The Desire of Ages,” p. 672.

### Essential to Success

The presence of the Spirit with God’s workers, will give the proclamation of truth a power that not all the honor or glory of the world could give.—“The Acts of the Apostles,” p. 51.

God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts.—Southern Watchman, Aug. 1, 1905.

After the descent of the Holy Spirit, the disciples were so filled with love for Him (Christ) and for those for whom He died, that hearts were melted by the words they spoke and the prayers they offered. They spoke in the power of the Spirit; and under the influence of that power, thousands were converted.—“The Acts of the Apostles,” p. 22.

There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.—Southern Watchman, Aug. 1, 1905.

What was the result of the outpouring of the Spirit upon the day of Pentecost?—The glad tidings of a risen Saviour were carried to the utmost bounds of the known world. . . . Under their labors there were added to the church chosen men, who, receiving the word of life, consecrated their lives to the work of giving to others the

hope that had filled their hearts with peace and joy. Hundreds proclaimed the message, "The kingdom of God is at hand." They could not be restrained or intimidated by threatenings. The Lord spoke through them; and wherever they went, the sick were healed, and the poor had the gospel preached unto them. So mightily can God work when men give themselves up to the control of His Spirit.—Southern Watchman, Aug. 1, 1905.

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.—"The Desire of Ages," p. 805.

Peculiar and rapid changes will soon take place, and God's people are to be endowed with the Holy Spirit, so that with heavenly wisdom they may meet the emergencies of this age, and as far as possible counteract the demoralizing movements of the world. If the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy.—"Testimonies," Vol. VI, p. 436.

### "YE ARE MY WITNESSES."

Give me to bear Thy easy yoke,  
And every moment watch and pray;  
And still to things eternal look,  
And hasten to Thy glorious day!  
I would Thy daily witness be,  
And prove that I am one with Thee.

**WE** are to witness to the truth, power, and sweetness of religion; to the goodness, holiness, and faithfulness of God. We are to witness to the world, by our spirit, testimony, and conduct. We are to witness to poor, doubting, fearful souls. Our witness should be unequivocal, and should be borne with courage, constancy, and love. Our testimony should be from experience. Do we know the Lord? Do we daily experience the power of truth in our hearts? Does it free us from slavish fear, the love of the world, and the dominion of sin? Can we say, We have known and believed the love which God hath to us— God is love? Are we saying to those around us, "Oh, taste and see that the Lord is good; there is no want to them that fear Him?" Suppose we should be called to bear witness before judges or kings, in the prison or at the stake, how would it be with us then? Could we witness that God is good and gracious; that He is enough to make

us happy if He were to strip us as He did Job, or try us as He did Paul? He says, "Ye are My Witnesses."

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### The Lord's Prayer Illustrated

Our Father, Isaiah 63:16.

By right of creation, Malachi 2:10.  
By bountiful provision, Psalms 145:16.  
By gracious adoption, Ephesians 1:5.

Who art in heaven, 1 Kings 8:43.

The throne of Thy glory, Isaiah 66:1.  
The portion of Thy children, 1 Peter 1:3-12.  
The temple of Thy angels, Isaiah 66:1.

Hallowed be Thy name; P'salms 115:1.

By thy thoughts of our hearts, Psalms 86:11.  
By the words of our lips, Psalms 51:15.  
By the work of our hands, 1 Corinthians 10:31.

Thy kingdom come; Psalms 110:2.

Of providence to defend us, Psalms 17:8.  
Of grace to refine us, 1 Thessalonians 5:23.  
Of glory to crown us, Colossians 3:4.

Thy will be done on earth as it is in heaven, Acts 21:14.

Toward us without resistance; 1 Samuel 3:18.  
By us without compulsion; Psalms 119:36.  
Universally, without exception; Luke 1:6.  
Eternally, without declension, Psalms 119:93.

Give us this day our daily bread;

Of necessity, for our bodies; Proverbs 30:8.  
Of eternal life for our souls, John 6:34.

And forgive us our trespasses, Psalms 25:11.

Against the commands of Thy law; 1 John 3:4.  
Against the grace of Thy gospel, 1 Timothy 1:13.

As we forgive them that trespass against us; Matthew 6:15.

By defaming our characters, Matthew 5:11.  
By embezzling our property, Philemon 18.  
By abusing our persons, Acts 7:60.

And lead us not into temptation, but deliver us from evil; Matthew 26:41.

Of overwhelming affliction, Psalms 130:1.  
Of worldly enticements, 1 John 2:15.  
Of Satan's devices, 1 Timothy 6:10.  
Of sinful affections, Romans 1:26.

For Thine is the kingdom, and the power, and the glory, for ever, Jude 25.

Thy kingdom governs all, Psalms 103:19.  
Thy power subdues all, Phillipians 3:20.  
Thy glory is above all, Psalms 148:13.

Amen, Ephesians 1:11.

As it is in Thy purpose, Isaiah 14:27.  
So it is in Thy promises; 1 Corinthians 1:20.  
So be it in our prayers; Revelations 22:20.  
So shall it be to Thy praise, Revelations 19:4.

—Selected

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## “Let Us Lay Aside Every Weight”

**I**N the twelfth chapter of Hebrews and the first verse, we find words which read as follows: “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.”

With the hope of impressing upon the mind of the Corinthian believers the importance of self-control, strict temperance and stronger zeal in the service of Christ, Paul in his letter to them made a comparison between the Christian race and the foot-races that were held near Corinth. Of all the games instituted among the Greeks and Romans, the foot-races were the most highly esteemed. Those who desired their names entered as competitors for the prize had first to undergo a severe preparatory training. Harmful indulgence of appetite or any other gratification that would lower mental or physical vigor was strictly forbidden. For one to have any hope of success in these trials of strength and speed, the muscles must be strong and the nerves well under control. In the contests great risk was taken; some never recovered from the terrible physical strain. It was not unusual for men to fall on the course, bleeding at the mouth and nose, and sometimes a contestant would drop dead when about to seize the prize.

In referring to these races as a figure of the Christian race, Paul emphasized the preparation necessary to the success of the contestant in the race,—the preliminary discipline, the necessity for temperance. “Every man that striveth for the mastery”, he declared, “is temperate in all things.”

I wonder if we fully realize that the Christian life is a race? Have we enlisted in the Christian race? Notice what we are commanded to do before we begin running in the race. Our text says, “let us lay aside every weight.” It doesn’t say, “some of the weights” but “every weight.” Some of the weights may not be a sin but if not laid aside may cause us to sin. That, I believe is the reason that we are commanded to lay aside every weight that we have a knowledge of, that we may be able to run successfully in the race. Notice that the appeal in the text does not end with “laying aside every weight” but it also says, “and the sin that doth so easily beset us.”

We all know that each member of the human family has his besetting sins, so to speak, and what is the besetting of one may not be to another, etc.; but in our text I do not gather from it that it refers to the different sins that different ones have that is their besetting. I believe Paul is speaking especially of that one sin that besets the whole human family, generally speaking. Notice what he says, “and the sin which doth so easily beset us” or we might say the sin that doth so easily “upset us.” Do we know what the sin is that causes us to get so easily upset over? Ah, dear ones, it is that old sin which affects the whole human family; it is the sin of impatience. Generally speaking, if one has patience he is able to control the whole body. It is the sin of impatience that causes one to commit so many other sins such as in words, thoughts, and actions.

Now, after we have laid “aside every weight and the sin that doth so easily beset us,” notice that the appeal is to start running in the race—what, with impatience, no, indeed! It says: “with patience.” Have we laid aside every known weight and that sin of impatience? Have we started to run in the race, are we deeply concerned about winning in the race, or are we just drifting carelessly with the tide?

When we start to run in the Christian race with the weights and the sins, how often we will become discouraged when we see demonstrated in our lives the sin of impatience which will cause us to speak words that will offend others. It is a life and death race that we are in; life eternal if we win and death eternal if we lose. We must win for we cannot afford to lose out. Without patience we can never win the race. Oh, how much we will need patience to endure all the trials and persecutions that we will have to go through with. I am afraid many will lose out, running in the race with weights and sins not yet laid aside, but thanks be to God, all who are willing and determined to win, whatever the cost may be, can win.

It is said that Chinese Gordon cut out his newspapers. He wrote to his sister that he found that the newspapers were simply poisoning his spiritual life and so he cut away from all of them. This is the spirit which we should manifest toward everything that the

Holy Spirit shows us that is in our lives, that is robbing us of spiritual power, and that will cause us to lose out in the race.

In the ancient games, after all of their self-denial and discipline they were not sure of winning; after all their striving, only one could win the prize, but not so in the Christian race. All may win who through the power of God, bring their lives in harmony with the will of Christ, and all who in earnestness and perseverance comply with the conditions will not be disappointed at the end of the race.

Says one, "I have been a church member for many years and still I get impatient. I have tried to overcome it, and to have patience, but I have never been able to." You will notice that the appeal in our text is not to try to overcome it but to lay it aside. Do you think that God would ask us to do something that He knew we could not do? No, never. All He asks is to lay it aside, and if we are willing and determined to obey Him, be the price what it may, God will see that we have the power to do so. So let us not deceive ourselves and think that we can disobey God by running with impatience and expect to win in the race.

Are we sick and tired of the sin of impatience? When we see it demonstrated in our lives, does it bring deep sorrow to our hearts,—that Godly sorrow that worketh deep repentance, that causes us to go to God and ask Him to forgive us and to help us to be willing to lay it aside, and have we promised Him by His grace we will? Have we kept our promise?

The second verse says, "Looking unto Jesus, the author and finisher of our faith." Yes, let us look to Jesus; see Him in the garden of Gethsemane when His sweat was like great drops of blood; see Him when they crowned Him with thorns, when they spit upon Him, smote Him on the head, and when they gave Him vinegar mingled with gall; see Him when He fell beneath the load of the cross and hear Him when He said, "Father, forgive them for they know not what they do." Yes, Jesus has marked out the way of escape for you and me and in the third verse of the same chapter we are exhorted to consider Him, Jesus.

In the fourth verse we are reminded that we "have not yet resisted unto blood striving against sin." In 1 Cor. 10:13, we have the assurance, that there is not a temptation permitted to come to us but what there is a way of escape along with it. God has full control of each and He wants full control of you and me.

Are we willing to let Him have His way with us?

Shall we not at this very moment begin in the race anew by stripping ourselves of every known weight and run with patience the race, that we may have the privilege of being numbered with those that it speaks of in the twelfth verse of the fourteenth chapter of Revelation, which reads: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

May God help us to make our decision now and for eternity. O. O. Metcalfe

### CALMNESS OF SPIRIT

**C**ALMNESS and equanimity ought to be a part of every one's religion. "I dare no more fret," said John Wesley, "than to curse and swear." One who knew him well said he never saw him low-spirited or fretful in his life. He could not endure the society of people who were of this habit. He says of them: "To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God, I am discontented at nothing. I see God sitting upon the throne and ruling all things."

If every one was of this spirit, it would wonderfully improve the world. Christians lose wayside comforts, and dishonor the Master, by their fretfulness over little troubles. Some who can bear the great sorrows of life with a martyr's faith and patience, will even show anger over the loss of a button, the mislaying of a cane, or fifteen minutes' delay of dinner, though they have stood calmly by the graves of dear ones gone, and comforted others whose hearts were breaking with grief.

Doubtless physical infirmity is the cause of much of the agitation and fretfulness which many good people exhibit; but they must guard against this. Not only must they watch against **yielding** to such things, but they must watch against the overwork, the stimulation, the excess, the gluttony, and the dyspepsia, which rob men of peace, and which leave them nervous, fretful, and impatient. God would have us well. It is small credit to a watchmaker to have his watches continually out of order, even though it may wholly be the fault of those who carry them; and the perpetual sickness and fretfulness of Christians does not honor him whose apostle has said, "Glorify God in your body."—Christian Progress.

## HOME MISSIONARY DEPARTMENT

### A Worker's Prayer

Lord, speak to me, that I may speak  
In living echoes of thy tone;  
As thou hast sought, so let me seek  
Thy erring children, lost and lone.

O, lead me, Lord, that I may lead  
The wandering and the wavering feet;  
O, feed me Lord that I may feed  
Thy hungering ones with manna sweet.

O, strengthen me, that while I stand  
Firm on the rock and strong in thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

O, teach me, Lord, that I may teach  
The precious things thou dost impart;  
And wing my words that they may reach  
The hidden depths of many a heart.

O, fill me with thy fulness Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, thy praise to show.

O, use me, Lord, use even me,  
Just as thou wilt, and when, and where;  
Until thy blessed face I see,  
Thy rest, thy joy, thy glory, share.

—Selected

## Working for God

I MEAN by that, doing God's work for God's own sake, and from no other motive power—receiving all your inspiration directly from Him; not working to gratify, perhaps, a natural restlessness of nature, or simply because you were born with a good deal of quicksilver in your constitution, and must be doing something—not working simply to win applause or to be accounted successful; but working for God because you love Him for His own sake, apart from any fee or reward. Personally I can only express the prayer which comes from the depth of my heart, "The Lord grant that I may learn what it means." If I am engaged in God's work from any other motive than the constraining power of love to Him, I am serving Him from an unworthy and base motive.

Let me set forth what I mean in a simple illustration. Doubtless many of you have seen water flowing along an aqueduct. It is being pumped up, and, as the water flows, you can count the strokes of the engine. Now it is full, and there is a rush. The water seems to say,

"I flow because I am forced to flow—I flow because I am pumped—I would not flow if I could help flowing." It flows because an external power is brought to bear upon it. But have you not often stood by the side of a mountain stream? There it comes, jumping over that boulder, running round that stone, flowing over that shingle. There is no stroke of the engine in it. As it runs past it seems to sing, "I flow, I flow, because I have got my home on high. I was born amongst the clouds; my fountainhead is up there. I must flow because I have come from on high." And the service which you and I want to render is that service which comes—not from external pressure, not because you have been pushed into the work, but because you are born from above.

And if this is the only right motive, I am certain that it is the only lasting power. What will keep a man really in earnest from the first day of January to the last day of December, and that year after year, but this? You often hear of laborers who have gone back. Why did they go back? Because, although they were engaged in the work of God, they did not do much of working for God. Nobody is ever likely to leave that which he loves, that in which he finds his highest happiness. Now, no one can work for God without being filled with delight. There is no temptation to give up God's work when it is done for His sake. Therefore, nothing will keep a man at white heat year after year but working for God. Again, it is this emphasis on the "for" that leads to

### Thoroughness in the Work.

The man who works from any other motive will in all probability, only be anxious to get decently through his work. If he satisfies others, or what is perhaps far easier, if he satisfies himself, he is quite content. But the very moment that a man works for God, his idea of service becomes higher. There will be conscience put into every stroke. When a Grecian sculptor was carving a statue that was to stand in a niche in a heathen temple, many of his friends were surprised to see that he took as much pains with the back part of the statue as with that part which was to be in front. They said to him, "Why are you so careful about that part? It has to stand in a niche, and it will not be seen." "Because the gods will see it," said he. Aye, and if we preach, and teach, and give tracts, and speak for God, there will be in it the most solid, and the best work that we can put into every detail, because

God will see it; it is done for Him. I might give a second-rate article to any one else, but the choicest and best must be His. It will not only be the piece of work that the public sees, which will be carefully done—there will be thought, and care, and prayer, and holy jealousy exercised about every part, if we are working for God.

#### How to do it.

The Hebrews have this saying, that God is more delighted with adverbs than with nouns. That is, it is more to God how a thing is done than simply what is done. What style of working for God, then, is to be ours? I think we must put at the very head of the list, working for God **cheerfully**. We read that the Israelites sighed and cried as they worked. I do not marvel at it; they were working for a Pharaoh, and under the lash of the task-master; they were working for those who gave them no straw with which to make their bricks. But when we are working for God—for our Father—For One who guarantees our strength, and supplies us with all materials, and who talks with us all the time we are doing our little work, and who forgives us all our blunders, and is so quick in love to accept it, there is something wrong if we do not do it cheerfully. I am persuaded that if we perform even the best work for God in any other spirit than that of holy consecration and cheerfulness, we libel God. We ought to make the world see that His service is perfect freedom; that if He had no Heaven for us, if there were no crown hereafter, and no "Well done! good and faithful servant," we would serve Him just for the sheer joy of doing it.

Am I speaking to some naturally gloomy or depressed soul? I would recommend you to do what a child once did. As she was feeding herself with a spoon, the sun, poured through the window and fell on the metal spoon, and she said, "Why, look, mother; I have swallowed a whole spoonful of sunshine!" It would be a splendid thing if we could get all God's workers to swallow two or three spoonfuls of sunshine, so that when we meet the outside world it would be constrained to acknowledge that, at all events, our Master treats us well. Then, working for God must be done

#### Uninterruptedly.

It is comparatively easy to work for God by fits and by starts. I can imagine that some, through the influence of a splendid gathering

may feel wonderfully enthusiastic for a few days. But, oh, to keep on and on, and on, and on! We must work for God as long as probation lingers, for soon the night will come where no man can work.

#### SHALL WE BE WEARY IN WELL DOING

**G**OD'S word is full of precious promises for the encouragement of those that are striving to keep His commandments and the faith of Jesus. We that are trying to live out present truth find much to cheer us on our journey to Mount Zion. The road may be rough at times; we may have trials and afflictions; but Paul says they are but for a moment, and work for us a far more exceeding and eternal weight of glory. 2 Cor. 4:17. He called his afflictions light; then certainly we should not call ours heavy. What if we are persecuted and scoffed at? Those who live godly in Christ Jesus shall suffer persecution; but if we suffer with Christ, we shall also reign with Him. Let us think how Jesus bore the scoffs and frowns of a wicked world, and finally died the cruel death of the cross, all for us, and let us take fresh courage to fight the battles of the Lord as good soldiers. Although we cannot proclaim present truth from the pulpit to the world, still we can do much to spread the truth, by holy living, setting an example worthy of imitation for those by whom we are surrounded.

Be not weary in well-doing,  
While you're waiting for your Lord.  
In due season if you faint not,  
You shall reap a rich reward.

Be not weary in well-doing,  
While you tread the narrow way.  
And the prize is yours, if faithful,  
In that last, that endless day.

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

"The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Ps. 84:11.



# Young People's Column

## MAKE AN EFFORT

### TEN RULES

#### I

Never put off till tomorrow  
What can be done today.

#### II

Nor trouble others for aught that you  
Can do as well as they.

#### III

Take care and earn the money  
Ere you go forth to spend.

#### IV

Buy not unwanted goods; though cheap.  
They're costly in the end.

#### V

Indulge not pride; it costs you more  
Than hunger, thirst, and cold;  
A calm, contented, happy mind  
Is worth uncounted gold.

#### VI

Restrain thine appetite; thy pains  
Will be extremely rare;  
Disease and sufferings are caused  
By such unwholesome fare.

#### VII

Whate'er we do with willing heart,  
We never count a trouble.  
Actions performed begrudgingly,  
Appear to cost us double.

#### VIII

Fret not thyself by fancying  
Ills that may never be.  
Live in the present, and discharge  
Its duties faithfully.

#### IX

When angry, count, in silence, ten  
Ere you essay to speak.  
If very angry, hold thy tongue,  
And heavenly guidance seek.

#### X

Harbor no malice, but forgive  
As thou wouldst be forgiven;  
And strive to live in peace on earth,  
As thou wouldst live in heaven.

—John Riley Robinson.

YOU who are just developing into manhood and womanhood, let me have a few words with you. Have you stopped to consider the grand possibilities and probabilities of this fleeting life? Have you measured its brevity, and pondered on its closing scenes? Have you gone farther, and with the eye of faith looked beyond the gates of death and seen the saints of God come forth with glad shouts of triumph? Have you meditated on the life eternal, and the glorious beauty and loveliness of our Father's everlasting kingdom—the earth redeemed and renewed? Have you thought of the King in his beauty, reigning in righteousness and peace, and the innumerable company of angels, and the multitude of the redeemed clothed with immortality, bearing palms of victory, and ascribing honor to their blessed Redeemer? Have you drawn the curtain over earthly scenes, and thus looked forward to the time when you might be permitted to mingle with that glorified throng and become acquainted with the good and blest of every age? And have the thoughts of these scenes thrilled you with longings to be there, and animated you with a more intense desire to do the will of your Father in Heaven?

If your thoughts have ever been thus exercised, you will better appreciate what I am about to say to you. Surely the contemplation of the Christian's hope will fill the soul with aspirations after purity of life, and nobility of character. The anxiety to make the best possible improvement of your mental and spiritual powers, not only for your own good, but for the good of perishing humanity, ought to pervade your entire being. You are passing rapidly along, and a few years will decide the entire course of your life. You may make much of yourselves, or you may remain dwarfs all through your lives. The cause of God may be greatly benefited by your efforts, or you may remain only a cipher in the work. God will lead you in a way that you know not of, if you will improve upon the talent he has given you. Stir up your dormant energies. Rouse

your latent powers. Seize every opportunity to store your minds with useful information. Brush away the chaffy literature, and gather only the wheat. Think, study, investigate. Don't dream; your future depends not so much on what you hope for as what you labor for. Hopes and aspirations expressed in earnest unflagging efforts will work wonders for you. Don't be satisfied with doing as well as others! aim to do all you possibly can in the way of self-improvement

Young men and women, the seed-time of your life will quickly slip away. Make an effort now; don't wait till next year or next month, but begin at once to prepare to fill a larger place in the world. Try to be worth all you possibly can to the cause of Christ. Let your aim be to do all you can either directly or indirectly, to prepare others for that kingdom, the hope of which is solace and comfort to your soul. There we shall see the results of our life-work, and enter into the joy of our Lord. Remember the 'well done' will be said only to those who have used their talents. You surely have at least one talent. Don't hide it in the earth. (Read Matt. 25.) Strive to consecrate your life to the cause of Christ, and you will at last hear the "well done." May God help you.

### THE CROSS

Blest they who seek,  
While in their youth,  
With spirit meek,  
The way of truth.

To them the sacred Scriptures now display  
Christ as the only true and living way;  
His precious blood on Calvary was given  
To make them heirs of endless bliss in Heaven.  
And e'en on earth the Child of God can trace  
The glorious blessings of his Saviour's grace.

For them he bore  
His Father's frown;  
For them he wore  
The thorny crown;  
Nailed to the cross,  
Endured its pain  
That his life's loss  
Might be their gain.  
Then haste to choose  
That better part,  
Nor dare refuse  
The Lord thy heart,  
Lest he declare,  
"I know you not;"  
And deep despair  
Shall be your lot.

Now look to Jesus, who on Calvary died;  
And trust on him alone who there was crucified.

## A HIGH STANDARD

"In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14. 5.

"That he might present to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 27.

"There is a high standard to which we are to attain if we would be children of God, noble, pure, holy, and undefiled; and a pruning process is necessary if we would reach this standard."  
—"Testimonies," Vol. 5, p. 344.

### GOD HAS MADE PROVISION

#### Through Christ

"The conditions of eternal life, under grace, are just what they were in Eden,—perfect righteousness, harmony with God, perfect conformity to the principles of His law. The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we can not attain. In every command or injunction that God gives, there is a promise, the most positive, underlying the command. God has made

provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will, and thus frustrate His grace."—"Thoughts from the Mount of Blessing," p. 116.

"God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image."—"Ministry of Healing," p. 114.

## Through the Holy Spirit

"Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust; and in your souls will be reflected the image of Him by whose stripes you are healed."—"Testimonies," Vol. 5, p. 267.

## Through the Angels

"Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul."—"Steps to Christ," p. 55.

## THE STANDARD LOWERED

**"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isa. 59:14.**

"Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."—"Testimonies," Vol. 8, p. 40.

"As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, Pharisaical pride and apostasy."—"Testimonies," Vol. 5, p. 72.

## THE STANDARD RAISED

**"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 60: 19.**

**"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. 62: 10.**

"An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position.'"—"Testimonies," Vol. 8, p. 41.

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

"I was asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver and will lead him to exalt the standard and pour forth the straight truth."—"Early Writings," p. 270.

## “FEAR NOT LITTLE FLOCK”

**F**EAR not, little flock,” says Christ to his followers, “it is your Father’s good pleasure to give you the kingdom.” Precious as this promise has been to the church in all ages of her history, it applies with peculiar force as we come down to the close of this dispensation. When the time draws near that the saints are in reality to take the kingdom, when the last great struggle is to ensue, when the powers of earth and hell are to combine to oppose the work of God, and to try to defeat His purposes concerning His people, then the assurance is doubly precious from the great Captain of our salvation, that it is our Father’s good pleasure to give us the kingdom; that the fact that we shall take it, and possess it forever and ever, is unalterably sure.

Another feature calculated to assure our hearts, is the fact that we are addressed as a “little flock.” As the line of distinction becomes more clearly drawn between the church and the world, as the forces of the enemy are being combined and consolidated, and people are more definitely taking their stand upon one side or the other, the great disparity of numbers between the two classes becomes more apparent. The people of God are as “the shaking of an olive tree, and as the gleaning grapes when the vintage is done,” But the Saviour looking down through eighteen centuries, and beholding a little handful of the last generation, waiting for the consolation of Israel, and longing for the coming kingdom, sends forth to them the hope-inspiring proclamation: “Fear not little flock.” Do not be surprised or disheartened that your numbers are so few. Deceive not yourselves with the thought that all the world will be converted, or that the multitude will turn to the narrow way. Christ’s flock has always been small, and will be smallest at the last.

But the injunction, “Fear not,” is unqualified and unlimited. It is not confined to one generation merely, or to two, or to any particular time, but reaches clear through to the end. Christ does not say, Fear not, after such and such perils are passed; or, after you have escaped such and such dangers, then have no fears; or if the opposition does not rise too strong, or the way become too strait, or the voyage too rough, or the Lord delay too long, or Satan work with too great power, or evil in-

crease too rapidly in the earth, then you need not fear. But the injunction is unqualified. Fear not at any time, under any circumstances. God has foreseen all the powers that would confront the progress of His people, and all the dangers that would surround them; and when He tells us not to fear, we may be sure that there is no cause why our hearts should fail us.

Then let the dangers of the way thicken, let famine, persecution and perils come, let the anger and perplexity of the nations increase, let the time of trouble, greater than has ever been since there was a nation, burst upon the world, let the plagues fall, let the great day of wrath which is to sweep away an unthankful, unholy and rebellious race, appear—above all the din of strife and destruction, the closing up of a dispensation, and the judgment of a doomed race, the child of God hears the clear accents of the Saviour saying unto him, “Fear not!”

One kind of fear only are we counseled to cherish—the fear, having a promise left us, of coming short; the fear that we shall wander from the fold. If we are of that flock of Christ, we shall bear the characteristics of that flock. They are a peculiar people; they are not of the world; they are free from pride, and the spirit of the world; they have their conversation in Heaven from whence they are looking for the Lord and Saviour; they are laying up their treasures above; they are living in all respects like pilgrims and strangers upon the earth. Do we bear with us the marks of the flock of Christ? Here let us carefully examine ourselves, but banish all other fear; for God will faithfully perform all that on his part, He has spoken. He who “bears all nature up, will guard His children well.”

“Shout ye little flock and blest,  
You near Jesus’ throne shall rest;  
There your seats are now prepared,  
There your kingdom and reward.  
Fear not, brethren, joyful stand  
On the borders of your land:  
Jesus Christ your Father’s Son  
Bids you undismayed go on.”

W. O. Welp.

“O taste and see that Lord is good: blessed is the man that trusteth in Him. O fear the Lord, ye His saints: for there is no want to them that fear Him.” Ps. 34:8, 9.



# The Children's Friend

for Parents and Children  
who would follow Jesus.

Suffer little Children to come unto me.

LUKE 10:16

## A LITTLE GIRL'S FAITH

**A** FATHER told this beautiful incident about his daughter. She had grown to be a noble woman, and as her mother was dead, she was a great comfort to her father, and cared for the younger children of the family.

"At the age of three and one-half years, as she was sitting on my lap one Sunday evening, she said:

"Papa, I want Jesus to live in my heart."

"Well' I replied, 'you know what to do to have Him come in, don't you?'

"Yes, papa, my little verse says 'Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in.'

Papa, He will come in if I ask Him to?"

"That is right,' I said.

"Then she got down on her knees by my side, and prayed, 'Dear Jesus, please come into my heart and live in it. Amen.'

"She then climbed into my lap again, and I said, 'Well, what about it?'

"Why, papa,' she replied, 'He came in.'

"How do you know?' I asked.

"Why, papa, He said He would if I would ask Him to.'

"Not having had much experience with little folks at that time, I merely said to myself, 'What beautiful child faith!' and thought no more about it.

"After three months she was in a Sabbath school class with her mother when the teacher used her same 'little verse' for the lesson, and at the close of the lesson she invited all who like Jesus to come into their hearts to stand up. All stood but my little girl; and when she and her mother came home, the latter said to her:

"Why didn't you stand today? Didn't you want Jesus to come into your heart, too?"

"Why, mamma,' said she, with surprise, 'don't you 'member how I knelt at papa's knee a long time ago, and asked Jesus to come into my heart?'

"Yes, I remember.'

"Well, mamma, I asked Him to come in once, and I don't have to ask Him the second time.'

The Saviour's gracious words are for all. Have you invited Him to come into your heart, and believe His precious promise?—"Sunbeams."

## THEY WERE PARTNERS

**A** STURDY LITTLE FIGURE it was, struggling bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl today?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled and perspiring, but cheery withal.

"Yes'm, it takes a heap of water to do a washin'."

"And do you bring all the water from the brook down there?"

"Oh, we have it in the cistern, mostly; only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good little girl to help her."

It was a well-considered compliment, but the little water-carrier did not consider it one at all, for there was a look of surprise in her grey eyes and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time: she hasn't anybody else. Mother 'n I are partners."

Little girl, are you and mother partners? Do you help her all you can?—Selected.

# The Sabbath Watchman

with

## The Children's Friend

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### Gathered from the Mail Bag

Religious Liberty Publ. Ass'n.,  
P. O. Box 648,  
Kalamazoo, Michigan

Dear Missionaries over seas:—

I have the honour to ask for a help from you. I have seen many brethren using many kinds of books and pamphlets sent to them from you. I am a Seventh-day Adventist Minister, and I need those books and pamphlets you have been sending to my friends in Africa. Kindly include the pamphlet called: "The Wheat and the Tares."

Trusting that you will not fail me in sending the Religious books which will help and inspire me during my ministry, I remain respectfully yours,  
P. S. M.  
So. Africa.

\* \* \*

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

Dear Brothers:—

My father received a copy of "The Sabbath Watchman" at the General Conference, and I believe it is a good paper. A friend of mine received a copy of "The Time, The Need, The Message," and he loaned it to me to read, and I believe it is the best little book I have read of its kind, and it surely is just what we need at this time. I plainly see the condition the S. D. A. church is in, and I want to do my part to give the alarm.

I want you to put me down as one of your subscribers to the "Sabbath Watchman" for a year, which I understand is 60 cents. Will you also please send me four books, "The Time, The Need, The message." I want to give them to others to read. Do you have other tracts that you publish? I believe you are doing a good work,

and it is of God. I pray that you will be faithful and that you will always exclude the spiritual pride that has been the downfall of so many in the church.

Sincerely your Sister in Christ,  
S. C. M.  
Washington

## 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."

"Asleep in Jesus! Soon to rise,  
When the last trump shall rend the skies  
To burst the fetters of the tomb,  
And wake in full, immortal bloom.

ELLERY C. WAGGONER

It is with deep regret that we announce the death of our beloved brother E. C. Waggoner, who fell asleep in Jesus on June 24, 1941, at the age of 82 years. He was the son of the late Elder J. H. Waggoner, who was a pioneer in the Advent Movement.

Our dear brother was raised as a Seventh-day Adventist, and in his later years he took his stand with those who had remained faithful to the third angel's message. He was very happy to have a part in this reform movement, and our dear brother proved a blessing to many who came in contact with him. He was always willing to testify for his beloved Saviour, and often expressed his desire that the Lord may keep him faithful to the end.

The undersigned had the privilege to speak in the church and on the grave of the great and blessed hope that we have in Christ Jesus. We believe that the Lord will call our dear brother at the first resurrection morning, and that he and all the faithful, will then have the privilege of being forever united with the Lord.

A. W. Doerschler

"The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate." Verse 22.

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

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

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