



Two Distinct Companies of Adventist's

"I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him . . . Others were careless and did not cherish the light, and it moved off from them."—*Early Writings*, pp. 54, 55.

"A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people, should not be held out so strikingly; for they claimed that this was not the best policy in order to secure success to our institutions."—*Testimonies*, Vol. 5, p. 144.

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition . . . Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren."—*Great Controversy*, p. 608.

"A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board; that there could not be one left."—*Early Writings*, p. 88.

"I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power but no sweet love, joy, and peace."—*Early Writings*, p. 56.

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angel's messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages.'"—*Early Writings*, p. 258.

"I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads."—*Early Writings*, p. 269.

"I asked the angel if there were none left. He bade me look in the opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united by the truth. This little company looked care-worn, as if they had passed through severe trials and conflicts."—*Early Writings*, p. 263.

"Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace."—*Early Writings*, p. 55.

OBEY—Acts 5:30

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,” Vol. 8, page 20.

How To Lead A Spiritual Life

How is the spiritual mind to be kept spiritual? Will a renewed heart “keep sweet” of itself; or will it tend back toward corruption again? Will grace live within us without watching? Will spirituality grow without tillage of the heart-garden?

To these questions Christian experience says, *No!* Conversion brings a man into a new stage—“all things have become new;” but yet there is a stiff undercurrent running toward the *old* state. No converted man, however thoroughly renewed by the Divine Spirit, will *stay converted* unless God watch over him and he watch over himself. Conversion is simply the turning of the heart from sin to the Saviour; and unless the heart hold fast to Christ, and Christ hold fast to it, that heart will drop away into self-indulgence, pride, unbelief, and besetting sins. Paul would not have remained Paul for four and twenty hours if divine power had not kept him. “Not I, but Christ that liveth in me.” “I can do all things—*through Christ* which strengtheneth me.” What are the essential things to maintain spiritual-mindedness?

1. Prayer, of course, comes among the foremost. Not *saying* prayers; but praying. A dull, formal, monotonous repetition of devout phrases every night and morning puts the conscience to sleep, just as surely as a low crooning tune puts a baby to sleep in a cradle. But genuine prayer is quite a different thing from that. It is the soul’s keeping the track open, and maintaining a *constant intercourse with God*. Prayer is just as vital a thing to my heart as are the water-pipes in my house that connect with the Ridgewood Reservoir. A double office belongs to the conduit-pipe of prayer: it serves at once as the inlet of grace, and as the outlet of gratitude. I thank God for what He gives; and I receive the gifts to be thankful for. And our prayers do not smell enough of the sweet, holy fragrance of gratitude. For a sinner to be *anywhere* out of perdition is a matter for thanksgiving; but to be actually on the highway to Heaven, with the love-light of Jesus’ face streaming on us, is enough to make our “feet to be like hind’s feet,” and to set us to leaping like the roe. “In *everything* give thanks.”

Prayer, then, is the channel for gratitude and penitence to flow from Him into our dry hearts.

When the channel gets clogged up with doubts and unbelief, or gets frozen up with selfishness and indifference, the supplies stop, and *death begins*. Just as soon attempt to keep up a blooming and fruit-bearing piety without perpetual prayer, as to set your geraniums into full flower by locking them in a Greenwood vault. I have always observed that backslidings begin with a neglected closet and a neglected prayer-meeting. “Why don’t the water run in my house today?” I send for the plumber; and he says to me: Friend, the connection is broken.” Woe to that professing Christian who has broken his connection with his God!

I sometimes think of prayer as a celestial telegram. Our messages go upward with the speed of thought. The return of mercies flows downward with the promptness of divine love. Sometimes the answer anticipates the request. Sometimes the answer is delayed; then we can only *wait*. Sometimes it comes in a startling shock—like a death-message over the wires. But it is all right; God makes no mistakes. Faith says: “If I put myself in connection with the God of love, I must take just what His wisdom sends. Thy will be done.”

Ah! there is something far worse than to receive dispensations of trial from yonder Father of lights. It is to have the telegraph of prayer so utterly out of order, through disuse, or so broken down, that all communication stops, and the soul is cut off from Heaven. But a healthy Christian’s spiritual telegraph is ever busy; it worketh by the electricity of love. Up into the All-hearing ear floweth the constant stream of confession, penitence, desire, gratitude, and petition; and downward cometh the “grace sufficient,” the strength equal to the day, the joys in the Holy Ghost. Then, brother, *pray without ceasing*. A true child of grace was never born dumb.

2. The second essential to spirituality is watchfulness. “What I say unto you, I say unto all—*Watch!*” Christ knew perfectly well to whom He was talking. In coupling together prayer and self-watching, He married the sovereignty of God to the Christian’s free agency. Never yet have we seen the heart that could be trusted without over-

sight. It must be a close, weary, wakeful watch. If you were set to keep a bird sitting unfastened on the palm of your hand, you would know what is meant by *keeping the heart with all diligence*. Have the arm of godly resolution ready—ready to seize it the moment it attempt to fly away into sinful indulgence. Do not take off your eye one instant. The price of a spiritual life is "eternal vigilance." The lusts of the flesh will steal silent marches on us; temper will start up like an unchained mastiff, and *bite* before we are aware; the unruly tongue gets loose; pride gets the reins; or some other besetting sin is on the move. "Wherefore I say unto all, *Watch*." Watch the sly approaches of the tempter. Watch the thought-cradles in your own soul wherein the infant purposes are nursed. Watch over your own resolu-

tions. Watch the leadings of God. Watch for opportunities to do good. Watch for the coming of your Master. While the *Martha* of your industry and your benevolence is busy within, let the *Mary* of your devout vigilance be ever on the lookout for the coming of our Lord. Blessed are those servants whom, when the Master cometh, He shall find *watching!*

"Beyond the watching and the weeping,
Beyond the waking and the sleeping,
Beyond the sowing and the reaping
We shall be soon.
Love—rest—and home,
Sweet home!
Lord! tarry not, but come!"

—Cuyler.

God's Remnant Church,—As Revealed in the Present Crisis

By OSCAR KRAMER

"We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and *peril will beset God's people on every side*. Intensity is taking hold of the human family. It is permeating everything upon the earth."—*Testimonies to Ministers*, p. 116.

EVER SINCE the fatal day in 1914, when nation rose against nation, sorrows began to multiply on this earth and with ever increasing speed the world is racing on a downward grade to its final doom. The last movements are getting more rapid and only moments are separating us from eternity. In view of these facts we must awake to our duty as God's people. Amidst the heat of political strife we must remain calm and with cool calculation strengthen our spiritual defenses against the onrushing storm which soon will break upon all that dwell on the earth. Already *great perils have arisen to test the faith* of God's people. Neither the looming Sunday enforcement, nor the rise of Papal power alone is the signal for the commencement of our testing time as a people. Before the brunt of the battle will test us to the uttermost, smaller tests of seemingly insignificant nature will usher in the final battle. While the last act will be a test to the world as a whole (Rev. 3:10), the miniature tests preceding will involve only those already in the message,

which may be seen in the following statements from the pen of inspiration:

"Fearful tests and trials await *the people of God*."—*Testimonies*, Vol. 9, p. 17.

"Soon *God's people* will be tested by fiery trials."—*Id.*, Vol. 5, p. 136.

"To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be *our test*."—*Id.*, Vol. 5, p. 136.

Thus the final encroachments upon our liberties will be preceded by a chain of smaller tests which will increase in intensity.

PREDICTIONS

Many years ago the inspired handmaid of God wrote down the following significant prediction:

"There is a prospect before us of a *continued struggle*, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of

God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony. And there are *some who will even urge such a course from the Scripture.* 'Let every soul be subject unto the higher powers . . . The powers that be are ordained of God.'—*Testimonies*, Vol. 5, p. 712.

Dark looms the future before God's people which is only lighted by an occasional ray of heaven's approbation. In 1904 we were told:

"Soon grievous troubles will arise among the nations,—troubles that will not cease until Jesus comes . . . We have no time to lose. *The world is stirred with the spirit of war.*"—*Review and Herald*, November 24, 1904.

Highly significant are also the following words:

"Fearful tests and trials await the people of God. *The spirit of war is stirring the nations* from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand *unmoved*. Satan and his host cannot destroy them; for angels that excel in strength will protect them."—*Testimonies*, Vol. 9, p. 17.

"Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers."—*Id.*, Vol. 5, p. 136.

These statements substantiate the fact that those tests which are to precede the Sunday-enactment will commence at a time when "nation shall rise again nation," or when the "spirit of war" brings opposition to the truth. We are, therefore, safe in concluding that the predicted tests have started with the first outbreak of worldwide hostilities as was witnessed in 1914.

FULFILLMENT

At exactly the before mentioned time the *Review and Herald* of August 27, 1914, well aware of the situation abroad, places the following plea:

"Particularly should the church of God today remember our European brethren who are now suffering adversity. . . . It should be our earnest prayer that God will save His cause of truth during this trying period, and that He will safeguard the lives of His children."

Since the prediction was made that as soon as these fiery trials should commence "*the great proportion*" would yield to the pressure of earthly powers, we may be interested to know what actually took place. Here are the heart-rending facts which made heaven weep:

Men of trust, which grew gray in the service for their Master, betrayed the entrusted flock of Europe into the hands of the "powers that be." Mistaking the "truth" with the "organization,"—"rather than subjecting themselves to derision, threatened imprisonment and death" (*Testimonies*, Vol. 5, p. 81), they *yielded the truth* in order to save their institutions. They informed the government that:

"In these times of stress, we have bound ourselves together in *defense of the 'Fatherland,'* and under these circumstances we will also *bear arms on Saturday* (Sabbath)."

Looking forward to this event, God's servant said:

"The contest is between the commandments of God and the commandments of men."—*Testimonies*, Vol. 5, p. 81.

There is no time in the history of the church where there is a greater revolt against heavenly order as when God's commandments are declared null and void. Speaking of the fourth and sixth commandment the pioneers of the Advent movement had declared as early as 1864:

" . . . *neither of which*, in our view, could be observed while doing *military duty* . . . and rather than violate our principles, we have been content to pay, and assist each other in paying the three hundred dollars commutation money."—*Seventh-Day Adventists In Time of War*, p. 58.

How shamefully then did the European division cast aside this truth to avoid persecution! In plain terms: they *separated from the Remnant Church* by leaving the straight and narrow path and *branched-off* into forbidden paths of apostasy. *The actual happenings of this gigantic falling-away from the truth in Europe from 1914 to 1918 are anxiously kept away from the laity in America to this day.* But what caused the greatest bitterness in the downfall of Laodicea, is the fact, that the faithful few, that would rather die than yield to fallen leaders were cruelly *disfellowshipped* from the church, as several documents reveal. *They did not separate themselves*,—they did not *believe error*,—they had *no personal grievances*,—but stood faithful on the platform of eternal truth, loving the cause and loving the brethren. They indeed fought the battles of the Lord when champions were few. When the armistice was signed in 1918, there were two *distinct Adventist churches* in Europe,—the nominal believers whose number had, of course, greatly increased because of their linking with the world,—and the "little company" (Compare with *Testimonies*, Vol. 5, p. 209), of faithful believers in the threefold angels message.

In 1923 the General Conference Committee had declared:

"But we grant to each of our church-members *absolute liberty to serve their country*, at all times and in all places, in accordance with the dictates of their personal conscientious convictions."—Gland, Switzerland, Jan. 2, 1923.

The great Adversary knows the deep-rooted love for freedom which pervades the heart of the American people for which their forefathers had left an intolerant world abroad. Since "Satan's snares are laid for us as verily as they were laid for ancient Israel" (*Testimonies*, Vol. 5, p. 60), he builds upon this freedom his masterly deception in form of a *spurious "liberty of conscience"* which does not exist. How well he succeeded in blinding thousands of trusting Adventists by means of this cunning device will be proven by the following facts:

The German *Zions Waechter*, of March 20, 1916, cited the following report, which Elder L. R. Conradi received while attending the Fall Council at Loma Linda in 1915:

"We grant every country in the world the *full liberty* to fit themselves into their fixed laws in the future as they have in the past."

Thus, instead of faithfully rebuking the apostasy abroad, the General Conference in America virtually gave *LICENSE TO TRANSGRESSION* of the fourth and sixth commandments. In 1917 Elder Spicer visited Europe and brought first-hand information back to America. In the year 1920 the committee of the General Conference went abroad to grant the Reform-Movement delegates a hearing at Friedensau, Germany. But since they themselves had given the *go-ahead signal* by giving them *liberty to transgress* in 1915, they had no alternative now but to denounce those who stood faithful. And this they did. Again we hear Elder Daniells stressing the so-called "liberty of conscience" in saying:

"We have taken the position, that each one should act according to *his own conscience* in this matter."—*Protocol*, p. 36.

How he extended this "liberty" into actual transgression can be seen in the following statement:

"And lastly, all those who *fought with weapons* on the battlefield, *were also non-combatants*, if they believed it their duty to do so."—*Id.*, p. 44.

The fallen leaders had taken exactly this stand from 1914 to 1918 and since Elder Daniells called this also "non-combatancy" they stood now *justified* by the General Conference. The long-hoped-for unity was thus frustrated, because the highest leaders *linked-up with apostasy*. Taking the Biblical path, the faithful few appealed once more most solemnly to the assembled delegates of the San Francisco General Conference in 1922, but were again refused with the remark:

"We could never permit these questions to come up before the whole delegation of the General Conference; that would cause the greatest disturbance we have ever had."—A. G. Daniells.

That this is still the position held by the church today is outlined in the more recent booklet, *Our Youth In Time Of War*, p. 6:

"The church does not attempt to dictate to its members individually, but each person must stand upon *his own conscientious convictions*."

This extended "liberty" finds no support, neither in the Scriptures, nor in the Testimonies. The Apostle Peter charges us:

"As free, and not using your *liberty for a cloak of maliciousness*, but as the servants of God." I Peter 2:16.

The Spirit of prophecy most emphatically protests against such satanic delusion and its dire results, saying:

"*Were men free* to depart from the Lord's requirements and set up a standard of duty for themselves, there would be a *variety of standards* to suit different minds, and the government would be taken out of the Lord's hands. The will of man would be made supreme, and the high and holy will of God,—His purpose of love toward His creatures,—would be dishonored, disrespected."—*The Mount of Blessing*, p. 82.

Now, another deadly conflict of nations is formally ended. Reports from Continental Europe are multiplying that a new tidal-wave of apostasy of much greater magnitude than from 1914 to 1918 has swept the nominal Adventist churches abroad. Seventh-day Adventists in Europe, sad indeed, have been the *most zealous defenders of the tyranny of ruling dictators*, actually fighting and dying for them in opposing armies, brother against brother. And in this "land of the free," at home, thousands have lent a *helping hand* to those who "destroy the earth" (Rev. 11:18), some being *actually* and others *indirectly* engaged in warfare. O, how many tried to serve two masters but found it impossible. All this, because unfaithful leaders counselled them to "*co-operate with sin*" and take unwarranted "*liberties*" in transgression. Indeed, the apostasy is universal and the results are deplorable.

Every true child of God which uses the power of reasoning from cause to effect will be interested in the following fact-finding questions:

1. Since all apostasy from the truth is inspired from beneath,—to whom shall we attribute the title "*The True Triumphant Remnant Church?*"—to those who cowardly rejected the truth in the crisis, or to those who stood firm as a rock to principle?

2. Since apostatised leaders here and abroad *separated themselves* from the original platform

of truth, whom should we address as God's people today?

3. Since the General Conference *upholds and encourages apostasy* and becomes implicated in the open revolt against God's law,—does she any longer represent the leadership of the Remnant Church?

4. Since *organization in Europe failed* completely in upholding the truth and its defenders,—should we today rely on these institutions, or rather on the primitive truths of our message?

5. Since the "faithful" few were *forcefully ejected* from the denomination, *did their Lord and Master go with them, too?* as He said, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." Matt. 25:40.

6. Since we have to *belong to the true Remnant Church* of which Christ is the head, do we have to cast our lot with God's afflicted few?

7. Since only those who work out their salvation with *fear and trembling* may expect to triumph,—have we exhausted our energies to find the real truth about the true Remnant Church?

The sin of Aaron and Eli is resting heavy upon the nominal Adventist church. Standards are left to trail in the dust and sin and sinners find no rebuke. "*Every unclean and hateful bird*" finds an asylum under the shelter of "liberty of conscience." No wonder the church is becoming a strong, popular feature in the religious—as well as the political world, nearing the one million membership mark, in straight opposition to Zephaniah 3, verse 12, which reads:

"I will also leave in the midst of thee an *afflicted and poor* people, and they shall trust in the name of the Lord."

The true characteristics of the Remnant Church are no longer found among the large Adventist body and she has *forfeited the right* to call herself "God's people," "the Remnant of her seed," etc. A mere ascent to the truth makes her no longer "God's chosen people," nor the "repairer of the breach" in the law (Isaiah 58:12), but, while boasting of the law, she is actually *breaking its every precepts* and thereby dishonoring God. (Romans 2:23.)

DEAR READER:

In the foregoing narrative of the events which took place in our days we have briefly summed up the facts which call for a decided action on YOUR part. The clarion call is extended to YOU today in "certain tones." YOU cannot conscientiously shrug off existing facts without jeopardizing YOUR OWN souls' salvation. It is YOUR solemn duty to investigate as the noble

Bereans did before YOU. If YOU find matters true (and no doubt YOU will), YOU must not hesitate to take a "bold and unyielding stand for the truth" (*Early Writings*, p. 50), and come clear on the side of truth and righteousness. We like to impress the following words from the pen of inspiration deeply upon YOUR mind, in the hope that they will find their mark and then will give YOU no rest until YOU have made your final decision:

"The word of the Lord, spoken through His servants, is received by many with *questionings and fears*. And many will defer their obedience to the warnings and reproofs given, *waiting till every shadow of uncertainty is removed* from their minds. The unbelief that demands perfect knowledge will never yield to the evidence that God is pleased to give. He requires of His people *faith that rests upon the weight of evidence*, not upon perfect knowledge. Those followers of Christ who accept the light that God sends them, *must obey the voice of God* speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God.

Those who will not act when the Lord calls upon them, but who wait for more certain evidence and more favorable opportunities, will *walk in darkness*, for the *light will be withdrawn*. The evidence given one day, if rejected, may never be repeated."—*Testimonies*, Vol. 3, p. 258.

"Who is on the Lord's side?

Always true;

There's a right and wrong side,

Where stand you?

"Thousands on the wrong side

Choose to stand;

Still 'tis not the strong side,

True and grand.

"Come and join the Lord's side;

Ask you why?

'Tis the only safe side,

By and by.

"Choose now, choose now,

On the right or wrong side?

False or true? Where stand you?

F. E. B.

"As many as I love, I rebuke and chasten: be zealous, therefore, and repent." Rev. 3:19.

Our Homes and Our Health

“BECAUSE . . . THOU ART . . . NAKED”

Modern Feminine Fad of Nudity a Sign of the End and a Striking Parallel of the Spiritually Naked Professed Church of God

IN THE Sacred Word we are told that Jehovah is “clothed with strength” . . . “clothed with majesty”; that He covers Himself “with light as with a garment.” (Ps. 93:1; 104:2.) Thus we see that God believes in clothing, for He Himself is clothed.

Nature too, as well as the written Word, witnesses to the Creator’s belief in clothing. In summer-time God carpets the earth with beautiful grass and fragrant flowers. He clothes the mountains and their foothills with vernal forests and a paradise of plant life. In winter-time He sends from the heavens blankets of whitest snow to hide the earth’s nakedness. Thus the handiwork of God, in harmony with Scripture, bears its silent witness to the will of an All-wise pure and holy Creator.

God is the Originator of clothing. (Gen. 3:21.) So long as our first parents walked and communed with their Maker, they were fully attired—clothed with a covering of light and glory, such as the angels wear. It was only when they had sinned that “the eyes of them both were opened, and they knew that they were naked.” (Gen. 3:7.)

By His act of immediately draping with “coats of skins” the disobedient pair in the garden, Jehovah showed that He hates nakedness. Yet from that day till this,—especially in *this* day,—as mankind has departed farther and farther from God, the tendency has been and is to revert to the abhorrent state of nudity which sin first revealed, and which has ever, since that time, been a sign of sin.

The Saviour said, “As the days of Noe were, so shall also the coming of the Son of man be.” (Matt. 24:37.) “The days,” that is, the conditions which prevailed in Noah’s day, are well known to the student of Scripture. “The wickedness of man was great, . . . the thoughts of his heart was only evil continually.” (Gen. 6:5.) And who would dispute that such is the condition of the race today?

In the last half century there has come over the civilized world, in obedience to the decree of “fashion,”—the dictates of the spirits of hell,—an increased tendency toward the exposing of the hu-

man form in its nude state. And with this heathenish trend there is, perforce, a marked decline in social morals.

In this Sodom-like age there is to be noted a marked increase of nakedness and lewd lasciviousness. In witness of this fact think upon the vast offerings of libidinous pictorial publications exhibiting both the male and female forms in the nude that flood the newsstands. Think upon the tens of thousands of young women who walk the public streets in all forms and degrees of undress, and the thousands of bathing beaches where the physical form of both sexes is displayed without shame or fear—in the most disgusting and offensive manner. Note the score of “health” and “beauty culture” institutions championing yet *less* clothing, and the widely advertised “beauty” contests so commonly featured in the daily press. Consider the numerous publications which denounce so-called prudery and repeatedly assert that shamefacedness and natural modesty are old-fashioned.

What means this novel taste for the indecent displaying of nakedness? It can mean but one thing. The days of Noah are being repeated. The coming of the Son of man is at hand. Of a truth, the tendency is so marked,—the modern, hell-conceived fad of nudity so universal,—as to have become one of the most distinct signs of the times.

And what of the professed Christian church? What of the impurity and the sin of worldly undress as we see it not alone in the so-called popular churches, but in that church too which professes to be the true church of God? What of the fashionable, the positively shameful and immodest attire worn today by thousands of Seventh-day Adventist women the world around? To that church, at least a half century ago, these solemn warning messages of the Spirit came,—

“Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God. . . . We must arise at once, and close the

door against the allurements of fashion. Unless we do this, our churches will become demoralized."—*Testimonies*, Vol. 4, pp. 647, 648.

"The church has received warning after warning. The duties and dangers of God's people have been plainly revealed. But the worldly element has proved too strong for them. Customs, practices, and fashions which lead the soul away from God, have been for years gaining ground, in defiance of the warnings and entreaties of the Holy Spirit; until at last their ways have become right in their own eyes, and the Spirit's voice is scarcely heard."—*Testimonies*, Vol. 5, p. 103.

"The drunkard is despised, and is told that his sin will exclude him from heaven; while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God; for they are contrary to the benevolence of His character, to that unselfish love which is the very atmosphere of the unfallen universe. He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ, and the infinite blessings He came to give."—*Steps to Christ*, pp. 34, 35.

Yet despite the distinctness and imperativeness of this divine counsel, it, like all the rest, went unheeded, and what we see today is the sure result of disobedience,—a "demoralized" church, indeed; lovers of Satan's lewd modes, despisers of that "modest apparel" and "quiet spirit" which alone are in the sight of the pure God of Heaven desirable, and which alone are becoming to such as profess His name.

* * * * *

Woman has ever been a type of the church, and today we are undeniably in the Laodicean age,—the time of the *naked* church. A church which, because of its lukewarmness and pride, has lost its glory and covering; a church which, because of its persistent apostasy, is without the beauty of holiness and the power of God; a church that has departed from Divine means and methods for the carrying forward of its work, that has substituted in their stead human inventions and human strength irrespective, and in defiance, of Heaven's multitudinous warnings against departure from God and His counsel, is of a truth a *naked* church. Here is the proof: To the angel of the church of the Laodiceans the message rang,—

"... I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and *naked*: I counsel thee to buy of Me . . . raiment, that thou mayest be *clothed*, and that the shame of thy *nakedness* do not appear." Rev. 3:16-18.

"What is it that constitutes the wretchedness, the *nakedness*, of those who feel rich and increased with goods? It is the want of the righteousness of Christ. . . . Pride and lukewarmness have made the professed people of God (Seventh-day Adventists) an offense in His sight. Boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and *nakedness* of the soul; but with God all things are naked and manifest."—*Review and Herald*, Aug. 7, 1894.

Universal signs in the natural world frequently point to their supernatural counterparts. A spiritually naked church belongs to the age of physically naked women. And just as womankind goes about today unashamed, brazen, independent and masculine, so these evil characteristics are—sadly yet truly—those of the church that has departed from her troth and the Lordship of her heavenly Husband. Refusing to humble herself,—stubborn, haughty and proud,—she reveals her shameful nudity, exhibiting the marks of her fornication with the world. Consider the awful pronouncement of the Spirit of Christ,—

"Can you not see how they have pretentiously covered up their defilement and rottenness of character? How is the faithful city become an harlot! My Father's house is made a house of merchandise, a place whence the Divine presence and glory have departed!"—*Testimonies*, Vol. 8, p. 250.

* * * * *

Ah, beloved reader, "Can you not see?"

God hates nakedness, the age-old sign of sin, of unfaithfulness. He hates it in the world, but He abhors it more intensely in the church. And to that church, Laodicea, which so long has chosen her Spirit-grieving state of spiritual nudity in preference to the graciously proffered soul-covering white raiment of the True Witness, the solemn, unqualified declaration of God, "I will spue thee out of My mouth," has long since been carried out.

Verily, "the Divine presence and glory have departed!" The once "faithful city" (church) has "become an harlot"! And now the urgent appeal of the mighty angel of God is, "Come out of her, My people!"

Brother, sister! "Can you not see?" Do you not hear?

"Today if ye will hear His voice, harden not your hearts."

A. W. DOERSCHLER.

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having His Father's name written in their foreheads." Rev. 14:1.

“THE TRUTH SHALL MAKE YOU FREE”

By F. L. WILLIAMS

WHERE can the truth be found? This is a very serious question which is exercising the mind of many people today. This problem must of necessity be solved in a practical, simple, and informative way. The answer must be discovered in the lives of those who profess to know the truth. This is a challenge to all the Christians of the world to see that they are fully equipped to instruct, defend, and demonstrate the privileges and advantages obtained in following the author of all truth: the One Who Himself declared, “I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me.” John 14:6.

Our conception and appreciation of truth must not be accepted according to the standard of modern thinkers. The sophistries of men are never a safeguard for us to follow. The old Gospel story expressed in the old-fashioned way, which is ever old but ever new, is what must appeal to our hearts, and supply the force to solve our personal, national, and international difficulties. Truth is of no private interpretation. The philosophies of men must be strained through the sieve of truth. Unless the truth can produce amity, comity, and unity it is not truth at all, but a perversion which will manifest itself in all the ugly vices that are continually destroying the human family.

Truth has a depth of vision which inspires confidence. It is never petty or partisan. Truth inspires courage, zeal, energy, determination, and injects an infectious loyalty. It rallies strong men of conviction about it, utilizing their strength of body and mind, thus profiting by their co-operative and willing support.

The real need of the world today is a complete mental renovation; our thinking must take on a purer mould. The fabric of our mental structure must be replaced with material which will weather the storms of skepticism, agnosticism, and higher criticism. The philosophy enunciated by Christ is not one among many, but is supreme; for it is that upon which this and other worlds were created, and are maintained. “All things were made by Him; and without Him was not anything made that was made.” John 1:3.

To those who are seeking after the truth, there is always the danger they may be deceived into believing error, and thus reject truth. A truthful person often makes many enemies, but this is the price which a Christian must pay if he would follow the example of Jesus.

“Now as in former ages, the presentation of a truth that reproves the sins and errors of the times will excite opposition. ‘Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d.’ As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler in Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic.”—*The Great Controversy*, p. 458.

The definition for truth is clearly defined by Christ. “Sanctify them through thy truth: thy word is truth.” John 17:17.

People do not realize that in rejecting truth they are denying its author. It is impossible to follow the Lord if His words are indifferently regarded. No excuse will be accepted in the judgment day for not knowing the truth. In these enlightened days every facility is provided for those who desire to study the truth, to ascertain for themselves their solemn duty before God, to follow and practice all that the truth embraces.

Frequently we hear it stated that so long as one is good, honest and kind, it does not matter what one believes. This reasoning is entirely erroneous, and is a very convenient excuse that is offered by those who are afraid to investigate the truth.

“It is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is moulded by the faith. If the light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.”—*The Great Controversy*, p. 597.

Truth exalteth a nation; it must of necessity govern the activities of the church, and control the actions of its members. There is no room for every man’s opinion in the church of God, our thoughts must be guided by a true conception of what the truth means, and its application to our personal, communal, and religious obligations.

“The truth shall make you free.” Free from what? The cares of life; liberty to please our-

selves. Many people mistake liberty for license and excuse their actions on that account. We can only be free in Christ when we are prepared to follow all the truth that is presented to us through His Word, and the channel God has ordained should disseminate the truth—His Church. When the truth is plainly revealed it is not left to us to question or conjecture as to what God really means for us to do. There comes with truth a solemn obligation—our eternal destiny is here involved. In making a decision we must refuse to be influenced by what ministers, relatives, or friends might have to say. We must recognize a vital issue is before us; a question solemn in its import, and eternal in its consequences.

"For we have not followed cunningly devised fables . . . We have a more sure word of prophecy; wherein ye do well that ye take heed . . . Knowing this first, that no prophecy of the scriptures is of any private interpretation. 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." II Pet. 1:16, 19-21.

Truth is not fiction. It is not based on hear-say. It cannot be supported by speculative theories. It can never be tested on circumstantial evidence. The truth needs no props to support it, for it has stood the buffetings of the opposers of the Word of God for nearly six thousand years, and the testimony of the Lord is: "My truth shall stand." Truth is indeed the very kernel—the substance—the circumstance of the character of God, and is therefore eternal. Deception in all its myriad forms cannot possibly produce a pennyweight of truth. "Error may be hoary with age, but it can never make error truth, nor truth error."

The truth presents to the Christian a purpose in life; a goal to attain; a reward to strive for; a city to seek after. Truth will stand the most searching scrutiny, and the older it gets the more impervious it becomes to the frequent attacks which are constantly being made against the Word of God, by the critic's pen, the agnostics, the scientists, and the philosopher.

Another very striking feature about this divine quality, is that it thrives under opposition and strong pressure, for it is then that the truth blossoms forth in all its beauty, shedding its fragrance everywhere. The truth makes weak men strong, it provides them with the dynamic to hold fast even unto death. The truth must never be sabotaged for any selfish motive; neither must it be prostituted by accepting a compromise with the world. We must never accept with avidity concessions or regulations which seem on the surface quite so innocent.

The courageous example of the early Christians inspires one to emulate their testimony which in thousands of instances they sealed with their lives.

For example, consider the stand of the early Christians as they contended "for the faith that was once delivered unto the saints." "The history of the early church testified to the fulfilment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. The fires of persecution were kindled. Christians were stripped of their possessions, and driven from their homes. They 'endured a great fight of afflictions.' They 'had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment.' Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy . . .

"Under the fiercest persecution, these witnesses for Jesus kept their faith unsullied. Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and hope, they encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trial and persecution were but steps bringing them nearer their rest and their reward . . . They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames."—*The Great Controversy*, pp. 40, 41.

It was under the inspired leadership and effort of John Wycliffe that the word of truth that had been locked up in languages known only to a few was made available to the people of many nations by this man of God, who in spite of persecution, threatened imprisonment, and death, pursued his work of preaching, teaching, and translating the Word of Truth unperturbed by the forces of evil which arrayed themselves against "The morning star of the Reformation." This God-fearing man fearlessly championed the cause of truth before the highest ecclesiastical tribunal in the kingdom. Wycliffe's last words before this august gathering were these: "'With whom, think you,' he finally said, 'are ye contending? With an old man on the brink of the grave? No, with Truth—Truth which is stronger than you, and will overcome you.' So saying, he withdrew from the assembly, and not one of his adversaries attempted to prevent him."—*The Great Controversy*, p. 90.

"Wycliffe came from the obscurity of the Dark Ages. There were none who went before him from whose work he could shape his system of reform. Raised up like John the Baptist to accomplish a special mission, he was the herald of a new era. Yet in the system of truth which he presented there was a unity and completeness which Reformers who followed him did not exceed, and which some did not reach, even a hundred years later. So broad and deep was laid

the foundation, so firm and true was the framework, that it needed not to be reconstructed by those who came after him."—*The Great Controversy*, p. 93.

At the opening of the seventeenth century the Puritans were being persecuted for their faith, for no other reason than that they objected to the many established customs of the English Church as monuments of idolatry. These courageous Christians held firmly to the Word of God with a passionate sincerity, which resulted in a separation from the Church of England, and leaving the shores of Britain they settled in Holland, where for a time they enjoyed religious freedom to worship God as free people. As they joined together this solemn covenant was forged: "To walk together in all His ways made known or to be made known to them." It was with this purpose that the Pilgrims departed from Holland to seek a new world. As they left the shores of Holland, John Robinson, their pastor, in his farewell address, laid down a principle which every earnest seeker today should carefully follow: "Brethren, remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it . . . If God should reveal anything to you by any other (means) instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His Holy Word."—*Martyn*, Vol. 5, pp. 70, 71.

The American Reformers of the nineteenth century held as a sacred trust the Word of God. They appreciated the liberty which they enjoyed through the efforts of the faithful down through the centuries, who by the millions preferred death, rather than purchase privileges at the cost of sacrificing the Truth. Under William Miller, thousands of honest Christian people who were looking for the coming of the Lord had to leave their churches because of the persecution which was organized against them by their former brethren. "Yet he did not prosecute his work without bitter opposition. As with earlier Reformers, the truths which he presented were not received with favor by popular religious teachers. As these could not maintain their position by the Scriptures, they were driven to resort to the sayings and doctrines of men, to the traditions of the Fathers. But the Word of God was the only testimony accepted by the preachers of the advent truth. 'The Bible, and the Bible only,' was their watchword. The

lack of Scripture argument on the part of their opponents was supplied by ridicule and scoffing. Time, means, and talents, were employed in maligning those whose only offense was that they looked with joy for the return of their Lord, and were striving to live holy lives, and to exhort others to prepare for His appearing."—*The Great Controversy*, p. 335.

The reason for their courageous stand was clearly given. They were not fanatics, or religious bigots; their actions were dictated by a strong antipathy against error and deception in all their many subtle forms. It was the Truth that made them free; that inspired them to hold firmly to a "Thus saith the Lord." The following statement reflects their honest motives, and establishes their true convictions. "What have we done that should call down such virulent denunciations against us from the pulpit and press, and give you just cause to exclude us (Adventists) from your churches and fellowship?" If we are wrong, pray show us wherein we are in error; we have had ridicule enough; that can never convince us that we are in the wrong; the Word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen the evidence in the Scriptures."—*Bliss, Memoirs of Wm. Miller*, pp. 250, 252.

These references enable us to be encouraged by the faithful stand of the Reformers of the past. It was the Truth that made them courageous. It elevated their conception of right and wrong. It stimulated their desire for those things that are good, true, honest, and of good report. It gave poise to their characters, and their lives were daily enriched by applying these precious gems of truth to their experience.

John Galsworthy, the celebrated author, penned these very true words: "Honesty of thought and speech and written word is a jewel; and they who curb prejudice and seek honorably to know and speak the truth are the only true builders of a better life."

My last point, and the most vital of all, is that the truth must separate. Old habits and cultivated tendency toward evil must be given up. Righteousness has no fellowship with unrighteousness. Truth must be distinctly separated from error. We are either entirely on the Lord's side, or entirely on the side of Satan. Our practical witness will demonstrate how effective is the truthfulness of our profession. If we are free through following truth, then let us radiate a confidence in the Word of God which will not be easily shaken. Paul's emphatic assurance of his wise choice, is clearly given in these words: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." II Tim. 1:12.

The days in which we live are solemn and important; the events of the past few months are portentous, and forecast events which demonstrate to the people of God that the end of all things is near at hand. These solemn warnings remind us of the fact that we must be ready to meet the Lord when He returns. In view of these things let us heed the admonition contained in the following words: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." John 4:23. The Lord is waiting for His people to come into line on every feature of His truth. He is seeking to impress honest seekers to unite in worshipping Him, "in spirit and in truth;" unfettered by the traditions of men, or by a display of meaningless ceremonies. Let the truth do its appointed work in our experience; not a moment's delay must be encouraged as we make the needful preparation. May the Lord impress us all with the solemn tokens of His coming.

"Choose poverty, reproach, separation from friends, rather than to defile the soul with sin. Death before dishonor or the transgression of God's law, should be the motto of every Christian. As a people professing to be reformers treasuring the most solemn purifying truths of God's Word, we must elevate the standard far higher than it is at the present time. As Christ's ambassadors, I entreat you who profess present truth, to promptly resent any approach to impurity, and forsake the society of those who breathe an impure suggestion."—*Testimonies*, Vol 5, p. 147.

 ❖ **BRIEF NEWS OF THE REFORM** ❖
 ❖ **AND THE REFORMERS** ❖

(Note: While preparing the "Sabbath Watchman" we received a very encouraging report of the first conference to be held after the war in the western part of Germany. It is indeed wonderful to learn that God has protected His faithful children and has kept them firmly united in this blessed truth. We praise God that He has given them strength to be living witnesses for the truth in the trying years just past. Let us continue to remember our dear believers in Europe in our prayer. For the encouragement of the reader the report of this conference will here follow.—Editor.)

Conference Report of Western Germany

Dear Brother Mueller:

God's blessing and peace be with you!

We praise God that He made it possible for us to hold a conference for the Western German Di-

vision in Solingen, from April 12 to 14. From the South German Division the following visitors were present: Brethren J. Marschner, J. Friek and Muskat. The outward, but most inspiringly the inward participation was indeed very good. The needs to be presented at this special gathering were so many that our time was not sufficient and we had to add another day to it. The Spirit of the Lord worked mightily and visibly in all the meetings. Fervent prayers were offered before the throne of grace. We did cry to God for the salvation of dear souls, and our merciful Heavenly Father has heard and answered our prayers and weeping. Our great Victor of Calvary has this time conquered the hearts of our youth. Twenty-one dear souls did follow Christ in baptism, and eight souls were accepted into church fellowship. Most of these were young people. And when the Spirit of God did again appeal to the hearts in the meeting on Sunday night, another 15 souls declared themselves ready for the next baptism. Again and again the testimony was given: "Such a conference we have never witnessed before," and we as workers can bear the same testimony.

We were also pleased to have two brethren from Holland attend this conference and we received much desired information through them.

At this conference it was possible for us to organize the work again, and all officers were duly elected for the coming year.

Our hearts are filled with praise and thankfulness to our dear Father in heaven. We separated from this conference with a rich blessing and promised the Lord to work most earnestly for the salvation of souls. Our great aim and desire is to follow after holiness, so that we may be prepared for the latter rain.

We wish you in all things God's richest blessing, and send you our warmest greetings.

Your Brother in Christ,

J. ADAMZAK.

Gardens

By MRS. C. R. BALDWIN

JOYS and sorrows mingle
 Ere night breaks into morn,
 Flowers adorn the thistle,
 Roses deck the thorn.

"God is love," is written
 On each grassy spear,
 And His sparrow children
 Carol, "God is near."

God gave to us our gardens,
 And bade us meet Him there;
 And, lo, our toil He lightens
 By fellowship in prayer.

Young People's Column

BUILDING A TEMPLE

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Cor. 3:17.

THE WORLD has had many very beautiful and splendid temples. Some of these are standing today, while many others have either fallen or have been destroyed. Almost every age and time and people has had its temples, which were the places of worship and also the triumph of their workmanship; temples to the heathen gods, and temples to the true God, upon which a great amount of labor and wealth were expended.

Each one of us is building a spiritual temple. Some have a longer time in which to build than others, according as the years of our lives may be, a temple which should be the dwelling place of God. Each one himself is the temple which he is building, "for the temple of God is holy, which temple ye are." The temple which we build is a place where God and the Holy Spirit should reside, "for know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" To the young people especially I write these words. In erecting this temple we are engaged in a most solemn work. This building requires a life time to complete it. Let us make every effort to build according to the rules laid down in the Word of God.

The Foundation

This is a very important part in the building. Upon it rests the success or the failure of the entire structure. It must be strong and firm and good. In appearance somewhat like to the building that shall rest upon it, and of equal strength in every part; something that shall be undisturbed by the rain, or the sun, the heat or the cold, or above all by the weight of the whole structure whose towering height it helps to keep high in the sky.

There are two types of foundations—those that are above the ground and seen, those that are below the ground and not seen. But while for these temples there are different foundations, for your temple which you are building there is only one foundation, "for other foundation can no man lay

than that is laid," I Cor. 3:11. It is already laid for you to build upon, it is a rock foundation that cannot be moved and that can hold the humblest building or the noblest temple, which temple you may be. This foundation which is Christ is the kind of foundation upon which your temple should be built. Let us then build our character upon a Rock. Indeed, if we do this we shall be likened unto a wise man. For when the storm of difficulties and trials and temptations assail us, our temple like the wise man's house that is built on a rock, shall not fall.

This "our Rock" on which we build is forever firm, a tried stone. There is no danger of the structure sinking. The building cannot break the foundation, nor throw it out of plumb, nor disturb the level.

The corner stone is always placed where it can be seen and read, that any traveller passing by may be able to learn something of the building. Therefore we should put Christ, "the chief corner stone," in a prominent place in our life and character as we build this temple.

The Building

What is to be placed upon the foundation is always of the utmost importance. "But let every man take heed how he buildeth thereupon." I Cor. 3:10. For with such a foundation as has been described, nothing ought to be put upon it that would not do honor to the foundation. Paul tells us of the different kinds of structures that might be put upon the foundation. Some are valuable, others are worthless, "gold, silver, precious stones, wood, hay, stubble." In building, the material must be taken into account, must be selected. If selfishness and sin are parts of the building, you are using only stubble. So many buildings are made to appear what they are not. Iron and tin are pressed into form to imitate stone or painted to represent brick. If your temple is to be made of stubble or wood or hay upon that foundation, so "tried and precious and sure," it will never appear as gold or silver, but as it really is, only stubble.

The way in which the temple is to be built should not in the slightest be neglected. The foundation is so true that the building should accord with it as much as possible. It should therefore be "fitly framed together." "In whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are

builded together for an habitation of God through the Spirit." Eph. 2:21, 22. "This is a particular work, which must be carried forward in all harmony, in unity of spirit, and in the bonds of peace."—*Testimonies*, Vol. 5, p. 266. In your temple let every part be made to unite with other parts, so that they may be fitly joined together. In joining they must be level and true.

Ornaments and Furniture

In the temple of Solomon there was beautiful furniture. It was all in keeping with the magnificence of the building, and was therefore very elaborate. The interior decorations, a part of the furniture of the temple, were wonderful in their elaborate carving and coverings of gold. The many kinds of ornaments and utensils for the temple service were to be of the best. Lavers, shovels, and basins, candlesticks, lamps, and tongs, were of wonderful workmanship.

In your temple which you are building you must have ornaments and furniture, things to decorate and things for service, which can also be beautiful. Within our temple we should place all of the Christian graces. *Faith* is one of the characteristics of the remnant people. It is the beginning of our Christian experience. It is a necessity today. "This living faith is our great need today. We must know that Jesus is indeed ours; that His Spirit is purifying and refining our hearts."—*Testimonies*, Vol. 5, p. 228. *Hope*. This is often represented by an anchor, as faith is represented by a cross. The anchor promises safety to the mariner only when it catches some firm place, as a rock. So let your life be adorned with hope, "as an anchor of the soul both sure and steadfast." Heb. 6:19. *Charity*. "The greatest of these." Like the other two, it has its representation, but its representation is something living, a heart. This makes the temple a living temple, for it contains a living heart, and the spirit of God dwelleth in you. *Charity means love*. This is the ornament which truly adorns, the furnishing which makes true service possible.

"The heart where love reigns will be guided to a gentle, courteous, compassionate course of conduct toward others, whether they suit our fancy or not, whether they respect us or treat us ill. Love is an active principle; it keeps the good of others continually before us, thus restraining us from inconsiderate actions lest we fail of our object in winning souls to Christ. Love seeks not its own. It will not prompt men to seek their own ease and indulgence of self. It is the respect we render to *I* that so often hinders the growth of love."—*Testimonies*, Vol. 5, pp. 123, 124.

There are many other graces and virtues and Christian principles with which you might adorn and make useful your temple, but, whatever others

may be added, remember make a place in your temple for these three. Do not leave out one of them, without which no temple can be beautiful. Have "the greatest of these," to beautify your life and make it useful to the service of the Master, remembering always that "the temple of God is holy, which temple ye are."

F. WILLIAMSON

A Prayer

By MRS. A. N. LOPER

As clay in the hands of the potter,
Dear Saviour, so let me be,
In Thy hands a vessel for service,
Both molded and fashioned by Thee.

I would not have my way, but Thy way;
For my way I'm sure would be wrong;
But Thy way will lead me to glory,
To join in the triumphant song.

Yes, make me a vessel for service,
To aid in Thy last gospel work.
In seeking to save poor, lost sinners,
There surely is no time to shirk.

As clay in the hands of the potter,
To serve till my short race is run,
Then hear from Thy lips the glad message,
"Well done! faithful servant, well done!"

"Protestants take their stand on the Bible, and the Bible only. Lutherans have their 'Symbolical books'; Methodists have their 'Discipline'; Episcopalians have their prayer book; but, none of these takes the place of the Bible in their estimation, and this is as it should be. The Bible, and the Bible only, is the platform of Protestants. Acceptance of the writings of Mrs. White is, therefore, not made a test of church fellowship, and is not placed on the level of belief and faith in the Scripture or any of the other cardinal points of faith."—*Youth's Instructor*, Nov. 24, 1942, p. 9.

"The Bible teaches modesty in dress. 'In like manner, also, that women adorn themselves in modest apparel.' This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God's word enjoins."—*The Ministry of Healing*, p. 287.



The Children's Friend

for Parents and Children
who would follow Jesus.

Suffer little Children to come unto me.

LUKE 10:16

The Old Man in the Mountains

FAR OFF in Switzerland there once stood a very small house, in a narrow valley, which was just wide enough for the house, and for the mountain-brook that ran close beside it. Like most of the houses in Switzerland, the roof of this one was kept on by heavy stones resting upon it.

Only two people lived in the house—an old man and his little boy, Tobi. All the rest of the family had died, and you can well imagine how very much attached the old man and his son were to each other. The old man's name was Limpking, but there was very little known about him by the people living in the village some three miles off; for he and Tobi had scarcely a neighbor nearer than that. The old man was very lame and small, and went half bent, for he was evidently in bad health, and perhaps could not live long. He had only lived in that little old house five or six years, and there was nobody who knew where he came from, nor, in fact, anything about him but his name. Still, for some reason or other which nobody could tell, he received a great many letters and newspapers, and was very fond of reading. Even in that gloomy old house he had some splendid books which he had brought with him when he bought the property.

Sometimes he and little Tobi would go down to the village together, and when they did so, they always walked, for they had no horse and carriage, and the valley was so narrow where they lived that no carriage road went through it. Whenever Mr. Limpking and Tobi were seen going along the street by the children of the village, they always made a great deal of fun of the old man. Some of them even used to mimic him; and the children generally called him "Old Limpy," because he was so lame and half bent. They used to say to each other when they saw him, "Look yonder—there is Old Limpy again."

It was suspected by some of the people of the village that old Mr. Limpking had led a very

peculiar life, and, indeed, that there was something very interesting in his early experience, if anybody could only find out what it was. But all the inquiries that they made of each other, and of the strangers that went through the village, proved fruitless. Nobody knew anything about the old man and his little son, Tobi, except that he still received a great many letters, and sometimes the envelopes had the Government seal upon them. But the boys in the village did not care anything about this; they still made a great deal of fun of him, and there was not a child in the village who was not familiar with the nickname, "Old Limpy."

Autumn passed, then the cold winter, and then spring came on. It was as beautiful a spring as had ever been seen in Switzerland. The birds sang very sweetly, and the flowers were lovely. It was one of the most beautiful mornings in May that little Tobi came down to the village, and stood before the door of the undertaker, and told him that his dear father was dead.

"Who is your father?" said the undertaker in a coarse voice.

"My father!" said he; "don't you know him? Why it is old Mr. Limpking, who lived in the little house in the narrow valley, about three miles from here."

"Oh! indeed!" said he; "Old Limpy is dead, I am sorry for you, my son, for you now are left alone."

"Never mind," said Tobi; "the boy that is taught to pray is never left alone."

The funeral passed by, and nobody seemed to lament the death of old Mr. Limpking. But at the funeral there was a gentleman present who had never been seen in the valley before, and when the funeral was over, Tobi went away with him, and the little boy was not seen there again for many years.

Now, it is high time that I should tell you something about the early life of this queer-looking, lame old man. He had been very prosperous in business when he was young, and lived in Holland;

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but he once met with a very severe accident, which came near killing him. After he got out of his bed again, it was found that he was left in a very bad shape, for the surgeons could not succeed in bringing his body back to its former erect position. Not long after this, all his children died except Tobi, and last of all his wife died. Thus he was left completely alone, with the bare exception of his dear Tobi. Feeling sad beyond expression, he determined to make a journey to Switzerland, and took little Tobi with him. He was so pleased with the country that he resolved to buy an humble little cottage somewhere, and make it his home, for he knew that he had not long to live. He had his agents in Holland attending to his business still, and his property increased every year, until the time of his death, when it amounted to an immense sum. The many letters that came to the post-office for him were from his agents and friends far up in Holland, who wrote to him frequently concerning his business. The gentleman who appeared at the funeral was a brother of his wife, and, therefore, Tobi's own uncle, who, by a good providence, had just then arrived in the village, and was going to make a long-expected visit to Mr. Limpking. Of course he took Tobi home with him after the funeral was over.

Now, it so turned out that Mr. Limpking had made a very singular will, which was in the hands of the best lawyer in Amsterdam. The will read on this wise:

"All my property, which, at the lowest calculation, is computed to be worth two hundred and eighty thousand dollars, is left in the hands of my brother-in-law, to be disposed of as follows: To

establish an orphan asylum in Amsterdam, another one in the Hague, and another one in B——, Switzerland, and a fund for the support and education of the children of Swiss guides and other Swiss people who are killed in the mountains by avalanches or by other accidents, and leave children unprovided for, and the balance to belong to my son, Tobi."

The death of Mr. Limpking made a profound impression throughout Holland, for he was known there to have been one of the kindest men toward children that had ever lived in the country. The news spread to Switzerland, and by and by a paper reached the obscure village near where he had lived, which told his whole history, the place of his death, and the singular disrespect which had been shown him by the old, and especially the young, of the village near where he died.

When it became known that he was so kind to children, and had left such a large amount of money for the taking care of poor children, you can imagine how these boys and girls felt who had for years called him nothing but "Old Limpy." They little thought that, when they mimicked him, and called him all manner of nicknames, and were allowed to do so by their parents, with scarcely a word of reproof, they were making fun of one of the best friends of children that had ever lived in Switzerland or in any other country.

The fact of his kind heart, now that he was dead, made such an impression upon many of the children, and even upon the older people, that it was never forgotten by them in after life. In fact, in the following summer, a public meeting was held in the village, when all the children were dressed in white, and marched along the street, and bore a banner, on one side of which were inscribed these words, in gilt letters, "We repent," and on the other, "Forgive us our trespasses." All the people gathered into the village church, and addresses were made which expressed the general sorrow of the community at the death of one who was such a friend to all, and who yet had received in return nothing but the neglect and unfriendliness of man.—Selected.

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