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A Message to the Remnant . . . Their Trials and Privileges Considered

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

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

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

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

It were inconceivably better to be in the furnace of affliction, and have the angel of the Lord with us, than to be amid the pleasures of this fleeting life, and live at a distance from God. Better for a man of God to enter the

den of lions if need be, than lead a prayerless life; or to be cast into the fiery furnace, than to worship any but the true and living God.

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

The Scriptures plainly teach the remnant that will be prepared to stand in the day of wrath, will be from the poor of this world who are purified in the furnace of affliction. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. 3:12. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which He hath promised to them that love Him?" James 2:5. "For Thou wilt save the afflicted people." Ps. 18:27. "Before I was afflicted, I went astray." Ps. 119:67. "It is good for me that I have been afflicted." Verse 71. "Thou in faithfulness has afflicted me." Verse 75. "Many are the afflictions of the righteous." Ps. 34:19.

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

Says Paul, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." 2 Tim.

1:8. "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me." "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Chap. 3:10-12.

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

Says Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified" 1 Pet. 4:12-14. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Chap. 1:7.

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

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His Temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead

them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:13-17.

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

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

With too much of truth the poet says,—

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

Abide in Me

Christ bids us: "Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. . . . He that abideth in Me, and I in him, the same beareth much fruit: for without Me ye can do nothing. . . . If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified that ye bear much fruit; and so shall ye be My disciples.

"As the Father hath loved Me, so have I loved you: continue ye in My love.

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it to you"

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

"He that overcometh, . . . I will give him the morning star," "and I will write upon him the name of My God, and the name of the city of My God, . . . and I will will write upon him My new name."

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

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.

Deceiving and Being Deceived

It is sad indeed to contemplate the fact that many will come to judgment so deceived that they will really believe that they have prophesied, cast out devils, and done many wonderful works in the name of Christ, Matt. 7:22,23. The reason for their deception is plainly stated in the Scriptures. “In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. . . . Now as Jannes and Jambres withstood Moses, so do these also resist the *truth*; men of corrupt minds, reprobate concerning the *faith* . . . Evil men and seducers shall wax worse and worse, deceiving, and *being deceived*.” 2 Tim. 3:1-13.

In the fourth chapter of Timothy which is but a continuation of the thought in the third, the apostle Paul explains more clearly how men reach that condition where they become victims of such terrible self deception. Here is the reason: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: *Preach the Word*; be instant in season out of season; reprove, rebuke, exhort with long suffering and *doctrine*. For the time will come when they will *not endure sound doctrine*; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall *turn away their ears from the truth*, and shall be turned unto fables.” 2 Tim. 4:1-4.

The apostle completes the description of their deception in these words: “Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; *because they receive not the love of the truth*, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned *who believed not the truth*, but had pleasure in unrighteousness.” 2 Thess. 2:9-12.

These scriptures make the matter very plain. The only means which God has for saving man from error and the delusions of Satan, is by the truth—“Thy Word is truth”—by the sound doc-

trine of the Scriptures of truth. And when men will not receive the love of the truth, but have pleasure in unrighteousness; when they will not endure sound doctrine, but turn away their ears from the truth and listen to fables, there is nothing left that God can do but permit them to be deceived by the strong delusions which must result from following fables. No man will come to the judgment self deceived, who has not at some time in his experience stood face to face with truth. And because that truth called for self-denial, *as truth always does*, and because that truth was unpopular, *as truth always is*, he turned his ear away from the truth to the fables of false prophets; and instead of believing the truth, he came to believe a lie.

Reader, if you come face to face with the truth, and turned away your ear from hearing it at any time in your life, I exhort you in the name of the Lord, delay not to turn your ear back to hear the truth and obey it at any cost. Let no honest seeker after truth fear that God will not be able to pilot him amid the hidden rocks and destructive quicksands which must be passed before we reach the haven. The Lord has promised that “if any man willeth to do His will, he shall know” “the doctrine.”

A knowledge of sound doctrine is essential if the believer would be delivered from the delusions of the last days. *The signs and wonders of the ministers of Satan are wrought to persuade the people to believe false doctrine*. There is salvation from his doctrines in *sound doctrine*. Here is an illustration: here is one sound doctrine of Scripture which, if believed, would instantly sweep away a multitude of deceptions. One lie which the signs and wonders of Satan are wrought to confirm, is that Christ's second coming will not occur in the manner described in the Scriptures. The Lord tells us that the workers of signs and wonders will teach false doctrine concerning the *manner* of His coming, and warns us not to believe them. Here is the scripture:—

“There shall arise false Christs, and false prophets, and shall show great signs and wonders; in-somuch that, if it were possible, they shall deceive

the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert, go not forth; behold, He is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:24-27.

Do not the Scriptures of truth warn us beforehand that great signs and wonders will be wrought by those who will teach error concerning the second coming of Christ? The presence of miracles, therefore, is no excuse for being deceived. Miracles are to be judged by their fruits as to whether these fruits are in harmony with sound doctrine. This truth is taught all through the Scriptures. The prophet Isaiah, after describing a last-day delusion under which men leave the all-wise God and seek the dead for knowledge, admonishes the people to test the teaching and the miracles by sound doctrine. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:19, 20. With this explicit warning before us, what excuse will any man have for being ruined by these delusions?

In Rev. 13:14 we read that the ministers of Satan deceive "them that dwell on the earth by the means of these miracles which he had power to do." Of those who escaped this deception we read, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Thus it is again that the appeal of the undeceived will be to sound doctrine, and if the fruit of the teaching leads away from "the commandments of God, and the faith of Jesus," it will not be followed, notwithstanding the "miracles which he had power to do."

In Matt. 7:22 we learn the awfully sad fact that men will come to judgment really believing that they have prophesied and cast out devils in the name of Christ. But the preceding verse gives the reason, as follows: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Thus again the reason for the deception is found in the failure to do the will of God as taught in the Scriptures. Those who obey the Word have the following precious promises: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," Rev. 3:10. "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10:27, 28. "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

It has been asked, Will Satan really heal? Will the ministers of Satan cast out devils? Does Satan

cast out Satan? It can be confidently affirmed from the teaching of Scripture that Satan will never cast out Satan; for this would break his dominion over the soul, and he will never be found doing this. But that his ministers will do that which will appear to be casting out devils, is evident. There are many ways by which Satan exercises his control over men. The Pharisees were as really under the dominion of Satan as were those out of whom the Lord cast the devils. He said of them, "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44.

The devil can *change the manner* of his control, and still retain power over his victim. Thereby he strengthens his deceptions not only over the victim, but over those who regard the miracle as a manifestation of the power of God in casting out devils.

But there will be no real deliverance from his dominion; but only a shifting of symptoms, a change in the manner of control, whereby he will be able to deepen his deception. It is true that many of the wonders of healing can be accounted for on the psychological truth that the mind has much to do with the healing of the body. But, as before stated, the appeal is not to miracles, but to the fruits of the teaching in support of which the miracles are set forth. Miracles which can not be denied, and which can not be accounted for in harmony with the known laws of nature, will be wrought, and it is not wise to investigate the miracle. *Admit the miracle and challenge the fruits.* "By their fruits ye shall know them."

You will not be deceived by the devil by "those miracles which he had power to do," if you do not grieve away the Spirit which is sent to you to "guide you into all truth," by rejecting the truth to which the Spirit guides you. And you will not escape the deceiving power of the "great signs and wonders" unless you yourself are perfectly acquainted with the fruits of the Spirit, yourself "being fruitful in every good work" (Col. 1:10) because you are yourself "filled with the Spirit." "Receive ye the Holy Ghost."—Power for Witnessing, pp. 186-193.

This One Thing I Do

He whose trust is in God will with Paul be able to say, "I can do all things through Him that strengtheneth me." Whatever the mistakes or failures of the past, we may, with the help of God, rise above them. With the apostle we may say:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"

“The Counsel of the True and Faithful Witness”

By W. O. WELP

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

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

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

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

In the first part of this verse we find how a Laodicean estimates the Laodicean church. No one who has been spiritually enlightened will deny that the first part of this scripture has been and is daily being fulfilled by the Laodicean church. In proof of this, one statement from a prominent leader in the Seventh-day Adventist Church will suffice:

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

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

“What greater deception can come upon human minds than a confidence that they are right, when they are all wrong. The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, *cannot be a mistake*, for it is the True Witness who speaks, and *His testimony must be correct*.”—*Testimonies*, Vol. 3, pp. 252, 253.

This testimony is so clear and to the point that it needs no further comment. The professed people of God are sadly deceived, yet we are told, that they are “honest in that deception.” But being honestly deceived will not save one of being excluded from heaven, because “the True Witness breaks their security.” The light will shine in such a marked manner that no one will have an excuse in the day of judgment. All who desire to know, may know what their condition is in the sight of a holy God. Considering now the fact that the Laodicean church *does not know* that her condition is “wretched, and miserable, and poor, and blind, and naked,” to what counsel of the True Witness must all those who expect to be saved from this deplorable condition first give heed?

Buy Eyesalve

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

“The eyesalve is that wisdom and grace which enables us to *discern between the evil and the good*, and to detect sin under any guise. God has given His church eyes which He requires them to anoint with wisdom, that they may see clearly;

but many would put out the eyes of the church if they could; for they would not have their deeds come to the light, lest they should be reproved. The divine eyesalve will impart clearness to the understanding."—*Testimonies*, Vol. 4, pp. 88, 89.

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

Buy Gold Tried in The Fire

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

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

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

"How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter" *Lam.* 4:1,2.

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

"The fine gold has gradually become dim, and deadness and formality have come in to cripple

the energies of the church. Their abundant privileges and opportunities have not led God's people onward and upward to purity and holiness."—*Testimonies*, Vol. 5, p. 534.

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

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

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

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

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

What is Faith and Love?

By faith we lay hold upon the promises of God. If we have true faith we shall take God at His word. By believing Him we become strong, and shall be able to stand every trial. This faith will be displayed again among God's true people in a remarkable way in the finishing work. "Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers." *The Great Controversy*, p. 612. Jesus at one time explained this wonderful faith to His disciples in these words:

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

Faith and doubt do not go together. As long as doubt is entertained in our heart we have not as yet fully heeded the counsel of the True Wit-

ness. Dear reader, is there still a little doubt in your heart? or are you firmly established in the faith? If the latter is true then remember that your faith—gold—will be tried in the fire, and we are told by the Spirit of prophecy: "the more it is tested the more brilliant is its luster." Our faith will be tested and tried until we become pure, and when this condition is to be seen among God's remnant church, she has entered upon her triumphant stage. Please note the words of Peter in regard to the trial of our faith:

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

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

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

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

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

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

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

Faith and love are divine characteristics. They are inseparable. The apostle Paul speaks of "faith which worketh by love." (Gal. 5:6). The love of God implanted in the soul is the constraining power to live a life of implicit obedience to the will of God. "Therefore love is the fulfilling of the law." (Rom. 13:10.) This divine love

of the truth will keep us in the straight and narrow path, and will be our only safeguard from accepting strong delusions. (2 Thess. 2:10.) But alas, the scripture is daily being fulfilled: "And because iniquity shall abound, the love of many shall wax cold." (Matt. 24:12.) Yet we take comfort and courage that God's remnant people—those who have heeded "the counsel of the True and Faithful Witness"—will be filled with this love divine. While faith and love will take complete control of their lives, they will become "partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:4).

The White Raiment

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

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

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

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

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

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

The Omnipotent One who sees beneath the surface will make it manifest to what company we belong. Let us see how this work of final separation is accomplished:

"The time is not far distant when the test will come to every soul. The mark of the beast will be

urged upon us. *Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.*"—*Testimonies*, Vol. 5, p. 81.

This testimony is often used by denominational leaders to prove that it is contrary to God's will to separate from the Laodicean church before the mark of the beast is urged upon us. Those who accept this false teaching will eventually be greatly disappointed. The work of separation is going forward today. Why can we so assuredly say today? Because even at this time there is a contest going on "between the commandments of God and the commandments of men." We are told that "those who have yielded *step by step* to worldly demands, and conformed to worldly customs, will not find it a hard matter to *yield to the powers that be*." We all know that one step in the wrong direction will prepare the way for the next. How can you expect to prove faithful in the last great test, if you have not proven yourselves faithful in every preceding test? It does not make any difference to God which commandment we transgress in order to bring His displeasure upon us. Notice carefully the following testimony:

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

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

Faithful Witness," because to them the promise is given:

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

May the Lord grant that we may have a part in the finishing work, and at last be privileged, to "enter in through the gates into the city." (Rev. 22:14)

The Divine Counsellor

When in trouble, many think they must appeal to some earthly friend, telling him their perplexities, and begging for help. Under trying circumstances unbelief fills their hearts, and the way seems dark. And all the time there stands beside them the mighty Counselor of the ages, inviting them to place their confidence in Him. Jesus, the great Burden-bearer, is saying, "Come unto Me, and I will give you rest." Shall we turn from Him to uncertain human beings, who are as dependent upon God as we ourselves are?

You may feel the deficiency of your character, and the smallness of your ability, in comparison with the greatness of the work. "Without Me, ye can do nothing," says our Lord and Saviour. The result of all we do rests in the hands of God. Whatever may betide, lay hold upon Him with steady, persevering confidence.

In your business, in companionship for leisure hours, and in alliance for life, let all the associations you form be entered upon with earnest, humble prayer. You will thus show that you honor God, and God will honor you. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; do not shadow the path of others; but tell everything to Jesus. Reach up your hands for help. In your weakness, lay hold of infinite strength. Ask for humility, wisdom, courage, increase of faith, that you may see light in God's light, and rejoice in His love.

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

Our Homes and Our Health

The Motive in Service

BY MRS. E. G. WHITE

Christ gave no stinted service. He did not measure His work by hours. His time, His heart, His soul and strength, were given to labor for the benefit of humanity. Through weary days He toiled, and through long nights He bent in prayer for grace and endurance that He might do a larger work. With strong crying and tears He sent His petitions to heaven, that His human nature might be strengthened, that He might be braced to meet the wily foe in all his deceptive workings, and fortified to fulfil His mission of uplifting humanity. To His workers He says, "I have given you an example, that ye should do as I have done."

"The love of Christ," said Paul, "constraineth us." This was the actuating principle of his conduct; it was his motive power. If ever his ardor in the path of duty flagged for a moment, one glance at the cross caused him to gird up anew the loins of his mind, and press forward in the way of self-denial. In his labors for his brethren he relied much upon the manifestation of infinite love in the sacrifice of Christ, with its subduing, constraining power.

How earnest, how touching his appeal: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." You know the height from which He stooped, the depth of humiliation to which He descended. His feet entered upon the path of sacrifice, and turned not aside until He had given His life. *There was no rest for Him between the throne in heaven and the cross.* His love for man led Him to welcome every indignity, and suffer every abuse.

Paul admonishes us to "look not every man on his own things, but every man also on the things of others." He bids us possess the mind "which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

Paul was deeply anxious that the humiliation of Christ should be seen and realized. He was con-

vinced that if men could be led to consider the amazing sacrifice made by the Majesty of heaven, selfishness would be banished from their hearts. The apostle lingers over point after point, that we may in some measure comprehend the wonderful condescension of the Saviour in behalf of sinners. He directs the mind first to the position which Christ occupied in heaven, in the bosom of His Father; he reveals Him afterward as laying aside His glory, voluntarily subjecting Himself to the humbling conditions of man's life, assuming the responsibilities of a servant, and becoming obedient unto death, and that the most ignominious and revolting, the most agonizing,—the death of the cross. Can we contemplate this wonderful manifestation of the love of God without gratitude and love, and a deep sense of the fact that we are not our own? Such a Master should not be served from grudging, selfish motives.

"Ye know," says Peter, "that ye were not redeemed with corruptible things, as silver and gold." O, had these been sufficient to purchase the salvation of man, how easily it might have been accomplished by Him who says, "The silver is Mine, and the gold is Mine"! But the sinner could be redeemed only by the precious blood of the Son of God. Those who failing to appreciate this wonderful sacrifice, withhold themselves from Christ's service, will perish in their selfishness.

Singleness of Purpose

In the life of Christ, everything was made subordinate to His work, the great work of redemption which He came to accomplish. And the same devotion, the same self-denial and sacrifice, the same subjection to the claims of the word of God, is to be manifest in His disciples.

Every one who accepts Christ as his personal Saviour will long for the privilege of serving God. Contemplating what heaven has done for him, his heart is moved with boundless love and adoring gratitude. He is eager to signalize his gratitude by devoting his abilities to God's service. He longs to show his love for Christ and for His purchased possession. He covets toil, hardship, sacrifice.

The true worker for God will do his best, because in so doing he can glorify his Master. He

will do right in order to regard the requirements of God. He will endeavor to improve all his faculties. He will perform every duty as unto God. His one desire will be that Christ may receive homage and perfect service.

There is a picture representing a bullock stand-

ing between a plow and an altar, with the inscription, "Ready for either," ready to toil in the furrow or to be offered on the altar of sacrifice. This is the position of the true child of God,—willing to go where duty calls, to deny self, to sacrifice for the Redeemer's cause.

THE DIVINE EDUCATION

By E. J. STABEL

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God." Romans 3:1,2.

IN OUR TEXT Paul inquires, "What advantage then hath the Jew?" Advantage over whom? Over the Gentiles and that "much every way." Why? "Because that unto them were committed the oracles of God." The "oracles of God," here mentioned are the Ten Commandments or the Law of God. Does a blessing attend those who observe and do His law? Is there any educational value connected with obedience to it? The Psalmist says:

"Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light: it giveth understanding unto the simple." Ps. 119:129, 130.

"O how love I thy law! it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts." Ps. 119:97-100.

Daniel could well be the author of the words, "I have more understanding than all my teachers." Through their close walk with God and their implicit obedience to His law, Daniel and the three worthies, were endowed with such advanced knowledge and superior education that it is recorded of them:

"And in all matter of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Daniel 1:20.

Truly it can be said of them, "I understand more than the ancients." Their wisdom cannot justly be traced to the training under the tutorship of the king, nor to any superior hereditary trait, but was embodied solely in the principle of their relationship to an infinite God, Who is the fountain of all wisdom and knowledge. Divine philosophy was the foundation of their education.

Many examples can be cited from the Bible which unmistakably prove the success and wisdom of the Jewish nation must be attributed to the Divine. But each of the mighty men that God chose had to first be taught in God's way and trained in His school. Moses was the prospective ruler of Egypt, but God could not take him from the king's court to do the work appointed him. Only when he had been for forty years a faithful shepherd was he sent to deliver His people. Gideon was taken from the threshingfloor to be the instrument in the hands of God for delivering the armies of Israel. Elisha was called to leave the plow to do the bidding of God. Amos was a husbandman, a tiller of the soil, when God gave him a message to proclaim. Each of these mighty servants of God had been trained in the Lord's way for a period of time.

"God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God." *The Desire of Ages*, p. 251

The promise of wisdom is not confined to the literal Jew but is graciously extended to the spiritual Israelite. We rightly say, What advantage hath the Christian over the unbeliever? The answer to this question lies in the source and direction of their knowledge. The Christian obtains his wisdom from God and uses it as directed by the Spirit; the unbeliever though endowed with a certain degree of wisdom from God has permitted the enemy to pervert his understanding to the extent that the intended goodness becomes a tool in the hands of the arch-deceiver. Consequently the two, having a counteracting influence can but lead to a divided theory, true and false education. This marked contrast is clearly outlined in the Spirit of prophecy.

"The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those

things that men regarded as life's essentials. The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek. His education was gained from Heaven-appointed sources, from useful work, from the study of the Scriptures, from nature, and from the experience of life, God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the undertaking heart"—*Ministry of Healing*, p. 400.

True Knowledge of God

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Prov. 9:10.

"In order to be coworkers with God, in order to become like Him, and to reveal His character, we must know Him aright. We must know Him as He reveals Himself. A true knowledge of God is the foundation of all true education and of all true service."—*Ministry of Healing*, p. 409.

To mould his or her character in harmony with this knowledge should be the objective of every Christian. The law is a reflection or a transcript of God's character; hence the Psalmist says, "All Thy commandments are righteous," and "Through Thy precepts I get understanding." In order to acquire true knowledge we must direct our daily lives to conform to His law. We must become acquainted with Him through His word.

As an educating power the Bible is without a rival. Here are recorded the struggles, the defeats and the victories of the greatest men the world has ever known. It is the most instructive history that man possesses. Here the curtain that separates the visible from the invisible, the known from the unknown, is lifted and brings to view the opposing forces of good and evil. The scenes from the first entrance of sin to the final triumph of righteousness are but a representation and a revelation of the character of the Almighty. Dear brethren and sisters we are fitting for the society of angels, should not we therefore become better acquainted with our associates of eternity and with Him who is to sit as our Supreme Ruler? Do not forget that this may only be accomplished by obtaining an education in the school of the Lord.

True education covers our obligation to God, to the world and to ourselves. It embraces physical, mental, and moral training for God's service. It elevates man in the scale of moral value with his Maker. It develops and strengthens character, it disciplines the mind and develops its powers and enables the best use of body, mind and heart.

"In the apostles of our Lord there was nothing to bring glory to themselves. It was evident

that the success of their labors were due only to God. The lives of these men, the characters they developed, and the mighty work God wrought through them are a testimony to what He will do for all who are teachable and obedient."—*The Desire of Ages*, p. 250.

The Divine Teacher

"Jesus was the greatest educator the world ever knew. In comparison with His knowledge, the highest human knowledge is foolishness."—*Testimonies*, Vol. 5, p. 588.

"And when He was come into His own country, He taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?" Matt. 13:54.

Where did Jesus obtain His wisdom? Of Him the prophets made mention. David moved by the Spirit said of Him, "I delight to do Thy will, O my God: yea, Thy law is within my heart." This then was the secret of the victorious life and super human wisdom of our Lord. It was by compliance with the Law of God, and implicit faith in His Father that He was able to reveal startling and almost unbelievable facts to the multitudes in His day. Facts which today interest and benefit more individuals than the most cunningly devised suppositions, fables and novels. Facts which baffle the most intellectual present day statesmen, scientists and astronomers.

In the dim of the evening, and the hoary frost of the morning, by the seaside and in the valleys among the clefts of the rocks He communed with His heavenly Father and came forth each morning with renewed strength and new revelations. Yes, He delighted to do the will of His Father. He fully recognized the educational value of the Law and its benefit to mankind. His explanation of the Commandments and their exemplification in His life clearly reveal the possibilities provided for man by the Infinite One, if he will but yield to the moulding influence of his Maker. If we too manifest this attitude toward the Oracles of God, they become a "school-master" to bring us to Christ, for the Law inspires us to live lives of obedience and shows the utter impossibility of man's attaining unto righteousness without the assistance of a Saviour.

The privilege to become partakers of the Divine nature may be ours. We too, as Jesus, may obtain the Divine education and when we do, we shall fully realize and acknowledge its advantage over all other education.

"We do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding! . . . This is the knowledge which God is inviting us to receive, and beside which all

else is vanity and nothingness."—*Ministry of Healing*, p. 426.

Shall we not seek for it now that in the coming days when the Word of God cannot be found, we shall be prepared. Let us work and pray to that end.

In the Mount With God

By ELLEN G. WHITE

"Come up unto Me into the mount," God bids us. To Moses, before he could be God's instrument in delivering Israel, was appointed the forty years of communion with Him in the mountain solitudes. Before bearing God's message to Pharaoh, he spoke with the angel in the burning bush. Before receiving God's law as the representative of His people, he was called into the mount, and beheld His glory. Before executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, "I will . . . proclaim the name of the Lord before thee," "merciful and gracious slow to anger, and abundant in loving-kindness and truth, . . . and that will by no means clear the guilty." Before he laid down, with his life, his burden for Israel, God called him to the top of Pisgah, and spread out before him the glory of the promised land.

Before the disciples went forth on their mission, they were called up into the mount with Jesus. Before the power and glory of Pentecost, came the night of communion with the Savior, the meeting on the mountain in Galilee, the parting scene upon Olivet, with the angels' promise, and the days of prayer and communion in the upper chamber.

Jesus, when preparing for some great trial or some important work, would resort to the solitude of the mountains, and spend the night in prayer to His Father. A night of prayer preceded the ordination of the apostles and the sermon on the mount, the transfiguration, the agony of the judgment hall and the cross, and the resurrection glory.

The Privilege of Prayer

We, too, must have times set apart for meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience can not be a sufficient guide. We must have the continual light that comes from God.

Christ is ever sending messages to those who listen for His voice. On the night of the agony

in Gethsemane, the sleeping disciples heard not the voice of Jesus. They had a dim sense of the angels' presence, but lost the power and glory of the scene. Because of their drowsiness and stupor, they failed of receiving the evidence that would have strengthened their souls for the terrible scenes before them. Thus to-day the very men who most need divine instruction often fail of receiving it, because they do not place themselves in communion with heaven.

The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path. Those who are seeking to rescue others from vice and ruin are especially exposed to temptation. In constant contact with evil, they need a strong hold upon God, lest they themselves be corrupted. Short and decisive are the steps that lead men down from high and holy ground to a low level. In a moment decisions may be made that fix one's condition forever. One failure to overcome leaves the soul unguarded. One evil habit, if not firmly resisted, will strengthen into chains of steel, binding the whole man.

The reason why so many are left to themselves in places of temptation is that they do not set the Lord always before them. When we permit our communion with God to be broken, our defense is departed from us. Not all your good purposes and good intentions will enable you to withstand evil. You must be men and women of prayer. Your petitions must not be faint, occasional, and fitful, but earnest, preserving, and constant. It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer.

As workers for God we must reach men where they are, surrounded with darkness, sunken in vice, and stained with corruption. But while we stay our minds upon Him who is our sun and our shield, the evil that surrounds us will not bring one stain upon our garments. As we work to save the souls that are ready to perish, we shall not be put to shame if we make God our trust. Christ in the heart, Christ in the life, this is our safety. The atmosphere of His presence will fill the soul with abhorrence of all that is evil. Our spirit may be so identified with His that in thought and aim we shall be one with Him.

It was through faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God. It is thus that you may become men and women of high and holy purpose, of noble life, men and women who will not for any consideration be swayed from truth, right, and justice. All are pressed with urgent cares, burdens, and duties, but the more difficult your position and the heavier your burdens, the more you need Jesus.



The Geography Trap

"Always be honest boys," said Uncle Nathan to the youngsters. "Don't ever try to cheat at play at work, or at lessons. I remember well how I tried to cheat my teacher once, and how I came to grief in consequence.

"We had a new teacher that term, a Miss Mason; and we were all delighted with the way she heard us recite in geography the first day. No passing the question around the class by turn, but all answered in concert. You know it is such fun to school boys and girls to be allowed to make some kind of noise, and we made the old school-house ring.

"It was just the same the next day, and the next. There was a large class of us, and we considered that recitation prime fun.

"The fourth day of school came, and as I drew out the geography from my desk to prepare my lesson, something seemed to whisper to me: 'What's the use of taking so much pains to learn your lesson, when the class all answers together? Who is going to notice if your voice isn't among the rest? You can pick up enough from what you know of geography, and what the rest answer, to put in an occasional word, and it will do just as well.'

"I suspect that imp of mischief went about and whispered the same in the ears of the rest of the class; and you may conclude so, too, before my story is done. I am ashamed to tell you, boys, that I listened to the evil suggestion, and spent the time drawing pictures on my slate, and arranging a jack-knife trade with Ned White, that should have been given to my geography lesson. And withal the geography was a new one that term, and not one of the class had ever studied it before.

"'First class in geography!' called Miss Mason that afternoon, and just then there was a knock at the door. She answered it as we were taking our seats, and ushered in the minister and his

wife; a committee-man and his wife, my two grown-up sisters, and last but most important of all to me, my cousin Nathan, for whom I was named, and for whose good opinion I cared more than for almost any other person's. He always had such a pleasant way of rewarding me when I did well, and such a way, too, of making me feel his displeasures when I was in the wrong. At that moment, I would have given everything I possessed in the world for the knowledge of my lesson, but it was too late to wish for what I might have had so easily. It seemed to me I felt small and mean enough to crawl into a knot-hole.

"'You may recite in concert,' said Miss Mason. 'What peninsulas on the Arctic Coast?'

"'Boothia and Melville,' piped up a small girl, the very least and most diffident of the whole class, while the rest of us sat dumb as statues, but redder in the face.

"'In concert!' said Miss Mason. 'What ones on the Atlantic Coast?'

Again the small girl answered alone.

"'Once more; and this time decidedly in concert,' said Miss Mason, emphatically. 'What ones on the Pacific Coast?'

"'For the third time, Susie answered alone.

"'You will now answer by turns, since you cannot seem to answer in concert,' said Miss Mason; and three more questions went around the class, each to be finally answered by Susie.

"Miss Mason laid the geography down on the desk, with a peculiar smile on her face. 'Those of the class who have learned their lesson for to-day, will please raise their right hands.'

"Up went one little hand. Susie's, of course.

"Miss Mason looked amused enough to see how the rest of us had walked into her trap.

"'Perhaps you thought,' she said, 'that because I heard you answer in concert heretofore, I should always do the same; but that is quite uncertain. I shall never tell you beforehand how you will

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with
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answer, so the only safe way is to prepare your lesson. Now, I will tell you a little story; and then I will hear Susie recite the rest of her lesson, while the others take their seats and prepare to recite after school.

" 'Once upon a time, the whole world agreed to meet and shout all at once, to see what a great noise it would make. But when they were met, it seemed each one thought his voice could make no difference in such a crowd, so he would only listen to the rest. All thought so except one old lady, who went to do her duty, and had no thought of shirking it. So when the signal was given for them to shout, all that was heard was one old lady squealing "Boo!" at the top of her voice. Moral: Each do your duty, and the shout will come.'

"A shamefaced crew, we went to our seats and into our geographies. Oh, dear! how humiliating it was, before visitors, to see the rest of the school dismissed, while we remained; but you may be sure we did not need the punishment again.

"So I charge you once more, my boys,

'Always and everywhere,
Be honest and fair.'"

IMPORTANT NOTICE

We are happy to inform the reader of the "Sabbath Watchman" that Elder A. Mueller of Switzerland, and Elder K. Kozel of Argentina, plan to arrive in this country in the later part of August to attend our forthcoming Union Conference Session. We had made plans to hold our

conference at an earlier date, but on account of the late arrival of these brethren it became necessary to change our plans. The conference will be held in the state of California, from September 4 to 7, and we hope that many of our dear brethren and sisters will be able to attend this special gathering. The main reason why we plan to hold the conference in the state of California is that with the help of God we expect to have it on our own Mission place. Let us all unitedly pray to that end. We believe firmly that this conference will prove a great blessing to all who shall attend. We consider it a special privilege to have some brethren from the General Conference in our midst.

We also wish to announce that Elder Otto Welp and his dear wife have safely arrived in this country from Holland. We thank the dear Lord that He made it possible for Elder and sister Welp to come to this country. We had the privilege to visit some of the Reform Churches with them, and the Holy Spirit came very near in all the meetings that were held. We have the assurance that Elder Welp will prove a blessing to the work here in America,

As soon as we know definitely the place where the conference will be held, we shall inform all our believers through a circular letter. May God bless in all the plans that have been laid in our prayer.

A. W. DOERSCHLER.

HELP IN CHRIST

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

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

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

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

—Selected.

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