



"The Time of Thy Visitation"

"Oh how few know the time of their visitation! How few, even among those who claim to believe present truth, understand the signs of the times, or what we are to experience before the end! We are today under divine forbearance; but how long will the angels of God continue to hold the winds, that they shall not blow?"—"Testimonies," Vol. 6, p. 426.

"And when He was come near, He beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:41, 42.

TODAY IS the Day of OUR Visitation

Oh, that we might vividly sense it!
 Oh, that our eyes might be annointed with the eye salve of the True Witness!
 Oh, that we might know the things that belong to our peace!
 Oh, that we might learn to "know Him"—love, trust and obey Jesus Christ—
 "Mighty to save;" whom to know aright is life eternal!

"Therefore BE Ye Also Ready"

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

Brother! sister! are **you** thus "Ready?" Has a sense of the solemnity of the time, and a realization that this is, indeed, the time of our visitation, both as a people and individuals, taken such a tremendous grip upon your soul as to cause you to wholeheartedly seek for, and find, such a blessed experience of preparedness? O, may Heaven grant it, for it is just that which God, through faith in the merits of "His only begotten Son," has provided for us. Moreover, it is that, and nothing less, that He demands that we shall have if we would escape the perils of our day of visitation, and meet Him in peace at last.

"Woe to Them When I Depart from Them"

<p>"There is a time, we know not when A point, we know not where, Which marks the destiny of men, To glory or despair.</p> <p>There is a line, by us unseen, That crosses every path, The hidden boundary between God's patience and His wrath.</p> <p>To pass that limit is to die— To die as if by stealth: It does not quench the beaming eye, Nor pale the glow of health.</p> <p>The conscience may be still at ease, The spirits light and gay: That which is pleasing still may please, And care be thrust away.</p>	<p>But on that forehead God has set Indelibly a mark, Unseen by man for man as yet Is blind and in the dark.</p> <p>Oh! where is that mysterious bourne By which our path is crossed, Beyond which God Himself hath sworn, That he who goes is lost?</p> <p>How far may we go on in sin? How long will God forbear? Where does hope end, and where begin The confines of despair?</p> <p>An answer from the skies is sent, "Ye who from God depart, While it is called today, repent, And harden not your heart."</p>
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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.

“GIVE US OF YOUR OIL”

By OSCAR KRAMER

No Oil

JESUS is still sitting on the mount of Olives. In a panoramic view He has unfolded before His disciples a picture of events which were to be forerunners of His second Advent. And now He points His astonished listeners to a daily occurrence in nearby Jerusalem. It is a rather happy occasion:

“Then shall the kingdom of heaven be likened unto 10 virgins, which took their lamps, and went forth to meet the bridegroom.” Matt. 25:1.

It was customary in the days of Christ that the groom, on the eve of the wedding, would go to his would-be father-in-law in order that he might get his final consent. Often it would take considerable time to come to an agreement with him, and thus the patience of the waiting virgins was tested to the uttermost. Here the narrative continues:

“And five of them were wise, and five were foolish.” Verse 2.

The utter foolishness of the later is explained as due to the following fact:

“They that were foolish took their lamps, and took no oil with them.” Verse 3.

The Lamp

The lamp, here mentioned, no doubt is the Word of God which is as a light unto our feet. (Ps. 119:105.) The waiting virgins must therefore all have a knowledge of the truth of the second coming of Christ. They must be Adventists. Since this class is also defined as the Remnant Church (Rev. 12:17), which keep the commandments of God, they must be keepers of the seventh-day Sabbath, or Seventh-day Adventists. The wise among this class, also called “virgins” and “not defiled with women” or with the doctrines of fallen churches (Rev. 14:4),

144,000 in number, will finally sing the song of victory on Mount Zion. Their victory is due to the fact that they kept an *ample supply of oil* in their vessels. (Matt. 25:1-3.) But the foolish virgins were shortsighted and not prepared at all for the long delay. So they come with their desperate plight to the wise virgins, saying:

“Give us of your oil; for our lamps are gone out.” Verse 8.

But it is too late now, for:

“While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and *the door was shut.*” Verse 10.

Indeed, a sad ending to a joyous occasion.

The Oil

You, dear fellow believer, are classed with these 10 virgins. It is entirely left with you to be either wise or foolish. To the prophet of old the utmost importance of a daily supply of fresh oil from the two olive trees was shown in vision. This oil is symbolic of the powerful influence of the Holy Spirit in our lives. (Zech. 4:6.) Now, that you have waited for the Master five, 10, 20, per chance even 50 years, and have grown gray in waiting for Him, are you getting weary over the long delay? O, may you not be found saying with that evil servant that the Lord delayeth His coming.

“For yet a little while, and He that shall come will come, and will not tarry.” Heb. 10:37.

Praise God, soon our faith shall be rewarded with the blessed reality of seeing Him whom we have waited for and He will save us.

Cheer Up, Weary Pilgrim

God's sure Word of prophecy like a light that shineth in a dark place is fast fulfilling. It enlightens our pathway many years ahead. We see in clear-cut outlines the last phases of earth's

history taking shape. There is no time now to sink beneath discouragement and doubt. *Keep your vessel full to the brim with precious oil from the never ceasing supply.*

Trim Your Lamps

Has your lamp of faith attained a gloomy appearance? *Watch the oil.* Is the light growing dim? *Watch the oil.* Is the smoke of sin blackening the glass on your lamp? *Watch the oil.* But above all, keep the oil flowing *freely.* As in the bygone days of the long ago the oil lamps often formed a thick crust which did not permit the oil to penetrate through the wick unless it was trimmed, will you not cut out of your heart the heavy crust that has made you so hard, critical, and impenetrable? What a happy experience will then be yours. Sweet love, joy, peace, long-suffering and kindness will once more flow freely into your life. You will be happy, O so happy. And your new zeal, burning brightly, will enlighten others. They cannot help but see it. They, too, will accept the precious light and many a bright star will beautify your crown on that great day.

Pay the Price and Rejoice

The oil is also symbolic of the great gladness which the Spirit imparts. The joy was great among the disciples on the day of Pentecost. It was so great that some bystanders ascribed it to some kind of a "new wine." It may still affect us in a similar manner. The happiness imparted may become so great that we may shed tears of happiness. David, the sweet singer of Israel, testifies as follows:

"And take not Thy holy spirit from me. Restore unto me the joy of Thy salvation." Ps. 51:11,12.

Therefore, when oppressive gloom settles upon your soul, dear fellow-believer, *keep the oil flowing.* Go to the heavenly storehouse. Hold on in strong faith. *You must pay the price.* Wrestle for an infilling of the Spirit. Wrestle like Jacob did.

"I will not let thee go, except thou bless me." Gen. 32:26.

Cling tightly to the cross of Calvary. Your effort must be very earnest, for only then you will receive the blessing. And, is it not well worth the price? Jacob, too, paid the price and became an Overcomer. Then, when he met with Esau, they both shed tears of happiness together. Would you not share in this great happiness, my brother, sister, and friend? But you must first pay the price and then you, too, will rejoice.

Another Spirit

Do not confuse the Spirit's work with a flight of happy, emotional feelings. Human

emotions often change in a split moment from joy to sorrow, from a happy mountain top to the valley of despondency. The all-pervading power of God does never change. It gushes forth, day by day, like a never ceasing fountain that refreshes the thirsty soul. One reason why so many are bereft of the Spirit is the fact that they are waiting for mighty manifestations of the Spirit in working miracles and creating religious ecstasy. Unless this takes place, they are not interested in the quiet work of the Spirit. Poor, erring mortals. You are blinded by the sinful urge so see something sensational. Your love for the truth is but skin-deep, your passionate emotions are nothing but signs of weakness and lack of true endurance. Your oil is diluted with a cheap and inferior oil of some other, strange source. * Instead of burning brighter, your lights will go out before you realize it and will leave you deep in the darkness of despair. Well has the Savior described this class as trying to grow on stony ground where they have no root within themselves. (Matt. 13:20, 21.)

Get Oil—Today

The two olive trees of Zech. 4 are still growing profusely. They still bear their crop of oil-laden olives. The precious oil is still filling the bowls or vessels of supply. It is still flowing in a steady current earthward to lighten our lamps of faith. As the heavenly Investigator stops on His visit today, dear fellow believer, to knock at your door, has your light grown so dim that you do not recognize His lovely face? Do you stumble to the door because it is so dark within you? Or have you grown sleepy because of the oppressive twilight in your heart? Perhaps your condition is as outlined by the prophet:

"Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind; and we grope as if we had no eyes; we stumble at noonday as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves; we look for judgment, but there is none; for salvation, but it is far off from us." Isa. 59:9-11.

Yes, this is your condition if you shut the Spirit out of your life. Is it not time to end the reign of darkness and step out into the bright sunshine of the Spirit? Then why linger any longer? Seek for it with all your heart. You will never regret it.

"He will use men, at the close of His work, which the leading brethren, reject as being *unfit* to operate in the work of the Lord."—*Review and Herald*, Feb. 9, 1885.

"Comfort Ye, Comfort Ye My People"

By W. O. WELP

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

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

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

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

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

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

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

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

Now why should the Saviour, who loved His disciples so tenderly, stir up this trouble in their hearts? They were with Him when He told the Jews, "Ye shall die in your sins, and whither I go ye cannot come." They understood the full force of that fearful sentence. Now why should He plunge them into fear and trouble, by saying the same thing to them, and this too, by the phrase, "As I said unto the Jews," so emphatically that they could not possibly misunderstand Him? Why was this done? The sequel shows plainly that it was for the purpose of making such an impression upon them as they never could forget; and so to fix ineffaceably upon their minds the truth that without His coming again, there is absolutely no hope of ever being where He is; and thus to set them in view of one event as the consummation of all their hopes, and that event the *coming again* of the Lord. That is the comfort of Christ himself.

Another instance: The Thessalonian brethren were sorrowing because some of their number had died. And now the Lord, by Paul's pen, sends them comfort. And what is his comfort? The same that Jesus gave to His disciples, for it

is Jesus who sends this. Here it is: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. Wherefore *comfort one another with these words.*" 1 Thess. 4:16-18. That is the comfort the Lord gives to the sorrowing. And any other under such circumstances is false comfort. It is not only His comfort to us, but it is His command that we comfort one another *with these words.*

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

THE MIND OF CHRIST

BY C. R. SPARROW

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

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

To become a Christian, then, it is first necessary that the heart, the source of our words, actions, and influence, shall contain the same

motives and principles which formed the character of Christ. Thus shall our lives be made to correspond with His.

The most prominent motive that appears in the life of Christ was that of a self-sacrificing devotion to the will of the Father, expressed in John 6:38, and many other places: "I came down from Heaven, not to do Mine own will, but the will of Him that sent Me." This object was ever before Him, and controlled every other consideration. It is the same principle so beautifully ascribed to Christ by the prophet in the fortieth psalm: "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God; yea Thy law is within My heart," and to which He himself gives utterance in these words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." In view of this, is it possible that any one can have the spirit and mind of Christ while opposing the law and will of God, found in the 10 commandments, which Jesus honored? Evidently it cannot be so.

Another prominent characteristic of the life and mind of Christ we have in His own words, "I am meek and lowly in heart." This precious jewel adorns His life with a heavenly radiance. It is not desirable in the eyes of man, but in the sight of God it is of great price. It renders easy the burden of life. It dispels our heartaches, jealousy, and envy. Its manifestation is a sign of true greatness of spirit, though to pride it seems ignoble. If we look for the brightest object in the history of this world, that act which more than all others reflects true greatness of soul, we shall not find it in the annals of the great, nor the triumphs of human ambition, but we behold it in the closing scene of the Saviour's life. Having passed through the agony of the garden, the torture and shame of His trial, and meekly endured all the reproach and shame of that dreadful night, condemned without cause, He was led away to death, even the death of the cross. His enemies forgot His love and virtue, His life of sacrifice and toil in their behalf, gloated in their triumph over their inoffensive victim, mocked His agony, and reviled

His name. Can even divine compassion still endure? Unmindful of Himself the Redeemer prays for forgiveness upon them. What glory beams from that scene! Who can measure the greatness of such a spirit? It is the manifestation of this spirit that glorifies God and blesses the world. This is an identifying characteristic of every true Christian. But how can we follow such an example unless the heart be right? We cannot, "because the carnal (natural) mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Nor can the unregenerated heart bear "the fruits of the spirit." The object of the sacred truths of God's word is not attained when men yield to them nominal assent or an outward obedience. Their sanctifying effect is not felt by the unregenerate in heart. These truths point out the road to holiness, and these graces adorn only the lives of those whose hearts are imbued by the earnest, sincere spirit of the Master.

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

A NEW CREATURE

By A. W. DOERSCHLER

"**H**EREFORE if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. These words furnish a true test of every man's character. From them we can learn whether we are Christians or not. They are not spoken of a particular class, but of all who are in Christ. If any man, whether Jew or Gentile, bond or free, rich or poor, noble or peasant, old or young, learned or ignorant, pastor or hearer of the word, if, he says, any man be in Christ *he is a new creature*. And if he be not a new creature he is not in Christ.

What then is signified by the term new creature? This is sufficiently explained by the words which follow: "Old things are passed away; behold all things are become new." What are the old things which have passed away, and what are the new things that have taken their place? The answer is not difficult. These persons who have become new creatures have put off the old man and put on the new man. Col. 3:9, 10. This is a great change. The old man with his deeds represents the evil passions of the natural heart. Col. 3:5-9. The new man represents Christ formed in us the hope of glory. Col. 3:10-14.

Let us consider the old man and his deeds. He is in rebellion against God. His will is not in submission to God, for he does not love the will of God. He loves his own way and is determined to follow it. The old man is selfish. He seeks his own advantage at the expense of others. He studies to promote his own interest without regard to the interest of his fellowmen. He tries to elevate himself by pulling them down.

He is neither honest nor truthful. Perhaps he would scorn to steal, or to tell a falsehood in a direct manner. But if he can take advantage of others in his business he is not slow to do it. If he can sell inferior articles as good ones he is glad to do it. When he works for others he is not always careful to fill up his time nor always attentive that all his work should be well done. He does not love his neighbor as himself.

In many things he does not govern his appetites and passions. The carnal mind that is enmity against God rules in his life. Rom. 8:6-8. His spirit is proud. He glories in his independence. He is envious. This is the disposition which makes a person unhappy when he sees others prosper. He is jealous. He imagines that he receives a thousand slights; and he thinks that the honors which are justly his

due are withheld from him and given to others. He will not take reproof. He thinks it an insult to be told of his faults, and instead of laying reproof to heart he is very angry with the one who has reproved him. He does not love God nor His cause. He will not sacrifice for God, for his own worldly interests are dearer to him than is the cause of Christ. He will not confess his faults for that is beneath his dignity. So he dares to justify his evil acts though his excuses are really so many falsehoods.

The old man can never enter the kingdom of God. He must be put off with his deeds. The heart in which dwells this carnal mind must be circumcised. The new man must be put on. Our fallen nature must be renewed by the grace of God. We must be born again.

Let us examine the character of the new man. His will is lost in the will of God. He has given his heart to God. He seeks not to please himself but to do that which God approves. He says to God continually, "Thy will be done." He no longer seeks his own interest but that of others. He will not advantage himself at their expense. If he sells any articles he gives good measure, and that which is at the bottom is as good as that at the top. In all his business transactions he acts as though the eye of God was upon him, and thus he does to others as he would have them do to him.

He never seeks to rise by pulling down others. He delights in their prosperity, and finds no pleasure in taking from others to advantage himself. From real humility of heart he esteems others better than himself. He is not an eye servant. He knows that Christ is his Master and that if he is guilty of any negligence as a servant, Christ regards it as done to Himself.

If he has others in his employ he pays them just wages, and never takes advantage of their poverty to oppress them. He well knows that no injustice, nor oppression, nor dishonesty, nor falsehood can have place in the kingdom of God.

He governs his passions. He keeps under his body and brings it into subjection. He has crucified the flesh with the affections and lusts. He knows that he is always in danger of self-deception. He therefore regards reproof as salutary for his soul. He does not become angry with the reprover, but seeks to know the real condition of his soul. He is not made unhappy by the prosperity of others even though he does not himself prosper.

He has that charity that thinks no evil, and he therefore is not troubled with jealousy as though he was slighted and others honored in his place. He loves God with all his heart and he loves his neighbor as himself. Grace reigns within his heart. The spirit of God writes the tables of the law upon the fleshly tables of his heart. His

body is the temple of the Holy Spirit. Christ is his pattern. He gives proof that he is in Christ because old things in his case have passed away and all things become new. Impatience, fretfulness, evil speaking, anger, and strife have passed away. Love now reigns in this man's breast so that he would lay down his life for others. The great work of conversion or of the new birth begins when we first come to Christ for pardon. It is a progressive work carried forward through all the period of Christian experience till we stand perfect in all the will of God. Does the reader profess to be in Christ? If so, have old things passed away and have all things become new? Those who have named the name of Christ must depart from all iniquity. And now if this great work is but partially accomplished is it actually progressing in the reader's heart? We may profess to believe in Christ, but we are not in Him unless this great change has made visible progress in us. Let us not be deceived, for the day of judgment will show that this error is fatal. Matt. 7:21-23.

Whom Shall I Send?

*Whom shall I send, and who will go?
Whose lips are touched, whose feelings glow?
Who long to tell how much they owe?
I'll go, my Lord, for Thee.*

*Though oft this heart asks, Who am I?
Yet whilst I can on Thee rely,
And "Abba, Father," I can cry,
I'll go, my Lord, for Thee.*

*And should the seed be sown with tears,
My faith of struggling hard 'gainst fears,
Yet whilst Thy smile my spirit cheers,
I'll go, my Lord, for Thee.*

*Then, when I from my labor rest,
Grant, if my efforts have been blessed,
This thought may calm my peaceful breast,
I've been, my Lord, for Thee.*

—Selected.

We cannot claim anything as of ourselves. We cannot boast. But may we not in all humility and thankfulness recognize the divine nature imparted to us and the bright prospects set before us? This will not be so much the assertion of self as the assertion of Christ and His religion.—Selected.

"He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding."

Our Homes and Our Health

THE VIOLATION OF PHYSICAL LAW

By Mrs. E. G. WHITE

"M"AN CAME from the hand of his Creator perfect in organization and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime is conclusive proof of the power of endurance with which he was first endowed. And although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand years before the violation of natural law was sensibly felt. Had Adam originally possessed no greater physical power than men now have, the race would ere this have become extinct.

Through the successive generations since the fall, the tendency has been continually downward. Disease has been transmitted from parents to children, generation after generation. Even infants in the cradle suffer from afflictions caused by the sins of their parents. . . .

The patriarchs from Adam to Noah, with few exceptions, lived nearly a thousand years. Since then the average length of life has been decreasing.

At the time of Christ's first advent, the race had already so degenerated that not only the old, but the middle-aged and the young were brought from every city to the Saviour, to be healed of their diseases. Many labored under a weight of misery inexpressible.

The violation of physical law, with its consequent suffering and premature death, has so long prevailed that these results are regarded as the appointed lot of humanity; but God did not create the race in such a feeble condition. This state of things is not the work of Providence, but of man. It has been brought about by wrong habits—by violating the laws that God has made to govern man's existence. A continual transgression of nature's laws is a continual transgression of the law of God. Had men always been obedient to the law of the Ten Commandments, carrying out in their lives the

principles of those precepts, the curse of disease now flooding the world would not exist. . . .

When men take any course which needlessly expends their vitality or beclouds their intellect, they sin against God; they do not glorify Him in their body and spirit, which are His. Yet despite the insult which man has offered Him, God's love is still extended to the race; and He permits light to shine, enabling man to see that in order to live a perfect life he must obey the natural laws which govern his being. How important, then, that man should walk in this light, exercising all his powers, both of body and mind, to the glory of God!

God's People to Stand in Purity

We are in a world that is opposed to righteousness, or purity of character, and especially to growth in grace. Wherever we look, we see defilement and corruption, deformity and sin. How opposed is all this to the work that must be accomplished in us just previous to receiving the gift of immortality! God's elect must stand untainted amid the corruptions teeming around them in these last days. Their bodies must be made holy, their spirits pure. If this work is to be accomplished, it must be undertaken at once, earnestly and understandingly. The Spirit of God should have perfect control, influencing every action.

The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of Ten Commandments has been lightly regarded by man; yet the Lord will not come to punish the transgressors of that Law without first sending them a message of warning. Men and women cannot violate natural law by indulging depraved appetites and lustful passions, without violating the law of God. Therefore He has permitted the light of health reform to shine upon us, that we may realize the sinful-

ness of breaking the laws which He has established in our very being.

Our Heavenly Father sees the deplorable condition of men, who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that He causes the light to shine upon health reform. He publishes His law and its penalties, in order that all may learn what is for their highest good. He proclaims His law so distinctly, and makes it so prominent, that it is like a city set on a hill. All intelligent beings can understand it if they will. None others are responsible." — *Counsels on Health*, pp. 19-21.

A Work of Reformation Needed

"We are living in the midst of an 'epidemic of crime,' at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails, it is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud. Every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human

life. Every day testifies to the increase of insanity, murder, and suicide. Who can doubt that satanic agencies are at work among men with increasing activity to distract and corrupt the mind, and defile and destroy the body?

And while the world is filled with these evils, the gospel is too often presented in so indifferent a manner as to make but little impression upon the consciences or the lives of men. Everywhere there are hearts crying out for something which they have not. They long for a power that will give them mastery over sin, a power that will deliver them from the bondage of evil, a power that will give health and life and peace. Many who once knew the power of God's word have dwelt where there is no recognition of God, and they long for the divine presence.

The world needs today what it needed nineteen hundred years ago—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished."—*The Ministry of Healing*, pp. 142, 143.

GROWTH IN GRACE

By E. J. STABEL

CHRISTIAN experience consists in making constant advancement in the things of the Spirit of God. Our first lesson in the school of Christ is not all that we need to learn. Each day there is a new lesson for us to master. Our acquaintance with Christ commences when we receive the forgiveness of our sins through the merit of His blood. It is then our business to form an intimate acquaintance with Him. We are to learn the excellence of His character, and then to imitate that excellence in our own lives.

It is not enough for us to know that Christ is meek and lowly, we must become such ourselves. It is not all that is necessary for our salvation to be assured of the fact that Christ resisted Satan and overcame him. We must ourselves, through the grace of Christ, gain the victory over the great adversary. Christ loved His enemies. We cannot be Christians while we have evil dispositions in our hearts toward those that hate us. The life of Christ is our example, and our character must, through the grace of God, become like His. How can this great work be accomplished in us? It cannot be done in a moment. It is a progressive work. Today we learn one part of our lesson, tomorrow another, and so each day

of our lives, we must make some advancement in this divine experience.

Selfishness dwells in us by nature. Our Lord Jesus Christ was wholly unselfish. How can we be transformed and made in this respect like Christ? The work must be wrought by the grace of God, but not without our co-operation. God will test us by bringing us into circumstances, where self must be given up, unless we prove rebellious against Him. Now we are brought into a great strait, we must sacrifice our self-interest, or refuse to follow Christ. If we seek the grace of God to help us in this trial, we shall gain the victory; but if self is dearer to us than life, we shall sacrifice Christ to self. Many Christians have done this and ceased to make progression in Christian experience. But if we gain the victory in this struggle with self, our warfare is by no means accomplished.

We have a thousand such conflicts before us in every one of which we must gain the victory. The promises of God are made only to those who overcome. Our strength to overcome in this great conflict is in the grace of God. But we must use the grace that God gives us in watching, praying, and resisting Satan. If we do this, every conflict will result in bringing us nearer to God.

Why do we not take a deeper interest in this work? Why do we not feel an intense desire to grow in grace? The reason is obvious. We are too well satisfied with ourselves. We think that we have already attained the character of the Christian, and that our salvation is certain. Christ pronounces a blessing upon those who hunger and thirst after righteousness. Hungering and thirsting are among the strongest emotions of our nature. They express the most intense desires of which we are capable. It ought to alarm us that we do not have these desires in our hearts. We ought to know that our situation is one of danger, when we are satisfied with ourselves and do not earnestly seek the advancement of the work of grace in our hearts.

The character of Christ is one of infinite excellence. If we keep our eye fixed upon Him, we shall feel an intense desire in our hearts to become like Him. The greater advancement that we make, the greater desire shall we feel to advance still further; for at each step which brings us nearer to Christ, our views of His excellence will become clearer and more distinct, and our desire for greater conformity to Him will increase in proportion as we come nearer to Him. We shall never find the place at which to halt in our Christian experience. The advancement which we make each day will only show us farther advancement that we need to make on the following day. And so while we really grow in grace we shall never become proud of our attainments in Christian experience, for we shall see at every step as we advance the excellence of Christ in a clearer light than we have ever seen it before. And so we shall not take to ourselves the credit of having already perfected a Christian character, but at each new discovery of the excellence that dwells in Christ we shall feel that what we have attained in the past is as nothing compared with the great advancement which we ought to make.

How many Christians are like the children of Israel in the wilderness. Moses tells us in the first chapter of Deuteronomy that there was only the distance of 11 days' journey between Horeb, where Israel received the law, and Kadesh-Barnea on the border of the promised land. Yet between these two points the children of Israel journeyed 38 years. They made long journeys, but they were in every direction except toward the promised land. If they had been obedient to God the journey of 11 days would have sufficed to take them through the wilderness, but in consequence of their disobedience they made this long journey in the desert.

Many Christians spend years of their lives without making any advancement in Christian experience. When they are assailed by Satan they give way to his temptations instead of gaining the victory over them. If something unpleasant arises, they give way to violent temper

and speak bitter words. If they are tempted to envy or jealousy, they allow these evil passions to obtain the mastery in their souls. If selfishness shows itself in their hearts they yield to its evil suggestions, and they are not alarmed at the manifestations of these evil passions. They suppose that because Christ was free from malice and envy and selfishness, that they shall be saved while yielding to these evil things, if they only believe in Christ. They do not understand that all the promises of God's word are made to those that overcome, and that the grace of Christ is freely offered to us to enable us to accomplish this work.

Christ has told us in His sermon on the mount what He will say to those that profess to be His disciples, but who have never overcome the evil passions of their hearts. In the day of Judgment when they expect confidently to meet His approval He will say, "I never knew you, depart from Me, ye that work iniquity." We need not have these words spoken to us, but they will be thus spoken unless the work of God's grace shall be perfected in our hearts. There still remains a space in which to accomplish this work. Let us be diligent that we may be found of Him in peace without spot and blameless.

FOR OR AGAINST CHRIST

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

TESTIMONY STUDY CLASS

"Gather up the rays of light that have been slighted and rejected. Gather them up with meekness, with trembling and with fear."—*Testimonies*, Vol. 5, p. 94.

Isaiah 8:20

2 Chronicles 20:20

The Object of Trials

"**A**ND NOT only so, but we glory in tribulations also; knowing that tribulation worketh patience." Rom. 5:3. "The fact that we are called upon to endure trials, 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 not spend time in refining us. We do not take special pains in pruning brambles. Christ does not cast worthless stones into His furnace. It is valuable ore that He tests. The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. 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.

"No cross, no crown. How can one be strong in the Lord without trials. To have strength we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be exercised. The apostle Paul, just before his martyrdom, exhorted Timothy, 'Be thou partaker of the afflictions of the gospel, according to the power of God.' It is through much tribulation that we are to enter the kingdom of God. Our Saviour was tried in every possible way, and yet He triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances, and to glory in the cross of Christ."—*Testimonies*, Vol. 3, p. 67.

"I was pointed to the providence of God among His people, and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. In every religious crisis some fall under tempta-

tion. The shaking of God blows away multitudes like dry leaves. Prosperity multiplies a mass of professors. Adversity purges them out of the church. As a class, their spirits are not steadfast with God. They go out from us because they are not of us; for when tribulation arises because of the word, many are offended."—*Testimonies*, Vol. 4, p. 89.

"There is a high standard to which we are to attain if we would be children of God, noble, pure, holy, and undefiled; and a pruning process is necessary if we would reach this standard. How would this pruning be accomplished if there were no difficulties to meet, no obstacles to surmount, nothing to call out patience and endurance? These trials are not the smallest blessings in our experience. They are designed to nerve us to determination to succeed. We are to use them as God's means to gain decided victories over self, instead of allowing them to hinder, oppress, and destroy us."—*Testimonies*, Vol. 5, pp. 344, 345.

"The purification of the people of God cannot be accomplished without their suffering. God permits the fires of affliction to consume the dross, to separate the worthless from the valuable, that the pure metal may shine forth. He passes us from one fire to another, testing our true worth. If we cannot bear these trials, what will we do in the time of trouble? If prosperity or adversity discover falseness, pride, or selfishness in our hearts, what shall we do when God tries every man's work as by fire, and lays bare the secrets of all hearts?"—*Testimonies*, Vol. 4, p. 85.

"The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal.

In that time of trial, every soul must stand for himself before God."—*The Great Controversy*, p. 622.

"Heaven will be cheap enough, if we obtain it through suffering. We must deny self all along the way, die to self daily, let Jesus alone appear, and keep His glory continually in view. I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ's sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified, and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God and of pure, holy angels."—*Early Writings*, p. 67.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18.

ONE LITTLE SIN

"ONE leak will sink a ship; and one sin will bar us out of Heaven." Such is the declaration that we often hear; and as often as we hear it, we tacitly, at least, give assent thereto. But do not many who thus assent, show by their course of life that there is, lurking in their hearts, a secret skepticism in reference to the sentiment thus expressed? Else why the persistent clinging to some sin, the constant pursuing of some course, which is perhaps the only obliquity in an otherwise consistent Christian life? Such may be yielding to the false logic of temptation, pleased and charmed with the sophistry which proposes to grant them the indulgence of some favorite sin, and yet bring them out all right at last. They perhaps reason boldly with their own hearts what they would not like to express openly, that it cannot be that the Lord will reject them for one little sin; that they have given up many wrongs, have ceased from many sins, deny themselves in a great many respects, bear many crosses, and do much for the Lord; and it is not possible that He will reject them at last, and doom them to perish in the lake of fire, for one little sin which they so desire to

retain, one little indulgence which they find it so hard to discontinue.

Perhaps God will not reject you at last for that one sin especially; but do you suppose that you will come up to the Judgment with that one sin alone upon you? Do you suppose you can retain that one sin and keep yourself free from everything else to the last? Let us reason. The Lord wants the whole heart. The Holy Spirit requires an entire surrender. Yet you have some little idol in the heart, which bars the Saviour out. The Holy Spirit strives with you for the surrender of that sin; but you resist. It calls upon you to dethrone every idol from your heart; and you perhaps often sing,

*"The dearest idol I have known,
Whate're that idol be,
Help me to tear it from Thy throne,
And worship only Thee."*

Yet you make a mental reservation in behalf of some little idol you would fain persuade yourself is not of much consequence, and you can safely retain. The Holy Spirit continues to strive; yet you hold on to your sin. Will this state of things always continue? No. There comes a time when the Spirit will say, I can strive no longer. Then what position does this little sin assume? It becomes one of infinite magnitude. No one can charge blame upon the Spirit of God for finally ceasing to plead, when its pleas are persistently rejected. And you reject its pleas that you may retain that sin. You thereby declare that you set more value upon that little sin than you do upon all that the Holy Spirit proposes to do for you, and all the promises that are made to the overcomer.

The Holy Spirit being thus grieved away, what follows? You are exposed to the enemy on every side. You cannot stand. Seven spirits worse than the first are ready to crowd in and take possession of the house you had kept so thoroughly swept of every sin but one. Rapidly you descend in the ways of evil; and when the day of retribution comes, you stand condemned, not then for one little sin, but as an unpardonable apostate, a monster of iniquity. So much comes from one little sin. Thus one little sin bars us out of Heaven. It may have been a tiny seed at first; but you cherished it; and cherished, it would grow; and, growing, its nature was to choke, root out, and cover all else with its deadly shade; for sin, when it is finished, no matter how small its beginning, bringeth forth death.

One little leak will sink the ship. Why? Because by that leak the ship is brought into identically the same condition at last it would have been in, had a whole plank been removed from its bottom from bow to stern. So through the avenue of one little sin, the sinner becomes

as full of iniquity as though he had forever wallowed in its foulest depths.

One little sin cherished keeps open an avenue between yourself and the enemy. Kept open long enough, he is sure of full possession. There is no safety till this is closed. For this, the Lord entreats, the Spirit pleads.

Reader, beware of the one little sin. It may look little and harmless now; but it will develop into the deadly Upas; and when it reaches such a state as to alarm you with undeniable tokens of danger, it will be beyond your power to eradicate the evil or check its growth. Put it away now. Let the last sin go. Dethrone the last idol. Be entirely the Lord's. Serve Him with a perfect heart, and follow Him fully; or you may as well not follow Him at all.—Selected.

How to Get Them to Stand

IF YOU were an eye-witness of the operations of farm servants on the barn-floor, you would there get an illustration of the way to get believers to stand. I have seen them filling sacks with chaff, and I invariably observed that one person had to hold the sack all the time of its being filled, and even when full, it could not stand alone, but had to be made to lean against the wall to get it to stand. But I noticed that if they took precisely the same sort of sack, and poured into it the well-bolted corn, it stood by the weight of what it was receiving during the process of filling; and also, after it was full it stood upright of itself in the middle of the floor, just because it had been made strong to stand by the weight and solidity of the heavy grain which it contained.

And so the Christian who is filled with the good seed of the Word of God, and thereby filled with Christ, stands in the power of what he receives; whereas the hearer who is filled with the chaff of men's thoughts and opinions of God's truth, however quickly he may be filled to the dimensions of the other, will never be able to stand alone. There must be the solidity of the truth in Christ to insure stability.

If the preaching we are hearing does not so fill us with the heavy grain of God's word, that we stand by the weight of it without a lean, we had better take heed what we hear and also how we hear.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus

Christ. To him be glory both now and ever. Amen."—*Armor of Light*.

Trusting

*I do not ask that God will always make
My pathway light;*

*I only pray that He will hold my hand
Throughout the night.*

*I do not hope to have the thorns removed
That pierce my feet;*

*I only ask to find His blessed arms
My safe retreat.*

*If He afflicts me, then, in my distress,
Withholds His hand;*

*If all His wisdom I cannot conceive
Or understand—*

*I do not think to always know His why
Or wherefore, here;*

*But sometime He will take my hand and make
His meaning clear.*

*If in His furnace He refines my heart,
To make it pure;*

*I only ask for grace to trust His love—
Strength to endure.*

*And if fierce storms beat round me,
And the heavens be overcast,*

*I know that He will give His weary one
Sweet peace at last.*

—Whispers of Peace.

Take Care of Your Thoughts

SIN BEGINS in the heart. If you keep your thoughts pure, your life will be blameless. The indulgence of sinful thought and desires produces sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasures or profits you might derive from this sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might have yet been a Paradise. No one becomes a thief, a fornicator, or a murderer at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its hideous deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasure in gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshold, and drive it from your heart. As a rule, the more familiar you become with sin, the less hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts, the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous.

Read nothing which is unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your thoughts towards pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh, so is he. Take care of the thoughts—the actions will take care of themselves.—Selected.

PAYING THE COST

IF A BILL is larger by a good deal than we had expected it to be, we always pay it with pain. If as large, but not larger, we pay quietly. If smaller than we had anticipated, we pay it with pleasure. Paul was ever counting that his bill could only be paid with his blood. So when less payment was demanded, he paid with pleasure. No groans and sighs and tears escape him. "I take pleasure in infirmities, in distress, in persecutions," he says. This was largely because he had counted the cost, and was now ready to pay. Being ready for the hardest experiences, he easily went through such as were only hard. Ready for the superlative degree, the comparative was easy, and the positive light. So we find him in the midst of an excited throng the calmest of them all. From a worldly standpoint, if any one that day should have trembled with excitement, it was Paul. Yet all trembled but Paul. What a perfectly grand sight that was to see him calm, self-possessed, quiet, on the staircase, soldiers flushed, mob enraged, only he self-poised! Surely "forwarned was forearmed," and because he was

prepared he was not overtaken. Yet so it ever will be.

The young disciple who says, "I am going to be a Christian, cost what it may. It will bring ridicule, evil speaking, and may cost me my situation. It may result in my having to leave my home; yet I am prepared for this, and for even worse things"—that disciple has won half the battle before he has struck a blow. But that one who says: "I think I will try the Christian life. I hope it will not cost me very much," has lost the battle at the very start. Half-hearted beginning for Christ ends in whole-hearted return to the world. Teachers may as well state plainly to scholars at the outset, that the Christian's voyage is not all plain sailing. Storms must come, and, perhaps, hurricanes. He who sets out unprepared in spirit for such experiences will surely suffer shipwreck. Yet we need not be discouraged, for if God would and did make Paul sufficient for these things, he is not less able to make us stand. All God's power and love are at the disposal of any one now just as truly as they were at Paul's disposal. We, too, may stand and face even death calmly for Christ's sake, if Christ strengthens us. If we want Paul's endurance, we need but "count the cost," and thus relying on Jesus, the author and finisher of our faith, we shall, like Paul, be able to "pay the cost."—Selected.

Penalty of Wrong Doing.—The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departure from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil us of the honor of a pure conscience and of trust in God, without which we are naked amid hosts of hosts, and are vulnerable by all the changes of life. Thus, to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever or however we violate any moral or religious obligation.

—Selected.

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



The Children's Friend

for Parents and Children
who would follow Jesus.

Suffer little Children to come unto me. LUKE 18:16

REAL FAITH

IT WAS A cold blustery day as a boy of 11 years old was hurrying along a back street in a large city, holding the hand of his sister, eight years old. Their clothes showed the pinch of poverty, yet they were neat, and a look of intelligence showed their home training. As they entered their humble home a weak, gentle voice said:

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

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

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

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

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

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

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

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

"Yes sir," replied Dot.

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

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

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

Dot held the slice of bread and prayed, "Please, God, this is all the bread we've got. We have none for breakfast, but if it isn't too long till the hundred slices come back, maybe Charlie can get some money to buy some. Send it to Dotty Horn, in Thomas Alley, for Jesus' sake. Amen." And then she cast the bread on the water of the river.

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

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

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

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

The Sabbath Watchman

with

The Children's Friend

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

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

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

Asleep in Jesus

Susanna B. Ewert

It is with deep regret that we announce the death of our beloved sister, Susanna B. Ewert, who fell asleep in Jesus on June 23, 1948, in Ft. Smith, Ark., at the age of 84 years.

Our dear sister was a faithful member of the S. D. A. Reform Church for many years. She

loved her Saviour dearly, and was always willing to testify for Him. Her pleasant disposition was an inspiration for all those who knew her. We lose in her a faithful sister, but we have the assurance that she will hear the voice of Jesus on the first resurrection morning.

The writer had the privilege of speaking to a large company of mourners concerning the blessed hope that we have in Christ Jesus, and to call the attention of his hearers to the solemn time in which we live.

May the Lord especially comfort her dear children, who deeply mourn the loss of our beloved sister. May God grant that we soon shall have the privilege of meeting our dear sister again on the earth made new.

A. W. DOERSCHLER.

THE COMING STORM

YOU MAY rely upon it that a dreadful storm is coming upon the world, and it may not be at a great distance. It may be very near. If we are not mistaken, there are some signs that it is nigh at hand. The flood of water in the days of Noah and the deluge of fire in the days of Lot, are not to be compared with the tempest of wrath which threatens to break in upon the world of the ungodly. The wise will receive the caution, will give heed to the warning, and prepare for the awful day.

How sad will be the condition of those who, when the Lord comes, are not ready to meet Him. All warnings to be ready, and all exhortations to prepare for the great event, have been lost upon them. The tribulation and anguish and wrath which will come upon such souls will be dreadful—too dreadful for us to describe. God forbid that you should be unprepared when Christ comes. Tell me if you are getting ready to meet Him in the clouds.

Does this day and this hour find you as you would like that day and that hour to find you?

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

North America: DENVER 1, COLO.
 P. O. Box 1046

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