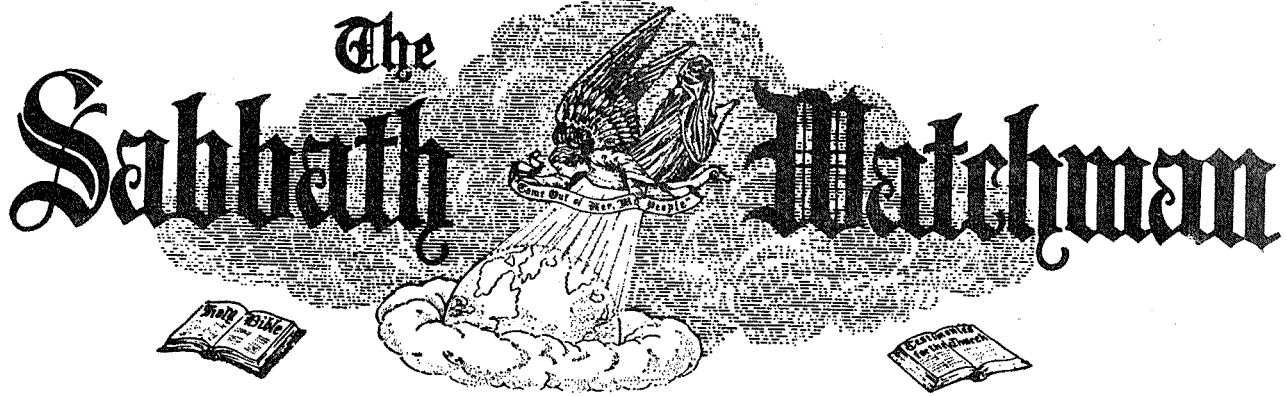


# The Sabbath Watchman



Vol. 29

Denver, Colorado, Second Quarter 1954

No. 2

## YOU CANNOT BE NEUTRAL

“How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him.”

“The people answer him not a word. Not one in that vast assembly dare reveal loyalty to Jehovah. Like a dark cloud, deception and blindness had overspread Israel. Not all at once had this fatal apostasy closed about them, but gradually, as from time to time they had failed to heed the words of warning and reproof that the Lord sent them. Each departure from right doing, each refusal to repent, had deepened their guilt, and driven them farther from heaven. And now, in this crisis, they persisted in refusing to take their stand for God. The Lord abhors indifference and disloyalty in a time of crisis in His work.”—“Prophets and Kings,” pp. 147, 148.

“If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God.”—“Testimonies,” Vol. 3, p. 281.

“No one can occupy a neutral position; there is no middle class, who neither love God nor serve the enemy of righteousness. . . . He who does not give himself wholly to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Half-and-half service places the human agent on the side of the enemy, as a successful ally of the hosts of darkness.”—“Mount of Blessing,” p. 139.

“In the final victory God will have no use for those persons who are nowhere to be found in time of peril and danger, when the strength, courage, and influence of all are required to make a charge upon the enemy. Those who stand like faithful soldiers to battle against wrong, and to vindicate the right, warring against principalities and powers, against the rulers of darkness of this world, against spiritual wickedness in high places, will each receive the commendation from the Master, ‘Well done, good and faithful servant, enter thou into the joy of thy Lord.’”—“Testimonies,” Vol. 3, p. 327.

“There is no such thing now as a neutral position. We are all decidedly for the right, or decidedly with the wrong. Said Christ, ‘He that is not with Me, is against Me; and he that gathered not with Me, scattered abroad.’”—“Testimonies,” Vol. 3, p. 328.

“Who is on the Lord’s side? Always true;  
There is a right and wrong side, Where stand  
you?”

Come and join the Lord’s side; Ask you why?  
‘Tis the only safe side By and By.”

# The Sabbath Watchman

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(American Union)

Devoted to the Promulgation and Defense of  
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of 1844.

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## Loyalty to God

**SOMETIMES**, in order to obey God, we may be under the necessity of disregarding the authority of men. There is a realm of spirit which civil authority has no right to enter, and where God alone is to be heard and obeyed. Civil governments are designed to define our civil obligations and to regulate our civil intercourse with each other. But we sustain relations to God, and are under obligations to him, with which no civil authority has any right to interfere, and which it cannot annul. If the civil power presumes to enter this spiritual domain, and enjoin what God has clearly forbidden, it violates the rights of conscience, its authority is usurped, and it cannot properly be recognized. This was the great principle on which the apostles acted. When human and divine authority came in conflict, they chose to "obey God rather than men." But the principle is older than the apostles. It was asserted and maintained in the royal court of Babylon, when the three Hebrew youths positively refused to worship the image which the king had set up, preferring to suffer the penalty of the law, should God not see fit to deliver them. Civil authority may make a thing legally binding, but it cannot make it morally right.

There is a law for the regulation of our moral conduct which is far above all human law, and to which our moral conduct should conform. Human laws, it is presumed, are intended, at least in Christian countries, to conform to this higher law, but this is not always the case. There are many things sanctioned by human laws to-day, as interpreted by courts of justice, that are in direct conflict with the law of God. While we should be subject to those who are in authority over us, we should remember that their authority is limited, and that no human authority has a right to require us to do wrong. Our highest allegiance is to God. It was this which led the martyrs to the stake. They refused to be untrue to God to please men. — "Signs of the Times," March 5, 1885.

# The Little Flock

CAN YOU tell the members of the nominal churches from the world around them? Do they show by dress and deportment that they are walking in the strait and narrow path the Saviour pointed out? Are they, his peculiar people who are zealous of good works? Alas no! They go hand in hand with the fashionable multitude in the broad road of pleasure. If you go to the halls of mirth, you see them there; to the concerts, they are there; and to any of the places of amusement, and there you find them participating in the festivities of the scene. They throw the cloak of religion around them, but their hearts are void of the love and Spirit of God.

We turn from the sight with aching hearts, and ask, Where, oh where are God's true children who have renounced the world and are not partakers of its sins? We are shown a little company that are despised and rejected by the world, at whom the finger of scorn is pointed. We ask them why they have forsaken the world with all its allurements, and why they chose a path so rough, and often bedewed with tears? They tell us that this world is not their home, but they are only pilgrims and sojourners here; that they have no abiding city here, but look for one to come; and that this world is a dark and dreary place to them. Sorrow and sighing are on every side. Cruel death is here and often snatches their loved ones from their fond embrace, and lays them in the cold and silent tomb; but they have a hope that they would not exchange for all the glory and fame of earth; a hope that if they are faithful a little while longer to the grace already given, they will receive a bright reward.

Now as we are among this company, let us by a patient continuance in well doing seek for life and immortality as brought to light through the gospel of our Lord. Let us not com-

plain of our trials, but remember that our Saviour was despised and rejected of men, and that he was a man of sorrow, acquainted with grief; and as he is our pattern, let us walk in his footsteps; let us show to the world that we are living up to our profession, that they, seeing our good works may be led to exclaim, Surely there is a reality in religion. Let me go with this people to Mt. Zion, and see the King in his beauty. Let me enter in through the gates of that celestial city where sin can never come to destroy our peace. Let me see those dear ones that are sleeping in Jesus, and with all that glad throng shout victory over death and the grave, and praise God forever and ever. There sorrow will be forgotten. The cross will be laid down for the crown. Bright palms of victory and harps of gold will be ours to enjoy; and joyfully will we sing, Worthy, worthy is the Lamb. To him belongs all glory and praise forever and ever.

"Roll swift around ye wheels of time,  
And bring the welcome day."

Take courage, servants of the Lord, and go on your way rejoicing; for your redemption draweth nigh. Weak ones, be strong. Lonely ones, look up. Jesus loves you. He has gone to prepare a place for you, and will soon come to receive you. Backsliders, return to the arms that are extended to receive you. He is not willing that you should perish. And while his Spirit is pleading, come all ye that are weary and heavy laden and find rest to your souls.

A. W. Doerschler.

"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience." Rom. 5:3.

## What Reformers May Expect

It is vain to expect to do any real work of reform in the world without making enemies for yourself. You may start with the firmest intention to attack only the wrong, and not those who are involved in the wrong; but the moment you begin to smite the idol, **that moment its priests cry out with pain.** The truth is that abuses are maintained in the world because it is to some one's interest to maintain those abuses; therefore, you can never attack a wrong without attacking the worldly interests of those concerned in the maintenance of the wrong. But it would be a great mistake for you to conclude that you must attack no evil, because it would involve you in a conflict with those with whom you would prefer to remain at peace. It may often be your duty to incur the enmity of others, because you are called to be God's worker for the destruction of some giant, or some apparently pigmy form of evil. All that you need care for is to be sure, first, that the thing you oppose is an evil, and secondly, that you are a person whom God calls to aid in its destruction. These things settled, you can safely let God take care of the consequences.

\* \* \*

### FATE OF THE APOSTLES.

ALL the apostles were assaulted by the enemies of the master. They were called to seal their doctrines with their blood, and nobly did they bear the trial. Tradition says:—

Matthew suffered martyrdom by being slain with the sword, at the distant city of Ethiopia.

Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

Luke was hung upon an olive tree, in the classic land of Greece.

John was put into a chaldron of boiling oil, but escaped death in a miraculous manner, and was afterward banished to Patmos.

Peter was crucified at Rome, with his head downward.

James, the greater, was beheaded at Jerusalem.

James, the less, was thrown from a lofty pinnacle of the temple, and then beat to death with a fuller's club.

Phillip was hanged up against a pillar, at Hieropolis, in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to the cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance, in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned, and then beheaded.

Barnabas, of the Gentiles, was stoned to death by the Jews, at Salonica.

Paul, after various tortures and persecutions, was at length beheaded, at Rome, by the Emperor Nero.

Simon Zelotes was crucified, in Judea.

### ROWING AGAINST THE TIDE.

IT is easy to glide with its ripples  
A down the stream of time,  
To flow with the course of the river  
Like music to some old rhyme;  
But ah! it takes courage and patience  
Against its currents to ride,  
And we must have strength from Heaven  
When rowing against the tide.

We may float on the river's surface  
While our oars scarce touch the stream.  
And visions of early glory  
On our dazzling sight may gleam;  
We forget that on before us  
The dashing torrents roar,  
And while we are idly dreaming  
It's waters will carry us o'er.

But a few—ah, would there were many,  
Row up the "Stream of Life,"  
They struggle against its surges  
And mind neither toil nor strife.  
Though weary and faint with labor,  
Singing triumphant they ride,  
For Christ is the hero's captain  
When rowing against the tide.

Far on through the hazy distance  
Like a mist on a distant shore,  
They see the walls of a city  
With its banner floating o'er;  
Seen through the glass so darkly  
They almost mistake their way,  
But faith grows light on their labor  
When darkness shuts out the day.

And when shall we be one of that number  
Who mind no toil or pain?  
Shall we mourn the loss of earthly joys  
When we have a crown to gain?  
Or shall we glide on with the river,  
With death at the end of our ride,  
While our brother, with Heaven before him,  
Is rowing against the tide? —Sel.

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

## EDITORIAL

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

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

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

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

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

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

## PREDICTIONS

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

"There is a prospect before us of a *continued struggle*, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony. And there are *some who will even urge such a course from the Scripture*. 'Let every soul be subject unto the higher powers . . . The powers that be are ordained of God'."—*Testimonies*, Vol. 5, p. 712.

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

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

Highly significant are also the following words:

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

"Soon God's people will be tested by fiery trials, and *the great proportion* of those who now appear to be genuine and true will prove to be base metal.

Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers."—*Id.*, Vol. 5, p. 136.

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

### FULFILLMENT

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

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

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

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

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

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

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

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

" . . . neither of which, in our view, could be observed while doing military duty . . . and rather

than violate our principles, we have been content to pay, and assist each other in paying the three hundred dollars commutation money."—*Seventh-Day Adventists In Time of War*, p. 58.

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

In 1923 the General Conference Committee had declared:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"*Were men free* to depart from the Lord's requirements and set up a standard of duty for

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

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

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

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

2. Since apostatised leaders here and abroad *separated themselves* from the original platform of truth, whom should we address as God's people today?

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

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

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

6. Since we have to *belong to the true Remnant*

Church of which Christ is the head, do we have to cast our lot with God's afflicted few?

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

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

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

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

DEAR READER:

In the foregoing narrative of the events which took place in our days we have briefly summed up the facts which call for a decided action on YOUR part. The clarion call is extended to YOU today in "certain tones." YOU cannot

conscientiously shrug off existing facts without jeopardizing YOUR OWN souls' salvation. It is YOUR solemn duty to investigate as the noble Bereans did before YOU. If YOU find matters true (and no doubt YOU will), YOU must not hesitate to take a "bold and unyielding stand for the truth" (*Early Writings*, p. 50), and come clear on the side of truth and righteousness. We like to impress the following words from the pen of inspiration deeply upon YOUR mind, in the hope that they will find their mark and then will give YOU no rest until YOU have made your final decision:

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

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

"Behold, I Stand  
at the DOOR  
and KNOCK"

Rev. 3:20.

#### WAITING

"KNOCKING! KNOCKING! STILL HE'S THERE!  
WAITING, WAITING, WONDROUS FAIR;  
BUT THE DOOR IS HARD TO OPEN  
FOR THE WEEDS AND IVY-VINE  
WITH THEIR DARK AND CLINGING TENDRILS  
EVER ROUND THE HINGES TWINE.

"KNOCKING! KNOCKING! WHAT, STILL THERE!  
WAITING, WAITING, GRAND AND FAIR;  
YES, THE PIERCED HAND STILL KNOCKETH,  
AND THE TENDER HEART IS SORE.  
AH, MY SOUL, FOR SUCH A WONDER  
WILT THOU NOT UNDO THE DOOR?"

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## The Object of Trials

"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 temptation. 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.

## THE REMNANT CHURCH

THERE is a people coming up, with gifts and power di-  
vine,  
Whose holy influence will be felt, whose holy light will  
shine;  
It will be known who do in truth, the solemn message  
heed,  
Such will be zealous and repent, becoming saints in-  
deed.

Their love and union will increase, their interests will  
be one;  
They'll know that they are heirs of God, and joint heirs  
with His Son;  
They'll love God for his own dear sake, not that He's  
them forgiven;  
And truly "sin will be their hell, and holiness their  
heaven."

Their company will be the saints, and each will be so  
dear,  
They'll love to make a sacrifice to benefit them here.  
They'll love for their Redeemer's sake; as answers face  
to face,  
So will their hearts while they in each, his lovely im-  
age trace.

This dread, dull sameness will not long, among the  
saints bear sway,  
The glory in their midst will soon, purge all the chaff  
away;  
Thus separated from the vile, the strong be stronger  
still,  
The great refreshing time is near, and all may come who  
will.

But O, some will not be refined, nor give their idols up;  
Such never will let Jesus in, nor with him ever sup.  
They yet may linger round the shore, and think to get  
on board,  
But they must come to heaven's terms, the standard  
can't be lowered.

Thrice happy they who're in the ship, though tossed  
with angry waves!  
"Our Father's at the helm" and all who trust in him he  
saves;  
Those who in heart give up their all, lie passive in his  
hand,  
He'll bring with safety into port, to their own promised  
land. —R. Smith.

Do Hymns Make Liars of  
Christians?

Sometimes they do. The fault is not with the hymns or with writers who expressed their own aspirations and achievements. The trouble is with congregations who sing and pray without giving heed to what they say.

Almost every Sunday a man who has worked hard all week to make his bank account more secure will sing "Other refuge have I none . . . all my trust on Thee is stayed." His wife and daughters, bedecked with much jewelry and following the newest fashions, may add, "For Thee all the follies of sin I resign." Across the aisle is the factory worker who spends his working days making torpedoes. Singing about the faith of his fathers he affirms, "We will love both friend and foe in all our strife."

Perhaps the biggest lie we sing is the familiar line from a most wonderful dedication hymn, "Not a mite would I withhold." Not a mite? Think of the hundreds, the thousands we sought first for ourselves, and then we congratulated ourselves on doing so well when we gave God a share of what remained!

Why not at least be honest enough to refrain from singing the words we dare not claim for ourselves? Suppose a congregation suddenly stopped singing and listened to the accompaniment to "Trusting Only Thee." The service would not suffer. We might begin to pray honestly, recognizing how little we trust God. And in such honest confession true worship begins.

—*Gospel Messenger.*

## W H A T W E M A Y E X P E C T

"There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony. And there are some who will even urge such a course from the scripture, 'Let every soul be subject unto the higher powers... The powers that be are ordained of God.'"—"Testimonies," Vol. 5, p. 712.

# A Challenge to our Youth

"I have written unto you, young men, because ye are strong and the word of God abideth in you and you have overcome the wicked one."

**W**E write the year 1954. For over 110 years the earth has been warned by the sound of the three-fold angel's message. The small glimmer of light which shone in 1833 has grown into a worldwide work. Many missionaries brought the glad tidings of the soon return of Jesus to all parts of the globe. Millions of publications were distributed into the homes, proclaiming the arrival of the investigative judgment and showing the Saviour in His work as Mediator before the Father. The work has been an often repeated miracle from its very first beginning to the present day. The truths which are contained in the principles the Advent people embraced in the early years had to be established by many trials. The believers were tested again and again and oftentimes were found in a wanting condition. (as reported in the *Testimonies*.)

In the year 1914, however, this steady going back to Egypt came to a climax. The test of proving their faithfulness in time of war was not stood by the professed believers and a general apostasy resulted. The banner was lowered and is still being lowered to-day until it will be completely trampled underfoot. But God did not forsake His cause. A small number of consecrated followers united their efforts in keeping the banner flung to the breeze. The long prophecied Reformation, the 4th angel of Revelation 18, came to take up his position, to fulfill the very last act in the drama of the ages, the plan of salvation. The work of God was not to be done by learned and well-educated men, neither by the wise and noble, but as Paul says,

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Corinthians 1:26, 27.

This applies certainly to our work in this Reformation; it is a weak and humble work, yet it carries the highest calling ever given to mortals. It seems almost impossible to accomplish the tremendous task with the tools available. The force of workers has to be increased.

And what is more natural than to look for laborers among the young? In these closing scenes the youth has in a special way to render her part. The Lord has appointed the youth to be His helping hand.

Young men are needed who do not look for gain, fame, or position, but who are humble and deeply conscious of the sacredness of the work to be done. They must realize how solemn the time is in which they live. The Lord does not want cowards, but courageous, brave men and women, because it takes courage to resist the dragon who rages against the remnant. The Spirit of prophecy tells us,

"... and many a lad of to-day, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings." *Education*, page 262.

Many young people appear daily in the courts of justice for theft, murder, immoral behavior, assaults, etc. Many are driven to these crimes by a false conception of bravery and heroism. This is not honorable, but rather inexpressibly sad and degrading. Can one imagine a more deplorable view than a strong, intelligent, and sympathetic boy standing before the judge to answer for a crime he has committed? But what a heartwarming picture is presented when one beholds a young person all set to defend the honor of his God? This latter part will yet have to be the duty and lot of many of our youth today.

"The Master calls for gospel workers. Who will respond? All who enter the army are not to be generals, captains, sergeants, or even corporals. All have not the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army." *Testimonies*, Vol. 5, pp. 394, 395.

The burden-bearers among us are falling in death. Many of those who have been foremost in carrying out the reforms instituted by us as a people, are now past the meridian of life, and are declining in physical and mental strength. With the deepest concern the question may be asked, who will fill their places? we

cannot but look anxiously upon the youth of today as those who must take these burdens and upon whom the responsibilities must fall. These must take up the work where others leave it and their course will determine whether morality, religion, and vital godliness shall prevail, or whether immorality and infidelity shall corrupt and blight all that is valuable.

Young brother, and young sister: will you

not examine yourself and weigh your opportunities and talents against the actual service you render to the Lord? **Will you not consider the challenge of the Lord to join in the battle for truth?** No medal of honor will be gained, but a crown glittering with stars as an eternal record of souls saved into the Kingdom.

Marinus P. Ringelberg

## *News from the Field* CANADA

“Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” Hebrews 10:35-39.

“Behold I come quickly: hold that fast which thou hast, that no man take thy crown.” Revelation 3:11.

DEAR Brethren and Sisters: We most assuredly are living in the days which are preceding the second coming of Jesus. The Apostle had full knowledge of the difficulties through which God's people would have to pass in these days of unparalleled importance. Everyone of us will be tried, for which reason the Apostle says, “Cast not away therefore your confidence,” but have patience and keep your eyes fastened upon the great object you have commenced to fight for.

Satan senses the seriousness of time much more than we do. He knows that his time is running out, for which reason he is using all his power and knowledge to bear upon us to make us weak and wavering in our faith. If he meets with success, it produces an expression of joy on his face.

The *Testimonies* tell us: “Satan is now using every device in this sealing time to keep the minds of God's people from the present truth and to cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth and was pure in heart was to be covered with the covering of the Almighty.

Satan knew this, and he was at work in mighty power to keep the minds of as many people as he possibly could wavering and unsettled on the truth. ...

I saw that Satan was working through agents in a number of ways. He was at work through ministers who have rejected the truth and are given over to strong delusions to believe a lie that they might be damned. ...

Some of these agents of Satan were affecting the bodies of some of the saints -- those whom they could not deceive and draw away from the truth by a Satanic influence. Oh, that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan and be on their guard! I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet sliding, because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for His people; and Satan will be permitted to work also.” *Early Writings*, pp.43,44.

If we have yielded up our faith, which at one time might have been strong, then we have no protection against the attacks of Satan and he will surely wound us fatally. The *Testimonies* say further that the unyielding faith which we once possessed may never return if we keep on

working against it.

Dear Brethren and Sisters: Has there not been the same experience with many in the Reform Movement? Not only members, but leaders, who have stood in the very frontlines, have fallen. We must, therefore, more than ever meditate upon the apostle Paul's words, "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:12. "But if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Hebrews 10:38,39.

The message from Canada is good news. God has been with us here and has blessed us in a marvelous way, so that the winds which have blown over His people could not lead them into deception. Last winter we had the opportunity to bring the last message to many families and as a result many dear souls are studying this

message today. Let us unite in prayer to God for these seeking souls that the Lord may help them to find the way to His church before it is too late.

All our dear believers in Canada convey to you their heartiest greetings with the following lines from the Scripture, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Corinthians 15:57,58.

In but a short while He that has promised to come will come and will not tarry. Therefore let us hold fast in our faith until the King shall appear in the clouds of heaven to take us home.

Eld. W. Korpman

## N E W Y O R K

THE flock of the Lord in the largest metropolis of the world is not a very big one. But our few members are pressing on for the promised dwelling in the heavenly city. We are holding our weekly services on Sabbath morning of which we can say that they are very blessed gatherings in which the Lord with His holy angels is present. I also believe that I can justly testify that the thermometer of spirituality has risen since last year and that more spiritual life is being shown.

I am furthermore very grateful to our Saviour that He gave me four deeply interested souls to work with. They were found during

canvassing work and are now studying God's present truth with great zeal and sincerity. We hope and pray that in the days to come these seeds may bring forth fruits and our ranks may be enlarged.

The work of saving souls out of the torrent of the rush of everyday's life and showing them the precious goal of eternal life is not an easy task in so large a city. But the Lord is on our side; who can be against us?

With greetings from all our dear believers here to everyone of like precious faith,

I remain as your Bro. in Christ,

M. P. Ringelberg

## *What Makes The Catholics Happy*

Translation from the "PAULINUS", official organ of the Diocese of Trier, Germany:

### ADVENTISTS versus ADVENTISTS

"Into a family quarrel no outsider should mix in. What the Adventists have to straighten out among themselves, that they may straighten

out among themselves, and into the controversy whether this movement or the other is standing for true Adventism we will not mix in. But we must say a word concerning it in order that we may see matters clear and true which pertain to us. And they do pertain to us.

The renown Protestant Theologian *Adolf von Harnack* wrote in his time, 'If no authority is

recognized which is to decide concerning the meaning of the gospel and the source of the Holy Scripture, then a general confusion will result.' The truth of this sentence is proven universally by the history of the sectarian life, and also by the history of the S.D.A.

In the year 1914 two percent of their members were disfellowshipped out of the German Adventist church because they declared that war-service on the Sabbath (Saturday) was not compatible with the Adventist teaching. Those that were disfellowshipped considered themselves as the true keepers and defenders of Adventism, and felt duty-bound to reform the whole sect. In the Spring of 1936 this *Reform Movement* was dissolved and forbidden in the whole Reich (country), claiming that they 'under the garb of religious activity had aims in view which run counter to the philosophy of National Socialism.' There were prison terms and turning over into the concentration camps. Today the split-off, the *International Missionary Society of the S.D.A. Reform Movement*, as it is known today, may again work unrestricted, and she does it with much fervor. In doing this she continues the old Adventist antagonism against the Catholic Church and the Papacy without restraint. The *PAULINUS* has earlier served samples of this from their literature.

The Adventist *Reform Movement* reproaches the original S.D.A. Church, which is acknowledged as a body with full rights, that they are seeking 'better relations with the powers of darkness', are considering the Sabbath-commandment as void during war-time, and have confessed themselves to the National Socialist regime, do not enforce the meatless diet, permit the remarrying of divorcees, and enlarge the number of saved ones beyond the 144,000.

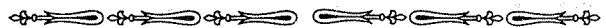
While the *Reform Movement* is considered by the main body of the S.D.A. (these are usually meant when we speak of Adventists) a small and insignificant split, these point to the fact that they 'are spread out over the whole earth!'

There is one more important thing for us. The original S.D.A. Church assures emphatically to have 'refrained from all inciting antagonism against Catholics', which she has engaged in before 1945, and in which the Adventist Reform Movement, which branched off from her, is still engaged in today, 'she rather having been content to present her conviction in a fully non-polemic (non-controversial, ins.) and sensible manner.'

This message we acknowledge gladly and happily pass it on to the readers of the *PAULINUS*. - In the book *At the Crossroads*, which appears

at the *Advent Publishing House* in Hamburg and is offered by the *book evangelists* of the S.D.A. Church, one meets with some remnants of the old controversial manner. On page 162 it reads: 'These bloody persecutions of Christians by pagan Rome were followed in the same measure by Papal Rome. Not in vain it is spoken of as the *dark ages* (the historians have ceased calling it thus). This was a time of terrible persecution madness. Everywhere funeral piles were being lighted.' And on page 66 is said, 'In the so-called Christian middle ages men, who relied only upon the word of God, were even more cruel and unsparingly persecuted than before.' To this we add only the verdict of the Protestant Professor of History *Dietrich Schaefer*, who was teaching at the Berlin University, 'If there was ever a time when the individuality was developed, it was the mediæval time.'

With this we close our series of articles about the Adventists. Because of the growing soliciting of this sect in city and country, we do it with a word from the Benedictine Father Pius Dimant, whom the grace of God led from the Adventist heresy to the Catholic priesthood. He reports that the priest, who prepared him for this change, did not use compulsion in any way, but rather counselled him to thoroughly think it over and rather wait a little longer. 'Altogether different than the Adventists who simply overrun a man with the *truth* and give them barely time to think, working on him continually. The Catholic Church does not need to do this. She knows who she is, that she rests upon a rock, that she is visible to all. She gladly receives everyone who comes to her out of confusion, but she needs no systems, no methods, or learned phrases, to get a hold on people. She knows that Christ, by His grace, is drawing souls and she knows how to wait; for she knows that the knowledge of the truth is a great mercy which, above all else, must be requested.' '' (Pius Dimant, *From an Adventist to a Benedictian*, Lucerne 1949, page 83.) Professor Dr. Wilhelm Bartz.



**EDITORIAL NOTE:** We publish the foregoing article in the hope that honest souls may see that the large Adventist denomination, in order to gain success, is seeking the friendship of Rome. The work of this Reform Movement, as "another angel" which will swell the message to a "loud cry", comes in "to unite his voice with the third angel, and give power and force to his message." -*Early Writings*, page 277.