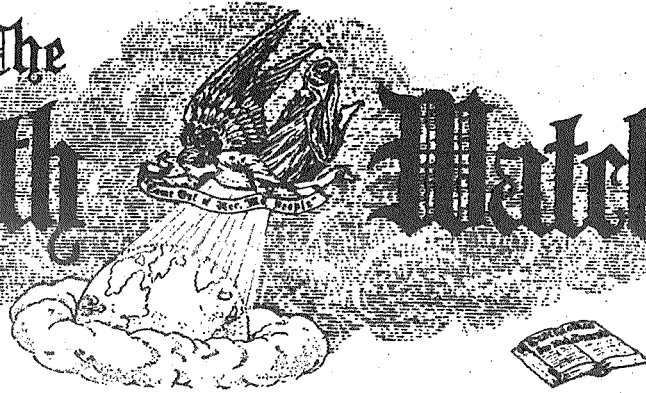


The Sabbath Watchman



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No. 1

How

How do we know what hearts have vilest sin?

How do we know?

Many, like sepulchres, are foul within

Whose outward garb is spotless as the snow,

And many may be pure we think not so.

How near to God the souls of such have been,

What mercy secret penitence may win—

How do we know?

How can we tell who sinned more than we?

How can we tell?

We think our brother walked guiltily,

Judging him in self-righteousness. Ah, well!

Perhaps had we been driven through the hell

Of his untold temptations, we might be

Less upright in our daily walk than he—

How can we tell?

Dare we condemn the ills that others do?

Dare we condemn?

Their strength is small, their trials not a few,

The tide of wrong is difficult to stem.

And if to us more clearly than to them

Is given knowledge of the good and true,

More do they need our help, and pity, too—

Dare we condemn?

God help us all, and lead us day by day,

God help us all!

We cannot walk alone the perfect way,

Evil allures us, tempts us, and we fall.

We are but human and our power is small;

Not one of us may boast, and not a day

Rolls o'er our heads but each hath need to say,

God bless us all!

(*sei.*)

We

Do

Know?

OBEY—Acts 5:32

PRAY—Luke 11:13

TARRY—Luke 24:49

RECEIVE—Acts 2:4

"RECEIVE YE THE HOLY GHOST"

"To us today, as verily as to the first disciples, the promise of the Spirit belongs."—"Testimonies," Volume 3, page 20.

The Secret of Power

By M. P. Ringelberg.

Jesus said: "If thou canst believe, all things are possible to him that believeth." Mark 9:23.

And again: "If ye have faith like a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place and it shall remove; and nothing shall be impossible unto you." Matt. 17:20.

How often in our daily life do we utter the words: It is impossible! How often are we afraid that we shall not be able to do a certain thing! In this very fear lies the cause of our disability. God has not given to us the spirit of fear, but of power. Fear paralyzes our strength, but faith overcomes fear. Therefore, to him that believeth, all things are possible. What a scope this wonderful promise has!

We are living at a time in which the greatest and most important task of all ages is to be performed. The urgency for efficiency and consecrated power has never been as great as at the present moment. Time is running out and still much remains to be done. The last message of grace is still to be carried into many homes and far-away lands. The messengers, doing this work, should display the power of the Almighty, and those that listen to them must be drawn by the radiance of this inner power. Their words must inspire faith and confidence.

"We must seize upon every opportunity, in private and in public, presenting every argument, urging every motive of infinite weight, to draw men to the Saviour. With all our power we must urge them to look at Jesus, and to accept His life of self-denial and sacrifice."—"Ministry of Healing," p.164.

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

"Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children."—Ibid., p.50.

To the church in the wilderness also, in the time of Moses, God gave His good Spirit to instruct them. The Spirit will develop the faculties every individual has. The talents will be increased in value and when the Spirit is allowed to do His work, every Christian shall attain to a success unheard of.

Power from on High must become our personal asset. Among others there are seven characteristics which will make of us an efficient and successful worker for the Lord. These steps are: Faith, Courage, Education, Consecration, Peace, Joy, and Truth.

F A I T H

"According to your faith be it unto you." Matt. 9:29.

Our ability and power will be according to our amount of faith. Little faith spells failure; great faith means success above expectation. This principle is true in every respect, to the missionary as well as the salesman, to the housewife as well as the lady with a career.

"But thou, O man of God, flee these things; and follow after (that is HUNT or PURSUE) ... faith." 1 Tim. 6:11.

Faith is not an asset that can be acquired in a moment, but great, enduring, and true faith must grow up and develop; it must be trained. It must be pursued with endurance; it must be tested over and over again. Such faith it is that is offered to the Laodicean church, of which the True Witness says, "I counsel thee to buy of Me gold, tried in the fire."

The worker for God needs strong faith, appearances may seem forbidding, but in the darkest hour there is light beyond. The strength of those, who in faith love and serve God, will be renewed day by day.

Faith is the golden key, that unlocks the whole treasure-house of heaven. Unlimited power is laid up for him who believes.

C O U R A G E

"Be strong and of good courage." Josh. 1:6.

"Only be thou strong and very courageous." Verse 7.

This encouragement God gave to the young men Joshua, when he was in need of great power. He assumed command over a great people and he felt not prepared for his task. The Lord said, however, that if he would have courage, he would be strong, "Only be thou strong and very courageous." This is the second asset a Christian has to obtain in his character. In a courageous breast the spirit of fear has no place.

"Hope and courage are essentials to perfect service for God. These are the fruits of faith. Despondency is sinful and unreasonable." - "Prophets and Kings," p. 164.

Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

Our courage will not eliminate all difficulties and obstacles, but it will bravely meet them in faith and confidence and finally overcome them.

"Courage, energy and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. ... It is His purpose that the highest influence in the universe, emanating from the Source of all power, shall be theirs. They are to have power to resist evil, power, that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame." - "Gospel Workers," p. 39.

E D U C A T I O N

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That a man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

"Mental culture is what we, as a people, need, and what we must have in order to meet the demands of the time." - "Testimonies," Vol. 4, p. 414.

The education that Moses received while he was at the court of Pharaoh enabled him to become the mighty leader he has been.

His trained mind remained open for the great truths God wanted to impart to His people through him.

The youth Daniel, also, who played such an important part in the Babylonian and Medo-Persian empires, did not underestimate the value of education. He thanked the Lord repeatedly for wisdom and might imparted to him. Wisdom meant power to him; and education is still a source of power to us today.

True education comes from on High. Paul, who spoke deep things and great mysteries, knows from where the spring of his great power of oratory and knowledge comes. He preached to the Jews and the Greeks of Christ, the Power of God and the Wisdom of God. Indeed, in Christ alone is found both power and wisdom united. A study of His life, His words and deeds, gives us the noblest education that can be obtained.

"..Those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure until eternal life." - "Christ's Object Lessons," p. 330.

C O N S E C R A T I O N

Consecration originates in the heart. We can only be fully consecrated and dedicated to a cause or a person if we love them. So the first step toward full consecration is love.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind.." Luke 10:27.

Consecration is not limited to a certain part of our being, but encompasses everything. It includes the heart as the place where the Lord dwells; the soul as the life-element within us, the strength of the muscles, our willpower and our mental capacity.

A consecrated man is a man with a purpose; his consecration will lead to holiness. "Be ye holy, for I am holy, saith the Lord."

"True holiness is wholeness in the service for God. This is the condition of true Christian living. Christ asks for an unre-served consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished. He, who lives to himself is not a Christian." "Christ's Object Lessons," pp. 48, 49.

It is a law of nature that two solid matters cannot occupy the same space at the same time. When our life is completely filled with self-centered interests, there will be no room for heavenly things. When our only concern is that of our eternal salvation and that of others, there will be no room for worldly interests.

"There is no limit to the usefulness of one, who by putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God." - "Desire of Ages," pp. 250, 251.

Thus consecration is a further step toward the attainment of power.

P E A C E

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

This was the last legacy of Jesus to His disciples.

The greatest immediate need of this world is peace. The first imperative necessity for a successful life is inner peace. This peace can only be obtained in the way God has ordained,— we have to fall in line with the rythm of God's plan and perfect harmony in order that peace may be the result.

"When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the 'Master of earth and sea and sky' that He reposed in quiet. That power He had laid down, and He says: 'I can of my own self do nothing'. John 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God." - "Desire of Ages," p. 336.

"When we surrender ourselves fully to the Lord we have perfect peace in the heart. Even Jesus did not rely on His own strength, but drew and relied upon the power of His Father. ... A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might." - "Steps to Christ," p. 59.

J O Y A N D H A P P I N E S S

"Happy is the man that feareth the Lord." Proverbs 28:14.

Joy and happiness are to be the earmarks of a truly born-again Christian. There is a definite distinction between evil pleasure

and true happiness. The pleasure found in jesting, joking, and hilarious society is a far cry, and is much inferior, to the deep, satisfying glow of true happiness which the presence of the Lord brings.

"Thou wilt show me the paths of life; in Thy presence is fulness of joy; at Thy right hand are pleasures for evermore." Ps. 16:11.

"God desired to bring all peoples under His merciful rule. He desired that the earth should be filled with joy and peace. He created man for happiness and He longs to fill human hearts with the peace of heaven." - "Christ's Object Lessons," p. 290.

Happiness and pleasure in our occupation means a good work well done. True pleasure is also a concrete power for good health of body and soul. A constantly fretting and worrying person cannot fail to get sick, while a happy spirit is one of the best medicines ever found. Joy of the heart is contagious in its blessing.

"For we can do nothing against the truth but for the truth." 2 Cor. 13:8.

These simple words of the apostle Paul show the invincible power of the truth. Nothing can withstand the strength that is in the truth. Deceptions may be as ingenious as possible, yet the truth will always defeat it. In order to have our personal power perfected, we must stand on the side of truth.

We are admonished:—

"Finally, my brethren, be strong in the Lord, and in the power of His might. ... For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. ... Stand therefore, having your loins girt about with truth..." Eph. 6:10, 12, 14, marg.

Truth is the weapon that can liberate us from the snares and pitfalls of Satan. Pilate asked the question: "What is truth?" This question we do not have to ask, for God has promised to us in His word, "And ye shall know the truth, and the truth shall make you free." John 8:32.

On this second round of the ladder of power, truth embraces all the six foregoing characteristics. We have seen that each can release power in its own way, Faith, Courage, Education, Consecration, Peace, and Joy.

But faith in a cause that is not truthful will yield no everlasting fruits. The courage of the worldling does not stand up under the attacks of the arch-deceiver.

Education, unless sanctified by the truth, is often a stumbling block instead of a power for good. Consecration to earthly ideals will disappoint us and leave us disillusioned. Peace, derived from earthly possessions or goods, is not lasting. The joys of the world have often a bitter after-taste and true happiness is rare.

When, however, these six characteristics are founded upon and if they emanate from the truth, they form a perfect chain, a chain that will not break under the heaviest strain.

This power we have to make our own. We must have the Holy Spirit to sustain us in the battle.

For ten days the disciples prayed before the Pentecostal blessing came upon them.

It required all that time to bring them to an understanding of what it meant to offer up an effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and beholding Jesus by faith. When the blessing finally came, it filled all the place where they were assembled. And endowed with power, they went forth to do an effectual work for their Master. May we also, each one personally, prepare and draw nearer to God, in order that we also may receive the Holy Spirit, as this is the Mighty Power which God has in store for each true Christian. The last work is not to be done by any other might or power, but by that of the Holy Spirit.



HOW TO DISCOURAGE THE MINISTER AND HARM THE CHURCH

1. Attend not regularly but only occasionally the services.
2. If you do attend the services, make sure you are late.
3. When you come to the meeting, make as much noise as possible.
4. If you can, sit as far as possible in the rear. Do not believe that the seats in the front are made for you, else people might consider you a forward or sophisticated person.
5. Come to the service with the determination to find a fault in the minister or someone else.
6. Do not ever think to pray for the church.
7. When they sing, do not sing along; rather turn the pages back and forth, or look thoughtlessly around.
8. Hold a nap during the preaching service; It will delight the devil and make the minister sad.
9. If you do not sleep, listen to the discourse of the minister for the purpose not to be benefitted by it, but to criticise.
10. When you come back home, tell your family or your friends all about the supposed "mistakes" the minister has made.
11. Never encourage the minister by a word of appreciation. He could easily become proud. Rather, by way of mouth and as far as possible, reveal the knowledge of his weaknesses.
12. Criticise the minister when he tries to do something good. Make him to understand that you have no intention to support him in a certain matter, because it originated not with you but with Brother M...
13. Tell the minister all the wrongs and the shortcomings of his church-members. Make him to understand that he really cares too much for them, while they, in turn, care nothing for him and often criticise him.
14. If he visits you when you are sick, make sure that you do not thank him for his thoughtfulness.
15. Quite often visit other Christian churches, but be certain that you never invite anyone to come to your church.
16. If anyone was helpful to you in some way in your Christian life, tell him nothing about it, for it might make him proud.
17. When you notice a visitor in the services, give him no songbook to sing along; rather act as if you do not see him, and keep out of his pathway. If this is not possible, then act as cool as possible toward him. Never invite him to come back.

(concluded on page 7)

THE SPIRITUAL ISRAELITES OF THE TIME OF THE END. WHO ARE THEY? OF WHAT SIGNIFICANCE ARE THEY FOR US?

(CONTINUED FROM
OUR LAST ISSUE)

by Fred Schimpf

Reuben

The benediction which Jacob pronounced upon Reuben reads as follows: "Reuben, thou art my first born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: *Unstable as water*, thou shalt not excel, because thou wentest up to thy father's bed; then defilest thou it; he went up to my couch." Gen. 49:3, 4.

Reuben's weakness of character was "unstable as water, thou shalt not excel." Reuben had an *unstable* nature, or, in other words, he was a *fluctuating* type. To put it still better, Reuben possessed *no strength of character*. He had no *backbone*, no *willpower* to resist. Reuben was *irresolute*. He could never arrive at a fixed conclusion when confronted with the responsibilities of life, to prove himself a man. He always wavered between heaven and earth, between good and evil. He was like a ship at sea that is tossed about by the waves; like a reed in the wind that bends at every breeze; like a piece of driftwood that is taken away by the prevailing current. In short, Reuben is like a boundary Christian, a hedge-rider. He always had one foot on this side of the fence and the other on the other side. He was always ready to turn the coat as the breeze would blow. Jacob, the father of Reuben, was very well acquainted with this weakness in his son's character. When Reuben therefore begged his father to let Benjamin go down with him to Egypt, pledging himself to be his surety, Jacob answered with a decided No! "... My son shall not go down with you." Gen. 42:38. And why did Jacob so flatly refuse this request of Reuben? Because Jacob knew his son only too well. He felt that he could not trust the surety of Reuben because of his unstable words and character, for Reuben was a loose and irresolute man. His words flowed as freely as water, without giving any consideration. Reuben always made promises before he counted the cost, and the result was that he trow them equally as fast overboard when confronted to pay the cost.

Dear reader, listen! All those, under Reuben's name, who would enter in through the pearly gate of the new Jerusalem and bearing Reuben's name, must overcome this weakness completely and must develop stability of character. In 1 Cor. 16:13 we read these words: "Watch ye, stand fast in the faith, quit ye like men, be strong." No, God does not want His followers to be weak-minded creatures of indecision who are blown thither and yonder by every gust of wind that blows. He does not want them to melt like wax at every little trial that comes their way. God expects of His people stamina, will-power, and strength of mind. "Quit you like men, be strong," is the command of God.

Christ, Our Example

Christ was a perfect example in this respect. He possessed stability of character. He was the Rock Immoveable. In Rev. 5:5, 6 Christ is presented to us not only as a meek lamb but also

as a Lion, the symbol of power and fortitude. In Christ's life both the lamb's and the lion's nature were combined, but in balanced ratio. In Christ's life was found the element of meekness and mildness to counterbalance the principle of usurping authority and coercion, which is the lion's by nature. The lion's nature was found in His life to counterbalance the principle of meekness and complacency, or any weak disposition. With these two, the lamb's and the lion's nature, in balanced ratio, Christ gained the victory over every temptation and trial, and conquered on all fronts, in the wilderness, on the mountain, on the pinnacle of the temple (the three fields of temptation in human life), whether these temptations came to Him in the form of a lamb or in the form of a roaring lion. In this respect Christ is the perfect example for every one of His followers.

Many Christians of today have still so much of the lion's nature in themselves. They content strongly for a certain cause, yet with folly because they have not enough of the lamb's nature, complacency, meekness, and mildness. On the other hand many still have too much of the lamb's nature in themselves. That is they submit too readily, not having enough of the lion's nature to resist. The character of both is out of balance, and the result is that they cannot cope with the form of temptation which assails them, and defeat is theirs. We need a balanced measure of both in order to be fitted spiritually, just as our body needs its food in balanced portions to be healthy and strong. One without the other would render us one-sided and thus unfit us to successfully fight the battle against sin and temptation. It was for this very reason that Christ sent out His disciples two-by-two, and always men of opposite characters. We have, for an instance, fiery Peter and the meek disciple John; the former lacking the lamb's nature, and the latter deficient of the lion's traits. The object of Christ in sending out His disciples by two's of opposite characters was that they were to make up each other's deficiencies. When fiery Peter went all ablaze, as he sometimes did, John had to calm him down. When calm John became too placid, Peter had to step in and set him more on fire. The lives of both were unbalanced and therefore out of proportion from the perfectly balanced life of Christ. So Christ sent them out two-by-two. The two were to work as one for effective labor. God expects of every one of His children to become like Christ in this respect. He wants us to have both, the lamb's and the lion's nature in our characters, for these two compose a wonderful substance, a marvelous instrument through which the Spirit of God can work miraculously. We need the lion's nature when it comes to resist sin; but when it comes to lay down our lives on the executioner's block, for righteousness sake, we need the nature of a lamb.

God requires of His people stability of character. According to Revelation 1:6, God

has appointed us to be "kings and rulers". But before this can take place we must first of all become kings and lords over ourselves, meaning that we must overcome our light-mindedness and indifference of character. A light-minded person—except he overcomes his light-mindedness—will never, as the Bible places it, "have dominion over sin," and can therefore never enter the kingdom of God. Light-mindedness is a sin in itself. In fact, light-mindedness is the door to sin. It was because of her light-mindedness that Eve partook of the forbidden fruit and ate. It was light-mindedness that caused Reuben to go up to his father's bed and defile it. Esau, too, was light-minded, and what was the result? Behold! in one unguarded moment he had lost his birthright. All light-minded people will loose their birthright of eternal life, which would be theirs by faith in the virtue of the blood of Christ, shed on the cross of Calvary. No light-minded or unstable person will ever enter the kingdom of God.

Yet, in spite of this fact, we meet the name of this tribe on one of the twelve gates of the New Jerusalem. Yes, twelve thousand souls among the 144,000 who were afflicted with this weakness of character are marching under Reuben's name through that one pearly gate of the New Jerusalem, bearing Reuben's name, as complete victors. We may ask, How is it possible? How can such degraded and degenerated characters enter the City of God? How is it possible for men who once were unstable as restless waters to stand at the side of the Redeemer, the Immoveable Rock? Behold! God's word gives the answer, "They overcame...by the blood of the Lamb, and the word of their testimony..." Rev. 12:11.

Dear Reader, here lies the answer to all the foregoing questions. "They overcame" their sinful character through the strength of "the blood of the Lamb" and by their "testimony". Here is the great secret of their presence before the Throne.

CHRIST, THE SECRET OF VICTORY

It is only through Christ, the Lamb of God that was slain from the foundations of the world, that victory is possible over this weakness of character. Only the virtues of the blood of Christ are able to cleanse this 6000 year old degraded, degenerated, and defiled character of ours from the filth of sin. The Scriptures declare, "The blood of Jesus Christ His Son cleanseth us from all sins." 1 John 1:7. Yes, in every age, the secret of victory over sin and the devil has been in the blood of Christ. There is no other possible way out. The secret of victory over sin today is the same secret of victory that was in the beginning. Abel's victory over sin was due to none other than the blood of the Lamb, and to the message to which he bore testimony. So was the victory of all men and women mentioned in the great honor-roll of faith in Hebrews 11. All have demonstrated their faith in the blood of Jesus and have borne their testimony as to its merits. Christ, the Son of God that was slain from the foundations of the world, has ever been the Source and Secret of victory over sin since its inception 6000 years ago. He is also the Source and Secret of victory today over the sin of light-mindedness and all other sins. As proof of the mighty cleansing and redeeming power of Christ's blood, 12,000 souls among the 144,000 will be marching through that one pearly gate of the New Jerusalem which bears Reuben's name, as complete

victors over the sin of light-mindedness. "They overcame .. by the blood of the Lamb, and by the word of their testimony."

Praise God for the victory which is ours through faith in Christ Jesus. His blood is our guarantee of victory. Through Christ we can come forth more than conquerors, for He Himself has won the victory for us. Without Christ the fight against sin would be a losing battle. The secret of victory is still "The blood of the Lamb".

(CONTINUED IN THE NEXT ISSUE)



How to Discourage (concluded) the Minister (from page 5)

18. Be sure that your financial support to the church is very small, and make sure that you are always behind in paying it.
19. Do not give anything, or as little as possible, to the church-buildings, or for domestic or foreign missions, or welfare work.
20. Let the minister do all the work himself. Do not pay any attention to the Sabbath-school, the young people, the sick, and the unfortunate. Make sure that you do not support any special meetings, neither by your presence, nor by prayer, or personal invitations.
21. Criticize continually, but put forth no personal efforts! Be a spiritually idle person in the church, and keep on complaining about the minister and the church.
22. Do not subscribe to any church-papers, especially not to the "Sabbath Watchman".
23. Try hard to have the most to say in the church and to rule others, but never to be seen when something has to be done.
24. When you notice that harmony exists in the church, take great pains that dissatisfactions, ill feelings, and troubles may be started.

If you observe these rules, you will have splendid success. You will succeed to discourage the minister and make his burden unbearable; and you will destroy the church. Yet, if you desire to do just the opposite, then remember the words of the Apostle, "Bear ye one another's burden, and so fulfill the law of Christ."

Sel.

Glorying God in All Things

by A. W. Doerschler

"Whatsoever ye do, do all to the glory of God."
1 Cor. 10:31.

THE WORD *glorify* is defined to mean, to make glorious; to give glory. When we apply the word to God we know that it would be impossible to add to His real glory and excellence, as it would be impossible to add to the splendor of the sun by any thing we can do. When we speak of glorifying God, then, we mean to give glory to Him, to "declare His glory," "to show forth His praises." And though we can not make Him really more glorious, we can by His grace helping us make Him appear more excellent in the eyes of some; we may remove some obstructions, which hinder the light of the glory of God from shining upon some minds. Man by sin, lives and acts continually to please, gratify, and glory self. He is a "lover of pleasure more than of God." By grace he is not to "live to himself" but to God. He is required to "present his body a living sacrifice" to God. This is most reasonable, as God is our Creator and Preserver, and from Him "cometh every good gift." We are His property. Our bodies so "fearfully and wonderfully made" are His workmanship. Our mental powers and faculties we have from Him, constantly dependent upon Him. His bounty is our only support. To do all that we do to the glory of God is to be holy; not to do it, is to sin, to disobey the first commandment, "Thou shalt have no other gods before me." Self is loved, gratified, exalted more than the infinitely great and good Creator, and this is man's great idol. On this subject of glorifying God I remark:-

1. *That those who suffer reproach and persecution for well-doing, patiently glorify God.* When Christians "do well and suffer for it, this is acceptable to God." "If we be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you, on their part He is evil spoken of but on your part He is glorified." O how do love to enemies, and patience under persecution, cause the religion of Christ, the truth of God, and God the author of this religion to shine out in this dark world, when the children of God do not "render evil for evil, nor railing for railing, but contrarywise blessing." How glorious, then appears the power of God's grace

which has rooted out the spirit of revenge from the Christian heart, and keeps his mind in perfect peace.

"The power of evil is so identified with human nature that no man can overcome, except by union with Christ. Through this union we receive moral and spiritual power. If we have the spirit of Christ we shall bring forth the fruit of righteousness, fruit that will honor and bless men, and glorify God." - "Testimonies," Vol. 5, p. 230.

2. *God is glorified when men risk their lives or even lose it rather than deny His truth, or violate His commands.* Our Lord spoke to Peter concerning "the death by which he should glorify God." And Paul said "Christ shall be magnified in my body whether it be by life or death. For to me to live is Christ and to die is gain" to the cause of God. When Shadrach, Meshach and Abednego refused to break God's law by falling down and worshipping the golden image which Nebuchadnezzar the king had set up, and commanded to be worshipped, they honored God by a steadfast adherence to the right, and God was glorified in the result. "Nebuchadnezzar spoke and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent His angels, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God except their own God." Dan. 3:28. Among the multitudes then assembled the faithfulness of God's servants was seen, and also His goodness and mighty power to save. So also when Daniel had been cast into the den of lions, because he continued to pray as before, although forbidden to do so by human authorities, and God preserved him, "king Darius wrote to all people, nations, and languages, I make a decree that in every dominion of my kingdom, men tremble and fear before the God of Daniel; for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed. He delivereth and rescueth, and He worketh signs and wonders in Heaven and earth, who hath delivered Daniel from the power of the lions." Dan. 6:25-27.

"Through trials and persecutions, the glory-character of God is revealed in His chosen ones. The church of God, hated and persecuted by the world, are educated and disciplined in the school of Christ. They walk in narrow paths on earth; they are purified in the furnace of

affliction. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but their painful experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they are destined to be partakers of His glory." - "The Mount of Blessing," p. 50.

3. *We may glorify God, in singing and speaking to His praise.* "Whoso offereth praise glorifieth" God. The powers of speech and of song are excellent; these may be used for great good in promoting God's cause. They may be abused so as to diffuse a leaven of impiety and immorality. In singing, people frequently utter "solemn words with a thoughtless tongue." This should not be. Our words and songs of praise should be the outburst of humble, loving hearts. Then should we sing with grace in our hearts, and make "melody to the Lord." And thus God will be glorified.

"Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips; for it is wafted from the throne of God." - "Testimonies," Vol. 4, p. 626.

4. *We are to glorify God, by recommending the truth of God by precept and example.* Said Jesus, "Let your light so shine before men that they may see your good works and glorify your Father in Heaven." Good works are good instructions and good examples. A man, if he were to be very moral, kind, and orderly in his conduct, yet if he made no profession of love to God with his lips, it would not be known that it was the religion of Christ that shaped his conduct, and of course his light would not shine abroad. So he who teaches by way of mouth the great truths of God, and still lives like an ungodly worldling, will do more hurt than good. But truthful teaching, correct living, and holy actions, are the things by which we are to "let our light shine" and thus will God be glorified.

"To have firm religious principles is an inestimable treasure. It is the purest, highest, and most elevated influence mortals can possess. Such have an anchor. Every act is well considered, lest its effect be injurious to another, and lead away from Christ. The constant inquiry of the mind is, Lord, now shall I best serve Thee, and glorify Thy name in the earth? How shall I conduct my life to make Thy name a praise in the earth, and lead others to love, serve, and honor Thee? Let me only desire and choose Thy will. Let the words and example of my Redeemer be the light and strength of my heart." - "Testimonies," Vol. 2, p. 129.

5. *We are to glorify God by acts of benevolence. Without love we are no better than "sounding*

brass or a thinking cymbal." Love moves us on to acts of benevolence toward the needy. God is the friend of the poor, the widow and the fatherless. If we would honor Him we must seek the welfare of these. When we supply the wants of poor saints we cause thanksgiving to ascend to God. It is now as it was in the days of the apostles.

"The administration of this service, not only supplieth the wants of the saints, but is abundant also by many thanksgivings to God, while by this ministration, they glorify God by our professed subjection to the gospel of Christ, and for our liberal distribution to them and to all men." 2 Cor. 9:12, 13.

"If we love Jesus, we shall love to live for Him, to present our thankoffering to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice." - "Christ's Object Lessons," p. 49.

6. *If we would glorify God in all things, we must be strictly temperate.* For every species of intemperance tends in some respect to unfit us for the highest degree of usefulness. To glorify God continually, we need a clear mind, a sound body, an always unruffled temper, and a pure and tender conscience. All these are promoted by temperance, but hindered by intemperance. How dyspeptic stomachs, aching heads, nerves unstrung, consciences blunted, minds impaired, and physical strength gone, dishonor that great Being who made us to be wise and good, useful and happy!

"It is just as much sin to violate the laws of our being as to break one of the ten commandments, for we cannot do either without breaking God's law. We cannot love the Lord with our heart, mind, soul, and strength, while we are loving our appetites, our tastes, a great deal better than we love the Lord. We are daily lessening our strength to glorify God, when He requires all our strength, all our mind." - "Testimonies," Vol. 2, p. 70.

7. *We are required to "do all" that we do with reference "to the glory of God."* In every act, great or small, this should be the controlling purpose of the mind. In all business transactions we should regard the interests of others as sacredly as our own. In visiting our friends or neighbors, this great object should be kept in view: - the glory of the Lord! And these seasons should be spent so as to do and get good, so as to recommend truth and exite those we associate with to get ready for the great day of the Lord. The avocations in life we follow should be honorable and useful, not such as have a tendency to promote intemperance or immorality, or to build up pride or vanity. Yes, in all things, whether we eat or drink, or work or talk, or travel
(concluded on page 11, bottom)

Our Homes and Our Health

CHILD TRAINING

By L. V. McSherry

The home is the greatest and most important missionary field in which to work, yet it is also the most neglected. People center their interests everywhere, while the home, the most essential one, lies disregarded. Our first thought and desire should be to mold the character of the child while it is still young and pliable. Then the young will better be able to reverence God and meet the duties of every-day life.

In order to train the child properly the home should be a place where the child can find harmony, peace, and a loveable atmosphere. Speak one to another with love in the voice in order that angry words and dissension will not become the controlling power. We should always have with us the presence of God and His angels, but when an unhappy situation arises and angry words are exchanged, the angels of God depart. It may take many prayers and heart-suppliations to reinstate their presence which it took only moments to destroy.

The conversation in the presence of children should be watched very closely so that words of discouragement are not spoken. Unkind words dropped here and there help mold the character of little children for wrongdoing. More time should be devoted to training the child, even in the most trivial matters. "Train up a child in the way he should go; and when he is old he will not depart from it." Proverbs 22:6. How dilligently and prayerfully we should guide the child in the way of the Lord. We must pursue this goal as though it were our sole purpose in life. No service is more highly rewarded of God than that of bringing up the child in the way of truth. By so doing future generations are molded to walk in the way of the Lord in home and in government.

The Lord counsels with parents through His holy word. Much understanding and grave precautions must be used in training the child. "And these words, which I command thee this day, shall be in thine heart; And

thou shalt teach them dilligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deuteronomy 6:6,7; 11:19. The most effective way to teach is to be an example at all times, no matter what the situation, "whether thou sittest in thine house or walkest by the way". Christ set an example for us. He knew that by living a godly life He would be teaching others. And so are we to teach by our lives. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy 4:12. If we would put to practice these words, the Lord would work through us in the saving of souls. Our conversations should not be on the material things of this world, but on eternal themes, bearing a testimony in favor of our faith and purity in professing the soon coming of Jesus.

Chastening the child is not a sign that love is lacking. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes. . . For whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." Proverbs 13:24; Hebrews 12:6.

"The neglect of parents to properly discipline their children has been a fruitful source of evil in many families. The youth have not been restrained as they should have been. Parents have neglected to follow the directions of the word of God in this matter, and the children have taken the reins of government into their own hands. The consequence has been that they have generally succeeded in ruling their parents, instead of being under their authority." - "Testimonies," Vol. 4, p. 192.

Why was Eli reproved of God?

"In that day will I perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Samuel 3:12, 13.

God does not and will not give a blessing to those who do not restrain their children. Children are a holy trust of every parent, and God will hold them accountable if the

service rendered has not been according to His divine direction.

"Children need watchful care and guidance as never before; for Satan is striving to gain the control of their minds and hearts, and to drive out the Spirit of God. The fearful state of the youth of this age constitutes one of the strongest signs that we are living in the last days, but the ruin of many may be traced directly to the wrong management of the parents. The spirit of murmuring against reproof has been taking root and is bearing its fruit of insubordination. While the parents are not pleased with the characters their children are developing, they fail to see the errors that make them what they are." - "Testimonies," Vol. 4, p. 199.

We can see all around us the results of unrestrained youth who were not brought up in the fear of God. Paul tells us that in the last days men shall be lovers of themselves, disobedient to parents, unthankful and unholy. (2 Tim. 3:2.) The words in Prov. 29:15 are revealing themselves to be very true, especially now in these closing hours. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

How the tears of mothers are ascending to heaven because their children are going deeper and deeper into the depths of sin and into the misery of this world. The fifth commandment is almost completely disregarded and honor to parents seems a thing of the past. Look at the youth of today, and then take this counsel:

"Chasten thy son while there is hope, and let not thy soul spare for his crying. . . Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." Proverbs 19: 18; 29: 17.

The time to correct the child is now, while he is young and tender as a plant that can be turned into the right path; tomorrow it may be forever too late. It is much more pleasant to hear words of praise from the lips of your child, as expressed in Proverbs 31: 23,

"Her children arise up, and call her blessed," than to hear words of shame about him.

We have another good example by which to guide our lives. The Lord was able to bless and prosper Abraham, for He knew that his family would be brought up in the ways of the Lord.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Genesis 18: 19.

The words in Psalm 144:12 should express our desire for our children,-

"That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."

Their characters are to be established for eternity, not only for the short duration of this life.

When that great and final day comes and we shall stand before the judgment seat of God, one of His vitally important questions to you will be,-

"Where is the flock that was given thee, thy beautiful flock?" Jeremiah 13: 20.

Happy will those parents be who can answer,-

"Behold, I and the children whom the Lord hath given me." Isaiah 8: 18.

THERE'S A CROSS

There's a cross to be borne
And a crown to be worn
By some one, and who shall it be?
Though the pathway be straight,
And our trials be great,
The Saviour says, "Come, follow Me!"

If the heart is oppressed
And the soul it needs rest
From life's heavy burdens borne down-
To the cross we'll still cling,
For our trials will bring
A glor'ous exchange for the crown.

Every robe will be white,
And the starry crowns bright,
Which all of the ransomed shall wear,
And the city of gold
Shall its portals unfold
To us, if the cross here we bear.

Glorying God

(concluded from page 9)

abroad, or stay at home, or write letters, or read books, or attend to our families' wants, or attend meetings or *whatsoever* we do, let us "do all to the glory of God." Thus doing, and continuing to do, we shall by and by "be with Christ, behold His glory" and "be glorified" with Him.

"To-day the truths of Scripture are to be brought before great men of the world, in order that they may choose between obedience to God's law and allegiance to the prince of evil. God sets everlasting truth before them--truth that will make them wise unto salvation, but He does not force them to accept it. If they turn from it, He leaves them to themselves, to be filled with the fruit of their own doing." - "The Acts of the Apostles," p. 241.

The Spirit of Prophecy Vindicated

Let us briefly consider in the light of the Spirit of prophecy the now prevailing condition of the church. The following statements are right to the point. It is impossible for anyone to say that this is a misapplication of the Testimonies. Let us consider them carefully:—

“The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt.” —“Testimonies,” Vol. 5, p. 217.

“We have wandered away from the old landmarks. Let us return.” —“Testimonies,” Vol. 5, p. 137.

“Daily the church is becoming converted to the world.” —“Testimonies,” Vol. 8, p. 119.

“I am filled with sadness when I think of our condition as a people. The Lord has not closed Heaven to us, but our own course of continual backsliding has separated us from God.” —“Testimonies,” Vol. 5, p. 217.

“You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God’s peculiar people.” —“Testimonies,” Vol. 5, pp. 75, 76.

“I have been shown that, as a people, we are departing from the simplicity of the faith, and from the purity of the gospel.” —“Testimonies,” Vol. 5, p. 18.

The Lord says:—

“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” Rev. 3: 15, 16.

This is the condition of the professed church of God. Truly, we need to be alarmed; be alarmed because the church is retreating toward Egypt; be alarmed because the church has wandered far away from the old landmarks; be alarmed because the church is daily becoming converted to the world; be alarmed because the course of continued backsliding has separated the church from God; be alarmed because the church is repeating that well-known history of ancient Israel; be alarmed because the church has departed from the simplicity of the faith; be alarmed because the church is neither cold nor hot, but lukewarm.

Yes, it is true, the very “Foundations” for which we fought in the early days, have been attacked in the church. Truth is leaving her border, and error is coming in like a flood. All this is the result of a continued course of backsliding from the Lord.

Dear Friend:— Truth is a mighty weapon. Truth will ever triumph. Choose truth, and

you will be found on the Lord’s side.

While it may be asserted by many well-meaning Advent believers of the nominal church that they are taking a firm stand on the “Spirit of prophecy”, they do not, however, define what they understand as a “firm stand”. At this occasion we would like to introduce what Elder A.G. Daniells had to say on this important subject in the year 1920, during a council meeting at Friedensau, Germany. At that time Elder Daniells was still the president of the General Conference, and therefore spoke as a representative of that body. Please note carefully what he had to say:

The question which was presented to him by the delegates of the Reform Movement was:

“What is the position of the General Conference toward the testimonies of Sister White? Are they inspired? Yes or No!” The following answer was given by Elder Daniells:—

“I am glad to say that the General Conference has not changed her position on the testimonies for the last fifty years. When any remarks have been made in committee meetings, so do we still take the same position as before. But I also want to say that individual persons have somewhat changed their position on this subject. You will understand that the opinion of an individual person may be different as that of the General Conference. We had people among us who had extreme opinions; they were radical on both sides. The General Conference has never taken such a radical position. May I take a few minutes to show how some were radical on both sides? One time: too much in favor of the testimonies. We have brethren among us who believe in a verbal inspiration. They have gone so far as to believe that Sister White was an infallible person. I know of some brethren, who, when they read a part of the testimonies, to write it down and consider it equal to the Bible. I know people, which studied her writings, that is personally, to write her answers in a book, and to look upon these words just as they looked upon the Bible. And I know people who laid these two things—Bible and Testimonies—side by side, and consider it alike. THE GENERAL CONFERENCE HAS NEVER DONE THIS, also never taken a resolution which would prove this. She herself (Sister White) has never claimed anything like this. She has also not said that when she spoke or when she wrote her books, that her words were inspired. She has always warned the people not to take her answers as the last decision. Some who have taken such a radical position, have now taken a more moderate stand. I will not stay too long on this subject, but I want to say: the position toward the Testimonies remains as it always was.” —“Protocoll,” Friedensau, Germany, July 21–23, 1920, pp. 47, 48.

The foregoing statement proves clearly the position of the General Conference toward the Spirit of prophecy. It is fully evident that the General Conference does not believe that the testimonies of Sister White are inspired, unless they have changed their position recently, which is not known to us. The sad part is that Brother Daniells even wants us to believe that Sister White even **WARNED** the people not to put too much stock in her own writings. We have always believed that, when there is a difference of opinion on Bible truths, the testimonies are given to settle the question. If we cannot rely on the testimonies, then it would be better to reject them. If such a stand as presented by Brother Daniells is to mean a firm stand on the testimonies, we want to have no part in it. Truly, it tends to lessen the confidence in the Spirit of prophecy.

Let us see what Sister White has to say on this important question whether the

testimonies are inspired of God or not:

"My work bears the stamp of God, or the stamp of the enemy. There is no half-way work in the matter. The testimonies are of the Spirit of God, or of the devil." - "Testimonies," Vol. 5, p. 671.

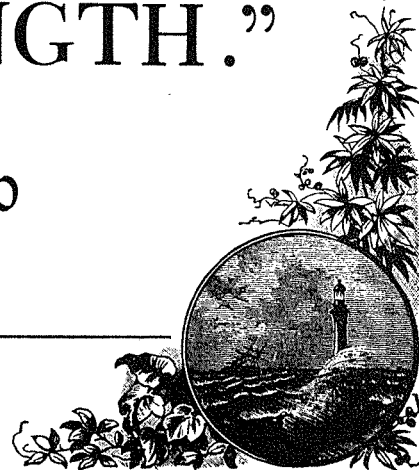
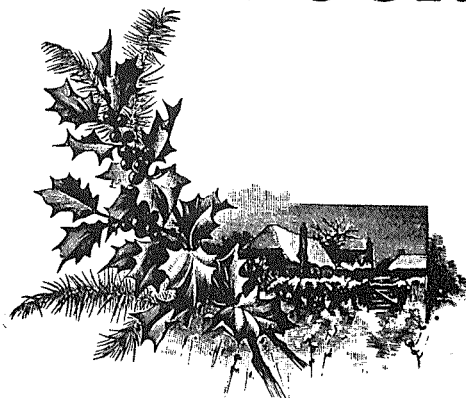
"In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne." - "Testimonies," Vol. 5, p. 67.

These two testimonies will suffice to prove that the Spirit of prophecy is inspired of God. We believe firmly that God has used Sister White as His mouthpiece to the church. If God's children are obedient to the light given through the testimonies, the pleasure of the Lord will surely rest upon them. May the Lord help us to stand squarely upon the "foundation of the Law and the Testimonies", is our prayer.



“..THE JOY OF
THE LORD IS
YOUR STRENGTH.”

Nehemiah 8:10



The Pioneers and the Communion

What did they believe? Closed? or Open?

As error is fast progressing in this world of sin, it behoves us to listen to those who stood foremost among the leaders in the Advent Movement from the beginning. That this is, indeed, a wise policy is enhanced in the following statement from the Spirit of prophecy, as quoted in *Counsels to Writers and Editors*, p. 26:

"I have had presentations regarding the deceptions that Satan is bringing in at this time. I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. This instruction has been repeated recently."

In considering Sister Ellen G. White as the most prominent of all the pioneers, we let her speak to us in *Testimonies*, Vol. 6, p. 91 as follows:

"The ordinances of baptism and the Lord's Supper are two monumental pillars, one **with-out** and one **with-in** the church. Upon these ordinances Christ has inscribed the name of the true God."

These words classify baptism as "pillar No. 1", for the purpose of opening the door, so that souls can come in and become a member of God's church. Once entered through this door from the outside, to come inside, the "second pillar" is declared to be the "Lord's Supper", to be given to those that are **within** the church.

That this, our interpretation of the foregoing inspired statement is correct, is amply proven by an Editorial, penned by the pioneers in the *Signs of the Times* of August 6, 1835, and entitled, *THE CHURCH*, which reads as follows:

"It has been remarked that it is quite uniformly believed that baptism is an initiatory rite. It is therefore not a church ordinance in the same sense that the Lord's

Supper is a church ordinance. The Supper is for those only who are fully church members, and it is to be celebrated repeatedly; of this it is said: 'As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.'

As the Lord's Supper belongs to church members only, it becomes important that we understand who are church members, or who are entitled to the privilege of communion. We say then, (1) No one can be a member of the church until he has been accepted by a vote of the church. (2) No one can be a member of the church until he has been baptized. ...

..... Many seem to suppose that, whatever may be their church relations, or if they have no relation to any church, they are entitled to the privilege of 'communion' by virtue of their conversion; by reason of what they 'feel' or have 'experienced', rather than by virtue of their conformity to the rules and regulations laid down for the guidance of the church and of church members. Against their claim we enter our hearty protest.

We deeply regret that such loose views have so largely obtained as they have, throughout the land. It is to be lamented that the obligations of church membership are so lightly regarded as they are by multitudes of professed Christians; but we can expect nothing else where individuals claim, and are often allowed to receive, the benefits and privileges of church membership without taking upon themselves its obligations or showing a willingness to bear its responsibilities. They profess to be followers of Christ, but they lightly regard His teachings in regard to His church—His body. To such His words appeal: 'And why call ye me Lord, Lord, and do not the things which I say?'

And we go farther. We may admit all that these individuals claim in regard to their conversion: we may admit that they are truly converted, and are accepted of God as believers in His Son, and yet not admit that they are entitled to the privileges of church members, unless they formally and properly become church members. This we cannot admit without breaking down every rule of church-

government and denying that the church has any control of its membership, or that it has any right of discipline and of determination as to who are and who are not members.

Let it then be distinctly understood that evidence of good Christian character is not, of itself evidence of a right to the privilege of sacramental communion. Were this to be received as sole and sufficient evidence of such right, it would become the means of breaking down all church authority, and of destroying all the safeguards which the Lord has seen fit to set around His church. We think this proposition cannot be controverted. True, it may be quite contrary to the feelings of many well-intentioned Christians; but feelings are no argument, no test of duty. It cannot be denied that every Scripture ordinance has been changed or entirely ignored under the guise of pious feelings. There is no security in these matters except in strict conformity to divine instructions.

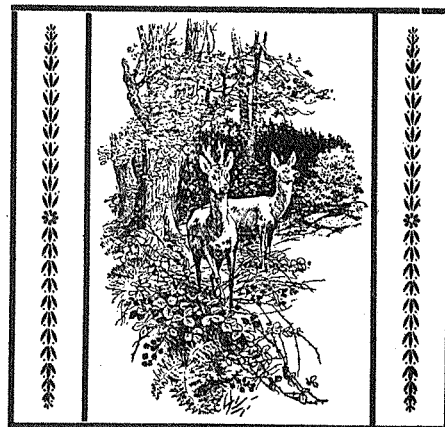
An individual is not a member by a vote of the church, without baptism; neither is he a member by baptism without a vote of the church. And to baptize a person with the understanding that he shall be voted into church at some future time, is irregular. Baptism being an initiatory rite, must be under the control of that authority which accepts and rejects members, and not under the control of a minister, the pastor, or the officers of the church. The church alone can authorize the elder or pastor to administer baptism.

These remarks on baptism are made in this connection only because it is a prerequisite to partaking of the Lord's Supper. That it is so has been the opinion of the church in all ages. Some opinions which are now popular have become so by a struggle; but as far as we know there has never been a question raised on this point. It is not possible to draw a contrary view from the Scriptures.

But this directly involves the subject of communion with all denominations. Many charitably-disposed brethren, in the kindness of their hearts, consider themselves under obligation to admit to our communion or to go to the communion of, those who appear to be honest, pious people. It is then pertinent to inquire of such, Would you admit those same people, on the ground of their piety, to membership in your church? To be consistent with the Scriptures, and with their own faith of the Scriptures, they would have to reply, We would not admit them to

our church as members unless they should first be baptized, and should conform to the requirements of our church. But then the inquiry further arises, Is it consistent to admit to the privileges of church members, those who have not the qualifications to become church members? If you cannot fellowship them as members, how can you fellowship them not being members?

In order to make our investigations practical, it will be proper to answer queries and objections which have actually been raised on the subject. Thus it is said, It is the Lord's Supper,—the Lord's table,—not ours, and we have no right to exclude any who wish to come and who profess to be the Lord's servants. But that is the very reason why we would be careful, and even exclusive. If it were our own table, we would admit many whom we cannot now admit. If the church were our own arrangement, we would accept many on the score of kindness, sympathy, and favor, whom we cannot now accept. But it is indeed the Lord's church, and the Lord's table, and as those to whom the truth and the ordinances are committed, we are in duty bound to keep the church as pure as may be possible, and admit to the Lord's table those only whom we would admit to the Lord's church. We might with equal propriety argue that baptism is the Lord's ordinance, and we have no right to deny it to any applicant who professes a desire to follow the Lord. And the church is the Lord's church, and we have no right to deny admittance to any who profess to be the Lord's servants. But to follow out this rule would soon make the table a common table, and bring the church and its ordinances into contempt. We cannot believe that any person will put forth claims which lead to such results, if he will use reason, and examine the Scriptures as to our obligations to the Lord and to His house."



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EditorO. Kramer

Special Contributors:

A. W. Doerschler O. Welp W. Korpman

International Missionary Society S. D. A.
Reform Movement. American Union
P. O. Box 51, Capitol Hill Station, Denver 6, Colo.
Eastern Canada: 142 Alameda Ave., Toronto, Ont.
Western Canada: P.O.Box 528, Medicine Hat, Alta.

Correspondence intended for the American Union,
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ASLEEP in JESUS

It was on November 22, 1956, that we
received the sad news that our dear Brother

J. J. NIELAND

had passed to his final rest, at the age
of 35 years.

Brother Nieland, many years ago, embraced
Christ as his personal Saviour, to whom he
steadfastly adhered till the end. For forty
or more years he was a profound believer
in the second coming of Christ, and he
lived in the glorious hope to see Him on
that day. Nearly twenty years ago he saw
the greater light of this reformation, and,
casting his lot with God's afflicted few,
he became the first one to unite with the
newly established Seventh-day Adventist
Reformed Church of Sacramento, California.
A man of strong determination, he stood
like a rock for his conviction, and in this
respect he leaves for many a shining example
of faithfulness. He was, indeed, a man of
prayer, seeking the Lord on his knees three
times a day. In spite of advancing years
and physical decline, he would attend every
service as long as he was able to do so,
and would faithfully give to the Lord His
own.

We had the privilege of conducting a
memorial service for him, recalling the

wonderful promises of the Lord to those
who are sleeping in Christ. He is now rest-
ing from his labors, and we trust sincerely
that he will hear the voice of the Archangel
on the resurrection morning to come forth,
clothed with glorious immortality, when we
expect to meet him, never to part again.
O. KRAMER.



With deep regret we announce the death
of our dear Brother

G. WILSON

of Dukestown, Fredegar, So. Wales, England,
who passed away at the age of 72, after
several months of severe illness, on
November 22, 1956.

Our dear Brother accepted the Reform
message during the year 1942 by reading
Reform literature and personal help of the
writer. At the time of his acceptance of
the light of truth he was a miner in the
So. Wales coal-fields. Deciding to walk
in the ways of the Lord, he joined with
the little company of believers who held
their meetings about 14 miles from his
home. There he was a regular attendant
during all of the 14 years, and he never
missed a service, unless he was ill. Al-
though often suffering under bodily afflic-
tions, he was a faithful and sacrificing
member unto the end, when he peacefully
passed away. His seat in the meeting place
is now vacant, and he is missed greatly by
the members of both, the church, and his
family.

The memorial service took place on Tuesday,
November 22, with the writer officiating,
speaking words of comfort to the bereaved
family and others, after which our Brother
was laid to his final rest. He is now
waiting for the coming of the Life-giver,
who is the Resurrection and the Life,
speaking to him the blessed words, "Well
done, thou good and faithful servant: enter
thou into the joy of thy Lord!"

F. CHARLES.



"It is a solemn thing to die, but a far
more solemn thing to live. Every thought
and word and deed of our lives will meet us
again. What we make of ourselves in proba-
tionary time, that we must remain to all
eternity. Death brings dissolution to the
body, but makes no change in the character.
The coming of Christ does not change our
characters; it only fixes them forever
beyond all change." -Testimonies, Vol. 2,
p. 466.