



Vol. 32

WEEK OF PRAYER ISSUE, 1957

No. 3

## *Readings for the Week of Prayer*

Issued by the

GENERAL CONFERENCE, S. D. A. REFORM MOVEMENT

To Be Read From December 6 to 15, 1957.

### INTRODUCTION:

Watch and pray that when the Master cometh,  
If at morning, noon, or night,  
He may find a lamp in ev'ry window,  
Trimmed and burning, clear and bright.

Watch and pray, the Lord commandeth;  
Watch and pray, 'twill not be long:  
Soon He'll gather home His loved ones  
To the happy vale of song.

—Fanny Crosby

**A**GAIN a year of grace is passing into eternity; again the Lord has met us with much love and has blessed us with spiritual and physical gifts. We were permitted to make many experiences and, as always, could see the goodness of the Lord. We may say with David, the Psalmist, "Bless the Lord, O my soul, and forget not all His benefits." Psalms 103:2.

We should also review the past and examine ourselves, to determine of what manner our works have been this past year. Have we been zealous to honor the Lord by a joyful obedience toward His commandments? Have we advanced in sanctification of body, soul, and spirit? Have we been faithful in observing the holy Sabbath; in the giving of gifts to the Lord; in healthreform, and in the work for our Master? Have we been Christians in contact with our neighbors?

We would like to urge our church and group leaders to prepare the Week of Prayer seasons very thoroughly so that the Lord can add His blessings toward them. Select appropriate songs for them. Let the prayers be short and lively, so that all members may have a part in it. Our young people should also participate in the prayers, and even the children should not remain silent.

The offerings will be gathered on the 14th of December, and in this, also, we should honor the Lord. This day is also a day of fasting.

May our prayers ascend to heaven and find an answer there, that these days of prayer may again become a milestone on our journey through life, is the desire of us all.

THE BRETHERN.

Reading No. 1 - Friday, December 6, 1957.

## God Leads His People On The Narrow Way To Their Final Goal

by E. G. WHITE

*"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be*

*which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

Matthew 7:13-14.

"**A**T THE CONFERENCE at Battle Creek, May 27, 1856, I was shown in vision some things that concern the church generally. The glory and majesty of God were made to pass before me. Said the angel, 'He is terrible in majesty, yet we realize it not; terrible is His anger, yet we offend Him daily. Strive to enter in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.' These roads are distinct, separate, in opposite directions. One leads to eternal life, the other to eternal death. I saw the distinction between these roads, also the distinction between the companies travelling them. The roads are opposite; one is broad and smooth, the other narrow and rugged. So the parties that travel them are opposite in character, in life, in dress, and in conversation."

### THE NARROW WAY

"Those who travel in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company on the broad road, not talk like them, not act like them. A pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled it Himself. His followers see His footsteps, and are comforted and cheered. He went through safely; so can they, if they follow in His footsteps."

### THE BROAD ROAD

"In the broad road all are occupied with their persons, their dress, and the pleasures in the way. They indulge freely in hilarity and glee, and think not of their journey's end, of the certain destruction at the end of the path. Every day they approach nearer their destruction; yet they madly rush on faster and faster. Oh, how dreadful this looked to me!

I saw many travelling in this broad road who had the words written upon them, 'Dead to the world. The end of all things is at hand. Be ye also ready.' They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like that of the gay, thoughtless ones around them; but they would occasionally point with great satisfaction to the letters on their garments, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of the number who were traveling the narrow way. Those around them would say, 'There is no distinction between us. We are alike; we dress, and talk, and act alike.'" -*Testimonies*, Vol. 1, pp. 127, 128.

### THE BROAD ROAD, ALSO, IS FULL OF SORROW AND PAIN

"All along the road that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings not to go on. God's love has made it hard for the heedless and headstrong to destroy themselves. It is true that Satan's path is made to appear attractive, but it is all a deception; in the way of evil

there are bitter remorse and cankering care. We may think it pleasant to follow pride and worldly ambition; but the end is pain and sorrow. Selfish plans may present flattering promises, and hold out the hope of enjoyment; but we shall find that our happiness is poisoned, and our life embittered by hopes that center in self. In the downward road the gateway may be bright with flowers, but thorns are in the path. The light of hope which shines from its entrance, fades into the darkness of despair; and the soul who follows that path descends into the shadows of unending night." *-Mount of Blessing*, pp.199,201.

#### THE NARROW ROAD LEADS TO LIFE

"The narrow, upward road leading to home and rest, furnished Jesus with an impressive figure of the Christian way. The path which I have set before you, He said, is narrow; the gate is difficult of entrance; for the golden rule excludes all pride and self-seeking. ...

If you cling to any besetting sin, you will find the way too narrow for you to enter. Your own ways, your own will, your evil habits and practices, must be given up if you would keep the way of the Lord. He who would serve Christ cannot follow the world's opinions, or meet the world's standard. Heaven's path is too narrow for rank and riches to ride in state, too narrow for the play of self-centered ambition, too steep and rugged for lovers of ease to climb. Toil, patience, self-sacrifice, reproach, poverty, the contradiction of sinners against Himself, was the portion of Christ, and it must be our portion, if we ever enter the Paradise of God." *-Ibid.*, pp.198,199.

#### THE NARROW PATH MEANS A BATTLE

"Men and women who profess to be disciples of Christ and to keep all the commandments of God will have to feel in their daily lives the true spirit of agonizing to enter in at the strait gate. The agonizing ones are the only ones who will urge their passage through the strait gate and narrow way that lead to life eternal, to fullness of joy and pleasures forevermore. Those who merely seek to enter in will never be able. The entire Christian

life of many will be spent in no greater effort than that of seeking, and their only reward will be to find it an utter impossibility for them to enter in at the strait gate." *-Testimonies*, Vol.2, pp.479,480.

"I have been shown the dangers of youth. Their hearts are full of high anticipations, and they see the downward road strewn with tempting pleasures which look very inviting; but death is there. The narrow path to life may appear to them to be destitute of attractions, a path of thorns and briars, but it is not. It is the path which requires a denial of sinful pleasures; it is a narrow path, cast up for the ransomed of the Lord to walk in. None can walk this path, and carry with them their burdens of pride, self-will, deceit, falsehood, dishonesty, passion, and the carnal lusts. The path is so narrow that these things will have to be left behind by those who walk in it; but the broad road is wide enough for sinners to travel it with all their sinful propensities." *-Testimonies*, Vol.4, p.364.

"Regeneration is the only path by which we can enter the city of God. It is narrow, and the gate by which we enter is strait, but along it we are to lead men and women and children, teaching them that in order to be saved, they must have a new heart and a new spirit." *-Testimonies*, Vol.9, p.23.

"Though the path is so narrow, so holy that sin can not be tolerated therein, yet access has been secured for all, and not one doubting, trembling soul need say, 'God cares naught for me'. ...

And all the way up the steep road leading to eternal life are well-springs of joy to refresh the weary. Those who walk in wisdoms ways are, even in tribulation, exceeding joyful; for He whom their soul loveth, walks, invisible, beside them. At each upward step they discern more distinctly the touch of His hand; at every step brighter gleamings of glory from the Unseen fall upon their path; and their songs of praise, reaching even a higher note, ascend to join the songs of angels before the throne. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day.'" *-Mount of Blessings*, pp.201, 202.

**THE NARROW PATH LEADS TO THE GOAL**

"The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, can not inherit the kingdom of God. The hereditary tendencies, the former habits, must be given up.

He who determines to enter the spiritual kingdom will find that all the powers and passions of an unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Selfishness and pride will make a stand against anything that would show them to be sinful. We can not, of ourselves, conquer the evil desires and habits that strive for the mastery. We can not overcome the mighty foe who holds us in his thrall. God alone can give us the victory." —Ibid., pp.203,204.

"Through trial and persecution the glory—the character—of God is revealed in His chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ.

On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but thus they learn the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they can look beyond the gloom to the glory, saying, 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'" —*Acts of the Apostles*, pp.576,577.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes.".. "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev.7:14-17; 21:4.

Reading No.2 - Sabbath, December 7, 1957

## Proclaiming The Sabbath More Fully In The Time Of The End

by S. GUTKNECHT, Germany.

*"Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidserv-*

*ant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."* Exodus 20:8-11.

**I**N THE COURSE of these timely Week of Prayer readings, the church which confesses the principles of the eternal and true God is earnestly asked to pay attention to the

time in which we live, and to carefully and continually search through the fundamental truths of the faith and confess it.

None of the basic truths is impressing

upon man such a particular stamp as the observation of the seventh day of the week as the day of God's rest. Whoever unites with the people of God and honors the eternal sign of the covenant between the Creator of the universe and His people, the Sabbath of the Lord, is immediately branded by other Christians as odd.

Far more important than this is that the last battle of the ages will be fought over the fourth commandment of the law of God and that it will draw a clear line of demarcation between those that have the seal of God, and those who carry the mark of the beast. All peoples on earth are called upon by the solemn message of the third and fourth angel (Rev. 14:9-11; 18:1-5), to decide for the one or the other, before the plan of redemption will be solemnly closed.

After the first and second angel's message, the Seer continues: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day and night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11. This declaration is one of the most solemn ones in the Scripture, and its proclamation has caused a rift among those who claim to be God's people.

Of those who faithfully fulfill God's demands the divine report says, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." (Rev. 14:12.) Even if the number of faithful witnesses has been small, repeatedly, and if in the last drama between light and darkness, truth and error, it is small again, yet they will be faithful and unafraid, full of the Holy Spirit, standing for the truth and righteousness of the eternal God. By a scrupulous observation of the Sabbath the Creator of the universe is honored. The prophetic Word declares that

the other class, which accepts the false teaching of this apostate power and its mark and the number of its name, ". . . shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." . .

The third angel's message, which decides for life or death, has now been proclaimed for over 100 years. How long will it be proclaimed yet? The signs which proclaim the nearness of the second coming of Jesus have been fulfilled, or are being fulfilled before our eyes. All nations are feverishly preparing for the great day of reckoning. The judgments of God hang threateningly over our planet, and the hand of the clock of time is moving toward the last second of destiny. For the last time the warning of God and His invitation is extended to all peoples on earth, before it will be forever too late.

#### THE PROCLAMATION OF THE THIRD ANGEL'S MESSAGE WILL BE SPEEDED UP

From the beginning verses of Rev. 18, the great emphasis of the fourth angel is clearly evident: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:1-4. From this Scripture and its context it is clearly visible that shortly before the end there will be a noticeable movement, returning to Sabbath reform, which will have the result that the Sabbath will be acknowledged extensively as the day of God's rest, and as a memorial of His eternal power. This increased light and this power, coming from heaven, give strength to God's people in the proclamation of the last solemn message.

### THE SABBATH WILL BE MORE EXTENSIVELY AND FULLY PROCLAIMED

In *Early Writings*, pages 255,256, Sister White writes as follows: "The third angel has lighted up the past, the present, and the future, and they know that God has indeed led them by His mysterious providence.

It was presented to me that the remnant followed Jesus into the most holy place and beheld the ark and the mercy seat, and were captivated by their glory. Jesus then raised the cover of the ark, and lo, the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. The commandment reads as when spoken by the voice of God in solemn and awful grandeur upon the mount, while the lightnings flashed and the thunders rolled; it is the same as when written with His own finger on the tables of stone: 'Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God.' They are amazed as they behold the care taken of the ten commandments. They see them placed close by Jehovah, overshadowed and protected by His holiness. They see that they have been trampling upon the fourth commandment of the decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God and mourn over their past transgressions."

We take from *Testimonies*, Vol.6, pp.351-353, under the title, "Reform in Sabbath Observance", the following words from the Spirit of prophecy: "The Sabbath is the golden clasp that unites God and His people. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be exalted to its rightful position as God's

rest-day. In the fifty-eighth chapter of Isaiah is outlined the work which God's people are to do. They are to magnify the law, and make it honorable, to build up the old waste places, and to raise up the foundations of many generations. To those who do this work God says: 'Thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.' Verses 12-14...

In establishing new churches, ministers should give careful instruction as to the proper observance of the Sabbath." The Lord will call us as pastors to an account if we have not instructed the people in a careful and strict manner.

#### PREPARATION FOR THE SABBATH

Only too often the preparation for the Sabbath has been neglected. Many duties that can be performed during the week, are left for Friday.

"He (the Lord, ins.) knew that amid the multitude of cares and perplexities man would be tempted to excuse himself from meeting the full requirement of the law, or would forget its sacred importance. Therefore He said, 'Remember the Sabbath day, to keep it holy. Ex.20:8.'" -*Testimonies*, Vol.6, p.353. The Spirit of prophecy admonishes us to have the Sabbath in memory all during the week, and that we should make preparations to keep it according to the law. Yet, we should learn to understand the Sabbath not only as a mere form but its spiritual relationship to all actions of our life. The Sabbath must be a delight to us, and not a burden. True preparation for the Sabbath day does not mean merely to cease working, have the dwelling place cleaned, the food prepared, and the clothing clean and in readiness; but: "There is another work that should receive attention on the preparation-day. On this day all

differences between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul. In a humble spirit, 'Confess your faults one to another, and pray one for another, that ye may be healed. James 5:16.'

"Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss.

It means eternal salvation to keep the Sabbath holy unto the Lord. God says, 'Them that honor Me I will honor. 1 Sam. 2:30.' -*Testimonies*, Vol. 6, p. 356.

#### THE SABBATH IN THE FAMILY

To all dear sisters and mothers among God's people I direct the earnest plea, in this Week of Prayer, for your own sake and the salvation of your husbands and children, to put forth great efforts in the future that at sunset all may be ready to gather around the family altar in peace and quiet. When this is observed, then the blessing of God will come down upon you in rich measures.

"Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath-school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness, and its coming is dreaded rather than loved." -*Ibid.*, p. 357.

#### HOW IS THE SABBATH TO BE KEPT?

We let the Spirit of prophecy answer this important question: "God is merciful. His requirements are reasonable, in accordance with the goodness and benevolence of His character. . . . In order to keep the Sabbath holy, it is not necessary that we enclose ourselves in walls, shut away from the beautiful scenes of nature and from the free, invigorating air of heaven. We should

in no case allow burdens and business transactions to divert our minds upon the Sabbath of the Lord, which He has sanctified. We should not allow our minds to dwell upon things of a worldly character even. But the mind cannot be refreshed, enlivened, and elevated by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord is put to a wrong use if thus celebrated. The object for which it was instituted is not attained. The Sabbath was made for man, to be a blessing to him by calling his mind from secular labor to contemplate the goodness and glory of God. It is necessary that the people of God assemble to talk of Him, to interchange thoughts and ideas in regard to the truths contained in His word, and to devote a portion of time to appropriate prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest. . . . During a portion of the day all should have an opportunity to be out of doors. . . . All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. Yet they can do much to exalt the Sabbath in their families and make it the most interesting day of the week. We should devote time to interesting our children. A change will have a happy influence upon them. We can walk out with them in the open air; we can sit with them in the groves and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and can inspire them with love and reverence by calling their attention to the beautiful objects in nature.

The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than by devising means to impart proper instruction to their families and interesting them in spiritual things, giving them correct views of the character of God and what He requires of us in order to perfect Christian characters and attain to eternal life. Parents, make the Sabbath a delight, that your children may look forward to it and have a

welcome in their hearts for it." -*Testimony Treasures*, pp.279;281.

#### TRAVELLING ON THE SABBATH

In our scientific age, travelling has become a much discussed object. Walking and hiking is no longer modern and is only practiced by "odd" people. The results of this modern life and its habits are many treacherous diseases.

Travelling by car, motorcycle, etc., also shows sickly tendencies among God's people, and, whether needed imperatively or not, they have to travel. What do the Testimonies say concerning it? The answer is: "If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. ... When compelled to travel on the Sabbath we should try to avoid the company of those who would draw our attention on worldly things. We should keep our minds stayed upon God, and commune with Him." -*Testimonies*, Vol.6, pp.359,360.

#### OUR RESPONSIBILITY TOWARD GOD AND MAN

May the merciful high priest Jesus give His people opened ears, that they may hear what the word of God and the Testimonies have to say concerning the sudden end of the world, and open eyes that they may see the developments in the political and religious life of nations. According to divine predictions, things will develop so suddenly and will overtake us by such overwhelming surprise, that we will not be prepared for it. It is high time now that we be prepared for it through the Spirit of God. The strict observance of the Sabbath is a part of this preparation.

As the Lord in olden days presented the glory of His Sabbath commandment to ancient Israel, thus He stands before our soul today, saying: "Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among His people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:13-17.

In view of these solemn warnings of the Scripture and the counsel of the Spirit of God through the Testimonies, every individual should examine his own position before the Lord concerning the Sabbath commandment. We wish to be an example in it, that others may not be influenced to take this holy obligation lightly.

Shall we not all consecrate ourselves anew in this Week of Prayer and carefully work toward the end to make our neighbors and friends acquainted with the precious truth? Let us by personal confession and by means of periodicals and books be living missionaries.

The most solemn truths, ever entrusted to mortals, have been given us, to proclaim to the world. It should be our duty to proclaim these truths. The world must be warned and God's people must be faithful to the duty enjoined upon them.

If we, individually and as a people, are willing to confess our shortcomings and indifference, and with all our hearts walk in God's ways, commandments and statutes, then soon will come what is said in Joel 2:23, and what Sis. White has seen: "Servants of God, with their faces lighted up and shining with holy consecration, will



hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers." —*Great Controversy*, p. 612.

May the Lord give us mercy and zeal to seek for this wonderful revelation of His power, that His divine will may be done, His eternal day of rest be proclaimed more fully, and thus His coming may be hastened.

AMEN!

Reading No. 3 - Sunday, December 8, 1957.

## "Come Out Of Her, My People!"

by A. RINGELBERG, Holland.

*"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." Isa. 52:11.*

*"Come out of her, my people, that ye be not partakers of her sins, .." Rev. 18:4.*

*"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 1 Cor. 6:17, 18.*

**A**CCORDING to these before-mentioned words of the Scripture, the will of God toward His children has been clearly expressed, and the focal point is found in separating ourselves from all un sanctified nature, and from the actions of the world. The apostle Peter shows us the goal which the Lord has in view with His children and His people: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Pet. 2:9.

"Our holy faith cries out, separation. We should not be conformed to the world, or to dead, heartless professors."—*Testimonies*, Vol. 1, p. 240.

"God's people are to be distinguished as a people who serve Him fully, whole-heartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and Him only." —*Ibid.*, Vol. 9, p. 17.

These words of the Spirit of prophecy place the words of Revelation 18:4 into the proper light, and are of great significance for us. The Lord desires to have a people in this world who are completely separated from all works of darkness.

The command to leave Babylon was first extended to Abraham. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12:1.

By this divine command the Patriarch was summoned to separate completely from all that was dear and valuable to him, and from everything that belonged to his past life. He not only had to leave the country of the two rivers, the Euphrates and Tigris, but he had to cut himself loose from his acquaintances and relatives; he must break completely with his former life. This was no small test for him. But faith in God and the desire of his soul gave him the strength for this step with its great consequences. His faithful obedience was followed by an overabundance of the richest blessings which his heavenly Father bestowed on him.

In the New Testament, Babylon is a symbol of the spiritual world. The Lord compares this Babylon with a woman that fell into sin. In contrast to her we find the church of Christ as a pure bride. Rev. 17 and 12.

Both of these pictures are to be understood spiritually and both symbolize a spiritual body on this earth and carry a special meaning. The one body is formed by

men that live in accordance with the will of God and in harmony with the plan of redemption and are faithful to God's commandments, and being led by the Holy Spirit. This spiritual body is the bride of Christ, or the church of God. The other symbol unites such human beings which live according to the principles of this world.

Since there are but two ways upon which men travel in this world, it may be ascertained who is walking on the right path and who is travelling on the wrong way. Whether conscious or not conscious of it, all those who are satisfied with a religion or faith that is not in harmony with the word of God belong to Babylon. Transgression of God's law, man-made teachings, human traditions, obtrusive or fine errors of all kinds,-- these are the outer characteristics of Babylon.

Being Seventh-day Adventists, we are inclined to apportion and limit the word Babylon to the one or the other denomination or church which, in itself, is natural and not wrong. We need only to apply the measure of truth, and the characteristics of Babylon are clearly revealed. These characteristics, on the other hand, are led by a spirit, the spirit of Babylon. Yet, one thing is to be pondered over namely, that it is not of first importance to recognize Babylon in the one or other church or denomination, but that I become acquainted with the spirit and character of Babylon. Then it depends whether the heart is free from all Babylonian customs and habits, which will clear the way to come out from Babylon.

The words, "Come out of her, My people" make it evident that the Lord still has children in Babylon which He classifies as His people. Men may in name and in habits belong to Babylon, yet in their hearts lives a longing after God and His truth. Measured by their light, they are children of darkness, but according to the condition of their heart, they belong to God's people. This will be revealed when the message reaches them, "Come out of her."

On the other hand, it may also be possible that, in name, someone may be counted among the believers while the heart is still in the world and in Babylon, and Babylonian

habits and thoughts are regulating his conduct of life. It is, therefore, of no little importance to examine oneself as to how far or how deep many things in our life can be identified with the spirit of Babylon. The hour is coming in which many will be bitterly disappointed when the Searcher of the hearts will reveal that they have never separated themselves fully from the spirit of Babylon.

At the close of this earth's history, when the plan of redemption shall be finished, there will be but two classes. The message, "Come out of her" shall call out all sincere souls, and in this manner the number of the 144,000 will be completed. It is particularly this number of 144,000 of whom it is written, "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth." Rev.14:4.

Of this number, the 144,000, it is clearly reported that they are not counted to Babylon, for these souls are not defiled with women, which typifies that they have cut loose completely from the spirit, the teachings and habits of Babylon; they belong to the bride of Christ. Also, not a single child of God will be found in all other churches and denominations, and great Babylon will then be cast like a millstone into the sea. Rev.18:21.

#### CHARACTERISTICS OF BABYLON IN THE LIGHT OF THE BIBLE

To every soul which strives after life eternal it is important to understand the characteristics of Babylon. A self-examination as to whether the commission of God has truly been complied with is therefore of personal benefit.

In studying the characteristics of Babylon, we revert to the Bible in order that we may not espouse our own opinions.

The word Babel is mentioned for the first time in connection with Nimrod. Of him it is said that he was a mighty hunter. Gen. 10:8-10. Force, human force, is the first characteristic that faces us in Babel. Force without mercy, justice and love have always been the spiritual fruit revealed in the history of the ancient and New Testament period of Babel. Another fruit is found in

her, namely pride in human and spiritual form, as this was clearly brought to view with the Babylonian king. Dan.4:26,27. With modern Babylon of the Revelation the same pride is clearly revealed, as can be seen from Revelation 18:7. Force and pride, coupled together, lead to quarrelsomeness and persecutions, which is found in the history of Babel up to our time. Rev.17:5,6.

Babel also means confusion and, truthfully said, there have been no bounds to this confusion ever since the days of the tower of Babel when the Lord confused the languages. Today the confusion is greater than ever and has not come to a halt, and has even invaded the Laodicean church.

Throughout the history of Babylon we see signs of an alliance between religion and politics, in conjunction with the interests of the state. Continually the authority and influence of the priests was utilized by the state to carry out plans contrary to God. This alliance has always been a successful weapon of the enemy of souls to mislead and persecute God's children, and to endeavor to change the narrow way of life into a broad road.

Furthermore, the characteristics of Babylon are visible in the striving after material, political, and worldly interests, connected with lustful cravings immorality and licentiousness, and even this is surrounded with a form of godliness. 2 Tim. 3:1-5.

Summing up all that the Bible says about Babylon, we have before us a picture which presents clearly the spirit, character, and final goal of this ungodly power.

#### WHAT THE SPIRIT OF PROPHECY SAYS ABOUT BABYLON

As does the Bible, so do the testimonies of the Spirit of prophecy present the same picture, telling us what we must understand under the characteristics and the spirit of Babylon.

"It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation." -*Great Controversy*, p.382.

"The term 'Babylon' is derived from

'Babel', and signifies confusion. It is employed in Scripture to designate the various forms of false and apostate religion." -*Ibid.*, p.381.

"Many of the Protestant churches are following Rome's example of iniquitous connection with 'the kings of the earth'—the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term 'Babylon'—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories." -*Ibid.*, p.383.

"As these bodies depart farther and farther from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are 'lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.'" -*Ibid.*, p. 390.

"The world must not be introduced into the church, and married to the church, forming a bond of unity. Through this means the church will become indeed corrupt, and as stated in Revelation, 'a cage of every unclean and hateful bird.'" -*Testimonies to Ministers*, p.265.

#### COME OUT OF HER, MY PEOPLE

This Week of Prayer reading shall not predominantly furnish proof as to which churches or denominations belong to Babylon, but rather stimulate us to examine the spirit and the characteristics of Babylon. Babylon, the mother, as well as her many daughters, distinguish themselves in their thirst for power, authority, pride and haughtiness, riches, intolerance, indifference toward God's law, worldliness, popularity, and connection with the powers of the world. Furthermore must be mentioned the many false teachings that have no foundation in the Bible, self-righteousness, the form of godliness, fashion-craze, pleasure-seeking of all kinds, unprincipled habits in eating and drinking, and unfaithfulness toward God's commandments, etc.—

It is important for every faithful soul to not only examine their church, but much rather their own selves to find out how they are standing themselves. Have we followed the call of God "Come out of her" in a special manner, and are we free from all traits of Babylon? It says in Rev.18:4: "... that ye be not partakers of her sins ...!" What would it profit us if we had left a church or denomination and joined with God's church, and our hearts had not been changed? When the Lord calls us, it is for the purpose that hearts might be purified from all inherited tendencies in thinking and action which carry within themselves the spirit of Babylon. This would be self-deception. We imagine to have left Babylon when, in reality, we are still still deeply imbedded there.

The Lord desires to have a sanctified and separated people in this world; a people which has been cleansed from all lusts and inordinate desires, free from the snares of Satan and fully connected with the Lord. We are to be a people that is carrying the banner of truth aloft in this world, whether timely or untimely; a people which purifies itself daily from all defilements of the spirit and the body. This people—the last in the history of the world—will do all to separate themselves from the unfruitful works of darkness. It is standing in contrast to the sin-polluted Babylon, in which corruption, impurity, fraud, implacability, fashion-craze, and pleasure-seeking, fornication, adultery and immorality are steadily increasing. The greatest and most important task of the church in our time is to come into full harmony with the Lord, and

to be sanctified by His truth. The apostle Paul compares the church with a holy temple in which God will dwell. IN the same manner as in the earthly sanctuary no other light was to shine, except the seven candlesticks, fed by the holy oil, thus the church of the Lord shall shine in the latter days with the light of truth which is free from all worldly fashions, habits and customs. She is to shine without the friendship of the world, without worldly entanglements in time of war or peace, and from so many other worldly matters, which are as a strange light or fire. This composes one of the greatest dangers of the church of the end-times. Therefore the message of the Lord, "Come out of her, My people," comes with special emphasis. And to this "Come out" we meet one day the precious word of Jesus which He shall speak to His faithful ones, "Enter thou into the joy of thy Lord!" Matt.25:21.

"God has placed in our hands a banner upon which is inscribed, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev.14:12. This is a distinct, separating message,—a message that is to give no uncertain sound. It is to lead the people away from the broken cisterns that contain no water, to the unfailing fountain of the water of life." —*Testimonies*, Vol.7, p.150.

My dear Brethren and Sisters: Let us in these days of prayer have an earnest searching of our hearts in view of the soon coming of our Lord. Soon everything will be finished, and the Lord may give all of us a worthy preparation for eternal life. AMEN!

Reading No. 4 - Wednesday, December 11, 1957.

## A People, Willing To Sacrifice

by A. W. DOERSCHLER, U. S. A.

"Gather my saints together unto Me; those that have made a covenant with Me by sacrifice." *Psalms 50:5.*

**T**HE ORIGINAL PLAN of salvation was founded upon sacrifice; upon such a sacri-

fice that we shall never be able to fully comprehend its depth. The high price that was paid for our redemption by immeasurable sacrifice of the heavenly Father in giving His only begotten Son, should engross all of our mental capacity and penetrate our

whole life. "For God so loved the world .." In this gift the Father gave the greatest gift that He could bestow. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. All heaven was visibly affected through this wonderful and prizeless sacrifice. John expresses it in the following touching manner, "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." 1 John 4:9. And as the Father is, so is His Son; the love of the Father is reflected in His Son. In all knowledge in life, this one surpasses everything else, as the Apostle witnesses so clearly, "...And to know the love of Christ, which passeth knowledge." Eph. 3:19. Eternity will be altogether too short to accumulate sufficient knowledge of this fathomless, sacrificing love. Try as you wish, dear fellow pilgrim, you will never be able to reach bottom in your search for an understanding of such a sacrifice. And remember that there was absolutely no necessity at all that Jesus was compelled to take upon Himself this terrible agony of sin in such a willing manner. He might have simply left the sinners to perish! No, they did not deserve such a love; as Isaiah expresses it: "But thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities." Isaiah 43:24. Yet, Love itself, the Son of the Most High, lays aside His kingly garments and gives up His claim to the adoration of the millions of the heavenly host. He "...made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:7,8. What a sacrifice! what a surrender! Behold the Prince of heaven, how He in the cool of the night wrestles in the despair of His soul in the garden! "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." Luke 22:44. And this He did for you, dear soul. He sacrificed all,—all! Could He have given more? No! "Greater love hath no man than this, that a man lay down his life for his

friends." John 15:13. Love means sacrifice, and sacrifice means love; these both are inseparably connected. Also, dear soul, turn your eyes to Golgatha! He, who never caused any pain to anyone, but had only brought tears of sympathy and healing comfort,—Him they nailed to the cross, the One wholly innocent. Again, what a sacrifice! Angels stand helpless to come to the aid of their heavenly Commander. He drinks the cup of suffering to the last dregs and dies of a broken heart. He, indeed, was treated as we deserved, in order that we again may be treated as He deserved. For our sins, for which He carried not the slightest guilt, He was condemned to death, in order that we, by His righteousness, in which we had no part, might become righteous. He suffered death, which we deserved, that we may receive life, which belongs to Him. "By His stripes we are healed."

By His life and His death our Saviour accomplished much more than just to heal us from the terrible results of sin. Through Christ we become so firmly attached with God, as if we had never fallen, and nothing shall ever disturb this intimate relationship again. Without the sacrifice on the cross, man could never have been reconciled to God again. His death on the cross is evidence of the great love of God for sinful man. He who removes the cross from the path of the Christian, has robbed him of the sun in the firmament. While kneeling at the cross, we have found the most sublime place that can be reached. And only he who can kneel humbly at the cross, shall one day receive the crown of glory. Listen to the words of divine inspiration:

"We must gather about the cross. Christ and Him crucified must be the theme of contemplation, of conversation, and of our most joyful emotion." —*Testimonies*, Vol. 4, p. 462.

"Many who profess to be Christians become excited over worldly enterprizes, and their interest is awakened for new and exciting amusements, while they are cold-hearted, and appear as if frozen, in the cause of God. Here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. Upon this theme it is a sin to be calm and un-

impressed. The scenes of Calvary call for the deepest emotion. Upon this subject you will be excusable if you manifest enthusiasm." - *Ibid.*, Vol.2, pp.212,213.

#### SACRIFICE, THE EVIDENCE OF LOVE

"And love will be revealed in sacrifice. ... Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer." - *Christ's Object Lessons*, p.43.

Love to Christ must be the leading motive of every sacrifice. Thus must our sacrifice be born out of love and a free will.

"The angel said, 'Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.'" - *Early Writings*, pp.50,51.

"Systematic benevolence should not be made systematic compulsion. It is free-will offerings that are acceptable to God. True Christian benevolence springs from the principle of grateful love. Love to Christ cannot exist without corresponding love to those whom He came into the world to redeem. Love to Christ must be the ruling principle of the being, controlling all the emotions and directing all the energies. Redeeming love should awaken all the tender affection and self-sacrificing devotion that can possibly exist in the heart of man. When this is the case, no heart-stirring appeals will be needed to break through their selfishness and awaken their dormant sympathies, to call forth benevolent offerings for the precious cause of truth." - *Testimonies*, Vol.3, p.396.

As the plan of redemption began with a sacrifice, and is ending with it, thus the same spirit of sacrifice which purchased our redemption must dwell in the hearts of all those who would take part in this heavenly gift. Our Lord has in mind that His followers should reveal this same, wonderful trait of character before the world,--the unselfish love in their lives. Never was there such a great demand for earnest, God-pleasing sacrifices from the people of God for the cause of truth as there are today. The days of probation are fast being spent. It will not be long and the Scripture will be fulfilled, saying:

"They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the Lord." Ezekiel 7:19. Is it not time to examine ourselves most earnestly on this point, whether we do not find ourselves in the same position? Are we really willing to bring sacrifice? Are we ready to lay all on the altar? Is our love of the kind that we can prove it by a willing sacrifice? All of these questions must be answered in an unmistakable manner, if we expect to be partakers of the kingdom of God. We are pilgrims and strangers on earth, and our treasure is in heaven, our eternal home.

Faithfulness is rewarded! Whosoever vows unto God, as did Jacob, and then stays faithful, and conscientiously meets his promise before God, shall receive an eternal reward. "He, who is faithful in little, is also faithful in much." Luke 16:10. It is steadfast faithfulness which in the sight of God is regarded as precious and is followed up by His heavenly blessings. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov.11:24.

No one has ever grown poorer who willingly opened his hand to support the cause of God on earth; but many have become poor, spiritually and also in worldly goods, who have withheld their offerings from the cause of God. God's servant tells us that, when God is enumerating all sins in the judgment, selfishness will be found in the first place. "All who wish to follow Jesus, will wear the crown of self-denial."

#### PERSONAL CONSECRATION

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin. ... Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." 1 Peter 4:1,19.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you

perfect in every good work to do His will.." Heb.13:20,21.

The closer we come to the end, the more defined must be our separation from the world. God desires that we should be a people, diligent in good works. If we consecrate ourselves fully to God, the Holy Spirit will grasp the reins in our lives. In like manner the Holy Spirit will help us to gain the victory over selfishness, covetousness, and self-righteousness. He will lead us to live a life of greater self-denial. God's children know that Satan is always planning to deceive the very elect. Many are lacking a full surrender to the truth. Their hearts are filled with doubts. We can not at the same time belong to God and also to the world; we must be standing unreservedly as the children of the Most High.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom.12:1.

Now, if Jesus earnestly petitions us to bring Him a perfect sacrifice, Satan, at the same time, will try to counteract Him, by filling our minds with the cares of this world. He knows only too well that, if we direct our eyes upon earthly matters, we shall lose sight of heavenly things. We must, therefore, constantly be on guard against the enemy, else we shall fall a prey to his snares. The blood of Christ will constantly remind us what a great sacrifice He brought for us, and will spur us on to bring greater sacrifices in our lives.

The apostle Paul knew what consecration meant. He recommended to others such a life of full consecration. In his writing to the Thessalonians he says: "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. Anything less than this will not be sufficient. There is but one measuring-stick in the service for God, and this is full surrender—sacrifice—to get into full harmony with the will of God and become fully prepared to receive the eternal heritage of the saints.

#### A WORK OF PURIFICATION

In order that God's people may stand before Him as a pure church, it must be clear to every one that, if there is still sin among us and we, at the coming of Jesus, must be pure and undefiled, and if we believe that the coming of the Lord is near at the door, a quick and thorough work of purification must be done. In ourselves we are powerless, indeed, yet, praise to God, we are not left alone in this battle. The never-ceasing fountains of help from Heaven are at our disposal through Christ our Lord. The gospel has power to the overflowing. Shall we lay hold upon it and die to sin?

"The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God." —*Desire of Ages*, p.311.

"If you fail of overcoming, there are reasons for this. Ye will not obey God's revealed will; ye will not pray; ye will not strive; ye will not fight evil habits and unholy thoughts. Are ye stronger than God? Can ye, dare ye, contend with the Eternal? If you are not proof against God's judgments, proof against His vengeance, then go on no longer in your own evil ways. Arise and make a stand against Satan. Be doing something, and do it now. Repent now, confess, forsake. A day of fire and storm is about to burst on our world. Conform your life to the simple prescriptions of the word of God. Seek the aid of God's Spirit by prayer, by watching thereunto, and ye will come off more than conquerors through Him who loved us." —*Testimonies to Ministers*, pp.455,456.

We are rejoicing today in this wonderful work of Reformation, which is the beginning

of the message of the fourth angel to enlighten the earth with his glory. This message is so solemn, so tremendously important, that all earthly events circle around the fulfillment of the same. Who would, in these days, make with the Lord a covenant by sacrifice and a complete self-surrender, to serve Him who loved us from the very beginning?

#### THE DIVINE APPEAL

"Everyone who accepts Christ as his personal Saviour will long for the privilege of serving God. Contemplating what heaven has done for him, his heart is moved with boundless love and adoring gratitude. He is eager to signalize his gratitude by devoting his abilities to God's service. He longs to show his love for Christ and for His purchased possession. He covets toil, hardship, sacrifice. . . . There is a picture representing a bullock standing between a plow and an altar, with the inscription, 'Ready for either,' ready to toil in the furrow or to be offered on the altar of sacrifice. This is the position of the true child of God,--willing to go where duty calls, to deny self, to sacrifice for the Redeemer's cause." *-Ministry of Healing, p.502.*

Beloved in Christ: Shall we not in this Week of Prayer consecrate ourselves anew unto the Lord with all that we have? Shall

we not give ear to the words of earnest admonition and make the decision to let this consecration become a strong reality? In view of the mercy and love of God and of Christ, shall we not all become willing to make a covenant with the Lord by sacrifice?

Lovely Jesus, life to me,  
Lift, O lift me unto Thee.  
Make me like Thy image here.  
Let Thy Spirit fill me, too,  
That much fruit of faith I show  
For Thy kingdom to prepare.

Soon our feet shall enter the land of promise. Already we see in the distance the pinnacles of the beloved city and hear the sound of harpers playing on their harps, as they sing with melodious voices the mighty songs of victory, and the song of praise to the Lamb for His unspeakable love and His indescribable sacrifice on Calvary. He is still pointing today upon the holy prints of nails in His hands, and to His wounded side, and He asks you with His tender voice, "This I did for you! What do you do for Me?" What will your answer be?

May God grant that during this Week of Prayer we may ask the Lord earnestly to give us the right answer to this question, in order that one day we may be able to sing forever about His great love in the sacrifice of Jesus with the host of the redeemed. May God grant this in mercy. AMEN!

Reading No. 5 - Friday, December 13, 1957.

## One With Christ

by A. MUELLER, Germany.

*"That they all may be one; as Thou Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:21.*

**B**EFORE the gates of the old capitol, Jerusalem, on the way to the lonely garden Gethsemane, we meet our Saviour Jesus Christ. There He walks in the light of the moon during Passover season with His eleven disciples toward the most momentous hours

of His earthly life. On this short and lonely journey to the beloved place of prayer He gave to His disciples the most important instructions. They have been written down in chapters 14-17 of the gospel of John.

Besides the wonderful promise of His return, the Saviour expresses His special concern and desire for His group of disciples, and this was pertaining to the "Oneness" with Him and with each other. He uses as illustration the vine upon which, at



their passing by, the silver light of the moon was now shining, and which was full of grapes.

“I am the vine; ye are the branches,” Christ said to His disciples. Though He was about to be removed from them, their spiritual union with Him was to be unchanged. The connection of the branch with the vine, He said, represents the relation you are to sustain to Me. . . . This union with Christ, once formed, must be maintained. . . . This is no casual touch, no off-and-on connection. The branch becomes a part of the living vine. The communication of life, strength and faithfulness from the root to the branches is unobstructed and constant. Separated from the vine, the branch cannot live. No more, said Jesus, can you live apart from Me. The life you have received from Me can be preserved only by continual communion. Without Me you cannot overcome one sin, or resist one temptation.” —*Desire of Ages*, pp.675,676.

The many beautiful explanations were closed by the Saviour with the mediatorial prayer. In it quite often His heartfelt desire that His children might be one, as He is one with the Father, is expressed. “Thus in the language of one who has divine authority, Christ gives His elect church into the Father’s arms. As a consecrated high priest He intercedes for His people. As a faithful shepherd He gathers His flock under the shadow of the Almighty, in the strong and sure refuge. For Him there waits the last battle...” —*Ibid.*, p.680.

#### ONE WITH CHRIST IN THE TRUTH

“Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.” John 8:31,32.

From these words of Jesus it is clearly evident who of the many millions which call themselves Christians are indeed disciples of Christ. It is those who remain in the teachings of Jesus. The words of Jesus are chiefly found in the preaching on the Mountain, and also predominantly in His whole earthly life and conduct. Yet, how few of His professed followers confess

themselves fully and entirely to His teachings? how often have these been denied or even fully rejected? How does the teaching of Christ rhyme with the present Christian world in its position to modern doings, in the clamor after worldly goods; in the quest for pleasure; in eating and drinking, and in love of the world?

The aim in the teachings of Christ was found in this, To free men completely from their earthly direction of thought, yet this could only be done within the sphere of the truth according to His word. “Sanctify them through Thy truth; Thy word is truth.” John 17:17,19.

#### ONE WITH CHRIST IN CHARACTER

“Let this mind be in you, which was also in Christ Jesus.” Phil.2:5. The character of Christ was perfect. Every true follower of Him has a heartfelt longing to receive a Christlike character. Of all the children of man that ever lived on this earth, we have in all the Bible but one man as example, showing us the perfect measure, and this is Christ. The apostle Paul, one of the greatest men of God of all times, reports to us: “ . . . which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to His working, which worketh in me mightily.” Vol.1:27-29. It can be plainly seen from these words that for Paul there was no other example in forming a character than only Christ.

The traits of character of our Saviour are different than those of the natural man. In this connection many examples may be introduced, but we shall select only one. Jesus is in the garden Gethsemane with His disciples and wrestles there for our soul’s salvation and for that of the whole world. Presently Judas appears as the leader under commission of the High Priest, the Jewish Sanhedrin, and a large cohort of soldiers to capture the Saviour. The disciples ask their Lord and Commander in their despondency, “Lord, shall we smite with the sword?” Luke 22:49. And, before Jesus could answer, Peter drew his sword and cut off the high priest’s servant’s ear. Already the healing

hand of Jesus was at work to heal the bleeding wound and the ear. Turning to Peter He said, "Put up thy sword into his place: for all they that take the sword shall perish with the sword." Matt.26:52. The law of the world is, Strike, and I will strike you again! This, to this very day, has led to no good results, but to nameless misery. It is not so with Christ, for He taught, "... but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt.5:39.

It is not only with the sword or with the hand that people strike today or struck in the past, it is also done with words. And how these strikes are returned and how many wounded hearts are caused by it? Of Jesus it says, "But He held His peace, and answered nothing." Mark 14:61. At certain times the law of heaven is "Silence". "In silence there is eloquence." (E.G. White.)

#### ONE WITH CHRIST IN LOVE

"As the Father hath loved Me, so have I loved you: continue ye in My love." John 16:9.

With most people love is a general term and in this they think firstly about themselves. To give love and to take love are two different things. Usually the giving of love is founded on the taking of love, which, humanly speaking, is in order. Yet, divine love, so vastly different from the human, loves even if it is not loved again, and this is the great mystery of Heaven.

"But God commandeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom.5:8.

"In this last meeting with His disciples, the great desire which Christ expressed for them was that they might love one another as He had loved them. Again and again He spoke of this. 'These things I command you,' He said repeatedly, 'that ye love one another.' His very first injunction when alone with them in the upper chamber was, 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.' To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new prin-

ciples must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. ... The very principle that actuated Christ will actuate them in all their dealing one with another... Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted." -*Desire of Ages*, pp. 677,678. That the Saviour was chiefly concerned about love, which He desired to see rigidly anchored in His disciples in their life of faith, can be gathered from His question to Peter at the Lake of Tiberias: "The question that Christ had put to Peter was significant. He mentioned only one condition of discipleship and service. 'Lovest thou Me?' He said. This is the essential qualification. Though Peter might possess every other, yet without the love of Christ he could not be a faithful shepherd over the Lord's flock. Knowledge, benevolence, eloquence, gratitude and zeal are all aids in the good work; but without the love of Jesus in the heart, the work of the Christian minister is a failure." -*Ibid.*, p.815.

#### ONE WITH CHRIST IN SERVICE

"Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt.20:28.

For no other purpose did Jesus come to this earth but to serve and redeem a world fallen in sin. The service rendered to Him from His friends was in comparison to His service like one to a million. Although He was Master and Lord, as He was pleased to be called by His disciples, He was always their servant.

"In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering to others. 'He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity,

that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it." -*Desire of Ages*, p.649.

If we are true followers of Christ, then the service for Him and others is only joy. We cannot do anything else but "by love serve one another". Gal.5:13. No matter how great or how lowly our service may be, it is a service for Jesus, "Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." Eph.6:6,7.

Only to the servants glory is promised. Jesus was a servant and where He is, said He, "there my servant shall be also." John 12:26. In the kingdom of God there is but one token of merit given, and this is in the surrender of service for others. Therefore, whatever you are in the church, be a servant with Christ.

#### ONE WITH CHRIST IN SUFFERING

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom.8:17.

The conclusion of the service of Jesus was in His suffering and dying. When He spoke to His disciples of the suffering and dying, He found little understanding; rather the opposite, as far as they were concerned the Lord should have always made use of His power to avert all suffering. Once Peter even said to Jesus, "Be it far from Thee, Lord: this shall not be unto Thee." Matt.16:22. But the Saviour said to him, "Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men." Verse 23.

Suffering, to the natural man, is a strange and disagreeable matter, for he loves comfort, rest and peace, a good life and health. Yet in this manner he would never get prepared for the kingdom of glory. "For through trouble here, Leads the way to Thee."

Suffering is a means in the hand of God to shape our character, that all the dross

and imperfections may be removed. Christ said, "If any man will follow after Me, let Him deny himself and take up his cross and follow Me." "Jesus does not present to His followers the hope of attaining earthly glory and riches, and of having a life free from trial, but He presents to them the privilege of walking with their Master in the paths of self-denial and reproach, because the world knows them not. .... "Through trials and persecution, the glory-character- of God is revealed in His chosen ones." -*Mount of Blessing*, pp.49,51.

Peter, who at the beginning of his Christian walk did not want to suffer, recommends to us, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:13.

#### ONE WITH CHRIST IN OVERCOMING

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame,.." Rev.3:21. Jesus was hardly baptized when He was already exposed to three severe temptations. The redemption of the whole human race was dependent upon the overcoming of these temptations. Satan staked everything to be victorious here, but Jesus overcame him each time with a stouchness and clearcut, "It is written," and this was the weapon of His warfare: the written word of God. Matt.4:1-11.

Jesus was first tempted on the same subject where our first parents fell—appetite.

"Of all the lessons to be learned from our Lord's first great temptation, none is more important than that bearing upon the control of the appetite and passions. In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works to destroy the mental and moral powers that God gave to man as a priceless endowment. Thus it becomes impossible for men to appreciate things of eternal worth. Through sensual indulgence, Satan seeks to blot from the soul every trace of likeness to God. ... Let him who is struggling against the power of appetite, look to the Saviour in the wilderness of temptation. See Him in His

agony upon the cross, as He exclaimed, "I thirst.'" - *Desire of Ages*, pp.122,123.

At the second temptation Satan even used the Scripture, which he quoted in a deceptive and imperfect manner. Jesus was to furnish the proof of His divinity and cast Himself down from the pinnacle of the temple, yet, here too, Satan was overcome by the divine word.

The third temptation of worshipping Satan, in order to receive the kingdoms and glories of this world, Jesus overcame with a firm, "... for it is written." "So we may resist temptation, and force Satan to depart from us." - *Ibid.*, p.130. Three and a half years later we find the Saviour again engulfed in the greatest temptations of Satan, and at the same time in the greatest victories of all times. Gethsemane, at the condemnation before the Sanhedrin, Pilate and Herod, and on Calvary, - these are the three points of interest to stop and meditate.

In Gethsemane Christ is fighting a three-fold soul anguish. The temptation is frightful. The man Jesus moans the words, "O my Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." *Matt.26:39*.

Not less was the temptation when the mob, urged on by the Jewish leaders, spat at Him, smote Him, and finally crowned Him in a scoffing way with a crown of thorns. The ultimate victory and the perfect act of overcoming was on Calvary. He suffered of His own free will, because He could have

freed Himself and could have destroyed all His enemies by a word of His authority, but then Satan would have been the victor. Satan was forever conquered and overcome.

How precious the words concerning the faithful followers of Christ, "And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death." *Rev.12:11*.

#### ONE WITH CHRIST IN GLORY

"Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." *Luke 22:28-30*.

All those who on this earth have been one with Christ in the truth, in character, in love, in work, in suffering, and in overcoming, are now called to the eternal glory. All sorrow is passed and what the Saviour has promised to all His children who have co-operated with Him in the great plan of redemption, has become reality. Through the halls of heaven and the immense arches of the whole universe the Alleluja of the 144,000, the innumerable host, and all the holy angels will be heard like the rushing of the mighty waves and the clapping of thunder, praising our Lord Jesus Christ who now will reign as eternal King in His glory. The Lord may grant in mercy that we might not be missing. AMEN!

Reading No. 6 - Sabbath, December 14, 1957.

## The Home-sickness Of God's Children Stilled

by K. HANSSKE, Germany.

*"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves*

*also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom.8:22,23.*

#### THE HOME-LAND

**S**OME TIME AGO I travelled by train through a very beautiful and interesting countryside. The glorious mountains and valleys with the brooks running in between

them reminded me of the great creative power of our God. Across from me sat some people who were travelling the same distance, and were also conversing about the beautiful scenery. As I listened in, one woman said

to her neighbor, who also was taken in by the beauty of nature, "Yes, it is beautiful, but nothing compares with the homeland!"

It were these words, "nothing compares with the homeland" that brought additional thoughts to me, but not only did I direct my thoughts to the earthly homeland, but involuntarily I began to think about the home of the soul, after which all children of God since the coming in of sin have been longing. Of the wonderful home in Paradise only an unstilled and deep homesickness has remained.

When this woman continued to relate how beautiful it was in her homeland, I could perceive during her story that the memory of her homeland touched her greatly and she could no longer keep from shedding tears. This woman was a refugee who had lost her loved ones during the flight.

This event reminded me strongly of the forced evacuation of Adam and Eve, which was of their own choosing, by disobeying God's holy commandment, "But of the tree of the knowledge of good and evil, thou shalt not eat of it ..."

#### THE LOST HOMELAND

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:23,24.

Paradise was the most beautiful and glorious place that ever existed. Once Adam was privileged to say, "This is the home that the Lord has given me." It was so exceedingly beautiful that the Lord after creation could say, "... and behold, it was very good." Gen. 1:31.

What heartache and misery came upon our first parents when they heard from their Creator that they could no longer remain in their home. Even all heaven had been involved in this sorrow. "The news of man's fall spread through heaven. Every harp was hushed. The angels cast their crowns from their heads in sorrow. All heaven was in agitation. A counsel was held to decide what must be done with the guilty pair. The

angels feared that they would put forth the hand, and eat of the tree of life, and become immortal sinners. But God said that He would drive the transgressors from the garden." -*Early Writings*, page 148.

#### LOOKING FOR A NEW HOME

Ever since the time when man, who was once happy, was driven away from his home, that the deep yearning homesickness has continued. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. 8:19.

In the great plan of redemption, laid before the foundation of the world, precaution was taken to save man from the power of the enemy and to restore to him his lost home. Thus a loving God gave to man, before their being driven out, the promise for their salvation upon the way: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

"With a holy sadness Jesus comforted and cheered the angels and informed them that hereafter those whom He should redeem would be with Him, and that by His death He should ransom many and destroy him who had the power of death. And His Father would give Him the kingdom and the greatness of the kingdom under the whole heaven, and He would possess it forever and ever. ... Jesus bade the heavenly host be reconciled to the plan that His Father had accepted and rejoice that through His death fallen man could again be exalted to obtain favor with God and enjoy heaven.

Then joy, inexpressible joy, filled heaven. And the heavenly host sang a song of praise and adoration. They touched their harps and sang a note higher than they had done before, for the great mercy and condescension of God in yielding up His dearly Beloved to die for a race of rebels." -*Early Writings*, page 151.

With that first promise, saying that the power which had deceived them into disobedience against the Creator, would be conquered and the way for their original home would be opened again, they received new hope, knowing that the great homesickness of their hearts would be stilled.

This precious message of redemption should be brought to all mankind, in order that the secret longing, so unknown to man, may have an object in view. Human beings try to satisfy it in their pursuit after earthly treasure, in amusements and joys of this world, in false religious exercises, and other ungodly attractions of the world. In spite of all efforts, even by worldly governments, the longing after peace and quiet will not be stilled.

Our God has placed the future home in such glorious pictures before the soul, that, in spite of all else, and even of a beautiful earthly homeland, they feel only as strangers and pilgrims here, "... having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13. "For he (Abraham) looked for a city which hath foundations, whose builder and maker is God." Verse 10.

The intimate connection with heaven made them forget all, even what remained beautiful on earth, and all life's difficulties with their sorrow, grief and pain. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9. The joy over such promises was so strong that, because of their own decision, they exchanged earthly riches for the sufferings of God's people. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:25, 26.

Such a longing did not come in because of the knowledge of the glorious future home, but it was a proof of the inward connection with God. It is not that longing for which every unconverted human being yearns, namely riches, honor, and comfort, but the internal longing of the soul and the heart, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Rom. 8:21. It is the longing to be freed from the bondage of sin and its dreadful results which begins to be stilled already in this life. It is a longing after internal peace of heart, a longing after the blotting out of our sins, after forgiveness, after conformity of the heart with God.

Such a human being, possessed so deeply by the thought of the promised home of glory, cannot cherish his sin with which he has insulted the great God and man as well. He is taken away by deep regret, by a heart-rending sorrow, and is seized by such a strong longing that he will cry to God like David of old: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. ... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me." Ps. 51:7, 10, 11. We may see from this and other utterances of holy men that to still the homesickness, which God gave, two periods must be considered.

1. Before we can enter into our eternal home, and before our homesickness can be stilled, the following text must be fulfilled: "For he that is entered into his rest, he also hath ceased from his own works, as God did from His." Heb. 4:10. From this we acknowledge the importance that, already in this life, we must have entered into the rest of Christ. The work of forgiveness of sin and of overcoming must be fully completed in this life. Only then we may lay claim on the solemn text: "He that overcometh, shall inherit all things." Rev. 21:7.

My dear fellow believers: This work must be done now, without delay. The time has arrived when we should place more value upon the "hidden man of the heart", than upon how we appear in the sight of man. We are living in the time "... when Jerusalem is being searched as with lighted candles. God is at work investigating character, weighing moral worth, and pronouncing decisions on individual cases." -*Testimonies to Ministers*, page 448.

The gospel of Christ is the only power that can change man from the bottom up, and which can weld these disunited human races,

defiled with sin, into one unit. It is the only power which can melt the heart of stone, and can create love where hatred has ruled before, and which creates peace where contention was ruling; which also begets harmony where disharmony existed, and which ties all differences with the cords of unity. It is this power which can make the dissolute temperate, the evil man good, the indecent one decent, the proud man modest, and the impure pure. The gospel is the only message in the world which can meet all the needs of humanity. It is appropriate for young and old, educated and uneducated, rich and poor, redeemed and unredeemed. Therefore, it is an antidote against sin and a medicine for the deepest woes of this world. This message of salvation is intended to save all mankind that will believe in it. It makes known Christ, who does not only redeem from sin, but also from the bondage of sin. Only by the power of this message of salvation may our conscience, defiled by sin, and our disquieted heart, enter into the rest in Christ and lead us to having our homesickness stilled.

He who has thus "come to his rest", can no longer hate his brother, talk about him, or set unfavorable reports of someone in motion before the world; he cannot envy any longer and listen in with his ears to unfavorable reports. The heart of a converted person only longs for the renovating power of the gospel; it longs to lead other hearts to Jesus. It longs more and more after redemption, after the home in the glory above. The Apostle said: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. ... We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of Him." 2 Cor. 5:4, 8, 9

By this we may know that the first step to still our homesickness is the most important. If we reach the height of divine sanctification in every respect, then we will have the prospect of the eternal home before us where all pain, grief, sorrow, and disappointment shall be stilled.

Even more than this; out of such a life of deep piety, indeed, the true and right longing for the glorious home, the deep homesickness, is born. Yet, my dear brethren and sisters, the time demands a complete preparation. "The Lord lives and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls." "Haste thee, flee for thy life," is the call to be given to those dwelling in sin. We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let those who have done this in the past fall on their knees in prayer, and let them beware how they put their words and their plans in the place of God's words and God's plans." -*Testimonies*, Vol. 3, p. 36. (1904.)

2. The homesickness of God's children, which moved the hearts of the faithful fathers, as well as our hearts, will be stilled only by the second coming of Christ.

The following utterances will furnish proof how much these men were longing after the home which God has promised them. "Whom I shall see for myself, and mine eyes shall behold, and not another..." Job 19:27. "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15. "My soul thirsteth for God, for the living God: when shall I come and appear before God?" Ps. 42:2.

"Let your heart break for the longing it has for God, for the living God. ... Let the glorious conceptions of God possess your mind. Let your life be knit by hidden links to the life of Jesus. ... The Holy Spirit will take the things of God and show them unto you, conveying them as a living power into the obedient heart. Christ will lead you to the threshold of the Infinite. You may behold the glory beyond the veil, and reveal to men the sufficiency of Him who ever liveth to make intercession for us." -*Christ's Object Lessons*, page 149.

#### JOY BEFOREHAND OVER THE NEW HOME

If our heart has come to rest in Christ Jesus and our whole inward being has been filled with the joys and the glory of the

kingdom of God, then worldly joys, disappointments, nor sorrow, grief, or persecution can separate us from the hope of the future glory. In such a heart a homesickness has begun which will only be stilled for all times before the throne of God. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. Just this tribulation was the useful means to kindle the deep homesickness in the heart. They knew but one thing: "I'm longing for home; to my Father's house it draws me, to the heart of the dear Father." With this homesickness all children of God left this world, whether on the dying-bed or upon the scaffold.

And then, O blessed morning, when after the last long night we may hear the voice of our dear Lord and Saviour! "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

#### THE GREAT HOMESICKNESS WILL BE STILLED

When David placed himself into the time when all longing shall be stilled, he expressed the joy of his heart as follows: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." Ps. 126. Such boundless glory, waiting for us, only such a person can grasp who often, in faith, has transferred himself to this home. "And He that sat upon the throne said, Behold, I make all things new." Rev. 21:5. There will be no more worries, no suffering, no pain, and no more death. Who can grasp this? What a glorious reunion will then commence? How many tears have been shed in this life during so much suffering and pain! Whole streams of tears were shed at the last walk to the grave for our loved ones, and now all has come to an end; yes, the Lord, our God, "... shall wipe away all tears from their eyes." Rev. 21:4.

Jesus said, "I will .. receive you unto Myself; that where I am, there ye may be also." All that we had to sacrifice in this

life, He will return to us; also our loved ones which we laid to rest already before the time. O, what a greeting that will be! never to part again! Here it will finally be that the great redemption from the cross of Calvary will find its ultimate fulfillment. Jesus will place the company which He purchased from this earth through suffering before the Father, and He, the Father, will recognize in their radiant faces His Son Jesus Christ, and He will welcome them forever as His own. He will say to His children, "Your sufferings have ended forever; there is no more homesickness for you, for you are really at home now."

One can grasp it already today that there will be one more weeping there, but it will not be a weeping which is caused by suffering or pain, but by the great change to be suddenly transported from this state of suffering in this life to that eternal and glorious life. Tears of joy will be shed for the last time, and our God, Himself, will dry them from our eyes! The words of the Apostle will be fulfilled to the letter, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." 1 Cor. 2:9.

"... in the day of God every one who has given himself as an instrument for the Holy Spirit's working, will be permitted to behold what his life has wrought. ... "Wonderful will be the revealing as the lines of holy influence, with their precious results, are brought to view. What will be the gratitude of souls that will meet us in the heavenly courts, as they understand the sympathetic, loving interest which has been taken in their salvation! All praise, honor, and glory will be given to God and to the Lamb for our redemption; but it will not detract from the glory of God to express gratitude to the instrumentality He has employed in the salvation of souls ready to perish.

"The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they will have with these souls! 'I was a sinner,' it will be said, 'without God and without hope in the world; and you came to me, and drew my attention to the precious



Saviour as my only hope. And I believed in Him. I repented of my sins, and was made to sit together with His saints in heavenly places in Christ Jesus.' '.. and now I see Him face to face. I am saved, eternally saved, ever to behold Him whom I love.'" *Gospel Workers*, pp.517,518.

Then the great homesickness will forever be stilled. "And they sing the song of Moses, and the song of the Lamb, saying, Great and

marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou king of saints." Rev.15:3. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13. AMEN!

Reading No. 7 - Sunday, December 15, 1957.

## The Finishing Of The Work

by C. KOZEL, Central America.

*"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Matt.9:35-38.*

unbelief, wickedness, degeneration and the rejection of saving truth, may be expected. The fact that the seal of a general curse is already impressed upon our present world, shows to us vividly where humanity is standing today concerning a true fulfillment of this two-fold duty. Isaiah 24:6.

### OUR TIME

He, who in the world has been a diligent and capable worker, will be the same after his true conversion in the proclaiming of the truth and the last warning messages. Shall we now leave the work which brings to our earthly body its sustenance--we may mention at this place that agricultural work is the most recommended and most blessed occupation by God--and proceed to speak about the one which means to us much more, yes, everything, the eternal existence in heaven. "For the bread of God is He which cometh down from heaven, and giveth life unto the world." John 6:33.

### A DOUBLE DUTY

**W**E MAY SEPARATE man's work into two classes. For the first it is the one for his earthly life, and the other is for his own and other's salvation. Both of these were commanded after Paradise by God Himself. They were commanded on one side in order to receive physical support through personal endeavor, endurance, and ability, and, on the other hand, to attain unto eternal salvation for themselves and for others by a living connection with heaven, and by means of a zealous distribution of the word of God. Both classes of duty (work), if performed diligently and right, carry the divine seal. More than this, they are subject to divine guidance and His infinite blessings which rules over all. Yet, when this two-fold duty is neglected, nothing but a curse, expressed in murmurings, complainings, dissatisfaction,

To give to the world this bread from heaven for the last time, is our earnest and most solemn duty! He who neglects this, has in reality neglected everything! It is therefore our duty as brethren to incite each other again and again to comply with this duty which God demanded. And this could not be done any better than to be reminded firstly about the shortness of the time which is left to us to do this work.

If we remember that already in 1844 the message of heaven "... that there should be time no longer", according to Rev.10:6 has been fulfilled, then every one of us, after so long a time, should be convinced that the end, indeed, has come very near. *The sun of our allotted time of probation is sinking fast.* Soon it will go down, go down forever! All signs of the time proclaim it! Well to the man who can see and understand this. He will prove his understanding by his great diligence in the missionary work for souls which nothing can hinder him from doing. During this time the bread from heaven which he imparts to others will strengthen and bless his own soul continually. An ambitious, careful farmer is attempting to bring in his ripened sheaves, which he has bound in the burning heat of the sun and in the sweat of his brow, under the safe roof of his barn before nightfall. In connection with these thoughts the word of God says, "I must work the works of Him that sent Me, while it is day: *the night cometh, when no man can work.*" John 9:4. Jesus Himself, coming to this world to redeem us, has said so. And since He is reminding every upright, earnest, and willing soul that wants to be saved, through His Holy Spirit day by day anew about His commission to us, which will follow here, therefore we must be afraid of a "too late", before the terrible night, that will last for a thousand years, will commence. "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt.28:18-20.

#### THE ANGEL OF MERCY IS WITHDRAWING

"The world is a theater; the actors, its inhabitants, are preparing to act their part in the last great drama. ... A power from beneath is working to bring about the last great scenes in the drama. ... We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise." -*Testimonies*, Vol.8, pp.27,28.

"The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, ... Already the inhabitants of the earth are marshalling under the leading of the prince of darkness, and this is but the beginning of the end. ... The Lord is soon to cut short His work, and put an end to sin." -*Ibid.*, p.49.

#### A CONDITION THAT CANNOT BE BYPASSED

He who wishes the angel of mercy to remain with him until all is passed and we have been sheltered in the heavenly barn, must do something for the Lord. He must work as long as it is day, and as long as any possibility exists. It is only thus that our dear Saviour can fulfill His wonderful promise to you and me, "And, lo, I am with you alway, even unto the end of the world." Matt.28:20. What better companionship could we ask for than to have our dear Saviour, who, in order that we may perform the final harvest, when the heat of the harvest is the most intense, will send the latter rain as a special blessing for our zeal in missionary and soul endeavor which we have shown beforehand.

God's cause can only be finished by the latter rain. But before this we must first show our first love toward souls that are perishing. "Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev.2:4. If this sentence is spoken against you and I, our standing, indeed, is very poor. Because all who will take part in the finishing scenes of the work, meaning the completion of it in the latter rain, must be filled with the first love, and be willing to do all and forsake all for Jesus.

To do all for Jesus means to invest all in the proclamation of the gospel, our body, our means; in consecration, faith, love, and all the fruits of the Spirit, which Jesus, right now, in this terrible time, will impart to us for our zeal and consecration.

#### TWO SIDES

The finishing of the work demands firstly the completion of the work within ourselves. This work the Lord will do most certainly if we will but ask Him earnestly for it every moment. My dear soul, have hope and

patience; He has promised it, and He will do it, if we ...

1. work for Him diligently and humbly, not to be anything of ourselves but rather glorifying Jesus and His wonderful truth; for He must increase, and we must decrease. (John 3:30.)

2. are prepared to stand in the corner, in order that Jesus might become the focal point. This is living up to what the apostle Paul tells us in 1 Cor.15:31, "I protest by our rejoicing which I have in Christ Jesus our Lord, I die daily."

Not this is a victory to win a battle with our words and to boast of ourselves, but that we may learn to be silent and bury "self".

This burial we have to undertake ourselves in our daily struggle against sin. It will continue on until the divine condition for the receiving of the latter rain has been fulfilled: "I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." *Early Writings*, page 71. How this will be accomplished, is explained to us so fittingly in Hebrews 12:4-10. "Ye have not yet resisted unto blood, striving against sin, and ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then ye are bastards, and not sons. Furthermore we have had fathers of the flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure: but He for our profit, that we might be partakers of His holiness." Heb.12:4-10.

What wonderful words are these! Such expressions of practical sanctification can

only originate in heaven. My dear soul, be hopeful! If we hold still, work diligently, take everything thankfully out of God's hands, suppress our own selves and overcome, then we shall later be a child of the latter rain in God's hand, which today by all kinds of disagreeable circumstances, which do not agree with us personally is being sanctified by the Spirit in order to live forever one day.

#### A BRIDGE TO THE LATTER RAIN

There are bridges leading over deep and torrential streams. The rivers which carry everything along with them are the many sins and that terrible "self" in man. Only Jesus, of whom it is said in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me," can bridge them, when souls begin to fight their sins and battle against "self", and live the "whole" or the "straight" truth.

In order not to fall into error, we, as children of Reform, must see and understand the difference between "truth" and the "whole or straight truth". Only the whole or straight truth can in these last days become the true bridge in Christ for the latter rain. All things "half" and indifferent" will be swept away forever. God's word says it. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Rev. 3:16. "Half-and-half service places the human agent on the side of the enemy, as a successful ally of the host of darkness." *Mount of Blessing*, page 139. "I saw that many were neglecting the preparation so needful and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation: therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refused to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed

# The Sabbath Watchman

Official Organ of the  
SEVENTH-DAY ADVENTIST  
REFORMED CHURCH  
(American Union)

Devoted to the Promulgation and Defense of the  
Primitive Principles of the Advent Movement of 1844.

Subscription Rate (in advance) .....\$1.00 per year

Editor .....O. 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,  
also orders for literature, should be addressed as  
above.

Remittances covering tithes, offerings, and orders  
for literature should be forwarded either by bank  
draft or money order, and should always be made  
out in favor of the International Missionary So-  
ciety. (Address as above.)

Published by

Religious Liberty Publishing Assn.

5420 San Francisco Blvd., Sacramento 20, Calif.

to be hewed and squared for the building."  
—*Early Writings*, page 71.

"I asked for the meaning of the shaking I  
had seen and was shown that it would be  
caused by the straight testimony called  
forth by the counsel of the True Witness to  
the Laodiceans. This will have its effect  
upon the heart of the receiver, and will  
lead him to exalt the standard and pour  
forth the straight truth. Some will not  
bear this straight testimony. They will  
rise up against it, and this is what will  
cause a shaking among God's people." —*Ibid.*,  
page 270.

This is what is now behind us: The  
development of our Reform, having the whole,  
or straight truth. Now is our most solemn  
duty to work for the saving of souls in a  
diligent and duty-bound manner, and in the  
Spirit of Christ, while defending the  
bridge-head (straight truth), as individ-  
uals and as a church, in order to finally  
finish God's work in the latter rain. For,

in conjunction with the words of this  
testimony, the Spirit of prophecy saw on the  
following pages that, after the shaking had  
occurred, the "straight truth" had been  
elevated again, and a certain time of pre-  
paration had elapsed, the latter rain was  
falling for the finishing of the Advent  
cause.

Jesus is looking for men in defense of  
this bridgehead. He needs witnesses today  
who will prepare themselves for the latter  
rain with which to finish His work. Let us  
never forget this and reach Him our hand in  
this work. All are cordially invited to  
do this. Jesus will never cast anybody out,  
no matter what his environment might be.  
No one has such great sympathy with sinful  
men who are trying to help themselves as has  
Jesus. His world-embracing call to all is  
still sounding, "Come unto Me, all ye that  
are heavy laden, and I will give you rest.  
Take My yoke upon you, and learn of Me;  
for I am meek and lowly in heart: and ye  
shall find rest unto your souls. For My  
yoke is easy, and My burden is light."  
Matt. 11:28-30.

With our Saviour we will safely pass over  
this bridge if we incessantly defend it and  
try to bring as many souls as possible over  
it. May God give it in mercy, is my desire  
and prayer, especially for these days of  
prayer. May they have been a special  
blessing to us. AMEN!

## SOMEBODY CARES

Somebody knows when your heart aches,  
And everything seems to go wrong;  
Somebody knows when the shadows  
Need chasing away with a song;  
Somebody knows when you're lonely,  
Tired, discouraged, and blue;  
Somebody wants you to know him,  
And know that he dearly loves you.

Somebody cares when you're tempted,  
And the world grows dizzy and dim;  
Somebody cares when you're weakest,  
And farthest away from him;  
Somebody grieves when you've fallen,  
Though you are not lost from his sight;  
Somebody waits for your coming,  
Taking the gloom from your night.

Somebody loves you when weary;  
Somebody loves you when strong;  
Always is waiting to help you,  
Watches you, one of the throng,  
Needing his friendship so holy,  
Needing his watchcare so true,  
His name? We call his name Jesus.  
His people? — Just I and just you.

—Selected