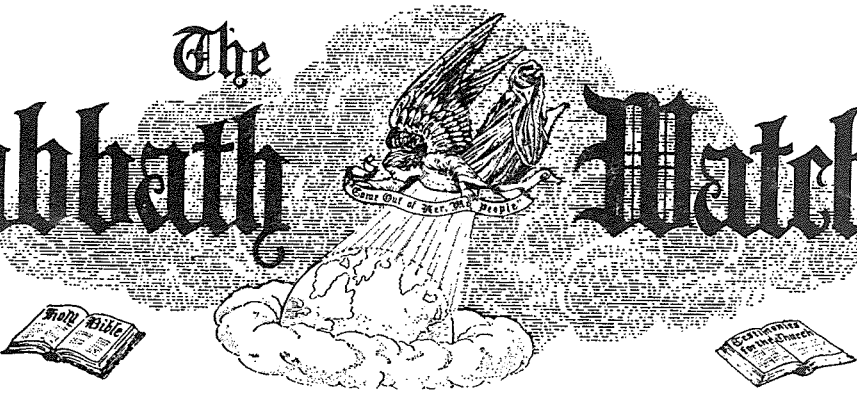


The Sabbath Watchman



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Official Organ of the
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American Union

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primitive principles of the 1844 Advent Movement.

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GOD'S HANDIWORK

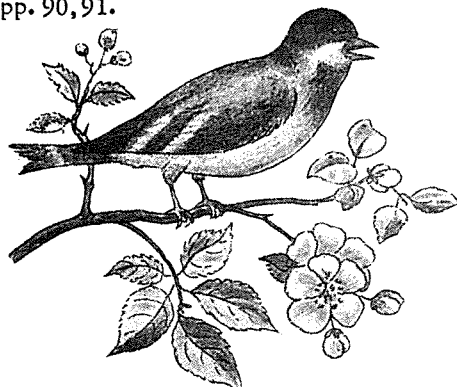
THE poet and the naturalist have many
things to say about nature, but it is the
Christian who enjoys the beauty of the
earth with the highest appreciation, because

he recognizes his Father's handiwork, and
perceives His love in flower and shrub and
tree. No one can fully appreciate the signifi-
cance of hill and vale, river and sea, who does
not look upon them as an expression of God's
love to man.

"As your senses delight in the attractive
loveliness of the earth, think of the world that
is to come, that shall never know the blight of
sin and death; where the face of nature will
no more wear the shadow of the curse. Let
your imagination picture the home of the saved,
and remember that it will be more glorious than
your brightest imagination can portray. In the
varied gifts of God in nature we see but the
faintest gleaming of His glory. 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.'

"God would have His children appreciate
His works, and delight in the simple, quiet
beauty with which He has adorned our earthly
home. He is a lover of the beautiful, and
above all that is outwardly attractive He loves
beauty of character; He would have us culti-
vate purity and simplicity, the quiet graces of
the flowers.

"If we will but listen, God's created works
will teach us precious lessons of obedience
and trust. From the stars that in their track-
less course through space, follow from age to
age their appointed path, down to the minutest
atom, the things of nature obey the Creator's
will. And God cares for everything and sus-
tains everything that He has created."—*Steps to
Christ*, pp. 90, 91.



THE SABBATH WATCHMAN

True Reformers Are BUILDERS

by A. W. DOERSCHLER

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.

THE EXPERIENCE OF ELIJAH

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down." 1 Kings 18:30.

ON Mount Carmel Elijah stands gloriously revealed. The experience on this Mount is the climax of his life as a prophet. On the heights of Mount Carmel Elijah reveals his greatest strength. Elijah is of greater value than a hundred would-be prophets. He is a man who knows no fear, for the grace of God is in him. He is not doing mere eye-service. He is neither a prophet of high-sounding words nor one who is a favorite with the king. But he is like a lighthouse amidst the breakers of life. Elijah comes here with the pointed question, "Is the Lord God, or is Baal?" He raised this question right at the beginning of his appearance in Israel, but not until he stands on Mount Carmel is a decision made. All of Israel has gathered. The 450 priests of Baal take their position on one side, and Elijah stands on the other side. Here are the men of sun worship; and there stands a man who serves Jehovah, the God of the Hebrews. This day the true God is to be revealed, the God to whom Israel has pledged to give the greatest honor. Jehovah is called upon by Elijah, and Baal by the 450 priests, to make fire come down from heaven and devour the sacrifice placed on the altar. The 450 men call and cry aloud at the altar of Baal and perform all kinds of fanatical dances and rituals from morning to evening. Yet in spite of all their calling and crying there is neither attention nor answer. But Elijah, in majestic serenity and strong faith, has already looked upon the scene too long; and now his opportunity has arrived. There is quietness on Mount Carmel. In broad rows the people crowd near Elijah. They pay undivided attention to him.

A WORK OF RECONSTRUCTION

His very first work is to rebuild the broken-down altar of the Lord. On the Mount large parts of this altar remain; the people themselves have broken down the Lord's altars. Elijah says: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy cove-

nant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." (1 Kings 19:10.)

The altar of Jehovah on Mount Carmel has, because of gross neglect and carelessness, fallen into decay; and, worse yet, it has been torn down by the desecrating hands of the priests of Baal. These broken-down reminders of the past greatness of Israel are a sign of the rejection of Jehovah. But here comes Elijah—the reformer, the Luther, of his time. The very first thing Elijah does is to restore the altar of the Lord that is now in ruins. He is a healer; he appears as the reformer, the re-builder. Carefully he gathers up the stones which are scattered everywhere. Then, as soon as the altar is rebuilt, Jehovah, in answer to Elijah's fervent prayer, kindles the sacrifice with fire from heaven.

NO TEARING DOWN

"Reformers are not destroyers. They will never seek to ruin those who do not harmonize with their plans and assimilate to them. Reformers must advance, not retreat. They must be decided, firm, resolute, unflinching; but firmness must not degenerate into a domineering spirit. God desires to have all who serve Him firm as a rock where principle is concerned, but meek and lowly of heart, as was Christ. Then, abiding in Christ, they can do the work He would do, were He in their place. A rude, condemnatory spirit is not essential to heroism in the reforms for this time. All selfish methods in the service of God are an abomination in His sight." —*Testimonies*, Vol. 6, p. 151.

Thus Elijah brought healing to the broken-down altar of the Lord. All true reformers reach into the past to reunite the torn bonds. In the past, apostasy has always been followed by a reformation. A true reformer, therefore, will honor the things of the past and link up with the old; he will rebuild the ancient, proven objects. Revolution, on the other hand, tears down all the existing things with a rough hand. It scoffs at the old, broken-down, scattered matters. Revolution renders the bridge between the past and the present useless. Reformation renews, while revolution ruins. This Elijah understood, although he was accused of being the troublemaker in Israel. In the eyes of many, he was, indeed, this revolutionist. Yet on Mount Carmel he rebuilt the altar of the Lord that was broken down. With him there was no disrespect,

disregard, nor rejection of that which was old. The powerful intervention of Elijah proved a determined success. Thus, in our day, many are crying for a reformation; but they do not perceive that it has already come, for they lack the spirit of Elijah. They see the apparently degenerate condition, but no help is given to restore the old truths. Many may argue about this sad condition, yet they lack the true zeal and fire of Elijah, the spirit of reform, the power for rebuilding.

ELIJAH'S WORK TODAY

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5.

Elijah, in his capacity as a reformer, is an example of the work of the final reformation. But reformation is demanded only if it has been proven that apostasy exists. Such apostasy exists today in touching and transgressing the divine law of God.

"God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God." —*Prophets and Kings*, p. 678.

"The foundation of all enduring reform is the law of God." —*Ministry of Healing*, p. 129.

In the days of Elijah, the first and second commandments were mainly involved. Today it is the fourth and sixth commandments which stand in the focal point of vision. This fact should be clear to everyone. A thorough reformation is an imperative necessity. This modern apostasy had a period of development. Already in 1903 the Spirit of prophecy declared that the Adventist Church had reached the condition of a spiritual "harlot" (according to *Testimonies*, Vol. 8, p. 250). The role of a harlot, in a spiritual sense, consists of forming an ungodly bond of unity with the world and tearing down the barriers of separation. Such a confederacy reaches its climax when the favor of earthly rulers is eagerly sought in an attempt to gain their support and have greater success. Such an apostate church will naturally have a great increase in membership numbers for the very reason that the entrance gate into the bosom of the church has been greatly widened. The gate is no longer "strait," nor is the way "narrow" to become a church member. Thousands associate with an apostate church without having experienced the renovating power of heart conversion. High standards no longer exist, and the world enters the church with an easy step. The professed church grows into a "world church." But since the world and God's true people cannot mix—just as oil and water—the faithful ones are cast out of such a church. But the compromise of

the nominal church with the world must end in utter apostasy and ruin. "...Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. Reformation is the only means of salvation, and we thank God that it has come!

"God's people will not endure the test unless there is a revival and a reformation." —*Testimonies*, Vol. 7, p. 284. "Unless there is a decided reformation among the people of God, He will turn His face from them." —*Testimonies*, Vol. 8, p. 146.

The test developed in an unexpected and surprising manner in World War I, and it found God's people unprepared. Since no reformation had come before 1914 to avert the calamity, the Advent people fell into great apostasy. The reformation came as a result, and it came in a totally unexpected manner.

"God will work a work in our day that but few anticipate." —*Testimonies*, Vol. 5, p. 82.

"Let me tell you that the Lord will work, in this last work, in a manner very much out of the common order of things, and in a way that will be contrary to any human planning." —*General Conference Bulletin*, 1897, p. 166.

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

So it was in the days of Elijah. "Art thou he that troubleth Israel?" was the inquiry of the fallen king. What an absurd idea! Did he not know his own apostasy? With strong emphasis Elijah turned this impertinent accusation back to the ringleader in the apostasy. The blame for it rested wholly on King Ahab and his house. No, Elijah was not a revolutionary; he had come to reconstruct what had been torn down by apostasy. So it is today. No blame rests on the Reform Movement for the existing confusion, unrest, division, worldliness, and general apostasy of the Adventist Church.

Nevertheless, under great captions the same words in the same spirit are voiced in the official Adventist periodical, "Review and Herald": "Art thou he that troubleth Israel?" In a one-sided manner it is preaching and warning against "False Reforms." We agree; false reforms lead from the truth into error and into apostasy. But how is the situation concerning the true, prophesied reformation? Can we find it anywhere within the sphere of the professed Adventist Church? Why, then, go to battle against false reforms when true reformation is not only strangely absent but resisted and unwanted.

ALWAYS MISJUDGED

God's true reforms have always been misjudged. Elijah was misunderstood. God's prophets of all times have been misunderstood, even tortured and stoned. And even the King of Heaven Himself,

THE SABBATH WATCHMAN

Christ, the greatest of all reformers, was so completely unrecognized that He died a terrible death, accused as the vilest offender. The reformers of the Dark Ages died on the scaffolds and torture stakes, and only a few escaped cruel death. Thus it has always been the unfortunate lot of all divinely-called reformations to be unacknowledged, accused, mistreated, cast out, and oppressed.

"Every advance made by those whom God has called to lead in His work, has excited suspicion; every act has been misrepresented by the jealous and fault-finding. Thus it was in the time of Luther, of the Wesleys and other reformers. Thus it is today." —*Patriarchs and Prophets*, p.404.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13.

Jesus, speaking precisely of the time when "nation shall rise against nation" (Matt. 24:7)—which certainly points to the past two world conflicts—says: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matt. 24: 9.) And Mark, speaking of the same time, adds: "Now the brother shall betray the brother to death,..." (Mark 13:12.)

"Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them." —*Great Controversy*, p.608.

"No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle, when left to their own deceitful hearts. Those who have been regarded as worthy and righteous, prove to be ring-leaders in apostasy, and examples in indifference and in the abuse of God's mercies." —*Testimonies*, Vol. 5, p.212.

We have personally experienced the fulfillment of a large part of these prophetic statements during the last two preliminary tests among the Adventist people in the first and second World Wars.

THE ENEMY'S WORK OF DECEPTION

"And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11:14.

Since persecution, torture, and death only caused truth to shine more brilliantly than ever, Satan attired himself with the robes of righteousness and light. Only take one look into the religious world of today! Recently the Ecumenical Council of the Roman Catholic Church seemingly repented for the sin of persecuting the many millions of martyrs

during the Dark Ages. The church of Rome seemingly is experiencing an internal cleansing and reformation. Yet we know, according to the Scriptures and the Testimonies, that this is merely the signal of a false compromise with the Protestant world. And the Protestant dignitaries, unsuspecting, are falling prey to this bait of Satan.

The spirit of false compromises and confederacies is spreading to nearly all churches and denominations. And even God's people are engulfed by the threat of being drawn away by this spirit of the times. The experiences of past years in this Reformation seem to be forgotten by many. The difference between truth and error is being obliterated more and more. Here lies the danger zone! "Can two walk together, except they be agreed?" (Amos 3:3.) The great heresy of allowing liberty of conscience concerning the law of God, as is held by the professed Advent people, as well as their cooperative efforts as "noncombatants," partaking in the cruelties of warfare, are regarded by them as insignificant matters. Here also the counsel is applicable, How can we have fellowship with those who "ill interpret the law"? (Ps. 94:20, Lutheran Translation.) There is no visible change in favor of heartfelt repentance and conversion in the Adventist Church. Never was the degree of spiritual life among the nominal Advent people any lower than today; never was the general apostasy more marked than right now. Principles are seldom mentioned, for apparently everything is tolerated. Open sin is not rebuked nor separated. The former distinct wall of separation between the Advent people and worldlings is becoming a thing of the past.

RECONSTRUCTION WORK

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58:12.

The restoration of the broken-down altar in Elijah's day was a glorious work. As the broken-down altar of the Lord was a sign of apostasy of that time, so the broken law is a counterpart of the apostasy in our time. In repairing the law healing and restoration are manifest. If our hands become slothful, the stones will fall apart again and the work of the grace of God will not be anticipated. Then the fire from on High cannot fall. And yet beware of any revolutionary! Our reformation must always be healing, as it was with Elijah. With great care he assembled the scattered stones, twelve in number, and then rebuilt the broken-down altar. In our healing and rebuilding, we should remind ourselves of the precious activities of our forefathers. If we, in this Reformation, will

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The Laodicean

by LESTER V. McSHERRY

WITHIN many Adventist circles the thought is gaining ground that it is good and acceptable to be a Laodicean. Perhaps the people feel it a mark of humility to take this name because of the Laodicean's great need; or perhaps it is because of the following testimony from the Spirit of Prophecy: "The message to the church of the Laodiceans is... applicable to the people of God at the present time." —*Testimonies*, Vol. 3, p. 252. If one desires to be a Laodicean, surely he does not fully understand the condition but rather is confusing it with those who are "poor in spirit," whom the Lord calls "blessed." The need of both is the same: "Gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:18. But the attitude toward the message differs widely in the two groups.

Let us first consider the "poor in spirit," to whom the Lord gives great encouragement, for He says, "theirs is the kingdom of heaven." In the presence of Jesus, they sense His purity and holiness and in contrast see their spiritual poverty. They feel that they are "wretched, and miserable, and poor, and blind, and naked;" and they long for "the grace of God that bringeth salvation." The "poor in spirit" realize their deep soul poverty and feel that they have nothing good in themselves. "They see that all they have ever done is mingled with self and sin. Like the poor publican, they stand afar off, not daring to lift up so much as their eyes to heaven, and cry, 'God, be merciful to me, the sinner...'

"Those who know that they can not possibly save themselves, or of themselves do any righteous action, are the ones who appreciate the help that Christ can bestow. They are the poor in spirit, whom He declares to be blessed." —*Mount of Blessing*, pp. 19, 20.

Now let us consider the spiritual condition of the Laodiceans. They, like the "poor in spirit," are "wretched, and miserable, and poor, and blind, and naked," destitute of the graces of Christ. But unlike the "poor in spirit," they do not sense their spiritual poverty but feel rich in the graces of Christ and in need of nothing; therefore, they turn with scorn from the faithful and true Witness. "He who feels whole, who thinks that he is reasonably good, and is contented with his condition, does not seek to become a partaker of the grace and right-

eousness of Christ. *Pride feels no need*, and so it closes the heart against Christ and the infinite blessings He came to give. There is no room for Jesus in the heart of such a person. Those who are rich and honorable in their own eyes do not ask in faith, and receive the blessings of God. They feel that they are full, therefore they go away empty." —*Mount of Blessing*, p. 19. Such is the deplorable condition of the Laodiceans.

The heart of the Laodicean is full of self; therefore there "is no room for Jesus." Jesus is on the outside knocking and pleading for entrance (Rev. 3:20), and only the Laodiceans can open the door they have shut. Will they open their hearts to the message which they need in order to be saved? "It is difficult for those who feel secure in their attainments, and who believe themselves to be rich in spiritual knowledge, to receive the message which declares that they are deceived and in need of every spiritual grace." —*Test.*, Vol. 3, p. 253.

How long will Jesus continue to knock? Will the Laodiceans realize their need? "They need a deep and thorough work of self-abasement before God, before they will feel their true need..." —*Test.*, Vol. 3, p. 253. When self is crucified, one feels a need; and Jesus comes into the heart and fills the vacancy. But when this happens, such persons are no longer Laodiceans, for now they realize their true condition as being miserable and poor; they do not feel rich and increased with goods but have come into the category of the "poor in spirit" who are called "blessed."

Will many Laodiceans heed the knocking of the true and faithful Witness and open the door by crucifying self? "The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs, has been lightly esteemed, *if not entirely disregarded.*" —*Test.*, Vol. 1, p. 181.

"I have been shown that the greatest reason why the people of God are now found in this state of spiritual blindness, is that they will not receive correction." —*Test.*, Vol. 3, p. 254, 255. "The only hope for the Laodiceans is a clear view of their standing before God, a knowledge of the nature of their disease." —*Test.*, Vol. 4, p. 87. There is some hope that a few will heed the message and receive the admonition from the Lord; then they will no longer be Laodiceans, for they will not feel themselves rich but sense their spiritual poverty and their need of trusting in their Saviour. "I will also leave in the midst of thee an afflicted and

poor people (poor in spirit), and they shall trust in the name of the Lord." Zephaniah 3:12. The remnant are His people who have accepted His counsel, while the Laodiceans have not opened the heart's door to sacrifice self and to let the Saviour in.

"To those who are indifferent at this time Christ's warning is, 'Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.' Rev. 3:16. The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His word or your spiritual work in any wise. He cannot present your religious exercises with the request that grace be given you." —*Test.*, Vol. 6, p. 408.

To those of you who are truly Laodiceans: May you heed the voice of the Master before probation's hour closes and it is forever too late. And to you who are confused and think you are Laodiceans, but who truly are the "poor in spirit": May you soon be united with the remnant who are carrying the last message of mercy to the world. May the following words from the pen of inspiration be a means of helping all to search their own hearts and find their true condition before God: "No man can of himself understand his errors. 'The heart is deceitful above all things, and desperately wicked: who can know it?' Jer. 17:9. The lips may express a poverty of soul that the heart does not acknowledge. While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness. In one way only can a true knowledge of self be obtained. We must behold Christ. It is ignorance of Him that makes men so uplifted in their own righteousness. When we contemplate His purity and excellence, we shall see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God's infinite grace." —*Christ's Object Lessons*, p. 159.

WHAT WE SHOULD KNOW

ABOUT

According to the
TESTIMONIES

WAR

TWO WORLD CONFLICTS: "I was shown the inhabitants of the earth in utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land....

"My attention was then called from the scene. There seemed to be a little time of peace. Once more the

inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, 'and for looking after those things which are coming on the earth.'" —*Testimonies*, Vol. 1, p. 268.

MILLIONS WILL BE KILLED: "The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions." —*Signs of the Times*, April 21, 1890.

WAR TROUBLES TILL JESUS COMES: "Soon grievous troubles will arise among the nations—troubles that will not cease until Jesus comes.... The judgments of God are in the land. The war and rumor of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war." —*Review and Herald*, November 24, 1904.

VERY SOON AFTER 1909: "Very soon the strife and oppression of foreign nations will break forth with an intensity that you do not now anticipate." —*General Conference Bulletin*, 1909, p. 57.

THE JUDGMENTS OF GOD: "In quick succession the judgments of God will follow one another—fire and flood and earthquake, with war and bloodshed." —*Testimonies*, Vol. 9, p. 97.

THE SPIRIT OF WAR EVERYWHERE: "The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfilment. Soon the scenes of trouble spoken of in the prophecies will take place....

"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other." —*Testimonies*, Vol. 9, pp. 14, 17.

THE SPIRIT OF GOD WITHDRAWS: "The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth.... The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous....

"The Spirit of God is being grieved away from this earth. The nations are angry with one another. Widespread preparations are being made for war. The night is at hand." —*Testimonies*, Vol. 9, pp. 11, 26.

WAR IS OF SATAN: "Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against each other; for he can thus divert the minds of the people from the work of preparation to stand in the day of God." —*Great Controversy*, p. 589.

"It suits his Satanic majesty well to see slaughter and carnage upon the earth. He loves to see the poor soldiers mowed down like grass." —*Testimonies*, Vol. 1, p. 366.

GOD'S PEOPLE TO HAVE NO PART IN WAR: "I was shown that God's people, who are His peculiar
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"Only A Remnant"

EDITORIAL

"Though the number of the sons of Israel be like the sands of the sea, only a remnant shall be saved." Rom. 9:27 (Weymouth).

ONLY a remnant!" How much meaning—deep meaning, too—is expressed in these few words—especially when one realizes that we are now living in the days when that very people, so often mentioned both in the Scriptures and in the writings of the Spirit of prophecy as "a remnant weak and small," is being gathered out.

Never in all of earth's history has the majority chosen to take its stand for the right; hence it is not strange that in our day "only a remnant"—only a "little company" of "sighing and crying" ones, "sought out" from among the hosts of modern Israel—should be willing to receive and defend the full light of the glorious third angel's message and thus distinguish themselves, in God's sight, as His true remnant people.

"Upon us is shining the accumulated light of past ages."—*Testimonies*, Vol. 8, p. 115. Never was there more light than is today blazing forth for the guidance of the people of God. On the other hand, never before has there been so much darkness. The prophet Daniel predicted for this "time of the end," that knowledge should "increase" (Dan. 12:4), while Isaiah, also under inspiration, declared that during the same period of time darkness should "cover the earth." (Isa. 60:2.)

LIGHT "REVEALED UNTO BABES"

These prophetic statements, so apparently contradictory yet in perfect agreement in regard to facts, do not refer only to the condition which all recognize exists in the world today but to a very similar condition which prevails among the professed Israel of God—that people whom the Lord desired should be "a kingdom of priests, an holy nation." In the days of the Saviour's earthly ministry, as in our time, there were those in Israel who were in darkness—the majority; also there were those who were walking in the light—the few. Of this very situation existing among His then chosen people, we hear our Lord conversing with His heavenly Parent in these words of beautiful confidence and love: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Matt. 11:25, 26.

Of Laodicea, the True Witness spoke: "... Thou art wretched, and miserable, and poor, and blind,

and naked." (Rev. 3:17.) And the Spirit of prophecy has made known the exact identity of that fallen church. (See *Testimonies*, Vol. 1, p. 186; Vol. 3, p. 252.) While Laodicea, sin-defiled and rejected, still professes to proclaim the truth, she lives contrary to it; she is "lukewarm," she is "blind," she is destitute of spiritual "raiment," she is desolate, and knows it not! But as it was in each of the symbolic churches which have preceded Laodicea, there have ever been in her midst those who were "in the light, as He (Christ, the Light of men) is in the light." They were not in darkness, for they followed the light, stood in the light, and lived in the light as Heaven permitted it to shine upon them. (See *Testimonies*, Vol. 5, pp. 209, 210.) And this "little company," the true remnant, will in God's appointed time proclaim the truth in the mighty power of the Spirit; but, first of all, they must come up to "every point" of God's holy standard, even as His Spirit has spoken concerning them. (See *Early Writings*, pp. 269-271.)

TRUE MESSAGE BRINGS DIVISION

It was in the year 1844, in accordance with the divine plan, that the third angel's message began to be heralded. This wonderful message is not only an important warning, constituting Heaven's final appeal to all mankind to prepare to meet God; it is more than that. As our Saviour and Creator said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword," (Matt. 10:34) or division, so it is with this peculiar, last-day message. This was proved in a special sense by the pioneers of the Advent movement, who, in their divinely-directed, self-sacrificing labors, earnestly urged and induced the honest in heart to come out from the fallen churches of their day and unite with the saints who were keeping the commandments of God, and the faith of Jesus. And thus it is in our day. This same message, given in its fullness, brings division not only when presented to Babylon, but also when proclaimed to Laodicea.

The professed church of God is not composed entirely of saints. Indeed, it is only too true that by far the larger number in her midst is unworthy to take the name of Christ upon them. The witness of the Spirit is solemn but faithful:

"The present state of the church leads to the inquiry, Is this a correct representation of Him who gave His life for us? Are these the followers of Christ, and the brethren of those who counted not their lives dear unto themselves? Those who come up to the Bible standard, the Bible description of Christ's followers, will be found rare indeed." —*Testimonies*, Vol. 3, p. 474.

"Not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner." —*General Conference Bulletin*, 1893, pp. 132, 133.

While this is the condition of Laodicea, or was when these messages were divinely written years ago — and who knows how much worse the condition may be now, as God views it? — a similar grievous condition has at times existed in former periods of church's age-long history. Apostasy and spiritual barrenness often became so universal as to demand an immediate change — that is, a decided reformation. At such times, multitudes, superficial and insincere, changed their deportment and also professed to have corrected their decadent spirituality; and although unchanged in heart — in their obvious hypocrisy — they still claimed to be God's true people. Then it was that the presence and glory of the Father departed from them, and the Lord through His Spirit called out from their midst His faithful few.

"NO UNION WITH TRANSGRESSION"

And how is it in Laodicea today? The scene is being reenacted. Two distinct classes can be readily distinguished. One class — much the larger — feels satisfied concerning its lukewarm spiritual state, while the other class — the smaller — is longing for more of God, for more of His divine light and truth, for greater overcoming power for perfect victory. Recognizing the indisputable reality of this situation, the significant question propounded by the ancient prophet may very properly be asked, "Can two walk together, except they be agreed?" And to this the inspired servant of God gives the clear answer:

"Our holy faith cries out, separation. We should not be conformed to the world, or to dead, heartless professors....

"To divide our interest with the leaders of error, is aiding the wrong side and giving advantage to our foes. The truth of God knows no compromise with sin, no connection with artifice, no union with transgression," —*Testimonies*, Vol. 1, p. 240; Vol. 4, p. 81.

The Spirit of prophecy further instructs us, in full harmony with the foregoing, that we are "no longer to be a mixed multitude;" that God's people must be a separate, peculiar people, "pure and

true." And we are now witnessing that very work of purification and separation in process, as divinely recorded concerning the experiences of the Advent movement in its early days and as it is likewise predicted for the church of today:

"... The Lord showed me that a great work must be done for His people before they could stand in the battle in the day of the Lord. I was pointed to those who claim to be Adventists, but who reject the present truth, and saw that they were crumbling, and that the hand of the Lord was in their midst to divide and scatter them now in the gathering time, so that the precious jewels among them, who have formerly been deceived, may have their eyes opened to their true state. And now when the truth is presented to them by the Lord's messengers, they are prepared to listen, and see its beauty and harmony, and to leave their former associates, and errors, embrace the precious truth, and stand where they can define their position." —*Early Writings*, p. 69.

Truly, history repeats itself. The prophetic pen speaks with keen, infallible accuracy as it anticipates and portrays the experiences of the professed church of God in our day. God's true church must be pure; therefore His hand is now, in this "gathering time," dividing and scattering, separating "the precious jewels" to Himself — freeing them from "dead, heartless professors," reclaiming them from Laodicea's spiritual blindness, nakedness, and desolation. Of a truth, the unerring hand of God, represented by His full, pointed message for our day, is accomplishing its work. The dividing time, the scattering time, and, praise God, "the gathering time" — the most solemn hour in all history — is here. And (how sad it is to realize!) "though the number of the sons of Israel be like the sands of the sea, *only a remnant* shall be saved."

Dear brother, dear sister, in the inquiring words of the poet, "Where stand you?" God's remnant — "only a remnant" — is today being sought out, called out, separated. Thousands, under the impelling power of the Spirit of Truth, have already chosen to stand on the Lord's side — "the only safe side." They have seen their souls endangered, and have gladly returned to "the old paths, where is the good way," and have found sweet rest for their souls.

Beloved, will you not choose to do likewise? There is still room among God's chosen remnant for you.

Early Announcement

The American Union Conference will be held in Eastern Canada August 4-8, 1965. This announcement is made early so all can plan ahead of time to attend. Further details will be announced in the next issue of the *Sabbath Watchman*.

Youth for Truth

The Touch of the Master's Hand

by BETTY KRAMER

WHEN Jesus walked among men long ago, He often wrought mighty miracles by a simple touch of His hand upon some pain-wracked body or a sin-sick soul; just a touch of His hand, and the whole life of that person was changed. Luke 13: 11-13 relates: "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God."

In like manner—today—Christ can touch your life with healing and forgiveness and shower blessings upon you beyond your grandest hopes. And when He does touch your life, many important changes will take place.

First of all, you will be *happy*. David said: "A merry heart doeth good like a medicine." Paul said, "Rejoice evermore." In *Ministry of Healing*, Sister White wrote: "A contented mind, a cheerful spirit, is health to the body and strength to the soul." Your happiness, like a fresh, clear, bubbling mountain spring, will flow over and out to cheer and bless others. It will not be a self-centered joy, but rather a deep inner glow of contentment with today's blessings and a joyful looking forward to an eternal happiness.

When the Master's hand touches you, you will be *thankful*. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." Psalm 92:1. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. You will express your gratitude in many ways: by obedience to God's Word, by giving a personal testimony of the change Jesus has wrought in your life, and by singing praises. Music is one of Heaven's most precious gifts to man, so "Sing when your days are sunny; sing when your days are blue. Sing when your friends would praise you; sing when they prove untrue. Sing in the midnight hour; sing in the joyful noon. Sing when your way seems weary; sing to keep your heart in tune."

Peace is a third gift the touch of blessing will bring into your life. Psalm 119:165 reveals that

"great peace have they which love thy law: and nothing shall offend them." What a precious promise! "Thou wilt keep him in perfect peace, whose mind is stayed on thee:..." Isaiah 26:3. Only God can give us that deep, inner peace—that abiding peace—we need so much in these days of fear and alarm, war and bloodshed.

When the hand of Jesus touches your life, you will *bear fruit* to His honor and glory. The fruits of the Spirit will blossom out as naturally as do flowers on a fruit tree in the spring. The fruit you bear will be good, wholesome, and life-giving to those around you. Your influence—like a pebble tossed into a lake—will send out waves in an ever-widening circle beyond your knowledge and control, telling upon the lives of others in rich blessings.

When Jesus touches you, you will be *willing to serve*, willing to do good, willing to tell others of the love of Jesus. And you will never tire of giving yourself and your time as Paul said in 2 Thess. 3:13: "But ye, brethren, be not weary in well doing." And when you serve, when you sow seeds of truth, you—in turn—will reap a rich harvest of blessing and joy. "They that sow in tears shall reap in joy." Psalm 126:5.

All of these changes that will come about in your life—joy, gratitude, peace, all the fruits of the Spirit, a willingness to serve your fellow men—will culminate in a glorious victory over sin. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57. God created you with talents and capabilities for doing good. By the touch of His hand, your life will become a symbol to the world of what the power of Jesus can do for *all* men. The world will see in you the value of a soul, the worth of a human life when Jesus touches that life with goodness and power. You have nothing to lose, a world to gain: eternal life, a chance to meet Jesus face to face, a Heavenly mansion! Won't you—just now—let the Hand of the Master touch your life?

THE MASTER'S HAND

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile;
"What am I bidden, good folk?" he cried,
"Who'll start the bidding for me?
Two dollars, and who'll make it three?"

THE SABBATH WATCHMAN

Going for three" – but no –
 From the room far back, a grey-haired man
 Came forward and picked up the bow;
 Then wiping the dust from the old violin,
 And tightening the loosened strings,
 He played a melody pure and sweet
 As a caroling angel sings.

The music ceased, and the auctioneer,
 With a voice that was quiet and low,
 Said, "Now what am I bid for the old violin?"
 And he held it up with the bow;
 "A thousand dollars – and who'll make it two?
 Two thousand and who'll make it three?
 Three thousand once – three thousand twice –
 And going – and gone," cried he;
 The people cheered, but some of them cried,
 "We do not understand;
 What changed its worth?" Quick came the reply,
 "The touch of a master's hand."

And many a man with life out of tune,
 And battered and scarred with sin,
 Is auctioned cheap to a thoughtless crowd,
 Much like the old violin,
 A mess of pottage – a glass of wine,
 A game – and he travels on;
 He's going once – and going twice –
 He's going – and almost gone!
 But the Master comes, and the foolish crowd
 Never can quite understand,
 The worth of a soul, and the change that's wrought
 BY THE TOUCH OF THE MASTER'S HAND.

– Author unknown

Report from the BRITISH ISLES

It is with deep regret that we hear of the passing away of Sister Taylor of England, following a sudden illness. As the following report and picture indicate, her work with her husband for the youth was praiseworthy and can serve as an example for all. It is indeed unfortunate that the foster children whom they raised in the Lord at "Glenholme" must now go to other homes. It is our prayer that these young people will remember all the teaching they received from Brother and Sister Taylor, that they, with all the faithful believers, may meet her again on the resurrection morning. –Ed.

It was with much joy that a party of ten children heard that once again the brothers and sisters from various parts of the British Isles were to meet together to give thanks and praise to God on a Sabbath in October. They remembered so well the meeting the previous year when a few of them took

part in the service held on the Sabbath afternoon; and they also remembered the promise made to them that they could each in some way help in the afternoon service when the next meeting was arranged.

So when they knew of the meetings arranged for last October, they got together to rehearse the Christian choruses they knew; and they also got out the past issues of their *Youth for Truth* and went over the poetry they had learned month by month.

The elder of the children were present at the opening services on Friday evening, which were presided over, as were all the services, by Brother A. Ringelberg, who came over from Holland to give God's messages of truth to all.

On Sabbath the ten children were at Sabbath School and enjoyed listening and taking part in the Review Lesson, which was "David and Goliath;" and they learned further, in the Day's Lesson, of the anxieties King Saul caused David, as the Lesson was somewhat simplified.

In the afternoon, nine of the children took part in a short part of the service which was allotted to them. Together they sang their choruses; then the three junior children sang their selected choruses together. Following this, the senior children sang or recited psalms and the poetry they had learned from the *Youth for Truth*. It was very pleasing to the adults present to hear the children, and many were encouraged to rise to their feet and give testimonies to the Saviour's love and grace.

A. L. TAYLOR



Left to right, front to back: Tony Curtis, Susan Curtis, Neville Hayles; Harriet Ransford, Diane Farmer, Martin Brown; Patricia Makings, Eleanor Hudson, Sister Taylor, Michael Farmer, and Brother Taylor.

Experiences in the Faith

by SISTER A. MUENCH, *Mannheim, Germany*

FIRST of all, I would like to praise and honor God, who has so marvelously kept us in all the days of severe trial. You may have heard many experiences concerning our brethren who were in prison during the last two World Wars. Now I would like to acquaint you with the experiences we sisters had to bear. In previous days we as sisters had not believed that we too could go to prison so easily. This is why it struck us twice as hard. And this was even harder when brethren, in a critical moment, became turncoats and made our lot so much more difficult by giving up their faith.

In our village there was a woman interested in the Truth who visited us quite often and whose husband was with the S. A. (Socialist Workers' Party). Her husband became so angry about her visits that he brought the matter to the attention of the party. It was not long before my husband was arrested and taken away, while my children, who were then ten and five years old, cried so hard at the separation from their father that my heart almost broke. For nearly two weeks we could hardly eat because of this terrible event. The Gestapo demanded that I furnish all the addresses of our fellow believers, but since I refused to give them this information, they left with the remark, "We shall keep your husband until you will give us the other addresses." This was in November 1936. On April 19, 1937, a trial was held before a special court at Mannheim. We were then sentenced (there were 15 of us), and the longest prison term, seven months, was received by our church leader and my husband, while the shortest term was four weeks. The interested lady, of whom I previously spoke, also received four weeks. My husband had already been in custody for five months, and this was counted, so that he had to spend two more months at Bruchsal. I received ten weeks. We were supposed to spend this time simultaneously, and no one was concerned about the children. The Nazis threatened that if I would not send my children to school on Sabbath the children would also be taken away from me. Since my ten-year-old daughter was sick, I was permitted to spend my sentence after my husband returned. When he was released in July, I went to prison in August. We received single cell confinement, and a new struggle began in prison in regard to the Sabbath and also the food that was served. Because he did not work on nine Sabbaths during the two months, my husband received 26 days of especially hard prison. He

received only bread and water and was led into an even darker cell with only a wooden bench to sleep on.

They made it somewhat easier for the sisters. Since I did not work on the Sabbath, I received two days of hard prison, was led into the darker cell, and had to take off many things, such as my apron, shoes, hairpins, etc. — things with which one could perhaps commit suicide. This was on Sabbath and Sunday. Now, my dear brethren and sisters, how do you think I felt? Wonderful! Man becomes accustomed to anything; and as I was not permitted to sing loudly, I sang quietly, "I have a peace within my heart, which makes me very happy," and another song, "Cut loose from all the earthly things, and filled with things eternal, find I here the blessed peace that satisfies the soul's desire." The experiences I made there, although hard and severe, were wonderful. It was difficult to resist these mighty powers, yet I would not have missed these experiences for anything. When I was first taken in, the lady who was supervisor scolded me terribly when she discovered that I belonged to the Adventists. She said that on Sabbath there was work to do and I had to obey or I would never return home. I was very downcast as I stood there deathly pale, while the tears rolled down my cheeks. But when she finished with the words, "There are two more of your people here, and they are my best people in the prison house," then the sun appeared again and laughed into my heart. I stood solidly in my conviction, saying quietly to myself, "To these believers I belong also. You shall not see me give up the Sabbath."

Since I was faithful in standing up for the Sabbath, the supervisor said after several weeks, "You are a real Communist!"

I answered her, "Miss B., since when do Communists believe in God?"

She turned around without an answer and went out the door. From then on neither she nor anyone else troubled me. She only came on Sabbath to take me to the prison cell. After my prison term expired, my husband and I could at least be together again, even if under difficult circumstances, such as police observation.

Again the battle began when my husband received his draft papers at the beginning of the War in 1939. He ignored them, although he received six orders

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1965 AMERICAN UNION CONFERENCE PROGRAM

CHESLEY LAKE CAMP

Allenford, Ontario, Canada Phone ALlenford 4-9R 12

Wednesday, August 4	10:00 a.m. to 12:00 noon	Conference (Delegates') Session
	12:30 p.m. to 1:30 p.m.	Dinner
	1:30 p.m. to 5:00 p.m.	Conference (Delegates') Session
	6:00 p.m. to 7:00 p.m.	Supper
	7:15 p.m. to 9:00 p.m.	Devotional Service by _____
Thursday, August 5	6:00 a.m.	Rising Bell
	7:00 a.m. to 7:30 a.m.	Morning Worship by _____
	8:00 a.m. to 9:00 a.m.	Breakfast
	9:30 a.m. to 12:00 noon	Opening of the Conference
	12:00 noon to 1:00 p.m.	Dinner
	2:00 p.m. to 3:00 p.m.	Service by _____
	3:00 p.m. to 4:00 p.m.	Service by _____
	6:00 p.m. to 7:00 p.m.	Supper
	7:15 p.m. to 9:00 p.m.	Service by _____
Friday, August 6	6:00 a.m.	Rising bell
	7:00 a.m. to 7:30 a.m.	Morning Worship by _____
	8:00 a.m. to 9:00 a.m.	Breakfast
	9:30 a.m. to 11:00 a.m.	Health Lecture by _____
	11:00 a.m. to 12:00 noon	Service by _____
	12:00 noon to 1:00 p.m.	Dinner
	2:00 p.m. to 3:00 p.m.	Service by _____
	3:00 p.m. to 4:00 p.m.	Service by _____
	4:00 p.m. to 6:00 p.m.	Preparation for the Sabbath
	6:00 p.m. to 7:00 p.m.	Supper
	7:30 p.m. to 9:00 p.m.	Youth Meeting, Sabbath Vesper
Sabbath, August 7	6:00 a.m.	Rising bell
	7:00 a.m. to 7:30 a.m.	Morning Worship by _____
	8:00 a.m. to 9:00 a.m.	Breakfast
	9:15 a.m. to 9:45 a.m.	Teachers' Meeting
	10:00 a.m. to 11:00 a.m.	Sabbath School
	11:00 a.m. to 12:00 noon	Divine Service by _____
	12:00 noon to 1:00 p.m.	Dinner
	2:00 p.m. to 3:30 p.m.	Children and Juniors' Program
	3:30 p.m. to 4:30 p.m.	Youth Meeting
	4:45 p.m. to 5:45 p.m.	Service by _____
	6:00 p.m. to 7:00 p.m.	Supper
	7:30 p.m. to 9:00 p.m.	Service, Sabbath Close, Baptismal Examination
Sunday, August 8	6:00 a.m.	Rising bell
	7:00 a.m. to 7:30 a.m.	Morning Worship by _____
	8:00 a.m. to 9:00 a.m.	Breakfast
	9:30 a.m. to 10:30 a.m.	Baptism
	11:00 a.m. to 12:00 noon	Service by _____
	12:00 noon to 1:00 p.m.	Dinner
	1:30 p.m. to 3:00 p.m.	Testimony and Farewell Meeting

Room and Board Accommodations: \$1.00 Registration Fee per person
 \$3.25 per day, per person,
 payable upon arrival
 (Children under 12: half price,
 special consideration for large families)