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No. 3

## CHRISTMAS --- Shall We Observe It?

Elder M. C. Wilcox says NO.

Elder F. M. Wilcox says YES.

These two brethren in the flesh, as well as brethren in The Seventh Day Adventist Denomination, have played their part in their organization, to defend the faith of their Church. Both of these brethren are ordained ministers and responsible editors of the religious faith of their church, and it will be rather amusing to our readers to see how both of these brethren, ministers, and editors, are defending the pure faith of their church on the subject of Christmas.

The Brother, Elder, and Editor, M. C. Wilcox, tells us that we are not to observe

CHRISTMAS. He even goes so far as to say that it is paganism which hides some glorious eternal truth.

The Brother, Elder, and Editor, F. M. Wilcox, tells us that we may observe CHRISTMAS. He even goes so far as to say that an evergreen tree at the holiday season would be a blessing.

To get at this fairly, so that our readers can compare the sayings of these two defenders of the Seventh Day Adventist faith, we will place them side by side for your consideration.

## A Friendly Comparison

### THE DOCTRINE OF CHRISTMAS

According to M. C. Wilcox

in the

REVIEW AND HERALD

March 2, 1922

"Think you that God will fill with His Spirit a day that originated with the slayer of His Son, the very name of which day is contrary to the great fact of His sacrifice.

"Think you that God can thus honor untruth and apostasy."

"'CHRISTMAS'—the very term itself holds the thought of the idolatrous mass, the offering again of Him who died 'once for all.'

### THE DOCTRINE OF CHRISTMAS

According to F. M. Wilcox

in the

REVIEW AND HERALD

March 30, 1922

"Several recently have written us, inquiring if it is not proper to take advantage of the Christmas holiday to turn the minds of our children both in the home and in the church into proper and profitable channels of recreation and giving?

"We believe it is."

"We have received at different times for several years, inquiries regarding the ob-

"Its original observance is purely pagan, founded on the great day of the licentious Saturnalian feast of paganism at the winter solstice, celebrated in drunken, lustful orgies and gift giving in honor of the sun. The wreath and yulelog are symbols of the abominable worship. Its spirit is of the flesh. Its generosity or gift giving is but for a day; and as at present observed it has become an almost intolerable tax upon many families, and the very gifts are bestowed and received in the spirit of weariness, jealousy, and envy. It is begotten by the same father and cherished by the same mother as Easter, Hallowe'en, and Sunday.

"Our Lord was not born on that day. Even some Roman Catholic writers admit this. . . . The rapidly apostatizing church, poisoned by human philosophy and led by half-converted heathen sophists, seeking to convert the pagans by human subterfuge rather than through the gospel of Christ, adopted the heathen feasts and days. Therefore we have 'Easter' and 'Christmas' and 'Sunday,' and the original spirit of the days sweeps into the church; for 'the spirit of Christmas in its true meaning' can in truth be no other than that which gave origin to the day. Think you that God will fill with His Spirit a day that originated with the slayer of His Son, the very name of which day is contrary to the fact of His sacrifice?

"It is sad in the face of all this to hear Seventh-Day Adventists argue as some do, that 'though heathen in its origin, the spirit is beautiful;' that 'as Christianity replaced paganism, the Christians, in the tolerant spirit of the Master, adopted these old usages, merely changing their spirit!'

"And even so it is said of the springtime Easter, and the joyful Sunday. Why not adopt them, but change their spirit? Think you that God can thus honor untruth and apostasy?

"Every pagan custom in God's church hides some glorious eternal truth. Shall we endeavor to adorn the borrowed pagan robe with the tinsel sophistry of expediency? Or shall we tear it away, and find the blessed, constantly enriching, ever-radiant truth of God?"

#### EDITOR'S COMMENT

Christmas, Sunday, and Easter, as days of worship, have always been, are now, and ever will remain to be pagan. No matter how these children of paganism are dressed up so as to make them look like Christians, they are pagan in both origin and character, just the same.

Christmas, a pretended birthday of Christ, but in reality, nothing but a prostituted festival in honor of the unconquered sun.

Sunday, a pretended Lord's day, but in reality, nothing but the wild, solar holiday of all pagan times.

Easter, a pretended day of the resurrection of Christ, but in reality, nothing but the festival of the goddess Ostara, in honor of Semiramis the wife of Nimrod.

servance of holiday celebrations, especially Christmas. Several recently have written us, inquiring if it is not proper to take advantage of the Christmas holiday to turn the minds of our children both in the home and in the church into proper and profitable channels of recreation and giving?

"We believe it is. While there is no warrant for observing the twenty-fifth day of December as the birthday of Christ, while the spirit of festivity attending this day in the world at large is greatly to be deplored, and while the spirit of personal gift giving has been carried to an extravagance, jealousy and rivalry, we believe that such use may be made of this day as shall turn the minds of our families and churches toward God and toward the advancement of His work.

"The writer has never felt that it is sinful to have an evergreen tree at the holiday season, or any season, and to gather in the poor and needy, holding for them simple exercise. We well recall the experience of one of our sanitariums several years ago. December 25 was made an occasion of gathering in the poor and needy children who were in actual want in the vicinity of the institution. A modest tree was provided, and on this were placed simple, useful gifts in the way of food and clothing, of which the little ones stood in actual need. An interesting program was arranged. An address or essay was always read regarding the origin of Christmas, showing them that while it is not the birthday of Christ, it is our privilege nevertheless to thank God on that day for the gift of His Son, the same as it is every day. The guests of the institution attended these exercises with much interest, and we know that an excellent influence went out into the surrounding community, and many comments were made as to the marked contrast between this observance of the day and the popular observance of the world.

To ancient as well as modern pagan thinkers, the key to the hidden secret of the origin and preservation of the universe, lay in the mystery of sex. Two energies or agents, one an active and generative, the other a feminine, passive, or susceptible one, were everywhere thought of to combine the creative purposes; and heaven and earth, sun and moon, day and night, were believed to cooperate to the production of being. Therefore all paganism is nothing else but nature worship in some form or another, and in all such false religions the deepest and most awe-inspiring attribute of nature was its power of reproduction.

Nimrod, it was claimed, had taken possession of the sun. His wife, Semiramis, was

the Queen of heaven, (Jer. 44: 15-19) taking possession of the moon. The spirit of the sun, Nimrod, came to visit his wife Semiramis, the spirit of the moon, who conceived and gave the world Tammuz, (Eze. 8:14) on the 25th day of December. As the sun and the moon are the greatest of all powers of light, so this Tammuz was the greatest son given unto man. The Yule-tree and the Yule-log had their part in this birthday of this blasphemous promised seed. (Gen. 3: 15) Tammuz was born in such a mysterious way through the great gods, the sun and the moon, so that the evergreen played its part to represent the wooden cross which the first letter T in his name placed before its worshippers.

When Christ came as the real promised seed to bruise the serpent's head, (Gen. 3: 15) Tammuz was here with His title to the promise. Since the date of Christ's birth was not known, so that God's children would not practice idolatry upon that day, satan placed into the so-called christian church the day of Tammuz, December 25, as the birthday of Christ, and the Bishops of the church accepted it, with all its hideousness of that pagan Yule-tree, Christmas presents, and jocularly, revelry, and drunkenness. The giving of presents upon Christmas day, was, is, and always will remain to be a heathen custom. The Yule-tree and the Yule-log are remains of the old Teutonic nature worship.

No church can long encourage Christmas, believing that they can change its spirit, without going to the rocks. M. C. Wilcox in saying that we cannot observe Christmas, is right. The Christian church has adopted Christmas, Sunday, and Easter, believing that they have changed their spirit of paganism, but "think you that God can thus honor untruth and apostasy? Every pagan custom in God's church hides some glorious eternal truth. Shall we endeavor to adorn the borrowed pagan robe with the tinsel sophistry of expediency? Or shall we tear it away, and find the blessed, constantly enriching, ever-radiant truth of God?"

What an insult and blasphemous exchange these pagan adoptions are. Could humanity bring any greater offense to God and His dear Son than to offer Him such pagan substitutions? These substitutions come to us branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctified by the papal apostasy and bequeathed as a sacred legacy to fallen Protestantism.

### THE THIRD ANGEL'S MESSAGE

"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." Rev. 14: 9-10.

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15: 1.

The warning of the third angel is against the worship of the beast and his image. All such as give reverence unto the mandates of this beast or his image, shall drink "the wrath of God," which we find to be "the seven last plagues."

Every Christian church that encourages the adoption of any or part of these children of paganism, Sunday, Christmas, and Easter, are worshipping the beast to the extent of their reverence of this pagan prostitution. No church can claim to be giving the third angel's message, while the leaders and laity are bolstering up such pagan children, no matter how they may claim that they have changed their spirit. We might as well adopt wild animals as part of our children, making ourself believe that we have changed their spirit.

It would be difficult to conceive how the wildest follies of the most confirmed fool could produce a more confused and senseless MASS than is comprehended in this idolatrous MASS of mandates of the beast and his image. It is astonishing to see how a people who seem to have so much sense and real ability in so many other things, as have the Seventh Day Adventists, should manifest such an absolute want of good sense or reason as is displayed in disgusting detail in their system of idolatry concerning Christmas, and Easter.

The outward form and expression, of these idolatrous practices, have always centered in and around the sun. And as the Lord wants a clean and clear cut worship, free from any such pagan substitutions, we would call unto the saints of God to flee for their life.

Under this theory, the worship of the sun gods, as represented by these prostitutions of the beast and his image, was set up a system of worship, directly in opposition to the worship of God. The Lord therefore brings this pagan system of worship and the whole scheme carried on under this theory, to such a test, so as to demonstrate and develop the true character in His saints. The controversy between the Worship of God and the Worship of the beast and his image, is on, and the spirit of Elijah the prophet, which was to come again in these last days, is calling unto us, "HOW LONG HALT YE BETWEEN TWO OPINIONS? IF THE LORD BE GOD, FOLLOW HIM; BUT IF BAAL, (The Beast and his Image) THEN FOLLOW HIM." Mal. 3: 23; 1 Kings 18: 21.

Of any, or all, idolatrous worship, there is none so great as the idolatry which prostitutes the divine worship of the eternal God. And because this beastly power against which we are warned in the third

angel's message, (Rev. 14:9-10) has prostituted the divine worship of God through adopting these pagan rites and ceremonies, the rider of the beast, is called "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:5.

This rider of the beast is called a mother and therefore has daughters who are following in her footsteps of prostituting the worship of God. It makes no difference whether we are worshipping at the prostituted shrine of the mother or the daughters, the voice from heaven says, we are under "the habitation of devils and a cage of every unclean and hateful bird." Rev. 18:2

In order that Jesus "might present it to himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish," (Eph. 5:27) therefore another voice is heard 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. 18:4). As we have already seen, the wrath of God is composed of the seven last plagues, (Rev. 15:1). All such as worship at any Christianized pagan shrine of spiritual prostitution, must drink the wrath of God. Rev. 14:9-10.

Seventh Day Adventists will have no trouble of uncovering testimonies, from Sister E. G. White, to disguise their prostitution of the divine worship of God. Though tainted with human hands of apostasy, these testimonies will be presented as genuine, to justify Christmas and the Yule-tree, the prostituted Tammuz. These spiritual prostitutions, on the part of Seventh Day Adventists, are eating the very life out of the once faithful city, so that the Servant of the Lord, Sister E. G. White, had to exclaim, "How is the faithful city become a HARLOT?"—Test. Vol. 8:250.

Just as the Lord concealed the place where He buried Moses, so that Israel might not set up idolatrous worship, for the very same reason did He conceal the precise day of Christ's birth that the day should not receive the honor that should be given to Christ. We may do no more than quote a few words from Sister E. G. White, which words are in harmony with the word of God.

Sister E. G. White: "The 25th of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, He would have spoken through His prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes.

"In His wisdom, the Lord concealed the place where He buried Moses. God buried him, and God resurrected him, and took

him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. For the very same purpose He has concealed the precise day of Christ's birth; that the day should not receive the honor that should be given to Christ as the Redeemer of the World."—Review & Herald, Dec. 9, 1884.

The very thing, the day of Christ's birth, which this testimony says was concealed so that it, the day, should not be worshiped; This very day that was kept in secrecy to prevent IDOLATRY, is being honored and worshiped. These words, from the pen of Sister E. G. White, are against Christmas and Yule-trees, even though some of the words in the same article seem to be in favor of celebrating it. Any words pretended to be from the pen of Sister E. G. White, must be weighed in the light of the following words from her:

Sister E. G. White: "If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united."—Test. Vol. 5:691.

Seventh Day Adventists should realize that if these bogus testimonies which seem to justify these pagan luminaries were even from Sister E. G. White, that we would have to reject them as false. For how can a people sin against their God and His divine Worship, by playing a prostitute, under the guise of supposed testimonies? How could any people be more blind, than to force their eyes shut to facts because of supposed testimonies, which contain the human touch of error, for which the leaders might be responsible.

"It is sad in the face of all this to hear Seventh Day Adventists argue as some do, that 'though heathen in its origin, the spirit is beautiful'; that 'as Christianity replaced paganism, the Christians, in the tolerant spirit of the Master, adopted these old usages, merely changing their spirit.'

"And even so it is said of the spring-time Easter, and the joyful Sunday. Why not adopt them, but change their spirit? THINK YOU THAT GOD CAN THUS HONOR UNTRUTH AND APOSTASY?

"Every pagan custom in God's church hides some glorious eternal truth. Shall we endeavor to adorn the borrowed pagan robe with the tinsel sophistry of expediency? Or shall we tear it away, and find the blessed, constantly enriching, ever-radiant truth of God?"—M. C. Wilcox.

We would plead with the sheep of the flock, to return to their God before it is too late. When you hear a voice from the altar which says yes and no, "good Lord and good devil," set up your protest, "even if it be over the heads of ministers and president."—Test. Vol. 5:369. You must come up to the help of the Lord like that, lest you receive your "discharge for time and for eternity."—Test. Vol. 5:369.



# SABBATH SCHOOL LESSONS

## BEL AND NEBO

### 1. Lesson.....Sabbath, December 4, 1926 QUESTIONS

1.—What is said about Bel and Nebo? Isa. 46: 1-2.

NOTE: The main gods of Babylon were Bel and Nebo. For Bel, there was a temple erected, three miles in circumference. These gods were wearisome to the worshiper. Even the very beasts that had to carry them from place to place, were weary because of their burden.

2.—After considering the gods of Babylon, what does the Lord say to Jacob and Israel? Isa. 46: 3-4.

NOTE: The gods of Babylon cannot deliver. They cannot save. But what the gods of Babylon cannot do, that I can do. I have borne you O house of Jacob, and all the remnant of the house of Israel. What a comparison the Lord here makes. Having learned the ways of Babylon, and having become effected by their worship, the Lord shows Jacob and Israel Himself.

3.—What question does the Lord ask His people now? Isa. 46: 5.

4.—What do the heathen weigh out, and whom do they hire to make them a god? Isa. 46: 6, first part.

5.—What does the heathen after his god is made? Isa. 46: 6, last part.

6.—How firm is this god placed in their place of worship? Isa. 46: 7.

7.—Can such a god save anyone out of his trouble? Isa. 46: 7, last part.

NOTE: The human heart of man must worship something. If the knowledge of the true and living God is taken away from man, they will make themselves something to worship, but they must satisfy that human heart to worship. The Lord has a controversy with such as forget Him, for though they have lost the knowledge of Him, yet does He hold them responsible for seeing the true Godhead in nature.

8.—What does the Lord ask these transgressors to remember in Isa. 46: 8.

9.—What does He request them to remember in Isa. 46: 9.

10.—What does the Lord say He declares? Isa. 46: 10.

Sister E. G. White: "It is impossible for the finite minds of men to fully comprehend the character or the works of the Infinite One. To the keenest intellect, to the most powerful and highly educated mind, that holy Being must ever remain clothed in mystery."—Test. Vol. 5: 698-699.

11.—What does the Scripture say in other places concerning the counsel of the Lord? Ps. 33: 11; Prov. 19: 21; Job. 23: 13.

NOTE: Man may plan, they may even counsel together, but many times it fails.

Even though all counsel of man shall be brought to naught, there is no power that can bring the counsel of the Lord to naught, for it standeth forever. Compare Isa. 8: 10, and Isa. 46: 10.

12.—What does the Lord say about His purpose? Isa. 46: 11.

NOTE: The Lord does not ask humanity whether they want to have it so, but He moves with wisdom, as He wills. Such as we are, would be too unintelligent for the Lord to counsel with concerning His doings.

13.—What does He tell the stout-hearted to do? Isa. 46: 12.

14.—What will the Lord bring near? Isa. 46: 13, first part.

15.—What does He say shall not tarry? Isa. 46: 13, middle part.

16.—What has He promised to place in Zion, the church? Isa. 46: 13.

Sister E. G. White: "In word and in deed the Messiah, during His earthly ministry, was to reveal to mankind the glory of God the Father. Every act of His life, every word spoken, every miracle wrought, was to make known to fallen humanity the infinite love of God."—Prophets and Kings, p. 696.

## GOD'S JUDGMENT UPON BABYLON

### 2. Lesson.....Sabbath, December 11, 1926 QUESTIONS

1.—What is the daughter of Babylon requested to do? Isa. 47: 1-3, 5.

Sister E. G. White: "The power exercised by every ruler on the earth is Heaven-imparted; and upon his use of the power thus bestowed, his success depends. To each the word of the divine Watcher is, 'I girded thee, though thou hast not known Me.' (Isa. 45: 5) And to each the words spoken to Nebuchadnezzar of old are the lesson of life: 'Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility.' (Dan. 4: 27).

"To Nebuchadnezzar the king the true object of national government was represented under the figure of a great tree. Dan. 4: 11, 12. This representation shows the character of a government that fulfills God's purpose,—a government that protects and upbuilds the nation.

"God exalted Babylon that it might fulfil this purpose. Prosperity attended the nation, until it reached a height of wealth and power that has never since been equaled—fitly represented in the Scriptures by the inspired symbol, a 'head of gold.' Dan. 2: 28.

"But the king failed of recognizing the power that had exalted him. Nebuchadnezzar

zar in the pride of his heart said: 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?' Dan. 4:30.—Education, pp. 174-176.

2.—What does the Lord say He was with His people? Isa. 47:6, first part.

3.—Having given His people into Babylon's hands, what did Babylon not show unto them? Isa. 47:6, last part.

Sister E. G. White: "Instead of being a protector of men, Babylon became a proud and cruel oppressor. The words of inspiration picturing the cruelty and greed of rulers in Israel, reveal the secret of Babylon's fall, and of the fall of many another kingdom since the world began: Eze. 34:3,4.

"To the ruler of Babylon came the sentence of the divine Watcher; O king, 'to thee it is spoken: The kingdom is departed from thee.' Dan. 4:31."—Education, p. 176.

4.—What did Babylon say of herself? Isa. 47:7, first part.

5.—What did Babylon not lay to heart? Isa. 47:7, last part.

NOTE: For seventy years Israel was in captivity in Babylon. The Lord does not overlook disobedience, not even among His own people. Babylon was to treat Israel with mercy, for the fact of being in captivity was punishment enough. Here in Babylon the captives "wept," as they "remembered Zion." They said, "We hanged our harps upon the willows in the midst thereof. For there they carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." Ps. 237:1-6.

6.—What did Babylon consider herself to be? Isa. 47:8.

7.—What was to come upon Babylon because of her high-mindedness? Isa. 47:9.

8.—In what did Babylon trust? Isa. 47:10.

9.—What was Babylon not able to put off? Isa. 47:11.

10.—What is Babylon requested to bring forth, if they can help her? Isa. 47:12-13.

NOTE: With all her enchantments, sorceries, Babylon must fall. The multitude of her counsels; The astrologers, the stargazers, the monthly prognosticators, cannot save Babylon now, even though they stand up. There is no help in man, no matter who they may be, for when the Lord hath spoken, it will thus appear.

11.—Will these sorcerers and astrologers of Babylon be able to deliver themselves? Isa. 47:14, first part.

12.—How complete shall Babylon be destroyed? Isa. 47:14, last part.

13.—How is this destruction of Babylon elsewhere described? Jer. 51:11-14.

14.—How helpless shall the men of Babylon be? Isa. 47:15.

15.—What did happen to the gods Bel and Nebo? Jer. 51:47; Jer. 50:2.

Sister E. G. White: "Every nation that has come upon the stage of action has been permitted to occupy its place on the earth,

that it might be seen whether it would fulfil the purpose of 'the Watcher and the Holy One.' Prophecy has traced the rise and fall of the world's great empires,—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another."—Education, pp. 176-177.

"Here is shown that the strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfil God's purpose."—Education, p. 175.

## JACOB AND ISRAEL AGAIN BROUGHT TO VIEW

### 3. Lesson.....Sabbath, December 18, 1926 QUESTIONS

1.—What two characters are again brought to view? Isa. 48:1, first part.

NOTE: Remember that Jacob denotes Israel in conflict. When Israel has been victorious, they are Israel indeed. Here we again find Israel coming forth from deep waters of Judah, which makes them swear by the name of the Lord, and make mention of the God of Israel.

2.—Did they mean it truthfully at this time? Isa. 48:1, last part.

3.—By what do they call themselves, And upon whom do they stay themselves? Isa. 48:2.

4.—To what does the Lord call Jacob's attention? Isa. 48:3, 5-8.

5.—Why must the Lord ever hold His creative power before Jacob? Isa. 48:4

NOTE: Such is the human heart. Forgetful of all the works of his Creator. When everything is going well, the human heart longs after the things of this world, and so the Lord permits Israel to go through a Jacob's trouble, so as to bring them to their senses. Often the Lord permits His children to walk in the desert district, feeling all alone, so that their mind will reach upward, and it is then when He can speak comfortable to them.

6.—Through what refinery has the Lord chosen Israel? Isa. 48:10.

7.—For whose sake does He have mercy upon Israel? Isa. 48:9, 11; P. & K., 319.

NOTE: The Lord can get along without us, but we cannot get along without Him. At times when Jacob labored with transgression, and fainted under the test, the Lord would have mercy on him. His loving kindness endureth forever. The Spirit of the Lord cannot see anyone suffer long, until His heart is drawn towards that soul, and thus are the hearts of every true child of His.

8.—What else does He call their attention to? Isa. 48:12-14, 15.

9.—What was His arm about to do to Babylon? Isa. 48:14, last part.

10.—What else does the Lord tell them to do? Isa. 48:16-17.

NOTE: When Israel sinned and would not take reproof, He permitted the Chaldeans to take them captives as a punishment. When they cried unto the Lord, He heard them, and delivered them again. The very nation that should have learned righteousness by Israel being among them, hardened their hearts, and the Lord had to deal even with them in a way not pleasing to the Lord.

11.—What Lamentation do we find in the further language of the Lord? Isa. 48:18-19.

NOTE: How it hurts the dear Lord when He must punish His children, but they must be punished, in order that they might learn obedience. So it is with our children in our homes. If they would grow up without correction, and if need be, punishment for their wrong doings, they would never learn and develop character.

12.—What have such as love the law of the Lord? Ps. 119:165.

13.—What will the work of right doing bring? Isa. 32:17.

14.—What kind of fruit will chastening bring to such as are exercised thereby? Heb. 12:11.

NOTE: When the child of God is corrected and, perhaps, chastised of the Lord, it seemeth grievous to him, but if he learns the lesson that our Lord intends to teach him by it all, it will yield the peaceable fruit of righteousness. Such as refuse to learn the lesson, will not develop character although they must suffer double stripes. Isa. 48:22.

15.—What were the people of the Lord called to do next? Isa. 48:20-21.

NOTE: It is dangerous to come even in contact with Babylon. There it is where men and women learn the ways of the enemy. No matter whether literal or Spiritual Babylon, the people of the Lord have no business there. "Go forth of Babylon, flee ye from the Chaldeans," was the voice to ancient Israel. As that voice called ancient Israel out of literal Babylon, so that same voice is now calling Israel out of Spiritual Babylon. Rev. 18:1-5. May we ever be ready to listen to that voice, and flee for our life.

### CHRIST THE CHOSEN ONE

4. Lesson.....Sabbath, December 25, 1926  
QUESTIONS

1.—What are the islands and the people from far requested to do? Isa. 49:1, first part.

2.—What were they to hear? Isa. 49:1-4. D. of A., Chapter 73, Par. 57.

3.—To what purpose was Christ chosen from His birth? Isa. 49:5-6, P. & K. p. 689.

4.—Who was to worship at the feet of this despised one? Isa. 49:7

5.—For what purpose was Christ given to the people? Isa. 49:8.

6.—What would this Christ say to the prisoners? Isa. 49:9.

7.—What is said about the hungry and thirsty? Isa. 49:10-12.

Sister E. G. White: "This glorious Light of the world was to bring salvation to every nation, kindred, tongue, and people."—Read, Prophets & Kings, pp. 373-374.

8.—What is requested to sing to this Holy One? Isa. 49:13.

9.—How will Zion feel like? Isa. 49:14.

10.—What comparison does the Prophet make next? Isa. 49:15-17. G. C., 626.

NOTE: The Lord is ready to tell us that He cannot forget His dear Children. He compares the love of a woman to her child, to the love He holds to His children. Not that He does not love us more than a woman does her child, but He uses the best and truest love on earth, to make His comparison. May we ever see this love as it really is, and never doubt Him who has called us from darkness to His wonderful light.

11.—As we lift up our eyes, what are we to behold? Isa. 49:18-20.

12.—What will the church say when she beholds her children? Isa. 49:21.

13.—How did the Lord bring about such a number to the church? Isa. 49:22.

NOTE: The Church of Zion has lost her original children because they would not accept the Christ. She thought that she was wasted and desolate, but finds many children not of the original stock. This did the Christ, by turning His hand to the Gentiles (Verse 22) and by setting up His standard among them. Romans 11, will throw much light upon this surprise of the church.

14.—What question does the Prophet ask new? Isa. 49:24; P. & K., p. 378.

15.—What does the Prophet say the Lord will do? Isa. 49:25.

16.—What will the Lord feed the oppressors? Isa. 49:26.

NOTE: It has always been so, and always will remain to be so, that such as make trouble for others, will fall in it themselves. The very food which they have prepared for others, will be given to them. It was so with the experience of Haman and Mordecai. It will be so with others who desire to hurt the innocent. Trust in the Lord and be glad, for He has graven His people upon the palms of His hands. Isa. 49:16.

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