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Peace of Mind

By W. O. WELP

Thou wilt keep him in *perfect peace*, whose mind is *stayed on Thee*: because he trusteth in Thee." Isa. 26: 3.

Those who have found this precious jewel—peace of mind—may be counted as the most blessed among the children of men. To be *kept* at perfect peace at all times and under all circumstances is an outstanding qualification of a genuine Christian. We must keep in mind that this blessed characteristic must be developed in this unrestful and troublesome world. Especially in our time the forces of evil are sweeping over this earth as never before. This is a sure sign that the Spirit of the Lord is being withdrawn from men because they have persistently refused to choose the better way. But amid all this strife and trouble the individual can still find perfect peace in God's appointed way. Many are doubtless seeking for this precious gem but have failed to obtain it. They become puzzled and cry out in despair: Why have we failed? The answer is: You have failed because you did not seek it in the *only* way in which it may be found.

How to Obtain It

It is so simple and yet not so easy. The promise is: "Thou wilt keep him in perfect peace," and the condition, "whose *mind* is *stayed on Thee*." God must be constantly in our mind. But before this is possible we must fully believe that God is the Creator of all, that He is the ruler of the universe, that He is our Father who has given His beloved Son for our redemption. In other words, we must first "believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. But to believe in God is not sufficient to keep our mind stayed on Him. This can only be accomplished

through the experience of the new birth. The word of God states definitely: "The *natural* man receiveth not the things of the Spirit of God: for they are foolishness unto him: *neither can he know them*, because they are spiritually discerned." 1 Cor. 2:14. Here is found the plain answer why so many have failed to obtain peace of mind. They have remained in their natural or carnal state, and therefore are not able to know spiritual things. This spiritual peace can only be had by those who are born of the Spirit

When one is born of the Spirit he will mind the things of the Spirit and it will become natural for him to keep his mind stayed on God. But even though we have gone through the blessed experience of the new birth the fact remains that Satan is still our adversary. The Christian life is therefore a constant battle with the forces of evil. Only by keeping our mind always stayed upon God can we hope to be victorious over the enemy. We cannot afford for one moment to lose sight of God if we want to maintain the victory.

"Because He Trusteth in Thee"

To trust in God means to obey Him. We place our implicit confidence in God because He is truthful. His word is eternal and His promises are sure. With Him there "is no variableness, neither shadow of turning." James 1:17. He is always the same merciful, loving Heavenly Father. It is a privilege to trust Him. He will take care of us, He will supply all our needs. Take Him at His word, comply with the conditions and then claim the promises. He will never fail you. To trust Him is the *result* of keeping our mind stayed upon Him. If we permit our minds to wander away from God we shall fail to trust Him. It is therefore

self-evident that when we lose our hold on God we shall put our trust in things that are visible. Our confidence will be placed in wealth, intellect or power. We shall trust in the arm of flesh and the curse of God will rest upon us. All those who do this will be sadly disappointed. They have no peace of mind and will fail to receive the eternal inheritance.

Yes, to trust God means to obey Him. We read in the Scripture: "O that thou hadst hearkened to My commandments! *then* had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. The law of God reveals the whole duty of men. The keeping of this law brings peace. Why? Because in the law is sealed up the righteousness of God. It is God's expressed desire that we attain unto this righteousness. But in our own strength it is impossible to do so. Therefore, God provided the remedy in giving up His Son. When we accept Christ as our personal Savior, we become partakers of the divine nature, and receive power to keep God's holy law. As keepers of the law we are in harmony with heaven and at peace with God. And being at peace with God we have peace of mind. This is very logical. But some may say, I cannot see that the keeping of the law has anything to do with peace. Such are spiritually blind. For example: When we transgress the law of the land we become restless because we know that the transgressor shall be punished. Having a guilty conscience we are constantly in fear. The same applies to the transgressor of the law of God. When we live in disobedience to God's expressed will we can be sure that His displeasure is resting upon us. Therefore to be at peace with God implies that we must keep His commandments. The law is the standard by which all men will be judged. The only question that God will ask us in judgment is: "Hast thou been obedient to My commandments."

The Lover of the Law Has Great Peace

"Great peace have they which love Thy law: and nothing shall offend them." Ps. 119:165. What a blessed assurance of peace to those who love the law of God. When we love the law we are not only at peace with God but also with our fellow men. The law is divided in two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40. To love God above all and our neighbor as ourself is the supreme test of true Christianity. When this love reigns in our heart we will be at peace with all men. No matter how great the offense may be, a Christian will not be offended. The love of God is shed abroad in his

heart, and this love can cover a multitude of evil. Those who possess it will repay good for evil. Yes, it is truly a great privilege to be a Christian, to display all these divine characteristics in our life. But, on the other hand, it is a sad fact that many are Christians in name only. They have not become new creatures in Christ Jesus. The old nature is still ruling their life. Such are a reproach to Christianity. No matter how high their profession may be, it will not save them in the day of judgment. These professed Christians are never at peace. They are always restless, constantly watching others to find fault with them. They are very much concerned about the progress of others, but very little about their own progress. By watching others they lose sight of themselves. But the best way, the only way, to help others is by setting a right example. When one beholds a Christian who has peace of mind, who has rest in his soul, he will desire to learn the secret of his life. Others will be drawn to him and by beholding they become changed. But if we are fretful, gloomy, unfriendly, and dissatisfied, we will be shunned. May God grant that we shall maintain that peace of mind that passeth all understanding, so that others may see Jesus in us and be led to the foot of the cross.

"Follow Peace"

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

When we have found this peace of mind it is of great importance for us to follow it. Do not permit this peace to slip away from you. Follow it persistently and perseveringly, and maintain it at all times. By so doing you will find yourself well along on the way to holiness. This peace is very essential for our sanctification. The apostle declares: "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. Notice, it is the God of peace who accomplishes our sanctification, and only the children of peace will be sanctified. Their entire being is sanctified, and they are preserved blameless for the coming of the Lord.

"Mark the Perfect Man"

"Mark the perfect man, and behold the upright: for the end of that man is peace." Ps. 37:37. The man who follows peace is on the sure road to perfection. He will receive the seal of God, the mark of approval. "The end of that man is peace." When such a man comes to the end of his life's journey, he will go to his rest in peace: "He shall enter into peace: they shall rest in their beds." Isa. 57:2. They will rest in peace until the first resurrection morning when they will be taken up into the kingdom of peace. Those who remain alive

until Jesus shall come will find at the end of the road the kingdom of peace prepared for them. What a glorious day will it be when we shall be forever at rest in this kingdom of peace. Nothing will ever be permitted to mar the beauty and peacefulness of heaven. There will be joy and only joy throughout eternity. Having this end in view, let us meet the condition. Let us become children of peace while there is still time. Please note carefully the following testimony:

"The peace of Christ—the peace of Christ—money cannot buy it; brilliant talent cannot command it; intellect cannot secure it: it is the gift of God. The religion of Christ—how shall I make all understand their great loss if they fail to carry its holy principles into the daily life? The meekness and lowliness of Christ is the Christian's

power. It is indeed more precious than all things which genius can create, or wealth can buy. Of all things that are sought, cherished, and cultivated, there is nothing so valuable in the sight of God as a pure heart, a disposition imbued with thankfulness and peace."—*Testimonies*, Vol 4, p. 559.

Are we willing to receive this precious gift? No money, no talent or intellect is required to obtain it. "It is the gift of God" given to those who believe and trust Him. When receiveth, it will carry out its holy principles in the daily life. It will manifest to the world the character of Christ. Yes, "it is indeed more precious than all things which genius can create, or wealth can buy." May God give us that peace of mind is my earnest prayer.

Self Criticism a Genius of Christianity

By RUTH STABEL

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own?" Matt. 7:3.

EVERY CHRISTIAN must overcome criticizing, judging and gossiping before he can have a right to the tree of life. The words in the above verse describe one who is swift to discern defects in others but slow to discern his own.

"Jesus declares that the very trait of character developed in doing this *un-Christlike* work is, in comparison with the fault criticized, as a beam in proportion to a mote."—*Mount of Blessing*, p. 180.

In Matt. 7:5 Christ calls those that behold the mote in a brother's eye a hypocrite, and we know that hypocrites will not enter through the pearly gates. The human part of nature will behold the mote in his brother's eye but born-again Christians will have no time for this. They will examine themselves, pray to God so that with His help they can overcome their own faults and prepare themselves for God's kingdom. We each, individually, still have so many faults to overcome and CHRIST'S SECOND COMING is so NEAR at hand that we will not find time to criticize, gossip and judge others. Bringing up personal affairs is Satan's work and Christ will hold those not guiltless who indulge in this.

"Do not excuse sins in yourselves which you reprove in others."—*Testimonies*, Vol. 5, p. 160.

If we find someone indulging in a fault, before admonishing him, always remember the Bible way: we must search ourselves first to see if we do not have the same fault and are trying to cover it by

pointing at another brother or sister and in so doing excuse ourselves.

"Christ is the only true standard of character, and he who sets himself up as a standard for others, is putting himself in the place of Christ. . . . The sin that leads to the most unhappy results is the cold, critical, unforgiving spirit that characterizes Phariseeism. When the religious experience is devoid of love, Jesus is not there; the sunshine of His presence is not there. No busy activity or Christless zeal can supply the lack. There may be a wonderful keenness of perception to discover the defects of others, but to everyone who indulges this spirit, Jesus says, 'Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.'"—*Mount of Blessing*, p. 181.

"He who is guilty of wrong, is the first to suspect wrong." The spirit of criticism was instituted by Satan in heaven. Satan tried to put himself in Christ's place. The accusing spirit, and self-righteousness is put in our hearts by the devil. We must experience a change of heart before we are fitted to correct others; for, "out of the abundance of the heart the mouth speaketh."

"If Christ is in you, 'the hope of glory,' you will have no disposition to watch others to expose their errors."—*Mount of Blessing*, p. 183.

If we feel that we should admonish a brother or sister—not criticize—we must remember that our words will have only the weight of influence for good that our own example and spirit have gained for us. "We must be good before we can do good." We must remember that criticizing

and admonishing are two different things. Criticizing is judging and to admonish is gently to reprove errors and faults with the spirit of love in order to prevent them in the future and to exhort one another in Christ.

"He who looks often upon the cross of Calvary, remembering that his sins placed the Saviour there, will never try to estimate the degree of his guilt in comparison with that of others. He will not climb upon the judgment seat to bring accusation against another. There can be no spirit of criticism or self-exaltation on the part of those who walk in the shadow of Calvary's cross.

"Not until you feel that you could sacrifice your own self-dignity, and even lay down your life, in order to save an erring brother, have you cast the beam out of your own eye, so that you are prepared to help your brother. Then you can approach him, and touch his heart. No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ, and led to seal their hearts against conviction. *A tender spirit, a gentle, winning deportment, may save the erring, and hide a multitude of sins.*"—*Mount of Blessing*, pp. 184, 185.

Is the Making of Pictures a Violation of the Second Commandment

By ELLEN G. WHITE

THERE were some who had capabilities to help the church, but who needed first to set their own hearts in order. Some had been bringing in false tests, and had made their own ideas and notions a criterion, magnifying matters of little importance into tests of Christian fellowship, and binding heavy burdens upon others. Thus a spirit of criticism, faultfinding, and a dissension had come in, which had been a great injury to the church. And the impression was given to unbelievers that Sabbathkeeping Adventists were a set of fanatics and extremists, and that their peculiar faith rendered them unkind, uncourteous, and really un-Christian in character. Thus the course of a few extremists prevented the influence of the truth from reaching the people.

Some were making the matter of dress of first importance, criticizing articles of dress worn by others, and standing ready to condemn everyone who did not exactly meet their ideas. A few condemned pictures, urging that they are prohibited by the second commandment, and that everything of this kind should be destroyed.

These one-idea men can see nothing except to press the one thing that presents itself to their minds. Years ago we had to meet this same spirit and work. Men arose claiming to have been sent with a message condemning pictures, and urging that every likeness of anything should be destroyed. They went to such lengths as even to condemn clocks which had figures, or "pictures" upon them.

Now we read in the Bible of a good conscience; and there are not only good but bad consciences. There is a conscientiousness that will carry everything to extremes, and make Christian duties as burdensome as the Jews made the observance of the Sabbath. The rebuke which Jesus gave to the

scribes and Pharisees applies to this class as well: "Ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God." One fanatic, with his strong spirit and radical ideas, who will oppress the conscience of those who want to be right, will do great harm. The church needs to be purified from all such influences.

The second commandment prohibits image worship; but God Himself employed pictures and symbols to represent to His prophets lessons which He would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, and these were to be represented plainly upon tables, that he who read might understand.

It is true that altogether too much money is expended upon pictures; not a little means which should flow into the treasury of God is paid to the artist. But the evil that will result to the church from the course of these extremists is far greater than that which they are trying to correct. It is sometimes a difficult matter to tell just where the line is, where the picture-making becomes a sin. But those who love God and desire with all their hearts to keep His commandments, will be directed by Him. God would not have them depend on any man to be conscience for them. He who accepts all the ideas and impressions of *unbalanced minds will become confused and bewildered*. It is Satan's object to divert the attention from the third angel's message to side issues, that minds and hearts that should be growing in grace and in the knowledge of truth, may be dwarfed and enfeebled, so that God may not be glorified by them.—*Historical Sketches*, pp. 211, 212.

Our Homes and Our Health

Observance of Health Principles Most Essential to Complete Development

By F. WILLIAMSON

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

"The world needs today what it needed nineteen hundred years ago—a revelation of Christ. A great work of reform is demanded and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished."—*Ministry of Healing*, p. 143.

IN THE BEGINNING, God said, "Let us make man in our image, after our likeness." God created man to bear His image both in outward resemblance and in character. His physical being was then perfect. No disease or sickness marred the beauty of the body. Nor was this likeness seen in the physical nature only. He was endowed with great mental and spiritual gifts. In fact, Adam and Eve were made but "little lower than the angels." They were holy and happy in bearing the image of God and in obeying the will of their Creator. Therefore, in the beginning man was endowed with the highest development of every power.

Not only did God give unto man a high place in the order of beings, "a little lower than the angels," he was also related to God. The Biblical genealogy of man as recorded by Luke traces back his descent from the Creator, Adam was "the son of God." Luke 3:38. Again in Acts 17:29, Paul tells us that "we are the offspring of God."

In the ministry of Christ, it is interesting to note the way Jesus describes the relationship that exists between God and Man. Many times He uses the terms "your Father," "your heavenly Father," "thy Father." Although God is the Creator, Judge and Ruler of the universe, His closest relationship to His children is that of Father. This real kinship places man upon an exalted place of existence.

The Sin of Intemperance

From this high and holy plane, man has fallen and has descended to such depths of sin, disease

and wretchedness that it was impossible for himself to ever come back to that place where he was created to be "the image and glory of God." How did this come about? On what point did sin enter human experience? In Gen. 3:6 we read the following words, "and when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Thus we see that through the indulgence of appetite our first parents lost Eden. From this time on until now, self-indulgence has increased the powers of the appetite and passions, until they have almost complete control.

Among the outstanding sins that twice brought great destruction in the past is that of the indulgence of appetite. The sin of the antediluvian people and of the inhabitants of Sodom and Gomorrah lay, not in the fact of their eating and drinking, but in making these everyday activities their entire life, thereby forgetting their relationship and obligation to God. Similar conditions exist today. They are in evidence both in the world and within the fold of those who profess to be looking for the coming of our Lord.

A representative experience where appetite had unlimited control is that of Esau. He had so long indulged his appetite that he was willing to sell his birthright with the resulting loss of his soul. There are many like Esau as these words reveal.

"There are very many who are like Esau. He represents a class who have a special, valuable blessing within their reach—the immortal inheritance, life that is as enduring as the life of God, the Creator of the universe, happiness immeasurable, and an eternal weight of glory—but who have so long indulged their appetites, passions, and inclinations, that their power to discern and appreciate the value of eternal things is weakened."—*Testimonies*, Vol. 2, p. 38.

Another experience we should dwell on for a moment is that recorded in Num. 11:4, 5, and the

results of that desire in verses 31 to 34. Here it is stated that the Israelites "fell a lusting," weeping and crying out, "Who shall give us flesh to eat?" God answered their persistence in desiring that which was not for their highest good. They were not satisfied with those things that would be of benefit to them. Their desires were granted, but they were left to suffer the result. They feasted without restraint, and their excesses speedily brought the judgment of God upon them. Their spirituality became lean and many died of the plague that smote them.

Examples of Rightful Living

Among all the children of Israel, God has had faithful men who have stood firm and true in obedience to the principles He has laid down for His people. The history of Joseph and of Daniel and his three companions is an illustration of what God will do for those who yield themselves to Him. Let us consider for a moment the inspiring story of Daniel and his fellows. It took courage to refuse the dainties of the king. However, Daniel and his companions realized their sense of responsibility as representatives of God and as such practiced temperance. As a result they were able to meet this test of loyalty. God rewarded them by especially blessing these men. "God gave them knowledge and skill in all learning and wisdom." Also in physical appearance, they stood unrivaled, "their countenances appeared fairer and fatter in flesh than all the children that did eat the portion of the king's meat."

Another inspiring example of physical and spiritual development is that of John the Baptist. It is interesting to note the influence parents have in moulding the character of their children. There are many instances mentioned in the word of God, where parents who were faithful to the commands of God, had children who became great in the work of God. The work of John was most important. He was to prepare the way for the first advent of Christ. Early in life he had to learn to control the appetites and passions. The following testimony reveals the necessity of John having to learn the lesson of temperance.

"In the time of John the Baptist, greed for riches, and the love of luxury and display, had become widespread. Sensuous pleasures, feasting and drinking, were causing physical disease and degeneracy, benumbing the spiritual perceptions. By his abstemious life and plain dress he was to rebuke the excesses of his time. Hence the directions given to the parents of John, a lesson of temperance by an angel from the throne of heaven."—*The Desire of Ages*, p. 100.

Of all the lessons to be learned from the Scriptures, that of our Lord's great temptation in the wilderness is very important. After His baptism by John, Jesus was led by the Spirit into the wil-

derness. "And He was in the wilderness forty days, tempted by Satan; and was with the wild beasts. . . . and He did eat nothing." Here is a story of great victory over the power of appetite. In man's behalf, Christ withstood this severest test.

As we review these things that are written, we ask ourselves the question: what meaning have they for us today upon whom the ends of the world are come? Suppose Daniel and his friends had lightly regarded the word of God. What would the result have been if the parents of John were careless in heeding the instructions of the angel? Above all, what would the story be if our Lord and Master had yielded to the enticements of Satan? Have the principles of character building changed? Is the observance of health principles essential to Christian development?

Keeping these questions in mind, let us consider this testimony: "It is impossible for those who indulge the appetite to attain to Christian perfection."—*Testimonies*, Vol. 2, p. 400. Here we find the thing that prevents complete development of character. The indulgence of appetite. Health principles then are logically essential to Christian development. As Adam and Eve lost Eden through the indulgence of appetite, therefore it is only reasonable that our only hope of regaining Eden is through the firm denial of appetite and passion.

But did we read that it was impossible for men who have become debased and diseased to overcome the power of appetite of themselves? How then can we attain to victory and immortal honour? God knows that in our own strength we cannot cope with sin. He knows we cannot of ourselves reproduce the life of Christ. He made provision to do all this through Christ dwelling in us. There was one lesson that Jesus taught that many are so slow to learn—that a godly life is not a matter of human effort or attainment: it is God dwelling in us! Jesus said, "I can of Mine own self do nothing." John 5:30. In explanation of this statement He said, "The Father that dwelleth in Me, He doeth the work." John 14:10.

Here is unfolded God's only provision for the victorious life. In His human nature Jesus stood on our ground. God did dwell in His life and met the problems of sin for Him. Just as God lived in His Son and successfully met the trials and temptations for Him, so has He arranged through the indwelling Christ to do the same for us.

In Galatians 1:15, 16, Paul says "it pleased God . . . to reveal His Son in me." Just as God was manifest in the flesh as He lived in Christ, so the life also of Jesus is to be made manifest in our flesh. Just as Jesus could say, "the Father . . . dwelleth in Me," so Paul could say, "Christ liveth in me." Gal. 2:20.

Let us commit our human temples to Jesus; let us trust implicitly in Him and permit Him to manifest Himself to the world through us, and at the same time to conquer the power of sin in us. If we do this we shall truly have the victory over every indulgence of appetite or sinful desire that would bar our progress in full Christian development.

The Body's Perfect Use

In Paul's epistle to the Romans we read: "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. Here Paul is earnestly entreating the brethren to completely surrender, on God's spiritual altar, a body that will be holy and well pleasing to Him.

Please note the following inspired words:

"God calls for a living sacrifice, not a dead or dying one. When we realize the requirements of God, we shall see that He requires us to be temperate in all things. The end of our creation is to glorify God in our bodies and spirits, which are His. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health that we may comply with His requirements."—*Testimonies*, Vol. 2, p. 65.

In response to this appeal, we ask this question: How literal is God's possession of the body to be? Here is the answer: "For we are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." 2 Cor. 6:16. In view of God's dwelling in us, let us heed this exhortation of purity of life. "Dearly beloved, let us cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. Let us consider this verse for a moment. We see here that the body and spirit are jointly concerned in our religious experience. What affects one affects the other. In other words, the spiritual life does not exist independent or separate from the physical. The following words from the pen of inspiration bear out this fact:

"Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. The standard of virtue is elevated or degraded by the physical habits. Excessive eating of the best of food will produce a morbid condition of the moral feelings. And if the food is not the most healthful, the effects will be still more injurious."—*Counsel on Health*, p. 67.

One more thought: In Paul's letter to the Thessalonians he writes: "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. In his prayer to God, it was his desire that they should be wholly sanctified, not only in spirit and soul, but in body as well. The following inspired words clearly reveal the necessity of obeying all health principles:

"Sanctification is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but—a living sacrifice, holy, acceptable unto God."—*Counsels on Health*, p. 67.

"If we would be sanctified in soul, body, and spirit, we must live in conformity to the divine law. The heart cannot preserve consecration to God while the appetites and passions are indulged at the expense of health and life."—*Id.*, p. 69.

Nowhere does the word of God, rightly translated, speak of the body as vile; everywhere does the Bible call the body as a noble specimen of Divine workmanship. The man who sins against his body, sins against God.

Shall a man dare destroy, dishonor, or pollute the temple of the Holy Ghost? The man who by intemperance in eating and drinking unfits his body for discharging its normal functions degrades himself and dishonors the Lord.

In closing, let us consider this testimony: "The body is the only medium through which the mind and the soul are developed for the upbuilding of character."—*The Ministry of Healing*, p. 130.

Now, if we would have perfection of character, we must make every effort to serve God in all things, and this, of course, includes our eating and drinking. If we do this, God will bless us. "And we shall serve the Lord your God and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:25.

May the Lord impress upon our minds as never before that intemperance does affect our spirituality. Let us not have our own way in this matter, but let it be the better way, that is, God's way. If we do this, we shall enjoy the blessing of God, both physically and spiritually.

"The greatest work is before us. The peril which threatens our usefulness, and which will prove our ruin, if not seen and overcome, is selfishness,—placing a higher estimate upon our plans, our opinions, and our labors, and moving independently of our brethren. 'Counsel together have been the words repeated by the angel again and again.'—*Testimonies to Ministers*, p. 252.

“Clouds”

By RUTH KRAMER

“Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne.” Ps. 97:2.

SO GREAT was the downfall of man as the result of sin that man became degraded and separated from God, and only Jesus, the Son of God, could save him. No longer could man talk face to face with God. Should man in his fallen condition come before the presence of the great God of the Universe, he would be instantly destroyed. Only the great Plan of Redemption could reunite God and the fallen race again. Only the “pure in heart” will be able to meet that great God when He returns in power.

Of all those which came out of Egypt, Moses was able to talk face to face with God. He had to go through many experiences before he was ready to do this. When he returned from his communion with God, he found that Israel was worshiping the golden calf. As the great leader came down into the camp the sinners were unable to look into his face shining with the glory of God. In the last days the children of the Most High will show that they are Christ’s humble followers by the holiness expressed in their faces. They then will be a “terror to evildoers.” Only if we have every sin forgiven and overcome will we be able to stand before the Lord in that great day.

“To the transgressor it is a fearful thing to fall into the hands of the living God; but Moses stood alone in the presence of the Eternal One, and he was not afraid; for his soul was in harmony with the will of his Maker. Says the psalmist: ‘If I regard iniquity in my heart, the Lord will not hear me.’ But ‘the secret of the Lord is with them that fear Him, and He will show them His covenant’.”—*Patriarchs and Prophets*, p. 329.

We are repeating the Exodus Movement. As the Lord led the Israelites, so He is leading the spiritual descendants of Abraham today. “And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire to give them light, to go by day and night.” Ex. 13:21. Today, God has given us the Bible and the Testimonies to read under prayer. Thus, we will have something to guide us through this dark world. “Thy word is a lamp unto my feet, and a light unto my path.” Ps. 119:105. No matter how dark this spiritual world may be, we always have this wonderful light to guide us on the right path. We may keep on traveling on this

upward road regardless of the darkness around us. Those clouds of despair and doubt that cause this spiritual darkness are Satan’s work. Only by unceasing prayer can we break through into the light of heaven’s sunshine of blessing.

When we are in danger the Lord will protect us as He protected the children of Israel. “And the angel of God which went before the camp of Israel removed and went behind them; and the pillar of the cloud went before their face, and stood behind them, and it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all night.” Ex. 14:19, 20. Thus the Lord always had means to protect His chosen people and we need never to fear as long as God is with us.

God will never leave us unless we leave Him. “Yet thou, in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night to show them light, and the way wherein they should go.” Neh. 9:19.

If sin is cherished in the heart, God cannot remain. Sin must be taken out of our inner man if we wish to have Christ to dwell in us. If we rebel against His will, He will certainly leave us. “And the anger of the Lord was kindled against them; and He departed. And the cloud departed from off the tabernacle!” Num. 12:9, 10.

We must always be ready to follow the Lord wherever He may lead us. Only when the Lord leads us we may safely move onward. “And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys. But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on by night, in the sight of all the house of Israel, throughout all their journeys.” Ex. 40: 36-38.

Our cloud of covering today is Christ. Nothing can blot out our sins so effectively. We must, as with a cloud, be covered with Christ’s righteousness, for if it were not for Christ’s mediation for us sinners we could not gain heavenly help for a victorious struggle against sin.

Christ works marvelously for His remnant people today. Never should we forget how the Lord

has led us as Israel did of old. "They kept not the covenant of God, and refused to walk in His law. And forgot His works, and His wonders that He shewed them." The results: "The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." Ps. 78:10, 11, 31.

"And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied and did not cease." Num. 11:25. Oh, that we would be ready for this great event to happen. We must offer unceasing prayer to the Lord for the gift of the latter rain. Only with the Lord's help can the work on earth ever be finished. We must have clouds of rain from Heaven to finish the work.

"By this brightness, God designed to impress upon Israel the sacred, exalted character of His law, and the glory of the gospel revealed through Christ. While Moses was in the mount, God presented to him, not only the tables of the law, but also the plan of salvation. He saw that the sacrifice of Christ was prefigured by all the types and symbols of the Jewish age; and it was the heavenly light streaming from Calvary, no less than the glory of the law of God, that shed such a radiance upon the face of Moses. That divine illumination symbolized the glory of the dispensation of which Moses was the visible mediator, a representative of the one true Intercessor.

"The glory reflected in the countenance of Moses illustrates the blessings to be received by God's commandment-keeping people through the mediation of Christ. It testifies that the closer our communion with God, and the clearer our knowledge of His requirements, the more fully shall we be conformed to the divine image, and the more readily do we become partakers of the divine nature."—*Patriarchs and Prophets*, p. 330.

When Christ left this world, He was carried away by a cloud. "With hands outstretched in blessing, and as if in assurance of His protecting care, He slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As He passed upward, the awestricken disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory hid Him from their sight; and the words came back to them as the cloudy chariot of angels received Him. 'Lo, I am with you alway, even unto the end of the world.' At the same time there floated down to them the sweetest and most joyous music from the angel choir."—*Desire of Ages*, pp. 830, 831.

When Christ shall return He will come again upon a cloud.

"Soon appeared the great white cloud, upon which sat the Son of man. When it first ap-

peared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene. The living cloud of majesty and unsurpassed glory came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns, but a crown of glory rested upon His holy brow. Upon His vesture and thigh was a name written, King of Kings, and Lord of Lords. His countenance was as bright as the noonday sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before Him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places."—*Early Writings*, pp. 286, 287.

Only those who have clean hands and pure hearts and have had all their sins forgiven will be able to stand. How is it with you? Could you face Jesus if He should come today? Or would you be with the indifferent multitude which is unprepared for this great event? Will you, too, call upon the mountains to hide you from the wrath of the living God? Today is the time to prepare for the coming of Jesus. Tomorrow may be forever too late. May the Lord help us that we are truly ready when He comes, is my prayer. Amen.

BRIEF NEWS OF THE REFORM AND THE REFORMERS

Report from Californian Field

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3:5, 6.

AS WE come to realize more and more the great need of a special grace of Christ, that would enlighten our understanding of the divine truths of God's Word amid the thick darkness that surrounds us, so we come to realize more fully that we must have Christ our Saviour, the Hope of Glory, dwelling in our inmost soul. The Lord's Word must be a living principle in our life. God must have control over our minds and direct all our movements, actions, and thoughts, to His honor and glory. In order to continue safely and securely on our Christian journey, we must constantly have our eyes fixed on Christ for guidance

and leadership. We must be patient, knowing that He will not forsake and disappoint us. He is our present help in time of need.

Perhaps no where in the world is it so imperative that our understanding be enlightened to the divine truths of God's Word, as it is here in the state of California, the hub of religious confusion. And while one's environment is an obstacle to higher living in Jesus Christ, it is apparent that the enemy is not entirely satisfied with this only, so he has employed his years of deceptive experience to maneuver this earth into such a state where disobedience to God's law is considered virtue, and religion, pure and undefiled, a farce. Surely no more appropriate time could be chosen to apply the saying of Jesus, "Nevertheless, when the Son of man cometh, shall He find faith on the earth?"

Yet, even while we are writing these lines, we are reminded of a promise that He will "not leave us, nor forsake us." The blessings that we in California have been privileged to share in the past few years have convinced us that "all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." 2 Cor. 1:20. In various places the Spirit of the Lord has moved upon those "who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation," and to His honor and glory small companies stand as monuments witnessing for the truth.

Even as we have entered into a new year, we are grateful that Divine providence has permitted us the freedom of worship as well as supplied the necessities of life. The meetings of July in San Francisco, will long linger in the minds of those attending; also the special gathering in Sacramento in November has given us new life to help stimulate our interest in promoting our program of the future.

Appeal

Plans have been laid to establish a Mission Home in the state of California, the purpose of which would be to serve as a training center for young workers and to promulgate the Medical Missionary work. The project would eventually operate on a self-supporting basis. Located on a piece of ground, surrounded by a variety of good fruit, as well as land for gardening, etc., we firmly believe this plan to be in harmony with the counsel of the Spirit of prophecy, and more yet, it is fulfilling the injunction of the pen of inspiration that we should have such places. This plan is whole-heartedly endorsed by the conference and from the response given to appeals for raising means for this purpose, we are convinced that our people are unanimously in favor of such a worthy endeavor.

We wish to express our sincere thanks for the liberal gifts thus far received from various groups

and individuals. We kindly appeal to you if God has impressed you, that if as yet you have not volunteered your assistance you may do so. If you have endorsed this plan by your offering, please continue to do so as God doth prosper you. You may forward your offering directly to the following address:

E. J. STABEL

36 Caselli Avenue, San Francisco, California

Surely such a blessed endeavor is worthy of our fullest cooperation, not only with means but also our prayers. Will you not please pray to the end that God may help us to find a suitable place within our financial ability, that will meet every requirement? We promise to do our part by faithfully looking for such a place.

If your heart and soul is in this movement, which is God's final way of bringing the work to a speedy conclusion, shall we not in that zeal repeat the history of ancient Israel as they willingly contributed for the erection of a sanctuary to the honor and glory of God.

"The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. For the stuff they had was sufficient for all the work to make it, and too much."—Ex. 36:5-7.

E. J. STABEL, O. KRAMER.

From the Vineyard of the Lord

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son."—John 14:13.

IT WAS the desire of many of our brethren and sisters, as well as my own, that after so many years of separation we may have the privilege of seeing each other again face to face, and to strengthen one another in the faith.

Invitations from the brethren in different countries caused me to do all in my power to secure the necessary papers and visas to enable me to answer these calls. Many prayers and efforts on my behalf were required before my applications were favorably acted upon. At the Lord's own appointed time I received all the papers that I needed for my mission trip. Faith and patience were rewarded.

The first goal of my mission trip was to attend the conference which was to be held in Strasbourg, France. Almost all the believers in this country attended this special gathering, and blessed days

of sweet fellowship were spent together. Our hearts were especially gladdened that we were permitted to conduct a glorious baptismal service, following which we celebrated the Lord's supper. Wonderful experiences were related by the believers. Many of them were delivered by the Lord from certain death. They all testified that God is still performing miracles in behalf of His children.

During the days of our conference we could also perform the task of newly organizing the work. The canvassing work is especially making good progress in this country. The days of our being together were soon passed, and the brethren and sisters separated again and with new zeal and courage they went home again.

The next point of my destination was the conference to be held in Apeldorn, Holland. For this conference a large mission tent had been erected. There was rejoicing among all to see so many brethren and sisters once more. A goodly number of our believers, as well as some friends of the truth, and especially a nice group of young people attended this gathering.

The days were spent in teaching, admonishing, testifying, praising, thanksgiving and reciting poems. All these services gave us a foretaste of the great love of God. Likewise many prayers ascended to the throne of grace. Dear brethren were among us who had been condemned to death, but were miraculously delivered by the Lord. A number of our believers, among them our dear Brother Welp with his family, had to suffer greatly in concentration camps, as a result of which some lost their lives. We thank God that He gave them strength to remain firm unto death.

The business problems of the cause were all settled in the spirit of brotherly love. The canvassing work is also making wonderful progress in Holland. A nice number of canvassers are spreading the gospel seed.

After the close of our conference in Holland I left for Denmark, and on the following Sabbath we began our conference there. Difficulties and trials have also been the lot of our believers in this country, but the truth remained victorious. Also here we were privileged to conduct a baptismal service, where several dear souls made a covenant with the Lord. The Lord's supper was celebrated in brotherly love. A great field of labor has here opened before us, especially in the refugee camps.

After spending two blessed weeks in Denmark my way went to Sweden and Finland. In order to secure permission to enter Finland I encountered many difficulties. But the Lord heard and answered our prayers. These prayers proved stronger than the regulations of the authorities. I received my permission to enter Finland while in Stockholm. With our dear brother Keanzmer we left by boat for Finland. The first thing we did on this boat was to go down on our knees

to thank the Lord for His blessings. We committed ourselves to Him who is Captain on our Life's journey. On the next day a number of our believers awaited our arrival at the harbor of Obo, and toward the evening, before the Sabbath, we reached our destination.

A great number of our believers attended this conference in Finland. The Lord came especially near during the blessed hours of the Sabbath day. Our young people made us very happy through their songs, music, testimonies and poems. On the first day of the week, almost the entire conference attended a baptismal service, which was conducted in one of the 30,000 lakes here in Finland. We also celebrated the Lord's supper together.

In the business meetings it was revealed how the work had progressed in the past. The canvassing work is making good progress. We also could lay new plans for the furtherance of the work. The cause here in Finland has survived many hardships and trials, and new souls have been added to the ranks of the believers.

The time drew near where we had to separate again, and to start on our journey to Sweden. We went to the boat early in the evening in order to secure sleeping accommodations. But the Lord had ordained that even during the night we should testify for Him and His truth. While we were sitting on deck we entered into a conversation with a Missionary. It was not long and we were singing together accompanied by the guitar. Songs in Finnish, Swedish and German, caused much rejoicing among the passengers. Until two o'clock in the morning we had the privilege to present the three-fold angel's message to this Missionary. He promised to prove thoroughly all that he had heard.

The following morning our boat arrived in the harbor of Stockholm. At the time of our arrival the choral "Precious Lord Jesus, ruler of all lands" was sung by hundreds of Christian people. Our dear Brother Korpman was at the harbor to meet us. O, what rejoicing will there be when the Lord Jesus will bring the gospel ship into the haven of eternal rest.

After my arrival in Stockholm I looked over my mail which had accumulated during my absence. Among these letters I found a letter from the Finnish Consul in Bern, Switzerland, informing me that my application to visit Finland had been denied by the Foreign minister of Finland, and here I was safely back from this country.

Our Swedish conference was held in Stockholm. Brethren from Denmark, Norway and Finland attended this gathering. The Lord came very near with His Spirit, and we received an abundant supply of spiritual food from His storehouse. The spirit of conversion was manifested. Sins were freely confessed. Many a tear gave testimony

of the genuineness of the work that was accomplished.

We have a nice selection of literature in this country that is being used to further the gospel Message. During our last day in Sweden we could counsel with our dear Sister Stable about the work in Norway. We have faithful believers also in this country who bring the message of truth far into the northern part of that country.

Continuing on my journey I arrived again in Denmark and from there proceeded to Holland. Here I waited for my visa to visit Germany, but without success. After waiting for two weeks I went on my way to Luettich, Belgium, where a number of dear souls were waiting to be baptized. It was my privilege to baptize 5 dear souls and to organize them into a little company.

Leaving Belgium, I went to Luxembourg to visit our believers there. While here I received word that my application for a visa to visit Germany had been granted. Again I could experience that the Lord reigns supreme, and is helping us in the discharge of our duties.

After being banished from Germany for ten years by tyrannical rulers it was now my privilege again to stand on the soil of my earthly homeland. But how does this homeland look today? No human voice or pen can describe the condition. The word of the Lord says: "And He shall judge the world in righteousness, He shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble." Ps. 9:8, 9.

On my first Sabbath in Germany a goodly number of believers attended divine services in the city of Esslingen. In this city we hold our Sabbath School and worship regularly in the Jewish Synagogue.

A special feeling of thankfulness came over me to be once more united with our brethren and sisters who have been in this reformation from its beginning, and who despite the great storm that passed over them have remained faithful.

Unfortunately the time was too short where we could be together, and it was impossible for me to visit the brethren and sisters on different places, since the time had arrived for our conference in Austria. In faith and without permission to enter Austria I approached the border. The Lord intervened in my behalf, and I was given permission to enter Austria by a French officer. But my difficulties were not over. It was extremely hard for me to get transportation to the place where the conference was to be held. But God who is able to remove mountains also helped me in this difficulty. When I finally met the brethren and sisters again it all seemed like a dream, and many a tear of rejoicing did flow.

To hold a conference in a city that has been heavily bombed is not a small matter, because it

is very hard to secure a place. Three hours before the Sabbath and the beginning of our conference we did not know where to meet. But God says in His word: "The Lord hath need of him," and so it was here. We received permission from the English military government to use one of the most historical auditoriums in Klagenfurt, which had been set aside for the church of England.

The enemy tried very hard to frighten us, but whatever the Lord begins, He will also finish. At the close of the Sabbath day we met at the beautiful "Woetersee" where in the past many have made a covenant with the Lord through baptism. A number of these have given their lives as martyrs. Again we could conduct a baptismal service here. Thus we closed the glorious Sabbath day.

On the first day of the week we assembled again to celebrate the ordinances of the Lord's supper, and in connection with this service two of our brethren were ordained to the gospel ministry.

In this country the cause could also be newly organized, and the brethren and sisters are faithful in the work which the Lord has entrusted to them. Hard and heavy blows have fallen on the church in Austria, but she lives and will live as long as the courage to become martyrs for the truth, prevails.

The time passed also too swiftly here and we had to separate again. After an 18-hour train ride I arrived once more in Switzerland. Eleven weeks were required for this mission journey. On my trip I passed over 32 border lines, and over 16 zones. In all, forty dear souls were united with the church through baptism and by confession, in twelve different countries. The Lord be praised for His love, grace and mercy. Amen.

A. MUELLER, Switzerland

A Report from Africa

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1.

It was on July the 2nd, 1946, when I left my home in Southern Rhodesia for the Union of South Africa. On November 12, 1945, I had applied to the Union Government for permission to visit their country. The enemy of souls tried all in his power to harden the Immigration Authorities so that it became necessary for me to write several letters to them. Our dear Brother Mueller from Switzerland also wrote them a letter in my behalf. Finally the Lord answered our prayers and opened the way wonderfully so that the plans of the enemy were frustrated.

On my arrival at Johannesburg I was met by four of our brethren at the Station. We greatly

rejoiced that the Lord had made it possible for us to see each other again. Praises and thanksgiving ascended to our heavenly Father. The leaders of the Laodicean church had circulated lies that it would be impossible for me to visit the Union of South Africa again. Therefore the brethren and sisters were overjoyed when they realized that I was now in their midst once more. At the time of my arrival in Johannesburg, our dear Brother Tsotesti was on a mission trip to Northwestern Transvaal, where he was laboring among the Adventists and also Sunday-keepers. The Lord richly blessed his efforts in that field, so that a group of Adventists in Kayakulu numbering eleven dear souls were united with the Reform Church. Great interest was also aroused among the outside people, and Brother Modise our evangelist in that field, will follow up the interest. It is my earnest prayer, that the seed which has been sown, may spring up and bear fruit to the honor and glory of God's name.

On July the 23rd Brother Tsotesti arrived in Johannesburg. The field committee was then called together for the purpose of making arrangements for the field conference. It was decided that the conference should be held from August the 27th to the 1st of September. Until the time for the conference we visited different places, namely, Evaton, Brakpan, Randfontein, Sophiatown and Brits. The dear Lord was with us in the work and a number of souls took their stand for the truth of reform. When the leaders of Laodicea heard that I had arrived in Johannesburg they immediately warned their members not to attend any of my Bible or Testimony studies. But praise God, honest souls could not be deceived any more; the Spirit of the Lord led them to accept the message.

The time for the conference drew near. Since the first conference which we held in 1945 here in Johannesburg, the Lord has greatly blessed the efforts of our brethren, especially of our dear Brother Tsotesti. Our membership has steadily increased, so that the house of worship in which we held our first conference last year was too small for this year's gathering. We decided to rent a large house of worship from another church. The Lord blessed this plan, and a large place was given us free of charge by the Ethiopian Church of Africa. Our conference opened on the 27th of August, in the evening. On the following day it was our privilege to listen to the reports presented by the delegates and elders of our churches and groups. We gave praise and glory to God when we heard that during the past conference year more than 50 souls united with us here in the Transvaal Mission Field. However, the enemy of righteousness has not been asleep. He tried in different ways to attack the organization of the church and to scatter the flock. But thank God, all efforts to disorganize the work of God came

to naught, and nearly all remained faithful in the truth. Those who were Satan's instruments in this evil work were divided among themselves and their plans ended in confusion. The words of the Lord are fulfilled: "Whosoever shall gather together against thee shall fall for thy sake . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:15,17.

After the workers had given their reports to the delegates they laid down their office. The nominating committee re-elected some of them for the coming year, and these were unanimously approved by all the delegates. Love, unity and peace were predominant in this meeting. The desire to carry forward the work which the dear Lord has placed upon our shoulders was paramount in our heart. Three new workers were ordained to the gospel ministry. Brother J. Madlanga was ordained and sent by the conference to take up the work in the Cape Province; Brother Simon S. Vilakazi was to take up the work in the Eastern Transvaal and South Portuguese East Africa at Delago Bay; while Brother P. K. Ntuli was ordained as a self-supporting Pastor to act among the Johannesburg churches and groups in the absence of Brother Tsotesti. It is my earnest prayer that the Lord Himself may go with these dear Brethren who have been dedicated to the ministry of His word, so that many lights may be kindled in the dark places wherein they have been sent by the Holy Spirit.

At this conference, the message of Health Reform played a prominent part and was given its rightful place. In the service on Friday evening the message of health reform was presented. The Holy Spirit came very near and searched all hearts. At the end of the message 27 souls responded to the call of the spirit and came to the front. All these souls renewed their covenant with the Lord and promised to dispense with some articles of food which they were still using. Surely the Lord is searching His church as with lighted candles. The spirit of conversion and purification is manifested among His true children. This converting power of the message is something new indeed. At this point there comes to my mind the following testimony:

"When the third angel's message is received in its fullness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body."—*Testimonies*, Vol. 6, p. 327.

And again we read:

"To make plain natural law, and urge the obedience to it, is the work that accompanies the third

angel's message, to prepare a people for the coming of the Lord."—Id., Vol. 3, p. 161.

On Sunday, September 1, it was my privilege to conduct four marriage services in the church. One of the brethren married was our dear Brother Tsotetsi with his wife.

About 145 members of our church attended this conference. The Lord's Spirit was among us throughout the entire meeting. All those who were present testified that the days for the meeting were too short. How happy we were together

as brethren and sisters at this meeting, and it was very hard to part again. We all promised the Lord to serve Him faithfully, and petitioned Him to keep us all faithful to the end, that if we should not meet again on this earth we may have the privilege to meet again on the earth made new. The believers in Transvaal send their greetings to all our believers throughout the world field.

I remain your brother in the cause of truth,

THOMAS NDHLOVU

NO EXCUSE FOR SIN

By A. W. DOERSCHLER

AMPLE PROVISION has been made in the great plan of redemption for the pardon of all sin. There is no valid excuse for continuing therein. The forgiveness of sin is recorded on the sacred pages for the encouragement of those who, under the strain of temptation have yielded to its pressure. No truly penitent soul need despair.

Even Abraham took a wrong course when he instructed his wife to say to the Egyptians, "Thou art my sister." Gen. 12:13. It is true she was the daughter of his father, but not of his mother. Gen. 20:12. In keeping back part of the truth he deceived Abimelech, the Egyptian king. Had it not been for divine interposition, Abraham would have experienced serious trouble.

The apostle Peter denied his Saviour; but in Gethsemane's garden, where Christ had wept, prayed, and sweat drops of blood for him, Peter wept bitterly. He was gently reproofed, freely forgiven, and recommissioned to preach Christ to fallen humanity. He was better prepared for the work because of his deep, heartfelt repentance. He knew how to sympathize with great sinners.

Frail humanity may fall, but through repentance the blood of Christ will wash away the darkest stain of sin. Only God knows the hearts of men. When He forgives and restores, there is peace and a calm, heavenly trust within the soul.

The penitent thief need not despair. "Let him that stole steal no more." Eph. 4:28. It need not take a lifetime to make matters right. Confession to God and to the injured person is required, and also restoration so far as lies in the power of the transgressor. It did not take long for the thief on the cross to make things right between himself and the Saviour. In the morning he was a despised thief; in the afternoon he was a saint, ready and willing to pay the penalty of the civil law. He acknowledged this by saying to his fellow thief, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for

we receive the due reward of our deeds." Luke 23:40, 41. In pain and agony he did missionary work while expiring on the cross, paying the penalty for his own transgression.

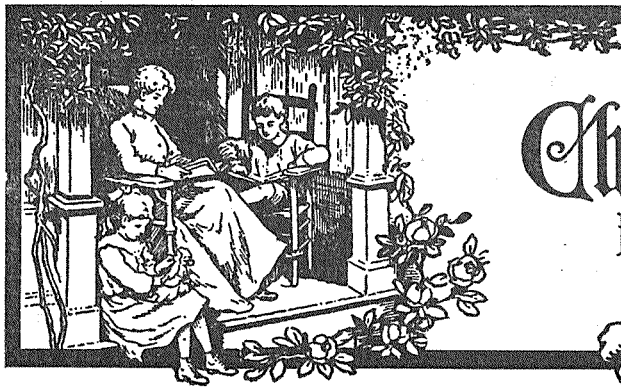
The story of the seven devils that Christ cast out of Mary Magdalene is recorded for the encouragement of all who have grossly transgressed the law of God, but who in tears and distress of soul have repented of their iniquity. Their deep repentance and humiliation is accepted by Him who said, "He that is without sin among you, let him first cast a stone." John 8:7. The un-Christ-like may condemn, ignore, or shun the penitent sinner, but "there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

Even murder, when thoroughly repented of, will be forgiven. Genuine repentance is a gift from God through Christ, and when sought for, it is never refused. Acts 5:31. Waves of despair may sweep over the souls of the guilty, but that is the time to cling to the cross with implicit faith in Him who said, "Him that cometh to Me I will in no wise cast out." John 6:37.

Ahab, king of Israel, was guilty of the murder of Naboth. He sold himself "to work wickedness in the sight of the Lord." But when cutting words of reproof from the prophet Elijah were spoken to the wicked king, "he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." I Kings 21:27. His humiliation and heartfelt repentance touched the compassionate heart of Divine Love, and the Lord said to Elijah, "Seest thou how Ahab humbleth himself before Me? Because he humbleth himself before Me, I will not bring the evil in his days." Verse 29.

No sinner can come in his sins to the final judgment and render an acceptable excuse for not repenting of and forsaking his evil ways. There are many who feel powerless to break away from sin-

(Concluded on Page Sixteen)



The Children's Friend

For Parents and Children
who would follow Jesus.

Suffer little Children to come unto me.
LUKE 10:16

A Timely Correction

IN one of the important commercial cities of North Germany there once lived a merchant named Mueller, who, in his walks about the city often encountered a bright-faced, well-dressed young man, who always took off his hat and bowed to him in the most deferential manner.

The young fellow was an entire stranger to the merchant, but the latter always returned his greeting with a friendly nod, supposing himself to be mistaken by the young man for some one he probably resembled.

One day Mr. Mueller was invited to the country seat of a friend, and, arriving there at the appointed time, he noticed this young man walking up and down the shady paths of the garden, engaged in earnest conversation with the host.

"Now I shall know who this young gentleman is, thought Mr. Mueller, and hastily approached them.

"Allow me," said the host, after exchanging greetings with his friend, "to introduce—" "It is not necessary, I assure you," interrupted the young man, eagerly, "we have known each other many years."

"You must be mistaken," said Mr. Mueller, "for though in answer to your greetings I have repeatedly bowed to you, still you are entirely unknown to me."

"And yet I insist," replied the young man, "that I have been acquainted with you for a long time, and am delighted to have the opportunity of meeting you here, and to present my heartfelt thanks for the service you once did me."

"You speak in riddles," said Mr. Mueller, "how can you be under obligations to me when I do not even know you?"

"It does seem a little mysterious," laughingly answered the young man, "but let us sit down here on the piazza while I throw a little light on the statement."

"Seventeen years ago, when I was a lad of nine, I started to school one morning with my books under one arm and my lunch of bread and butter under the other. I was a poor boy with a big appetite. My luncheon never seemed enough for my hungry stomach, and I used often to envy boys whose mothers could afford to give them choice fruit for their dinner."

"This morning I had been especially dissatisfied. If I only had an apple pie with my bread how nice it would be."

"My school was through the market place, and as I arrived there it seemed the fruit had never looked half so beautiful or desirable. I stood there several moments, gazing at the abundant supply, instead of hastening away from the temptation as I should have done.

"Suddenly an old market woman, who superintended large, rosy-streaked apples, turned her back on her wares to gossip with her neighbors.

"Such lots and lots, I thought to myself, surely one from so many would never be missed, yet do me so much good.

"Quick as a flash I stretched out my hand and was just about to thrust an apple into my pocket, when a sharp box on the ear caused me to drop the fruit in an agony of terror.

"'Youngster,' said an earnest voice close to my ear, 'have you forgotten the ten commandments? Now I hope this is the first time that you have ever stretched out your hand after goods that are not your own; let it be the last time.'

"I hung down my head for shame, and only for an instant lifted my eyes from the ground to see who my reprover was.

"When I reached school the words heard were still scounding in my ears. My heart was so full I could scarcely keep from crying. 'Let it be the last time also, let it be the last time also,' again and again confronted me. Bowing my head on the desk, I then resolved that it should indeed be the last time, even as it had been the first; that never as long as I lived would I covet what belonged to another, or strive to gain unlawful possession of it.

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with

The Children's Friend

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Editor.....W. O. Welp

Special Contributors

A. W. DOERSCHLER
A. T. CHAPMAN

O. KRAMER
E. J. STABEL

"After a few years I left school, and I became a clerk in my uncle's counting room. From there, a year or two later, I went to South America. You will readily believe me when I tell you that there the temptations of a young merchant are not few. I repeatedly had opportunities, which acquaintances of mine did not hesitate to improve, to benefit myself at the expense of others; but every time these presented themselves, those words, 'Let it be the last time also' reminded me of my duty, and helped me to distinguish between right and wrong.

"I have been back in my native country about five months. I have come back possessed of considerable wealth—but money earned squarely and honestly. Never have I knowingly reached out my hand and taken a penny even that did not rightfully belong to me."

The young man remained silent for a few moments, overcome with emotion; then reaching forth his hand he took that of Mr. Mueller, and exclaimed:

"Allow me to gratefully grasp the hand that once did me such service."

"And permit me," said Mr. Mueller, while the tears came into his eyes. "to love the man who is capable of such gratitude, and who, in after life, so faithfully keeps the resolve made in boyhood."
—Selected.

NO EXCUSE FOR SIN

(Continued from Page Fourteen)

ful habits. All over this dark world many hearts are torn and bleeding under the cruel work of Satan. How cheering the following words to

those who feel helplessly bound in the net of sin:

"The heart of Infinite Love yearns after those who feel powerless to free themselves from the snares of Satan; and He graciously offers to strengthen them to live for Him. 'Fear thou not,' He bids them; 'for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.' 'I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.'—*Prophets and Kings*, p. 316.

Comforting indeed are these words of the Lord to the sin-sorrowing soul who has become entangled in the snares of Satan. None need despair. The Son of God is the great Liberator of the sin-bound soul. All that is required for release is repentance, confession, and faith in the promise of abundant pardon.

It is with deepest regret and heartfelt sympathy that I announce the death of our dear Sister Yates of Ebbw-Vale, Monmouthshire, South Wales. She passed away on Sunday, November 17th, 1946, following two years of suffering caused by repeated turns of sickness.

She accepted the Truth about 30 years ago in the home of the writer. When the light of the Reform came to her she accepted it and endeavored to live it out in spite of great provocation she received from various sources. Her one desire was to bring the message before others. At the age of 68 years our sister was allowed to rest from her labours and was interred in the Ebbw-Vale cemetery on November 20th.

The writer officiated at the house and at the graveside where words of comfort were spoken from 1 Cor. 15; Thess. 4, and Rev. 22. She leaves a husband and three children to mourn her loss. The eldest of the latter is walking in the light of Reform.

We laid her to rest in the blessed hope of meeting her at the resurrection of the just.

F. CHARLES.

INTERNATIONAL MISSIONARY SOCIETY S. D. A. REFORM MOVEMENT

North America: DENVER 1, COLO.
P. O. Box 1046

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