



ANNOUNCING THE AMERICAN UNION CONFERENCE

To be held at "Bob Marshall Camp", Lake Bismarck, Custer, South Dakota
from July 29th to August 5th, 1957.

"I was glad when they said unto me, Let us go unto the house of the Lord . . . My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God . . . There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early . . . The Lord of hosts is with us; the God of Jacob is our refuge." Psalms 122:1; 46: 4, 5, 7.

AS DAVID was glad when he was invited to go to the Lord's house, so will all those be who receive the glad tiding that our Union Conference is right before us again. O, what a joyful occasion it has always been for God's people throughout the years, when they could meet each other again face to face; what a happy re-union of the family of God! How lonely it has been especially for many isolated believers, to stand in the daily toil of life, and how they are longing for spiritual fellowship with those of like precious faith, yet being deprived of it so many times because of the long distances between them and because of other forbidding circumstances in life. And now the glad moment is drawing nearer when God's children can again strengthen each other for the stormy days ahead; when they can take an account of the past and make new resolutions for the future.

At a time when the struggle for existence is keenly felt by many of God's people, what is more natural than to question the feasibility of going to the Conference, and expending money which is so hard to obtain nowadays. To such may be said that they ought to consider, not the forbidding outlook of the matter, but the great privilege of spending their money for such a worthy and all-important event. To deny ourselves such a privilege is hurting our souls much more spiritually than any amount of money could ever pay for in many years to come. And furthermore, since it is obvious that our physical and spiritual frame needs a time of withdrawal from the cares of life that tax us to

the utmost, what better vacation could be spent than to be with God and His dear people?

May we quote these words from God's Servant:

"It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth."

Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of His people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.

Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You cannot afford to lose one such privilege.

Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came, bringing to the house of God their

tithes, their sin-offerings, and their offerings of gratitude. They met to recount God's mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service, they were to be bound closer to God and to one another."—**Testimonies**, Vol. 6, pp. 38, 39.

Preparation

As pertaining to the preparation for the Conference, let us remember that its success is dependent mostly upon you personally. What you carry into the meeting yourselves, plus the blessings you receive through others, is the total sum of the blessings you take home with you. Therefore come, with your sins forgiven and with a happy heart, rejoicing in God. "Give unto the Lord the glory due unto His name: bring an offering, and come before Him: worship the Lord in the beauty of holiness." 1 Chron. 16:29. Yes, let us bring a free-will offering with us, as the Lord has blessed us.

Location and Facilities Offered

By the special providence of the Lord we have secured a beautiful camp-site this year. It is only fair to our dear believers and friends, who travel such long distances, that they should enjoy wholeheartedly their stay at the Conference, and make it a lasting memory:

The "Bob Marshall Camp" is located 5 miles East of the town of Custer, South Dakota, in the beautiful Black Hills, and on the shores of Lake Bismarck, surrounded by some of the Creator's most beautiful handiwork. The altitude is about 5000 feet, and it is therefore recommended to bring warm clothing and several blankets, as the evenings and mornings are quite cool. Hot and cold water has been installed in the kitchen, bath house and infirmary. Each cabin is heated with oil burning stoves. The camp is equipped with electric light, sewer, and individual cots and mattresses. It consists of administration building, dining hall, hospital, bath house, meeting hall and twelve cabins.

Important Notice

For your personal comfort, bring warm clothing, sheets, pillows, and enough blankets to keep you warm during the cool nights. Make sure to bring your Bibles, lessons, notebooks, song books, special song books, musical instruments, and cameras. Prepare already now for special songs and programs for young and old alike, to be presented at the Conference. Food and utensils, etc., will be provided for.

Travel Directions

If travelling by **PRIVATE CAR** from the **EAST**, use highway No. 16, going **West**, **SOUTH**, use highway No. 85 or 85A going **North**, then No. 16 going **East**,

WEST, use highway No. 16, going **East**, or **No. 85** going **North**, then No. 16 **East**.

NORTH, use highway No. 85, going **South**, then No. 16 going **East**.

If travelling by **BUS**, use the "Trailways" bus line to **Custer, South Dakota**. Arriving there, call the **BOB MARSHALL CAMP** by **TELEPHONE NO. "CUSTER 20 R 4"** for someone to come and take you to the camp.

If travelling by **TRAIN**, use the "C B & Q" Railroad line to **Custer, South Dakota**, call the **Camp** by telephone "Custer 20 R 4," to be taken to the place.

The direction from **Custer, South Dakota** to **Bob Marshall Camp**, 5 miles East of the town, is well marked by signs.

Delegates

Upon receiving of this Conference Announcement, each church group should appoint their delegates and inform the Union Conference Office about it, without delay. These delegates should arrive on time.

Please Report Your Coming

Every individual believer who is planning to attend, should notify the Union Office at Denver in advance. This is of great importance, in order that all accommodations and provisions can be well planned. Also, if someone believes he is not able to come because of some problems involved, perhaps we can help to solve these problems. All that are physically able to attend are urgently asked to come. This includes, of course, also our dear friends who are interested in the work of reform, and who wish to get better acquainted with God's people.

May our special prayer rise up to Heaven that all during this solemn convocation the spirit of true reverence, deep humility, and an earnest desire for spiritual help may prevail. No one should leave the place without having his soul refreshed and his spirit revived again. Let our motto therefore be: "GOD WILLING, WE SHALL SEE US AT THE CONFERENCE!"

THE BRETHREN.

On The Battle-field Of Faith

by A. Ringelberg

WORLD HISTORY records many battles between nations. All these conflicts, no matter how important, bitter, and extended they might have been, came to an end, leading either to victory or destruction, after which a period of rest remained. We know of long and bitter struggles among nations, in which bloody battles were fought. German history speaks of a thirty-year war, and the Dutch know of an 80-year war for freedom. These are long periods of great importance. The Africans look back upon a bitter conflict they had to engage in against the heathen natives and later against the British. In the homes of the Afrians are pictures of the "bloody massacre," and at Blomfontaen a large monument is erected in memory of 26,000 women and children who perished in concentration camps during the Boer war. Yet, all this is far surpassed by the events during the last two world-wars, during which time many, many millions of human beings of all classes and of every age were cut down by this deadly insanity, called "war."

Nevertheless, there is a conflict which is more momentous and extended than all wars ever fought on earth. This battle has lasted much longer, and many, many souls have perished on this battle-field. They lost not only their earthly, physical life, but life eternal. It is the battle-field of faith; it is the great controversy between Christ and Satan, the struggle of utmost importance that we, as God's people have fought for nearly 6000 years without interruption. From a human standpoint it has often brought defeats, yet, on the other side, precious victories as well. In order to see the victories which were won on this battle field, we need only read Hebrews 11.

This battle has not ceased as yet, for we are standing right in the midst of the struggle. Every Christian who is earnestly concerned about his salvation knows this, and every day he is experiencing that he is living on a hotly contested ground. He must, therefore, be continually on guard and be actively engaged in battle and victory, always remembering that otherwise he will be overcome. Thus it is of utmost importance that we (as God's people of the end-times), draw our attention again and again upon these realities, that we may remain ready for the battle.

In this article let us turn to one of the shortest epistles in the New Testament, the letter of Jude. Although the letter of Jude, as also the one of Philemon, contains only 25 verses in one single chapter, still it is of the

utmost importance. It leads into the great and eternal struggle for the true faith.

"Beloved, When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude, Verse 3.

As is pointed out in these words, Jude had intended to write about other matters, yet for the one or other reason he found it necessary to exhort the believers to stand unmoved in the battle of faith. This letter was written at a time of the apostolic era when Christianity stood amidst this great battle. John, on Patmos, is beholding this Christian church appearing on a "white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6:2. Yet, this condition of continued victory carried a danger from within. It was the danger of self-sufficiency, the danger of relaxing in the struggle because of the feelings of assured victory. The Lord, therefore, said to His first church at Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev. 2:4:

We notice the very same thing in Laodicea today. From the outward appearance she has gained a great victory in the world, and has become more and more clothed with riches and popularity. Laodicea, therefore, imagines herself to be rich and increased with goods, having need of nothing. Nevertheless we know the testimony of this church. For this reason it is said of her that only a small remnant will remain loyal to Jesus. (Rev. 12:17).

It behooves us today to visualize our duty in the battle field of faith. Jesus once said that He had come to kindle a fire and contention here on earth. True Christianity in this world does not only consist of rest and peace, but also of strife and a continual battle against many things, which from within the heart and from the world without, rise up against the faith. Many strongholds are to be conquered by strong faith and many road-blocks have to be removed. We must therefore not marvel when the conflict in our soul, in our families, in the church, or in the world is often very hard, bitter, and painful. It is thus that Jude reminds us in his letter that we should have endurance in this battle.

Jude considers "faith" as a "heritage," which was "once delivered unto the saints." It is like an inherited parcel of ground that is

handed down from the father to the son. It is nothing new, although it might appear as such at times. It is the old and only faith that brings salvation. It was the same power that inspired the martyrs, Waldenses, Huguenots, Lutherans, and many others. They fought for what they believed to be the "faith of their fathers," which meant to them a precious heritage.

This makes it clear to us as a Reformed Church that we must always remember to fight for the faith which was once delivered to us by the word of God and the Testimonies of Sister White. We must not do so just because we want to make our own opinion heard, but we should always be ready to be taught by the Spirit of prophecy, even if by doing so we would sometimes be compelled to change our opinion and understanding. The law and testimony is, in this battle, the weapon which will give us the final victory.

The Apostles all fought for it. They were instructed by the Spirit of God about the danger of becoming side-tracked from the primitive and pure faith, as was shown in their later experience. The apostle Paul thus admonishes his young co-laborer Timothy to remember the faith of his grandmother and his own mother, "When I call to remembrance the unfeigned faith that is in thee, which dwelled first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." 2 Tim. 1:5. Here, also, Paul looks upon the faith which Timothy revealed, as a precious heritage with which he was endowed.

We, as a Reformed Church, also have a precious and beautiful truth, handed down to us by our parents, teachers, and pioneers of the truth. We must, therefore, watch cautiously that we may not add anything new, unreasonable, fanatical or speculative to the heritage of the saints. This would weaken our defenses and cause our final defeat in the battle of faith. The history of the past has taught us that many have tried to build up their own reformation, because they imagined that the truth had to be improved upon. Yet they made shipwreck of their faith and came to nought, because they did not cling to the faith "once delivered unto the saints."

How Can We Fight For The Faith?

The apostle Jude also shows us the way and manner in which we can fight for the faith. First, he mentions the dangers which he senses in his time already, and also in the immediate future; dangers that are lying across the pathway in the battle of faith of the church. He mentions certain men as being in the church, yet having "crept in unawares" (verse 4.) These are wicked elements that will meet with final destruction (verses 4, 5). God is righteous and with Him there is no respect of

persons. He has not spared the fallen angels, and blotted out Sodom and Gomorrah, so therefore He, will one day, cleanse His church from all unconverted elements. How strong Jude writes against such that have entered the church without a true heart conversion and not having proven themselves as fighters for the true faith. "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." Verse 8. The church was ever at war with unconverted souls who were used as tools of Satan to hinder the cause of God. This is the danger from within. Jude is introducing to us a fitting example to show us how we should act in this battle, which in reality is nothing else but a battle of faith. He points us to Jesus at the time when He contended for the body of Moses (verse 9). Jesus did not permit Himself to be drawn into needless dispute or debate with Satan. Certainly, the Saviour could have said many things to Satan; He could have held up before him some sharp and mighty truths, yet Jesus did not do so. It was enough for Him to say, "The Lord rebuke thee." In every battle of faith a "Thus sayeth the Lord" is sufficient. As long as we stand upon this foundation, we shall not be amiss. Only in this manner may we fight for the faith, for it is the strongest weapon on the battle field of faith. Every teacher, yes, even every member of the church, must fall in line with the words, "Thus sayeth the Lord." It is only thus, that God's people will be assured of final victory.

The Faith of the Pioneers

God gave to His church in our day a rich and perfect treasure; it is the truth given to us by the pioneers in the proclamation of the three-fold angel's message. We should, for this reason, study the life and works of these men and women if we want to be able to follow them.

Above all, let us consider the stalwart faith which they revealed. When there was nothing, no means, no workers, no name, nothing at all to build upon or to make a start, they went ahead in faith, knowing that God had commissioned them to do a work. They believed that they had been called to proclaim the truth of the three-fold angel's message to a whole world. Humanly speaking, this seemed an impossibility. Yet, they acted and lived in harmony with their faith, and the Lord helped them in a marvelous way.

Is there a lesson for us in this? The task placed before us is the same, for the light of the fourth angel is to lighten the whole world.

Today our eternal destiny is being determined on the battle field of faith. Let us, therefore, stand faithfully at our post. Let us lay all upon the altar of God in this decisive battle of faith. Then God will fulfill His promises and finish the work, because it is His own work.

Our Homes and Our Health

DISEASE AND ITS CAUSES

SINCE THE FALL in Eden, the race has been degenerating. Deformity, imbecility, disease, and human suffering have been pressing heavier and heavier upon each successive generation since the fall, and yet the masses are asleep as to the real causes. They do not consider that they themselves are guilty, in a great measure, for this deplorable state of things. They generally charge their sufferings upon Providence, and regard God as the author of their woes. But it is intemperance, to a greater or less degree, that lies at the foundation of all this suffering.

Eve was intemperate in her desires when she put forth the hand to take of the fruit-forbidden tree. Self-gratification has reigned almost supreme in the hearts of men and women since the fall. Especially has the appetite been indulged, and they have been controlled by it, instead of reason. For the sake of gratifying the taste, Eve transgressed the command of God. He had given her everything her wants required, yet she was not satisfied. Ever since, her fallen sons and daughters have followed the desires of their eyes, and of their taste. They have, like Eve, disregarded the prohibitions God has made, and have followed in a course of disobedience, and, like Eve, have flattered themselves that the consequence would not be as fearful as had been apprehended.

Man has disregarded the laws of his being, and disease has been steadily increasing. The cause has been followed by the effect. He has not been satisfied with food which was the most healthful; but has gratified the taste even at the expense of health.

God has established the laws of our being. If we violate these laws, we must, sooner or later, pay the penalty. The laws of our being cannot be more successfully violated than by crowding upon the stomach unhealthy food, because craved by a morbid appetite. To eat to excess, of even simple food, will eventually break down the digestive organs.

The human family have been growing more and more self-indulgent, until health has been most successfully sacrificed upon the altar of lustful appetite. The inhabitants of the Old

World were intemperate in eating and drinking. They would have flesh meats, although God had given them no permission to eat animal food. They ate and drank to excess, and their depraved appetites knew no bounds. They gave themselves up to abominable idolatry. They became violent, and ferocious, and so corrupt that God could bear with them no longer. Their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. As men multiplied upon the face of the earth after the flood, they forgot God, and corrupted their ways before Him. Intemperance in every form increased to a great extent.

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Parents may lay for their children the foundation for a healthy, happy life. They may send them forth from their homes with moral stamina to resist temptation, and courage and strength to wrestle successfully with life's problems. They may inspire in them the purpose and develop the power to make their life an honor to God and a blessing to the world. They may make straight paths for their feet, through sunshine and shadow, to the glorious heights above.—"Ministry of Healing," pp. 349-352.

This Day

Thou hast no need to ask
What years ahead shall hold;
God gives this one sweet day,
Each moment spun of gold!

Thou dost not need to know
The future joy or pain;
Tomorrow is not thine
For emptiness or gain.

And thou should'st never fear
The days that yet shall be;
God holds them in His hands
And measures them to thee.

But let thy heart be glad
His curtain veils thy sight;
Enough each day—today.
Then live this day aright!

Selected.

THE SPIRITUAL ISRAELITES OF THE TIME OF THE END

Who Are They? Of What Significance Are They To Us?

by Fred Schimpf

(Continued from our last issue)

Simeon

THE NEXT TRIBE to consider is Simeon. The blessing which Jacob pronounced upon Simeon reads as follows: "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, my honor, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." Gen. 49: 5-7.

Since Simeon and Levi possessed the same characteristics, their father addressed them jointly. Now mark their weakness of character, ". . . **instruments of cruelty** are in their habitations . . . in their **anger** they slew a man, . . . Cursed be their anger, for it was fierce; and their wrath for it was cruel . . ." Simeon and Levi, therefore, were angry, cruel, fierce and always willfully enraged. In other words they were passionate or "hot-tempered." Now, since Jacob prophesied that they would be divided in Jacob and scattered in Israel, let us reflect on their characters separately.

As already mentioned, Simeon possessed a very hot temper. His temper, in fact, was of such nature that it climaxed in sudden revenge. From what we can take out of the record of the Bible, it was Simeon who forged the plan to kill his brother Joseph. It was Simeon who bound him. Simeon, in connection with Levi, had instruments of cruelty within their habitations. Their anger was like the raging waves of the sea, foaming out their own shame. Their crowning sin consisted in the terrible blood-bath at Shalem when, because of their sister Dinah, they took revenge on Shechem. Simeon always gave his temper free course. He would never hold his soul in peace.

Now listen, dear reader, All those who wish to enter through the pearly gate of the New Jerusalem, bearing Simeon's name, must overcome this weakness completely and must become as patient as a lamb. Christ was our perfect example in this respect. When they placed a crown of thorns on Jesus' head, He bore it with unexampled patience. When they led Him to Calvary, the place of crucifixion, with the weight of the cruel cross on His shoulders, He bore it with divine silence. When they drove the nails through His hands and feet, he showed no sign of revenge. On the contrary, He prayed for His persecutors. His heart went out in deep sympathy for them. And last of all when hang-

ing on the cross, when they mocked and derided Him, His agony of love became so strong for fallen man that it broke His heart. The apostle Peter, speaking of Christ's attitude toward His persecutors, has this to say: ". . . when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2:23.

Dear reader, where are you found in this connection? Have you gained the victory over your hot temper? Do you feel calm and reposed when others revile you? Can you stand beside Jesus your example? Are you prepared to enter through the pearly gate of the New Jerusalem bearing Simeon's name? Every man or woman should ask themselves this question. In considering the character of this tribe we should place our own lives under the searching scrutiny of God's word for a deep self-examination. Paul admonishes us that each man should "examine himself."

True, dear reader, you might say, I am entirely free from this weakness of the character of Simeon! Well, you may boast of never having killed any person; of never having transgressed the sixth commandment of the decalogue. But I ask, Are you quite sure of this? Behold, the Scripture says that the law of God is spiritual. Behind the mere dead letter of the law, "Thou shalt not kill," lies a deep spiritual meaning, and that meaning is expressed in the words, "Whosoever hateth his brother is a murderer . . ." 1 John 3:15. Now I pray, tell me dear reader, where is your boasting? Are you really free from this weakness of Simeon's character. Have you never killed anyone? Do you, perchance, hate your brother? You say, No! What about your **tongue**? For the **tongue**, also, is a **cruel weapon** and equal to a **sword**, said Solomon (Prov. 12:18), wherewith we can **smite** our fellow man and **kill** him. (Jer. 18:18; Prov. 18:21). The tongue is one of the smallest members of the human body. The apostle James calls the tongue "a little member," but refers to it as a "fire" that kindles a "world of iniquity" and is "full of deadly poison" (James 3:5, 6, 8). And how true this is! How many a forest has already been ignited with this tongue, yea, forests of people! Just think of world wars 1 and 2! In like manner, how many a church has been torn to pieces by it! How many homes have been broken up and relatives been separated through it. How many persons' good reputation has been dragged into the mire and their characters have been misrepresented by that cruel weapon, the tongue!

How often has gossip or a false report about

an individual been circulated by an unruly tongue in a fashion similar to this:

Brother—G—says in the bush I have been;

Brother—O—claims picking berries I was seen;

Brother—S—charges breaking twigs of the tree;

Brother—S—claims. I uprooted the tree to be;

Brother—L,—however, is still more bold;

Brother—P,—he tells, the tree I sold;

Brother—E,—he catches up the strain;

Brother—R—will not from lies refrain.

In the end, however, it was plain as could be,

That there was neither a forest nor tree.

However now as to the charges lend,

The eight accusers will not repent.

The accused thus stands with a drooping head,

And wonders where his reputation's at.

Oh, dear reader, for controlling power over this deadly weapon, the tongue! Oh for the victory over this **instrument of cruelty found in our mouth!** Speaking of the tongue, the wise man Solomon says "He that speaketh truth sheweth forth righteousness; but a false witness deceit. There is that speaketh like the piercings of a sword: but the tongue of the wise is health." Prov. 12: 17, 18. How true these words are! The unsanctified tongue is like a deadly sword that cuts, wounds and kills. God requires of us that we bring this deadly weapon under control, and render good for evil, even as Christ did. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow His steps." 1 Peter 2:21. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Peter 2:19, 20.

To a Christian it should make no difference, or, to make the statement a little stronger, it must be insignificant, yes, entirely immaterial to him whether or not the wicked man who seeks to offend him gains the upper hand, as long as sin and evil does not triumph in his own heart and life. A Christian should ever bear in mind that in answer to all malice that assails him, God will, in His own due time, grant a measure of justice as a reward for his patience and endurance, a justice that will offset any injustice ever done to him. This is the bona fide promise of God to the patient and non-reviling. To bear the before mentioned in mind would serve as a mighty weapon against the tempta-

tion of avenging ourselves. It was thus that Christ acted. Paul tells us that Christ "committed Himself to Him that judgeth righteously." 1 Peter 2:23. The Bible contains names of many men who followed Christ's example and obtained the promise because they met the condition of **committing themselves to God in patience.** It is impossible for God to withhold the promise when the condition on which the promise is based is met. That man or woman who meets such conditions has a right of testing God as to the truthfulness of His promise.

It is here where Simeon failed. By giving way to his temper, Simeon misrepresented God's character, yes, he insulted His honor and brought reproach upon His name. And this is the reason why God said through Jacob, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Verse 6.

No one will be found in the assembly of the 144,000 that gives loose reign to his tongue, or is of fierce and cruel nature, as was Simeon. Yet, in spite of this fact, if we turn to Revelation 21, we find the name of this tribe inscribed upon one of the 12 gates of the New Jerusalem. And 12,000 souls among the 144,000, who were once afflicted with this weakness of character, are marching through the pearly gate of the New Jerusalem bearing Simeon's name as complete victors over this sin. We again ask, How does this come to pass? How is it possible for men with such vile natures, such weakness of character, to enter the holy city of God, the abode of the pure? How is it possible for men who once rendered evil for evil and railing for railing to stand at the side of the Redeemer, the Man of patience. Lo, and behold! God's word again answers, ". . . they overcame . . . by the blood of the Lamb, and by the word of their testimony . . ." Rev. 12:11. Only through the blood of Christ, the Lamb of God that taketh away the sins of the world, is this transformation possible. The poet puts it so beautifully in the following words:

*There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunge beneath that flood,
Loose all their guilty stains.*

Thank God for the victory which can be mine and yours through the precious blood of the Son of God. Dear reader, will you not plunge into that cleansing stream?

(to be continued in next issue.)

Building for Eternity

We are building in sorrow or joy
A temple the world may not see,
Which time cannot mar nor destroy:
We build for eternity.
Are you building for God alone?
Are you building in faith and love,
A temple the Father will own,
In the city of light above?
We are building, every day.
A temple the world may not see;
Building for eternity!

N.B.S.

OBEY—Acts 5:32

PRAY—Luke 11:13

TARRY—Luke 24:49

RECEIVE—Acts 2:4

"RECEIVE YE THE HOLY GHOST"

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

Do You Long For Jesus To Come?

by Lester V. McSherry

THE STORY IS TOLD of a certain man who, while plowing with his oxen, unearthed a hidden treasure. He beheld a great fortune, and after reburying the treasure he returned home to sell his land, home, and all his goods in order to purchase the field containing the treasure. His family and neighbors thought him a madman for selling out all his goods in order to buy what appeared to them as a worthless piece of property. However, he purchased the land and then searched diligently until he found the hidden treasure again.

The finder of the treasure counted for loss his every possession; home, land, and all belongings that would hinder in obtaining the fortune. In like manner we must give up all that would hinder us in receiving the most precious treasure and gift bestowed on man. "For God so loved the world, that He gave His only begotten Son, That whosoever believeth in Him should not perish, but have everlasting life." John 3:16. This is a gift which no man could offer. No one could pay the price required to give this precious gift, save Jesus Christ, our Lord and Saviour. What has He offered to us if we would denounce self and follow Him? A most blessed gift to be cherished by all, namely to be eternally with Jesus and partake of His ardent love. Do you realize the eternal joy and happiness you are letting slip by with a careless mind, while engrossed in those pleasures that endure for only a moment? The night may be spent in frolic, adorning of one's self, eating, drinking and being merry, but as the night fades into the day, so do these pleasures for self which bring no relief to the soul.

Look up, dear ones, higher and higher beyond the cares of this world to Jesus, our Perfect Pattern, who united divinity with humanity, making it possible for us to link ourselves with heaven's atmosphere. Soon He will come again to give those that have His love their promised reward. Let us hasten His coming by revealing a Christian character; by preaching and living the life of Jesus. We become changed by beholding Christ. Self and self-interest have no part in the labor for Him.

"Those who are partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit

is the sure outgrowth of a soul truly converted. No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of Christ, and are filled with the joy of His indwelling Spirit, we shall not be able to hold our peace. If we have tested and seen that the Lord is good, we shall have something to tell. Like Philip when he found the Saviour, we shall invite others into His presence. We shall seek to present to them the attractions of Christ, and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing that those around us may behold 'the lamb of God, which taketh away the sin of the world.'

And the effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator."—"Steps to Christ," pp. 80, 81.

Do you long for Jesus to come, or would you rather partake of this world a little longer? Do you belong to Jesus' children who are hungering and thirsting for the righteousness of Christ, perfecting their lives in the similitude of the Divine? Reveal the fruits of the Holy Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, (Gal. 5:22,23,) and give to this fallen world a knowledge of Jesus and His gift.

God is waiting in meekness and patience to manifest to us His love and Spirit in finishing the work on earth. "Rend your hearts, and not your garment," Joel 2:13. Prepare yourself for the service of God, instead of adorning yourself with self-praise, self-righteousness, and gratifying your heart with the things of this world. Gal. 5:19-21.

"We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus—who can comprehend it? Infinitely

more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob Him of His own by withholding from Him our affections and our service. Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ offers,—'to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne'? —"The Sanctified Life," p. 67.

Hasten the Lord's coming by a searching of the heart, putting off the old man, and being

born again in the likeness of our Perfect Model,—Jesus.

I beseech you, dear ones, exalt others above yourself, helping all to a perfect Christ-like life. Whatever may hinder you in attaining eternal life with Jesus, cast it aside. If an eye or arm offend thee, discard it, for it is better to go into the kingdom of God maimed than to go whole into everlasting death. Matt. 18:8,9. We are on the threshold of eternity. Jesus is knocking at the heart's door. Would you not let Him in to take complete control of you? Humbly sit at the feet of Jesus and learn of Him.

It is my earnest prayer that we may have a longing desire for the second coming of Christ, in order that we may receive and attain a perfect character in Jesus by preparing for it. Then the Holy Spirit can rest upon His people, and we can come to the unity of the faith and be humble instruments in the hands of God to finish the work on earth committed to us.



Compilation of Testimonies on Tithing System

Tithe and Sabbath on Equal Basis.—"The tithe . . . is the Lord's.' Here the same form of expression is employed as in the law of the Sabbath. 'The seventh day is the Sabbath of the Lord thy God.' God reserved to Himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests."—"Patriarchs and Prophets," pp. 525, 526.

Tithe Compared to Tree of Life.—"Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements. So it is with God's claim upon us. He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. He requires this portion to be placed in His treasury."—"Testimonies," Vol. 6, p. 386.

Tithe Paying a Principle.—"The special system of tithing was founded upon a principle which is as enduring as the law of God."—"Testimonies," Vol. 3, p. 404.

Neglect to Obey is Fatal.—"The man who will rob God is cultivating traits of character that will cut him off from admittance into the family of God above."—"Testimonies," Vol. 6, p. 391.

Ministers Duty to Instruct Every Member.—"Christ was an educator, and His ministers who represent Him should be educators. When they neglect to teach the people their obligation to God in tithes and offerings, they neglect one important part of the work which their Master has left them to do, and 'unfaithful servant' is written against their names in the books of Heaven."—"Testimonies," Vol. 5, p. 256.

Tithe to be Payed First.—"God's requirements come first. We are not doing His will if we consecrate to Him what is left of our income after all our imaginary wants have been supplied. Before any part of our earnings is consumed, we should take out and present to Him that portion which He claims."—"Testimonies," Vol. 4, p. 477.

Tithe to be Payed from Weekly Income.—"If spiritually awake, they would hear in the income of every

week, whether much or little, the voice of God and of conscience, with authority demanding the tithes and offerings due to the Lord."—"Testimonies," Vol. 4, p. 474.

Tithe not to be Used when brought into a Strait Place.—"All should regard this matter in the right light. Let no one, when brought into a strait place, take money consecrated to religious purposes, and use it for his advantage, soothing his conscience by saying that he will repay it at some future time."—"Testimonies," Vol. 9, p. 246.

God's Blessing upon Faithfulness.—"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

PAYING A FAITHFUL TITHE

WHEN Abraham paid tithes to Melchizedek it is said that "he gave him tithes of all," Gen. 14:20, the "all" referring to the spoil which he had captured from the kings. The remaining nine-tenths, less the amount that the young men that had accompanied him had eaten, Abraham turned over to the king of Sodom. See verses 22-24. It should be particularly borne in mind that the tithe was taken from the whole amount, verse 20, without regard to what may have been taken out, and that the support of the servants while on the march came from the nine-tenths. Since Abraham generously refused to keep anything himself, the king of Sodom received nine-tenths of the spoil, less the portion which Abraham's confederates took.

Another point in connection with this circumstance should not be overlooked. The spoil that Abraham recovered originally belonged to the king of Sodom. Although it was now his, as the king of Sodom himself admitted, verse 21. Abraham refused to consider it so, and persisted in returning it to its original owner, lest he should seem to be under obligation to the king of Sodom. Here is the conversation:—

"And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the Most High God, the possessor of Heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will **not take anything that is thine**, lest thou shouldst say, I have made Abram rich; save only that which the young men have eaten, and the portion of the men which went with me." Gen. 14:21-24.

Now mark, Abraham had sworn that he would not take anything that belonged to the king of Sodom, except the portion for the young men, and yet he took out one-tenth to give to Melchizedek. What does this show? It shows that Abraham regarded the tenth as belonging solely to God, no matter in whose hands it might be. The king of Sodom had never paid any tithe on this property, and so Abraham, when it came into his possession, promptly gave the Lord his tithe. And in so doing he acted perfectly consistent with his determination to restore to the king of Sodom all his property; for the tithe had always been the Lord's and the king of Sodom had never had any just claim on it.

We come down about one hundred and twenty-five years, and we find Jacob fleeing from his brother Esau, as recorded in Gen. 28. One night on his journey he slept and dreamed that he saw a ladder reaching from earth to heaven, upon which the angels of God were ascending and descending. It was here that God renewed the promise that he had made to Abraham and Isaac. When Jacob awoke, his heart was touched, and he felt solemn. The result is stated in the following words:—

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set for a pillar, shall be God's house; and **of all that thou shalt give me**, I will surely give the tenth unto thee." Gen. 28:20-22.

It is worthy of note that Jacob's past life had been very faulty. It was in consequence of his deceptions that he was now fleeing for his life. And now when he turns to the Lord, and resolves to serve him henceforth the first thing in his mind is that he will pay

tithe. Surely Jacob must have had some instructions as to the importance of tithing, even though he may not have carried it out heretofore. Some persons seem inclined to sneer at this vow of Jacob's and say that he was trying to make a sharp bargain with the Lord. Such an idea can only come from a very superficial reading of this chapter. When Jacob said, "If God will be with me, and keep me in this way that I go," etc., he was only repeating what the Lord had already promised, verse 15: "And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." This, with the two preceding verses, was a great promise on the Lord's part; and Jacob, filled with gratitude, solemnly entered into a covenant with God, promising to serve him; and in the promised service the payment of tithes occupies a prominent place.

But now to the main point, as to what the tithe is. Read again verses 20-22, already quoted. Upon how much of the property that he might receive did Jacob promise to pay tithe? Answer: "Of **all** that thou shalt give me I will surely give the tenth unto thee." And now notice particularly that Jacob did not say that he would first pay his expense—provide himself with food and clothing, and then give a tithe of the remainder to the Lord. Not at all. Read verse 20, and you will see that Jacob did not expect to amass great wealth in Syria; all he asked for was bread to eat and raiment to put on; and this was the "all," of which he promised to give a tenth to the Lord. According to his word, if he had earned only a bare living, one tenth of it was to be returned to the Lord.

From these two cases, then, we may learn that before we use any part of our income, even for the absolute necessities of life we must take out a tenth of the whole for the Lord. We have also direct testimony to this effect, in these words: "Honor the Lord with thy substance, and with the **first-fruits of all thine increase**." Prov. 3:9. Many persons who believe it is their duty to pay a tithe, fail to give the Lord all that is his due. We may rob God by withholding a part of the tithe as well as by withholding the whole. When through the prophet Malachi, God accuses the people of robbing him in tithes and in offerings, he says, "Bring ye **all** the tithes into the store-house." Mal. 3:10. We cannot effect a compromise with God, and satisfy him with the performance of only a part of our duty.—E. J. White, "Signs of the Times," Aug. 9, 1883.

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Liberty of Conscience

by A. Mueller

"For we trust we have a good conscience, in all things willingly to live honestly." Heb. 13:18.

NO AUTHOR in the Bible mentions the conscience as often as does the apostle Paul. In his defense before the high priest and the Jewish elders, who accused him, he speaks of his conscience as being "void of offense toward God, and toward men."

What Is The Conscience?

The conscience is the inner judicial court, the inner voice of God. Every man has a conscience, and through it God, the Creator, reveals himself in the human heart. In the Hebrew translation the conscience means the heart. Paul says of the Heathen that they have no conscience, "Which show the work of the law written in their hearts, their conscience also

bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:15.

Who Stands Above The Conscience?

"For it is written, as I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then everyone of us shall give account of himself to God." Rom. 14:11, 12.

Here the Scriptures, in plain and unmistakable language, gives us a clear answer. If every man has to give an account of himself to God, the only rule by which the conscience of man can be led is God's word. This word shows us how man should act and the way he should go.

So, if at any time the Lord calls him to account, his conscience will be clear.

We go back to paradise. For their personal well-being our first parents received the command from their Creator that they should not eat of the tree of knowledge. As long as they were obedient to the word of the Lord, they had a good conscience and could rejoice every day anew when the Lord came to visit them. After the fall we see that the consciences of both alarmed them, punished them, and accused them of transgressing the heavenly command. They hid from the Lord. Their consciences troubled them and they recognized the inner voice; they heard, as it were, a bell ringing—the accusing voice of the inner judicial court.

Before they fell, their consciences apparently told them it would not be so serious to transgress the divine command, therefore the deceiving art of Satan gained the victory. There is only one way to maintain the conscience in perfect order, and that is to abide strictly by the word of God. The law of God, the ten commandments, the Bible as the word of God, and the gospel of Jesus Christ, stand higher than the conscience.

**"Let Every Man Be Fully Persuaded
In His Own Mind," Rom. 14:5.**

It may appear that there are decisions of the conscience which differ from those of fellow-believers. The word of Paul to the Romans, throughout the entire 14th chapter, refers to eating and different days of fasting, according to the Jewish custom. The strong in faith should bear those who were weak on these points. It does not concern moral and ethical questions and their decisions. There are other questions of the conscience which have no bearing on sin at all, and in these questions each "be fully persuaded in his own mind."

**The Conscience, An Admonisher
And A Judge**

The conscience can be sharpened for good; it can be developed towards the commandments and requirements of God. Paul exercised himself to have a conscience void of offense. This exercise should also be practiced by us; it is measured in our love to God and to our neighbor. If we lose sight of these divine principles but once, our conscience will warn us. However, if we do not heed this warning, even the keenest conscience will in time become dulled. Then the further result would be that the conscience takes the position of a judge.

Of many examples we shall now present just two, showing how dangerous it is, and what results will follow, when conscience becomes a judge.

When Saul, the first king over Israel, was rejected by God to be king, he continued on in his own way. Through the persecution against David and many other experiences, he became convinced that David, one day, would possess the throne of Israel. "And now, behold, I know well, that thou shalt surely be king and

that the kingdom of Israel shall be established in thine hand," is what his conscience told him; yet he continued to go on in the way of disobedience, until his conscience did not give him rest any longer, but judged him and brought him to commit suicide.

Judas' case is also an example of the conscience acting as a judge. As the hands of Jesus washed his soiled feet and dried them with the towel, Judas' heart was mightily moved with the thought to confess his sins openly. He shrank back, however, from such humiliation and hardened his heart against the inwardly rising thoughts of repentance. The warning of his conscience was rejected, and the next day it acted as a judge against him. "I have betrayed the innocent blood. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Matt. 27:4,5.

Woe unto the man whose conscience will become his judge. At the end of days the conscience of the godless will act as their own judge, and their confession will be that God is righteous.

Two Kinds of Liberty of Conscience

The dear Lord grants every man perfect liberty of conscience. With Him there is no compulsion whatsoever, for man has been created a perfectly free being, having his own will and carrying with him a free decision in his breast. Yet the Lord places before man two ways—the way of life and the way of death.

From the beginning, both of these ways were shown to the people through the ordained servants of God. These servants spoke in the name of the Lord a "Thus saith the Lord," or "It is written." Such speech was always clear and certain. The fine, deceiving art of Satan—and in our days the most cunning one—is the deceiving thought on liberty of conscience, which for several decades has been preached by the leadership of the large Adventist church. We all know the decision of Gland, Switzerland, in the year 1923, which stated that every member at certain times has the liberty to act according to his own conscience in regards to the fourth and sixth commandments. This is no message from heaven, but it leads souls into the greatest perils. It is either a sin to partake in the bloody and unrighteous conflicts of the nations or it is no sin. This question should not be very difficult to answer. On the narrow path, cast up high above the world, Sister White saw the small company, and from the deep chasm below resounded the war - and - dance - songs. Such false application of liberty of conscience leads unquestionably toward the participation in the last war at Armageddon.

Liberty of Conscience in Life

True liberty of conscience which the faithful Christian can and should claim for himself is anchored in the unfailing word of God. For this cause many a battle has been fought in the course of world and church-history, and many drops of blood have drenched the earth until

this very day. Liberty of conscience and faith is the inherent right of man. We have pioneers and examples for this battle in Daniel and his three friends; in Peter, Paul, and the other apostles; in the martyrs during the rule of pagan and spiritual Rome, etc.

How noble did the princes at the Diet of Spires demonstrate it! While placing their land and title at stake in opposing the imperial powers of the Papacy, they confessed, "Let us reject this decree. In matters of conscience the majority has no power."

The duty of the state should be quite the opposite. "To protect liberty of conscience is the duty of the state, and this is the limit of its authority in matters of religion."—"Great Controversy," p. 201.

Every citizen has the right to serve his God according to his own conscience. This knowledge is nothing new, yet there are always governments who try to eliminate this right and force their laws upon their subjects—laws which are often contrary to the word of God.

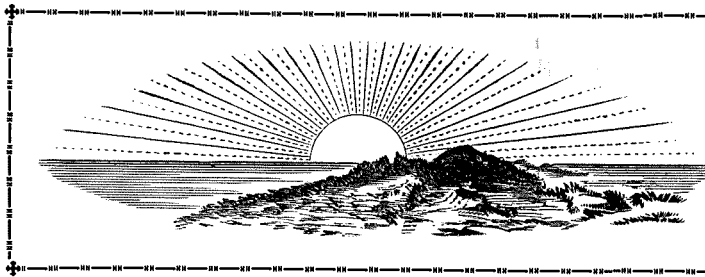
The president of the council of the Evangelical

Church in Germany, Bishop Dr. Otto Dibelius, spoke courageous and true words during his sermon in London, June 1955: "For the Christian church there exists only one liberty, that which lets any man make his decision before God in complete independence. If a man lives honestly, according to his convictions, no government on this earth has the right to interfere."

Our Faith

Our faith is founded upon the true and unchangeable word of God. No one in this world has the right to rob us of our convictions of faith, as has been tried so often in the past. How were all those put to shame who rose up to exterminate the church of God, and even forbade family worship to be held! How will it be in the future when the worshippers of the beast will threaten the children of God?

The words which came to the Seer of Patmos are written for us: "Be thou faithful unto death, and I will give thee a crown of life." These words are still the guiding star of the Lord's militant church.



NEWS *from* HOME and ABROAD

News From England

Dear Brethren!

God's peace and His grace be with you all!

"The voice of rejoicing and salvation is in the tabernacles of the righteous; the right hand of the Lord doeth valiantly." Ps. 118:15.

Just a "hello," hoping all is well with you, as I am glad to be able to say we are all well and of good courage in the Lord, this side of the Atlantic.

Well, having returned from our conference which we held again in London, I thought I would write you a few lines to let you know what a blessed time we had together though a small number. We do not forget the words of Jesus, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

Elder Ringelberg and Elder Mueller from the General Conference, were with us, and I can assure you we were richly blest from the beginning till the end of our conference. The sermons were of great importance, telling us to draw closer to God, for we are most assuredly

living in the days which are preceding the second coming of Jesus. The Apostle had full knowledge of the difficulties through which God's people would have to pass in these days of unparalleled importance. Everyone of us will be tried, for which reason the Apostle says, "Cast not away therefore your confidence," but have patience and keep your eyes fastened upon the great object you have commenced to fight for!

On Sunday we held our business meeting and election. During this meeting, we elected our delegate to the Union Conference in Holland. The session was closed in full accord.

Also attending our conference, were some visitors from "Burton-on-Trent." One sister is a Reformer, and has been to our school in Germany. She is from Italy. Upon her arrival she gave me her letter of transfer from Germany to England. With her were a Br. and Sr. who belonged to the large church, but as our conference was closing, they appealed to become members with us. Elder Ringelberg extended the right hand of fellowship to them, and we welcomed them into our midst.

The Conference was closed, thanking God

for all His blessings towards us!

We all send greetings to you, and please give special greetings to dear Br. Welp, Br. and Sr. Pfaff and family, Newells family, and all the believers in the States. We still remember the wonderful experiences while attending the Union Conference in America. May the bond of love be strengthened, as we soon shall enter the final conflict, so that we may stand firmly united for this wonderful truth in this Reformation, is my prayer.

The Lord is good, we praise His wonderful name!

This will be all for now, so with best wishes from your friend and brother, I will close.

F. Charles

Report From The Eastern Field

It is with a thankful heart that I take up the pen to write down a few of the events that took place here in the East during the last months. The Lord has been good and gracious to us here and to His work. With renewed confidence and expectation we look forward into the future!

The work in New York has been especially blest in that several new members have arrived here from the old world, namely from Italy, Germany and Holland. The latest arrival was that of the family Hazelhof from Holland, who stepped on American soil the 27th of April. Already for a long time we had been looking for their coming, because of the help we expect them to be in the cause here. We were very happy to prepare a home for them as well as some of the first necessities, so that they could set up house as soon as they arrived. To obtain an apartment of any description is not easy in the Metropolitan area of New York, but the Lord blessed us also in this regard.

We were at the harbor to meet them, and after a hearty welcome, took them to their new home. We spent a joyful afternoon together singing songs, and playing music on the instruments they had brought with them.

During the month of May, Br. Doerschler from our Union office visited us here in New York. Great blessings were received during the services held, and in special meetings, plans were laid for the work in the Eastern field. For the church members, plans were laid to enlarge their missionary activities. The Lord was in our midst and we all felt that it was a most precious thing to be united with the bonds of love and truth.

My family and I have taken up our residence in Wilmington, Delaware, the "first state," and we too have reason for thankfulness!

M. P. Ringelberg

Germany – Echoes from the workers meeting held at Heilbron.

Br. Egerter reports of the great blessings which were received during the workers meetings held of the German Union Conference.

He writes that the meetings were gathered under the motto "Son of man, I have made thee a watchman."

The leading topic of Br. Gutnecht, chairman of the German Union Conference, and Br. Ringelberg from the General Conference, were "Our Responsibility," and "Faithfulness in Service." The thoughts emphasized were that we as watchmen must be conscientious of our high responsibility; and it was pointed out in a special way that God's favor is not bestowed upon us because of the great extent of the work, nor because of our performance, but because of our faithfulness.

At this conference, there was an attendance of 40 brethren and sisters who were connected with the work, and all came prepared with constructive presentations for improving a more successful work of soul winning.

"Canvassing, as Training for the Ministry," was one of the important subjects given by Br. Fleschutz. In his presentation six points were shown which are of the utmost importance in the education of colporteurs for the office of the ministry.

Br. Egerter writes further, "We were just like one family, and all who attended the meetings received great blessings from the Lord!" "The Lord hath done great things for us; whereof we are glad!" Ps. 126:3.

A Report From Canada

"Yea, before the day was I am he; and there is none that can deliver out of my hand; I will work, and who shall (turn it back?)" Margin, Isa. 43:13.

"Have not I commanded thee? Be strong and of good courage, be not afraid, neither be dismayed; for the Lord thy God is with thee withersoever thou goest." Josh. 1:9.

O, let us praise the Lord for His wonderful goodness to the children of men! How thankful we should be to God that our adversaries can not deliver us out of His loving arms, and for the words of encouragement in the foregoing Scripture to "be strong and of good courage," knowing that the Lord our God shall be with us wherever we go.

Many of our dear brothers and sisters, whose prayers have been ascending to the throne of grace in behalf of the work in Canada, will be happy to know that as a result of their faithful and earnest prayers, a great work for God has been done, for He has been our great helper and deliverer. Much has been done to hinder the work of reformation which was born of God in the year 1914. But God says, "I will work and who shall turn it back?" Many are the accusations against those who stand with God's true remnant people. But Jesus says, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." Matt. 5:11, 12.

O, how thankful we are to God that He still has a people on earth who are upholding the principles of 1844, and who are giving the trumpet a certain sound to warn the world of its

coming doom, and who are giving the message of a crucified, risen, and soon coming Saviour.

The message from Canada is good news. God has been with us here and has blessed us in a marvelous way, so that the winds which have blown over His people could not lead them into deception. Yes, dear brethren, we again thank you for your many prayers in our behalf, and ask that you will continue to pray to God that we all might remain faithful to Him, and be ready to meet Jesus when He comes! May we all remember the admonition: "But if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Hebrews 10:38, 39.

All our dear believers in Canada convey to you their heartiest greetings with the following lines from the Scripture, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:57, 58.

W. Korpman

Brazil and Peru

Brother Angel Craviotto, who on the returning trip to Argentina, stopped off in Brazil for 4 weeks, to work there and to conduct the Conference, writes us as follows:

"The Conference at A.— has been blessed by the Lord in a very special way. Three souls were baptized and one soul was taken in. The dear believers were very much encouraged through this Conference. The dedication of a new chapel and the rest of the sacred services were very much blessed. We have laid plans to issue a book for the canvassing work . . ."

Brother Craviotto met the new worker, Brother D. Molino, with his dear wife, on this place, who, at this time, had just moved there from Uruguay. On this occasion he could introduce him into the work with the help of God. In the meantime this brother has taken up the work with good success.

Brother Carmen Leon wrote recently from Peru as follows:

"As concerning our Conference, I can tell you that the loving hand of God was with us in our 8 days of glorious meetings. We gave instructions in the different points of truth. The colporteurs were encouraged, and new colporteurs have taken up the work . . . On the last Sabbath more than 300 souls were present, and at the close of this never-to-be-forgotten Conference a total of 24 new souls could be added to the church. It is marvelous how the Lord works on the hearts of mankind. His Holy Spirit is at work."

Pray for all those who are standing in the work. Do not forget Chile, Argentina, Uruguay, Ecuador, Colombia, Venezuela, and Central America. Let us all stand faithful for the truth! Only the narrow path of the Bible will yield such fruit that is pleasing to God." (Matt. 7:13-29.)

Report From Southern California

The Lord is blessing His work here in Southern California. Many souls are for the first time hearing of this Cause of Reformation and rejoicing in seeing the banner of Truth held high. As they see the Truth as it is in Jesus, it stirs a desire to study more closely the Bible and testimonies, and in so doing they can see a divine call for reformation. We have visitors each Sabbath coming to partake of the blessings Jesus is bestowing upon our little church here!

Elder Welp, who has been a pioneer in the work of Reformation since 1914, is living here, which proves a great blessing to us! Not many sabbaths ago we were privileged to have Bro. Doerschler in our midst. All present were benefited by his visit and sermon in which he related some of his personal experiences in the Cause of God.

We were thankful that so many are being contacted through the home-missionary work. Realizing much seed lies dormant at present, we do pray that at some future date it may spring up to life eternal. Jesus is coming again, therefore let us fight unswervingly the battle of faith. Of ourselves we avail nothing, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ!" 1 Corinthians 15:57.

L. V. McSherry

Obituary

It is with deep regret that we report herewith that our faithful and beloved brother

MELVIN HADCOCK

has been laid to rest by God on June 6, 1957. Br. Hadcock has suffered for quite some time, but until his last day his life was a decided testimony for Christ.

At the funeral service which took place on Monday, June 10, at the Hamilton Cemetery, many relatives, friends and fellow believers gathered.

Br. M. Ringelberg opened the graveside service with the beautiful hymns: "Face to face with Christ my Saviour," at the request of Sister Hadcock. After prayer all those present were reminded with Eccl. 12:6-7, that man is only dust and that he must return to the dust from whence he is taken. But death is not forever. Clearly the wonderful Christian hope was presented, that by merit of the sacrifice of Christ on Calvary, also we may look forward to a resurrection from the dead. 1 Cor. 15:51-57 and 1 Thess. 4:13-18.

Br. Hadcock passed away in this hope and we fully trust to meet him again on the Resurrection Morning.

Br. Hadcock was a firm believer in the three-fold angel's message for 57 years and also embraced the truth of Reformation in the year 1934. His death made an end to a happy married life of 41 years and our dear sister Hadcock has many wonderful remembrances of him. His great musical talent was a source of comfort and

(Continued on page 15)

AN APPEAL

"Blessed is the man whose strength is in Thee; . . . Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God." Ps. 84:5-7.

Dear Brethren and Sisters:

Peace be unto you!

With these lines we would like to extend to you a cordial invitation to become co-workers with Christ as never before. Every truly born-again child of God will regard it as a very special privilege and a great joy to work for Jesus. There are many ways in which successful work may be done in the vineyard of missionary work for the Lord, but none is greater than a personal house-to-house work, spreading our printed papers as silent messengers for the truth. Thus the gospel is carried into many family circles; souls are contacted which are seeking for truth; means are flowing into the treasure-house of God; and, above all others, we ourselves are receiving such marvelous blessings as cannot be expressed, which, in turn, draw us much closer to the Lord.

"My brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in His light you will see light.

Consecrate yourselves wholly to the work of God. He is your strength, and He will be at your right hand, helping you to carry on His merciful designs. By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God accompany you to the dwellings of those you visit. This work can not be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls.

Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master-worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God,

(Continued from page 14)
pleasure for many. Once again he will play more beautiful music than ever before in the heavenly courts.

With the words of our Saviour in John 14:2-3 we were once more reminded of the mansions prepared for those who are ready when Jesus comes.

Br. Hadcock will remain in remembrance by all those who knew him as a faithful and good example.

Ernest Hofer.

— these will bring peace and joy. Work interestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips.

It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness of those who profess to be sons and daughters of God. In the truth there is a living power. Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labor see that to you it is indeed a living reality. "Testimonies," Vol. 9, pp. 41, 42.

Work Program:

With these solemn words before us, it is imperative that every worker, church elder, or leader, feel a heavy responsibility resting upon him. In order to promote the work called for, we would like to present the following suggestions:

(a) that the elected Missionary Leader, during the Sabbathschool, read a carefully chosen and brief discourse on practical missionary work to stimulate the interest for such endeavor.

(b) that a missionary meeting be held once a month to plan for further aggressive work, and also to give an opportunity to tell of special experiences made during Home Missionary Work.

This work is in no way limited only to our established groups and churches, but it embraces every individual soul and isolated member no matter where they may be located. They may all joyfully participate in it.

The offerings thus received are flowing into one common Missionary Fund and are sent to the Conference Treasury every month.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

"Eternity alone will reveal how far-reaching such a line of labor can be. Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent speakers that are needed now, but humble, Christ-like men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in His strength, will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Luke 14:17." "Testimonies," Vol 9, p. 36.

THE BRETHREN.

Editorial

☆ ☆ ☆

A Commentary on Recent Developments among Adventists, as presented in the "ETERNITY" magazine

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17,18.

THERE IS a great misunderstanding of God's purpose for His people why they should be separated from the world. It is remarkable to see how the Christian world of today puts forth strenuous efforts to meet the world on equal terms of compromise, in order to win them to Christ, as they say. But we inquire, has compromise with sin ever drawn any sinner to Christ? No, indeed not, but it has irrevocably resulted in drawing, not the sinner, but the Christian into the World.

THE PREDICTION

It was in the year 1946, or over ten years ago, that the "Review and Herald" of October 24, page 4 brought the following interesting statement:

"Our name has been given favorable publicity in great national journals. Little by little we are being accepted into the family of Christian churches. Even our Sabbath would be overlooked if we did not insist on preaching it everywhere, and we would be received with open arms by the leading Christian denominations. If time should last, could it be that for the sake of general favor we would someday be willing to lay aside our identity and become just another popular denomination? That is verily possible."

SEEKING FAMILY RELATIONSHIP

Of recent date the religious world has been perturbed by four articles, appearing in the "ETERNITY" magazine, September, 1956, October 1956, November 1956, and January 1957. This magazine is a publication of united Protestantism, and of non-Adventist vintage. It carries the significant title:

"Are Seventh-day Adventists Christians? A New Look at Seventh-day Adventism." As we quote excerpts from these pages, we ask the dear Reader to bear in mind that these churches represent the daughters of Babylon, which are not God's family.

"A little less than two years ago it was decided that Mr. Martin should undertake research in connection with Seventh-day Adventism. We got into touch with the Adventists saying that we wished to treat them fairly and would appreciate the opportunity of interviewing some of their leaders. The response was immediate and enthusiastic. Mr. Martin went to Tacoma Park, Washington, D.C., the headquarters of the Seventh-day Adventist movement.

"Adventists were strenuously denying certain doctrinal positions which had been previously attributed to them. . . .

"They repudiated absolutely the thought that Seventh-day Sabbath keeping was a basis for salvation and a denial of any teaching that the keeping of the first day of the week is as yet considered to be the receiving of the anti-Christian 'mark of the beast' . . .

"Mr. Martin had further conferences with the Adventist leaders in Washington, D. C., and in Glendale, California. He was invited to preach in two of the large Adventist churches in the country and spoke to their theological seminary and to the employees of the Voice of Prophecy broadcast. . . .

"(1) Notably, the Adventist leadership proclaims that the writings of Ellen G. White, the great counselor of the Adventist movement, are not on a parity with Scripture. While the Adventist church claims to have received great blessing from the ministry of

Mrs. White, they admit her writings are not infallible, but in all fairness they do revere her writings as special counsels from God to their movement. Her writings incidentally are not a test of fellowship in the Seventh-day Adventist church.

"(2) While the Adventists keep Saturday as the Sabbath, they specifically repudiate the idea that Sabbath-keeping is in any way a means of salvation. They acknowledge freely that Christians today who keep Sunday in good faith are as much members of the Body of Christ as they are. . . .

* * * * *

In the second article appearing under the title, "The Truth About Seventh-Day Adventism," we find the following:

"However, the Adventists had a definite theological platform, which through the years has varied little, but which in comparatively recent years has undergone a very definite evolution toward a more forthright declaration concerning the principles of the historic Christian faith, especially as they are embodied in the tenets of orthodox Christian theology. . . .

" . . . there are schools of interpretation within the Seventh-day Adventist movement which disagree with Ellen G. White's interpretations on some points, and it is significant to note that her writings are not a test of fellowship in the denomination! . . . "

* * * * *

In the issue of November, 1956, we read under the Sub-title, "Are the differences between Adventist and orthodox Christian doctrines sufficient to deny them fellowship?"

"Therefore, the following statement, prepared by a group of leading theologians of the Seventh-day Adventist Church, appearing in a new book soon to be released by the Review and Herald Publishing Association, covers the subject quite thoroughly and is produced here by permission. . . .

"Our teachings, we felt, were clear. And no particular statement of change from those earlier ideas appeared necessary. . . .

"But the charges and attacks have persisted. Some continue to gather up quotations from some of our earlier literature long since out of date and print. Certain statements are cited, often wrested out of context, which give a totally distorted picture of the beliefs and teachings of today. . . .

"And we feel that should no longer be identified with or stigmatized for certain limited and faulty concepts held by some in our formative years. . . .

"We are one with our fellow Christians of denominational groups in the great fundamentals of the faith once delivered to the saints. . . ." (End of quote from the leaders.)

Mr. Martin continues: "It is true that there is still some literature in print and on the shelves of libraries that reflects some of the earlier positions just mentioned, but precautions are being taken to limit further circulation and to present a unified and true picture of Seventh-day Adventist adherence to the cardinal doctrines of the Christian faith. . . .

"Dr. LeRoy E. Froom, one of the Secretaries of the General Conference of Seventh-day Adventists, writing in a new theological publication to be released early in 1957, states clearly the Seventh-day Adventist denomination's repudiations of all extremist or personal positions of the past that misrepresent the clear teachings of the church and of distorted positions wrongly attributed to them. . . . "

* * * * *

In the last issue of January, 1957, under the sub-title of "Are there serious differences concerning cardinal doctrines of Christianity?" Mr. Walter R. Mar-

tin, speaker for the Protestant churches, continues:

"Are the other differences that exist an insuperable barrier to fellowship between Seventh-day Adventists and evangelicals? . . .

On the "state of the dead" teaching he mentions: "However, it is only fair to mention that such noted scholars as William Tyndale, whose translation of the Bible was largely the basis for our King James translation; Martin Luther, great leader of the Protestant Reformation; and prior to them, John Wycliffe, himself a famous translator, all held to the doctrine of the sleep of the soul—as well as many other illustrious Christians through the centuries. . . . But, one should see that if we refuse to fellowship with Seventh-day Adventists on the basis of the doctrine of the unconscious sleep of the dead then we likewise will have to refuse fellowship with Tyndale, Luther, Wycliffe, and a host of other Christians who held essentially that same view. . . .

"Adventists regard the 'spirit of prophecy' counsels of Ellen G. White as counsels to the Adventist denomination, and there is no reason why this view should prohibit Christians of other denominations from having fellowship with Adventists, so long as Adventists do not attempt to enforce upon their fellow Christians the counsels that Mrs. White specifically directs to them. . . .

" . . . regarding the question of foods, . . . these are not forced upon Adventists in a legalistic way, except as they personally feel moral responsibility or where their conscience is concerned. . . . Therefore, so long as Seventh-day Adventists do not attempt to enforce upon their fellow Christians these dietary restrictions this issue, too, fails to justify a refusal of fellowship. . . .

Regarding the 144,000 it says: "These early writers, in their formative days, developed the idea that the 144,000, mentioned in the book of Revelation, was the Seventh-Day Adventist Church in literal numbers. Such restricted views have long since been repudiated by their leaders and the great majority of Adventists. . . .

"Adventists further recognize that God's true followers everywhere, whom He owns as His people are true members of this 'remnant,' which will constitute the Bride of Christ at His glorious return to usher in the kingdom of God.

If Seventh-day Adventist theology actually did maintain that they alone were the chosen or 'remnant church,' and that other Christians were excluded, we might say that a definite reason existed for hesitation, where fellowship with them is concerned. But the denominational position today clearly recognizes all true Christians as fellow members of the Body of Christ and part of the great last day 'remnant people' to be manifested in the closing days of the age of grace. Some detractors still persist in quoting out-of-context quotations not in harmony with the true denominational position in an attempt to prove that the Adventists are rigid exclusivists on this issue. This assertion simply is not true!" . . .

"It is definitely possible, we believe, to have fellowship with Seventh-day Adventists on the basis of their clear fundamental allegiance to the cross of Jesus Christ, and to the cardinal doctrines of the Christian faith, . . .

There is no doubt that Seventh-day Adventists desire to receive and to extend the hand of fellowship to all truly within the Body of Christ." . . .

* * * * *

It is with great sorrow in our hearts to see from the above statements how the Seventh-day Adventist Church is going further and further into confederacy with the world. They are not giving the "trumpet a certain sound" in giving the last message "Babylon is fallen, come out of her my people."

In conclusion, we would like to quote the following statement from the Spirit of Prophecy.

"There was a coming out, a decided separation from the wicked, an escape for life. So it was in the days of Noah; so with Lot; so with the disciples prior to the destruction of Jerusalem; and so it will be in the last days. Again the voice of God is heard in a message of warning, bidding his people separate themselves from the prevailing iniquity.

The state of corruption and apostasy that in the last days would exist in the religious world, was presented to the prophet John, in the vision of Babylon, 'that great city, which reigneth over the kings of the earth.' Before its destruction the call is to be given from heaven, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' As in the days of Noah and Lot, there must be a marked separation from sin and sinners. There can be no compromise between God and the world, no turning back to secure earthly treasures." Patriarchs and Prophets, pages 166 & 167.

American Citizenship for Conscientious Objector

It is with thankfulness in our hearts toward our heavenly Father, that we wish to share the following news with the readers of the Sabbath Watchman.

The "National Service Board For Religious Objectors" in Washington, D.C., after receiving a newspaper clipping from us, sent us the following gratifying note:

Dear Mr. Doerschler:

This is to acknowledge receipt of your letter dated May 6 in which you included a newspaper clipping regarding an ex-German tank leader who had won the right to refuse to bear arms. You suggested that it might be of interest to the readers of "The Reporter."

I wish to personally thank you for calling this article to our attention. This is precisely the sort of thing which we are interested in printing in "The Reporter." We were very happy to use it. I am enclosing a marked copy of "The Reporter" for your use.

From page 3 of "The Reporter for Conscience' Sake," we quote the following:

Ex-German Tank Leader Becomes CO

Erik Klee, 38, a World War II German tank commander, finally achieved his official right to renounce military service on May 2 in Denver, Colorado. With his wife, Elizabeth, 34, Klee took a special oath of allegiance to the United States which grants him the right to refuse to bear arms against any enemy according to his religious belief. The National Service Board for Religious Objectors was recently able to get the Immigration and Naturalization Service to give a broader interpretation to this same oath of renunciation and allegiance specifically providing for conscientious objectors. The Immigration and Naturalization Service no longer requires conscientious objectors petitioning for citizenship to promise willingness to do work in a defense industry. Before the liberalized policy went into effect recommendations were made against the citizenship of COs solely because they were unwilling to work in defense industries.

In an interview with Hile Goodrich, Denver Post staff writer, Klee said: "Only in this country could I find such freedom. That's why I

came here from Germany. I had enough killing."

Klee, a small man who carries himself with a military bearing, brought his wife and three sons to this country in 1952 from Colon, Germany. Their search for the right to renounce ended with their naturalization proceedings before Federal District Judge Lee Knous.

"Here in Denver I found the Seventh Day Adventist Reformed Church," Klee said. "In Germany I could find no church that refused to accept any part of war."

During World War II Klee said he commanded a German tank on the Russian front. He took part both in the long offensive there and in the long retreat back into Germany.

"Every day was killing," Klee recalled. "Every day I learned to kill is no good. No good for me, no good for you, no good for anybody."

"It is my belief we now have peace because of the people's prayers. Our leader, President Eisenhower, often calls for prayers for peace."

"I may be wrong but it is my belief. I want to do all I can for this country. But I cannot kill again."

Dear Reader: The divine call of the Lord to His people is to stand firm in defense of our principles of faith. God has laid at the beginning of the three-fold angels message of the Advent Movement of 1844 a firm foundation. Thru diligent study, earnest prayer, and by divine revelation, the Lord enlightened His people and revealed to them His will. "To the law and to the testimony" is the platform upon which we must stand and continue to build.

"I was shown that God's people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience. Worldly men are governed by worldly principles. They can appreciate no other. Worldly policy and public opinion comprise the principle of action that governs them and leads them to practice the form of right-doing. But God's people cannot be governed by these motives. The word and commands of God, written in the soul, are spirit and life, and there is power in them to bring into subjection and enforce obedience. The ten precepts of Jehovah are the foundation of all righteous and good laws. Those who love God's commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is, Shall we obey God, or man?"—"Testimonies," Vol. 1, pp. 361, 362.

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A Revealing Condition

"The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are

following in the path of worldlings." "Testimonies to Min.," p. 86.

Just recently our attention was drawn by someone to pages 88 and 89 of the Esquire magazine of June 1957. There, covering a whole page, in natural color, appears a picture of Miss Holden, (actress), partly submerged in a lily pond. In the accompanying article entitled "Morning at seven," it points out that "the adult audience has seen her emoting efficiently on several top dramatic shows." That she played weekly on the Walt Disney "Spin and Marty series." Every weekday she appeared in the "Will Rogers, Jr., show," "smiled through weather reports, interviews with panting sailors, and other lightweight and cheery chores." In Hollywood "she played in eleven movies, the last being an all-around horror show called "The Werewolf" in which she was feminine center of attraction.

It further states that "a graduate of UCLA and a devout Seventh Day Adventist, she (Miss Holden), continues to study, working toward an advanced degree (in theology, ins)."

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

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Modern Revivals

The following news item appeared in the "New York Center News," a publication of the Seventh-day Adventist Churches of Greater New York.

Laymen Train at Center for Billy Graham New York Crusade

"One of the eleven Counsellor Training classes being conducted in preparation for the Billy Graham New York Crusade is meeting at New York Center each Saturday afternoon at 2:30.

More than 4,000 Christian laymen are receiving instruction under the supervision of Lorne Sanny, director of counsellor training and follow-up for the Crusade. Mr. Sanny himself gives a large share of the instruction which includes strong emphasis upon Bible study, memorizing Bible texts, and prayer as a personal preparation for the work. Later sessions are devoted to the procedures counsellors will follow in serving inquirers at the Graham meetings.

When the meetings open at Madison Square Garden May 15, counsellors will be on hand to accompany each person who makes a decision for Christ to the counselling room, to pray with him and to help make the decision stick."

Mr. Sanny is vice-president of the Navigators, an organization formed to take the Word of God to servicemen."

* * * * *

"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches, and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant."—"Early Writings," page 261.

OPPORTUNITY AND RESPONSIBILITY

“And unto this people thou shalt say, Thus saith the Lord; Behold, I set before you the way of life, and the way of death.” Jer. 21:8.

“But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.” Jer. 7:23.

“ . . . The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.” 2 Chron. 15:2.

“A sin-hating God calls upon those who profess to keep his law to depart from all iniquity. Neglect to repent and obey his word will bring as serious consequences upon God’s people today as did the same sin upon ancient Israel. There is a limit beyond which he will no longer delay his judgments. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through his chosen instruments cannot be disregarded with impunity.”—Testimonies vol. 4, pgs. 166, 167.

“The church cannot measure herself by the world, nor by the opinion of men, nor by what she once was. Her faith and her position in the world as they now are, must be compared with what they would have been if her course had been continually onward and upward.” — Testimonies Vol. 5, pgs. 82, 83.

“In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence, “Found wanting.” By the light bestowed, the opportunities given, will she be judged.”—Testimonies Vol. 8, pg. 247.

God’s Warnings Disregarded

Already many years ago the Spirit of Prophecy has revealed the “deplorable” condition of the apostasy in the church. “Daily the church is being converted to the world.”—“The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea without chart or compass.” — “Review and Herald,” July 24, 1888. Yet, the majority believe that the church can not be rejected.

We quote from an article which appeared in the Review and Herald, April 26, 1934, by Carlyle B. Haynes, — “There is no people on earth so responsive to right and spiritual leadership, so ready to follow right principles, as this people. They are going through to the kingdom.”

It may be truly said:

“Has not blindness fallen upon the watchman standing on the walls of Zion? Are not many of God’s servants unconcerned and well satisfied, as if the pillar of cloud by day and the pillar of fire by night, rested upon the sanctuary? Are there not those in positions of responsibility, professing to know God, who in life and character deny Him? Are not many of those who count themselves as His chosen, peculiar people, satisfied to live without the evidence

that of a truth God is among them, to save them from Satan’s snares and attacks? Would we not have much greater light if, in the past, we had received the Lord’s admonitions, acknowledged His presence, and turned away from all practices contrary to His will? . . . ‘Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them.’ —“Testimonies.” Vol. 8, pp. 248, 249.

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ASLEEP IN JESUS

"Blessed are the dead which die in the Lord."
—Rev. 14:13.

WILLIAM JACOBY of Denver, Colorado, who entered into his rest on January 26, 1957, after a brief illness, at the age of 76. He was born in 1880 in Denhoff, Russia, from where he migrated to the United States in 1911.

Brother Jacoby, who is now being very much missed from the circle of his dear companion and family, as well as from the blessed fellowship with the believers in Denver, has indeed been a shining example of childlike faith and confiding trust in God. His cheerfulness shall always be remembered by those who knew him. On the very day of his passing, Sabbath, January 26, he expressed his joy and hope of being able to meet with God's people at the coming Union Conference. But the hand of Providence laid him to rest, to awake on that blessed morning when the redeemed of all ages will meet at that last great conference on the Crystal Sea.

Our dear brother has for many years been a very faithful member of the Reform Movement, and has proved a blessing to God's cause in many ways. May his shining example stimulate every one of us to greater faith and trust, and to be loyal unto the end.

Elder Doerschler was privileged to speak words of comfort and hope to the bereaved family and many friends, pointing them to the Prince of Life, who will call forth those who trust in Him from their dusty beds. We trust sincerely that our dear brother will have his blessed hope realized to meet with us on that grand day. May also his heart's desire be fulfilled to find his dear wife and children waiting for him.

A. Doemeland



On Friday, May 17, the believers in New York accompanied our beloved Sister Maloomian to her resting place at Ferncliff Cemetery in beautiful Westchester.

Sister Bertha Maloomian, who was among the very first to accept the Reform-message, when Br. Doerschler started the work in New York City, was until today a mother in Israel and remained faithful until her last hour.

Br. Doerschler and the undersigned had the privilege to see her and pray for her a few hours before she passed away. She was happy in the blessed hope of the resurrection when Jesus comes. A smile of perfect peace and submission rested on her face.

At the service in the funeral-parlor many relatives, friends and believers in the truth gathered. Br. Doerschler, who led the service spoke of the hope in which our dear sister was laid to rest. "For me to live is Christ, to die is gain." Sister Maloomian loved the Saviour and believed wholeheartedly in the present truth of the threefold angel's message. She has stood firmly for the truth of the Reformation for many years.

A clear warning from the Word of God was directed to those who remained: "Help us O, Lord, that we may remember that we have to die, so that we may be wise." Ps. 90:12.

And as a message of comfort and hope he read the text in Ps. 30:5. Weeping may endure for a night, but joy cometh in the morning.

Sister Bertha Maloomian was laid to rest in the providence of God on May 14, 1957, at the age of 76 years. All who knew her well, miss her much, but we are reconciled in the assurance that we shall meet her when the Lord comes.

Asleep in Jesus! Soon to rise,
When the last trump shall rend the skies;
Asleep in Jesus, no fear, no woe,
Shall dim that hour
That manifest the Saviour's power!
Asleep in Jesus,
Peaceful rest!

M. P. Ringelberg