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God's Righteousness Like The Great Mountains

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*"The mountains shall bring peace to the people;
And the little hills, by righteousness." Ps. 72:3.*

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PSALM 15

“**L**ORD, who shall abide
in thy tabernacle?
who shall dwell in they
holy hill?

He that walketh uprightly,
and worketh righteousness,
and speaketh the truth in
his heart.

He that backbiteth not
with his tongue, nor doeth
evil to his neighbour, nor
taketh up a reproach
against his neighbour.

In whose eyes a vile person
is contemned; but he hon-
oureth them that fear the
Lord. He that sweareth
to his own hurt, and
changeth not.

He that putteth not out
his money to usury, nor
taketh reward against the
innocent. He that doeth
these things shall never be
moved.”

*"Thy righteousness is like the great mountains."
Psalm 36:6*

Comments On Psalm Fifteen

by A. W. Doerschler

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Ps. 15:1.

THIS IS certainly a most pertinent question. If a person desires to go to a certain place, his first inquiry will be as to how he is to get there. Now there are few persons who do not have a desire for eternal life; few who do not entertain a faint hope, though often without reason, that they will at last by some means have an entrance into the holy city. Then the question of the psalmist should be constantly on their minds; that is, they should constantly be searching for an answer to it. For it is certain that no one will enter Heaven by accident; no one will dwell in the "holy hill" without knowing positively by what means he got there. As surely as the joys in the presence of the Lord are real, so surely are the steps to them real. "We must through much tribulation enter into the kingdom of God," Acts 14:22.

Fortunately, we are not left to grope in darkness for the way to Zion, nor need we be at a loss to know when we have found it. The inspired psalmist has answered his own question. Let us then examine it together. Here is the first part of the answer:—

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15:2, 3.

The first clause seems to cover it all: "He that walketh uprightly." We hear a great deal nowadays about "crooked" dealings. The way that leads to life is too narrow to allow any "crooked" person to walk in it. Every one in it must be upright. Reader, do you realize what that means? Do any of us fully appreciate what it is to do right? It is simply to "keep straight" all the time; to be upright; to not deviate at all from a perfect standard. It is to "make straight paths for your feet," and to walk in them continually, and not simply occasionally. The great reason why so many professed Christians make so little progress in the Christian life, is that they have so low a standard of Christianity.

What is the proper standard? John says: "He that said he abideth in Him, ought himself also to walk even as He walked." 1 John 2:6. Christ is the perfect pattern. He is the way and the truth. He "did no sin, neither was guile

found in his mouth." 1 Peter 2:22. This was because the law of God was in his heart. Ps. 40:8. Then if we would walk "uprightly," as Christ walked, we must also have the law of God in our hearts; for David says of the one who has the law of God in his heart, that "none of his steps shall slide." So if one wishes to know how much the law of God requires of him, let him examine carefully the life of Christ. In His life we see a living exemplification of the law. But if the law requires a walk like that of Christ, if perfect obedience to the law's requirements makes a man like Christ, then certainly the law will condemn the one whose life is not like Christ's. If we deviate from the pattern which Christ has set, then we are condemned. Surely it is no small thing to be a Christian. But the psalmist has specified some things.

"He that . . . speaketh the truth in his heart." Outwardly a man's deportment may be correct; his morals may be fully up to the standard of the very best society, and yet he may be a gross violator of the law, and may be more guilty before God than one who sins openly and recklessly. "Man looketh on the outward appearance, but the Lord looketh on the heart," But no one must fall into the error that he can keep the law in his heart, and break it openly. Many have fallen into this error; for this is just what they mean when they talk about keeping the law in spirit and not in letter. "Out of the abundance of the heart the mouth speaketh," and as a man "thinketh in his heart, so is he." A man may keep the law outwardly, and violate it really, in his heart; but it is an utter impossibility for any one to keep the law in his heart, and violate the letter of it.

"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Verse 3. Webster gives the following definition of the word "backbite": "To censure, slander, reproach, or speak evil of, in the absence of the person traduced." Notice that according to this definition, backbiting is not necessarily speaking falsely against an absent one; the things said may be true, and yet it may be backbiting. It is speaking evil of a neighbor that is condemned. This is still farther shown by the expression. "Nor taketh up a

reproach against his neighbor." If a man commits a sin, that is a reproach to him; for Solomon says that "sin is a reproach to any people." Now if our neighbor has actually done wrong, and we take up his case and make it a subject of conversation, criticising it, we are backbiting. This of course does not include those instances in which a man's case is considered by those in positions of authority, with a view to reclaiming him, or of preventing him from leading others astray.

If it is a sin to speak evil of one when the things uttered are true, how much worse must it be when the reports are false? The ninth commandment says: "Thou shalt not bear false witness against thy neighbor." This does not mean simply that we must not swear falsely against him in court, or that we must not at any time tell what we know is not true; but it means that we must not tell what we do not know to be true. The man who hears something to the detriment of his neighbor, and repeats it to others, not knowing that it is true, is guilty of bearing false witness, as well as of taking up a reproach against his neighbor. The ninth commandment means a great deal more than we are apt to think it does. And so it is with all the commandments. They are, indeed, "exceeding broad."

Here is a safe and simple rule to follow with our fellow-men: "Thou shalt love thy neighbor as thyself." He who does this fulfills the whole law, so far as it relates to man. That means that we must be as careful of our brother's reputation as we would be of our own. When we are about to repeat something to the detriment of any one, stop and consider whether we would like to have him repeat such a thing about us. If this rule were followed, it would shut off a great amount of gossip and slander.

But there is such a thing as going to extremes. There are proper times to speak about another, even to tell things that are to his detriment. In a court of law man must witness to the truth, that justice may be done. So, also, the proper authorities in the church are to be notified when a brother persists in wrong doing. This is in the interest of good order and discipline. The Bible says: "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Lev. 19:17. He who covers up wrong in another, neither trying to restore him nor informing those who could restore him, becomes a "partaker of other men's sins." Here is another specification:—

"In whose eyes a vile person is contemned; but he honoreth them that fear the Lord." This

does not mean that we are to despise and shun sinners, nor that we are to be uncivil to anybody. We are to show "all meekness unto all men" (Titus 3:3), and we are to be like Christ, who came to save that which was lost. While He hated sin, He was the sinner's friend, and He sought their society, not for the sake of their society, but that he might do them good. But a "vile person," a reprobate, is not to be esteemed. Remember that the text does not discriminate. It does not say that you must despise a vile person if he is poor, but that you may honor a reprobate who is wealthy. That is the way of the world, but it is not the Lord's way. If society would adopt as a rule the fourth verse of this psalm, it would very soon be purged of a terrible load of corruption.

"But he honoreth them that fear the Lord." One of the special requirements of an elder is that he be "a lover of good men" (Titus 1:8); and one of the sins charged against the people of the last days is that they are "despisers of those that are good." 2 Tim. 3:3. There is to be no discrimination; the poorest and most ignorant man, if he is a Godfearing man, is worthy of more honor than the profligate prince or millionaire. There is no honor that a man can receive that will outrank the honor which God gives, in imparting His grace to the humble. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24.

"He that putteth not out his money to usury, nor taketh reward against the innocent." By comparing this text with Ex. 22:25; Lev. 25:35-37; Deut. 23:19, 20, we see that the entire prohibition of taking usury was only from brethren; from strangers it was allowable to receive usury. This was no injustice; for extortion or unjust gain is expressly condemned everywhere. We are commanded to do good to all men as we have opportunity, but "especially unto them who are of the household of faith." Gal. 6:10. It is just for a man to receive reasonable compensation for means which represents his own labor; still the Bible clearly teaches that man must not be a taker of usury, that is, that must not be his business. It is almost impossible for a man to engage in the business of money lending without taking advantage of the necessities of others, and thus violating the command to love his neighbor as himself. This is why we

are positively forbidden to exact usury from the poor. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9.

"He that doeth these things shall never be moved." Let a person live fully up to the 15th psalm, and he will surely have eternal life. He who does so, will be a perfect man; he will fulfill all the law. "Why," says the objector, "you don't take Christ into the account at all." Oh yes, the one who should carry out the regulations laid down in psalm 15 would have eternal life, and in so saying we only echoed the words of the inspired writer. But who can fulfill them? Says Christ, "Without me ye can do nothing." John 15:5. The unrenewed man would find it an utter impossibility to do what is required. Even his best endeavors would come so far short of the standard as to sink him into perdition.

More than this, supposing that it were possible for a man to do in his own strength what is required; where could the person be found who has ever come anywhere near the standard? With the exception of Christ, no such person ever lived on earth. Then how much profit could one derive from his future good deeds, even if he could perform them? Not a particle. The blood of Jesus Christ, and that alone, can cleanse from sin. He whose sins are forgiven is a new creature in Christ, and it is not till then that he can perform works that are acceptable to God. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

THE OTHER BROTHER'S SIDE

"When you're forming your opinions,
Do it carefully—then go slow;
Hasty judgments oft are followed
By regretting, that I know.
And in controversies do be careful
No too quickly to deride;
Try to look upon the matter
From the other brother's side.

"Keep the path your mind would travel,
Broad and open all the way;
Seek God's wisdom and His guidance,
Heeding ALL He has to say.
And no matter what arises,
Ere against it you have cried,
Try to look upon the matter
From the other brother's side."

—Selected



Report Of The American Union Conference

from July 29 to August 5, 1957, at
"Bob Marshall Camp," Custer, South Dakota

"THOU shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For Thy servants take pleasure in her stones, and favour the dust thereof. . . . When the Lord shall build up Zion, He shall appear in His glory."—Ps. 102:13, 14, 16.

ON the ninth of July the new ocean liner "Statendam" left from Rotterdam, Holland, en route to New York, America. There were a number of believers which accompanied us to the harbor to bid us farewell when we departed for our long trip overseas. The journey itself was moderately good. The boat was modern and all newly furnished, but this is of no value when a mighty storm breaks loose, as was the case one day, and nearly all passengers became seasick.

It was on Sunday morning that I had the privilege to conduct the gospel service for the passengers, and to bear witness for the truth, placing the return of Jesus Christ as the focal point. After the service I had the privilege to have good conversations about the truth with several of those who were present at the serv-

ice. May the Lord grant that the seed that was sown may spring forth some day to His glory!

When we arrived in New York, we met our dear ones and the joy of seeing each other again was great. During the following Sabbath I remained in New York and was permitted to serve the church there. The believers are happy in the truth and we spent a wonderful Sabbath under the blessings of the Lord.

Then the day arrived when we had to prepare to leave for the Union Conference. The believers in North America have to bring great sacrifices to visit a Conference, because of the great distances. We had to travel nearly 1,900 miles to reach the Conference place.

As we travelled through the American Continent to reach the Conference site in the Black Hills, we met many a beautiful mountain brook



Believers who attended the North American Union Conference.

which went singing on its way, down the slope, and into the adjacent valley. And then, gathering other brooks and streams through the meadows, it would form mighty rivers to feed the wide ocean.

What a beautiful picture of the cause of God on earth! Nothing in the world—no matter how powerful—can stop the incessant flow of the waters that are fed from heaven and covering the mountains with glistening snow. Thus God's church, His one and His own, His bride elect, the apple of His eye, His dove, His love, His undefiled, is sustained by the heavenly blessings, which come down upon her in mighty currents day after day. And these waters of life come singing down into the valleys and meadows of life to bless the whole earth. (Ezekiel 47:1-11.)

Evil forces may gather in an attempt to stop the incessant flow of God's blessings upon His church, yet all the wrath of the dragon against the remnant people only serves to bring more blessings and greater success. This was mightily demonstrated at our Union Conference this year.

The location for this feast with the Lord, could not have been chosen any better. Going over the rolling hills, we passed through Custer, and then into beautiful "Custer State Park," and around a sky-blue lake. Somewhat later the sign pointed us to the "Bob Marshall Camp," beautifully situated in the deep quietness of the mountains and among the whispering pine trees. Here we were to spend a week "alone with God," and away from all the turmoil of life and its every-day cares. O, what a happy family reunion it was for God's people!

*"They come from the east and west,
They come from the north and south,
Invited to join with Jesus as guest,
And dwell in their Father's house."*

Already days before the Conference the first eager souls had come, and then car followed car, filled with our dear brethren and sisters, some of whom we had not seen for a long time. Our hearts rejoiced greatly to see so many new faces of brethren and sisters who had swelled the ranks since our last Conference, and it be-

came at once apparent that this would become the greatest Conference, with the largest attendance, we ever had in America. And what a sweet spirit they brought with them! Only those who were in attendance can testify of the cordial love and unity that reigned among us as a people. The Lord was made King, and no trace of self-exaltation was witnessed anywhere. Love ruled supreme and brought us a real foretaste of heaven.

The Conference itself lasted for a week, and all those that came were cared for in a camp with ample facilities for physical comfort. A nice chapel was on the place for the gospel services, and we gathered there like one big family.

Every day services were held, and the Lord blessed us richly through His word. All felt in sweet harmony with one another, and the spirit of oneness prevailed among us.

The Business Session of the Conference was conducted by Elder A. W. Doerschler of the American Union, before the assembled delegates. It was opened with the hymn, "A Mighty Fortress Is Our God" and an earnest prayer for God's presence. In his opening address he expressed his heartfelt thankfulness to the Lord for His guiding hand in the affairs of the Union. We can say, indeed, that "The Lord hath done great things for us, whereof we are glad."

After this, Brother Doerschler laid his office into the hands of the General Conference Representative present. Following this, brother Kramer, secretary, read the minutes of the Business Session from our last Conference. This report was followed by the present financial report, read to us by the Union Treasurer. According to this report the Union income reached an unexpected height, in spite of the new employment of several workers at the last Conference. The work has marvelously advanced, which makes us very thankful.

The auditors then gave their testimony as to the orderly way and strict integrity in which the books had been kept.

Brother Doerschler then gave the spiritual report which was most heart-warming and caused us to rejoice. Not less than 40 dear souls were

added since the last Conference, not counting the nine dear souls added at this Conference, which increases it by 49 new souls. In this number those who recently came from Europe are not included. In the last four years—we are happy to report—the number of reformers in North America has greatly increased!

After this the Nominating Committee was



Baptismal scene at the last Union Conference.

elected from the delegates, and the meeting was adjourned by prayer.

In the second Delegate Meeting, the proposals of the Nominating Committee were presented and unanimously accepted as follows:

OFFICERS

President, Elder A. W. Doerschler
Secretary-Treasurer, A. E. Pfaff
Union Secretary, O. Kramer

UNION COMMITTEE

A. W. Doerschler, O. Kramer, W. Korpman
A. E. Pfaff, A. Doemeland

AUDITORS

P. E. Newell, Otto Welp, Jr.

ORDAINED MINISTERS

A. W. Doerschler, O. Kramer, M. P. Ringelberg

HOME MISSIONARY WORKERS

L. V. McSherry, J. Barbour

During the entire delegate meetings, a spirit of brotherly unity prevailed, and all resolutions that were in the interest of the work were unanimously accepted.

The climax of the Conference came on Sabbath. The Sabbathschool was lively and instructive. After the service, Br. M. P. Ringelberg was ordained for the ministry. These were solemn moments, and the name of the Lord was glorified for such an opportunity. May the Lord bless this young brother in the work!

The Praise Service with the reports from other countries in the world brought renewed courage to the hearts of the dear believers. All the meetings were enhanced by beautiful music and singing. This Sabbath was closed by glorifying and praising the Lord!

We shall not forget to mention the Young People's Hour which was conducted on Friday morning. Our young believers rendered a beautiful program in speech and song, giving testimony to their love toward their Creator and to the church of the Lord. This Young People's Program carried a deep spiritual character.

The Children's Hour also brought great joy to those assembled. Every child from 4 to 10 years presented something to the glory of the Lord, and the words of the Bible came to mind, "Out of the mouth of babes and sucklings Thou hast perfected praise."

On Sunday morning a baptismal service was conducted in a beautiful lake amidst the mountains, where the believers present sounded the beautiful songs of Zion over the waters. Nine dear souls were willing to give their hearts to Jesus, and to follow Him all the way. This occasion was indeed one of great rejoicing. Our hearts were filled with joy over the fact that God had led these dear ones into this wonderful light. Let us pray the Lord unitedly that He may keep them faithful to the end.

Nothing on earth is lasting. The sad hour of parting came altogether too soon. As we saw one after another leave, we had the song on our lips, "Shall We Meet Beyond the River?" Oh, how our hearts ached at the thought of leaving, for we never know whether we shall see each other again on this earth. As we bade one another farewell, we parted with the earnest purpose in our hearts to be more faithful, and to accomplish more for God and His cause, in the future. May the Lord grant that we all may soon gather with Him in His kingdom, as only heaven can still our great longing—the longing never to part again. Oh, that this day might come soon. Yes, "Come soon, Lord Jesus! Hasten the day of Thy appearing, for we are homesick for the better land!" May this be our heart's yearning desire!

A. RINGELBERG

Father, where shall I work today,
And my love flowed warm and free;
Then He pointed me out a tiny spot,
And said, "Tend that for me."

I answered quickly, "Oh, no! Not that,
Why no one would ever see,
No matter how well my work was done;
Not that little place for me."

And the word He spoke, it was not stern,
He answered me tenderly,
Ah, little one, search that heart of thine,
Art thou working for them, or me?"

And so was Galilee!
Nazareth was a little place—

—Author Unknown.

"The Lord has faithful servants, who in the shaking, testing time will be disclosed to view . . . When multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view . . . God will choose humble men, who are seeking to glorify His name and advance His cause rather than to honor and advance themselves. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above."—"Testimonies," Vol. 5, pp. 80, 81, 461.

Our Homes and Our Health

DEPORTMENT

Compiled by Esther H. McSherry

THE VALUE of courtesy is too little appreciated. Many who are kind at heart lack kindness of manner. Many who command respect by their sincerity and uprightness are sadly deficient in geniality. This lack mars their own happiness, and detracts from their service to others. Many of life's sweetest and most helpful experiences are, often for mere want of thought, sacrificed by the uncourteous.

Cheerfulness and courtesy should especially be cultivated by parents. All may possess a cheerful countenance, a gentle voice, a courteous manner, and these are elements of power. Children are attracted by a cheerful, sunny demeanor. Show them kindness and courtesy, and they will manifest the same spirit toward you and toward one another.

The Bible enjoins courtesy, and it presents many illustrations of the unselfish spirit, the gentle grace, the winsome temper, that characterizes true politeness. These are but reflections of the character of Christ. All the real tenderness and courtesy in the world, even among those who do not acknowledge His name, is from Him. And He desires these characteristics to be perfectly reflected in His children. It is His purpose that in us men shall behold His beauty.

The most valuable treatise on etiquette ever penned is the precious instruction given by the Saviour, with the utterance of the Holy Spirit through the apostle Paul,—words that should be ineffaceably written in the memory of every human being, young or old:—

“As I have loved you, that ye also love one another.”

*“Love suffereth long, and is kind;
Love envieth not;
Love vaunteth not itself,
Is not puffed up,
Doth not behave itself unseemly,
Seeketh not its own,
Is not provoked,
Taketh not account of evil;
Rejoiceth not in unrighteousness,
But rejoiceth with the truth;
Beareth all things,
Believeth all things,
Hopeth all things,
Endureth all things.
Love never faileth.”*

Let us praise God for His wonderful keeping power, and pray to Him to keep us from evil, that we may be numbered among His saints when “He comes to receive His own.”

FAMILY WORSHIP

IN EVERY FAMILY there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night, and to ask Him for His help and guidance and watch-care during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him, and thank Him for the blessing of the day that is past!

The father, and, in his absence, the mother, should conduct the worship, selecting a portion of the scripture that is interesting and easily understood. The service should be short. When a long chapter is read and a long prayer offered, the service is made wearisome, and at its close a sense of relief is felt. God is dishonored when the hour of worship is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it.

Fathers and mothers, make the hour of worship intensely interesting. There is no reason why this hour should not be the most pleasant and enjoyable of the day . . . A song of praise may be sung. The prayer offered should be short and pointed. In simple earnest words let the one who leads in prayer praise God for His goodness and ask Him for help.

Eternity alone will reveal the good with which such seasons of worship are fraught. —“Testimonies,” Vol. 7, pp. 43, 44.

Temper

When I have lost my temper, I have lost my reason, too.

*I'm never proud of anything that angrily I do.
When I have talked in anger and my cheeks are flaming red,*

I've always uttered something that I wish I hadn't said.

*In anger I have never done a kindly deed or wise,
But many things for which I felt I should apologize.*

In looking back across my life and all I've lost or made,

*I can't recall a single time when fury ever paid.
So I struggle to be patient, for I've reached a wiser age;*

I do not want to do a thing or speak a word in rage.

I've learned by sad experience that, when my temper flies,

I never do a decent thing, a decent deed or wise.

—ANN ANDERSON

Christ Our Righteousness

by A. Doemeland

"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness." Jer. 33:16.

This subject, "Righteousness by Faith, or, Christ our Righteousness," reminds us of Jesus. It would be impossible to write on this subject if Jesus had not given His life for us at Calvary. There was no way for the sinner to escape the guilt of sin, except through Jesus. This was already by Isaiah—the prophet of old—so beautifully illustrated, for he said: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53.6.) Jesus alone was able to take away the guilt of sin, therefore we call Him our Saviour, Redeemer, and Sanctifier. How wonderful it is to dig into this subject now, since we know that He has made a way of escape for us. Our only hope is therefore in Him who died in our behalf.

Salvation Only Through Christ

In the book of Acts chapter 4:12, the apostle Paul writes: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." That name is Jesus! Only in Him the sinner will find salvation full and free. Jesus, His name embodies truth and righteousness. Righteousness for those who accept Him as the truth, the way, and the life. Truly, He is our all and in all, for without Him we are utterly lost. This truth is also set forth in the following clear language by the spirit of prophecy:—

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them . . . There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—"Steps to Christ," pp. 20, 21.

Now we may safely ask the question: If Christ then is our all and in all, if we have salvation only through Him, yes, if we are saved only by grace, is there then anything to be done on our part? Let us consider this question in the light of truth. Jesus said: "For without me, ye can do nothing." (John 15:5.) These words state definitely that without Christ it is impossible to do anything, but on the contrary they teach also that with Christ we can do all things. This was the firm belief of the apostle Paul after his conversion, for he said: "I can do all things through Christ which strengthened me." (Phil. 4:13.) These words leave no room for doubt that it is necessary on the part of a true Christian to do the works of Christ. We are admonished; As ye have accepted Christ, even so walk in Him. It was generally known in the days of

the apostles that ancient Israel was seeking their own righteousness, without the help of Christ. This they could not accomplish. But, that which was impossible for men to do of themselves, was made possible through Christ. This is the secret of salvation. Through Christ we are able to do all things which He requires of us. There is power in the blood not only to cleanse us from all past sins, but to give us victory, to save us from all sins. All those who claim to have accepted Christ, but live a life of sin, deny the power of Christ.

Heaven's First-Requirement

Heaven's first requirement is to keep the law of Jehovah. Man alone was not able to meet this requirement. But; "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:3, 4.) Since Jesus came it is possible for us to do the blessed will of God. A true Christian will henceforth not walk after the flesh, but after the Spirit. The vast majority of professed Christians of today, believe only half the gospel of Christ. They believe in forgiveness of sin, in grace, etc. but they do not believe in victory through Christ. They cannot grasp the thought that there is enough power in the blood to make us keepers of His law. The only reason for this unbelief is; because the love of God is not perfect in them, for if we love God "we keep his commandments; and his commandments are not grievous." (1 John 5:3.)

Lest We Forget

In dwelling upon this wonderful subject, "Christ our Righteousness," realizing the great sacrifice of Jesus, let us not forget to praise Him. Praise Him from whom all blessing flow. Praise Him for salvation full and free. Praise Him for righteousness. Praise Him for strength and victory. Praise Him for peace and holiness. Truly He is our all and in all. By grace are we saved. If God in His mercy and love had not by grace given His only begotten Son, there would be no hope for us. Let us therefore renew our faith in Him, that at last we may be clothed with the robes of righteousness.

"If God has complete control over us, nothing can happen contrary to His will."

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.

"RIVERS OF LIVING WATER"

"He that believeth on Me, as the scripture hath said, from within Him shall flow rivers of living water. But this spake He of the Spirit which they that believed on Him were to receive." John 7:38, 39 (A.R.V.)

A BELATED ship had come in from the sea. Her water barrels were exhausted. Her crew were perishing with thirst. By and by they sighted another vessel, and the cry went up from the perishing men, "Send us water! Send us water!"

Back from the captain of the other ship came the strange reply, "Throw over your pails, and draw." "But we want not this salt water to madden our thirst! We are famishing for life-giving water!" Back again came the same strange reply, "Throw over your pails and draw." Once again with parched lips and burning throats, the now desperate crew called for water. And then came back the answer, "You are in the mouth of the Amazon. Throw over your pails, and draw!"

And sure enough, all unknown to themselves, they had sailed into the mouth of the Amazon, which is, at mid-river, so wide as to be out of sight of land. And all the while that they were thirsting, perishing, and crying for water, the sweet, fresh water of that great river was all about them, and they needed only to draw, to drink, and find life.

Just so are men and women crying out to God for the Holy Spirit to come; pleading for a baptism of the Holy Spirit; waiting to receive the Holy Spirit. Yet, all the while, the Holy Spirit is here. For this river of life, the Spirit of the living God, becomes the possession of every one of His children upon belief in Jesus Christ for salvation.

If there were no other test to prove this than Christ's own word, that would seem to be all-sufficient. How clear and explicit it is: "He that believeth on Me, out of his innermost being shall flow rivers of living water." "But this spake He of the Spirit which they that believe on Him should receive." No other condition named. None other needed, but this simple one of faith in Him for salvation.

The faith which trusts God, then, for salvation; and the faith which presses on to give the life to Him in dedication; which commits all things to His keeping; which draws daily upon Christ for His resurrection life; which constantly leans upon and lives upon Him for all things, — it is this faith alone which the fuller, more

complete, and the more all-sweeping it becomes, brings to the child of God an ever-increasing, ever-enriching knowledge of the indwelling Spirit of God.

When the Lord Jesus was going away from His own, and said, "The Father will send you another Comforter," He used the Greek word which means, "another of the same kind." That is, *the very same as Himself*. "The very same life you have seen flowing from Me; the very same the Father sent down from heaven with Me; the very same by which He has done His wonderous works through Me; that very same Holy Spirit shall be in you, even as He was not in the Old Testament saints. He was *with* them; but He will be *in* you."

And so with all reverence, yet with all joy and gladness of heart, may we say that the very same Holy Spirit who dwelt in the Lord Jesus Christ, the Son of God, is dwelling in us, God's children. Let us believe upon His word, that He is so indwelling in all of us who are believers in Him, and just waiting for a chance to live out His life in all its fulness through us.

The stream of life and power from God runs along the river-bed of the will of God. Wherefore the man or woman who is most fully in the will of God must most fully know the life of the fulness of God. The one Man who had the Spirit "without measure" was He who at the beginning said to God, "Lo, I came to do Thy will." In other words, self-will is a dike; the yielded will is a channel. The dike of self-will keeps out the fulness of God's life. But the channel of the yielded will furnishes an avenue for its overflow.

Why does the harp breathe forth its ravishing strains under the hand of the master-harpist? Because it is *yielded* to him. Why is the molten bronze filled with every outline of the beauty of the mould? Because it is *yielded* to it. Why does the great ship plough her way through storm and surge to her destined haven? Because she is *yielded* to the will and touch of the helmsman. If the harp, and the bronze, and the ship each had a will of its own, it could hinder the master's highest purpose for it.

You *do* have such a will. And you *can* resist God. Therefore you must needs yield the life to Him, if so be that He may fill it. And that fuller life *will* come! It may not be in a flash. It may come by degrees. But as you yield your life by one definite act, and then, day by day, learn to live out that act in a life of yieldedness and ministry, God's river of life will surely and steadily manifest itself from your innermost being.

In the Mount With God

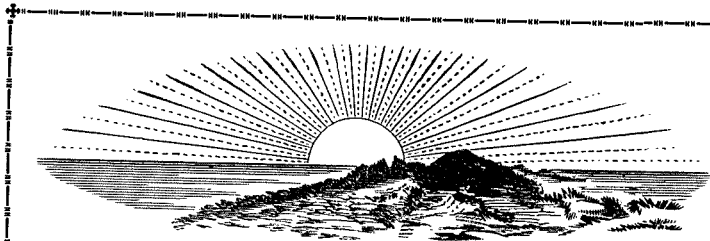
by Ellen G. White

"Come up unto Me into the mount," God bids us. To Moses, before he could be God's instrument in delivering Israel, was appointed the forty years of communion with Him in the mountain solitudes. Before bearing God's message to Pharaoh, he spoke with the angel in the burning bush. Before receiving God's law as the representative of His people, he was called into the mount, and beheld His glory. Before executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, "I will . . . proclaim the name of the Lord before thee," "merciful and gracious, slow to anger, and abundant in loving-kindness and truth . . . and that will by no means clear the guilty." Before he laid down, with his life, his burden for Israel, God called him to the top of Pisgah, and spread out before him the glory of the promised land.

Before the disciples went forth on their mission, they were called up into the mount with Jesus. Before the power and glory of Pentecost, came the night of communion with the Savior, the meeting on the mountain in Galilee, the parting scene upon Olivet, with the angels' promise, and the days of prayer and communion in the upper chamber.

Jesus, when preparing for some great trial or some important work, would resort to the solitude of the mountains, and spend the night in prayer to His Father. A night of prayer preceded the ordination of the apostles and the sermon on the mount, the transfiguration, the agony of the judgment hall and the cross, and the resurrection glory.

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NEWS from HOME and ABROAD

OUR MIDDLE AND SOUTH-EASTERN EUROPEAN CONFERENCES

taken from the "Herold of the Reformation" of the General Conf. July 1957 as written by
A. Muller and S. Gutknecht

*"O give thanks unto the Lord; call upon His name: make known
His deeds among the people." Ps. 105:1.*

WE WERE PERMITTED to conduct our Spring Conferences this year, with the help of God, in different localities and in several countries.

Southern Germany

The Southern German District Conference convened from April 19 to 21 in Stuttgart in the Gustav Siegle House. From near and far the dear believers and friends of the truth were

The Privilege of Prayer

We, too, must have times set apart for meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience can not be a sufficient guide. We must have the continual light that comes from God.

As workers for God we must reach men where they are, surrounded with darkness, sunken in vice, and stained with corruption. But while we stay our minds upon Him who is our sun and our shield, the evil that surrounds us will not bring one stain upon our garments. As we work to save the souls that are ready to perish, we shall not be put to shame if we make God our trust. Christ in the heart, Christ in the life, there is our safety. The atmosphere of His presence will fill the soul with abhorrence of all that is evil. Our spirit may be so identified with His that in thought and aim we shall be one with Him.

It was through faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God. It is thus that you may become men and women of high and holy purpose, of noble life, men and women who will not for any consideration be swayed from truth, right, and justice. All are pressed with urgent cares, burdens, and duties, but the more difficult your position and the heavier your burdens, the more you need Jesus.

coming, including visitors from Switzerland and France. A good number of souls made their covenant with the Lord, and it is our prayer that the Lord may keep them in His truth until the end. The hours of the Sabbath were filled with spiritually uplifting matters, and the motto of the Conference will long remain in the memory of many a dear soul. The choir of the Heilbronn church enhanced the hours of

the Conference with their songs. The offering taken revealed the willing spirit of sacrifice of the dear brethren and sisters. Praise to the Lord that there has been no lack of His blessings in this Conference year!

England

At the same time our English Field Conference was conducted in the metropolis London. The capitol of the English commonwealth presents a rather odd picture today. When we arrived at the depot, the platform was filled with more colored than white people and we felt at the moment as if we were in South Africa. Also a sign of the times.

At the beginning of the Sabbath the Lord united the dear brethren and sisters and friends under His word, and all of the Sabbath day was occupied by hearing the word of our God. The business matters were taken care of on Sunday morning and showed the picture of willing sacrifice and faithfulness of the believers in their cooperative work in building the kingdom of God. At the closing of the Conference we were permitted to accept some souls into the church, to the joy of all those present.

Switzerland

The Swiss Field Conference was conducted from April 26 to 28 in Zurich. From the different cantons of French, Italian, and German Switzerland the believers came together. Reports indicated that in Switzerland, a good work was done through the spreading of our literature. A baptismal service, in which several souls joined with the Lord, served as an inspiration in the soul work. As in all other Conferences the Sabbath proved to be the special day of blessings.

Western Germany

The Conference of the West German Union convened in Lage, Westfalia, from May 10 to 12. Here also, the Conference and business sessions were held in peace and quietness, and the report showed a good picture of the work of the Conference year that is past. The hours of the Sabbath again united many believers from the Union and served for the inner edification and strengthening in this restless current of time which carries the impress of "time no longer".

Jugoslavia

The dear believers came together from different directions of this Eastern country. In peace and quietness the needs of the field were counseled about and newly set in order. The Lord's church on this earth truly passes through many a stopping place, as Israel of old, yet, the Lord always reveals Himself as the Shepherd and Keeper of His children.

We experienced many hours of blessed fellowship in brotherly love, and the days from May 17 to 19 were soon passed. They were blessed hours of spiritual edification, and the gifts of grace from Heaven flowing from the treasure-house of the Bible, made the hearts rejoice.

Austria

The dear believers in Austria were invited to attend their spiritual Conference. It was conducted from May 24 to 25 in Klagenfurt. Quite a group of dear souls came together from all parts of the country. Some souls could be placed into the Lord's hand in baptism in the beautiful Woerther Lake.

From the very beginning to the end of the Sabbath hours, they were richly blessed. The word of the Lord flowed richly, and the dear believers went again joyfully on their way, being conscious to continue in the work for the Lord as long as it is day.

Trieste, Italy

Great joy filled our hearts during our fellowship together from May 29 to June 1. The believers were present at every hour that was held, to listen to the word of the Lord. Here too, the Sabbath was a day of special blessings. As often before, a number of new souls declared themselves ready to make a covenant with the Lord in baptism. Among the candidates was an elderly professor, who in a remarkable manner became acquainted with the truth and now, with a thankful heart, could place himself into the covenant of grace with the Lord.

The splendidly decorated hall, which served as a stable before, united us for the sacred ordinances of the Lord, and the current of blessings from heaven flowed richly upon the assembled congregation. There were new resolutions by interested friends of the truth to soon be united with the Lord also. The farewell hour after Sabbath-close was very cordial and in harmony with the Southern character of those lands.

Holland

There were 4 days of gathering which united the dear believers from all parts of Holland and visitors from England and Belgium. On Sabbath nearly 200 souls were assembled to hear the word of God. From the first to the last day the hours were blessed by the Lord, and joy filled the hearts of those attending. There was no lack, either, of beautiful choir singing, which enhanced the hours. The baptism of a number of souls, especially the young ones, glorified our feast. Another group will soon unite with the Lord and make a covenant with Him.

As concerning the work in book-evangelism — our book-evangelists have faithfully done their work and distributed many books and scattered seed for eternity.

Berlin

We were permitted to celebrate this long expected Conference in Berlin during beautiful sunshine. Already on preparation day, the believers had come from great distances to assemble, and they were days of blessings that had gathered us as children of God under the word of the Lord. Especially in the hour of thanksgiving we could experience how the Lord is leading His people there. It was on Sabbath in a very special way, that we could experience

the blessings of the Lord, which served all those present and also the interested souls as new strength and edification.

Sunday the whole assembled Conference came together at a lake for the baptism of three souls.

In closing the motto of the Conference was once more in a special way placed close to our hearts, which we all have heard during these days from the word of God and the testimonies in a positive manner, "And ye yourselves be like unto men, that wait for their Lord," with which words we were dismissed from this richly blessed Conference.

CENTRAL AMERICA REPORT

by A. Ringelberg

Central America includes several countries of which Mexico is possibly one of the largest. It is a country with a very old history. Sunny and warm as it is, one gets everywhere an oriental idea. The population reminded me strongly of the people of Portugal and Spain, but in some regions some things were typically oriental or even african.

A flight from San Francisco to Mexico City, which takes about 5 hours, is one of the most interesting trips. I arrived in Mexico City at night and the metropolis of 4 million people was stretched out beneath me like a gigantic diamond. I was fascinated with the impressive view.

The brothers Kozel and Escobar together with sister Kozel greeted me cordially. The conference had to be postponed for one week however because of the asian flu. This gave me the opportunity to see the city as well as the ruins of the earthquake which took place exactly two years ago. Big buildings have collapsed and others were heavily damaged. This brought to my mind the passage in the testimonies, where Sister White wrote about the destruction of the so-called fireproof buildings, once to take place.

The conference was held some hundreds of miles from Mexico City in the country. From many directions the people came together. Some had a long trip behind them and traveling in these warm countries is all but pleasure.

During the four days before the conference we had a course for canvassers. It was for me a great privilege to learn to know the great joy and zeal, love and the spirit of sacrifice of our brothers and sisters there.

With great enthusiasm they stand up under the greatest difficulties to bring the message everywhere. In the mountains, where sometimes dangers threaten, our canvassers go and the Lord blesses their faithful labour for Him through the winning of souls. The conference was richly blessed. There reigned a joyful and good spirit. It seemed to be one big family. Although most of the members are very poor, they are wealthy in the possession of the truth of Reformation.

I was very much impressed as on a missionary-hour 20 brothers reported themselves as lay-preachers, and I believe this should be an example for all conferences and churches. Brothers and sisters should make themselves

available voluntarily to offer their spare time to go out and seek souls for the Lord.

In the testimony-meeting the tears came in my eyes as I heard the experiences of those who made special experiences with the Lord. There it also became clear to me, that there are many interested souls everywhere and that with the help of God a great work can be done in this territory of Central America.

I am thankful to the Lord for the opportunity I had to learn to know the work in this field.

Let us all remember the labour and the needs of these dear brethren daily in our prayers.

CANADIAN CONFERENCE REPORT

by W. Korpman

The conference in Canada took place in the city of Kitchener, Ont., the prewar New-Berlin, from October 11-13, 1957.

In this town live many Germans and even on the streets one hears much German spoken. Our believers in Kitchener all speak German, but those that come from other parts of Canada speak the english language, so that our conference was bilingual. The Lord gave us rich blessings at this conference.

It was for us a great joy to have Elder A. Ringelberg of the General Conference and br. A. W. Doerschler of the North American Union with us, who served us abundantly with the bread of life. Also br. Schimpf from Western Canada was present to bring reports of the work in his field.

In the delegate-meeting the discussions were held in a brotherly and harmonious spirit and the love of Christ was among us. The Sabbath-school was lively and the word of the ministry was powerful and solemn.

The hours of the Sabbath-afternoon were spent with testimonies of the believers and music and hymns by the children and the youth. Time went only too fast. After Sabbath-close, Brother Doerschler showed us a series of pictures, entitled the Masterkey of Prophecy. On Sunday morning we began our program with a study about prayer in which we were admonished to realize the seriousness and necessity of personal prayer. A Study on health-reform showed us clearly the importance of the right arm of the message of the third angel and it was emphasized that all must increase our healthful way of living without falling into extremes of any kind.

In closing Brother Ringelberg then gave a survey of the work of Reformation and told some experiences from the missionfield. He advised us earnestly to remain faithful to the Lord even when storms and difficulties may threaten.

We are thankful to the Lord, that he has helped us in Canada until now and that enmity and false consecration were not able to destroy the work.

With joyful hearts we took leave in the full assurance that the Lord will also in Canada bring the work to a glorious finish.

THE SPIRITUAL ISRAELITES OF THE TIME OF THE END

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

by Fred Schimpf

(continued)

THE NEXT TRIBE to follow is:—

Levi

Levi, as we have already seen, possessed the same trait of character as did Simeon. Jacob's words to him were therefore the same, except that we read in Verse 7 that they are to be divided in Jacob and scattered in Israel. And here it is that I would like to ask why this is so? Why were they to be dissolved. Does not the same punishment follow the same sin? the same curse the same offense? Certainly! But the difference lies in this, Simeon, in his weakness, fell from one sin to another. Levi, on the other hand, recognized his weakness and made decided efforts to overcome through repentance and confession. The Bible tells us, "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Following such a change (according to Nehemiah 13:2) the curse is changed into a blessing. And this was the case with the tribe of Levi. Levi repented of his sins, confessed them and overcame. We remember well the Bible record of how Moses went up into the mountain of God to receive from God's own hands the ten commandments, the eternal code of conduct for God's creatures. We also recall the account of how during his stay of 40 days in the mountain the children of Israel below made themselves a golden calf and worshipped it. When Moses finally came down from the mountain and saw the Israelites worshipping this idol, he called out to the people in rebuke of their sinful act, ". . . who is on the Lord's side: let him come unto me . . ." Exodus 32:26. The latter part of the Verse tells us that the whole tribe of Levi gathered unto him and cleansed the camp from all the disobedient. And the reward of their conversion and faithfulness was that God turned their curse into a blessing. This again proves that God is faithful and just to forgive and that He is merciful unto them that seek Him.

In the end-times God will call the spiritual Israelites, or 12,000 souls among the 144,000, who were plagued with this weakness, and they will be marching through the pearly gate of the New Jerusalem bearing Levi's name, as complete victors over every besetment and sin. They have **overcome** by the **Blood of the Lamb** and the **word of their testimony**.

The next tribe under discussion is Judah. The blessing which Jacob pronounced on Judah reads as follows: "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's

children shall bow down before thee. Judah is a lions whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk." Gen. 49:8-12.

Of all the benedictions so far pronounced, Judah receives the greatest blessings and the most compliments from his father. And why? Because Judah possessed that essential of character which Reuben, the first-born son of Jacob, so sadly lacked. Judah, as you note from this text, is compared or likened unto a lion. That was his very trait of character. Judah was a man who resisted. He stooped down and couched like a lion, and as an old lion. In other words, Judah possessed stability of character. Through the firmness of character he displayed, he turned many a temptation to flight and gained many victories. Judah, therefore, according to his father's words, was to bear the sceptre. This prophetic blessing later materialized with the greatest of accuracy. Jesus — and this is an indisputable fact — came out of the tribe of Judah. Judah was a leading personality among his brethren. Jacob had great confidence in his son Judah. Jesus, too, was a leading personality. In fact, He was the true leading personality. He was the greatest character that ever walked on this earth; the greatest leading personality that ever dwelt among way-faring men, showing them the way; the greatest wielder of influence for good among all the noble and great of the earth. God, therefore, had great confidence in His Son Jesus that He would carry out God's original plan for man and for this earth.

Speaking through the prophet Isaiah to mankind, God expresses His confidence in His Son Jesus in the following words: ". . . It pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities." Isa. 53:10,11.

When Reuben begged of Jacob his father to let Benjamin go with him to Egypt, and that he would become surety for him. Jacob answered

decidedly. No! "My son shall not go down with you." But upon the urgent plea and surety of Judah he readily obliged and permitted it. And why? It was only on the grounds of a conscientious loyalty to the principles of a godly life that Judah won the respect of his father. Judah was resolute in his dealings. He was a man who was as good as his word would indicate. His promises could be taken at their face value. And that is why Jacob said: "From the prey, my son, thou are gone up."

JUDAH NOT A COMPLETE VICTOR

Although Judah had gone up through great victories in his life, yet he was not a complete victor. He, too, possessed a weakness in his character and a great flaw in his life, yes, a weakness which spells ruin and destruction to thousands of men and women today. That weakness was, "His eyes shall be red with wine." Judah, therefore, was a slave of "dipsomania" ("A morbid and uncontrollable craving for alcohol." Webster). He was given to drink, and was very fond of wine, stimulating beverages, and intoxicating preparations.

All those who under the name of Judah would enter through the pearly gate of the New Jerusalem bearing Judah's name, must overcome this weakness completely, and must become sober in every respect. Like in anything else, Christ was an example for us in this respect. He refused outright to taste of any forbidden things. We read in Matt. 27:34 words to this effect: "They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." In Proverbs 23:31, 32 we are given the following exhortation: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Whisky, beer, wine, coca-cola, and other objectionable drinks are certainly not liquids to be introduced into the dwelling place of the Holy Spirit. Coffee-drinking, which is like smoking, except in liquid form; also the drinking of tea; in short everything that, when partaken of in any form to inflame the nerves, is a stimulant that stupefies and depresses the mind, and should not enter the stomach of a man or woman that intends to enter the pearly gates of the New Jerusalem. Men of God in every age were always careful to exemplify their Master. Daniel, for an example, who was brought into the position of premiership at Babylon by way of his captivity, would not partake of the royal food and drink provided by the king. He consistently refused, thus following in his Master's footsteps. Many Christians of today think it not wrong to take a social drink. But the Bible does not teach so. The word of God tells us not even to look at it, much less to taste or drink it. This Daniel did. He simply, but respectfully pointed out the king's food as unclean, and that he would not in agreement with his faith and the word of God, partake of the king's articles of food and drinks. He left his true color be

flung to the breeze. He was not ashamed of his faith, his people, or his God. He let the proud monarch know where he stood on both, his allegiance to the king, and to the Ruler of the universe in the matter of both food and drink. He would not jeopardize his soul's salvation for any social drink.

The Scriptures tell us very definitely that the "drunkards" shall not "inherit the kingdom of God." 1 Cor. 6:10. Our body is the temple of the Holy Ghost, and "if any man defile the temple of God, him shall God destroy." 3:17. Those who would be numbered among the 144,000 must work very zealously to remove these things from the temple of their soul.

If we now turn our eyes toward the city of the New Jerusalem, what do we see? Oh, behold! 12,000 souls among the 144,000 who were afflicted with this weakness of character, are marching as complete victors over this sin through the pearly gate of the Holy City bearing Judah's name. And, as we visualize them entering, we again ask, How is this possible? There is but one answer, it is the answer we have already given before from the Bible. "They overcame . . . by the blood of the Lamb, and by the word of their testimony." Rev. 12:11.

Dear reader, are you enslaved by the aforementioned sins? Would you like to gain the victory over this indulgence and be a free man indeed? If so, it can be yours for the mere asking. Faith in Christ and His shed blood for you—that is the requisite! Faith in Christ is the all-conquering power over your sinful nature. Faith, living faith in Jesus, will also wash you white as snow from the weakness of inebriety. John tells us that, "*as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name.*" John 1:11. Will you not receive Him in faith? The result of receiving Him in faith is to *become a son or a daughter of God.*

(To be continued next issue.)

"Consider One Another"

"You will often meet with souls that are under the stress of temptation. You know not how severely Satan may be wrestling with them. Beware lest you discourage such souls, and thus give the tempter an advantage.

Whenever you see or hear something that needs to be corrected, seek the Lord for wisdom and grace, that in trying to be faithful you may not be severe.

It is always humiliating to have one's errors pointed out. Do not make the experience more bitter by needless censure. Unkind criticism brings discouragement, making life sunless and unhappy.

My brethren, prevail by love rather than by severity. When one at fault becomes conscious of his error, be careful not to destroy his self-respect. Do not seek to bruise and wound, but rather to bind up and heal."—Vol 7, page 265.

Editorial

THE MIGHTY SHAKING

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PREDICTED

AMONG the first writings of the pen of inspiration we find a very remarkable chapter, entitled "The Shaking." It appears both in Testimonies, Vol. 1, pp. 179-184, as also in Early Writings, pp. 269-273. To the casual reader it seems to be just another chapter in the testimonies that is not fully understood and hence should better be left alone, while the careful student of the inspired writings stands puzzled for a moment as to the true application of these solemn words. It takes, no doubt, more than average searching to actually grasp the true significance of the chapter in question. We shall therefore attempt under prayer and the spirit of deep consecration to solve the many questions pertaining to this solemn event which, we have all reason to believe, has to meet its prompt fulfillment sooner or later in the travel of God's children.

BIBLICAL

As all other events also, the shaking, or sifting, as it is alternately called, rests fundamentally upon the words of the prophet in Amos 9:9,

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

In Luke 22:31, 32 the Lord points out that the disciples were to enter into such an experience just prior to Pentecost, to test and prove them. And it is to be our experience, too, in these last days of earth's history. Where then along our pilgrims journey can we expect the fulfillment of this prophetic vision?

INVESTIGATE

As it is with every other jewel of precious truth, we must investigate it from every possible angle to get the complete setting of it.

For a thorough understanding let us raise the following enlightening questions:

1. What is the true meaning of a shaking or sifting?
2. Who will be affected by it?
3. At what time period will it be in progress?
4. Which underlying causes will develop it?
5. What will it accomplish?
6. Which events will run parallel with it?
7. Who is instrumental in bringing it about?
8. Who will be shaken out and who will remain?
9. Will it bring a re-organization?
10. In view of it, what is our duty today?

1. THE SHAKING DEFINED

As pertaining to the first point in view, we refer to the Dictionary of Webster which renders the following explanation:

"Sift: to separate with or as with, a sieve."

The wire mesh of a sieve permits only small ob-

jects to pass through it and fall to the ground, but the larger articles are kept securely from being lost. But it is the vigorous "shaking" of the sieve which accomplishes the separation of the desirable and the undesirable articles, causing the smaller articles to lose their hold and drop lower and lower until they are shaken out, causing a complete separation. We are told by the inspired pen:

"... all will be shaken out, who are not willing to take a bold and unyielding stand for the truth..." Early Writings, p. 50.

This intimates that the sieve symbolizes the present truth which has made the Advent people what they are. Thus we have the following picture before us: The wheat and the tares are together in one church, embracing one common message. They will stay together in the same truth until they will be aroused by some shaking events of such stirring nature that it will manifest that one class has no actual hold on the truth and therefore gradually lowers the standard point after point until they virtually leave the message. The other class upholds the truth in its purity. Whichever way we look at it, it means in all events an ultimate complete separation of the wheat and the tares. With this fact established, we may now turn our attention to the next point under consideration:

2. WHO WILL BE AFFECTED?

"Said the angel, God will bring his work closer and closer to test and prove every one of His people." Testimonies, Vol. 1, p. 187.

"... I was shown the people of God and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads." Early Writings, pp. 179, 180.

"My prayer is, Purify thy church, O God... God is sifting His people. He will have a clean and holy church. We cannot read the heart of man. But the Lord has provided means to keep the church pure." Testimonies, Vol. 1, p. 99.

All of these statements leave no doubt that it is God's church which is to be the stage of action for this predicted shaking or sifting, not the wordly churches of the great apostasy without. It refers conclusively to the Seventh-day Adventist denomination as such. We may therefore sooner or later expect a mighty cleaver which will split two classes wide apart which, to all appearances, must exist in the church. This leads us to the next important phase in our study:

3. WHEN?

Will it precede the latter rain, or will it occur afterward? We read in the shaking chapter of Early Writings, p. 271 as follows:

"My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and crying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet.

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They moved in exact order, like a company of sol-
diers. . . They had obtained the victory, and it called
forth from them the deepest gratitude and holy, sac-
red joy. . . I asked what had made this great
change. An angel answered 'It is the latter rain, the
refreshing from the presence of the Lord, the loud
cry of the third angel.'

In Testimonies, Vol. 5, p. 214, we have the follow-
ing parallel statement:

"It is left with us to remedy the defects in our
character, to cleanse the soul temple of every defile-
ment. Then the latter rain will fall upon us as the
early rain fell upon the disciples on the day of Pen-
tecost."

A third statement rings in the following clear
tones:

"I saw that none could share the 'refreshing' un-
less they obtain the victory over every besetment,
over pride, selfishness, love of the world, and over
every wrong word and action." Early Writings, p. 71.

Then it is quite evident that the purification,
which is accomplished by the shaking, must take
place not after, but before the time of the latter rain.
We may then consider the shaking as the required
schooling for the outpouring of God's Spirit, as God
cannot use any impure vessels for the vindication of
His honor in the loud cry. Nothing less than complete
victory over every sin in particular is required.
Since the church for years has been in anxious ex-
pectation of the falling of the 'showers of blessing,'
we may rightly conclude that somewhere this shak-
ing must be in progress at the present moment (which
will be proven in later chapters).

4. THE CAUSE

Let us first realize that the shaking is a bitter
soul-conflict, as it speaks of the faithful ones carry-
ing full battle dress from head to feet. Evil angels
are pressing darkness around them, while they 'were
struggling with all their power to resist it.' (page 270).
It is quite obvious that the word darkness is used
several times, even calling it a 'thick darkness,' which
the evil angels are pressing around those who are
trying to resist it. As to what is actually causing
such darkness to come down upon them in the Sev-
enth-day Adventist church, (for the shaking must
occur in their midst, as we have seen before), we
refer to the following words on the same page:

"I asked the meaning of the shaking I had seen
and was shown that it would be caused by the
straight testimony called forth by the counsel of the
True Witness to the Laodiceans."

Let us pause here to get the full meaning of this
important sentence. There are three important factors
given here: Firstly a class is brought to view which
is called 'Laodiceans.' Secondly we read of one who
is called the "True Witness." Third it speaks of a
'straight testimony.' We are first of all interested to
learn the identity of 'Laodicea.'

LAODICEA (meaning, The Judging of The
People) is the last of the seven symbolical churches
mentioned in Revelation 2 and 3. Anyone who has
been studying the writings of our early pioneers will
come to the conclusion that they were teaching that
it refers to the church which exists during the in-
vestigative judgment since 1844. May we quote Uriah
Smith in his book Daniel and the Revelation, Home
Edition, p. 391, for a single example:

"It is the last stage of the church. Consequently it
applies to believers under the third angel's message,
the last message of mercy before the coming of
Christ."

In full accord with this statement we read,

"I was shown that the testimony to the Lao-
dicean's applies to God's people at the present time."
Testimonies, Vol. 1, p. 186.

"The Laodicean message applies to the people of
God who profess to believe present truth." Testi-
monies, Vol. 4, p. 87.

Thus we link up two important thoughts: We
found out in question No. 2 that the shaking will be
among God's people; and again we find it emphasized
in the foregoing quotations that it will be caused by
a message to the Laodicean church and this church
is declared to be God's people, the Seventh-day Ad-
ventist church.

THE TRUE AND FAITHFUL WITNESS

"And unto the angel of the church of the Lao-
dicean's write: These things saith the Amen, the
faithful and true witness . . ." Rev. 3:14.

"And from Jesus, who is the faithful witness . . ."
chap. 1:5.

Jesus, the true and faithful witness, speaks there-
fore to the Seventh-day Adventist church as a body
at the present time. He has a solemn message for
every one who will accept His counsel. It may be
objected here by some that the writings refer only
to the leaders of Laodicea, since it is inferred, 'Unto
the angel . . . write.' It is true, "The angels of the
seven churches,' in Revelation, are either the chief
overseers, or else personifications of those churches."
(Concise Bible Dictionary). But we must recognize
the fact that no church as a body can ever take a
higher stand as her leaders do, for they are the very
pulse and the representatives of the true degree of
spiritual warmth that characterizes their churches.
This makes the writings definitely applicable upon
the whole church, as a body.

(To be continued next issue.)