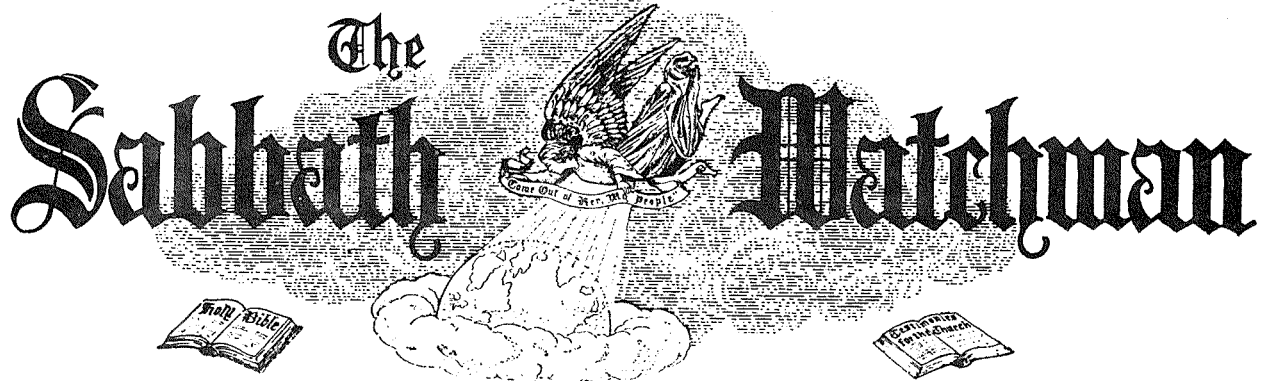


The Sabbath Watchman



Vol. 38

Denver, Colorado, 1963

No. 1



"Whiter than snow, Lord, wash me just now."

who are accountable to God. Ever bear in mind that your acts are daily passing into history by the pen of the recording angel. You must meet them again when the Judgment shall sit and the books shall be opened.

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace, and light, and truth, His Spirit will flow through us as a channel, to refresh and bless all around us. This may be the last year of life to us. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, benevolence, mark our deportment toward all?

Let us withhold nothing from Him who gave His precious life for us. Fathers and mothers, bring to Him your children in the freshness and bloom of youth and devote them to His service. Let us all consecrate to God the property He has intrusted to us. Above all, let us give Him ourselves, a free-will offering. Let us do His will, live for His glory, and He will give us a Happy New Year.

A New Year's Message

by E. G. WHITE

ANOTHER YEAR of life is now in the past. A new year is opening before us. What will be its record? What will we each inscribe upon its spotless pages? The manner in which we spend each passing day will decide this question. Let us enter upon the new year with our hearts cleansed from the defilement of selfishness and pride. Let us put away every sinful indulgence, and seek to become faithful, diligent learners in the school of Christ.

Seek to begin this year with right purposes and pure motives, as beings

The Sabbath Watchman

Official Organ of the
SEVENTH-DAY ADVENTIST
REFORMED CHURCH
(American Union)

Devoted to the Promulgation and Defense of the
Primitive Principles of the 1844 Advent Movement.

Subscription Rate (in advance) . . . \$3.00 per year.

Editor O. Kramer.

Special Contributors
A. W. Doerschler, M. P. Ringelberg, L. V. McSherry

International Missionary Society S. D. A. Reform Movement

AMERICAN UNION

P. O. Box 51, Capitol Hill Station
DENVER 6, COLORADO, U.S.A.

EASTERN CANADA

P. O. Box 401, Hamilton, Ontario

Correspondence intended for the American Union should be addressed as above. Remittances covering tithes and offerings should be forwarded either by bank draft or money order and should always be made out in favor of the International Missionary Society.

Orders and remittances for literature should be sent to the publishing association below.

Published by the
Religious Liberty Publishing Association
5420 San Francisco Blvd., Sacramento 20, Calif.

IN THIS ISSUE

Reformation and the Law of God	3
News from Home and Abroad	
England	4
Africa	4
Meet Our Aged	6
Freed from Slavery	9
Collapsible Pulpits	11



Prayer

A number of ministers were assembled for a discussion of difficult questions, and among other things it was asked how the command to pray without ceasing could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it, to be read at the next monthly meeting; this being overheard by a servant, she exclaimed, "What! a whole month wanted to tell the meaning of that text! It is the easiest and best text in the Bible."

"Well, well," said an old minister. "Mary, what can you say about it? Let us know how you understand it — can you pray without ceasing?"

"Oh yes, sir!"

"What! when you have so many things to do?"

"Why, sir, the more I have to do, the more I can pray. When I first open my eyes in the morning, I pray, 'Lord, open the eyes of my understanding'; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; and as I kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the Word; and as I am with the little children, I look up to God as my Father and pray for the spirit of adoption that I may be His child, and so on all day; everything I do furnishes me with a thought for prayer."

A striking example of a long-delayed answer to prayer occurred some time ago in Chicago. Two Christian ladies agreed to pray daily for the conversion of their unbelieving husbands. For three years they continued to pray earnestly but with no apparent result. At length one lady said to her friend, "It's no use praying any longer for John's conversion; he seems every day to grow more hardened to all religious impressions. I have resolved to stop, for I fear his conscience is quite seared."

"Well," replied her friend, "I cannot stop praying for my husband while I have breath. So, if he goes down to the pit, he'll go weighed down with his wife's believing prayers."

The two continued in prayer for their respective husbands for four years longer, yet still without any apparent result. Time passed and after seven years of crying and waiting, the second lady awoke one night and saw, to her surprise, her husband reading the Bible by the light of a candle. She called to him and he told her he was in sore dis-

(Concluded on last page)

Reformation and the Law of God

by L. V. McSHERRY

GOD'S REMNANT people, standing before the world as reformers, are to show that the law God is the foundation of all enduring reform. . . . In clear, distinct lines, they are to present the necessity of obedience to all the precepts of the Decalogue." —*Prophets and Kings*, p.678.

The last scenes of this world's history are now being witnessed, prophecy is unrolling the last of her scroll, and God is asking His people to remain true to their trust. He has committed to them, as remnant church, the precepts of the Decalogue, that the world might behold the loveliness of His character. As repairers of the breach, they are to show that the law of God is the foundation of all enduring reform.

Only as we are constrained by the love of Christ could we even possibly begin to fulfill our mission. In order to perform our commission faithfully, a strict observance of the divine law is necessary. "The law of God is as sacred as himself. It is a revelation of his will, a transcript of his character, the expression of divine love and wisdom." —*Patriarchs and Prophets*, p.52. To reveal the sacredness of God's law to a world blighted with the curse of sin is our duty as Christians.

REVELATION OF HIS WILL

"We are to present to the world in clear, distinct lines the need of obeying this law. Obedience to God's law is the greatest incentive to industry, economy, truthfulness, and just dealing between man and man. The law of God is to be the means of education in the family.

"Parents are under a most solemn obligation to obey this law, setting their children an example of the strictest integrity." —*Testimonies*, Vol.8, p.199.

TRANSCRIPT OF HIS CHARACTER

"The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ.

"The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. . . . The more our sense of need drives us to Him and to the word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image." —*Steps to Christ*, p.70.

EXPRESSION OF DIVINE LOVE AND WISDOM

"The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. . . . To shield us from the results of transgression, He reveals the principles of righteousness." —*The Desire of Ages*, p.308.

By the foregoing testimonies from the pen of inspiration we can visualize the tremendous task that lies ahead. How Jesus desires to see His character reflected in His followers! As we prize this gift of character that He so freely offers, it can be maintained only by strict obedience to His law.

The last great conflict will be fought between the laws of men and the precepts of Jehovah. Into this battle we are now entering. Therefore, as Reformers, we should be preparing for this engagement which will come upon the world as an overwhelming surprise. Our only safety is in earnestly studying the word of God and striving to conform our lives to its precepts. None but those who have fortified the mind and heart with the truths of the Bible will stand through the last great struggle.

"As the Protestant churches reject the clear, scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath.

"The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words, 'The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' Rev.12:17." —*Great Controversy*, p.592.

There must be a work of revival coupled with this reformation in order for us to stand in that day when the enemy puts forth every effort to destroy the people of God. We "have compassed this mountain long enough; turn ye northward." "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work." —*Christian Service*, p. 41.

Now, while probation is still granted from the throne of grace, is that appointed hour for preparation. As never before, may we have that desire to serve Jesus, and hasten His coming by putting forth every effort in His service. May the Lord instill this desire in each of His followers as He grants to all continued mercy.



England

AUTUMN CONFERENCE

Contrary to the custom of many years of holding our conference in London, our Autumn Conference convened this time in the central part of England, in a small village called Netherseal. This had the advantage as the journey for those who anticipated coming was not as far as to London.

We succeeded in obtaining a small hall from the Methodist Church. The middle of England, "Midland" as it is called, is very beautiful in nature, especially so when one travels by car along the winding country roads, which are usually flanked on both sides by green hedges. Wherever one looks, he imagines he is in one great park. The English landscape is rolling, so that one is continually entranced by its panoramic beauty. Especially when the mossy old trees are glittering in their bright autumn foliage in the sunshine, it seems as if all nature has donned her party dress.

Because our believers in England are so very scattered, it is always a great festive occasion for them to gather together. The designated place of arrival was the home of Brother and Sister Taylor at Long Eaton. There we came from Wales, Leeds, and London, and continued by car another forty miles to our meeting place.

Friday night we already received a blessing through the study of God's Word. The Sabbath School was lively and instructive. Brother and Sister Taylor conduct a home for needy children, orphans, or those of irresponsible parents. Such unfortunate children are placed by the State in private homes. Our believers, who do not have children of their own, have taken ten of these children into their home to educate them. It was certainly a pleasure to watch this family. Five of the older children were in our meetings all day and participated

actively by reciting a psalm and singing several hymns. There are few such children who have as good a home as do the ones of Glenholme, for Brother and Sister Taylor do all in their power to plant the Word of life and present truth into their young hearts.

In the afternoon of the Sabbath Day, we celebrated the Lord's Supper, after which a lively testimony hour followed. Brother Charles, Sr., told of his experiences and thanked God that he has been able to walk in the truth since 1904. Sister Charles also told of her experiences. She has been an Adventist for 55 years. We all felt it a great privilege to have these old and faithful stalwarts in our midst as a living proof of the goodness of God.

Only too soon the Sabbath passed, and on Sunday we all journeyed home again. The farewell hour is always more or less sad, because the work in England is in need of a consecrated worker. What a joy it would be if an English-speaking brother could be sent to take up the work in England. This existing need has been for years the subject of our petitions and prayers to God, which the Lord will surely answer in His own time.

Let all believers join with us in our prayers for the work in England, that honest souls there may also be saved for the eternal kingdom.

A. RINGELBERG, Holland

Africa

VISITING WITH THE NGWENYAMA, KING OF SWAZILAND

SHORTLY AFTER the Conference and the dedication of the church in Swaziland, we received another opportunity to witness for the truth before a multitude of people. It was a great privilege, for we were granted the opportunity to witness not only before thousands of

THE SABBATH WATCHMAN

human beings, but in the very presence of the King of Swaziland.

It is a custom of the King to gather all churches and believers on Good Friday of every year to converse about the suffering and dying of the Saviour. Some years ago, Brother Ringelberg and I had the opportunity of seeing the King during the festival of the *Iquala* (Harvest Ingathering). Now we were again offered the opportunity to be present in the King's Kraal on April 20 in Lobamba, where several speakers were called upon to speak on the sacrifice of Jesus.

As I have already related, many churches were represented—the Apostolics, Nazarenes, Methodists, Zionists (all of which compose an approximate 80 per cent of the Swazi population), and other small churches, as well as Seventh-day Adventists and the Seventh-day Adventist Reform Movement. The latter and also one other Protestant church had white representatives there. Although these two persons were not listed on the program, they were given an opportunity to say a few words. On this occasion the Queen Mother was also present. All presented the suffering and dying of the Saviour. The minister of the Protestant church added that Jesus was not only the One who died and was resurrected, but that He is a living Saviour to us. As the last speaker, I related that our Saviour had died, was resurrected, and went to heaven; and I added further that He is also going to return to the earth in the clouds of heaven with the law of God in His right hand. In closing I directed an appeal to all listeners, as well as to the King himself, to serve the King of heaven in faithfulness according to the law and testimony and to make a true preparation for His coming in the clouds of heaven.

In connection with this discussion, about 150 representatives of the various churches and denominations met the next morning and raised many questions concerning the universal church that is planned to be established in Swaziland. A list was placed before the people on the request of the King. The question was, What name and what foundation should this church be built upon? A Catholic priest asked for the floor, and referred to the words spoken to Peter, "Thou art Peter, and upon this rock I will build my church." I then asked for the floor and explained before all present the meaning of these words, showing clearly that Jesus referred to the case of Peter in his connection with the Son of God and not to Peter as such. It is Christ, the Son of God, who is the eternal rock, and our faith must be built on Him, not on changeable human beings—the life and actions of Peter later on furnished solid proof of this. Matt.16:18,22-23; Luke 22:54-60. According to 1 Cor.3:11, there is but one foundation on which we should build, and this is Jesus Christ, on which foundation Peter also had built.

During this Scriptural discourse, which fascinated the Swazi people, the honorable guest, King Sabhusa II, arrived. The white people rose respectfully from the chairs which had been furnished them and greeted the King, while the colored people remained seated on the

ground according to the custom of the land. Even the King took his seat on the ground. He wore the simple national garment of Swaziland, which consists of fur and a colored silken shawl. The people greeted the King with the expression, "Hail!"

After this, all was quiet and the King began to speak. As I mentioned in the beginning, the king has ordained that on Good Friday and over Easter the people shall assemble before him to study the word of God and to meditate on His love. While the majority of white Christians make these days seasons of amusements and debauchery, here they meditate upon the suffering and dying of Christ and the great redemption of God for humanity.

The King greeted the people, saying, "I am very happy to meet with you in studying the Bible, for it is the best day to do this—for today is the Sabbath, the day of the Lord." This was a most glorious and weighty expression, because so many Sunday observers were among us, and these words came from the mouth of the monarch of Swaziland. This sentence was like the sweetest music to us as well as to our native coworkers. After about ten minutes the King left his place. Soon after, the Secretary of State came in, telling us that the King wished to receive us in audience. It was his desire to become better acquainted with the representatives of the Seventh-day Adventist Reform Movement and to talk with them concerning the message from heaven. Thus eight of us went to the King; three of us were white and five colored. The question of the King was, "What is the difference between the Seventh-day Adventist denomination and the Reform Movement?" This was explained to the King. After this precious conversation we bade him farewell and wished him and his country the rich blessing of God.

The following day was the most eventful one, for all speakers were given the opportunity to speak. Every representative of his church received a certain text to speak on. We, as the Reform Movement, received the text found in John 20:19-29, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. . . ."

Only Jesus can give true peace. Even unbelieving Thomas made this experience.

Suddenly the King appeared in the meeting, providing a short intermission for me, as I was speaking. I used this pause to call on the King of Heaven for wisdom and understanding to speak before the kings of the earth. After greeting him, I addressed the King, expressing my gratitude and happiness in being permitted to present the message from heaven in his presence. Then I referred to the initial text, in which it says, "Then the same day at evening, . . . when the doors were shut where the disciples were assembled for fear of the Jews, . . ." It was not to observe the day of resurrection that they had assembled, but for fear of the Jews. They became frightened when they saw Jesus, thinking that He was

still in the grave. Also the other seven texts were read: Matt.28:1; Mark 16:2; Mark 16:9; Luke 24:1; John 20:1; Acts 20:7; 1 Cor.16:2.

I directed the question to the audience, "Where, in these texts, does it speak of a change of the Sabbath or a sanctification of the resurrection day? Father Enright of America promised \$1,000 to the one who could prove the sanctification of Sunday from the Bible. I promise to pay the same amount if someone in the audience can furnish proof." The King smiled. Of the 5,000 people in attendance not one came forth to receive the money.

Once more I thanked the King, saying, "I thank you so much, my Lord the King and also the Committee, for giving us this opportunity." Then I concluded with the text from Rev.22:14, with the desire that the Lord might bless the King and the people. Amen!

In closing, the King also directed some earnest words to the people, pointing to the signs of the times which announce the soon return of Christ.

Furthermore, we received permission to conduct public lectures in the evening, and this was even announced

over the loudspeaker. During the two lectures the King himself was present.

At our departure we were asked to return again and continue to proclaim the precious message. The Secretary of State said to Brother Tsotetsi, "You must come again because there are so many people who know nothing about this, having never heard the message, and the Lord will make you responsible if they do not hear it."

For us personally these days were a rich blessing, encouraging us to continue on in the work and not grow weary. Dear brethren and sisters, where is our missionary spirit? So much has yet to be done. Let us not squander our time with matters of no significance, but place our hands to the plow. We also should pray the Lord of the harvest to send forth reapers into His vineyard. "The harvest truly is plenteous, but the labourers are few." Matt.9:37. For all those who read this article, may these words be a new incentive for them to become coworkers in the gospel. May the Lord bless your gifts and your prayers is the heartfelt desire of your humble brother in the missionary field.

W. Th. BUYS

Meet Our Aged

"They shall still bring forth fruit in old age, they shall be fat and flourishing." Psalm 92:14.

I N AN ERA in which much publicity is given and much attention is showered upon the younger generation, in which the future seems to be the only timely object worth considering, the admonitions of God's Word are often left unheeded.

"And God has especially enjoined tender respect toward the aged. He says, 'The hoary head is a crown of glory, if it be found in the way of righteousness.' Prov.16:31. It tells of battles fought, and victories gained; of burdens borne, and temptations resisted. It tells of weary feet nearing their rest, of places soon to be vacant. Help the children to think of this, and they will smooth the path of the aged by their courtesy and respect, and will bring grace and beauty into their young lives as they heed the command to 'rise up before the hoary head, and honor the face of the old man.' Lev.19:32." —*Education*, p.244.

It is to acquaint you with some of these age-crowned brethren and sisters that we devote these columns in the *Sabbath Watchman* to them. We are truly thankful to God for these "senior" fellow believers, many of whom have been faithful pillars in God's cause for many years. Their joyful testimony is often a great inspiration to all of us.

Many of our older ones are still very active and are fulfilling the words of the Psalmist that they are "bringing forth fruit even in their old age." Many are outstanding examples and witnesses for our way of life; their health and vitality is often remarkable. Their hope and courage in their Christian walk have been upbraiding to many a younger member of the family of God.

From time to time we shall devote space in the *Sabbath Watchman* in honor of our older believers who, for many years, have traveled the pilgrim journey before us, leaving a shining example. And as we are "changed by beholding Him," the Master, so we receive an inspiration from those who have faithfully followed in His steps for so many years.

"With us are both the gray-headed and very aged men. . . ." Job 15:10. And it is because of this fact that "Thou shalt rise up before the hoary head, and honour the face of the old man. . . ." Lev.19:32. Yet the prophet Jeremiah mournfully relates: ". . . the faces of elders were not honoured." Lam.5:12. The threefold angel's message, being the Elijah message of today, must turn "the heart of the children to their fathers." Mal.4:6.

"We have in our ranks too many who are restless, talkative, self-commending, and who take the liberty to put themselves forward, having no reverence for age, experience, or office. The church is

suffering today for help of an opposite character – modest, quiet, God-fearing men. . . . Persons of this character do not think it detracts from their dignity to rise up before the ancient and to treat gray hairs with respect. Our churches need weeding out. Too much self-exaltation and self-sufficiency exists among the members.” –*Testimonies*, Vol.4, p.340.

These words need no comment. May the Omnipotent One give us the Spirit of Christ, His humility, modesty, quietness, and godly fear in honoring those whom the Lord commended us to honor in prayer.

A. W. DOERSCHLER



Sister Anna Dering, who was born on December 5, 1887, in Libau, Latvia, is now a member of the New York church. This mother in Israel embraced the present truth as a 19-year-old in far away Kiev, Russia, so that today at 75 years of age she has

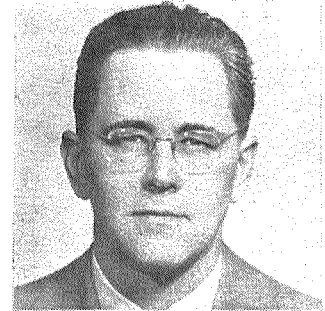
been an Adventist for 55 years. In Scarist, Russia, of 1906 it was against the law for anyone under the age of 21 to change his religion. This restriction did not, however, hinder our sister, nor did the opposition from her nearest relatives. Her bold step soon brought fruit in the conversion of her aunt, who had been much opposed to the truth. Her life has been very eventful, and her faith has stood many a test.

Sister Dering’s husband, Julius Dering, born on October 17, 1887, died in Kirchberg, Germany, of a heart attack. He contracted this heart condition while in prison, where soldiers, beating him with their rifle butts, forced him to run a continual round in the prison yard. When the final attack struck him on the street, a protestant minister who hated the Adventists and who witnessed his fall refused to assist him, and so he died.

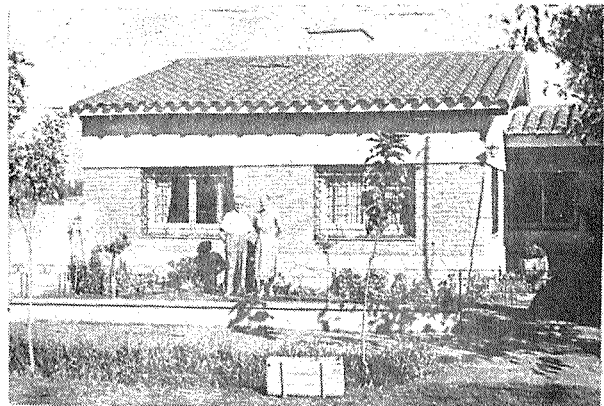
Brother and Sister Dering became acquainted with the message of Reformation in the year 1929 when the first Reformers came to Latvia. They gladly accepted it, and Brother Dering became an active witness for the present truth in Riga, Latvia; soon a company of believers was established there. In 1943 the family was forced to flee to Germany, where Brother Dering died in 1950.

Brother Kurt Dering, their oldest son, was born on March 20, 1913, in Riga, Latvia. He accepted the truth 35 years ago, or when he was 15 years of age. When he was 18 years old he accepted the

Reformation message, so that today he is a reformer of 31 years. Our brother has been imprisoned several times for his faith. In Latvia, because of his refusal to take up a weapon or work on the Sabbath, he was given a life-time prison sentence, but through God’s grace he was released after only four months because of his good behavior. At a later date, while in Germany, he was put in prison again – this time for five months because he read the Bible and kept the Sabbath.



Mother Dering and her son Kurt have gone through many difficulties, but the Lord has seen them through. We are very happy and thankful to have them and their family with us in the New World, where they have proven a rich blessing and inspiration to their fellow believers in the New York church. May the Lord keep them till the final day to meet Him in the air at His coming is our heartfelt wish.



It is always a great joy to hear from friends of bygone years, especially from those of the household of faith. This joy was mine in form of a recent letter from our dear *Brother Martin Hunger* of Argentina, including a picture of him and his wife in front of their home. It had been a long time since I had heard from him.

Brother Hunger is well known to those of long standing in the Reform, for at one time he was a minister in the cause; he is also known for his ability to illustrate our message on canvas with paint and brush. Many prophetic charts and other pictures have come from his hand throughout the years, by which means he has contributed greatly to the cause of God. This is his work today – putting his talent to use for the spreading of the gospel.

From the contents of the letter I understand that his oldest son is now in charge of the work in Argentina and his other children also devote their time to the Lord's work. A son-in-law, although he had a leading position in a large factory, sacrificed all to go into the canvassing work, and his success is mounting. The youngest son is also preparing for the ministry.

It is certainly gratifying to hear of families in which the home influences inspire the younger generation to enter the Lord's work, even if it means to forego the aspiration for worldly honor, success, and pleasure, which endure for only a short time.

May the Lord continue to bless our dear brother in his particular work, and may we remember him in our prayers!

A. W. DOERSCHLER



Brother *Wilhelm Korpman* was born September 25, 1898, near Tallina, Estonia. Brother Korpman, who is now 64 years old, was baptized in 1917, thus accepting the threefold angel's message as a 19-year-old young man. He came in contact with the work of Reformation one year later, and together with the local elder and a group of his church members he joined the Reformation Movement. He did not remain inactive long, but became a canvasser and Bible worker in the year 1919. His labors were fruitful so that he was ordained to the ministry in the year 1920 and later led out in the work in that field.

Many were the experiences he made for the truth in his war-torn country. It was not long after that he was imprisoned for refusing to bear arms. On another occasion he found himself, together with Brother Holmstroem, in a manhole in the midst of a battle. For one reason or another, Brother Holmstroem left this protected place and never returned. Later Brother Korpman discovered him buried in a shallow grave.

Brother Korpman's early years were not by any means quiet ones. When the Russians threatened to overrun his country, he fled with his daughter to Finland. It was in January, and the small fishing boat which carried so many refugees that there was not enough room to stand side by side on the deck had to forge its way through the ever-thickening ice. The sprays of freezing sea water swept over the backs of the shivering passengers and froze instantly. However, they reached their goal safely.

Sister Anna Korpman and the remaining two daughters were scheduled to follow soon after his escape, but the gulf froze solid and they were trapped by the Russian army. These two children are at present still in Estonia, but his wife died there in 1947. By this time Brother Korpman had left Finland, because there was no letup of persecution for him there, and he went to Sweden. Finally, after all these travels he landed on the free shores of Canada in 1949.

Sister Elsa Korpman, born on February 27, 1902, in Gaevle, Sweden, was married to Brother Korpman in the year 1953. Sister Korpman embraced the present truth 35 years ago, being baptized in October 1927. She became acquainted with the message of Reformation in 1940 and accepted it wholeheartedly, following it faithfully for the last 22 years. For many years Sister Korpman served faithfully as the treasurer of the Swedish field.

Brother Korpman, one of the early pioneers of this Reformation, and his wife are now members of the Toronto, Ontario, church. We count it a privilege to have them in our midst and hope that they will continue to be a blessing and inspiration for many years to come.



Brother *Tom Ryan*, who was born June 25, 1877, in Gainsburg, Tennessee, is shown with his wife, *Sister Eva Ryan*, who was born December 17, 1888,

in Gonzales, Texas. Brother Ryan, who passed the 85-year-old mark last June, found his Saviour in the year 1914, when he was baptized into the faith of the threefold angel's message in San Diego, California. He can, therefore, look back to 48 years of experience in this wonderful Adventist truth.

After his first wife, Ida Ryan, who had also embraced the truth before she was laid to rest in 1938, Brother Ryan married Sister Eva Ryan in the year 1944. Sister Ryan, who is now 73 years old, accepted Jesus as her personal Saviour in December 1936.

For a time, Brother Ryan was a local elder in the Romona, California, Seventh-day Adventist Church.

Through the Ryans' labors there, four souls were baptized. They embraced the message of the Reformation in the year 1956 and joined the Poway, California, church. It is in this church that he became acquainted with the old pioneer of the Reform, Elder Otto Welp, Sr., who is now deceased.

Both Brother and Sister Ryan are very active members of their church in letting their light shine wherever they can. They have proved a great blessing to the cause of God and have stood as firm pillars in times of adversity. May the good Lord continue to bless and uphold them with many more years of good health in which to witness for the present truth.

Freed from Slavery

NOTE: At the last Field Conference in Canada, one of our dear sisters, who came across some time ago, having lost her husband by the hands of the godless tyrants behind the "Iron Curtain," handed me a letter to read. It had come to her from South America and told of the bitter ordeals that the believers endure when they, for conscientious reasons, suffer reproach, imprisonment, and even death, rather than defile the soul.

For the benefit of those who do not know persecution in our land of plenty and freedom, we shall present this true life experience. We pray that it may create greater gratitude in our hearts for the liberties we enjoy.

A. W. DOERSCHLER

*Oh, that I had a thousand voices,
A mouth — not one — a thousand more!
I would compete in joyful singing
From deep within my heart's full store
Repeated songs, of praises full,
For what God did for my own soul.*

IT IS LIKE this that our dear mother *Elizabeth Reimer* feels. After 21 years of separation and mental and physical oppression, she has at last been permitted to leave Russia and come to Brazil, here to meet her son, many relatives, and fellow believers again.

In June 1941, Sister Reimer was forcibly separated from her family by soldiers and cast into prison. They forced her to sign her accusation paper, which she had not even read. She was accused of having said, "I know that my Redeemer liveth." There followed ten months of suffering

in prison. Sixty persons covered the concrete floor of a small cell, unable to stretch their legs. The one comfort which remained with her was the many Bible texts and hymns that she knew by heart. She soon found some companions of the same mind in this dark cell.

Nearby at the noted "Parascha," the Russian prison where the inmates were not quite so crowded, and in a freezing cold of 20 degrees C. below freezing point, her fervent prayer ascended to heaven — "Out of the depths have I cried unto thee, O Lord, . . . from one morning watch unto another." The uncertainty of what might happen frightened her, and she had to think about the fate of her husband, *Jacob Reimer*. In 1941, because of his faith, he had been tortured to death in a far-away prison compound of Siberia. Here she lay undernourished, with swollen joints, and crippled by the cold. The Lord alone was her comfort, and only to Him could she and her fellow sufferers open their hearts' great and secret longing. Her thoughts traveled far back; her whole past life stood before her eyes. Once more she saw her birthplace, the colony of Mennonites at Alexanderpol; large, roomy houses of wealthy German settlers; the immense golden fields of wheat; sumptuous and glorious orchards with their fragrant, luscious fruits; the sand spread on the cared-for garden walks; the hedges of currants and mulberries; an avenue of proud poplars in the moonlit night; the happy time of youth; and the hours of music and singing. She then had a presentiment of gruesome and terrible things which followed; Alexanderpol, the cradle of her childhood and years of youth, had been destroyed, devastated, and razed. Not one stone had been left upon another. The fruit

trees, the well-set fences and hedges had been burned as fuel—only debris and ashes remained.

No ray of sunlight penetrated the darkness of her cell. Her longing to see once more her relatives and cousins, who had emigrated to far-away Brazil and America grew stronger. She folded her hands and prayed more earnestly for her now fully-orphaned children. O, what deep grief it was and how many tears a mother's heart wept for her sons!

She had tried to take the place of the missing father, instilling in the children everything elevating and good, teaching them to study God's word and to make of themselves useful human beings and Christians. Yet tender and mild as her hands had been, her loving looks had not always been strict enough.

One night she was torn out of her sleep by guards and was told that because of some terrible crime she had supposedly committed she was now sentenced to sixteen years of slave labor in the *Marinsk* concentration camp, and to this was added five years' loss of civilian rights and freedom of movement.

She was taken to the concentration camp by railroad and had to report to the military provision quarter. This was a group of about 600 thieves and murderers with herself and three other women among them. They were surrounded by armed soldiers and wolf hounds. If because of weakness one of the prisoners was not able to march on but fell down, the dogs would bite him and he was beaten with rifle butts. Her own strength also failed her, and she became nothing but skin and bones. But fearful of being attacked by the dogs, she mustered superhuman strength to travel on. She prayed to God for strength. But then she too fell down with a fainting spell. But no dog touched her, and no guard mistreated her with the rifles. A truck picked her up and took her to a distribution camp. For two weeks she received better nourishment and recuperated somewhat. Then again, guarded by dogs and soldiers, she had to march forty miles. This time her suffering companions were only men and women from Germany. They were all delivered to the strictly isolated labor camp for "politicals" called *Novo Iwanowka*.

There they had to carry sacks weighing over 130 pounds. There was no mercy, which made everything more difficult and burdensome. And woe to him who did not fill his work quota or standard!—his ration of bread was taken away. Undernourishment and anemia finally caused our sister to be struck with night blindness. For three years she could see little during the day and nothing at all during the night. Her eyesight was finally restored by an addition to her diet.

In the first years of her captivity, had she even thought she would have to remain in this camp for ten years, she would have never believed that she could survive. Yet God carried her in a marvelous manner step by step through all the years of tribulation. He was actually closer to the Christians during their imprisonment than during their freedom. Many an Ebenezer (memorial) to God's goodness she raised. But no amnesty was granted her. On the same day that she had lost her freedom, only exactly ten years later, she was released from the camp. She was transported to the Far North into the Ural Mountains. Here she had to serve time in a forced settlement. For five years she was not allowed to leave the cold village. After she was finally released, our sister searched feverishly for her children—her sons. But she was told that they had tried to seek their freedom and had fled with German soldiers to a foreign country. In 1956 she received word from the missing persons' service of the Red Cross that only her oldest son had remained alive, and—what a joy!—it gave his address and that of her brothers and sisters in Brazil.

From 1956 to 1962 her son and these relatives put forth earnest efforts to be reunited with her, but the efforts seemed to be in vain. Sister Reimer figured that a person who had been "previously convicted" and who did not even have claim to a pension could not easily leave the country. Yet through divine intervention and the courageous actions of the Ambassador of Brazil to Moscow and a renowned Brazilian author, the Russians' hearts were finally moved to grant the mother an emigration permit. On August 23, 1962, the happy reunion took place. She came by jet airplane from Moscow to Sao Paulo. Today she is especially grateful to the Brazilian and Russian officials. But she adds, "The Lord hath done great things for us, whereof we are glad." Psalm 126:3.

*"Now thank we all our God
With heart and hands and voices,
Who wondrous things has done,
In whom His world rejoices;
Who from our mothers' arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today."*

THE ELDER,

(signed) W. REIMER

STRENGTH THROUGH JOY

It is when the mind is happy that it can be laborious. "The joy of the Lord is your strength."
—Spurgeon.

Collapsible Pulpits

by M. P. RINGELBERG

MY ATTENTION was drawn to an article in the *Christian Century* of September 28, 1960, written by Symon Stylites, which bore the above title. Among other things, he writes: "Draw near and give thought to a new gimmick, developed on the ever alert West Coast. It is, according to a news dispatch from Cornilius, Oregon, nothing less than a collapsible pulpit. Described as an aid to outdoor evangelism, it was used this summer in services sponsored by the Mount Olivet Lutheran Church (Missouri Synod) of Forest Grove, Oregon. Explains the pastor: 'Members of the church built a collapsible pulpit, which is being transported to and from the outdoor theatre on the top of an automobile. So far as I know this is the first mobile pulpit ever built on an automobile.'"

Mr. Stylites further remarks: "The word 'collapsible' has a disturbing sound. The history of the Christian Church records too many instances of collapsible pulpits. Many ages have seen pulpits, designed to give a resounding blast as a ram's horn, fade away to a whispering pianissimo. Pulpits have often collapsed under pressure of outside forces. Such pressures were not unknown in the early church. The church in Ephesus for instance faded out on occasion. 'Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' Rev.2:4,5. The collapse of the church of Laodicea is perhaps better known. 'I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' Rev.3:15,16. Pulpits have at times collapsed under orders from ruling powers. During the restoration in England, when Charles the Second was on the throne, many pulpits folded up under pressure for conformity in worship—a situation which served to draw attention to the glorious sage of those who, like John Bunyan, did not collapse. Bedford Jail became one of the world's greatest pulpits!"

It is very interesting to note how precisely this writer pinpointed this significant cause of apostasy in the church. Very often in the past, and maybe even more so in our present day and age, it is the outside pressure of governments that has stifled the unashamed outcry of the church. Repeatedly we find that the church has permitted the hand of

secular powers to muffle or even choke its voice of truth.

The collapse of the pulpit in Laodicea has become a part of our personal experience. Also here we point to the yielding to pressure brought about by the "barking orders from ruling powers" as the underlying cause of this regrettable fact.

When the German Kaiser Wilhelm during the First World War and later Chancellor Hitler issued their "barking orders" to the people of God, that people chose to collapse their pulpit and hide the truth, rather than be exposed to the wrath of the ruling powers!

From the light we possess on prophecy, we do know that governments will once more bring great pressure to bear upon nonconforming Christians. The secular authorities, influenced by the popular churches, will consent to use their powers to force the hapless faithful minority to conform to the majority.

We may be assured however that, just as there was a John Bunyan and many others with him during the time of Charles the Second and just as there were unmuffled testimonies sounding from the uncollapsible pulpits in jails, concentration camps, and execution places during the World Wars, there will ever be a remnant that will refuse under pain of death to collapse its pulpit.

Symon Stylites notes finally: "The eloquent and noble line of noncollapsible pulpits, those of Amos, Luther, John Knox, and a shining company of others, makes clear that a priceless heritage of the church is a pulpit that does not collapse."

May God grant that the pulpit of the Reformation, that has resisted collapse during two severe tests, may continue to be a true sounding board for the everlasting gospel until the final day.

INCREASE OF FAITH

The way in which most men get their faith increased is by great trouble. We do not grow in faith in sunshiny days. It is in stormy weather that faith grows stronger. Faith is not an attainment that droppeth like the gentle dew from heaven; it generally comes in the whirlwind and the storm. Look at the old oaks; how is it that they have become so deeply-rooted in the earth? Ask the March winds, and they will tell you. It was not the April shower that did it, or the sweet May sunshine, but the rough wind shaking the tree to and fro, causing its roots to strike deeper and to

take a firmer hold. And so must it be with us. We cannot make great soldiers in the barracks at home; they must be made amidst flying shot and thundering cannon. We cannot expect to make good sailors on the Serpentine; they must be trained far away on the deep sea, where the wild winds howl, and the thunders roll like drums in the march of the God of armies. Storms and tempests are the things that make men tough and hardy mariners. They see the works of the Lord, and His wonders in the deep. It is thus with Christians. Great-faith must have great trials. Mr. Great-heart would never have been Mr. Great-heart if he had not once been Mr. Great-trouble. Valiant-for-truth would never have put to flight those foes, and have been so valiant, if the foes had not first attacked him. We must expect great troubles before we shall attain to much faith. —Spurgeon.

CONSOLATION

*I shall not care how rugged the way,
Nor how black the night may be,
Nor how dark the clouds that, hovering o'er,
Shut back the light from me.
When the raging tempest around me sweeps,
When hope for my life seems gone,
Though beaten to earth, I shall not care,
If the faith of my soul lives on.*

*I have felt the sting of friendship's wound,
And the foe's relentless thrust;
And my heart has sent up its prayer to God
As it lay at His feet in the dust.
My eyes are dim with unnumbered tears,
I am deaf with earth's noise and din;
But my soul shall shout if, when all is o'er,
I have won the fight with sin.*

*I have struggled hard against the tide,
Though my bark was weak and frail;
I have felt it shudder and fear to meet
The strength of the mighty gale.
Though worn and spent and bereft of hope,
My heart with joy shall fill,
If I see Him walking on the wave,
And hear His "Peace, be still."*

*I do not care how long the way,
Nor how poor my lot may be,
If I help another bear his cross
Up life's steep Calvary.
Though in the battle I fight alone,
Though all men shall forsake;
Sheltered in God's heart of love
My own shall never break.*

*O dear must ever the cross now be,
And sweet is the bitter cup,
For His lips have touched on the very brim
Where mine must also sup.*

*His love is my shield in the fiercest fight,
My anchor in every storm;
And folding me close in weal or woe
Is His everlasting arm.*

—Bessie Brent Winston.

PRAYER (Concluded from page 2)

press about his sins. He begged her to help him find peace.

She joyfully arose and, joining him at the table, told him how long and anxiously she had prayed for his conversion. At last she saw that God was answering her prayers. They knelt down together while she uttered a few broken words, imploring God to save her dear husband and make him decide at once for Christ. When she could not continue for tears, the husband began to pray earnestly for himself; and while he was thus praying, the mighty change was wrought in his soul by the Holy Spirit, so that his prayer ended in a burst of joy and thanksgiving.

Next morning the happy wife set out to converse the glad tidings to her friend who lived at some distance. To her surprise, she met the other, who was on the way to visit her with a face radiant with joy. Before she had time to tell her tale, the other lady began eagerly relating the story of the sudden conversion of her own husband during the previous night.

"Why, that is just what brought me to see you," cried the first lady. "My husband also was converted last night, and I couldn't rest till I had told you the wonderful news."

On comparing notes, it was found that the prayers of both wives had been answered simultaneously and under circumstances almost identical.

Christian mothers, wives, sisters, keep on praying for your dear ones! God is faithful and hath said, "Ask, and it shall be given thee." (Sel.)

Early Announcement

IT IS WITH profound gratitude to the Lord that we announce that we were again able to secure the "Idra-Ha-Je Camp" near Bailey, Colorado, for the 1963 American Union Conference Session. Many of us remember this beautiful camp and the blessings we received there several years ago.

The date set for the Conference is from August 28 to September 1, 1963, God willing. This early announcement will give all our dear believers ample opportunity to arrange their vacation time accordingly and to spend it with the Lord and His children in the beautiful mountains of Colorado.

THE BRETHREN

THE SABBATH WATCHMAN