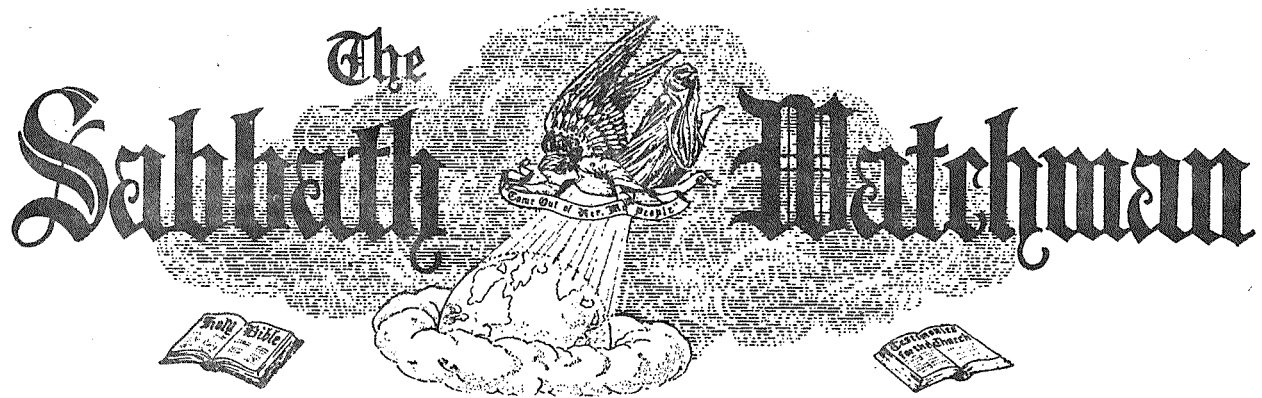


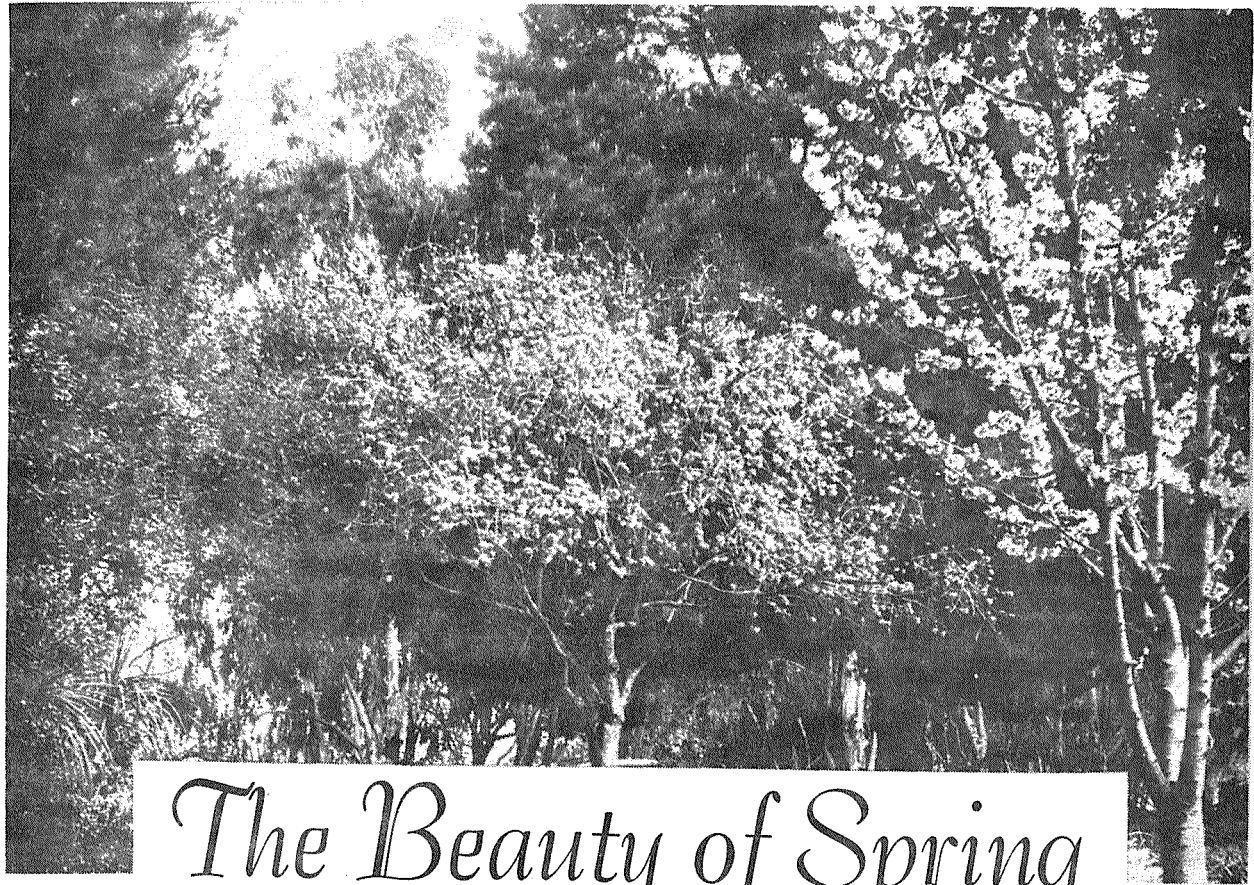
# The Sabbath Watchman



Vol. 39

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No. 2



## The Beauty of Spring

That Creator who planted the beautiful Eden for our first parents, and who has planted for us the lovely trees and flowers, and provided everything that is beautiful and glorious in nature for the human race to enjoy, designed that they should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. He requires us to give up only that which it would not be for our good and happiness to retain.

That God who has planted these noble trees and clothed them with their rich foliage, who has given us the brilliant and beautiful shades of the flowers, and whose lovely handiwork we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is His design that we shall enjoy them, and be happy in the charms of nature, which are of His own creating.

E. G. WHITE

# The Sabbath Watchman

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American Union

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primitive principles of the 1844 Advent Movement.

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## IN THIS ISSUE

	Page
Get Ready . . . . .	2
A New Creature . . . . .	3
Personality Reform . . . . .	4
Our Homes and our Health	
Rational Medicine . . . . .	7
News from Home and Abroad	
Report from Southern California . . . . .	8
Experiences from my Spiritual Life . . . . .	9
A Question Which Should Never Be Asked . . . . .	11

SEED THOUGHT: "The length and usefulness of  
life do not consist in the amount of earthly pos-  
sessions. Those who use their wealth in doing  
good will see no necessity for large accumula-  
tions in this world; for the treasure which is used  
to advance the cause of God and which is given to  
the needy in Christ's name, is given to Christ,  
and He lays it up for us in the bank of heaven in  
bags which wax not old." —Testimonies, Vol. 3,  
p. 546

(One of our dear believers wrote the following  
poem, which was to appear in our January issue,  
but arrived too late for publication. We publish it  
now as a belated message to old and young alike.  
—Ed.)

## GET READY

Some dear people were pond'ring a drunken  
night's spree  
As the last day was ending of year Sixty-  
Three,  
When the New Year on chilly wings came  
bolting in,  
And so many were found still entrenched in  
their sin;  
And without resolutions, our God to implore  
For to lead and direct them through year  
Sixty-Four.

Then let's stop for to think, to repent and to  
pray,  
And to help those in need on life's perilous  
way.  
For we cannot and do not know day nor the  
hour,  
When our Jesus will come in His glory and  
power.  
He will gather His people forever with Him,  
While others are dying their deaths in their  
sin.

Yes, when Jesus we see on a cloud to  
descend,  
Then we know it for sure that all sin has  
an end.  
To be sure, it's too late to repent and to  
pray  
When all men have no longer their sin-  
loving sway,  
In their thinking, and planning, and tilling  
the sod,  
For our Jesus will rule them with a strong  
iron rod.

To be sure, it's much later than all of us  
think.  
What if this Sixty-Four is time's ending  
brink?  
Then let's trim all our lamps, and let's  
polish them bright;  
Walk each day in God's true, shining  
gospel light.  
For our God gave to man a six-thousand  
year test,  
And today we are facing Millennium's rest.

—Nancy Logan

# A New Creature

by A. W. DOERSCHLER

**T**HEREFORE if any man be in Christ, he is a new creature; old things are passed away: . . . behold, all things are become new." 2 Cor. 5: 17. These words furnish a true test of every man's character. From them we can learn whether we are Christians or not. They do not speak of a particular class but of all who are in Christ. If any man, whether Jew or Gentile, bond or free, rich or poor, noble or peasant, old or young, learned or ignorant, pastor or hearer of the word—if, he says, any man be in Christ, *he is a new creature*. And if he is not a new creature, he is not in Christ.

What, then, is signified by the term, new creature? This is sufficiently explained by the words which follow: "Old things are passed away; behold all things are become new." What are the old things which have passed away, and what are the new things that have taken their place? The answer is not difficult. These persons who have become new creatures have put off the old man and put on the new man. Col. 3:9, 10. This is a great change. The old man with his deeds represents the evil passions of the natural heart. Col. 3:5-9. The new man represents Christ formed in us the hope of glory. Col. 3:10-14.

Let us consider the old man and his deeds. He is in rebellion against God. His will is not in submission to God, for he does not love the will of God. He loves his own way and is determined to follow it. The old man is selfish. He seeks his own advantage at the expense of others. He studies to promote his own interest without regard for the interest of his fellow men. He tries to elevate himself by pulling them down.

He is neither honest nor truthful. Perhaps he would scorn to steal or to tell a falsehood in a direct manner. But if he can take advantage of others in his business, he is not slow to do it. If he can sell inferior articles as good ones, he is glad to do it. When he works for others, he is not always careful to work his full time nor constantly attentive so all his work is well done. He does not love his neighbor as himself.

In many ways he does not govern his appetites and passions. The carnal mind that is enmity against God rules in his life. Rom. 8:6-8. His spirit is proud. He glories in his independence. He is envious. This is the disposition which makes a person unhappy when he sees others prosper. He is jealous. He imagines that he

receives a thousand slights; and he thinks that the honors which are justly his due are withheld from him and given to others. He will not take reproof. He thinks it an insult to be told of his faults, and instead of taking reproof to heart, he is very angry with the one who has reproved him. He does not love God nor His cause. He will not sacrifice for God, for his own worldly interests are dearer to him than is the cause of Christ. He will not confess his faults, for that is beneath his dignity. So he dares to justify his evil acts though his excuses are really many falsehoods.

The old man can never enter the kingdom of God. He must be refused because of his deeds. The carnal heart must be circumcised. The new man must be put on. Our fallen nature must be renewed by the grace of God. We must be born again.

Let us examine the character of the new man. His will is lost in the will of God. He has given his heart to God. He seeks not to please himself but to do that which God approves. He says to God continually, "Thy will be done." He no longer seeks his own interest but that of others. He will not gain his own advantage at their expense. If he is in business, he gives good measure and does not cover up faulty merchandise. In all his business transactions he knows that the eye of God is upon him, and thus he does to others as he would have them do to him.

He never seeks to elevate himself by pulling others down. He delights in their prosperity and finds no pleasure in taking from others to gain his own advantage. From real humility of heart he esteems others better than himself. He knows that Christ is his Master and that, if he is guilty of any negligence as a servant, Christ regards it as done to Himself.

If he employs others, he pays them just wages and never takes advantage of their poverty to oppress them. He well knows that no injustice, nor oppression, nor dishonesty, nor falsehood can have a place in the kingdom of God.

He governs his passions. He keeps under his body and brings it into subjection. He has crucified the flesh with unnatural affections and lusts. He knows that he is always in danger of self-deception. He therefore regards reproof as healthful for his soul. He does not become angry with the reprover but seeks to know the real condition

To page 12

# Personality Reform

by M. P. RINGELBERG

*"Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them. . . . Thus our faith will stand in a better light before the community."*

—Testimonies, Vol. 2, p. 618.

**P**ERSONALITY is that inexplorable something that determines the impression we make upon others—that certain atmosphere surrounding us by which "every person with whom we come in contact is consciously or unconsciously affected." —*Christ's Object Lessons*, p. 339. Our personality—that is, our real self—is expressed in our appearance, our manners, our words, our tone of voice, and, last but not least, in the way we dress. What people see is usually a more eloquent sermon of what lives in our hearts than all our words can convey. The Spirit of prophecy states clearly: "What a man is has more influence than what he says." —*Ministry of Healing*, p. 469.

In the mind of some there seems to be doubt whether it is the task of the church to make her voice heard in regard to health and dress reform. The apostle Paul, however, acknowledged the intimate relationship between religion and the physical laws that govern our life in the ringing words, "What, know ye not, that your body is the temple of the Holy Ghost, which is in you, which ye have of God and ye are not your own? For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6:19, 20. He furthermore was convinced that the Lord Jesus, whom he preached as crucified, had not died upon the cross of Calvary merely to redeem our soul, but also our body.

"The body is the only medium through which the mind and the soul are developed for the upbuilding of character." —M. H., p. 130.

It is the calling of the church to present before the people a standard of truth. The norm of this standard is based upon the word of God, in which Jesus as our example is presented as our ultimate goal. Not only in His character, His love, obedience, meekness, and self-forgetfulness is Jesus our example, but also in His well-balanced habits of dress and deportment.

Finally, in order to show that dress reform is well within the precincts of the church we quote from *Testimonies*, Vol. 4, p. 647:

"All exhibitions of pride in dress, which is for-

bidden in the word of God, should be sufficient reason for church discipline."

In the Biblical record we find that wherever God called people for a specific purpose, He was concerned with their outward appearance. When Jacob was instructed to go and worship God in Bethel, he prepared himself and his family for this. "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments . . . and they gave unto Jacob all the strange gods which were in their hand, and all their earrings, which were in their ears; and Jacob hid them under the oak which was by Shechem." Gen. 35:2, 4.

Before the children of Israel were ready to go out and represent the God of Heaven, they also received instruction through Moses at the Mount of Horeb, "For the Lord had said unto Moses, say unto the children of Israel, Ye are a stiffnecked people, I will come up into the midst of thee in a moment, and consume thee, therefore now put off the ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of the ornaments by the Mount Horeb." Exodus 33:5, 6.

From these words it appears that the willingness of the Israelites to change their dress was the factor that would decide upon their acceptance by God.

The judgment of those who do not discard their gods of pride and self-exaltation, of love of display and self-gratification is painted in bold colors by the evangelist of the Old Testament: "Moreover the Lord saith: because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and make a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet and their cauls, and their round tires like the moon. The chains and the bracelets, and the mufflers, the bonnets and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings and the nose-jewels, the changeable suits of apparel, and the mantles and wimples and the crisping pins, the glasses and the fine linen and the hoods and the veils. And it shall come to pass, that instead of

sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth, and burning instead of beauty." Isa. 3:16-24.

### THE MISTRESS OF THIS WORLD

"Fashion rules the world; and she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to criticise and ridicule the poor if they do not follow in her wake at any cost, even the sacrifice of life itself. Satan triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshippers of Fashion's shrine." —*Testimonies*, Vol. 4, p.634.

This unmerciful goddess is not satisfied in having the unbelieving masses worship her cruel whims, but preferably chooses her followers from the ranks of religious people. One such a convert will do her more good than ten who are obviously already in her power.

"Pride, ignorance, and folly are constant companions. The Lord is displeased with the pride manifested among His professed people. He is dishonored by their conformity to the unhealthy, immodest, and expensive fashions of this degenerate age." —*Testimonies*, Vol. 4, p. 634.

The goddess of fashion is working hard to gain some converts from among the people of God at the present time. When Satan succeeds in seducing Christians to worship the idol of fashion, he will, in a greater or lesser degree, cause them to become transgressors of God's immutable law.

"Transgression of physical law is the transgression of the moral law; for God is as truly the author of physical laws as He is the author of moral law. His law is written with His own finger upon every nerve, every muscle, every faculty which has been entrusted to man. And every misuse of any part of our organism is a violation of that law." —*Christ's Object Lessons*, pp.347,348.

Pride is generally an indication of ignorance. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, ..." Hosea 4:6.

"Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs and warnings." —*Testimonies*, Vol.5, p. 681.

Now we may ask ourselves, What then is the light that the Lord has given concerning dress? Are there distinct rules to follow, and what are they? The functions of our attire may be separated into three important factors; if we keep these three factors in mind while selecting our clothing, we shall not transgress the laws of nature that guard us from disease, discomfort and disgrace.

*Firstly:* Our clothing should be so designed as to

give proper and satisfactory protection to our body.

*Secondly:* It should be of such design that it is useful, practical, and attractive.

*Thirdly:* Our dress should be such that it will be an unspoken sermon to the glory of our Creator.

### CLOTHING FOR PROTECTION

"The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them.

"After his transgression, Adam at first imagined himself entering upon a higher state of existence. But soon the thought of his sin filled him with terror. The air, which had hitherto been of a mild and uniform temperature, seemed to chill the guilty pair. . . . The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavored to fashion for themselves a covering; for they could not, while unclothed, meet the eye of God and holy angels." —*Patriarchs and Prophets*, pp. 45,57.

Clothing thus became a necessity after the fall, but its importance has been greatly minimized by the arch-deceiver. Satan seeks to promote clothing that is leaving vital parts of our body uncovered, and is therefore unhealthy. The Lord in His solicitude for our good health has given us well-defined instructions in this matter:

"The limbs being remote from the center of circulation, demand greater protection, than the other parts of the body. The arteries that convey the blood to the extremities are large, providing for a sufficient quantity of blood to afford warmth and nutrition. But when the limbs are left unprotected, or are insufficiently clad, the arteries and veins become contracted, the sensitive portions of the body are chilled, and the circulation of the blood hindered." —*Ministry of Healing*, p.382.

"But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs 'is not afraid of the snow for her household: for all her household are clothed with double garments.' Prov.31:21, marg." —*Ministry of Healing*, p.288.

Flimsy, transparent, showy clothes are not in keeping with a Christian profession. When the apostle Paul speaks of the women to be clothed in modesty we approach two other evils of our modern times, the dress that is indecently short and the wearing of slacks and pants by women.

"There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination. 'In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety'. 1 Tim. 2:9."

"In this style of dress God's order has been reversed and His special directions disregarded. Deut. 22:5. . . . God has designed that there should be a plain distinction between the dress of men and women, and has considered the matter of sufficient

importance to give explicit direction in regard to it; for the same dress worn by both sexes would cause confusion and great increase in crime." —*Testimonies*, Vol. 1, pp. 457, 459, 460.

In answer to this testimony we can see an interesting but frightening parallel between the increase in the female crime-rate and the general tendency of women to wear trousers and slacks today. According to reports from the FBI the crime rate of females has doubled since the pre-war era of World War II. It was anticipated that females would commit three percent of the total crimes, but it is now reported up to eight percent and steadily rising.

#### PRACTICAL AND ATTRACTIVE CLOTHING

Practical clothing is of great importance to our feeling of well-being. The dress we wear will in this way influence the building of our character in a direct way. Its usefulness rather than its beauty will serve our comfort and well-being best.

"In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood, nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted." —*Ministry of Healing*, p. 293.

While we are to pay much attention to the durability and the practical value of our clothing, yet we are not to neglect their attractiveness to beholder and wearer alike. On the one hand we are admonished that —

"The love of dress endangers the morals and makes the woman the opposite of the Christian lady characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer and awakens base passions in the heart of the beholder. God sees that the ruin of character is frequently preceded by the indulgence of pride and vanity in dress." —*Testimonies*, Vol. 4, p. 645.

And still the same voice tells us to—

"... put features of beauty into your lives." —*Testimonies*, Vol. 5, p. 345.

"It is right to love beauty and to desire it; but God desires us to love and to seek first the highest beauty— that which is imperishable. The choicest productions of human skill possess no beauty that can bear comparison with that beauty of character which in His sight is of 'great price.'" —*Education*, p. 249.

We may safely say that truly beautiful clothing is always simple, never fancy nor extravagant, it will fit the complexion and personality of the wearer, it will not be flashy or gaudy in color, and the dress will fit the occasion.

These principles in dress we shall find advocated by conservative, well-to-do people all over

the world. Simplicity in all things is the cornerstone of culture and the keynote of personality.

#### OUR DRESS IS A SERMON

Our clothing is not only of value for ourselves but of great importance to those around us.

"The true follower of Christ strengthens the good purposes of all with whom he comes in contact. Before an unbelieving, sin-loving world, he reveals the power of God's grace and the perfection of His character." —*Prophets and Kings*, p. 348.

"We are not to elevate our standard just a little above the world's standard, but we are to make the distinction decidedly apparent. The reason we have so little influence upon our unbelieving relatives and associates is that there has been so little decided difference between our practices and those of the world." —*Testimonies*, Vol. 6, p. 146.

Often there are only small things that spoil the general appearance of a good Christian. The character is also built up of little deeds, like many small stones, to complete the mighty temple. Inches seem to be very minute parts of our appearance, but when these same inches are taken away from our hair, and are added to the heels of our shoes, they may become very important. The natural beauty, which has been given by the Creator to every woman, is the hair. There is hardly any part in the make-up of the modern woman that is more mutilated than the crown of the woman, the hair. Fashion dictates that she shall cut, curl, paint or bleach it, to the humiliation of her owner. While undergoing this process, the arch-deceiver will make her feel beautiful and above all "fitting into society." The very thought of being called "old-fashioned" is for most women enough to go to almost any length in order to be like others. A Christian should not be led by such mass instinct.

"Stand in your God-given personality. Be no other person's shadow." —*Ministry of Healing*, p. 499.

The Bible states clearly, "But if a woman have long hair, it is a glory to her, for her hair is given her for a covering." 1 Cor. 11:15. It is easily understandable that the constant burning of the hair under permanent machines might bring about the curse that the Lord has pronounced through Isaiah, "... there shall be instead of well set hair baldness." Isaiah 3:24.

Another article of dress that seems to be making inroads into the ranks of Christian women is the high-heeled shoe. This dangerous and extremely unhealthful article robs the woman who wears it of her natural balance and bearing. The bearing and posture of a person should not be underestimated in its importance.

"It is a great thing to ensure health by placing ourselves in right relations to the laws of life.

To page 12

# Our Homes and Our Health

## RATIONAL MEDICINE

CONCLUDED

by J. H. KELLOGG, M. D.

*In our preceding articles, we presented the first three of seven basic principles of "Rational Medicine." The first one, "Nature alone possesses the power to heal," was followed in the last article by Principle 2, which concerned those agents which will assist in effecting a cure, and Principle 3, about how remedial agents affect the system. This final article deals with the last four principles of the subject under consideration.*

**P** RINCIPLE 4. *All remedial agents involve in their action an expenditure of the vitality of the patient, some more, some less. — This proposition follows as a natural result from the preceding. While a person receives strength and nourishment from the digestion of food, it is nevertheless true that vitality is expended in the process of digestion. So with all of the other nutritive processes. In the circulation of the blood, in respiration, and all other vital actions, vitality is being constantly used up or expended. An agent which increases any of these actions necessarily increases vital expenditure.*

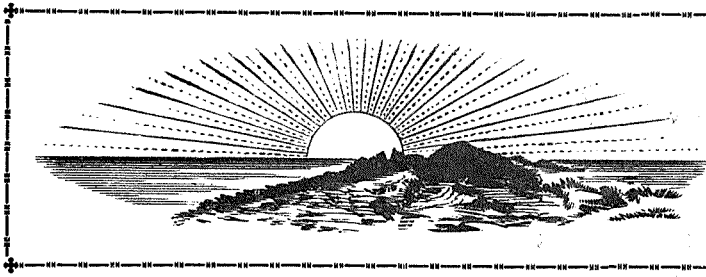
Principle 5. *The best remedies are those which will furnish the most remedial aid with the least expense to the vitality of the patient. — It would need no argument to convince a merchant that he would derive the most profit from the sale of goods for which he could obtain the highest price and which he could purchase at the lowest figures; or the farmer that he would derive the greatest gain by raising crops for which he could obtain the largest pecuniary returns with the least outlay of money and labor in raising. It is equally evident that the best remedies to use in the treatment of the sick are those which will secure the desired results with the least expenditure of vitality on the part of the patient. What these remedies are we shall point out in another connection.*

Principle 6. *Patients, not diseases, are to be treated. — To some, this proposition will appear absurd, while to others it will appear equally unnecessary. That the proposition is neither absurd nor superfluous is abundantly proved by the most casual examination of the many modes of treatment which have been in vogue during the past, as well as some of those still employed to a*

greater or less extent at the present time. Not a few practitioners, when called to see a patient, in considering the symptoms of the case and the indications for treatment, consider less the patient himself than the name and nature of the disease with which he is suffering. It is a common custom with many non-progressive physicians, and with the laity almost altogether, to treat diseases by their names. If a person is suffering from any given disease, he is at once advised to take some remedy which is said to cure that disease. The particular remedy prescribed will depend largely on the prevailing fashion at that particular time or place. It is, in fact, the disregard of the principle above stated which has led to what are termed fashions in medicine, the existence and evil results of which are fully recognized by the more intelligent physicians everywhere. It has not infrequently happened — indeed, we believe occurrences of the sort to be more common than we would dare to suggest — that some acute or chronic diseases have been treated with the result of successfully curing the disease, but with equal success in destroying the patient. "Cured to death," might justly be written upon many a tombstone placed over graves whose occupants were said to have died of various maladies which were far less responsible for their death than was the "heroic" treatment to which they were subjected. Nothing can be more unscientific, or more unsatisfactory in its results, than the ordinary routine of "treating" diseases. Any plan of treatment, to be successful in aiding nature in the relief of human suffering and the prolongation of human life, must regard the conditions and interests of the patient, rather than the name or nature of the disease from which he is suffering.

Principle 7. *There is in nature no antidote for the results of the transgression of physical laws. — This proposition, too, will doubtless be warmly disputed, especially by those who imagine that all existing things were made for the special benefit or advantage of man, and that everything may, by proper investigation, be made subservient to his interests. We believe, however, as was remarked to us by the learned editor of one of the leading medical journals of the West, that "there is no*

*To page 12*



# NEWS from HOME and ABROAD

## Report from Southern California

"The purification of the people of God cannot be accomplished without their suffering. God permits the fires of affliction to consume the dross, to separate the worthless from the valuable, that the pure metal may shine forth. He passes us from one fire to another, testing our true worth." —"Testimonies," Vol. 4, p. 85.

"As trials thicken around us, both separation and unity will be seen in our ranks. . . . Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us." —"Testimonies," Vol. 6, p. 400.

**A**S of late, this has been somewhat our experience here in Southern California. But along with the bitter there is always the sweet, for which we thank our gracious heavenly Father. We have learned to trust His guiding hand in all circumstances, knowing that He loves those who are His children and that no one will be able to take them out of His hand.

Our hearts felt deep sorrow when our dear brother in this blessed truth, Don Howard Ellis of Homeland, California, fell asleep in Jesus on the 24th of August, 1963. We had greatly enjoyed his fellowship and the hours spent discussing the word of God together. We sorrow no more, because we know he sleeps in the faith of the resurrection morning, when that special company will be raised to see Jesus come in the clouds of heaven. May the Lord help each one of us to be faithful that we might see our brother once more.

In September, following our Union Conference, it was our special privilege to have Brother W. Egerter from the General Conference and Elder A. W. Doerschler in our midst. The days that were granted to us for counsel and Christian fellowship will long be remembered. Our only regret was that their stay could not be longer, but we realize it was necessary for them to return to their own fields of labor and continue working for the Lord there.

More visitors arrived and shared their blessings with us; in December, Elder F. Montes de Oca from Mexico City was our guest for several weeks. The purpose of his trip was to purchase printing equipment for the work in Mexico and Central America. During his stay we enjoyed many hours of fellowship and instruction as he broke the bread of life to us. We also had visits from Brother and Sister Manual A. Pizarro, Brother Rual Escobar, and his son Johnnie, all of whom are from Chile, South America. They spent several days with us en route to the Philippines to establish the work of reform there. They have been in the Islands since January; and we have heard from them that the Lord has greatly blessed their efforts, for which we are very thankful.

When all these brethren were here, the Los Angeles church spent one Sunday going from door to door, gathering used clothing for the believers in Mexico. The Lord blessed us beyond our expectations, and the people

contacted responded liberally to our requests. Brother Montes de Oca was able to take six large boxes of clothing back to Mexico with him.

Since that time, the Los Angeles church has been doing home missionary work every other Sunday with the "Herald of the Truth" and other smaller pamphlets, so that some word of truth is left at every door. The Lord has blessed us in being able to distribute much literature and to make some contacts in which we were able to return and give studies. We thank the Lord for His goodness and mercy that He has still granted time that we may yet present the gospel to those who do not know Jesus as their personal Saviour. Who knows what a harvest the distribution of this literature might cause when the latter rain is poured out?

Since all of our believers were not able to attend the December special meetings in Sacramento, it was our privilege to have Elder Doerschler in our midst the first Sabbath in January. All of our members in Southern California were invited to come to Los Angeles, where special meetings were conducted on Sabbath. We thank the Lord that He came into our midst and blessed us so richly.

The third of March we went to the International Airport in Los Angeles to spend a few hours with Elder C. Kozel of the General Conference, who was on his way to the Philippines and Australia to strengthen the work in these places. We were sorry he was unable to spend more time with us but thank the Lord that He has spared the faithful older workers so that they can still be in our midst for counsel and inspiration.

The Los Angeles church is very thankful for all these visitors and experiences which the Lord has granted us. Our prayers are for all of His people that we may stand fast in the faith that was once delivered to the saints and realize as never before that Jesus has granted to us only a short time to finish His work. May all of us be faithful and work for those who are perishing in sin, those for whom Christ died, is our prayer.

L. V. McSHERRY

### YOUR PLACE

*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?"*

—Author Unknown



# Experiences from My Spiritual Life

by ELIZABETH REIMERS

*"Praise ye the Lord. O give thanks unto the Lord; for He is good: for His mercy endureth for ever." Psalm 106:1-5.*

**Y**ES, the Lord has done great things for me! When I was arrested because of my faith, was put into prison, and was to be transferred to a forced-labor camp, my only prayer was that the Lord would go with me and would not leave me in that dark hour. I cried, "Help me, Lord, to live out faithfully Thy commandments and statutes!"

After enduring many hardships, I was taken to the camp of Novo-Ivanovka. The investigative arrest was now behind me, but I was condemned to ten years of loss of liberty. My heart ached; the future seemed hopeless. However, my very first day behind the high barbed-wire fence, guarded with machine gun towers, the sun shone so lovely that, again and again, I was impressed to thank God for His love and care. This was in March of 1942.

A soft voice addressed me, interrupting my conversation with the Lord. One of my fellow prisoners wanted to know where I came from and if I, too, was a child of God. "Yes," I answered joyfully, "I am a child of God."

She then remarked that this fact was written on my face and asked me to what church I belonged.

"To the Seventh-day Adventist Church," I told her.

She was a Baptist. "There are some of your believers here, too," she said. Soon she called to a woman who had just passed by and introduced her to me: Kathe Fast from Stalinabad. This woman then brought Gretel Penner. These sisters had been confined to the camp because of their faith. They embraced me and tried to comfort me. They had already been there three years; but because they had refused to work on the Sabbath, they had been judged again and these three years were not to be taken into consideration. They helped me by word and deed. After I had recovered from my undernourished condition and weakness, I too had to go to work. I was assigned to the same brigade as Sister Gretel was. In the camp there was no day of rest. Every day from early morning to late at night one had to work. But on the day of the Lord we did not go out but kept the Sabbath holy according to His word. After the workers had

left, the supervisors came and combed through the area to find anyone who had not left and to force him to go to work.

There were many thieves and murderers who simply abhorred work. We were driven into the field by soldiers and dogs. They commanded us to go to work, and the dogs were led away. It was summer and harvest time. We were to bind sheaves of oats. The foreman asked us once again actually why we did not work.

Sister Penner could not speak Russian, therefore I answered, "Today is the Lord's day; we cannot work today, because that is our conviction."

He only threatened that when the supervisor would come he would take care of us. And when the supervisor came, our case was reported to him. "These two women will not work."

"What?" he said. "Immediately to work!"

I answered him quietly, "Dear supervisor, we cannot work today, for it is the day of the Lord."

"I tell you, go immediately to work!" he cried, while his features were contorted horribly, resembling a living demon. He drew his revolver and threatened to shoot us. "I will shoot you in a moment!"

But we remained calm and insisted, "We cannot work today, but tomorrow we shall double our work. We will work day and night, but today is the day of the Lord our God."

"I will take you to that ditch!" he cried furiously, "and shoot you like dogs; and no one will ask for you!"

"We are in your hands. Do what you like, for we must die once anyway, whether it be today or tomorrow."

Suddenly and unexpectedly he turned around, went to his car, and drove away. The watchman called after him, "What shall I do with these women?"

"Put them in the sun under guard, and let them stand all day long. Give them nothing to eat and no water to drink."

And so it was done. We praised and thanked our heavenly Father for His help and liberation. We prayed, recalled His word in our hearts, and stood there until the sun set. Our feet were badly swollen, but we went home joyfully. The watchman threatened to put us under the watchtower until

midnight but did not carry out his threat. In the camp area we were permitted to join the others again.

The next day we received our full amount of bread, 500 grams, as wages for our work. We were not even reported as objectors, while the others received only 300 grams of bread and were placed on the punishment list. "What?" they said, "these women did not work, and we have worked. But they give them the full ration and us only 300 grams.

"Yes," the supervisor answered, "these women did not work because of the conviction of their faith, but you are lazybones."

For a whole year we were tortured and tested because of this. Often we had to stand in the cold wind in winter or lay on the cement floor of a prison without food or drink. But our dear God always turned everything for the best, and we could stand firm as witnesses for Him. We could glorify Him, and our hearts were filled with thankfulness. Many a friend would come and inquire why we kept Sabbath and not Sunday. We could then testify for Christ, and precious souls decided in favor of the truth. The Lord was very near to us. Then we were separated. I was to move on to the next stage, and some of the interested souls moved also.

In the new camp I again had to show my colors. On Sabbath I simply stayed home in faith, and the Lord liberated me marvelously. His name be praised! During the whole ten years the Lord gave me strength and grace that I could keep the Sabbath day holy. All the inmates knew I was a Sabbath keeper, and I testified to many of them what the Lord had done for me. So one Sabbath, Sister Rosa, who was very interested in the truth, came to my cot with another sister, Paula. Rosa asked Paula why she stayed home today on Sabbath. I explained to her satisfaction that Paula had decided to obey the commandments of the Lord in spite of the dangers. Rosa was free from work because of sickness. She was very happy to hear of Sister Paula's decision. We kept the Sabbath together, and the Lord blessed us.

The next Sabbath, early in the morning, Rosa came to tell of her definite decision to keep the commandments of the Lord also, whatever might come. I warned her of the tests which would come but also said that the Lord would help her to be victorious. We placed ourselves completely in the Lord's hands and the following Sabbath went together to the commandant. "Do not fear, dear ones," I encouraged the sisters. "Our God goes with us and can strike the authorities with blindness. Let us pray for one another."

It was strictly forbidden to win souls to Christ in the camp. I had always been alone, but now there were three in the camp. For such a crime I

could have been given an additional ten years of hard labor.

God mercifully heard us and softened hearts. I was called first to answer, the others coming after me. "Why do you not work today?" the commandant yelled.

"Because today is the holy day of rest," I explained to him. "And because I cannot work, I have received ten years' labor."

"So it is your conviction then?"

"Yes," I answered, "I cannot do otherwise."

"Well then, you write me an explanation of this!" And I was free! The other sisters were treated likewise. How we did thank our Lord for His goodness! From that day on we were able to keep Sabbath undisturbed. We possessed no Bible but recalled from memory its precious promises over and over again. We knew many hymns and texts by heart, such as: "O to be thine, Lord, and teach me thy law."

We also found some brethren in the camp. We were, however, separated from them by a high wooden fence. We prayed and sang together, and the prisoners listened to us. Sister Paula died soon after in the faith of the Lord and in the blessed hope of His coming. Sister Rosa was moved. When she was set free and found her children again, a new church was founded through her testimony. She was a faithful child of God. When I, with others, received a pass entitling me to go to and from work unattended, the Lord led me to still other precious souls.

A brother who also had a pass worked in the wheat loft. He lived in a mud hut where he also slept. I worked in the children's ward, Sister Emilie was cook, and Sister Olga took care of the calves. After our eight-hour workday, we were able to visit and encourage each other. It was much better for us now. We had Sabbath free, but the other prisoners had to work throughout the whole week. What a great privilege we had! At the border of the camp even two German children came to us. They visited us always to beg. How we did pity these poor children! They sneaked into the work zone of the camp. Involuntarily our thoughts wandered to our children. Where would they be now? Would they have a daily piece of bread? In our own great need, misery, and poverty, we did for these children whatever we could. One of us sifted grain from the cattle feed, and another gave the children milk to drink and cottage cheese. I fed them with what remained from the table in the children's ward. We asked them where they came from and if they still had a father and mother.

"We come from the Krim," they said, "and were sent to Siberia into a big Russian village. Father died during the journey, and now Mother is sick and cannot feed us. That is why we must go and beg. Mama and we (a 10-year-old boy and an

8-year-old girl) are so thankful for all the good things you have done for us." They visited the sister who cooked the food most frequently because her workplace was quite far from the main camp-ground and therefore less observed and watched. It was strictly forbidden to have contact with the free ones, the outsiders.

One day the boy came again and visited Sister Mila. "Mama greets you very kindly and for her love and thankfulness she will give you a gift," he said. "I have forgotten to bring it with me today, but it is a book.

The sister could read only Russian. She told me this when I went to see her at night.

"O," I said to her, "that must be a Bible." I was excited and could not sleep. I went every night to see what he would bring. When I visited Sister Mila the third time after this, she met me joyfully and told me that he had brought a Bible, a real Bible!

"The Lord be praised!" I exclaimed. "Now we have a Bible. Give it to me quickly and we shall read."

"O," she said, "Brother Kaiser has already taken it. Let us go right away to see him in the grain loft."

When we arrived there, he sat and read earnestly. I said to him finally, "Dear brother, I too would like to have the Bible."

"Well," he said, "we shall share it. You take the New Testament, and I'll take the Old. Afterwards we can trade."

What a comfort this was for me. In the front of the Bible Genesis was missing and also Revelation in the end. But how many precious treasures were left! After work we often read the Bible together, sang our hymns, and promised our dear heavenly Father who leads His children in such wonderful ways to keep His truth. We always read the Book of books in secret, or it would have been taken away from us immediately.

When I had finished my ten years of hard labor, I handed the precious Book to the dear souls who still had to remain at the camp. The Book had brought us great and rich blessings. Those believers gave the Bible to others. It was practically impossible to bring a Bible into the camp, and for this reason I did not take it with me when I left. I knew that the Lord would give me another Bible when I was "free." And He fulfilled my wish.

In our camp dwellings we often had to lie together with 150 people. The air was thick and blue with tobacco smoke. Cursing and groaning was heard all around us. But God's Word took us away in spirit from all these people to a better and more beautiful world. The peace of God filled our hearts, and we enjoyed many an hour of blessing. God's ways are wonderful. After ten years the

family of Brother Kaiser, who lived in Gremiat-schinsk and who became free two years before I was released, gave me shelter. In this town there was already a small group of interested souls who studied the truth. When I left the city in 1962, our church numbered 60 members, among whom were many earnest and faithful brethren and sisters. We prayed constantly for one another.

May the dear Lord open the borders and give them liberty! Bibles can seldom be seen and cannot be bought with money, nor can the beautiful Adventist books and hymnals. Many a book was copied by hand. The hunger for spiritual things is great and cannot be satisfied. Also lessons were copied every Sabbath by hand. Typewriters were forbidden in our homes. The believers are now completely cut off from the outside world. Missionary reports never reach them. May God grant them also liberty of speech, press, and assembly. May He bless His great work also in Russia. That is my prayer and the prayer of those who are in prison.

## A Question Which Should Never Be Asked

There were many in the days of Christ who, when they heard His teaching, were compelled to exclaim, Of a truth this is the Prophet. Others said, This is the Christ. And when the officers who were once sent to take Him returned without Him, saying, Never man spake like this man, the Pharisees put to them this question: *Are you also deceived? Have any of the rulers or of the Pharisees believed on him?*

Such questions as this are not peculiar to that age alone: the rulers and Pharisees of our own days have the same implicit confidence in themselves as do the spiritual lords of the masses around them; and their denunciations are forthwith issued against any man who would explore his way into some new field of truth, unless the scribes and Pharisees have led the way before him. This might do if our salvation was committed to them and their creeds were always the standard of truth. But when we learn that every man must give an account for himself, must work out his own salvation with fear and trembling, and that God has put His Word into our hands—a Word so plain and simple that the least of His creatures need not err therein—we feel disposed to inquire for ourselves concerning the way of life and the requirements of of the gospel. And whoever in this matter first stops to inquire whether the rulers or Pharisees have believed admits himself to be a blind devotee to the opinions of others.

What have we to do with the rulers or the Pharisees? Are they to do our thinking and our believing for us? People seem too willing to have it so in

our days, and before a newly developed truth can be received, the question is too frequently asked, if not openly yet in reality and with a blind devotion to the opinions of the great, Have any of the rulers believed this? And so the leaders of today become like those of old: they will not suffer others to go in nor go in themselves.

Will any here inquire if the great and learned are not more likely to understand the Word and perceive the truth than the unlettered and obscure? We answer, Was it so in the days of Christ? Then it may be so now; and furthermore, we hear Paul exhorting his brethren as follows: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1:26, 27.

What does God require of us is the only question which really concerns us. Whatever we see to be the plain injunctions of His Word, let us instantly obey without once stopping to inquire whether any of the rulers or the Pharisees have believed on Him. —*Review and Herald*, June 12, 1866.

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#### A NEW CREATURE

*From page 3*

of his soul. He is not made unhappy by the prosperity of others even though he does not himself prosper.

He has charity that thinks no evil, and he is therefore not troubled with jealousy as though he were slighted and others honored in his place. He loves God with all his heart, and he loves his neighbor as himself. Grace reigns within his heart. His body is the temple of the Holy Spirit Christ is his pattern. He gives proof that he is in Christ because old things in his case have passed away and all things become new. Impatience, fretfulness, evil speaking, anger, and strife have passed away. Love now reigns in this man's breast so that he would lay down his life for others. The great work of conversion or of the new birth begins when we first come to Christ for pardon. It is a progressive work carried forward through all the periods of Christian experience till we stand perfect in the will of God. Does the reader profess to be in Christ? If so, have old things passed away and have all things become new? Those who have taken the name of Christ must depart from all iniquity. And now if this great work is but partially accomplished, is it actually progressing in the reader's heart? We may profess to believe in Christ, but we are not in Him unless this great change has made visible progress in us. Let us not be deceived, for the day of judgment will show that this error is fatal.

#### PERSONALITY REFORM

*From page 6*

Among the first things to be aimed at should be a correct position, both in sitting and standing. God has made man upright, and He desires him to possess not only the physical, but also the mental and moral benefit, . . . which an erect bearing so greatly tends to promote." —*Education*, p.198.

The high heel with its ridiculously small base is the direct cause of many physical disorders, including unnecessary pains in muscles and abdomen. Such heels also cause accidents in cars, on stairways, on streets and in the home. The Creator in His great wisdom has given the human being a wonderful part of the body to stand upon; the foot is designed to be the only right support for the whole physical frame. This design is totally discarded by the unreasonable whim of the goddess of fashion.

Let us as Reformers, living in these last and most solemn times, remember that—

"Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them. . . . thus our faith will stand in a better light before the community." —*Testimonies*, Vol.2, p.618.

May the Lord grant that everyone of us may be a living demonstration to the world of an indwelling Saviour, and that our outward adorning be always in harmony with the inward peace and holiness.

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#### RATIONAL MEDICINE

*From page 7*

more dangerous popular error than that it is possible for a person to violate *ad libitum* the laws which relate to his physical well-being, and then avert the natural penalty of his transgression by swallowing a few doses of medicine, or by resorting to any other remedial measure." Remedies may postpone, for a time, the results of physical transgression, and may even seem to prevent them altogether, but careful observation will show that the escape from punishment is only apparent. Its form may be modified, but it cannot be averted entirely. A person who squanders his vital force will certainly die prematurely. If his career is not cut short by some acute malady, he will be worn out by some chronic disorder.

Rational medicine teaches that every physical transgression must be visited by commensurate punishment, and that the proper work for the physician is to instruct people how to escape the penalty of transgression, not only by averting the penalty after the liability to it has been incurred, but by giving warning, by proper instruction, of the certainty with which suffering and possibly death result from a disregard of nature's laws, and thus preventing transgression.

—Taken from *The Home Hand-book of Domestic Hygiene and Rational Medicine*.