

The Sabbath Watchman



"Come, O Jesus, Be Our Guest!"

TO THE death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water-spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament." —*The Desire of Ages*, p. 660.

the Sabbath Watchman

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In this Issue:

OUR CONDUCT

by E. G. WHITE

FRONTISPIECE

"Come, O Jesus, Be Our Guest"

page

Our Conduct 2

Peace and the Sabbath 3

Granny's Lament (Poem) 5

OUR HOMES and OUR HEALTH

Prevention of Chronic Colds 6

YOUTH FOR TRUTH

Report of the Youth Conference .. 7

EDITORIAL

Where We Agree-Where We Differ.. 9

NEWS FROM HOME AND ABROAD

Report from the Philippines 10

Our Attitude

in Regards to Politics.. 12

It Pays to keep
Intelligently
Informed.

Study your
Sabbath Watchman

A thoroughgoing Christian draws
his motives of action from his
deep heart-love for his Master. Up
through the roots of his affection
for Christ springs an unselfish
interest in his brethren. Love im-
parts to its possessor grace, pro-
priety, and comeliness of deportment.
It illuminates the countenance and
subdues the voice; it refines and
elevates the whole being.

Life is chiefly made up, not of
great sacrifices and wonderful
achievements, but of little things.
It is oftenest through the little
things which seem so unworthy of
notice that great good or evil is
brought into our lives. It is through
our failure to endure the tests that
come to us in little things, that the
habits are molded, the character is
misshaped; and when the greater
tests come, they find us unready.
Only by acting upon principle in the
tests of daily life can we acquire
power to stand firm and faithful in
the most dangerous and most diffi-
cult positions.

We are never alone. Whether we
choose Him or not, we have a com-
panion. Remember that wherever
you are, whatever you do; God is
there. Nothing that is said or done
or thought can escape His attention.
To your every word or deed you have
a witness,—the holy, sin-hating God.
Before you speak or act, always
think of this. As a Christian, you
are a member of the royal family, a
child of the heavenly King. Say no
word, do no act, that shall bring
dishonor upon 'that worthy name by
which ye are called.'

Study carefully the divine-human
character, and constantly inquire,
'What would Jesus do were He in my
place?' This should be the measure-
ment of our duty. Do not place your-
selves needlessly in the society of
those who by their arts would
weaken your purpose to do right or
bring a stain upon your conscience.
Do nothing among strangers, in the
street, on the cars, in the home, that
would have the least appearance of
evil. Do something every day to
improve, beautify, and enoble the
life that Christ has purchased with
His own blood.

Always act from principle, never
from impulse. Temper the natural
impetuosity of your nature with
meekness and gentleness. Indulge
in no lightness or trifling. Let no
low witticism escape your lips.
Even the thoughts are not to be
allowed to run riot. They must be
restrained, brought into captivity to
the obedience of Christ. Let them
be placed upon holy things. Then,
through the grace of Christ, they
will be pure and true.

We need a constant sense of the
ennobling power of pure thoughts.
The only security for any soul is
right thinking. As a man 'think-
eth in his heart, so is he.' The
power of self-restraint strengthens
by exercise. That which at first
seems difficult, by constant repeti-
tion grows easy, until right thoughts
and actions become habitual. If we
will, we may turn away from all that
is cheap and inferior, and rise to a
high standard; we may be respected
by men, and beloved of God."

—Ministry of Healing, pp.490,491.

THE SABBATH WATCHMAN

Peace and the Sabbath

By M. P. RINGELBERG

MODERN man's favorite mirage is his desire for peace. The elusive dream of a world without the scourge of war has become almost an obsession to many honest, well-meaning people. Men of wealth and intellect have gladly laid their heroic deeds as well as their fortunes upon this altar of sacrifice, driven by the noble desire to secure the tottering foundations of our world. Yet, just like the thirst-crazed traveler in the desert sands of the Sahara, whenever he approaches the place where he shortly before saw the shimmering vision of an oasis of world peace with its luscious palms of prosperity and plenty waving in the cool breeze, and where he can almost hear the gurgling sound of fresh spring water to wet his parched lips, the vision disappears and he finds himself again facing the scorching desert with the sun mercilessly beating upon his defenseless head.

Crisis upon crisis is breaking out, and during these times all mankind holds its breath to see whether the end of all things has now come or whether there will be one more day of respite. Indeed, the words of Jesus are being fulfilled today: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: ..." Luke 21:26.

Just like its predecessors, the International Court of Arbitration in the Hague and the League of Nations in Geneva, it appears that the United Nations in New York is also doomed to failure. There are two main causes which seem to contribute to its crippled efficiency and effectiveness as a mediator and international police force; namely, race and money. It is merely a thin line of official courtroom procedure and the fragile bonds of mutual courtesy that often prevent race hatred from flaring up during the sessions and keep the council room from being turned into a shambles. Furthermore, the \$200 million debt resting on the shoulders of the organization threatens to force it into bankruptcy.

Peace will remain a mirage as long as mankind ignores the basic requirements of peace; namely, harmony with the laws of the universe and its Creator. The futility of the quest for peace is not only applicable to the world scene, but it is likewise true in family life and the individual sanctuary of the heart.

The chant of the angelic choir, "Glory to God in the highest, and on earth peace, good will toward men," which broke upon the shepherds in the still night over nineteen hundred years ago at the birth of the Messiah, will not be realized in man-made ways. The words of the message itself indicate the source of all peace: It is God Himself.

True peace depends upon the relationship between man and his Maker. Although shortsighted people may sometimes think so, it is not God who disturbs the peace of

man. He tells us: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, ..." Jer. 29:11.

Notwithstanding the fact that sin did not originate with man, yet it is man alone who is to blame for the lack of peace in his own heart. He, who was created in the image of God, can find peace only in returning to Him, by fitting himself into the place intended for him in the perfect structure of the universe.

When at some undisclosed time in history the wily adversary sabotaged the precision machinery of God's government, it seemed that sin would ruin the delicate structure of His throne. But in love Omniscience thwarted this fiendish scheme by sending His own Son to repair the damage done and restore the balance of peace and order. Justice and judgment are the establishment of God's throne, and mercy and truth go before His face.

It is by subjecting himself in obedience to a righteous God that man can obtain peace for his soul. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." But "There is no peace, saith the Lord, unto the wicked." Isa. 48:18, 22.

Leaving this thought for a moment, let us observe how the archenemy himself tries to use the same weapon of peace to his own advantage. First of all, let us remember that wherever there is a genuine article there are countless counterfeits. If someone cannot find the true among the many false and spurious manifestations, let him realize that where there are many counterfeits there must be a genuine article. So, then, we are not to marvel when Satan employs the very thought of peace, which is unmistakably of divine origin, to further his own schemes of destruction.

The rebel's greatest hatred and opposition is directed against the authority of God and His Son; he claims to be worthy of at least the same honor as that accorded to Christ. It was by divine authority that Christ created the world and gave His law. It was by obedience to this same law that Christ overcame the enemy in his temptations. Therefore, it is the law which is the very object of Satan's greatest hatred. Lucifer, with his legions of fallen angels, works untiringly to undermine the validity of God's law in the eyes of the people. With outright lies, insinuations, appeals to pride, false liberty, selfishness, hatred, and plain ignorance, as well as innumerable other means, he attempts to distort, change, thwart or abolish this law, which is the expression of God's character, so that sinful man cannot recognize it.

In a progressive, modern world, the enemy will employ different methods for reaching his goal. One of the mighty agencies in his gigantic effort to rally the forces of the earth for the last battle is the ecumenical movement.

The old chasm between Roman Catholics and Protestants has practically been spanned by a novel bridge. This bridge rests upon two spurious pillars, or two points of mutual interest between these historical opponents; namely, the immortality of the soul and Sunday observance. This bridge is now under construction, and the progress is breathtakingly fast; it may not be very long before traffic will start rolling across its span.

The ancient lie that man should not surely die, but live, is gathering professed Christians in droves into the folds of spiritualism. This folly is growing by leaps and bounds in our day. In thousands of finespun variations, the deceptions are unfolded, leading the masses into an atmosphere of religious excitement. Unnatural frenzy will be employed in the last great battle between light and darkness.

The second pillar of this bridge is the spurious sabbath. The sanctity of this institution has caused brushfires of zeal and persecution for hundreds of years. These brushfires will be fanned into a mighty holocaust in the time just before us under the guidance of a false united Christendom.

An event without precedence was the late Pope John's encyclical on peace, addressed to all men of good will. Never before in the 300 pastoral letters was one devoted exclusively to peace, and never before was such a message directed to anyone other than Roman Catholics. The significance of this act is very far-reaching. The Vatican is now entering more openly than ever into the political arena, stretching out its feelers into every corner of the earth. It even seeks to influence its avowed opponents in the Kremlin.

In view of the political loss of prestige of the United Nations, it is of great significance that the field of contest is slowly, but surely, shifting from the political arena to the religious diplomacy of the Vatican. Under the guise of the white-robed messenger of peace, while being lauded unanimously by the nations of the world, and while stealthily removing the obstacles that separate the dissenting parties of Christianity, the Pontifex Maximus prepares for the recapture of the Medieval position in modern form. When this has been accomplished, the mask of tolerance will be cast aside and the papal character will be revealed as it truly is. Homage will be exacted from all inhabitants of the earth as they are forced to obey the mark of its power and might.

Only a short time ago, this idea was decried as very unlikely; but today, in view of present-day developments, it has become entirely plausible and even probable. One of the basic issues upon which Rome asserts its superiority over others is the institution of Sunday in place of the seventh-day Sabbath. Cardinal Gibbons stated in a letter in 1895: "Of course the Catholic Church claims that the change was her act.... And the act is a mark of her ecclesiastical authority in religious things."

This, then, is how we find both Rome and the Protestant world curiously in harmony, in the supposed sacredness of the first day of the week.

While Satan seems to have succeeded marvelously in

lulling the consciences of the religious world to sleep in the false security of self-righteousness, God has never permitted the voice speaking in defense of truth to be entirely stifled. All through the dark eras of the church, the torch of truth has been kept burning, ready to share its light with others.

Now that the conditions of the world are becoming more and more aggravated; as natural catastrophes arrest the attention of the people; as economic problems mount, and political upheavals become commonplace; as pressures increase almost beyond the point of endurance, the public, prodded on by its religious leaders and mystical, spiritualistic forces, will search for a scapegoat upon which to vent its pent-up frustrations. And what would be a more ready object of abuse than the small remnant of peculiar, contrary people who claim that the seventh-day Sabbath is the day of rest of the living God and should therefore be honored?

Then hearts devoid of divine truth will be filled to overflowing with unholy zeal and fanatical superstition. Under the guidance of spiritualistic messages confirming the superstitions of modern man, the world will be convinced that the breaking of Sunday has caused the wrath of God to come upon the earth.

People governed by faith and a godly life can afford to grant freedom of conscience and tolerance to others. But superstition and falsehood, having no justification, must resort to force to maintain their rule.

It is apparent, then, that the Sabbath is to be the focal point of contention in the approaching battle. This seems to be far removed from the title of this study, Peace and the Sabbath. However, is the faithful observance of the Sabbath a means of peace or of strife?

We have established the fact that if man wants to attain to peace, then he must return to the place which God in His wisdom intended for him to fill. He must stop lifting himself above the divine oracles and submit himself to the hand of His Creator. The Sabbath is the one commandment among the ten of the moral law which reveals the character of its Giver to the fullest. In it is contained the sign of divine authority. Sabbath means "rest" or "day of rest." Rest and peace are twins that are at home in every family of God. If mankind had been faithful in obedience to the memorial of Creation, it would have never forgotten the God of Creation and hence would have been brought closer to Him. The natural result would have been that the character of man would have become more God-like, and hence more peaceful.

In the book of Hebrews, the apostle Paul speaks about God's rest, as personified and centered in the figure of His Son, Jesus Christ. In his exposition in chapter 4, he shows the intimate connection between the keeping of the seventh-day Sabbath as the memorial of creation and the experience of conversion, which creates the inner peace and rest, which is divine.

He appeals earnestly to the Hebrews of his time "not to fall after the same example of unbelief." He exhorts them, and us as well, to strive to enter into that rest that

God desires His people to experience. Because of disobedience and unbelief, the Jews did not enter into that rest. Although they were very strict in keeping the Sabbath according to the letter of the commandment; the Jews remained void of the peace which passes all understanding through the knowledge of freedom from sin.

Hebrews 1 tells us that it was Jesus who created the heavens and the earth, and it was also He who purged mankind's sins. When we remember the Sabbath day and keep it in the manner intended by the heavenly Father, we shall come to know Him better, and the presence of Jesus will sanctify us so that we will reach a higher and higher state of perfection.

When the Jewish people rejected the Prince of Peace, they also rejected the spiritual blessings which their religious ceremonies as well as Sabbath observance were intended to bring them. If the spiritual significance of the Sabbath is lost from sight, it becomes an empty gesture and a hollow ceremony.

Christ, the Creator, also made the Sabbath. Therefore He could say very aptly: "I am Lord also of the Sabbath." Both the true meaning of the Sabbath and the

characteristic of peace are embodied in Christ Jesus. When Christ gave the Sabbath to man, it was another way of saying, "I have thoughts of peace and not of evil toward you." The Sabbath was intended to be a weekly reunion between God and His people, a time to be refreshed, to rest and become newly acquainted with God. The better we come to know God and the more we strive to live according to His will, the greater will be the peace in our hearts.

The world in its delusion is looking forward to a time of peace, but God assures us in His Word that they will seek it in vain. They will have to admit at the close of earth's history: "We have looked for peace, but no good came; and for a time of health, and behold trouble!" Jer. 8:15.

God in His great mercy is still calling man to accept a covenant of peace with Him. "There remaineth therefore a rest to the people of God." The kingdom of God is peace. To be spiritually minded is life and peace. God has called us to peace! May the Lord make us willing to answer this call before time will end.



*F*olks aren't like they used to be,
Says Granny from her old arm chair,
I don't like some things they do
Nor some o' the things they wear.

*When I was a gal my dresses were neat
And reached nigh down to my toes,
They hid my knees and covered my form,
And I knew I was wearin' clothes.*

*If we packed a dress in a shopping bag
There'd hardly be room enough.
They place them now in a vanity case
By side their powder puff.*

*When I served a meal in my own little home,
Of cornbread tender, and beans a rich brown
With apples baked in an old fashioned stove,
We could eat without goin' to town.*

*We never knew if our food contained
Right amounts of Vitamins A, B and C,
But we ate with a relish our simple meal
And from aches and pains were free.*

*But now when a woman gets up a meal
She must run to the store and back;
And most they eat is from a tin can,
And the rest from a paper sack.*

*If she finds her weight a climbing up,
Even tho' her clothes are loose,
She must go on a diet as quick as scat
For she thinks she must reduce.*

*In her high-heeled shoes she will trip along
Like a turkey walking on tacks;
When she goes on a hike she'll tog herself
In a bright colored pair of slacks.*

*She trims her nails nigh to a point
And stains 'em a crimson red,
Till they look like the claws of a hungry hawk
That's torn a chick that is dead.*

*But of all new fads there's one I believe
That all of the others eclipse,
And that's the way they have right now
Of daubing old smear on their lips.*

*There's no beauty in it, as I can see,
And I want to tell you this:
They're not the kind that one in his right mind
Would ever be tempted to kiss.*

—Mrs. Ray G. Anderson



Prevention of Chronic Colds

THERE are people who catch cold easily, especially in early Fall. Then, during the winter, they have recurring colds. What might be the reason for this? Colds have a variety of causes. First of all, the physical condition of a person might be sensitive to colds; second, a cold might be occasioned by a draft, exposure, etc.; and third, a virus might be to blame. If someone is sensitive to colds, standing in an open window or even the slightest draft may cause such after effects. Such people are usually sensitive to all kinds of other disease-causing germs which may be in the air. If someone sneezes or coughs and these people come in contact with him, they immediately catch a cold, caused in this case by a contagious germ.

One prevention in this is that one should avoid being in a draft. Yet, in spite of it, no matter how much caution he exercises, one cannot always avoid a cold. Also, it is not possible to escape all danger of contagion, for even if one keeps away from all clearly distinguishable contagious diseases, it is hardly possible to avoid all contagious contacts.

COLDS FROM ACIDITY

It has been scientifically proven that in the body of a person who tends to catch colds too many acids are found, and these are caused by an overabundance of sugar and starch in the food. The person who eats mostly meat, which is forbidden for the people of God at this time and therefore is out of the question for them, and also bread and starchy grains, without eating sufficient fruits and vegetables, will always be sensitive to colds and other sicknesses. This is sufficiently proven by the fact that at the beginning of a cold, besides the usual remedies, when a person takes bicarbonate of soda, which contains enough alkaline to dissolve the acids, he will often hold back a cold. This, of course, is only a mild remedy; it is far better to regulate the diet so that the body will contain an equal amount of alkali and acids. Acid-forming foods (referring now to foods other than the dangerous flesh foods, alcohol, tea, coffee, tobacco, etc.) include white bread, polished rice, white flour, white sugar, bleached oat flour, and the many colored confections (these are, by the way, dangerous villains in robbing the body's calcium), caramels, candy, etc. Blinded parents are being irresponsible when they upset the stomachs and health of their

children with these damaging articles. Roasted peanuts, all bleached, colored, or otherwise chemically devaluated foods, as well as chocolate and cocoa, we as true reformers should not eat. As for the use of eggs, read *Ministry of Healing*, pp. 320, 321.

ALKALINE FOODS

Articles of food which are alkaline in reaction include: Milk, turnips, radishes, cabbage, lemons, cauliflower, lettuce, wild herb salads, carrots, raisins, apples, bananas, oranges, and potatoes. The latter four work in a special way to reduce uric acid.

A person who constantly catches colds would be wise to exclude sugar altogether from his diet for a while (honey is recommended instead) and use only a small amount of bread and grain foods. This is easy to do if the person eats abundantly of vegetables and fruits, especially apples.

One should have plenty of exercise. Exercise is the friend of good health, and since it takes care of good circulation for the blood, it is a great aid in the process of eliminating used waste matters. Gymnastics and breathing exercises, in connection with diet, will prove to be important healing factors for everyone.

An important factor in minimizing sensitivity to colds, or even getting rid of them, is a daily moderately warm bath, followed by a cold rubdown.

Also, if we pay attention to the Spirit of prophecy, that nine out of ten diseases are caused, supported or aggravated by wrong, derogatory thinking, then it is enlightening that annoyance, worry, anger, hatred, envy, fighting, fear, discouragement, ill temper, and many more things also contribute to disease, especially to acid and stone formation in the body, which bring on suffering, especially to the nerves.

People who tend to be melancholy and are always pessimistic make life hard not only for themselves, but also for others who have to be around them. This sowing does not bring a good harvest. Their own body will someday have to pay for it.

It is our duty as Christians to regard the sublime, elevating, and soul-refreshing words of the apostle Paul, "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4.)

Nehemiah, our example for this last reformation, himself a strong reformatory leader, finally tells us, "Neither be ye sorry; for the joy of the Lord is your strength." (Neh. 8:10.)

There is a grave danger that the Christian will become spiritually sour and poison himself, as is

(to page 11)



Youth for Truth

Report of the Youth Conference

Held August 12-18, 1968, at the "Covenant Heights" Bible Camp, Colorado

MONDAY evening, August 12, 1968, they began to arrive. By Tuesday morning, license plates from virtually every corner of the U. S. and Canada could be seen on the little campground near Estes Park, Colorado, called "Covenant Heights." What a reunion! Oh, how glad we were to see once again so many familiar faces. How amazing is the love of God to have brought us safely to such a wonderful meeting place.

Morning came early. At 7:00 we had our morning worship, conducted by Brother Larry Watts. That same morning we were addressed by Elder M. P. Ringelberg, who, after his service, "The Challenge before Our Youth," laid down the rules of our conference and gave us a preview of the planned activities. His message was one of decision, and he particularly emphasized the challenge before us to make that all-important decision: To work for eternal life.

Our first activity was an eight-mile hike to the peak of a mountain dubbed "Twin Sisters." The view was phenomenal. The last part of the climb was quite a ways above the timber line, and those who made it to the fire lookout station on top had their names registered in a book and received a certificate of completion "as a member of the Ancient and Honorable Order of Squirrels," signed by the lookout man, C. P. Hansen.

After a delicious supper that evening, Elder O. Kramer spoke on a subject entitled "True Love or Perverted Love." When he sharply contrasted this world with the next, we found that this old world does not have much to offer us after all. Because we had some time left and it was icy cold outside, Elder Ringelberg suggested we play "Pantomimes," a game in which one person acts out a Bible event and the others must guess what event he depicts. Many participated and quite a few scenes from the Bible were thus driven home. It proved to be very stimulating to the mind!

Wednesday morning, Elder Ringelberg opened the day with worship, basing his service on the text found in Phil. 4:8, "...Think on these things." Then Elder Helmut Kramer had a most interesting discourse on "The Christian and War." The history of war was cited along with examples, and much advice was offered to those who were or would be confronted with the military service. An excellent discussion period followed.

That same morning, almost everyone who could find a seat in the many cars drove into Rocky Mountain National

Park. We were quite a sight! A string of more than ten cars were carefully guided by Brother Eric Klee on his motorcycle. Before we reached the top, it started raining and later turned into quite a blizzard of the purest snow. Snow covered everything but our lunches, which we rapidly consumed. We came home exhausted but a little richer spiritually after seeing many beautiful scenes.

After an appetizing dinner, Elder Ringelberg spoke on an informative topic: "The Christian and Sex." The whole service was based primarily on Genesis 2, where Adam meets his newly created wife, Eve. Then we were privileged to see a color film titled "How Do I Love Thee?" The setting was a Christian college campus where two boys and two girls were students. The conflict was between good and evil and showed how the boundaries of courtship must be carefully guarded. It was an excellent presentation, and we learned much.

Thursday morning began with early morning worship directed by Brother Adriaan Van Beveren, after which Elder Wilfried Kramer spoke to us on "Mental Health." Statistics were quoted which left a deep impression upon us. We were advised to use prayer as the only effective weapon against abnormal tendencies.

Two hikes followed this meeting, one to Chasm Lake (an eleven-mile hike in which 14 people participated, including little Herbie Kramer), and the other to the Eugenia Mines (a four-mile hike in which the rest of the young people were led by Brother Sam Visnavich). That evening the second part of "The Christian and Sex" was presented. This time the subject was brought closer to home, and such things as holding hands, kissing, necking and petting were openly discussed. A lively discussion followed in which the young people were counseled on the great blessings and joy in store for those who marry youth of like precious faith. Since there was time left, we went to the campfire, where we were directed in song by Brother Klee. We felt very near to God in those precious moments.

Friday morning for worship, Brother Bill Demarest spoke on the folly of conformity and admonished us to be individualists. After breakfast, Brother Tom McSherry presented a lecture on "Moral Health." He stressed the fact that the great Decalogue is to be the guiding light for all our activities. Each of the last six commandments was closely analyzed and related to our moral welfare. Then, following a short baptismal examination, we had

a choice between horseback riding and a Jeep ride. Most everyone took the two-hour horseback ride to the Eugenia Mines. After lunch, we drove to a large lake where Marian Van Beveren of Corona, California, was led into the water to unite her interest with God's. The scene moved many to tears as they remembered the covenant they had



Baptismal Scene

made with their Lord perhaps many years ago. Immediately afterward many of our young people went swimming in a nearby pool while others just rested.

By the time "Day was dying in the West," everyone was ready for Brother Jim Demarest to open the holy Sabbath Day. The Canadian young people were next on the program. They unfolded some of the mysteries of nature and so brought us to realize the grandeur as well as the humor, artistry and creativity of God.

Sabbath morning worship was conducted by Brother Timo Martin, and shortly thereafter Sabbath School began. Brothers Bob and Gary Klee directed our Sabbath School while Brothers Wilfried and Helmut Kramer taught the lessons. The topic of the Sabbath sermon, given by Elder Ringelberg, was "The School of Christ." It showed that we are students with a very special Textbook and a pardoning, saving Teacher. Right after the service, we were made glad by the decision of Vericka Vukovich. She was united with us in this marvelous truth and was accepted into church fellowship along with Marian Van Beveren.

Sabbath afternoon, a very timely message, "One Week in Eternity," was presented by the Sacramento young people. The nearness of the return of Christ was vividly illustrated on a huge chart portraying the entire history of the world through the millennium in 7 one-thousand-year periods. From the calculations presented, it appears that we are living in the year 5999 after creation. It was made very clear that the coming of Christ is near at hand and that we should not "get ready," but "be ready."

The Sabbath day was closed with a few solemn words from Brother Adolf Schendel, after which we had a spe-

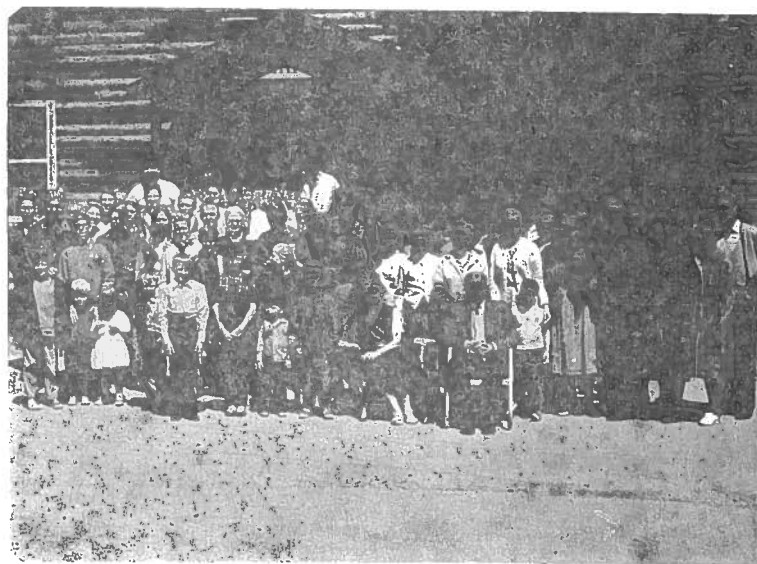
cially requested service entitled "The Sealing." Elder Ringelberg cleared up many misunderstandings on this subject. Next on the program was a black and white film on "The Life of Peter." It was very informative and gave us quite an insight into the emotional struggles in the life of that beloved disciple.

In the morning worship, Brother Reuben Meza led into final day of the conference. Elder O. Kramer followed with a sermon entitled "Do We Believe?" Then came the moment when everyone could take part: The testimony and farewell meeting. This last meeting was marked with the special manifestation of God's Spirit. We were deeply grateful to see so many of our youth respond to the prompting of the Holy Spirit. Nearly all stood up to thank and praise the Lord, and we were richly blessed by the humble spirit that prevailed. The climax of this meeting was accented with the words of the beautiful hymn, "God Be with You 'Til We Meet Again." And when some of our younger youth expressed the desire to be baptized, our hearts were made warm with joy. This is more than evidence that God's church is still living and is not being corrupted by the poisonous vapors of the world around it.

This conference displayed a variety of hidden talents. The musical programs were better than ever before, and the specials were superb. This shows what men can do when they use their gifts to the honor and glory of God. With use God will always help to multiply and improve these diverse gifts.

With mixed emotions we left the conference, determined to let our light shine until we meet again at the next conference. But if the Lord should come before then, may this conference have been the deciding factor in our lives to make us prepared for that better land.

-A. VAN BEVEREN



THE ASSEMBLED GROUP

Where We Agree Where We Differ

EDITORIAL

SINCE we would not be dealing fair and square with the truth if we spoke only of differences of opinion in regard to Adventist denominational views, we first of all will show the points on which we agree.

The Seventh-day Adventist Reform Movement teaches all the basic tenets of the early Adventist Church, including the general interpretation of Bible prophecy (Uriah Smith). Like the denomination, its testing method is "To the Law and to the Testimony." (Isa. 8:20.) Much unlike "offshoot" movements, the Reform Movement believes in Biblical organization, tithing, worldwide missionary endeavor, etc. They have never set a time for Christ's coming, nor engaged in speculative ideas concerning it. They place 100% confidence in the Testimonies of Sister White, next to the Bible, and try to conform their lives and characters accordingly. They believe in the love of Christ, His suffering, death, resurrection, current mediatorial work, and soon return. They advocate the teaching of "Christ Our Righteousness." They refuse emphatically to accept new and unproven doctrinal ideas, but instead stand by the "old paths." They carry the name "Reform Movement" as indicating that they are a "returning" people, going back to the old landmarks. Their stand as a separate group from the large denomination is not because of mere preference, but for conscientious reasons.

If ever in the history of the churches of bygone centuries the need arose for religious reforms, such reforms presupposed that matters had reached an untenable character and had drifted into forbidden channels, which thus called for corrective measures. Every backsliding or outright apostasy in religious circles of the past called for a reformation.

There are but few of those who carry the burden of God's work and are intimately connected with its internal affairs who do not see the rising of a change in the spirituality of the Adventist Church; who do not feel alarmed about the overpowering worldliness as expressed in policies that strike diagonally against the fundamental teachings of the original Advent Movement. To say that all is well in the church is, to say the least, mere wishful thinking. The church needs a reformation; this is "present truth."

In order to stimulate constructive and intelligent thought on this and other related subjects, we present the following divergent positions held by the Reform Movement and hope they will generate prayerful and unbiased consideration:

The Seventh-day Adventist Reform Movement holds:

1. That we do not have liberty of conscience to transgress God's law publicly in the church.

2. That we are implicated in sin if we support it by influence and/or action.

3. That warfare among nations with the destruction of life originates with Satan.

4. That actual participation as combatant soldiers, or as supporting noncombatant soldiers, tends both directly and indirectly to destroy life.

5. That during the Civil War provisions were made for Seventh-day Adventists to

(1) Work in hospitals

(2) Guard the freed slaves

(3) Pay \$300 commutation money.

6. That Sister White and also the General Conference staff, in 1864, would accept only the last provision ~ to pay \$300 and stay completely out of the army.

7. That the last two World Wars were far more perplexing and unjustified than was the Civil War.

8. That the European Division of S.D.A.'s, in 1914, proclaimed a gross error and heresy by teaching and encouraging its members publicly to join the combatant army.

9. That the American General Conference adopted a deplorable and erroneous teaching of "liberty of conscience" that does not exist inside God's church and now encourages its members to join the military organization.

10. That this "liberty of conscience" policy fills the church with open sinners.

11. That this stand of "neither for nor against" is typical of the Laodicean spirit.

12. That the disfellowshipping of those who were opposed to armed service in Europe, and the betrayal of them to the government authorities, revealed the spirit of the dragon. (Rev. 12:17.)

13. That the disfellowshipped group was the true "remnant church" remaining faithful amid the general apostasy.

14. That yielding to the pressure of earthly governments or seeking worldly favor and friendship to gain greater influence for missionary work is a worldly policy, objectionable, and fatal in its ultimate results.

15. That we cannot with safety vote for the candidates of any political party.

16. That we cannot belong to any political party, union, worldly lodge, secret society, or organized group for sports or entertainment.

17. That we must shun doubtful amusements, sports, and games of the world as detrimental to our spiritual life.

18. That nothing should be offered for sale on the Sabbath in the church, and no money pressure methods should ever be employed or allowed.

19. That with the increased light of today, we cannot pay respect to Christmas.

20. That our sisters cannot follow the fashions of the world by wearing short dresses, short hair styles, slacks, makeup, etc.

21. That eating flesh meat today is dishonorable to the Lord, and that we as a people, from principle, have to discard it completely because of communicable animal diseases.

22. That health reform includes the discarding of common drugs.

23. That tea and coffee must be given up completely.

24. That God's people must be a separate, peculiar, different, and holy people.

25. That God's servants cannot belong to ministerial associations, councils of churches, etc., and should not tolerate the title "Reverend."

26. That we cannot cooperate with evangelistic or revival efforts of those churches which teach the errors of the great Babylon.

27. That those who will be saved alive at Christ's coming are only 144,000 in number, and that this does not denote a symbolic figure or merely men alone.

28. That when the last one of the 144,000 is sealed, probation for all will close forever.

29. That the great multitude of the redeemed of Rev. 7:9 represents those who have died since Adam and who will be raised in the first resurrection.

30. That the Seventh-day Adventist Church is the Laodicean church of prophecy.

31. That the Adventist Church is neither cold nor hot, but lukewarm, denoting a noncommittal stand.

32. That a cleansing process is needed before the latter rain can fall.

33. That this purifying process is the predicted shaking.

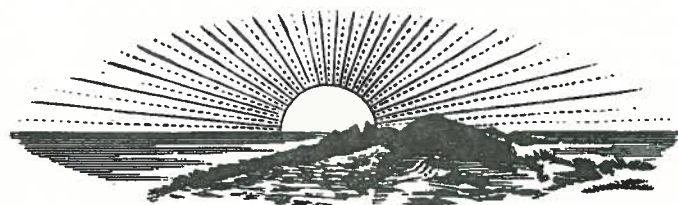
34. That this shaking (sifting) must of necessity bring a separation of the Laodicean in spirit from those who accept the divine counsel for reform.

35. That the time of God's forbearance has been overstepped, and a separation must take place.

36. That the predicted reform came into existence in 1914, and will go on to finish the work.

These and many more thoughts and conclusions are based on scriptural and testimony research throughout the years. We will gladly present proof of our convictions on request.

NEWS *from* HOME and ABROAD



REPORT from the PHILIPPINES

WE HAVE just received some news about the progress of the work in Luzon, the largest island of the Philippine Archipelago. We wish to share it with the readers of *The Sabbath Watchman*. Brother Raul Escobar writes, among other things:

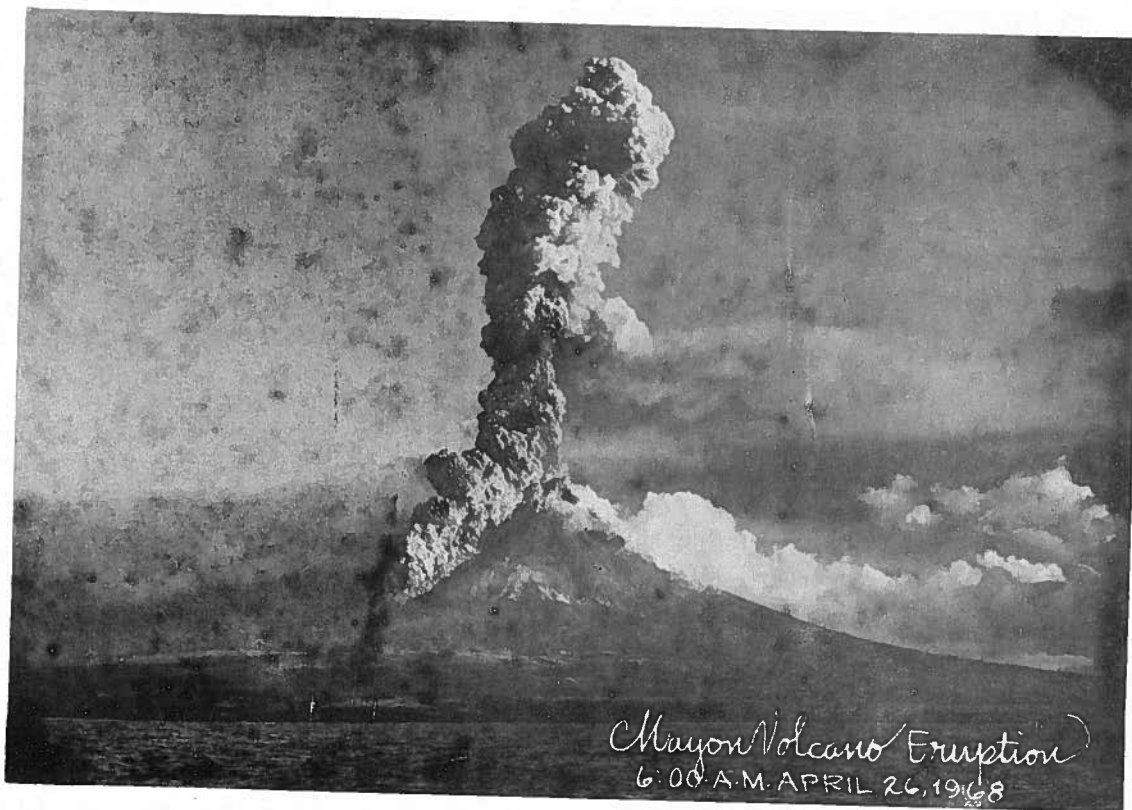
"In the past few years, the work in the northern part of the Philippines was more or less neglected because we concentrated our efforts on the southern part. As a result of our efforts four missions have already been established there. Now we are shifting all our efforts to Luzon, the largest island (northern part of the Philippines).

"Several weeks ago, our canvassers sent a call for us to follow up on the interest created in the Bicol region (Legazpi City) where the famous volcano, Mt. Mayon, which just recently erupted, is located. This is a distance of about 500 kilometers from Manila. Together with some workers, we drove the Volkswagen donated by General Conference. In Legazpi City, we held some discussions with the S.D.A. ministers, which resulted in some rather heated debates. But, praise be to the Lord, nine souls took their stand and are now organized as a church there. In that discussion, one minister was present who has opposed us in the past, and we had talked together before in Manila. As he listened, his heart was touched; after that discussion, he studied with us for some time and asked many questions. He attended our Sabbath School meetings and also gave tithe. His attitude toward us has changed greatly, and on his arrival at

home in Manila, he told the story to his wife and children.

Two days after his arrival, I paid a visit to their home and met his wife. While I was presenting our message, a man came down and listened in. This man is the eldest son of the minister, and is himself a ministerial student at the S.D.A. Philippine Union College. He is supposed to graduate as a minister at the end of this 1968-69 school year. He became very interested in our message. The following day, he came to our office and sought further enlightenment. We continued to study closely for several days, and after he saw the truth he immediately decided to become one of us. He then resigned from the school, which caused great consternation there; although under constant pressure, he stood firmly by the power of God and is now undergoing training as our own future worker. His wife came to be with us also. One time he arranged for us to reach his brethren in his home city, where the famous Clark Air Force Base, the largest U.S. base in the Far East in the Vietnam war effort, is located. The largest S.D.A. church is located in that place, Angeles City, and it is the center of that district. The brethren there readily accepted our message and some are now preparing for baptism. Praise the Lord for His guidance!

"Dear brother, I wish to tell you that the Filipinos are much like the American people. They are very fond of reading. Everywhere we go, we always meet people asking for literature. The Revival and Reformation Series you sent us have proven a great help in the work. Those who read them were agitated and became interested in our



Mayon Volcano Eruption
6:00 A.M. APRIL 26, 1968

message. Now we are out of these materials. Since we do not yet have a single printing machine, and printing costs are very high here, we are in a bind to meet the situation and the demand. I just hope that anyone with even an old mimeograph machine will send us one! For the time being, I enclose herewith a check for 36 sets of this series. This is all we can afford right now. If there are brethren who would like to supply us with more of these materials, it would be a wonderful thing. Please kindly send them immediately!

"...Our Sabbath Schools here are gaining in attendance and creating interests also. People have come and requested copies of the current lessons, which are very timely for their Reform message about health. We already gave them our copies and many are asking for more. I request that you please send us twenty or more of the current lessons and reserve or appropriate more for the succeeding quarters. The people here are beginning to realize the value of our Sabbath School Lessons.

"I realize now that the work in the Philippines has placed a great challenge before us. With a population of over 20,000,000 people, there are about 10,000 Adventists in this country. You can see how badly we need Filipino workers here. Your advertisement in the recent issue of *The Sabbath Watchman* (April 1968), page 12, has brought hope to me! It is stated there that some churches in the American Union might also consider adopting a worker in an underdeveloped country, and the Philippines was also mentioned. I would like to tell you that the S.D.A. school in Manila has sent over one hundred Filipino missionaries to other countries in the Far East and as far as Libya and Africa! In this country there are capable workers who can serve here as well as abroad. If the brethren would like to execute this wonderful plan

here in the Philippines, I am prepared to send three names from which to choose one. Please kindly inform me more about this plan so I can do what is best. We now solicit your prayers for the work here, especially for those who are suffering persecution because of accepting the truth.

"Your brother in Christ,
"RAUL ESCOBAR"

If there are any who, as individuals or as a church, would like to adopt a worker in this promising field, please contact the Union Office. —Ed.

PREVENTION OF CHRONIC COLDS

from page 6

often done unconsciously by many. In our spiritual life we also need more alkali, meaning an elevating, faithful, and sanctifying spirit, in order to gain our own salvation and physical health, which is so important. May God grant us this, is my desire and prayer.

—C.K.

Faith came singing into my room
And other guests took flight;
Fear and Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be,
But Faith said gently, "Don't you see?"
"They really cannot live with me."

—Elizabeth Cheney.

OUR ATTITUDE IN REGARDS TO POLITICS

by E. G. WHITE

MANY professed Sabbathkeepers will be no special benefit to the cause of God or the church without a thorough reformation on their part. Many Sabbathkeepers are not right before God in their political views. They are not in harmony with God's word or in union with the body of Sabbathkeeping believers. Their views do not accord with the principles of our faith. Sufficient light has been given to correct all who wish to be corrected. All who still retain political sentiments which are not in accordance with the spirit of truth are living in violation of the principles of heaven. Therefore as long as they thus remain they cannot possess the spirit of freedom and holiness." — *Testimonies*, Vol. 1, pp. 533, 534.

"The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses — extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He, as our example, kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart." — *The Desire of Ages*, p. 509.

"Again and again Christ had been asked to decide legal and political questions. But He refused to interfere in temporal matters. He knew that in the political world there were iniquitous proceedings and great tyranny. But His only exposure of these was the proclamation of Bible truth. To the great multitudes that thronged His steps He presented the pure, holy principles of the law of God and spoke of the blessing found in obeying these principles. With authority from on high He enforced the importance of justice and mercy. But He refused to become entangled in personal disputes." — *Testimonies*, Vol. 9, p. 218.

"Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin. The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and attentions, as if they had attained an enviable distinction.

Great publicity is given to their character and crimes. The press publishes the revolting details of vice, thus initiating others into the practice of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes. The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God, to inquire what can be done to stay the tide of evil.

"Courts of justice are corrupt. Rulers are actuated by desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. 'Justice standeth afar off: for truth is fallen in the street, and equity cannot enter.'...

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives." — *The Great Controversy*, pp. 585, 586, 592.

"Those teachers in the church or in the school who distinguish themselves by their zeal in politics should be relieved of their work and responsibilities without delay; for the Lord will not cooperate with them....

"God's children are to separate themselves from politics, from any alliance with unbelievers. They are not to link their interests with the interests of the world. 'Give proof of your allegiance to Me,' He says, 'by standing as My chosen heritage, as a people zealous of good works.' Do not take part in political strife." — *Gospel Workers*, pp. 393, 395.

"In regard to the world, Christians will say, We will not dabble in politics. They will say decidedly, We are pilgrims and strangers; our citizenship is above." — *Testimonies to Ministers*, p. 131.

"The Lord would have His people bury political questions. On these themes silence is eloquence.... We cannot with safety vote for any political parties, for we do not know whom we are voting for. We cannot with safety take part in any political scheme." — *Manuscript*, June 16, 1899.