Genuine Conversion

I Hereby Resolve

Selfishness

The Light of the World

How Good Is Holy Flesh?

I Am the Door, see page 8
THE SEVENTH-DAY Adventist Church was called into existence by God in the final hours of the great controversy to complete the reformation. Wycliffe, the morning star of the reformation, began by hammering at the gates of false doctrine. Huss and Jerome were to pay with their lives as they preached the truth. The monk from Wittenberg boldly nailed his 95 theses to the doors of the Catholic hierarchy—and the walls of pagan heresy came tumbling down. Luther brought back to the church justification by faith, and the Wesley brothers plainly taught righteousness by faith, justification, and sanctification. Yet the great revival that was needed never reached the zenith required to bring the whole world to the knowledge of the first-century apostolic faith.

The pioneers of this church, sitting around their kitchen tables on apple boxes, hammered out the doctrines of the apostles on their knees with their Bibles and concordances. Ellen White tells the story:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. Special Testimonies, Series B, No. 2, 56-57

The doctrines clarified at that time are now under attack by the enemy of souls; Satan himself wants to destroy the remnant church, and to do that he must destroy our confidence in the Spirit of Prophecy.

"The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish." (Proverbs 29:18) Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.

"There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded." Selected Messages, book 1, 48

The devil is doing everything to keep the reformation from beginning and ending in the Seventh-day Adventist Church. We are told parties will develop in the church (see Selected Messages, book 2, 114) and there will be separation and unity all at the same time (see Testimonies, vol. 6, 400), unity among those who are receiving the early rain experience in preparation for the latter rain, and separation by those who are rising up against the straight testimony that must come to this church. See Special Testimonies, Series B, No. 2, 14, 20; Early Writings, 270; Testimonies, vol. 3, 252-253; 324

Those who are rising up against the straight testimony will lose their spiritual rationale, light will become darkness, truth will become error and they will be forced to oppose it with all the ferocity that Satan can provide. Sadly, we are told that our worst enemies will be our fellow church members, leaders and pastors who refuse the straight testimony. See The Great Controversy, 608; Testimonies, vol. 5, 563

The devil has now come down to God's faithful, loyal and obedient with great wrath because he has but a short time and he expresses that wrath through the unsanctified, the unholy. The latter rain is soon to come and we cannot have it without first having experienced the early rain.

"We may be sure that when the Holy Spirit is poured out those who did not receive and appreciate the early rain will not see or understand the value of the latter rain. When we are truly consecrated to God, His love will abide in our hearts by faith, and we will cheerfully do our duty in accordance with the will of God." Testimonies to Ministers, 399. May God help us now to complete the reformation by bringing our lives daily into complete surrender of our wills to God that the early rain experience can now be ours.

RON SPEAR—EDITOR
It is the mission of Hope International and the editors of Our Firm Foundation to give the straight testimony and to present Christ and Him crucified. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the truths that place us on so firm a foundation in the midst of this troubled world. — EDITORS

TO SUBSCRIBE:
Suggested donations for the annual subscription are listed below. We have kept our prices as low as possible, but if your finances cannot meet the requested donation, just send whatever you can. We want no one to be unable to receive this material because of lack of funds. If you wish to give a donation to assist in providing subscriptions for those whose funds may be limited, send your gift marked “Subscription Assistance” to the address below. Your donation is tax deductible.

United States US$14.50
Canada US$19.75
Overseas (surface mail) US$24.50
Inquire for overseas air rates.

Hope International
P.O. Box 940
Eatonville, WA 98328
(206) 832-6602
Sunday–Thursday 9:00–6:30
Friday 9:00–12:00 Pacific Time

Hope International, Canada
Rt. 1, Box 10
Falkland, B.C. V0E 1W0
(604) 379–2590

Hope International, U.K.
Old Rectory
Gazeley, New Market
Suffolk CB8 8RB

Copy
Editor-Ron
Editorial-Managing Asst.
Art-Contributing Copy
Editor-Lila
Editors-Listed:
Editors-Colin
Editors-Dave
Editors-Alan
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dave
Editors-Dav...
Genuine Conversion

Ellen G. White

In order to be saved, we must know by experience the meaning of true conversion. It is a fearful mistake for men and women to go on day by day, professing to be Christians, yet having no right to the name. In God's sight, profession is nothing, position is nothing. He asks, Is the life in harmony with My precepts?

There are many who suppose that they are converted, but who are not able to bear the test of character presented in the Word of God. Sad will it be, in the day when every man is rewarded according to his works, for those who cannot bear this test.

Conversion is a change of heart, a turning from unrighteousness to righteousness. Relying upon the merits of Christ, exercising true faith in Him, the repentant sinner receives pardon for sin. As he ceases to do evil, and learns to do well, he grows in grace and in the knowledge of God. He sees that in order to follow Jesus he must separate from the world, and, after counting the cost, he looks upon all as loss if he may but win Christ. He enlists in His army, and bravely and cheerfully engages in the warfare, fighting against natural inclinations and selfish desires, and bringing the will into subjection to the will of Christ. Daily he seeks the Lord for grace, and he is strengthened and helped. Self once reigned in his heart, and worldly pleasure was his delight. Now self is dethroned, and God reigns supreme. His life reveals the fruit of righteousness. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness. This is genuine conversion.

In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart. Their desire to do God's will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that He will give them power to overcome their sins. They have not a personal acquaintance with a living Saviour, and their characters reveal many blemishes.

Many are those who look at themselves in the divine mirror, and is convinced that his life is not what it ought to be, fails to make the needed change. He goes his way, and forgets his defects. He may profess to be a follower of Christ, but what does this avail if his character has undergone no change, if the Holy Spirit has not wrought upon his heart? The work done has been superficial. Self is retained in his life. He is not a partaker of the divine nature. He may talk of God and pray to God, but his life reveals that he is working against God.

Let us not forget that in his conversion and sanctification, man must cooperate with God. “Work out your own salvation with fear and trembling,” the Word declares; “for it is God which worketh in you both to will and to do of his good pleasure.” [Philippians 2:12-13] Man cannot transform himself by the exercise of his will. He possesses no power by which this change may be effected. The renewing energy must come from God. The change can be made only by the Holy Spirit. He who would be saved, high or low, rich or poor, must submit to the working of this power.

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this bad habit or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart.
The great truth of the conversion of the heart by the Holy Spirit is presented in Christ’s words to Nicodemus: “Verily, verily, I say unto thee, Except a man be born from above [margin], he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” [John 3:3, 6-8]

The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are aroused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened.

The Scriptures are the great agency in this transformation of character. Christ prayed, “Sanctify them through thy truth: thy word is truth.” [John 17:17] If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us, body, soul, and spirit, to His will.

A man sees his danger. He sees that he needs a change of character, a change of heart. He is stirred; his fears are aroused. The Spirit of God is working in him, and with fear and trembling he works for himself, seeking to find out his defects of character, and to see what he can do to bring about the needed change in his life. His heart is humbled. By confession and repentance he shows the sincerity of his desire to reform. He confesses his sins to God, and if he has injured anyone, he confesses the wrong to the one he has injured. While God is working, the sinner, under the influence of the Holy Spirit, works out that which God is working in mind and heart. He acts in harmony with the Spirit’s working, and his conversion is genuine.

The nobility and dignity of the man increase as he takes his position against the wily foe, who for so many years has kept him in slavery. He feels a holy indignation arising within him as he thinks that for so long he has been Satan’s bond-slave, allowing the enemy to lead him to refuse to acknowledge his best Friend.

Let the sinner co-operate with his Redeemer to secure his liberty. Let him be assured that unseen heavenly agencies are working in his behalf. Dear souls in doubt and discouragement, pray for the courage and strength that Christ waits to give you. He has been seeking for you. He longs to have you feel your need of His help.

Day by day he is working out before men and angels a vast, sublime experiment, showing what the gospel can do for fallen human beings.

He will reach out His hand to grasp the hand stretched out for aid. He declares, “Him that cometh to me I will in no wise cast out.” [John 6:37] Let mind and heart be enlisted in the warfare against sin. Let your heart soften as you think of how long you have chosen to serve your bitterest foe, while you turned from Him who gave His life for you, who loves you, and who will accept you as His, though you are sinners. Step out from under the rebel flag, and take your stand under the blood-stained banner of Prince Emmanuel.

He who would build up a strong, symmetrical character, must give all and do all for Christ. The Redeemer will not accept divided service. Daily he must learn the meaning of self-surrender. He must study the Word of God, getting its meaning and obeying its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement that he may make if he is a partaker of the divine nature. Day by day God works in him, perfecting the character that is to stand in the day of final test. Each day of his life he ministers to others. The light that is in him shines forth, and stills the strife of tongues. Day by day he is working out before men and angels a vast, sublime experiment, showing what the gospel can do for fallen human beings.

Let us not spare ourselves, but carry forward in earnest the work of reform that must be done in our lives. Let us crucify self. Unholy habits will clamber for the mastery, but in the name and through the power of Jesus we may conquer. To him who daily seeks to keep his heart with all diligence, the promise is given, “Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” [Romans 8:38-39]

“Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, . . . Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.” [Isaiah 49:7] God himself is “the justifier of him which believeth in Jesus.” [Romans 3:26] And “whom he justified, them he also glorified.” [8:30] Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings, striving for conformity to the divine image, there is imparted an outlay of heaven’s treasure, an excellency of power that will place them higher than even the angels who have never fallen.

Review and Herald, July 7, 1904
Hereby Resolve

Chris and Teresa Ezell

E VERY TIME a new year rolls around it is the custom of our society to make resolutions. We often joke about these resolutions, but down deep we are really serious about attempting to do better in the coming year. We make ourselves a little promise to better ourselves in some area of our life, and if there is more than one promise we sometimes even go through the process of writing down a “Resolution List.” For example:

1. I am going to start paying a faithful tithe.
2. I am going to begin each day with an hour of devotions.
3. I am not going to yell at my children anymore.
4. I am going to become more active in the church.
5. I am going to lose weight.

We then might post this list on the refrigerator so that we will remember each promise made. We depend on these new resolutions to make up for our failures of the past year. But what happens after we make our list? At first we are really dedicated and determined to follow through with our promises. But after a few weeks, or maybe even a few days, we slip and break one of the promises and then become discouraged and rationalize to ourselves: “Well, since I broke that one I may as well break this one too.” Then the whole list starts unraveling and we get so disgusted that we end up throwing it in the wastepaper basket. Surely there must be a better way! Happily, the Bible has an answer to our dilemma.

God ordained the children of Israel to be the depositaries of His law and through them He wanted to preserve among men a knowledge of Himself. He rescued them from their bondage in Egypt and sought to bring them to His everlasting arms. In return for the goodness and mercy that God had shown them they were to exalt His name and make it glorious in the earth.1

Have you ever wondered why the children of Israel failed in fulfilling this divine purpose? They not only failed to reveal God to the world, they also ended up rejecting Him.

This tragedy of the Jewish nation can be traced from the time of Christ back through hundreds and hundreds of years of rebellion, backsliding, and broken dreams, to an experience the children of Israel had just a short time after they left Egypt. It went like this: three months after they left Egypt they came to the wilderness of Sinai and camped before the mount from which God would speak to them His law. But before He gave them the ten commandments on tables of stone God did something very interesting. He called Moses up unto the mountain and gave him a message to deliver to Israel. Simply put in modern English it was: “You have seen what I did to the Egyptians, and how I bare you on eagles’ wings, and brought you to myself. Now if you will obey me and keep my covenant, then you will be my peculiar treasure, for all the earth is mine. You will be a kingdom of priests and a holy nation.”2 These were the words which Moses was to speak to the children of Israel. He called the people together and related God’s message to them. The tragic seed of the crucifixion of Christ is found in the response of the people to God’s message. They made God a promise. Without hesitation all of them said, “All that the Lord hath spoken we will do.”3

Was this the response God wanted from His children? Did He want a promise from sinful men and women who had been under bondage for 400 years in a heathen nation’s territory that they could obey Him and keep His

1
2
3
covenant? We might ask: "But wasn't this a natural response to God's message to them?" and "Weren't they sincere in telling God they would obey Him?" Yes, it was natural and sincere. And therein lies the problem. Jeremiah tells us, "The heart is deceitful above all things, and desperately wicked: who can know it?" God's ways are not our ways. His thoughts are not our thoughts. A natural human response to God, even though it is sincere, can only end in failure. The children of Israel very simply did not understand that the promises we make are as ropes of sand. The response God wanted from them can best be illustrated by the life of Abraham. God gave a message to Abraham very similar to that He had given to Israel. He would make of Abraham a great nation and through his seed all the nations of the earth would be blessed. What was Abraham's response to God's message? He believed it. He did not make God a promise. Because of Abraham's faith God counted Him as righteous. And then He made Him righteous. Abraham knew what to do when God made a promise. The writer of Hebrews says, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son." God did not want to hear a promise from Israel that they would obey Him. He wanted them to receive His promise to them that He would make of them a kingdom of priests and a holy nation. God was offering His people the new covenant. But when they made their promise that they could already keep His law they put themselves under the bondage of the old covenant. They did not even ask for His help. We know from this experience that it was not God's first plan to give the children of Israel His commandments in tables of stone. Through the new covenant He wanted to write His laws into their hearts. They could keep His commandments in only one way, through an appreciation of the love God had revealed to them by delivering them from Egypt and bearing them on eagles' wings to Himself. It was only after He heard their promise that they could keep His law that God had no other option but to deal with them as they had chosen—from the basis of the old covenant. If His people would not keep pace with Him, then He would keep pace with them. Instead of writing His laws in their inward parts on the fleshly tables of their hearts, He wrote them on tables of stone so that they would at least have them in writing and not forget them.

The bondage of the old covenant can have only one fruit—legalism. Throughout the centuries of their history the Jews turned righteousness by faith into righteousness by works, until blinded by self-sufficiency they could not see the Messiah for who He was. Eventually this blindness resulted in the crucifixion of Christ by His own people. The echo of the nails being driven into His hands could be heard on that fateful day in the desert when there was a promise made.

Just as with ancient Israel, "God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law." God has ordained the Seventh-day Adventist Church to fulfill the same purpose He had in mind for Israel, which purpose was and is to reveal His love to the world. He has even given us the message we are to proclaim. "It is the darkness of misapprehension of God that is overwhelming the world. Men are losing their knowledge of His character. It has been misunderstood and misrepresented. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. . . . Those who wait for the Bridegroom's coming are to say to the people, 'Behold your God!' The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them."

Even as the new year has begun, each one of us is being drawn closer to Christ. For we are told, "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." We do not need to fall into the trap of making Him New Year's resolutions and putting ourselves under the bondage of the old covenant. God wants to work with us from the basis of the new covenant, which in reality is the everlasting covenant and the only covenant God ever desired to make with man. The new covenant is not a matter of time but of condition. Promises are something we receive, not give. Let us see Jesus crucified for us personally that we may appreciate the love of God as it is revealed through Calvary. When we see Jesus as He truly is, we won't need to make promises for the new year. Like Abraham we will gladly receive His promises. Instead of keeping a list of our promises on the refrigerator, let us put up a list of God's promises and cherish them in our hearts. May God grant to each one the desire in this new year to be able to say along with the apostle Paul, "The love of Christ constraineth [compels] us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again."

1The Vineyard of the Lord (Introduction to Patriarchs and Prophets)
2See Exodus 19:4-5
3Exodus 19:8, italics supplied
4Jeremiah 17:9
5Steps to Christ, 47
6Hebrews 11:17, italics supplied
7Hebrews 10:16
8Selected Messages, book 2, 66
9Christ's Object Lessons, 415-416
10Jeremiah 31:3
112 Corinthians 5:14-15

Instead of keeping a list of our promises, let us put up a list of God's promises
How does God deal with people who refuse to go through the door of salvation? The source of salvation is the love of God: "For God so loved the world that He gave His only-begotten Son so that everyone who trusts in Him should not perish but have life eternal." (John 3:16) However, God does not force anyone to be saved. "The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened." God's method of dealing with the deceptions of Satan and the perversity of human beings has been to display more and more of His love. The more man rebelled and hated God, the more God manifested His love to the human family. This pouring out of the love of God reached its climax in the gift of Jesus to our lost world — a gift so great that it could not be exceeded.

Love seeks a recipient for its precious gifts. "Jesus is ever ready to speak peace to souls that are burdened with doubts and fears. He waits for us to open the door of the heart to Him, and say 'Abide with us.'" There is no experience more filled with grief than unrequited love, and yet this is the experience the Father and Son had when Jesus came into the world. The greater the love, the greater the suffering when it is rejected. Jesus and His Father suffered in as much greater degree than we suffer as their love is greater than ours. "The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God." In Jerusalem "the waves of mercy, still returning in a stronger tide of love, had been beaten back by hearts as hard as rock." God's own people rejected Him. They turned their back on their best Friend and only Helper. "The waves of mercy, beaten back by those stubborn hearts, returned...

**I Am the Door**

Jesus said, "Most assuredly I say to you that I am the door of the sheep... I myself (am) the door. Through me if any man go in he shall be saved." (John 10:7-9) Jesus likened Himself to an open door. On the outside are wolves, and other dangers. Inside this door is the sheepfold. Since the one going through the door will be saved, we can call this door, "the door of salvation." The only way to salvation is Jesus—He is "the way, the truth, and the life." John 14:6

The Jews refused to go through this door. They were looking for a Messiah, a Christ, but when He came they rejected Him. Jesus predicted that the door of salvation would be shut and that after it was shut many of them would desire to go through, but that it would be too late. (Luke 13:24-28) To understand the meaning of the shut door we will study the following three questions: (1) How does God deal with people who refuse to go through the door of salvation? (2) Why did the Jews refuse to go through the door of salvation — why did they reject Jesus and His message? (3) What happens when the door is shut?

---

John Grosboll

8 Our Firm Foundation February 1988
in a stronger tide of pitying, inexpressible love. The pleadings of His love had been despised, His counsels spurned, His warnings ridiculed.6

This rejection became final when, after the preaching of the apostles showing that the life, death, and resurrection of Christ was a direct fulfillment of prophecy, both the parents and those that were children in the days of Christ rejected Jesus.7

Why did the Jews refuse to go through the door—why did they reject Jesus and His message? To understand the deep-seated hatred that the Jews developed against Jesus, we must comprehend the basic differences between Jesus’ attitude and belief about sin and the Jewish attitude toward it.

Jesus’ position on sin can be summed up in His statement to the woman taken in adultery, "Neither do I condemn you. Go and do not sin anymore." (John 8:11) To this woman He offered immediate forgiveness and also immediate victory over sin. Not at any time did Jesus give anyone permission to taper off from sinning. He did not give permission to sin until a change of circumstances would make it easier to quit. He did not say to this woman that she should try to get a different job and be retrained during the next six months so that she would have an honorable means of support and then quit sinning. Jesus’ teaching to all that came to Him for salvation was forgiveness for "sins that have before taken place" (Romans 3:25) and, starting at once, a new life free from the commission of sin. He stated that there was no hope for eternal life to the person who continued sinning. (John 8:32–36) The follower of Jesus then is to walk as Christ walked. (1 John 2:6) Christ’s walk was a sinless walk. The result of this lifelong walking as Christ walked will be sanctification—a growing up in Him unto a perfect man. Ephesians 4:15, 13

This was the same message that the apostles preached. (See Romans 6, 8; 1 John 3; 2 Peter 1) This teaching, along with the concept of the final judgment, made the doctrines of the early church a terror to evildoers.

Ellen White documents the difference between Jesus’ position on sin and the Jewish position all through the book The Desire of Ages and in other places in her writings, and points to this difference as a principle reason for the Jewish rejection of their Saviour. "He hated but one thing in the world, and soul, to keep him from sinning... There is no excuse for sinning."11 "None have fallen so low, none are so vile, but that they can find deliverance in Christ."12

Jesus taught that His disciple must fight sin and conquer it just as He had done. (Revelation 3:21) "He himself

---

**We often hear it said that it is what Jesus has done for us, and not anything that we can do for ourselves, that will secure for us Heaven**

that was sin. He could not witness a wrong act without pain which it was impossible to disguise. . . Because the life of Jesus condemned evil, He was opposed, both at home and abroad. . . Had He even admitted that there could be an excuse for sin, Satan would have triumphed, and the world would have been lost.18 "The world loves sin, and hates righteousness, and this was the cause of its hostility to Jesus. All who refuse His infinite love will find Christianity a disturbing element. The light of Christ sweeps away the darkness that covers their sins, and the need of reform is made manifest. While those who yield to the influence of the Holy Spirit begin war with themselves, those who cling to sin war against the truth and its representatives.19

Those who did not forsake their sins could not have any real fellowship with Christ. This is the reason John the Baptist was sent to prepare the way, for "Only as they were willing to be purged from sin could they enter into fellowship with Him."10

Jesus did not ask anyone to conquer sin alone. He made supernatural provision for every sinner to find deliverance from not only the guilt but also the power of sin. "Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant

must engage in the warfare against sin and Satan, or he will fail of everlasting life."13 "We often hear it said that it is what Jesus has done for us, and not anything that we can do for ourselves, that will secure for us Heaven. This may be true in one sense, but in another it is not true. There is a work for us to do to fit ourselves for the society of angels. We must be like Jesus, free from the defilement of sin. . . We have a work to do to fashion the character after the divine model. All wrong habits must be given up."

Having looked at the position and teaching of Jesus on sin, we now ask, What was the real position of the Jewish nation concerning sin when Jesus was here? "They did not seek redemption from sin, but deliverance from the Romans."15 "He [Satan] was proposing that Christ should yield up the real kingship of the world, and hold dominion subject to Satan. This was the same dominion upon which the hopes of the Jews were set. They desired the kingdom of this world. If Christ had consented to offer them such a kingdom, they would gladly have received Him."16

The Jews taught people to be passive about sin and righteousness. "The greatest deception of the human mind in Christ’s day was that a mere assent to the truth constitutes righteousness."17 "Because in times past the Lord had
shown them so great favor, they excused their sins.18

This opposite teaching and lifestyle concerning sin was a major underlying factor causing the Jews to reject Jesus, “because the purity and holiness of His character was a constant rebuke to their selfishness and corruption.”19

The reason for the rejection of Jesus was summed up by our Lord to His “brothers” in John 7:6-7, “My time has not yet arrived but your time is always ready. It is not possible for the world to hate you, but it hates me because I testify concerning it that the works of it are evil.” “He was the embodiment of purity, and they were impure. He dwelt among men an example of spotless integrity. His blameless life flashed light upon their hearts. His sincerity revealed their insincerity. It made manifest the hollowness of their pretentious piety, and discovered iniquity to them in its odious character. . . . They could have borne the disappointment of their ambitious hopes better than they could bear Christ’s reproach of their sins, and the reproach they felt even from the presence of His purity.”20

Another critical concept to understand about the Jews’ rejection of Jesus is that it happened gradually. They did not realize at the beginning what they were doing. By rejecting light “the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. . . . When one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. . . . Thus it had been with these Jewish leaders.”21

Although the Jews were confused on many theological issues, their rejection of Jesus was not primarily caused by belief in false doctrine. Rather it was from disbelief or rejection of truth. The rejection of truth is the “beginning of the end”22 for any person or generation. “In the day of final judgment, every lost soul will understand the nature of his own rejection of truth.”23 “In the sinner no longer, and reproofs and warnings cease.”24

Jesus summed up the final result of their rejection of Their Saviour in Luke 13 when He was asked if few would be saved. “He said to them, ‘Struggle to enter through the narrow gate [this is the gate to the sheepfold, the gate or door of salvation] because many I say to you will seek to enter and will not be able. From the time when the master of the house will have risen up and shut the door and you begin outside to stand and to knock on the door saying, “Lord, Lord, open to us,” and answering He will say to you, “I do not know you from where you are.” Then you will begin to say, “We ate and drank before you and in our streets you taught.” And He will say, I tell you I do not know you from where you are. Depart from me, all the workers of unrighteousness.” There shall be weeping and gnashing of teeth when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you cast outside.’” Verses 23-28

The time came when the door of salvation was closed for that generation. They were divorced from God.25 When the door of salvation was shut, when the nation was separated from God, both a temporal and an eternal result were to follow. “The priests, in putting Christ to death, had made themselves the tools of Satan. Now they were entirely in his power. . . . Nevermore would peaceful sleep come to their pillows.”26 “In their hatred and cruelty toward the disciples of Jesus they rejected the last offer of mercy. Then God withdrew His protection from them and removed His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen. . . . Satan aroused the fiercest and most debased passions of the soul. Men did not reason; they were beyond reason—controlled by impulse and blind rage. They became satanic in their cruelty. . . . By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of
Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control. 32 That was the temporal result—they were forsaken by God and came under the dreadful, cruel, tyrannical rule of Satan.

When the door of salvation is closed there is also an eternal result which the Jewish leaders and nation are yet to experience. "The priests and rulers and the maddened throng who cried, 'His blood be on us, and on our children!'—all behold the enormity of their guilt...the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart—all appear as if written in letters of fire....It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death....Fire comes down from God out heaven. The earth is broken up. The weapons concealed in its depths are drawn forth....All are punished 'according to their deeds.'" 33

Dear reader, God is no respecter of persons. If His professed children today follow the same course as did His ancient people, the same result is inevitable. The days of Christ and the apostles are not the only days spoken of in the scripture when the door of salvation is shut. According to prophecy this door will be shut again. That will be our next investigation.

1 All texts are translated by the author from the Received Text.
2 The Desire of Ages, 22
3 Ibid., 804
4 Education, 263
5 The Desire of Ages, 829
6 The Great Controversy, 20

**Bulletin Board**

**Hope International Campmeeting**

Though warm weather still seems a long way off, those who must begin scheduling summer leave time from work will appreciate having information on our 1988 Campmeeting.

The date for the Hope International Campmeeting is July 20-24. We are looking forward to a large attendance again this year, and will need to proceed on a "reservation only" basis for those who will be staying on our grounds.

Hotel accommodations are adequate, though at some distance from our campus. Since they do fill up quickly as the event draws near, for any who are definitely interested in staying in a hotel, we recommend early action.

As usual, there will be no charge for staying on our campus, but we cannot provide either lodging or food except in very unusual circumstances. Please do not take it for granted that we will be able to provide special services for those who need them.

**Midwest 1888 Bible Conference**

For those in the central states, we are happy to announce the Midwest 1888 Bible Conference. This series of meetings, scheduled for July 1-9, will be held at the Institute of Ministry in Derby, Kansas. For those unfamiliar with the Institute, it is an outstanding adult education program directed by Elder Marshall Grosboll, providing in-depth training for those preparing for active soul-winning.

The Bible Conference will feature training sessions in Paperback Colporteur Evangelism, Medical Missionary Work, and the giving of Bible Studies. Activities for children will also be provided.

We encourage you to write or call for additional details. The address is "Bible Conference," Institute of Ministry, 5001 S. Webb, Derby, KS 67037. Information may also be obtained Monday through Friday by calling (316) 788-5559.
WHAT a serious responsibility we have to be Seventh-day Adventist Christians! When we take the name of Christ, we have made a covenant with Heaven to honor that name to the world and the church by our sincere, humble lifestyle, with every thought, word and action under the continual surveillance of the heavenly host as well as of the world.

Angels witness every word that is spoken, and the heavenly computer records the thoughts, words, and deeds. "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." 1 Corinthians 4:9

The Lord's messenger calls our attention to a serious problem within the Laodicean church—selfishness.

"I saw that the Israel of God must arise and renew their strength in God by renewing and keeping their covenant with Him. Covetousness, selfishness, love of money, and love of the world, are all through the ranks of Sabbathkeepers." Testimonies, vol. 1, 140.

The curse of selfishness which infects almost the whole human race is portrayed in inspiration by the stories of Ananias and Sapphira, and Achan.

"The brief but terrible history of Ananias and Sapphira is traced by the pen of inspiration for the benefit of all who profess to be the followers of Christ. This important lesson has not rested with sufficient weight upon the minds of our people. It will be profitable for all to thoughtfully consider the nature of the grievous offense for which these guilty ones were made an example. This one marked evidence of God's retributive justice is fearful, and should lead all to fear and tremble to repeat sins which brought such a punishment. Selfishness was the great sin which had warped the characters of this guilty couple." Testimonies, vol. 4, 462

"In the case of Achan's sin God said to Joshua: 'Neither will I be with you any more, except ye destroy the accursed from among you.' How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong, but whose sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua: 'Thou canst not stand before thine enemies, until ye take away the accursed thing from among you.' He pronounced the punishment which would follow the transgression of His covenant." Testimonies, vol. 3, 267-268

"I saw that many souls will sink in darkness because of their covetousness [selfishness]. The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins. God holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins." Ibid., 269

The Laodicean condition is a condition of selfishness, and this dreaded disease is destroying the effectiveness of the church to finish God's work on
The great day of the execution of God's judgment seemed to have come

From a careful analysis of Revelation 18:7, we conclude then that selfishness is the principle of Babylon. "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds. I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isaiah 14:12-15. By comparing this text with Ezekiel 28:12-19, we trace the origin of this principle back to Satan, and see that it was selfishness that changed "the anointed cherub that covereth," Lucifer, the light-bearer (for such is the meaning of Lucifer), into Satan, the malignant accuser, the enemy of righteousness and truth; and selfishness led to his expulsion from heaven, and will ultimately bring him to utter annihilation. Selfishness is sin, and "the wages of sin is death." Man is not selfish because he is a sinner; he is a sinner because he is selfish.

"The great day of the execution of God's judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before Him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire: 'Ledger of Heaven.' One of these books, containing the names of those who claim to believe the truth, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force.

"Another book was opened, wherein were recorded the sins of those who profess the truth. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins." Testimonies, vol. 4, 384-385

Now contrast for a moment this satanic principle of selfishness, which disturbed the symphonies of heaven, and marred the beauty of God's fair creation, with the opposite principle, which was perfectly embodied and accurately reflected in Christ. The mind which was in Christ led Him, though He was on an equality with God, to empty Himself, take upon Himself the form of a servant, and being found in fashion as a man, to humble Himself and become obedient unto death, even the shameful death of the cross. Wonderful, wonderful condescension, far exceeding our ability to comprehend and appreciate! In the presence of such unselfishness and disinterested love, we prostrate ourselves in the dust, and cry, Unclean, unclean!

On the other hand, the mind which was in Satan led him to attempt acts of self-exaltation, saying within himself, "I will exalt my throne above the stars of God... I will ascend above the heights of the clouds. I will be like the most High." Discontent found a lodgment in his heart, and soon ripened into envy. But it did not stop here, for Envy is prolific, the mother of many evils. She, dark-faced, deceptive, and revengeful, formed a hellish coalition with disappointed, wounded Pride, and in her womb conceived the seed of anarchy, and gave birth to the offspring of cruel Rebellion.

Selfishness is satanic. Unselfishness is heavenly. Selfishness is the mother of that foul, malignant brood—envy, jealousy, injustice, cruelty, hatred, murder—yea, of all that is sinful. Unselfishness is the benignant parent that gives birth to, and precedes over, the household of patience, long-suffering, gentleness, tenderness, love—all that is Christlike. The fleshly embodiment of the one produces Babylon. The incarnation of the other is Zion. When the satanic principle of Babylon, which is selfishness, prevails, the heavenly principle of Zion, which is unselfishness, must be suppressed, and vice versa.

Now with these facts in mind, give heed to the injunction of the Holy Spirit given by the mouth of His servant Paul, "Let this mind be in you, which was also in Christ Jesus." Philippians 2:5. We, the followers of Christ, standing in His stead are expected by Christ to do the works that He did; for His own words are, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." John 14:12. "The works that I do shall he do also." But in order to do these works of Christ we must have the mind of Christ, that mind of unselfish love. This alone
can qualify the believer to fulfill Christ’s expectations. Christ certainly expects us to do the works that He did, and He has made all necessary provision therefor. Hence, we hear His disciples praying “that signs and wonders may be done by the name of thy holy child Jesus.”

Why do not such prayers now arise? and why do not corresponding works in answer to these prayers appear? The answer is clear: We have not the mind in us that was in Christ Jesus. Oh, for more of the meekness of the Master, who was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth! This Christlike quality of mind must be incarnated between this and the giving of the message with great power. The sin of selfishness in God’s people is the source of their weakness, the cause of their barrenness. Ponder well the following words: “The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?” Testimonies, vol. 6, 371

Please dear reader, consider prayerfully the appalling statement that the condition of church members is now hindering the Lord from bringing many souls into the truth. Are you one of those stumbling blocks? Examine yourself in the light of the exhortation, “Let this mind be in you, which was also in Christ Jesus.” Achans in camp are cowards in action, and the defeat of Ai will surely follow. The selfishness of Babylon in the heart effectually disqualifies one for the unselfish work of Christ.

Now we can clearly see why there must be a sifting of God’s people before the loud cry can be given. The cause of weakness must first be removed before valiant service can be expected in the field. A Gideon’s band is mightier than the hosts of Midian. God’s people will never be prepared to attack the sins of Babylon as long as the principle of Babylon is in their hearts. Therefore the giving of the loud cry must be preceded by a message to God’s people, which will accomplish an entire separation from Babylon. This message must be clear, definite, penetrating, turning the searchlight of truth upon the darkened corners of the heart. The messenger must unite the fervor of Jeremiah with the fearlessness of Elijah and the straight talk of Isaiah.

“Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.” Isaiah 58:1

---

**The sin of selfishness in God’s people is the source of their weakness**

---

**Thirty-six of God’s army died at Ai because of one man’s selfishness**

Thirty-six of God’s army died at Ai because of one man’s selfishness. Worse yet, God told Joshua He would not be with the church any longer until they put the sin out of the camp. Let us examine ourselves daily, calling sin by its right name and putting selfishness out of our lives by the power of the Holy Spirit. ☳

---

**Mélange**

Bob Van Kannon

Subject: Diet Affects Behavior

An article on how pollution affects the crime rate (Parade Magazine, August 9, 1987, 7) states that the Los Angeles police recognize high crime rates are linked to air fouled with chemicals. The worst pollutant, according to psychologist James Rotton of Florida International University in North Miami, is ozone. He estimates that, every year, ozone provokes hundreds of cases of family violence in big cities with bad air.

This is just another case of what you put into your body affecting how you feel and act. With evidence this clear, doesn’t it make sense to start paying close attention to everything that you’re putting into your body?

Subject: Tragedy for Future Reference

(Science News, July 25, 1987, 54) It is reported that more than half of all U.S. mothers with infants work outside the home and must place their children in some form of nonmaternal care. It is estimated that by 1998 as many as two thirds of all preschool youngsters in the United States will have working mothers. “Yet carefully controlled research on the social development of children in nonmaternal care is in its infancy.”

Two recent studies conclude that the effects of working mothers will be dramatically harmful. One indicates that the quality of a day-care program is of key importance to children’s social growth. The other points out that the daily separation is a “risk-factor” for the development of the child.

God set up the family as the prime mechanism for rearing and educating children. Any society that contravenes that fact will face painful consequences.
FINE PERCEPTIONS, nobility of soul, are to be cherished; the spirit of truth and righteousness is to control our deportment, our words, and our pens. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." If the minister when before his congregation sees a disbeliefing smile upon the faces of opponents, let him be as one who sees not. If any should be so impolite as to laugh and sneer, let not the minister, by voice or attitude, reflect the same spirit. Show that you handle no such weapons. The pen so often traces words that are sharp, and by repeating the statements of the advocates of error, our brethren sometimes give currency to the error. This is a mistake. Let your pen trace advanced truth.

The Holy Spirit does not work with men who love to be sharp and critical. That spirit has been cherished in meeting debaters, and some have formed the habit of squaring for combat. God is dishonored in this. Keep back the sharp thrusts; do not learn in Satan's school his methods of warfare. The Holy Spirit does not inspire the words of censure. A time of trouble is before us, and every honest soul who has not had the light of truth will then take a stand for Christ. Those who believe the truth are to be newly converted every day. Then they will be vessels unto honor.

Do not repeat the words of your opponents, or enter into controversy with them. You meet not merely the men, but Satan and his angels. Christ did not bring against Satan a railing accusation concerning the body of Moses. If the world's Redeemer, who understood the crooked, deceptive arts of Satan, durst not bring against him a railing accusation, but in holiness and humility said, "The Lord rebuke thee, O Satan," is it not wise for His servants to follow His example? Will finite human beings take a course that Christ shunned because it would afford Satan occasion to pervert, misrepresent, and falsify the truth?

In this period of the world's history we have altogether too great a work to begin a new kind of warfare in meeting the supernatural power of satanic agencies. We must put aside personalities, however we may be tempted to take advantage of words or actions. In patience we must possess our souls. Brethren, make it manifest that you are wholly on the Lord's side. Let the truth of God's holy Word reveal transgression and sin and manifest the sanctifying power of truth upon human hearts. A haughty spirit must not come in to mar the work of God. We have reason for gratitude to God every moment that we have the privilege of connecting with God.

There is need of contrition of soul every day, and the Lord declares the great advantage of everyone who will humble his heart and hide in Jesus. "Thus saith the high and lofty One that inhabitteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15] "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." [66:2] "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." [Psalm 34:18] "This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them." [6-7]

Let those who hate the law of the Lord rave and pour out their anathemas against such as have moral courage to receive and live the truth. The Lord is our strength. It is safe for us not to build up self, but to let the Lord work His will in and by and through us. Let us preserve a contrite, humble spirit, which the Lord will revive.

Self-esteem and self-flattery will be sure to stir up in the heart resentment against any who venture to question one's course of action. Everything like counsel or advice is resented with indignation as a design to bruise and wound. This spirit cherished will lead to numerous evils. None will venture to tell you when you err, because the faithful one would be regarded as an enemy. Thus the kindness that should exist between brethren in the faith is killed because of the jealous interpretation put upon the God-fearing cautions given. Undue stress is laid upon words, imagination exaggerates the matter and creates alienation.

Nevertheless we must not suffer wrong upon a brother. Self-sufficiency must be overcome. Love of applause must be seen as a snare. There is always danger of making grave blunders through conceit of our own wisdom and qualifications. Let these qualifications reveal their true value, and they will be appreciated.

I am urged by the Spirit of God to counsel my brethren to unite with one another in labor. Love as brethren, be pitiful, be courteous, be true as steel to one another, but crush that feeling of superiority over your brother ministers which leads one to feel that he cannot link up with others in labor. No one man should feel that he must do the whole work. However experienced or well qualified he may be, there is need of other talents to unite with his. It is a mistake to think that one man's train of thought will accomplish the work for all hearts in a religious effort. Men of different minds are needed, men whose hearts are tenderly led out to win souls. Different methods of labor are really essential in sowing the seeds of truth and gathering in the harvest. [Testimonies for Ministers, 248-251]
A Broader View of Temperance

A DISTINCT part of the faith held by Seventh-day Adventists around the globe is the harmfulness of intoxication by liquors or beverages of any type that unbalance the system, impair the intellect or unsettle the spirit. The Word of God is not alone in stating that “Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.” Proverbs 20:1. There are abundant statistics and scientific evidences that there is no room for such a practice with any hope of a happy or successful result. Anyone whose first desire is to be in harmony with Heaven’s principles most naturally would not be tempted to use means or time or to risk health in such a destructive way.

The usual mental image of an intoxicated person is associated with a foul odor, an untidy appearance and a distraught spirit, described in Webster’s Dictionary as a state of frenzy, stupefaction or uncontrolled excitement. This distasteful practice is the obvious route to ill-health, poverty, social disapproval, and is a jeopardy on the journey heavenward, yet taking these poisonous drinks is not the only way a person may become intoxicated. The Spirit of the Lord gives a broader definition of intoxication. Just as the Sermon on the Mount enlarged the Law of God and revealed its far-reaching application to the minutiae of life, so does the Holy Spirit give us a more complete view of the various ways in which a person may become intoxicated.

One such area was noted in Letter 117 written by E. G. White in 1901: “The mind is educated to crave pleasure as the inebriate craves the glass of liquor.” Even those who have not read these words admit to the existence of this condition. It is common to hear such expressions as: “The crowd was wild with excitement during the game,” “He is crazy about tennis,” or “They are golf fans.”

Society has become accustomed to using the word “fan,” unaware it is only the short form for fanatic. People from all classes of society suffer through excessive heat or biting cold to watch games or to pursue other forms of pleasure-seeking and amusements. This type of stimulation to the mind and affections results in undue elation or dejection as the situation influences the participant. The physical health is equally disturbed, leaving the person out of balance with his own being and thus out of balance with others.

Are we as members of God’s remnant church thus being just, or merciful, to our youth or fellow members in helping them to develop a “taste” for sports and amusements by holding these idols in our midst at church functions or as part of our school programs? Should not our temperance program include the teaching that to be intoxicated with pleasure-seeking and amusements is just as enervating as with impure beverages?

Usually these questions are followed by a counter question: What would be done with leisure time or to
get needed exercise? The following report of Jesus, our guide and pattern, answers: “We do not read in the Word of God that Christ required amusement. We read that He went about doing good. Would we today need what is commonly termed amusement, if like Jesus, we went about doing good, feeding the hungry, instructing the ignorant, clothing the naked, speaking words of hope and comfort to the despising? Christ is our example in all things. If health of body or mind had been dependent on amusement, Christ would have engaged it. But He found the exercise of helping and blessing others all that was essential to preserve health. All His amusement was of an upward tendency. Nothing was done for selfish gratification.” Manuscript 137, 1898

More difficult to detect is the type of intoxication brought to our notice by Inspiration in 1883. “Intoxicated with self-indulgence and luxury, they know not that the tempest is about to burst upon them.” Review and Herald, August 28, 1883. Unlike the open exuberance and obvious letdown of the pleasure-seeker, the distressing factor in this kind of intoxication is that it leaves the victim in the stupefied condition of “knowing not.”

Christ dealt with this sort of intoxication the day He sat on the donkey looking at the splendor of the temple and wept: “If thou hadst known, even of God, and so intoxicated that she refused the longed-for Deliverer and closed her day of mercy. Ibid., 578

Again the Master testifies to His people: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind.” Revelation 3:17. Can we partially fathom His pity and concern in viewing such a condition among ease-loving, luxury-minded church members? We, too, fill with compassion to see a soul wasting away in stupor from liquor. Is there a more graphic way the Spirit could have warned us of our eternal danger?

Satan is well aware of the intoxication produced by ease and luxury. We have this glimpse into his plans for the followers of the meek and lowly Jesus: “The sect of Sabbathkeepers we hate; ... Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. ... Present the world before them in the most attractive light, that they may love and idolize it.” Early Writings, 266

Dare we then indulge either collective or individual ease and luxury, fine architecture, elaborate furnishings, display of apparel, art or music, to absorb our minds and thus leave us insensible to the voice, warning of the tempest soon to burst upon this earth with relentless fury? Must we not teach that temperament in our desires is equally as necessary as in our appetites for physical needs?

Those who have studied unregenerate human nature under various conditions and the way it will most likely react, advise that when angry one should not attempt to drive a vehicle or run a high-speed machine of any type. Studies in physiology also indicate that anger and fear can change the chemical balance of the body functions. The True Witness testifies to this form of intoxication: “Some are nervous, and if they begin to lose self-control in word or spirit under provocation, they are as much intoxicated with wrath as the inebriate is with liquor.” Seventh-day Adventist Bible Commentary, vol. 3, 1161

Solomon said it this way: “A wrathful man stirs up strife.” Proverbs 15:18. This could be paraphrased, “An intoxicated man stirs up strife.” It is not a great task for the majority of us to recall what small incidents can be provoking and leave us “shaken up.” Have we ever considered that such an experi-

There is an excusing of the intoxication produced by wrath

ence is as intoxicating as imbibing liquor? Often we disapprove of the sot for his weakness and his self-justification of his indulgence. So widespread has this excusing of drinking become that a great part of society today has been led to believe that a person thus afflicted has a disease, and a false compassion is exercised to defend such action. In such expressions as “He is from a quick, high-tempered family,” or “His job (or relatives, or neighbors, or circumstances) drives him mad, so pity him,” there is an excusing of the intoxication produced by wrath. But our Lord has a different diagnosis. His Spirit has these words for us: “It is much easier to play the martyr than to overcome a bad temper.” Ibid., 1160

The alcoholic is given no freedom from his habit until total abstinence is achieved. Are we then left with any doubt as to what must be done with the provocations, jibes, or innuendos that are ever calling for wrath to arise, and which leave us in a state of frenzy?

“There are many of our youth whom God has endowed with superior capabilities. ... but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of the reasons of our faith, because they have gratified a taste for story reading. They have as much difficulty to control the appetite for such
superficial reading as the drunkard has to control his appetite for intoxicating drink.” Testimonies, vol. 5, 518. The Lord's servant draws the picture of the consequences that ensue when the mind has been given the wrong material: “The imagination is diseased. They live an unreal life. They are unfitness for the practical duties of life; and that which is the most sad and discouraging is that they have lost all relish for solid reading.” Ibid.

The result in the physical realm when a person uses strong drinks quite frequently is disinterest in proper food and unfitness to perform practical duties. Just so does the mind respond when given exciting and infatuating stories, or any other stimulus such as television and radio whereby Satan can introduce intoxicating material. We have read much regarding the hazard of these avenues that can contaminate the soul, but is our platform of temperance as firm as the one we have for liquors? Do we sanction the occasional glass of intoxicating beverages in presenting a program on temperance—a special time when it is winked at? No. Should we then not be as careful and use the same approach when dealing with material that will leave our youth with no growth in grace and no knowledge of the reasons of our faith? The Lord answers: “The special effort of ministers and of workers all through

How many different subjects each day are to engross the mind?

our ranks for this time should be to turn away the attention of the youth from all exciting stories to the sure word of prophecy. The attention of every soul striving for eternal life should center upon the Bible.” Ibid., 519

Not only is the type of material entering the mind important, but the Spirit also cautions us of yet another point which must be guarded. We read: “Intemperance in study is a species of intoxication, and those who indulge in it, like the drunkard, wander from safe paths, and stumble and fall in the darkness.” Temperance, 140. How much attention has been given to this in temperance programs, or in planning the classroom assignments for youth? How many different subjects each day are to engross the mind? Crowding the mind with that which is good in itself brings the same baleful results as crowding the digestive system with more than is necessary of wholesome food. There is an abundance of information in the world that will keep the mind occupied, but will not prevent falling for Satan's snares. Because this world is on the brink of eternal realities, should we not give much thought and study to temperance in the protection of the minds of youth and church members from the uncessentials?

God has been very explicit in showing His people the methods that Satan will employ in endeavoring to intoxicate them. Not only the quality and amount of food for our minds is brought to view, but also the inmost thought of our own origination can trip us. The ideas we foster can prevent us from being sober. The Spirit says: “The idea of being thought of importance among men of the world has intoxicated you; their words of esteem have deceived you.” Testimonies, vol. 5, 435. This was the very first method used by Satan in Eden. His words of esteem for Eve's high intelligence and exceptional beauty intoxicated her and put her off guard. Today this approach is more widespread, for the church or other groups, as well as individuals, can become so conscious of desiring to be well thought of and acknowledged, that their first work of giving the trumpet a certain sound will be left for accommodating those who will esteem and exalt them. The protection from having such ideas of self-importance to control them is given in Testimonies, vol. 4, 572: “All should perform their work, not to win praise of men, but in such a manner that it may bear the scrutiny of God.”

Jesus came for the purpose of saving people from sin. The righteousness that is to be found in Christ will not harbor sin in any form. This fact is made clear by Inspiration: “When the character is lacking in purity, when sin has become a part of the character, it has a bewitching power that is equal to the intoxicating glass of liquor.” In Heavenly Places, 195. Here is the heart of the matter. Once Eve had transgressed God's requirement, she was bewitched—intoxicated—unable to make proper decisions. To disregard the least of God's instruction is to be intemperate. Once off balance, there is no hope of making proper moves. Thus the strictness with which we must listen to God's admonitions and seek to watch for the will of our Father is vital. It was Christ's temperance in all things that offended the Jewish leaders. “He was the embodiment of purity, and they were impure. He dwelt among men an example of spotless integrity. His blameless life flashed light upon their hearts. His sincerity revealed their insincerity.... They could have borne the disappointment of their ambitious hopes [to pre-eminence over all nations] better than they could bear Christ's reproof of their sins, and the reproach they felt even from the presence of His purity.” The Desire of Ages, 243

Since our Lord never changes, the same purity and obedience that He manifested in His earthly pilgrimage must today be our safety from intoxication. Temperance of mind and spirit are as essential as strict temperance with our physical bodies. The same power that gives victory over stimulants and liquors is also able to give victory in every facet of our earthly sojourn.
The Light of the World

Ye are," says Christ, "the light of the world." [Matthew 5:14] As the sun goes forth upon its errand of mercy and love, as the golden beams of day flood the canopy of heaven and beautify forest and mountain, awakening the world by dispelling the darkness of night, so the followers of Christ should go forth upon their mission of love. Gathering divine rays of light from the great Light of the world, they should let them shine forth in good works upon those who are in the darkness of error.

Do you, my brethren and sisters, realize that you are the light of the world? Do you, in your words and deportment at home, leave a bright track heavenward? What is it to be the light of the world? It is to have God for your guide, to have the companionship of holy angels, and to reflect to others the light that shines upon you from above. But if you fail to exercise Christian courtesy, forbearance, and love in your families, God and holy angels are grieved away; and instead of being the light of the world, you are bodies of darkness.

It is possible, through the grace of Christ, to have control over yourselves at all times. If a dear friend, one whose good opinion you greatly desired, should come into your home, you would not be found fretting and scolding; but you would control your words and actions, and would seek in every way to so conduct yourselves as to gain his respect and confidence. Shall we take more care in the presence of a comparative stranger than in the presence of those who are dear to us by the ties of nature; or in the presence of Jesus and heavenly angels? God forbid; for by so doing we fail to meet the claims of high Heaven upon us.

It is not the will of God that we should be gloomy or impatient; nor that we should be light and trifling. It is Satan's studied plan to push persons from one extreme to the other. As children of the light, God would have us cultivate a cheerful, happy spirit, that we may show forth the praises of Him who hath called us out of darkness into His marvelous light. A lady once lived in our family nine years, and during all this time we did not hear an impatient word or a light expression from her lips; and yet she was the most cheerful person I ever saw. Hers was not a life of darkness and gloom, nor of lightness and frivolity. In this respect our lives should be like hers. God would not have us live under a cloud, but as in the light of His countenance.

Some are naturally of a reticent disposition; a smile is seldom seen upon their faces, and they seem more like statues than human beings. Such should open their hearts to the Sun of Righteousness, and gather precious rays of light from Jesus, that they may reflect them to others. God wants you, brethren and sisters, to have this light in your hearts, and then you will be channels of light wherever you are. Like the sunflower, which turns its face constantly toward the sun, you must look continually toward the Source of light, that you may catch every ray possible.

Many who profess to be followers of Christ are as worlds without the sun. If these would leave their darkness and unbelief, and press forward in faith, they would become light in the Lord. Who would think of distrusting a dear friend who promised that if we would follow him he would lead us safely through the darkest forest? Much less ought we to doubt the word of Jesus, who has said, "He that followeth me shall not walk in darkness, but shall

Ellen G. White
have the light of life.” [John 8:12] He will not leave those who trust in Him to fall under the temptations of Satan. This is not His way of dealing with His children. He has promised to lift upon them the light of His countenance.

You hug your darkness so close that there is no chance for the light to get in

The law of God is made void in the land, but here is a little company who have come out from the world and are standing in defense of that law. To these Jesus says, “Ye are the light of the world.” Now, suppose that you keep your minds dwelling upon self and your darkness; how can you be the light of the world? You keep yourselves in darkness by looking at your own imperfections, instead of the willingness and power of Jesus to save to the uttermost all that come unto Him in faith. You hug your darkness so close that there is no chance for the light to get in.

I want to say to those who have been desponding, When Satan comes in to tempt you, and you have no evidence that the Lord accepts you, do not look to see how dark you are, but look up to the light. Begin to praise God for the plan of salvation, and hold every victory gained through Christ. As you repeat the confidence you have in Jesus, Satan will flee; for he cannot bear the name of Jesus. Thus, step by step, you can fight the fight of faith. Remember that Jesus has borne long with you, and He does not want you to be lost. He says, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [Revelation 3:20] By this He shows that He wants to take possession of your hearts.

Satan may tell you that you cannot be blessed; but Jesus says that He will come in, if you will open the door of your hearts. Which will you believe? Here is another precious promise that all may claim. It is not addressed to those who are perfect, but to sinners; to those who have wandered away from Christ. “Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” [Isaiah 55:6-7] Is there one here who dares not claim this promise? Is there one who will say, “I am so sinful that this does not mean me”? Put away such thoughts. Christ will accept you, polluted by sin though you may be, if you will come to Him with contrition of soul. He invites all to come into the light of His presence. Then why should you remain away? We want these doubting ones to go from this meeting strong in the Lord and in the power of His might.

The Word of God says, “Draw nigh to God, and he will draw nigh to you.” [James 4:8] It will require an effort on your part to walk with God. Jesus said to the man with the withered hand,

Do not allow your thoughts to dwell continually upon things of the earth

“Stretch forth thine hand.” The afflicted man might have said, “Lord, I have not used it for years; heal it first, and then I will stretch it forth.” But instead of this, when Jesus commanded him to stretch it forth, he exercised the power of his will, and moved it just as if it were well. The very exercise of the will power was evidence to Jesus that the man believed; and his hand was healed in the act of stretching it forth. God would have you put away your darkness, and show that there is a power in the Christian religion that there is not in the world. He wants to make you all light in Him; He wants to fill your hearts with love, and peace, and hope. If, then, you continue to cling to your darkness, you dishonor Him; for you do not correctly represent to the world a sin-pardoning Saviour. If you are gloomy, desponding, hopeless, you are a poor representative of the Christian religion. Christ died for all. The sacrifice was complete. It is your privilege and duty to show to the world that you have an entire, all-powerful Saviour. It was the Son of the infinite God who died to purchase a full and free salvation for all that would accept it. Then why not take Him as your Saviour? He rebukes your unbelief; He honors your faith.

Go into a cellar, and you may well talk of darkness, and say, “I cannot see; I cannot see.” But come up into the upper chamber, where the light shines, and you need not be in darkness. Come where Christ is, and you will have light. Talk unbelief, and you will have unbelief; but talk faith, and you will have faith. According to the seed sown will be the harvest. If you talk of heaven and the eternal reward, you will become lighter and lighter in the Lord, and your faith will grow, because it is exercised. Fasten your eyes upon Jesus, dear friends, and by beholding you will become assimilated to His image. Do not allow your thoughts to dwell continually upon things of the earth, but place them upon things that are heavenly, and then, wherever you are, you will be a light to the world.

Live the life of faith day by day. Do not become anxious and distressed about the time of trouble, and thus have a time of trouble beforehand. Do not keep thinking, “I am afraid I shall not stand in the great testing day.” You are to live for the present for this day only. Tomorrow is not yours. Today you are to maintain the victory over self. Today you are to live a life of prayer. Today you are to fight the good fight of faith. Today you are to believe that God blesses you. And as you gain the victory over darkness and unbelief, you will meet the requirements of the Master, and will become a blessing to those around you.
jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the gospel. "Freely ye have received, freely give," [Matthew 10:8] are the words of the Master. While Christ is dwelling in the heart by His Spirit, it is impossible for the light of His presence to be concealed or to grow dim. On the contrary, it will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by the bright beams of the Sun of Righteousness.

Christians may learn a lesson from the faithfulness of the lighthouse keeper. "A gentleman once visited a lighthouse that was placed in a very dangerous position to warn men of the perils that threaten them on the trackless sea. The keeper was boasting of the brilliancy of his light, which could be seen ten leagues out at sea, when the visitor said to him: 'You speak with enthusiasm, sir; that is well. I like to hear men tell what they are sure they know; but what if one of the lights should go out?'

"'Never, never! absurd! impossible!' replied the sensitive watchman, in consternation at the mere supposition of such a thing. 'Why, sir,' he continued, pointing to the ocean, 'yonder where nothing can be seen, there are ships going by to every port in the world. If, tonight, one of my burners should go out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from a port I never heard of before—a letter saying that on such a night, at such an hour, at such a minute, the light at such a point burned low and dim; that the watchman neglected his post, and that vessels were consequently put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes in the dark nights, and in the stormy weather, I look out upon the sea and feel as though the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir, never!'

"And shall Christians, shining for tempted sinners, allow their light to fail? For, ever out upon life's billowy sea are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. 

Christ is the great light, and Christians are appointed to reflect that light. The ocean is vast, its dangers are many, and the eyes of faraway voyagers are turned toward the lighthouse—the church of Jesus Christ." If the world intervenes between the church and Christ, its light will burn dim, and souls will be lost because of a lack of that light. Shall it not be the language of every heart here this morning. What! let the light that is in me go out or burn dim! Never! never!

We are all woven together in the great web of humanity, and God holds us responsible for the influence we exert over others. Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control. It is as impossible for us to determine the result as it was for the watchman to see the ships that were scattered upon the sea.

God in His providence does not permit us to know the end from the beginning; but He gives us the light of His Word to guide us as we pass along, and bids us to keep our minds stayed upon Jesus. Wherever we are, whatever our employment, our hearts are to be uplifted to God in prayer. This is being instant in prayer. We need not wait until we can bow upon our knees, before we pray. On one occasion, when Nehemiah came in before the king, the king asked why he looked so sad, and what request he had to make. But Nehemiah dared not answer at once. Important interests were at stake. The fate of a nation hung upon the impression that should then be made upon the monarch's mind; and Nehemiah darted up a prayer to the God of heaven, before he dared to answer the king. The result was that he obtained all that he asked or even desired.

This is the course that God would have us pursue under all circumstances. He wants us to be minute men and women. He wants us to be ready always to give to every man that asketh us a reason of the hope that is within us with meekness and fear. Why with fear? It is with a fear lest we shall not make a right impression upon the mind of the inquirer; with a fear lest self shall not be out of sight, and the truth not be made to appear as it is in Jesus.

I feel an intense desire that our brethren and sisters shall be correct representatives of Jesus. Do not pierce His wounds afresh, and put Him to an open shame, by an inconsistent life. Become thoroughly acquainted with the reasons of our faith, and show by word and act that Christ is dwelling in your hearts by faith. May God help you to walk with Jesus. If you do, you will be the light of the world, and in the time of trouble He will say, 'Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be past.' [Isaiah 26:20] 

Show by word and act that Christ is dwelling in your hearts by faith

Historical Sketches, 140-144
How Good Is Holy Flesh?

Vernon Jennings

Fundamental to the New Theology which has been making inroads into the Seventh-day Adventist Church today is the notion that if only we had holy flesh we could live without sin. The advocates theorize that Jesus had holy flesh (or something very nearly the same, “the nature of Adam before the fall”), and therefore He was able to live without sin during His earthly life. It is then concluded that as soon as the believer in Jesus receives holy flesh he also will be able to live without sin through the endless ages of eternity. That the people of God will receive holy flesh at the Second Coming is without question since the Scripture clearly states that “this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Corinthians 15:53.

Now the questions arise: “How safe is holy flesh?” and “Is it really sufficient to solve God’s problem of getting man to live without sin?” Only two human beings ever had holy flesh. These were Adam and Eve. The experience which they had does not give us much hope. Both of them believed in Jesus. Both of them were created perfect. When, however, they were faced with a little temptation, their holy flesh did them no good. They were total failures. They scored zero.

Among the angels whom God created with perfect natures we find a similar failure, except that the score was not so poor. When iniquity was found in Lucifer it spread and contaminated one third of the heavenly population. Those who went along with Lucifer failed with a score of zero. The rest passed the test and went along with Jesus. The fail/pass ratio was one to two, or 50 percent. That is not a very good score either.

For both men and angels, holy flesh has failed to prevent sin. Now we are being asked to believe that men who have been practicing sin can stop sinning when (or if) they receive holy flesh at the second coming of Jesus. Neither the angels nor men were practicing sin before they fell in spite of their having holy flesh or holy natures. How incredible to believe that sinful men can suddenly begin to live without sin just by receiving the gift of immortality at the time of their translation! Especially when we consider that, according to the New Theology theory, they have never been able to do so before.

Holy flesh is neither necessary nor sufficient to prevent sin in the human family. There is a solution, but it does not require a change in the state of man, except that he be converted and dedicated to Jesus. It doesn’t really matter whether the flesh is holy or not. The power of the gospel to save men from sin applies in either case. God is willing to take the risk, but only if man is willing to confess his sin and submit his will to God. “By His perfect obedience He has made it possible for every human being to obey God’s commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.” Christ’s Object Lessons, 312.

This is not make-believe righteousness. It is the real thing and it can be true of every humble, believing follower of Jesus. Notice that there is no waiting period before the possibility is realized.

To prove the falsity of waiting for the Second Coming to obtain victory over sin, we need only to consider when probation closes, why it closes, and the effect of the closing. The book of Revelation makes abundantly clear when pro-
In chapter 16, verse 2, we read, “And the first [angel] went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.” We must realize the fact that the angels with the seven last plagues cannot know who has the mark of the beast until after probation closes. Both the sealing and the marking must be completed before the seven last plagues are poured out. Both of these are the end result of the judgment of God, which is necessary before it is known who is sealed for heaven or marked for the plagues. When the judgment ends, the sanctuary is cleansed and probation has closed. Probation closes because the righteous have obtained victory over sin, and the wicked have decided in favor of the beast.

When man’s probation closes, sins can no longer be forgiven. There is no more switching of allegiance between God and the beast. There is no more blood being presented to cleanse man from his sins. Jesus removes the garments of the High Priest and puts on the garments of the King. The sins of the righteous are transferred to Satan. There is no more pleading of the Holy Spirit with unrepentant sinners. They are left to the fate of their own choosing. It is an act of suicide to wait until after the falling of the plagues to try to obtain victory over sin. The Second Coming takes places after the falling of the seven last plagues. To wait until then for God to cleanse us from sin through the gift of holy flesh will be eternally disastrous.

Now is the day of salvation. Now is the time to stop being rebellious against God. There is not a person living whom God will not honor if that person makes a commitment to live for Him. Didn’t Jesus give His blood, His life, His all to obtain victory over sin in His life? Why shouldn’t we expect that He will today give the needed power so that we can have victory over sin in our life? Is the omnipotent God able to save His people from temptation and sin now, or does He have to wait until the Second Coming? We must each answer this question for ourselves, for our eternal destiny depends on the answer.

It all sounds good, but seldom do we stop to realize the full implications of this new approach to life.

In reality there is nothing new in these concepts. Instead there is ample evidence of their extreme antiquity. For thousands of years the same teachings and techniques have formed the basis of shamanism, of witchcraft, of the occult. Only recently have they come to us packaged to gain the approval of the Western mind, and all too often of professed Christians.

**Mystical Medicine** traces to their origins some of the more common of these “new age” treatments. Concise and interesting, the book deals with the use of pendulums, acupuncture and reflexology, applied and behavioral kinesiology, iridology, certain forms of herbal therapy, and the self-help teachings found in abundance today. Ample documentation is provided for those who desire to examine the subject in greater depth. Not simply an expose, the book closes with an inviting presentation of the simple laws of health given us of God. Though quotations from Ellen White are found throughout, the book is not built on her authority and could readily be given to non-Adventists.

**Mystical Medicine** is available directly from the publishers. Send your order to Hartland Publications, P.O. Box 1, Rapidan, VA 22733.
Two Kinds of Paths

Francis McClellan Wilcox (1865-1951) served the denomination as pastor, sanitarium chaplain, and editor, and was the author of many books and pamphlets. He was also a member of the original Board of Trustees of the Ellen G. White Estate, and the last of the original group to survive. Though the following article, originally addressed to the General Conference session of 1936, is presented from the perspective of 50 years ago, we believe Elder Wilcox's admonitions speak eloquently to us today.—EDITORS

We face the menace of worldly education. This menace, I am glad to believe, is recognized by the leaders in this work, and they have been putting forth earnest efforts to safeguard the youth of this denomination from its unholy influence. There will ever be a conflict between truth and error. We are told in the Spirit of Prophecy that in the days before us, "wealth, genius, education, will combine to cover them [God's people] with contempt." Testimonies, vol. 5, 450

We may well be thankful for the fine system of education possessed by Seventh-day Adventists. Through the years our schools have been rendering excellent service. They have done much for the development of Christian character. They have been the chief source of supply for recruits for Christian service in the home field and in lands overseas. I have lived neighbor for twenty-seven years to one of our schools. I have seen go out from it many noble men and women to do valiant service for God. Never have I seen a finer student body nor a deeper spirit of earnest purpose possessing their lives than I have seen the last year. I believe the same character of students, possessed of the same earnest purpose, may be found in all our schools at the present time. Our schools may not be perfect; they may have made mistakes; nevertheless they are the safest places in all the world for our youth to be educated. They are worthy of our hearty support.

And these schools are manned by a fine group of Christian men and women. I know of no class of workers who are more faithful to their appointed task or who in the fear of God are more loyally seeking to uphold this movement, than the teachers in our schools. I say this at the outset, because I would not wish one word that I might utter to be misunderstood as reflecting on the integrity of our educators.

With this great confidence I feel in our schools and in our present teaching force, why do I sound this warning against worldly education? I answer, We are entering upon new paths in the field of education. How will this new program affect our schools? In answer to this question, it is very appropriate that we inquire how this program has affected other Christian schools, because we must recognize that a great change has come in the experience of the Christian colleges of other denominations. Indeed, some of these schools which were established as conservators of the faith and in order to promote the fundamental principles of the Christian religion, have so modified and transformed their objectives that they have lost their church or denominational affiliation, and they stand today in an inimical relation to the Christian religion, constituting in their experience a base denial of the Bible fundamentals which they were established to conserve and promulgate. This transformation was wrought in these Christian schools because they entered into competition with the schools of the State and sought to follow their lead in equipment, in teaching force, in subject matter taught. This is well expressed by Professor Harmon, recently president of the Transylvania College, in the magazine Current History. Of the
present status of church colleges in
general, this educator says:

"The requirements of standardizing agencies have compelled
church colleges to shift their emphasis
from morality to scholarship. This has
changed the whole mental pattern and
modified the spirit of church colleges.
They have not developed in recent
years along lines that express the urge
and soul of vital Christianity. They have
given up their natural element of greatest
strength, religion, and taken up the tax-
supported institution's element of
greatest weakness, standardization."

Unrecognized Transformation

This change in the church colleges
of other denominations came, accord-
ing to this writer, because the emphasis
of teaching was shifted from morality
to scholarship. The transformation did
not come in a day; it took years to bring
it about. Regarding this, Professor
Harmon adds:

"Today there are definite trends
indicating the removal of the historic
church college from the field of education.
The forces that terminate institutions
have a long drift, but they move
inexorably. Usually the change is at
hand before society is aware. The pass-
ing of the church college is now taking
place, and most of its devotees are look-
ing upon the transition; some are even
players in the drama, and do not recog-
nize it." Emphasis Wilcox

Is it possible that coming years may
bring this transformation to our
schools? Is it possible that we will be
players in the drama of transforming
the character of our colleges, and not
realize that we have a part in bringing
this about? It will be a miracle of God's
grace if this is not the case. It will be
only because we heed faithfully the defi-
nite instruction we have received from
the servant of the Lord. I pray that we
may recognize our danger, and that this
recognition will prove a safeguard
against our following to its ultimate the
path which has ended so disastrously to
the schools of other denominations. To
do this we must place emphasis upon
religion and Christian character above
the emphasis placed upon scholarship.

Religion and scholarship are by no
means inimical to each other, but the
latter should always be made subservi-
ent to the former.

If our faculties of teachers could al-
ways be composed of men and women
true and loyal to the principles of this
message, as I believe they are today, we
would have little to fear from the evils
of worldly education. The great danger
of the future lies in the necessity of our
continually sending teachers to the un-
iversity for advanced degrees in order
to maintain our accrediting status. Will
some of these imbibe pernicious error,
and, returning to their own classrooms,
infect their students with the deadly
doctrines of Modernism?

Teachers may do this and do it
honestly and sincerely, confidently
believing they are bringing to this
movement and message positive ben-
efit. They may still employ the language
of Canaan, conform to the usages and
customs of the church, but uninten-
tionally and unconsciously shape their
teaching in a way to rob our message
of its aggressive, evangelizing force
and its vital transforming power. They
may do this unconscious, because so
subtle and insinuating have been the
false philosophies to which they have

"There is constant danger among
our people that those who engage in la-
bor in our schools and sanitariums will
entertain the idea that they must get in
line with the world, study the things
which the world studies, and become
familiar with the things that the world
becomes familiar with. This is one of
the greatest mistakes that could be
made.” Fundamentals of Christian Ed-
ucation, 534

Again we have this warning word to
those who seek the education of the
world:

"Those who seek the education that
the world esteems so highly are gradu-
ally led farther and farther from the
principles of truth until they become
educated worldlings.... And there are
some who, having secured this worldly
education, think that they can intro-
duce it into our schools. But let me tell
you that you must not take what the
world calls the higher education and
bring it into our schools and sanitar-
iums and churches. We need to under-
stand these things. I speak to you defi-
nitely. This must not be done." Ibid.,
535–536

As I have stated, I do not believe
that any teacher would willingly seek to
bring back into his teaching these sub-

If our people were being tested when these
words were written, in the early part of this
century, they surely are being tested today

been exposed that they have insensibly
been affected thereby.

In justice to our teachers it should
be said that in seeking further work in
the university, they have done this in
defiance to the desires of their con-
stituencies and in harmony with official
actions of the church.

The following quotations from the
Spirit of Prophecy are worthy of care-
ful consideration. They point out the
very danger to which I have referred:

versive influences. The danger is that
his own mind will become clouded, that
he will lose his discernment between
truth and error, and will believe when
he expresses error that he is teaching
vital truth. This further statement from
the messenger of the Lord is worthy of
our careful consideration:

"Our people are now being tested
as to whether they will obtain their wis-
dom from the greatest Teacher the
world ever knew, or seek to the god of
Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments.” Counsels to Parents, Teachers, and Students, 255

If our people were being tested when these words were written, in the early part of this century, they surely are being tested today; and should it not be our constant study to determine whether influences are at work to tie us to the educational policies of those who do not discern the voice of God? If we find such to be the case, our only safety is in breaking away from every such influence.

We are told in Fundamentals of Christian Education, 290, that “our institutions of learning may swing into worldly conformity. Step by step they may advance to the world.” These words were uttered in 1894. They seem almost prophetic of the present hour. But the messenger of the Lord adds this hopeful word: “They are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world.”

May God give us hearts to seek constantly His way and will, and to walk in harmony with His divine purpose. In this experience only shall we find liberty and true success.

The Menace of Modern Liberalism

Liberalism is a marked characteristic of present-day thinking. The last two decades have witnessed a wide departure from the conservative standards of the past. This is true in religious belief, in moral conduct, in social ethics, in fact, in practically everything pertaining to human life and experience.

What has been the trend of this liberalistic thought? Has it strengthened the basic institutions of the home, the church, the state? Has it developed a nobler standard of Christian character? Has it led to higher thinking and holier living? Every thoughtful observ-

er of the times knows that the result has been the very opposite of this. The liberal thinking of today is loose thinking; the liberality of today leads to license; it leads men and women away from God and away from the standards of His Word.

We see some in the Seventh-day Adventist Church who glory in their so-called broad-mindedness, their liberality, their progressiveness, who look askance at those of old-time faith in conservative standards. These conscientious convictions are counted as old-fashioned and out-of-date, the fruit of simple-mindedness and overconscientiousness. The writings of the Spirit of Prophecy are either entirely discredited or lightly regarded, and referred to with slighting remarks. And this viewpoint, unfortunately, is not held by a few of our youth alone, but by some older in years. But Heaven does not so regard this simple faith in the instruction which has come to us through the Bible and the Testimonies. When we depart from this instruction, we do so at our great peril.

It will not be the liberalist, the careless, the worldly-minded, the pleasure loving, upon whom God’s final approval will be placed. Rather it will be upon those whose souls recoil from the sins seen even among God’s professed children, and who by life and voice cry out against the evils. For we read: “The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” Ezekiel 9:4

Let us stand staunchly against liberalism which leads us to lower in our lives the conservative standards of righteousness set for us by divine revelation as expressed in the Bible and in the writings of the Spirit of Prophecy.

Subtle Phases of Liberalism

Years ago the messenger of the Lord warned us of this false path leading down to perdition. We quote as follows:

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.” Special Testimonies, Series B, No. 2, 54-55

This philosophy of religious liberalism was met and repulsed thirty years ago. We were told that this was the alpha of satanic delusion, and that the omega was yet to be developed. Through what avenue this omega will come, or under what guise it will appear, I cannot say. It behooves us, therefore, to be on our guard lest our faith become corrupted from the simplicity of the gospel, and we be led to form worldly alliances or to accept theories and philosophies which will lead us to compromise the message which God has commissioned us to
give to the world. It is only as we faithfully guard the heritage of sacred truth committed to us that we shall be able successfully to meet this menace in coming days.

This message can know no compromise! It cannot join affinity with the world or with any other message in the world, or it will lose its holy character and its vitalizing, sanctifying power. Only as we give this message in its primitive purity, in its simplicity, in its clear-cut, incisive power, shall we prove true to our holy trust.

As never before we need to emphasize the great fundamental truths which have brought us into being. These truths which made us Seventh-day Adventists will, if cherished, keep us Seventh-day Adventists. God has called us to do a distinctive work. He has called us to give to the world His message for this day and generation. Only as we preserve our distinctive character, only as we give faithfully, fearlessly, and uncompromisingly, the gospel message committed to us, can we expect the blessing of God to rest upon our labors.

We are told by the Spirit of Prophecy: "No line of our faith that has made us what we are is to be weakened." Testimonies, vol. 8, 160

"Our only safety is in preserving the ancient landmarks." Ibid., vol. 5, 199

"Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation." Ibid., vol. 8, 297

"Men and women will arise professing to have new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's Word, yet souls will be deceived." Ibid., vol. 5, 295

"Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance.'" Early Writings, 258

And we are not to rest satisfied with the knowledge of these messages which we already possess. We are exhorted both in the Scriptures and in the Testimonies to earnest perseverance in the study of the Word. As the result of this study new revelations of God's truth will come to us. But the new revelation will not discredit the revelation already received. It is one thing to study to tear down and quite another thing to study to build up. We are told by the psalmist that to the froward man God will show Himself froward, and to the upright man He will show Himself upright. There is no frowardness in God, but the froward man judges God after his own distorted conceptions. Let us avoid this pitfall in our study of God and His divine revelation.

When we are tempted to speculate as to the truth of God, let us follow the sage advice of Lyman Beecher of years ago. In his counsel to a class of divinity students he said that before venturing out into the great sea of speculation, he made fast to some old stump of a doctrine that had stood on the shore and resisted the winds and waves for many years. Then if he was swept off his feet and didn't know where he was, he knew where that stump was and hauled in on the rope. We need to recognize that certain fundamentals of the truths of teachings in our past history, nor the old paths in which God has led us.

Our Hope for the Future

By what power may we meet Heaven's purpose in the giving of this message to every nation, kindred, tongue, and people? Will our denominational organization avail for this? Can we accomplish it by resolution, by well-laid plans, by gifts to missions, by our literature, our schools, our health work? Nay, verily! These human agencies may be used of God for the reason that He chooses in some measure to work through human means. But He will employ the wheels of organization only as His power becomes, in the words of Ezekiel, the spirit in the wheels. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." [Zechariah 4:6] Is His work to be finished in righteousness.

Through the prophet Joel the Lord has promised that a special outpouring of His Spirit will mark the closing days of gospel work in the earth. Joel 2:28-29. This outpouring will result in what

By what power may we meet Heaven's purpose in the giving of this message to every nation, kindred, tongue, and people?

God are impregnable. We do not need to question their integrity, and all of our study for advanced light should be made with reference to these great fundamentals of the Scriptures.

Moses' parting admonition to Israel of old was: "Thou shalt remember all the way which the Lord thy God led thee." To us the prophet of the Lord gave this definite counsel: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." Life Sketches, 1915 edition, 196.

May God grant we shall not forget the
earth, the warning will be given. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit.” The Great Controversy, 611-612

The Spirit of Pentecost

The influence of this spiritual uplift will be felt in every activity of the church. It will prove the Spirit in the wheels of organization, adding a touch of new life and energy to every activity. The church of God will be impelled by a new power to holy service. The fear of man will be removed from every heart. The stern sense of duty in Christian service will give place to compelling love. And this spirit of Pentecostal consecration will produce Pentecostal giving. No longer will the ministers of Christ be distressed and overburdened to persuade the Lord’s people to reach necessary goals in Christian service or in the material support of the work. The chief burden of heart of those who enter into this deeper experience will be to know and do the will of God. Those who have possessions will sell them, and the price thereof will be placed in the treasury of God. No man will count aught that he possesses his own to be used selfishly. Rather will he count himself as God’s steward, entrusted with his Lord’s goods to be used in ways that will redound to the glory of Christ.

The Word of God will take the place of the storybook and novel. The song of praise will supplant the song of jazz. The prayer meeting will be the place of attraction above the party of pleasure. The chief joy of life will be to live and labor for Christ the Lord. This is the experience into which the children of the kingdom must enter. The closing days of their experience in this world, in consecration and faith and hope, will be but the prelude to the time when they shall actually possess the kingdom. The final test will try every foundation, will prove every character. The wheat and the chaff will be manifested; the gold and the dross will be revealed.

May God help us to stand the test, and by holy Christian living, by earnest prevailing prayer, by simple, childlike faith, place ourselves in the channel of God’s blessing, in that attitude of heart and mind in which we can receive the outpouring of the Holy Spirit. I am sure you will agree with me when I say, This is the greatest need of the church today. May God supply this lack to the church as a whole and to every one of His children.

Review and Herald, June 1, 1936

Milepost Tracts and Books

BOOKLETS

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christ and The Sabbath, W.W. Prescott</td>
<td>$1.00</td>
</tr>
<tr>
<td>Christ Tempted As We Are, E.G. White <em>New!</em></td>
<td>.20</td>
</tr>
<tr>
<td>Diet and Health, E.G. White <em>New!</em></td>
<td>.20</td>
</tr>
<tr>
<td>God’s Memorial, James White</td>
<td>.15</td>
</tr>
<tr>
<td>Our Liberties Threatened, E.G. White <em>New!</em></td>
<td>.30</td>
</tr>
<tr>
<td>The Home, E.G. White <em>New!</em></td>
<td>.15</td>
</tr>
<tr>
<td>The Immaculate Conception, A.T. Jones</td>
<td>.15</td>
</tr>
<tr>
<td>The Judgment, James White</td>
<td>.15</td>
</tr>
<tr>
<td>The National Reform Movement, Allen Reich</td>
<td>.15</td>
</tr>
<tr>
<td>The Power of Forgiveness, E.J. Waggoner</td>
<td>.15</td>
</tr>
<tr>
<td>The Prayer of Victory, E.J. Waggoner</td>
<td>.15</td>
</tr>
<tr>
<td>The Religious Liberty Crisis, Dr. David Paulson</td>
<td>.135</td>
</tr>
<tr>
<td>The Sanctuary, J.N. Andrews</td>
<td>.20</td>
</tr>
<tr>
<td>The Two Laws, J.N. Andrews</td>
<td>.15</td>
</tr>
<tr>
<td>The Word Became Flesh, W.W. Prescott</td>
<td>.15</td>
</tr>
<tr>
<td>Three Sabbaths, E.J. Waggoner</td>
<td>.15</td>
</tr>
<tr>
<td>Truth, R.F. Cottrell</td>
<td></td>
</tr>
</tbody>
</table>

TRIFOLD TRACTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Mask &amp; the Heart, Allen Reich</td>
<td>7¢</td>
</tr>
<tr>
<td>Apostasy in the Church, F.M. Wilcox</td>
<td>7¢</td>
</tr>
<tr>
<td>Attitude Toward Civil Authorities</td>
<td>7¢</td>
</tr>
<tr>
<td>Church Festivals, E.G. White</td>
<td>7¢</td>
</tr>
<tr>
<td>Holy Spirit in Conversion, E.G. White</td>
<td>7¢</td>
</tr>
<tr>
<td>Miraculous Healing, Julius G. White, MD</td>
<td>7¢</td>
</tr>
<tr>
<td>Our Country—Its Dangers, E.G. White</td>
<td>7¢</td>
</tr>
<tr>
<td>Search the Scriptures, E.G. White</td>
<td>7¢</td>
</tr>
<tr>
<td>Seven, or One-Seventh?</td>
<td>7¢</td>
</tr>
<tr>
<td>The Gospel, S.M.I. Henry</td>
<td>7¢</td>
</tr>
<tr>
<td>The Message &amp; Health Reform, E.G. White <em>New!</em></td>
<td>7¢</td>
</tr>
<tr>
<td>The Only True Mediator, E.G. White</td>
<td>7¢</td>
</tr>
<tr>
<td>The Word Made Flesh, E.G. White</td>
<td>7¢</td>
</tr>
<tr>
<td>Tortoise and the Share</td>
<td>7¢</td>
</tr>
<tr>
<td>Value of Trials, E.G. White</td>
<td>7¢</td>
</tr>
<tr>
<td>Nutrition</td>
<td>8¢</td>
</tr>
<tr>
<td>Exercise</td>
<td>8¢</td>
</tr>
<tr>
<td>Water</td>
<td>8¢</td>
</tr>
<tr>
<td>Sunlight</td>
<td>8¢</td>
</tr>
<tr>
<td>Temperance</td>
<td>8¢</td>
</tr>
<tr>
<td>Air</td>
<td>8¢</td>
</tr>
<tr>
<td>Rest</td>
<td>8¢</td>
</tr>
<tr>
<td>Trust in Divine Power</td>
<td>8¢</td>
</tr>
<tr>
<td>Calcium</td>
<td>8¢</td>
</tr>
<tr>
<td>B-12</td>
<td>8¢</td>
</tr>
</tbody>
</table>

Shipping & Handling: $1.00 plus 15% of total

Make checks payable to Hope International
THIS AFTERNOON I had a long conversation with Brother Foster, a member of the Prahran Church, who is in perplexity and trial. He is a tailor by trade, and is a first-class workman. Before accepting the truth he had a position that commanded $30 a week. When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for the Sabbath. He is a man of good address, and has good ability to teach the truth. He left his position, and went into the field as a laborer, but was sent alone into a hard field, and became discouraged and confused, and almost fell under the delusive power of Satan. At the conference one year ago he had a conversation with me. He became free, the meeting did him good. He has since moved to Melbourne, and works at his trade and leads the meetings in Prahran. But in the present depression of business, he is in close circumstances; and being in poor health, with a large family, he has become much discouraged, and in this state of mind Satan has pressed temptation and darkness upon him. For weeks he has been in sore trial, and today he came to tell me his troubles.

He says he knew so little of the testimonies, he did not understand the relation they sustained to the cause. Some time since, while he was in perplexity, asking the Lord for light, he had a very striking dream. He saw Sister White in a boat riding on the billows, which were sending the spray like light in every direction. It came into the room where he was with many others; he moved to get beyond its reach, when a hand stretched out to him gave him a paper. The paper was on fire, and a voice said, "Read quickly." He put out the fire, and opened the paper. There was a testimony, and a key lying upon the testimony. The interpretation came to his mind with great force, "The key to the testimonies is the testimonies themselves." He woke with the blessing of God upon him. Then he prayed, "Lord, direct me to the testimony I should read to help my case." He took up testimony 31 and opened at the article, "The Testimonies Rejected." He read it through with intense interest and was deeply impressed that the testimonies were from God.

After this he saw in the Review the article of Brother A.T. Jones in regard to the image of the beast, and then the one from Elder Smith presenting the opposite view. He was perplexed and troubled. He had received much light and comfort in reading articles from Brethren Jones and Waggoner; but here was one of the old laborers, one who had written many of our standard books, and whom we had believed to be taught of God, who seemed to be in conflict with Brother Jones. What could all this mean? Was Brother Jones in the wrong? Was Brother Smith in error? Which was right? He became confused. When the important laborers in the cause of God take opposite positions in the same paper, whom can we depend upon? Who can we believe has the true position?

Brother Foster was in such perplexity that he sent word by letter that he could not lead in the meetings. Since the beginning of the week of prayer, temptations have pressed so strongly upon him that he has received no benefit. These differences among our leading men have absorbed all his thoughts and he is much distressed over the matter. I told him I expected that others who should read these articles would have the same experience. These differences should not have been made public, for some who are weak in the faith would be caused to stumble, and as the result might lose their souls. I felt keen regret and deep sorrow of heart, for I knew that the Lord was displeased.

But I said, "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, one who never errs. I charge you before God to cease worrying, receive the precious rays of light that come to you, feast upon the truth as it is in Jesus, walk in the light while you have the light, and more light will shine upon you from the Source of all light. Do not suffer your mind to dwell upon the differences you think you discern. If our leading brethren are so unwise as to allow their conflicting views to appear in the paper published to go to the world; if they present these differences before the large gatherings that assemble to worship God in the tabernacle or elsewhere, they are doing the very things the Lord Jesus told them not to do, and going directly contrary to the light given them through the testimonies."

Now, brethren, the zeal that leads to this kind of work is not inspired of God; Christ never prompts any man to work against Christ. He will not lead us to counteract His own instruction, or to act contrary to the spirit of the prayer He offered for His disciples just before He left them....

Our work is clearly aggressive. Our warfare is to be directed against error and sin, not against one another. God requires us to be a strength to one another, to heal, not to destroy. We are to be constantly receiving light; and we are not to spurn the message or the messengers by whom God shall send light to His people.

Ellen G. White, January 9, 1893; The Paulson Collection, 149-150
Loyalty

HAVING GROWN UP with the Bible and the Spirit of Prophecy and the Sabbath school lesson as part of my daily food, and being trained to support every church function from Ingathering to evangelism, I have always held a firm loyalty to the Seventh-day Adventist Church. Today my feelings of loyalty are even stronger.

This is God's last-day remnant church, and He is going to take it through to the end—there is no other to follow. This church—not a reform church or an offshoot church or a branch of this church—is the last true, remnant church. By God's grace, there is nothing that could ever make me anything but a Seventh-day Adventist.

Some might point out apostasies within. But have not such things been foretold? This is God's church, the church of Revelation 12:17, and though we may have retreated back toward Egypt many times, though we may have fallen short of God's wonderful plans for us, this is still His church.

Those who share this belief should esteem and honor the church and guard their lips from criticism. Yet we must remember that it is God's church and not man's. There is a danger in placing too much confidence in men and in man-made policies. Those who put their dependence in humanity will often be disappointed, God calls them "rebellious children" and places a woe upon them. Testimonies to Ministers, 380, applies Isaiah 30:1 to those in the church who have substituted loyalty to men for loyalty to God. It states: "Woe to the rebellious children," says the Lord, 'who take counsel, but not of Me, and who devise plans, but not of My Spirit, that they may add sin to sin.'" (New King James Version) Thus "humanity is hailed as God." Ibid., 365. In a chapter entitled "Thou Shalt Have No Other Gods," Ellen White says when people "exalt themselves as men of superior judgment," and thus stand "as representatives of God," they become "false gods." Ibid., 364. When we thus break the first commandment, God can no longer lead us, and our "organizations, [and] institutions...will work under Satan's dictate to bring men under the control of men." Ibid., 366

I love the church—not because it is perfect, but because it is God's church. The reason the church is not perfect is that we, who make up the church, have not yet had our characters perfected. But, imperfect as the church may be, it is still regarded by God as the apple of His eye, and true loyalty to God involves true love for His church. True love for the church means that we will sacrifice anything to protect it from deception and apostasy. That is the kind of love that Jesus had for the church. He loved it enough to give the only message God saw could save it, even though it cost Him His life to give it. We must have the same love.

"As they assimilate their character to the divine Pattern, men will not guard their own personal dignity. With jealous, sleepless, loving, devoted interest, they will guard the sacred interest of the church from the evil which threatens to dim and cloud the glory that God intends shall shine forth through her. They will see that Satan's devices have no place or countenance in her by encouraging faultfinding, gossiping, evilspeaking, and accusing of the brethren; for those things would weaken and overthrow her." Ibid., 406-407

If we love the church, we will not guard our own dignity, but rather we will make ourselves a living sacrifice, if need be, in order to guard its interests. We will not encourage faultfinding or criticism of brethren, whether they be conference brethren or self-supporting workers or lay members or whoever they may be that God has ordained. But we will, in love, give the straight testimony of the True Witness when God calls for it. With compassion and humility we will seek to "convince, rebuke, exhort, with all long-suffering and teaching." (2 Timothy 4:2, NKJV) We will not be like the Jewish leaders who sought to criticize Jesus and to destroy His work because it did not come under their control. Rather we will be like Jesus, who, even though His reputation was destroyed for so doing, with love rebuked those who were bringing apostasy into the church.

"There has been and still is with some a disposition to have everything move on very smoothly. They see no necessity of straight testimony. Sins exist in the church that God hates, but they are scarcely touched for fear of making enemies. Opposition has risen in the church to the plain testimony. Some will not bear it. They wish smooth things spoken to them. And if the wrongs of individuals are touched they complain of severity, and sympathize with those in the wrong. As Ahab inquired of Elijah, 'Art thou he that
troubleth Israel?" They are ready to look with suspicion and doubt upon those who bear the plain testimony, and like Ahab overlook the wrong which made it necessary for reproof and rebuke. When the church departs from God they despise the plain testimony, and complain of severity and harshness. It is a sad evidence of the lukewarm state of the church.

"Just as long as God has a church, He will have those who will cry aloud and spare not, who will be His instruments to reprove selfishness and sins, and will not shun to declare the whole counsel of God, whether men will hear or forbear. I saw that individuals would rise up against the plain testimonies. It does not suit their natural feelings. They would choose to have smooth things spoken unto them, and have peace cried in their ears.... The shaking must soon take place to purify the church." Spiritual Gifts, vol. 2, 283-284

It seems that the gospel of many is to preserve the status quo, rather than to cleanse the church so that Jesus can fill it with His Holy Spirit. When God lays His Spirit upon men to cry aloud and spare not and to tell God's people their transgression and the house of Jacob their sin (Isaiah 58:1), no man has the right or authority to tell them to cease and hold their peace. We are not called to steady the ark with man-made restrictions and limitations any more than Uzzah was. "Those who trust in God and His wisdom... will never feel that they are authorized to muzzle even the ox that treads out the grain; and how offensive it is for men to control the human agent who is in partnership with God.... The Lord has not placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals. He has not placed upon men the power to say, 'You shall do this,' and 'you shall not do that.' But there is a power exercised in Battle Creek that God has not given, and He will judge those who assume this authority. They have somewhat of the same spirit that led Uzzah to lay his hand on the ark to steady it, as though God was not able to care for His sacred symbols. Far less of man's power and authority should be exercised toward God's human agencies. Brethren, leave God to rule." Testimonies to Ministers, 347-348

Many of God's instruments that He has chosen to give His message have not aspired to such an assignment, but they have pledged themselves to give the message that God impresses them to give. But sometimes the Lord lays on a man a burden that cannot be resisted to give a warning message and to call for repentance—not because he is feeling self-righteous, but because he loves the church and feels loyal to its interests.

For many years, however, this straight testimony has been slighted and restricted. Ellen White says, "I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded." Early Writings, 270. Thus the whole "destiny of the church" depends upon the giving and the reception of the straight testimony that calls for men and women to follow the Lord and His counsels all the way, in every branch and facet of His work. It is therefore true loyalty that leads men to give the straight testimony. It is the utmost in disloyalty to reject or disparage it.

But it will be rejected by many. When the "straight testimony called forth by the counsel of the True Witness to the Laodiceans" is proclaimed to the church, it "will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people." Ibid.

"When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world." Testimonies to Ministers, 300

In Jesus' day, the Jewish leaders who condemned Him to death "regarded themselves as patriots, who were seeking the nation's salvation" (Desire of Ages, 541). In reality they were seeking to preserve their own power. Today God is looking for true loyalty to His work. He wants to finish His work on earth and come back to take His children home. We are not here to build an everlasting kingdom on earth; we are here to do a temporary job, to finish a work, and go home with the Master. Let us work together, with true loyalty, toward this end.

"The Lord God of heaven is our King. He is a leader whom we can safely follow, for He never makes a mistake. Let us honor God and His Son, through whom He communicatess with the world." Testimonies, vol. 8, 238

Marshall Grosboll, Pastor
Wichita, Kansas
Many of our readers are familiar with Dr. Vernon Shafer and Dr. Wynn Knowling. Their two series of cassette tapes, Media and Mind Control and Satan's Methods of Mind Seduction, have been among the most appreciated items in our selection of books and tapes.

The same careful research in inspiration and science which has made these tapes such a blessing to so many has once again been brought to bear on the crucial issues of Christian growth in the antagonistic climate of our modern world. Their latest series, As a Man Thinketh, explores the topics of “Avenues of the Soul,” “Satan’s Attacks / Christian’s Defense,” “Self Lobotomy / Power of Choice,” and “20th Century Spiritualism / Christian Maturity.”

This excellent series of four tapes, available now for a suggested donation of $8.00, is a prime choice as a gift for those who may not be naturally inclined towards serious reflection on what they feed their minds.

In 1976, as the teachings of Dr. Desmond Ford were just beginning to attract denomination-wide attention, the Review and Herald published a small book by Herbert E. Douglass. Less than a hundred pages in length, that simple little book quickly took on an unexpected importance.

The message of Why Jesus Waits was plain. But Douglass’s clear presentation of the necessity of character development through the grace of Christ, and the Saviour’s present work in the Sanctuary in heaven, cut across the concepts of the New Theology.

Perhaps you weren’t aware of the issues involved a dozen years ago. Perhaps you were one of the thousands who enjoyed the first edition. In either case, you can easily profit from the timely message in the new revised edition of Why Jesus Waits. It’s still small, and it’s still powerful, and the new edition is available now for a suggested donation of $3.75.

Hope International
Box 940
Eatonville, WA 98328