Cowardly Silence Conceived In Fear

See page 8
STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15.

One of the great tragedies of this time, the time of the end, the very last generation, is that we see God's people spiritually ignorant of the Scriptures and the counsels contained in the Spirit of Prophecy. Even those who are faithful in their church attendance, their tithes and offerings, and their daily study of the Sabbath school lesson, may not understand the great significance of the three angels' messages or the cleansing of the sanctuary. Most of us drift along in our weekly rituals, feeling that our weekly attendance at Sabbath school and church, with our tithe and offering envelope in hand, places us in good standing with God—because we have paid our dues.

But, although this tradition is important, is it all God is asking of His remnant people? The Bible says, "And ye shall seek me, and find me, when ye shall search for me with all your heart." Jeremiah 29:13. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you." John 5:39-42.

Remember the Bereans? They were more noble than the Thessalonians because they received the Word with all readiness of mind and searched the Scriptures daily to make sure those things were so. See Acts 17:11. Very few of God's remnant are seeking Him with all their heart and soul. Very few are now demonstrating to the world what God can do in fallen human beings when they are willing to be made willing to bring their entire life into obedience to all known truth—without compromise.

Many of us are so involved with the cares of this life that we place God and His way in second priority. This is the Laodicean condition—a spiritual blindness that leaves us wretched, miserable, not even aware that in this condition we are hopelessly lost. Our only hope is to buy of Jesus gold tried in the fire—which is the faith and love of Jesus. See Testimonies, vol. 5, 233; Revelation 3:14–22. Without His gold there is no hope for eternal life. God gave us warning through His prophet:

"The church has received warning after warning. The duties and dangers of God's people have been plainly revealed. But the worldly element has proved too strong for them. Customs, practices, and fashions which lead the soul away from God have been for years gaining ground in defiance of the warnings and entreaties of the Holy Spirit, until at last their ways have become right in their own eyes, and the Spirit's voice is scarcely heard. . . . Those who are not wholly consecrated to God may be led to do the work of Satan, while yet they flatten themselves that they are in the service of Christ.

"Brethren and sisters, I entreat you to 'examine yourselves, whether ye be in the faith; prove your own selves.' 2 Corinthians 13:5. To maintain the warmth and purity of Christian love requires a constant supply of the grace of Christ. Have you employed every means 'that your love may abound yet more and more. . . . that ye may approve things that are excellent' and be filled with the fruits of righteousness, 'which are by Jesus Christ, unto the glory and praise of God'? Philippians 1:9–11.

"Many who should stand firm for righteousness and truth have manifested weakness and indecision that have encouraged the assaults of Satan. Those who fail to grow in grace, not seeking to reach the highest standard in divine attainments, will be overthrown." Testimonies, vol. 5, 103–104.

"Light is shining from His Word; yet darkness covers the earth, and gross darkness the people. 'When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape.' 1 Thessalonians 5:3.

"It is our duty to inquire the cause of this terrible darkness, that we may shun the course by which men have brought upon themselves so great delusion. . . . In infinite mercy a last warning message has been sent to the world, announcing that Christ is at the door and calling attention to God's broken law. But as the antediluvians rejected with scorn the warning of Noah, so will the pleasure lovers of today reject the message of God's faithful servants. The world pursues its unvarying round, absorbed as ever in its business and its pleasures, while the wrath of God is about to be visited on the transgressors of His law." Ibid., 99–100.

The Hebrew people in Christ's day were following men—the priests, the leaders—and the church did not recognize their Messiah. What a great tragedy that most of the people in the church of that day were lost because they followed men rather than the Word! "For the leaders of this people cause them to err; and they that are led of them are destroyed." Isaiah 9:16.

"The rabbis . . . had set human teaching above God's Word, and had turned the people away from His precepts. They would not give up their man-made commandments in order to obey the requirements of the Word of God. They would not, for the truth's sake, sacrifice the pride of reason and the praise of men. When Christ came, presenting to the nation the claims of God, the priests and elders denied His right to interpose between them and the people. They would not accept His rebukes and warnings, and they set themselves to turn the people against Him and to compass His destruction." Christ's Object Lesson, 304–305.

Jeremiah tells us, "Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. . . . Blessed is the man that trusteth in the LORD, and whose hope the LORD is." Jeremiah 17:5, 7.

We are told by our prophet, that the same trials, experiences, positions, and attitudes that existed in the church in Christ's day would be repeated in our day. Does this

Continued on 31
It is the mission of Hope International and the editors of *Our Firm Foundation* to clearly present Christ and His truth. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world.—Editors

Editor—Ron Spear  
Associate Editors—Bob Brensahan, Clark Floyd, Beth Jennings, Preston Monterrey, Jeff Pippenger, Vernon Sparks, Harvey Stock, Jeff Wehr  
Production Manager—Harvey Stock  
 Contributing Editors—Colin Standish, Russell Standish  
Art—Bob Brensahan  
Circulation—Alan Esselbach

**Table of Contents**

*Vol. 10, No. 10*  
*October 1995*

**Articles**

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reflections Upon the 56th General Conference Session</td>
<td>Colin Standish</td>
<td>4</td>
</tr>
<tr>
<td>Cowardly Silence Conceived in Fear</td>
<td>Russell Standish</td>
<td>8</td>
</tr>
<tr>
<td>Health Reform</td>
<td>Taylor Bunch</td>
<td>12</td>
</tr>
<tr>
<td>Halloween: Tricked Not Treated!</td>
<td>Lori-Ann Nienstedt</td>
<td>16</td>
</tr>
<tr>
<td>The Testimony of Asaph</td>
<td>Clark Floyd</td>
<td>20</td>
</tr>
<tr>
<td>The Way, the Truth, and the Life, Part 1</td>
<td>Ellen G. White</td>
<td>22</td>
</tr>
<tr>
<td>When God Defined Heathful Dress, Part 2</td>
<td>Vernon Sparks</td>
<td>24</td>
</tr>
<tr>
<td>Accountability for Light</td>
<td>Ellen G. White</td>
<td>28</td>
</tr>
</tbody>
</table>

**Departments**

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editorial</td>
<td>2</td>
</tr>
<tr>
<td>Letters</td>
<td>18</td>
</tr>
<tr>
<td>Medical Missionary Corner</td>
<td>19</td>
</tr>
<tr>
<td>Lessons From Past Experiences</td>
<td>31</td>
</tr>
</tbody>
</table>

**Invitation to Writers**

We are accepting article-length (1800–4000 words) manuscripts for possible publication in *Our Firm Foundation*. We cannot give consideration to longer submissions. Whenever possible, we ask that manuscripts be submitted either on 3½- or 5½-inch floppy disk in IBM format or neatly typed and double-spaced. Address all correspondence to Editors, *Our Firm Foundation*, P.O. Box 940, Eatonville, WA 98328.

**Shipping Information:** For all products advertised in this publication (unless otherwise noted):  
Please add 10% of your total order for shipping plus $2.00 for handling.  
Washington residents please add 7.6% sales tax. All prices are in U.S. dollars.
PUTTING aside the aura of the General Conference session 1995, we are left with three issues of mega proportion that came before the approximately 2,650 delegates from around the world: the issues of the ordination of women pastors, the revision of the Church Manual, and the revision of the church constitution to bring about organizational changes.

Women's ordination has continued, for over two decades, to be a divisive issue in the Seventh-day Adventist Church. This issue unquestionably took center stage, but surprisingly, only a little more that 2,100 delegates registered a vote on this issue, leaving hundreds of delegates as being absent, or alternatively, not voting. While the women's ordination issue brought the greatest degree of attention in terms of delegate and visitor interest, unfortunately, an issue which I perceive as of greater proportion was lost sight of by many delegates. I sensed that frequently delegates voted with only minimal understanding of the momentous issues at stake in reorganizational change.

In talking with Elder Silas McKinney, president of the West Indies Union—a friend I have known for a quarter of a century—he summed it up well. "The delegates were so consumed with the issue of women's ordination that they overlooked the major issues of church organization."

In this brief report I want to highlight what I sense were the positives and the negatives of this session:

1) Attendance at the business sessions. At times the delegate representation at the business sessions was deplorable. There seemed to be little discipline among the delegates of each division. Our General Conference President, Elder Robert Falkenberg, indicated that the session had cost the denomination about $15,000,000 to convene. But, of course, that is only the beginning; the labor time of the delegates was not taken into consideration. And what would the cost have been if you accounted for the visitors? On the second Sabbath alone it was estimated that 40,000 people were there, trying to get into a hall that seated 22,000. Of course, there were auxiliary halls where many were able to watch the proceedings. But, even during the divine service, people were outside, not able to attend the meeting.

At the business sessions there were times when it appeared that not more than a quarter of the delegates were present. The average cost for each delegate to attend the session must have totaled thousands of dollars, for expenses in the Netherlands are exorbitant by American standards. Yet many delegates spent time sightseeing, or just fellowshipping, rather than attending the meetings to conduct the earnest business of the church. Often delegates were there for dialogue on only a portion of an issue, so it was impossible for them to gather, in a careful way, the implications of the issue that was under dialogue. Of course, this is not the first General Conference session where delegate absenteeism was evident. Indeed, at all six of the General Conference sessions I have attended, there has been poor delegate attendance at business sessions, but this year it was worse than ever.

In fairness, the attendance situation was exacerbated, especially for the beginning of the morning sessions, by the fact that many of the delegates were housed in motels in Amsterdam and Rotterdam up to 50 kilometers away. Subject to public transportation, it was very difficult for some delegates to arrive at the 8:30 A.M. sessions on time. However, even taking that into account, something is desperately wrong. As Susan Sickler, the lay delegate from the Ohio Conference pointed out, this is not just another perk for the delegates; they are
being sent to the session by church funds to weigh and vote upon the important issues under review. For future General Conference sessions I believe this could become a major issue. It needs to be addressed now, and a solution found. Far better to have a few hundred dedicated delegates present than thousands, many of whom showed little commitment to their God-given responsibilities.

2) The attendance at the Utrecht General Conference. I must confess great surprise at the huge numbers that attended the General Conference session. I had been a delegate at the first overseas General Conference session in Vienna, Austria, in 1975. The facility that had been booked there seated only 11,000. It is true North Americans were urged not to come as visitors, so that the Europeans could have a fair opportunity to savor their first General Conference session on European soil. But even on the final Sabbath the 11,000 seats were not all occupied.

I sensed that this year's large attendance reflected a number of things. One, the great number of Seventh-day Adventists today. It was claimed that fewer delegates had come from Romania alone, and that quite a few had come from as far away as New Guinea. Traditionally these were places of low economic income, and it would not have been expected that so many delegates would come from these areas.

Two, it reflected the changing political situation in Europe. Unlike 1975, the Eastern Europeans had freedom to attend their first General Conference session. No doubt many saved up for months, probably for years, so that they might be able to attend this session. To them it was a wonderful opportunity to see their church in action.

Unfortunately, especially on the second Sabbath, the facilities were wholly inadequate to handle the crowd. Sadly, there were some altercations as people tried to get in. No doubt some came just for the Sabbath and many had made great sacrifices to be there. The fact that it was so difficult, and in some cases well nigh impossible to be at the session, was extraordinarily inconvenient. Not meant to be inconsiderate, the volunteer ushers, often relatively young people who were following instructions, had a most unenviable task.

But it was probably a sign that in Europe there is no enclosed facility that is large enough to hold a General Conference session. Indeed, if time were to last much longer, I do not believe that there is an enclosed facility in the United States large enough. In 1990, in Indianapolis it was estimated that 50,000 people were there for the final weekend. The stadium had approximately 70,000 seats, but I believe that very soon that also will be far too small to accommodate the people who would want to be at the final Sabbath (traditionally greater in numbers than the first Sabbath) of the General Conference session.

It was stated that there were only three purposes for a General Conference session: 1. To elect General Conference personnel (that includes the divisions); 2. To make constitutional changes; and 3. To make amendments to the Church Manual.

3) The purpose of the General Conference quinquennial sessions. For the first time in my memory the purpose of the General Conference session was clearly articulated. It was stated that there were only three purposes for a General Conference session: 1. To elect General Conference personnel (that includes the divisions); 2. To make constitutional changes; and 3. To make amendments to the Church Manual.

I discussed this briefly with Elder Neal Wilson, and he affirmed that for some time now they have been the major reasons for General Conference sessions. It was emphasized by a number of General Conference leaders that policy matters are not brought to the General Conference session. This was alarming to me as I believe that major policy changes should never be made except at a General Conference session.

One example of far-reaching policy changes is what took place at the 1995 Spring Council. The Spring Council, traditionally in the past, has been the smallest major council of the church, and is dominated by North American personnel. This year it voted policy changes which have far-reaching implications. These were well reported in the Adventist Review, April 27, 1995.

While not having the space to go through all of these changes, I want to concentrate on one—that policy change that allows a hierarchical organization to reach over the next organization in order to disband a conference. Let me explain. If, in the unusual event that a conference were to be considered to be in apostasy or in rebellion, and the union constituency decided not to disband that conference, the General Conference committee could vote to reach over the union conference and disband it. Likewise, if a church were evaluated to be in apostasy or rebellion, and the local conference decided against disbanding the church at a properly convened constituency meeting, in which all the churches in the conference were represented by their chosen delegates, then the union conference could reach over and disband that church.

This is directly opposed to the principles of government as explained in the Bible and as specified in the Spirit of Prophecy.

This momentous change in policy did not come to the General Conference session. It is considered outside the scope of the work of the General Conference. It came at the Spring Council. It is wholly unacceptable that such serious considerations and decisions are not decided by the World Church in session. For such dangerous decisions do impact the confidence of the laity in leadership. I fear that more individuals are going to defect from the Seventh-day Adventist Church, believing the claims of others that now the Seventh-day Adventist Church, increasingly reflecting the dictatorial methods of Roman Catholicism, is Babylon.

The limitation of the General Conference to just three areas is not a minor issue. It is an issue that must be squarely addressed. After all, we did not have the Church Manual until 1932. Obviously, changes in the manual were effected for the first time at the next General Conference session held in 1936. I doubt that the business of the forty-two General Conference sessions held before 1936 were confined to election of General Conference personnel and constitutional changes. Indeed, a review of the minutes indicates much discussion of policy, deep
I believe that our church has to rediscover the reality that unity is neither a goal, an objective, nor an aim, but it is a result. When men and women are sanctified by the truth, they are united.

Now is the time to find those men who are still loyal to the Bible and the Spirit of Prophecy, who would present in the most effective way our messages. Some time before the General Conference session, Russell sent a letter to our General Conference president urging him to set aside three days of the General Conference session to discuss some major truths of the Seventh-day Adventist faith, in an attempt to stabilize those areas of the world where we are moving rapidly away from the principles of truth into deeper and deeper apostasy.

Now to address the Church Manual changes: I happen to possess copies of both the first manual (1932) and the 1990 manual. It is amazing to see the difference between the two documents, proving as we have always known, that the manual is very much a human document. Some students of church history have already recognized that the pioneers of this church in 1883 voted unanimously against ever having a church manual. Elder George Butler, then the General Conference president, gave an articulate and prophetic utterance of what would happen if we had a church manual. Virtually all the predicted negative consequences have been fulfilled, with the exception of George Butler’s prediction that we would never again raise the issue of a church manual.

So often the words of Jesus in His prayer for unity are quoted, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” John 17:21. But overlooked at this session were the words of Christ in the prayer, “Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth.” Verses 17, 19. This is the only true basis of unity.

Nor were the unity words of Paul in Ephesians presented, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.” Ephesians 4:11-15.

Nor were there pertinent words of the Spirit of Prophecy, “There is no sanctification aside from truth.” Fundamentals of Christian Education, 432. “Unity is the sure result of Christian perfection.” The Sanctified Life, 85.

There was an emphasis upon unity in diversity. While I agree with such unity in diversity in regard to race, color, language, ethnic group, sex, and so on, I firmly oppose unity in diversity of belief. That is not unity; that is compromise. I believe that our church has to rediscover the reality that unity is neither a goal, an objective, nor an aim, but it is a result. When men and women are sanctified by the truth, they are united.

5) Women’s ordination issue. It has been twenty-two years since this issue of women’s ordination was first raised officially in the Seventh-day Adventist Church. A vote was taken at the General Conference session in 1990 against the ordination of women pastors. But the issue resurfaced when North America asked that consideration be given to permitting each division the opportunity to decide whether the ordination of women pastors fitted the mission needs of that division. There was no question but that this was the most “visible” issue on the agenda. For this session the delegate seats were almost filled, and many more visitors were in place for the Wednesday afternoon dialogue.

In speaking, the difficult issues were handled excellently and fairly by Elder Calvin Rock, who chaired the meeting. Some felt, however, that there was a lack of fairness in the time given to present the case for both sides—favoring the pro-ordination side. Elder Al McClure, president of the North American Division, was given twenty minutes to present the reasons for North America’s request. He gave a very persuasive presentation, expressing thoughts similar to those he had previously written in the Adventist Review, but with one or two additions. This was followed by presentations by Elder Charles C. Bradford, former North American Division president, who also strongly supported the ordination of women pastors. It seemed his presentation was directed especially at the delegates of the two African divisions, as he emphasized his own African roots.

These were followed by the presentations of two theologians from Andrews University: Dr. Gerard Damsteegt, professor of Church History, and Dr. Raoul Dederen, semi-retired professor of Systematic Theology. In my evaluation, and
in the evaluation of many other delegates, the Holy Spirit strongly ministered through Dr. Damsteegt who made a powerful presentation with a strong Bible and Spirit of Prophecy basis for the three main points he established against the ordination of women.

Dr. Dederen obviously deviated from his prepared speech, in an attempt to counter some of the impact of Dr. Damsteegt’s presentation, but, in so doing, his talk was disjointed. I could compare these two talks to two boxers. Both were throwing a lot of punches, but Dr. Damsteegt’s punches were landing, whereas those of Dr. Dederen were beating the air. Elder Folkens then followed with a short talk aimed at maintaining a spirit of unity regardless of the delegates voting results.

Immediately the microphones were open for delegate dialogue; both the “for” and “against” microphones were rushed. It was obvious that not all who were standing at the microphones would get an opportunity to make a speech, and that is how it proved to be. However, the chairman, alternating between the “for” and “against” microphones, gave a fair opportunity to both perspectives. A couple of the ladies and one of the men gave what I thought were very lucid presentations for the ordination of women. However, led by the East African Division, the African-Indian Ocean Division and the South American Division, the speeches against the North American Division initiative kept coming back to one theme—“What does God’s Word say?”

It was a thrilling moment to hear men and women standing up and bringing the motion back to the real issue. We are people of the Word. What does God’s Word say? While numerous arguments were presented, most delegates were convinced by the authority of God’s Word.

Yet few people expected the landslide vote against the North American initiative, as delegates voted 1,481 against and 673 for the initiative. The issue in 1990 was a general vote concerning whether to ordain women pastors. Though the statistics are not fully comparable, as the issues were not quite the same, the vote then against the ordination of women pastors was 1173 against and 377 for. I do not for one moment believe that this will be the end of the women’s ordination debate. I believe there will be a temptation for some conferences, or even unions, to defect from the General Conference decision. Should that happen it would be a very dangerous precedent.

I had written the cover article for the May edition of Our Firm Foundation magazine on the issue of women’s ordination. It was rewarding to learn that that material was sent to at least one overseas division. After a local conference had shared the article with its ministry and some laity, the conference voted unanimously to oppose the North American Division initiative. The conference took it to the union and eventually to the division. That division proved to be a strong opponent of the women’s ordination motion.

The result of the dialogue has led many delegates to believe that they must work earnestly to effect the reversal of the 1984 Annual Council decision to allow for the ordination of women elders. The argument has been made by North America that there is little difference between the ordination of an elder and a pastor. This made an impact on many of the overseas delegates who insist and believe that the 1984 decision, made outside a General Conference session, was wholly irregular and set the stage for the terrible division that this issue has caused around the worldwide church. We may see some strong efforts to reverse that 1984 decision.

But there is an issue that I believe needs to be addressed, and that is the pay

scale. Some have insisted on a pay scale which gives extra financial remuneration to those who are ordained pasters. I believe this is wholly wrong and unfair, both to some male workers who are not ordained, and to women workers who are doing a strong work for the Lord, yet who are not, rightly not, ordained. I believe the pay scale should be built upon the work that is being accomplished, the experience of the individual, and the years of service. I do not believe that it would be a very great deviation from our present policy to effect such equity for our women Bible workers and others doing a faithful soul-winning work for the Lord.

6) Attitude toward the North American Division arising out of the women’s ordination. The women’s ordination debate gave a clear signal that many of the overseas divisions were developing an antagonism, if not hostility to the North American Division. By their conversation, several delegates from overseas indicated a deep concern for the liberalism in America and a fear that the division was moving into areas of apostasy. But some overseas delegates appeared to be developing strong resistance to anything arising out of North American Division. This was sufficiently evident to prompt Elder Duncan Eva, former vice-president of the General Conference, to make a strong plea that, while he was one who had not been born in North America, he could not take a hostile attitude toward them. I fully concur that America has poured untold millions into the work overseas. Elder Eva was also accurate when he said that when overseas divisions needed help North America had a history of generous help. He hoped that other divisions did not forget this. Now, of course, I support the overseas divisions’ refusal to support North America on this women’s ordination issue. It would have been helpful, however, if at least a number of the overseas delegates

Led by the East African Division, the African-Indian Ocean Division and the South American Division, the speeches against the N. A. D. initiative kept coming back to one theme—“What does God’s Word say?”

had prefaced their remarks by saying, “North America brought to us the Advent message. It has been generous in its financial support and support in other ways, but on this issue we have to stand with the Bible.”

I believe that there is a need for overseas divisions to avoid general antagonism to North America while still rigorously evaluating its proposals and voting according to the Bible and the Spirit of Prophecy.

To be continued.
It has been the privilege of many pastors to lead men and women to God and to an understanding of the Sabbath truth. In numerous cases this has been a severe test, for the individual’s employment has been involved. But faithful pastors have directed the new believers to God’s providing care. In faith, men and women have forfeited their positions in the work force and trusted God to supply new employment which did not breach their Sabbath convictions.

The history of the Seventh-day Adventist Church is replete with God’s gracious answers to the earnest prayers of such new believers, and none have found that the necessities of life have not been supplied. “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” Psalm 37:25. The encouraging words of faith, expressed by pastors who expounded Bible truths to these new converts, have been fully confirmed as God supplied new sources of income. In some cases God has seen fit to provide a source of employment which provided superior conditions and/or salaries to that which was forsaken for the sake of Christ and His Sabbath.

However, in recent years these same pastors have failed a situation akin to that of their converts, for their own employment has come under threat. For many sincere Seventh-day Adventist pastors, the moment has arrived when they must decide between the security of employment with potential sustentation benefits on the one hand, or fidelity to God, His truth and standards, and the solemn vow of ordination on the other hand.

Incredibly, the same trust in God that these pastors have urged upon their converts, some have refused to exercise themselves. Numerous pastors cannot fail to be aware that gross apostasy, appalling standards, administrative injustices, improper policies, political activities, and abominations of almost every kind are apparent within God’s church. But many such pastors have valued their employment above their duty to God. It is true that many church administrators today would dismiss any pastor who dared to publicly reprove such evils, for ecclesiastical history affirms that when leaders have betrayed their sacred trust they inevitably persecute those who cry out for reformation and purity. Conversely, when we see persecution and punitive actions against righteous men, it is evidence of sin in the lives of the perpetrators, for only sinners resort to the satanic activity of persecution.

Today, where are the pastors in active denominational service who will risk such humiliation and uncertain future employment in their defense of the truth of God? They are few and far between. I have met a handful of such men. They represent a class who have risked all for the truth. God has recorded their sacrifices.

But again the question must be raised, “Where are the hundreds, nay thousands, who should be crying aloud and sparing not?” See Isaiah 58:1. The vast majority are “dumb dogs, they cannot bark.” Isaiah 56:10; see also Testimonies, vol. 5, 211. God looks down upon such pastors and utters the most solemn denunciation and evaluation of these men. “His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.” Isaiah 56:10–11.

These men know the truth; they perceive the apostasy, but fear paralyzes their tongues. The “fear of the Jews” is more prevalent in God’s church at this time of the Second Coming than it was at the First. Surely it is time for God’s ministry to arise and perform its duty. Seventh-day Adventist pastors in general, are today blind to the lessons of the First Advent. At that time, “Nevertheless among the chief rulers also many believed on him; but
because of the Pharisees they did not confess him, lest they should be put out of the synagogue.” John 12:42. Inspiration provides us with the precise reason for this ministerial failure at the time of the First Advent, “For they loved the praise of men more than the praise of God.” Verse 43.

Even those wonderful men, Nicodemus and Joseph of Arimathaea, were reluctant to confess openly their faith in the reformation so sought by our Lord. Today the time is long overdue for the Nicodemuses and the Josephs of the Second Advent to cast off their fears, risk all for Christ, boldly arouse themselves from their lethargy, and in Christ’s strength eschew all fear of persecuting church administrators. These administrators have found that the threat of dismissal from denominational employment is a potent weapon to control the consciences of pastors. And they employ it to the fullest.

It is a lack of love for Christ which fosters this fear, for the apostle John enlightens us that, “There is no fear in love; but perfect love casteth out fear.” 1 John 4:18. In the same verse John asserts that, “He that feareth is not made perfect in love.” This totally shameful fear has not been placed in the hearts of pastors by God. And there is only one other source of our emotions, “Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.” 1 Timothy 1:7. It is time for pastors to cease listening to the voice of the archenemy of souls, and open their hearts to the voice of God.

Today, the ministry has betrayed its trust. Many will no longer lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob her sins. See Isaiah 58:1; Testimonies; vol. 5, 211.

In 1973, Elder Robert Pierson, writing in the statement issued at the conclusion of the 1973 Annual Council of the General Conference, charged that at that time both pastors and laity were displaying insubordination to the plain Word of God. If that was true over two decades ago, as it was, how much more serious is ministerial and lay insubordination today! It is long overdue for us to cease the massive cover-up of the pervading sins within the ministerial corps of our church.

Many ministers, under conviction of this weakness in yielding to administrative demands and pressures, rather than casting off their fear of such leaders, rationalize their own perversity by directing attacks against pastors and laymen who do not share their lack of love for Christ and therefore possess no such cowardice. The false pastors would do well to read the twenty-sixth chapter of Jeremiah which describes the malice of the false priests and false prophets against God’s faithful and courageous servant, Jeremiah. Many of our pastors are not any better than those men. Yet they carry an air of superiority and profess to find the actions of the priests and prophets of Jeremiah’s day to be beyond their comprehension. Like the Pharisees who lived contemporaneously with Christ, they assert, “If we throughout every inhabited continent, certainly fear our church administrators, but appear to be totally devoid of the least fear of God’s judgment.

“Many of the wicked were greatly enraged as they suffered the effects of the plagues. It was a scene of fearful agony. Parents were bitterly reproaching their children, and children their parents, brothers their sisters, and sisters their brothers. Loud, wailing cries were heard in every direction, ‘It was you who kept me from receiving the truth which would have saved me from this awful hour.’ The
fore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.” Ezekiel 3:17–18.

Since the Annual Council of the General Conference, held in the city of Perth, Australia, in October 1991, there has been declared all-out war against any astical dictates as if they emanated from our pure and holy God.

It is thus not surprising that the North American Division leadership was compelled to admit that “There is grave danger that the precious Adventist message will not be passed on to the next generation.” Adventist Review, March 7, 1991. Yet, despite this fearful situation in the only church God has called forth to take Christ’s last message of His loving redemption to the world, most ministers and with documentation he would immediately see this fearful error of judgment to be a perfect good. So it proved to be. The church worker would not accept my firsthand testimony. However, he did finally concede the truth of this matter when I produced the Adventist Review of July 13, 1990, which documented this fact. He was obviously troubled as he strained to find an alibi for this administrative error. Finally, he asked, “Were any other church representatives permitted to present their greetings?”

I confirmed that around nine representatives of the fallen churches of Babylon did so. The church worker’s response was, “Well then, it was only fair to ask the Roman Catholics, too.” Thus had evil been converted to “good.” In this man’s view church leadership could never err. Those who cried “Crucify Him!” 2,000 years ago held a similar view of church leadership.

Today, as church administrators expend enormous energy and means to suppress the preaching of truth by faithful pastors and laypeople, as they punish with unjust and unscriptural disfellowshipping, removal from church office, dismissal from the organized work, removal of ministerial credentials, and even “annulment” of the sacred ordination of men called of God, they are deafeningly silent concerning the massive evils within our midst.

Not since Elder Robert Pierson, in his farewell address at the 1978 Annual Council of the General Conference in Washington D.C., made a heartfelt and public appeal for the seminary at Andrews University and for Loma Linda University to cease bringing the wine of Babylon into the Seventh-day Adventist Church (Adventist Review, October 26, 1978), has one heard such a plea from church leaders. Yet today the teaching of evolution is widespread, as is disdain for the Spirit of Prophecy, the sanctuary message, the three angels’ messages, victory over sin, the accuracy of Scripture, the final atonement, the priesthood of all believers, the mark of the beast, the antichrist, and many other vital doctrines. Fear prevents both ministers and laypeople from honoring Christ by crying out against such outrageous departures from the spiritual heritage Christ bestowed upon our church.

Financial infidelity is worldwide. Millions and millions of dollars of God’s means have been misappropriated, often by men to whom laypeople have trusted their eternal destinies. Enhancement of

Practices which these individuals originally believed to be evil, will be regarded by them as righteous if approved or practiced by church leadership.

ministry which upholds truth and denounces error. The publication of the book Issues, in November 1992, by the North American Division, boldly declared the unbelief of the administrators of that division in salient doctrines such as sanctification, the nature of sin and the human nature of Christ, and described these vital doctrines as “moot theological issues.” Further, they asserted that these scriptural doctrines were “not issues so essential to salvation that souls will be lost unless they are resolved.” Page 109. Such men have ceased to rightly study Scripture, yet their word is final in the hearts of many Laodicean church members today. For example, in relation to the crucial doctrine of sanctification, these, the chief administrators of the North American Division, appear oblivious to God’s evaluation of this doctrine. “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” 2 Thessalonians 2:13. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Hebrews 13:12. “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” Chapter 10:10. Christ’s death is made of no effect. Yet “the fear of the Jews” lead most pastors and laypeople to accept the word of such men and their ecclesi-
expensive accounts is not uncommon. At least one church administrator prides himself in the number of adulterous pastors he has been able to "receive" so that they can be retained in the ministry. Some adulterers have even been promoted to administrative posts. Gambling, alcohol consumption, and the viewing of pornography are present among some of our ministers. Some use hypnosis and boldly teach it to other pastors. Blasphemous songs are taught to our youth, and the effect is to destroy their faith. Biblical error is blatantly printed in Sabbath school quarterly's prepared in the General Conference for our youth. For example: see Youth Quarterly, Second Quarter 1994, June 21, 23. The list of easily documented evils increases year by year. Yet for fear of the Jews both ministry and laity are silent.

It is time to so love our Saviour and His faith that we will permit Him to cast out all such fear from us.

Speaking of Poland, Time magazine, December 4, 1989, stated that the "People [Polish] learned that if they ceased to fear the system, the system was helpless." Are the children of the world more insightful than the children of God? Now is the day for every true child of God to cherish Isaiah's resolve, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isaiah 62:1. Our God's promise is sure to each pastor and layman, "But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12:31–32.

God's people must ever be mindful of the fearful fact that if we "drift along with the current of evil, and do not cooperate with the heavenly agencies in restraining transgression in [each] family, and in the church, in order that everlasting righteousness may be brought in, [we] do not have faith." Selected Messages, book 1, 374. And without faith it is impossible to please Christ. See Hebrews 11:6. Ministers and laypeople must cease creating alibis for their failure to stand up for God's truth and condemn soul-destroying errors: "Men must go forth reproving, rebuking every manner of evil.

"If there is given to the angel of any church a commission like unto that given to the angel of the church of Ephesus, let the message be heard through human agents rebuking carelessness, backsliding, and sin, that the people may be brought to repentance and confession of sin. Never seek to cover sin; for in the message of rebuke, Christ is to be proclaimed as the first and the last, He who is all in all to the soul." Ibid., 380.

I write as one who loves the Seventh-day Adventist Church to the narrow of my bones, for it is Christ's last church on earth. This makes the current prevailing corruption so deeply distressing.

I write as one who loves the Seventh-day Adventist Church to the narrow of my bones, for it is Christ's last church on earth. This makes the current prevailing corruption so deeply distressing. We expect evil from the fallen churches of Christendom, but ever pray that God's church will consist of a chosen people, "a royal priesthood, an holy nation, a peculiar people," and that we would "shew forth the praises of him who hath called [us] out of darkness into his wonderful light." 1 Peter 2:9.

Nevertheless, God looked down the ages and He saw otherwise. Let us ever remember that "Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us." Selected Messages, vol. 3, 338. Thus Isaiah looked down to our day and poured out God's sorrow concerning the Seventh-day Adventist Church. "Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me," Isaiah 1:2. Matters are even worse, for God declares, "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be

Could It Be Apostasy?
by Vernon Sparks

Today, many members of God's church are troubled as they compare what they observe being practiced with God's instructions as outlined in the Bible and the Spirit of Prophecy. Could it be that Christ's coming has been delayed because of our individual and corporate disobedience to God?

Does God call this disobedience "apostasy"?

This 80-page book includes ten chapters of Spirit of Prophecy quotations especially relevant to our time. Chapter titles include Apostasy Prophesied, Apostasy Defined, Types of Apostasy, Prevention of Apostasy, and Hope in Spite of Apostasy.

Order Could It Be Apostasy? for just $8.50. Please see page 3 for shipping and sales tax rates.
The Exodus in Type and Antitype, Part 10

The purpose of the Exodus of ancient Israel was to bring them back to the faith and practice of Abraham, Isaac, and Jacob. While in Egypt they had learned to eat the abominations of the heathen and had forgotten the diet restrictions and regulations practiced by their fathers. Health reform was an important part of the movement out of Egypt. The use of the flesh foods the Lord had pronounced unclean and an "abomination." See Leviticus 11; Deuteronomy 14. This was not a new restriction as the division had been made before the flood, and these divine regulations were carefully observed by the faithful after the flood.

The Original Diet

In the beginning the Creator gave to all His creatures the food that was for their best good. The diet of man was restricted to the highest types of all foods—grains, nuts, and fruits.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so." Genesis 1:29-30.

"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat." Chapter 2:16.

After the entrance of sin, which cursed the ground and made it necessary for man to live by the sweat of his face, the Lord added the herbs or vegetables to his diet.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3:17-19.

This amended diet is therefore God's ideal for His people during the reign of sin. Toward this ideal the Lord endeavored to lead Israel and is also attempting to lead modern Israel. In the Paradise restored the original diet will be fully restored. Those who are prepared for translation will be all the way back to the amended diet and therefore but one step from the original plan.

As man's rebellion against God increased, all restrictions were broken down and the human family began to imitate the savage beasts in devouring their fellow-creatures. Sinful men were not satisfied to get their food directly from the vegetable kingdom; they turned cannibals and began to eat the flesh of the lower animals. Then in an effort to check the apostasy the Lord made a division between the animals. He selected the most healthful and designated them as "clean" with permission to eat them, and all others as "unclean" and positively unfit for food and even an "abomination." But his second barrier was soon broken down by the rebels, and the apostasy continued until every living creature in the animal kingdom is used for food. Men even began to eat their fellowmen.

The purpose of the gospel is to restore what was lost through sin; to bring man back to his original state. The steps in rebellion and apostasy must all be retraced by those who enter the Paradise restored. When the gospel reaches the most degraded human beings, cannibalism ceases. Then they eliminate from their diet the unclean abominations forbidden in the Scriptures. When the reformation is completed under the Advent movement which prepares a people to enter the Heavenly Canaan, the steps in diet reform will have all been taken except the last which is for the perfect, sinless state.

Angels' Food

In an attempt to lead Israel back toward the original diet, the Lord gave them manna.

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us
forth into this wilderness, to kill this whole assembly with hunger. Then said the L ORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. . . . And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." Exodus 16:2–4, 35.

In Psalm 78:23–25 the manna is called "angels' food" and "the corn of heaven." "The bread of the mighty."—Margin. It was the food used by the angels and unfallen beings, the best food in the universe. There was nothing on earth to equal it. It contained more of the vital food elements than any food known to man.

The nature of the manna is described in Exodus and Numbers:

"And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey." Exodus 16:31.

"And the manna was as coriander seed, and the colour thereof as the colour of bdellium. And the people went about, and gathered it, and ground it with mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil." Numbers 11:7–8.

Coriander seed is the seed of a plant that grows wild in Palestine and neighboring countries and is cultivated and sold in the United States. It is pleasant to the taste and smell and is white "as the colour of bdellium."

Israel Not Satisfied

But the Israelites had such perverted appetites as the result of their sojourn in Egypt that they were not satisfied even with the food of angels.

"And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes." Verses 4–6.

They were tired of manna and lusted for the fleshpots of Egypt which included even the unclean meats. This rebellion against the health principles of the Exodus movement was started by the "mixed multitude." The Lord did not give them what they lusted and cried for but sent them the cleanest of all clean flesh—wild quails.

"Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the L ORD was kindled greatly; Moses also was displeased. And Moses said unto the L ORD, . . . Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me." Verses 10–14.

God gave the people that which was not for their highest good, because they persisted in desiring it; they would not be satisfied with these things that would prove a benefit to them.

"And there went forth a wind from the L ORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the L ORD was kindled against the people, and the L ORD smote the people with a very great plague." Verses 31–33.

While three quarts of manna was sufficient for each person per day, they were so gluttonous for flesh that the least number of quails gathered by one person was ten homers or from 80 to 100 bushels. It was their gluttony that made the Lord so angry. They were so ravenous for flesh that they hardly took time to cook it. See Psalms 78:17–18, 26–31; 106:14–15. The Lord gave them their request only to teach them a lesson. Their lust, gluttony, and disobedience brought leanness to their souls.

"God gave the people that which was not for their highest good, because they persisted in desiring it; they would not be satisfied with those things that would prove a benefit to them. Their rebellious desires were gratified, but they were left to suffer the result. They feasted without restraint, and their excesses were speedily punished. 'The Lord smote the people with a very great plague.' Numbers 11:33. Large numbers were cut down by burning fevers, while the most guilty among them were smitten as soon as they tasted the food for which they had lusted." Patriarchs and Prophets, 382.

"They loathed the food given them and wished themselves back in Egypt, where they could sit by the fleshpots. They preferred to endure slavery, and even death, rather than to be deprived of flesh. God granted their desire, giving them flesh, and leaving them to eat till their gluttony produced a plague, from which many of them died." Counsels on Health, 111.

Sin of Gluttony

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shall thou put evil away from among you; and all Israel shall hear, and fear. Deuteronomy 21:18–21."

"The Word of God places the sin of gluttony in the same catalogue with drunkenness. So offensive was this sin in the sight of God that He gave directions to Moses that a child who would not be restrained on the point of appetite, but would gorge himself with anything his taste might crave, should be brought by his parents before the rulers of Israel and should be stoned to death. The condition
Health depends upon obedience to the laws of God, both moral and physical. Obedience to the laws of nature alone is not sufficient. The greatest factor in healthful living is a spiritual experience.

This sin is very prevalent today and is no less serious than in the days of ancient Israel. Modern parents make but little or no effort to keep their children from overeating or surfeiting. Overeating or surfeiting is one of the sins of the last days.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

True Basis of Health

"If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." Exodus 15:26.

"Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." Deuteronomy 7:11-15.

Health depends upon obedience to the laws of God, both moral and physical. Obedience to the laws of nature alone is not sufficient. The greatest factor in healthful living is a spiritual experience. It is just as impossible to have perfect health by obedience to natural laws or by biologic living, as it is to gain salvation by human obedience to moral law. Faith and works must be combined in obtaining health as well as in obtaining salvation. A good Christian experience is of first importance in health reform. Combined with our obedience to health principles there must be a divine miracle-working power within. This was the secret of the health of the Israelites. "There was not one feeble person among their tribes." Psalm 105:37.

"Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." Deuteronomy 8:4.

The Advent Movement

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted... Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come." I Corinthians 10:6, 11.

The apostolic church observed the rules of health and diet restrictions. When the church went into Babylon they learned to eat all of the abominations of the heathen or Babylonians. The purpose of the Advent movement is to call God’s people out of Babylon and bring them back to the faith and practice of Christ and the apostles. The remnant will not eat unclean meats.

"For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD." Isaiah 66:15-17; see also Ezekiel 22:26.

As we near the end of the journey and prepare to enter the heavenly Canaan, the Lord will endeavor to lead His people back to the original diet which they will have in Eden restored. His ideal for His people now is the diet as amended to meet the condition of sin.

"The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel. The manna fell from heaven, and the people were told to gather it and prepare it to be eaten. So in the different countries of the world light will be given to the Lord’s people, and health foods suited to these countries will be prepared. ... In grains, fruits, vegetables, and nuts are to be found all the food elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh meat.” Medical Ministry, 267.

A Broad Subject

Health reform is a big subject covering far more than our diet.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

"Whatsoever" is all-inclusive. It includes exercise, recreation, work, rest, sleep, and dress. While health reform is closely related to our spiritual life it is not the gospel.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." Romans 14:17-18.

"The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message." Testimonies, vol. 1, 559.

We cannot eat our way into heaven, for that would be salvation by works. However, the way we eat may keep us out
of the kingdom. Those who enter the family of God will eat, drink, dress, and act as do the other members of His family. These things do not make them citizens of the heavenly kingdom, but they are evidences that they are citizens. Citizenship is a gift from God while conduct is an evidence of that relationship.

True health reform will produce health. Good health or better health is the evidence that the reform is genuine, and ill health that it is unbalanced. The good health of the Israelites testified that their health principles were sound and scientific. The good health of those who are ready for translation will demonstrate that the health principles of the Advent movement are based upon the soundest reason. “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” 1 Thessalonians 5:23. Adventists are to be “preserved” in “spirit and soul and body.” There is a close relation between a strong body and a strong mind and spirit.

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now do they it to obtain a corruptible crown; but we an incorruptible crown. Therefore run, that ye may obtain. And again, doth it avail a man nothing? I speak as to the weak by reason of the gospel: I pertain to the gospel of Christ.” 1 Corinthians 9:24-27. See also Philippians 3:18-20.

We cannot have a clear mind without a healthy body. In an army every effort is made to keep the soldiers in the best health possible. It is one of the most important elements in the morale of fighting men. Athletes know that success depends upon temperament of the strictest type. They abstain from everything that injures them physically.

The Danger of Extremes

“We would also caution those that are extremists not to raise a false standard and then endeavor to bring everybody to it.” Testimonies, vol. 2, 375. “Men go to an extreme in one direction, and if corrected, go to an extreme in the opposite direction.” Testimonies to Ministers, 314. There are people who are extreme by nature and are never balanced on any subject. A great deal of counsel has been given us on this subject especially along the line of health reform. “But we should be very cautious not to advance too fast, lest we be obliged to retrace our steps. In reforms we would better come one step short of the mark than to go one step beyond it. And if there is error at all, let it be on the side next to the people.” Testimonies, vol. 3, 21. See also Ministry of Healing, 318-319. Here we are instructed to be guided by principle and to “shun the extremes.” We are told that those who are the least informed are often the most rigid and that “the effect of their mistaken reforms” is “seen in their own ill-health.”

On the other hand, we are warned against laxness which is the other extreme of fanaticism. “We need now the sword of the Lord to cut to the very soul and marrow of fleshly lusts, appetites, and passions.” Testimonies, vol. 8, 315. “The question of how to preserve the health is one of primary importance. . . . God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.” Ibid., vol. 9, 153-154.

“It is impossible for those who indulge the appetite to attain to Christian perfection.” Ibid., vol. 2, 400.

We are instructed to be guided by principle and to “shun the extremes.” We are told that those who are the least informed are often the most rigid and that “the effect of their mistaken reforms” is “seen in their own ill-health.”

“True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body.” Patriarchs and Prophets, 562.

Relation to Spiritual Health

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” 3 John 2. The health of the body depends upon the health of the soul. Spiritual healing must come first because it is as much more important than physical healing as eternal life is more important than temporal life.

“Who forgiveth all thine iniquities; who healeth all thy diseases.” Psalm 103:3.

We are told that when we fully do God’s will, “then shall thy light break forth as the morning, and thine health shall spring forth speedily.” See Isaiah 58:1-11; Malachi 4:2. “When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. . . . The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. . . . It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy. . . . If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would flow in.” Ministry of Healing, 115-116.

The call for a spiritual revival and a spiritual reformation is the most important of all roads to health reform. This is the message that will bring the latter rain of spiritual and physical healing. Then there will not be a feeble one among God’s true people. Divine miracle-working power will cooperate with obedience to the laws of health, producing a people “to be wondered at” in health and wisdom, even as were Daniel and his companions in ancient Babylon.

“In physical strength and beauty, in mental vigor and literary attainment, they stood unrivaled. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws.” Prophets and Kings, 485. □
Year after year, literally millions of so-called “Christians” find themselves getting involved in a “holiday” in which they have no business participating. The “holiday” is Halloween. The reason why Christians have no business participating in it is because it is a day which is held by millions of witches, Satanists, and followers of the occult to be a high “unholy” day, and because the roots of this wretched “holiday” are steeped in satanic rites and rituals, made evident today by the costumes and decorations which accompany it. If you claim the name of a follower of Christ, then perhaps you should think again. Now, of course, maybe you just did not know any better. But after reading this article, ignorance can no longer be your excuse!

The Roots of Halloween

Halloween means “All Hallow Even,” or the evening which precedes “All Saints’ Day” (a Catholic holiday celebrating all dead ‘saints’). The customs of this “holiday,” which falls on October thirty-first, actually predate Christianity. According to the American Peoples Encyclopedia, “The Druids, members of pagan orders in Britain, Ireland, and Gaul, held a celebration on October 31st, the eve of the Festival of Samhain. It was a night of ghosts and fairies, in which bonfires were built and futures were foretold and witches rode through the sky.” Samhain, in ancient Druidic tradition, is the “lord of the dead.” How appropriate, then, is it that the Catholic Church should align itself with this pagan tradition in honoring the dead? Unfortunately, because it was sanctioned by the “Mother Church,” this fact seemed to condone its observance to many of those in early Christendom. And, as we have well observed today, its horrid tradition is carried through much of modern Christendom as well.

Trick or Treat

Every child’s favorite phrase at Halloween time has its roots in a ritual that children participated in whereby they would visit people’s homes dressed as, or representing the “souls” of dead loved ones, and harass the people, begging for food. If they did not receive what they wanted, they would wreak havoc on the inhabitants of that home, killing livestock or defacing their property. This sounds much like the present-day “mischief night” that many towns and villages suffer through.

Those superstitious villagers of the past, believing that if they did not appease these children they would be calling down the wrath of the souls of the dead evil spirits, willingly gave food to the youngsters! If the people did not give the “wandering souls” a treat, then they received a very malicious trick. Not very nice behavior, is it? Certainly not behavior that one would want to see young Christian children imitating.

The treats the children received back then are much like the treats the children receive today. Think about it like this: Would you want your children eating way to avoid being taunted or attacked by these evil spirits was by masquerading like them, in the hopes of “blending in,” so to speak.

Jack-O-Lanterns

This tradition evolved from the old story about a man named Jack who involved himself in a bad deal with Satan, and as a result his “soul” was damned to reside in a hollowed out turnip. That is right; turnips were originally what people carved and put candles in to represent a damned soul—not pumpkins! But as time passed people began using pumpkins instead, undoubtedly because they are much larger and easier to work with than turnips.

Look around at some of the hideous, scary faces that people carve on pumpkins—truly they do look like what one would imagine an evil spirit would look like.

Masks and Costumes

The wearing of these items has its roots in the following: The very superstitious people of old believed that on the Festival of Samhain, literally “all hell broke loose” with demons and spirits of the dead roaming the earth and creating mayhem. They truly believed that the only

Lori-Ann Nienstedt, a manager at a major corporation, also serves as a consultant on occult crimes for law enforcement agencies.
candy that represents foods given to appease evil spirits? They are eating the devil’s food when they do this. Who else would push the consumption of a type of food which causes tooth decay, hyperactivity, and sickness on his high “unholy” day but Satan? It may seem like an awfully strong statement, but it is true.

The Bottom Line

Halloween is a satanic celebration, littered with hundreds of symbols, rites and rituals that directly oppose Bible truth and counsel. God directly addresses the subject of witchcraft, necromancy (speaking to the dead), Spiritualism, and Satanism. At the end of this article I will supply you with a list of Bible texts that you can reference on all of these subjects.

You may wonder how it is that I am qualified to speak on this subject, and I will answer that for you. First of all, I am a child of God. And as a child of God, I make it my business to study His Word. By studying His Word, I learn what His will and His ways are for His children. I know that it is NOT His will that people who call themselves followers of Christ, or Christians, should be involved in a holiday like Halloween, or in any activity which propagates it. I know that it is NOT His will that those whom He has created (and He has created all of us) participate in an activity that would separate them from Him.

Secondly, I should know all about this—I was a witch for seventeen years.

But I opened my eyes and my mind to the bidding of the Holy Spirit, and through His grace, I was able to break from the terrible chains that bound me to Satan. I know what the involvement of children can lead to as they grow up, because I was there.

Let this message serve a twofold purpose: A message of warning—to all parents who let their children participate in Halloween activities, and to adults who participate as well. Your family could lose their salvation as a result of participation in Halloween. And, with the second coming of Christ so close at hand, we cannot afford to waste time in getting our lives right with God. And secondly: A message of hope—to all who are involved in Halloween activities, witchcraft, or any part of the occult. Jesus can save you. You no longer need be a slave to the prince of darkness. While it is true that “Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan” (The Desire of Ages, 116), one 13:5), is calling you to action. “Choose you this day whom ye will serve” (Joshua 24:15), He says. Serve God. Remember, Jesus died for you—Satan wants you to die for him. The choice is yours. ☐

Bible Verses on This Subject


If you need guidance in this area, or have any questions, feel free to contact the author at PO Box 345; Hope, NJ 07844.

“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.” Ephesians 5:8

Dowsing: Divine or Devilish?

by Kathie Bartholomew

To many Christians, water dowsing (water witching) is an innocent, scientific method which may be used to locate water, perhaps to determine where to dig a well. However, in this 18-page booklet the author concisely presents evidence which will stimulate discussion and warn of dowsing dangers.

Questions addressed in this booklet include, “Is dowsing a manifestation of occultism, a scientific phenomenon, or a divine gift?” “What light do the Bible and the Spirit of Prophecy shed on this subject?” “Is Grandpa’s favorite hobby safe?”

Order one or more copies of Dowsing: Divine or Devilish? from Hope International for only U.S. $1.50 per copy. See page 3 for shipping and sales tax rates.
Praise God for Our Firm Foundation—a magazine which teaches the truth as it is in Jesus, just like our church papers once did.  
CJ, Oregon

Keep working! Time is so short. Use this enclosed check for your project of getting truth to the world. Wish it was a thousand times this much, but the Lord will bless and multiply.  
PW, California

Thank you for your magazine Our Firm Foundation. It is a blessing to me as I am learning so much from it. I was truly impressed with the article about “reverence” in an issue I read recently. Now I see why we need to treat God with more love and respect. He is a great and mighty God. He has touched me since I read that article. I pray that our kind Father will continue to bless you as you go about doing His work to hasten His soon return.  
LJ, Zimbabwe

I received a copy of your magazine Our Firm Foundation recently in my mail. I was somewhat surprised that you continue to send it even though I didn’t request it. I must state that I am not a Seventh-day Adventist, and probably never will be. That said, I must state that I am a firm believer in the seventh day Sabbath and many other subjects you affirm in your magazine.

I would like to order the following books you offered in the May 1995 issue: The Evangelical Dilemma and The Lord’s Day and a National Sunday Law. Enclosed is my check.  
GS, Texas

A few years ago I was a student at —— College, where you used to send me the Hope International magazines.

Today, I am working with the —— Conference of Seventh-day Adventists. I request you to send me some few copies of your magazines and some pamphlets of interesting topics to help me in this ministry as a pastor.  
Tanzania

I recently found an old copy of Our Firm Foundation for 1991, and I found it to be so inspiring. Then, a few weeks ago somebody sold me a copy of the July 1994 issue, and that’s where I saw a Spirit of Prophecy Reference Bible advertised.

Please, I just pray, if there is anyone who is able to send me just a reference Bible or at least some of the rare books of Ellen White like Testimonies or Selected Messages, I would appreciate it very much. If there are some people who have some books which they don’t read, especially paperbacks, they can send them to me because a lot of people here don’t know the faith.  
VS, Zambia

We receive many requests for literature, Bibles, and Spirit of Prophecy books from Adventist ministers and lay people. You can help us send literature, Bibles, and Bible studies to people who are thirsting for the truth by sending your donations marked “Literature Assistance Fund.”

Do you have any Bibles or Spirit of Prophecy books that are in good condition—but are just “collecting dust”? Perhaps they could help fulfill the countless requests we receive from Bible students around the world. You may ship them to us, attention “Literature Assistance Department.”—EDITORS

Responses From Earth’s Final Warning and Other Outreach Literature

I was just given a copy of your magazine Heralds of Truth, and I found the information very interesting. I was wondering if you are associated with Seventh-day Adventists? I have read they have the “liberals” and also those who adhere strictly to E. G. White’s teachings.

I would appreciate information on your background, and once again, your magazine is very informative, especially for Bible students who are researching Bible prophecy.  
HT, Georgia

Thank you very much for sending me a copy of your newsletter [Earth’s Final Warning]. I have been following the movements of the New World Order for some time now, and I thoroughly appreciate the valuable information you have sent me. I too saw biblical parallels with the movement of the New World Order, and I have tried to find any sources to monitor their progress.

I would like to request a copy of Rome’s Challenge, as well as Heralds of Peace, if it wouldn’t be too much trouble. I find your newsletter very informative and, most importantly, extremely accurate.  
RF, Hawaii

This [a Prophetic Truth Bible study] has been a fabulous presentation. You have made it all very plain, but we need to hear it over and over, until it becomes a part of us, don’t we? It all makes so much sense. I have had to unlearn so much!

Pray that I will learn to simply trust in Jesus and let Him be Lord of my life as I learn to be totally dependent on Him as a little child.  
PS, Idaho

I am reading the definitely captivating Earth’s Final Warning. I have been surprised and blessed as well to discover your complimentary offer of some fine reading material, along with some free Bible studies. Could I be so bold as to ask you if you could send me all of your fine material? This includes Rome’s Challenge, along with Heralds of Peace.

This paper of yours has been an exciting blessing to me, and now this reward to boot. I want to thank you all and say, I pray that God’s love and eternal blessings be with all of you, all the time.  
BJ, Hawaii

I saw a copy of Earth’s Final Warning, but I was unable to read all of it. Please send the following free offers: Earth’s Final Warning, Rome’s Challenge, and Heralds of Peace.  
JT, California

18 Our Firm Foundation  October 1995
The True Remedies
No. 4—Rest

"Sleep, nature's sweet restorer, invigorates the weary body and prepares it for the next day's duties." The Adventist Home, 289.

"The importance of regularity in the time for eating and sleeping should not be overlooked. Since the work of building up the body takes place during the hours of rest, it is essential, especially in youth, that sleep should be regular and abundant." Education, 205.

"Those who are always busy, and go cheerfully about the performance of their daily tasks, are the most happy and healthy. The rest and composition of night brings to their wearied frames unbroken slumber." Testimonies, vol. 2, 529.

"How prevalent is the habit of turning day into night, and night into day. Many youth sleep soundly in the morning, when they should be up with the early singing birds and be stirring when all nature is awake.

"Some youth are much opposed to order and discipline. They do not respect the rules of the home by rising at a regular hour. They lie in bed some hours after daylight, when everyone should be at it. They burn the midnight oil, depending upon artificial light to supply the place of the light that nature has provided at seasonable hours. In so doing they not only waste precious opportunities, but cause additional expense. But in almost every case the plea is made, 'I cannot get through my work; I have something to do; I cannot retire early.' . . . The precious habits of order are broken, and the moments thus idled away in the morning set things out of course for the whole day." Child Guidance, 111-112.

"Many indulge in the pernicious habit of eating just before retiring. They may have taken their regular meals, yet because they feel a sense of faintness they think they must have a lunch. By indulging in this wrong practice it becomes a habit, and they feel as though they could not sleep without food. In many cases this faintness comes because the digestive organs have been too severely taxed through the day in disposing of the great quantity of food forced upon them. These organs need a period of entire rest from labor, to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to recover from the labor of digesting the preceding meal. When we lie down at night, the stomach should have its work all done, that is, as well as other portions of the body, may enjoy rest. But if more food is forced upon it, the digestive organs are put in motion again, to perform the same round of labor through the sleeping hours. The sleep of such is often disturbed with unpleasant dreams, and in the morning they awake unfreshed. . . . How can anyone say, then, 'It is nobody's business what I eat or drink?'" Counsels on Health, 118-119.

"The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils; for they wear away the life forces. Tired nerves need rest and quiet instead of stimulation and overwork. Nature needs time to recuperate her exhausted energies. When her forces are goaded on by the use of stimulants, more will be accomplished for a time; but, as the system becomes debilitated by their constant use, it gradually becomes more difficult to rouse the energies to the desired point." The Ministry of Healing, 326-327.

"Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleeping rooms be scrupulously neat and clean. Teach them to care for their clothing. Each child should have a place of his own to care for his clothes." Counsels on Health, 103.

"None should feel at liberty to spend sanctified time in an unprofitable manner. It is displeasing to God for Sabbathkeepers to sleep during much of the Sabbath. They dishonor their Creator in so doing, and, by their example, say that the six days are too precious for them to spend in resting. They must make money, although it be by robbing themselves of needed sleep, which they make up by sleeping away holy time." Testimonies, vol. 2, 704.

"I was shown that Sabbathkeepers as a people labor too hard without allowing themselves change or periods of rest. Recreation is needful to those who are engaged in physical labor and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes." Ibid., vol. 1, 514.

"There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit." Ibid., vol. 4, 653.

"Children need more frequent change of employment and intervals of rest than grown persons do; but even when quite young, they may begin learning to work, and they will be happy in the thought that they are making themselves useful. Their sleep will be sweet after healthful labor, and they will be refreshed for the next day's work." The Adventist Home, 289.

"There certainly is and ever will be employment in heaven. The whole family of the redeemed will not live in a state of dreamy idleness. There remaineth a rest to the people of God. In heaven activity will not be wearing and burdensome; it will be rest. The whole family of the redeemed will find their delight in serving Him whose they are by creation and by redemption.

"To the weary and heavy laden, to those who have fought the good fight of faith, it will be a glorious rest; for the youth and vigor of immortality will be theirs, and against sin and Satan they will no longer have to contend." My Life Today, 358.
The Testimony of Asaph

In our individual Christian walk it is often very helpful to hear from fellow Christians how the Lord has worked in marvelous ways in their lives. Such testimonies can bring courage to our own souls, and, in fact, be a source for building faith. Ellen White encouraged the use of personal testimonies, not only in prayer meetings, but also as a regular part of the church service. See Early Writings, 114–116; Testimonies, vol. 7, 18–19.

In a special sense, many Bible stories are testimonies of how God worked in various ways throughout Bible history. We all know the stories of Daniel, Joseph, David, Paul, and others whose lives were a living witness for the Lord. But how many have ever heard of Asaph?

Asaph was a Levite and the head of one of the three Levitical families in charge of the temple music during the time of King David. His family formed a guild which bore his name and is frequently mentioned in the Old Testament. His influence and faithfulness are suggested by the fact that when so many of the descendants of Abraham chose to remain in Babylon at the time God had miraculously opened the way for their return through Ezra and Nehemiah, one hundred twenty-eight of Asaph’s descendants are listed among those who did return to Jerusalem. See Ezra 2:41. They were present at the dedication ceremony when the foundations of the Lord’s temple were laid under the leadership of Zerubbabel. Chapter 3:10.

Several of the Psalms have Asaph’s name connected with them (see Psalms 50 and 73–83), and these particular Psalms indicate a thorough understanding of the Christian life and of the Israelite’s failure through the years to live in obedience and to trust in the Lord. In light of this fact, as we read and consider Psalm 73, it is indeed of interest to see that Asaph had some trying times in his own life, during which he was sorely tempted to doubt the goodness and justice of God. This Psalm is recorded that we may gain courage, insight, and victory in time of difficulty and discouragement.

Asaph begins his testimony by uplifting God’s goodness to the pure in heart even though he himself is having personal struggles. “Truly God is good to Israel, even to such as are of a clean heart.” Verse 1. He then tells us that he had become a backslider, giving the reason for his slipping away from the Lord. It seemed that as he looked at those around him instead of keeping his eyes on Jesus, the ones prospering both in riches and health were not followers of God, but were, to Asaph’s discernment, “the wicked.” “But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked.” Verses 2–3.

As we continue reading Asaph’s testimony we discover that he is apparently suffering from some physical ailment. Not only is he struggling with his affliction, but he is also going through a great internal struggle with discouragement. It seems so unfair to him that the wicked appear to suffer no woes or illness. “They are not in trouble as other men; neither are they plagued like other men. . . . Their eyes stand out with fatness; they have more than heart could wish.” Verses 5, 7. They seem to be able to blaspheme God without any consequences. Though they live very worldly, selfish lives, their lot seems only to prosper. Even though corrupt practices are obviously part of their lives of prosperity, these evil men appear to suffer no ill effects. “They are corrupt, and speak wickedly concerning oppression: they speak loftily . . . And they say, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world; they increase in riches.” Verses 8, 11–12.

So, with his eyes still on men rather than on Christ, Asaph continues his downward plunge into self-pity. His former faith continues to slip. “Verily I have cleansed my heart in vain, and washed my hands in innocence. For all the day long have I been plagued, and chastened every morning.” Verses 13–14.

Although torn with doubt, Asaph is determined that he should not share his lack of faith with other Christians and perhaps affect their trust in God. “If I say, I will speak thus; behold, I should offend against the generation of thy children.” Verse 15.

Ellen White counsels: “When Satan tempts you, breathe not a word of doubt or darkness. You may have your choice as to who shall rule your heart and control your
mind. If you choose to open the door to the suggestions of the evil one, your mind will be filled with distrust and rebellious questioning. You may talk out your feelings, but every doubt you utter is a seed that will germinate and bear fruit in another's life, and it will be impossible to counteract the influence of your words. You may be able to recover from your season of temptation, and from the snare of Satan, but others that have been swayed by your influence may not be able to escape from the unbelief you have suggested. How important it is that we speak to those around us only those things which will give spiritual strength and enlightenment! Let us seek to lift souls to Jesus, whom having not seen we may love, and be filled with joy unspeakable and full of glory." Review and Herald, February 11, 1890.

It thus becomes very clear that we should not relate our discouragement to our Christian brothers and sisters. "All have trials; griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow mortals, but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the life of others and strengthen their efforts, by words of hope and holy cheer." Steps to Christ, 119-120.

Asaph relates his experience only after he recovers from it, to show God's power working in his life as an encouragement to others who may be suffering and despairing as he was. But what was the key that reversed his downward spiral and brought him back to trusting in God? We find the answer in verse 18. He suffered his doubts, "Until I went into the sanctuary of God; then understood I their end." [The end of the wicked.] It was through understanding the sanctuary and its service that Asaph received a change in heart. The justice of God, the outcome of the "great controversy" between right and wrong, between Christ and Satan, is clearly exhibited by the sanctuary for "Thy way, O God, is in the sanctuary." Psalm 77:13.

There Asaph received a new revelation of the true character of God and His plan concerning the glory awaiting the Christian who endures. He saw also the inevitable fate of the wicked: "Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors." Psalm 73:18-19.

As Asaph repents for the lack of faith he has displayed and his backward fall, he says: "Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee." Verses 21-22. Then comes the joy of his salvation. Again he has eternity in his heart: "Nevertheless I am continually with thee [God]: thou hast held me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." Verses 23-24.

Finally, his testimony blossoms into that which the testimony of each of us should be: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. . . . But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works." Verses 25-26, 28.

"Gold is tried in the fire, that it may be purified from dross; but faith that is purified by trial, is more precious than refined gold. Then let us look upon trials in a reasonable way. Let us not come through them with murmuring and discontent. Let us not make mistakes in getting out of them. In times of trial we must cling to God and His promises.

"Some have said to me, 'Do you not get discouraged at times when you are under trial?' And I have answered, 'Yes, if by discouragement you mean sad or cast down.' 'Didn't you talk to any one of your feelings?' 'No; there is a time for silence, a time to keep the tongue as with a bridle, and I was determined to utter no word of doubt or darkness, to bring no shade of gloom upon those with whom I was associated. I have said to myself, I will bear the Refiner's fire; I shall not be consumed. When I speak, it shall be of light; it shall be of faith and hope in God; it shall be of righteousness, of goodness, of the love of Christ my Saviour; it shall be to direct the minds of others toward heaven and heavenly things, to Christ's work in heaven for us, and our work upon earth for Him.

My brother, my sister, what will your testimony be? Will it tear down or lift up? Will it lead souls to Jesus or away from Him?

"The refining furnace is to remove the dross. When the Refiner sees His image reflected in you perfectly, He will remove you from the furnace." Our High Calling, 312.

My brother, my sister, what will your testimony be? Will it tear down or lift up? Will it lead souls to Jesus or away from Him? Will it express thoughts and experiences only from the flesh, or will it be filled with the fragrance of heaven? Is eternity truly in your hearts?

May God give you courage and confidence in His unfailing goodness regardless of appearances and circumstances, and be your Guide and constant Companion as you move toward the mark of our high calling in Christ Jesus! [1]

1 Note: Some consider this Psalm to be a Psalm of David. Even if it is, it would then be considered a testimony of David, and the same spiritual lessons could be gleaned.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life." We shall be exposed to manifold temptations, but these, if rightly borne, will refine and purify us, even as gold is purified in the fire. Yet when exposed to the allurements of the world, that which we had thought to be gold, proves to be but dross. Our Redeemer sees the situation, and He counsels all to buy of Him gold tried in the fire; which is true faith and genuine love, the grace that will not be destroyed by fierce temptations. — Review and Herald, December 6, 1881.
The Way, the Truth, and the Life

As the Saviour met with His disciples for the last time before His baptism of suffering, His thoughts were not of His approaching agony and death, but of the bitter disappointment that was to come upon His disciples. He saw them downcast and sorrowful; and, with a heart full of sympathy and tenderness for them, He said: “Let not your heart be troubled; ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.” John 14:1-4.

Thomas showed his unbelief by saying mournfully, “Lord, we know not whither thou goest; and how can we know the way?” Verse 5. This question showed that the disciples had not understood Christ’s oft-repeated lessons in regard to the kingdom of heaven and the future life. But Christ did not rebuke them. He answered Thomas, not alone to instruct him and his fellow-disciples, but for the benefit of all who should believe on Him through their word, “I am the way, the truth, and the life.” Verse 6.

Jesus here made more distinct and plain than ever before the great central truth of all the Gospel. Every lesson given by the great Teacher called forth questions requiring explanation. His answers to these questions presented the truth with freshness and power. This truth is appropriate to all ages, and is spoken to us just as truly as tho Christ in person were among us, teaching us of the things of the kingdom of God.

Truth must be presented to the people in clear lines, and never was this more needed than when Christ came to this earth. Satan had arranged matters after his own order. Truth was not appreciated. Where God should reign supreme, the enemy of God and man was seen. Light was called darkness, and darkness light. Licentiousness and fiction had taken the place of righteousness and truth. Men seemed to be fascinated by evil. Any new ideas that started into life, even tho they were mere vagaries, seemed to possess a bewitching power.

The standard of morality was low. The impure mysteries of the worship of the people had a degrading power on them; and anything that called to remembrance the goodness, mercy, and love of God, was destroyed. The people could not even endure hereditary nobility of character, because this had a tendency to lift them from their debasement. Men of talent, through whom Christ was working to bring about a reformation, were despised, and many of them suffered a violent death.

Statues were worshiped. Art was made to minister to sin. Nearly every work of art and science was mingled with defilement. Genius was used to obliterate the knowledge of God. The riches of intellect was blotted out of existence. Satan’s dark shadow brooded over everything, and the only people who could have revealed God to the world were so destitute of faith and love that they could not be expected to do anything to stem the tide of woe.

Christ came to illuminate the chambers of the mind, to dispel the darkness, and to fill the soul-temple with hope and gladness. And the truth He brought lost nothing by being questioned and critically examined. Christ often illustrated His lessons by parables, which were afterward explained to the disciples, who were to herald the Gospel message.

The perversion and misinterpretation of the Scriptures by the Pharisees, and even by

Ellen G. White
the world may believe that thou has sent me.” Chapter 17:21. If the truth were received, its transforming power, as seen in the lives of Christ’s followers, would have a convicting power on the most hardened sinners. The holy conversation, humble deportment, the meekness and kindness, would present such a marked contrast to the spirit and character of wordlings, the line of demarcation would be so evident, that this in itself would bring conviction. The words would reveal the purity and fragrance of heaven, and they would also be sharper than a two-edged sword, piercing even to the dividing asunder of joints and marrow, and of soul and spirit.

“I am the way, the truth, and the life.” Through sin the world had been separated from heaven. Men might have looked hopelessly at the heavenly battlements, and in distress and anxiety exclaimed, How shall we reach the abode of bliss? With Thomas they could say truthfully, “Lord, we know not whither Thou goest; and how can we know the way?” Chapter 14:5. But with His own body Christ bridged the gulf that sin had made. I have provided a way, He says, whereby you may again be united with heaven. I have bridged the deep and impassable gulf. To every soul that desires to cross that gulf I will give help and strength.

Thus the exiles are made prisoners of hope. They are placed on probation. God would have us realize the estimate He places on us. He would have us consecrate our whole energies to the help of the heavenly angels, who are striving to lead men to the Way, the Truth, and the Life. Men are working out their own destiny, but God helps every soul that appeals to Him in its helplessness. Those who look to Jesus as the Author and Finisher of their faith, never look in vain. They will never miss the road to Paradise; for they are walking in the true way, and from Christ they receive moral power.

Christ is the Ladder to heaven. The base of this Ladder rests firmly on the earth, brought to the very level of humanity, while
When the limbs are habitually uncovered, the vessels in the limbs become too small to allow normal amounts of blood to circulate even in warm weather. Such a person may not notice the coldness of the limbs. If contraction of the blood vessels occurs during childhood it can actually prevent normal development of the limbs.

"In some countries the custom of leaving bare the shoulders and limbs of little children still prevails. This custom cannot be too severely condemned. The limbs being remote from the center of circulation, demand greater protection than the other parts of the body. The arteries that convey the blood to the extremities are large, providing for a sufficient quantity of blood to afford warmth and nutrition. But when the limbs are left unprotected or are insufficiently clad, the arteries and veins become contracted, the sensitive portions of the body are chilled, and the circulation of the blood hindered." *Ministry of Healing*, 382.

"Women do not properly clothe their limbs, because it is not fashionable. For want of coverings, the blood is chilled back from the extremities. . . . The limbs, which should have even more coverings than any other portions of the body, because farthest from the center of circulation, are chilled, because not suitably protected. These organs are robbed of their due proportion of blood, therefore cannot be properly nourished, and the result is, the almost universally slender, undeveloped limbs." *Health Reformer*, March 1874.

"Our Creator has formed the limbs with large veins and vessels to contain a large proportion of blood, that the limbs may be sufficiently nourished and proportionately warm with other portions of the body. But fashion robs the limbs of coverings, and the life current is chilled from its natural channel and thrown back upon its internal organs. The many coverings over the chest and lungs induce the blood to these parts, and the animal heat thus retained weakens and debilitates these delicate organs, causing congestion and inflammation. The head, lungs, heart, liver, and kidneys have too much blood, while the limbs have not enough for warmth and proper development. The result is, the blood vessels in the limbs contract because they are not filled and cannot contain the due proportion of blood which nature designed they should, and they are always chilly. Because this chilliness is habitual, it is not noticed by children who are thus unhealthfully dressed. These children, who are disciplined to conform to fashion, are not well proportioned. Their slender, fleshless limbs testify to the abuse they have suffered. Fashion has robbed their limbs of their natural plumpness." *Ibid.*, January 1877.

Chronically cold arms and or legs in infancy and childhood can lead to sickness, dwarfing, and premature death:

"The arms being naked exposes the infant to constant cold, and congestion of lungs or brain. These exposures prepare the way for the infant to become sickly and dwarfed." *Healthful Living*, 176.

"I appeal to you mothers, do you not feel alarmed, and heartsick, in seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofula [tuberculosis] swellings appearing upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? . . . Have you not been dictated by fashion in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths." *Selected Messages*, book 2, 471.

Inability of mothers to nurse their infants may be caused by having kept the chest area too warm due to improper dress during breast development:

"Because it is the fashion, many females place over their breasts paddings, to give the form the appearance of well-developed breasts. These appendages attract the blood to the chest, and produce a dry, irritating heat. The veins, because of unnatural heat, become contracted, and the natural circulation is obstructed. These appendages, in connection with other bad habits of dressing and eating, result in obstructing the process of nature, making a healthy development of the breasts impossible. And if these become mothers, there cannot be a natural secretion of the fluids, to have a sufficient supply of nourishment for their offspring." *Health Reformer*, September 1871.

Cancers are one of the terrible diseases that can be caused by improper dress:

"Many have become lifelong invalids through their compliance with the demands of fashion. Displacements and deformities, cancers and other terrible diseases, are among the evils resulting from fashionable dress." *Testimonies*, vol. 4, 635.
As much as one half of the sufferings of women have been the result of unhealthful dress:

"Women especially are the victims of various maladies which might be lessened, if not entirely prevented, by right habits of life. Half their sufferings may be attributed to their manner of dress, and the insane desire to conform to the fashions of the world, introduced as a system of speculation and profit, or for other and baser reasons." Health Reformer, February 1877.

Satan knows that "most diseases have their origin in an unequal distribution of the blood." Ibid., January 1874. Thus we should not be surprised when Inspiration tells us that Satan is the inventor of dress styles that allow the blood to be chilled in the underclad limbs. Too often, even life itself is sacrificed in the service of Satan:

"Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course. And parents bow at the shrine of fashion and so clothe their children that the nerves and veins become contracted and do not answer the purpose that God designed they should. The result is, habitually cold feet and hands. Those parents who follow fashion instead of reason will have an account to render to God for thus robbing their children of health. Even life itself is frequently sacrificed to the god of fashion." Testimonies, vol. 2, 532.

The Creator designed the face to endure exposure, but the limbs were designed to be uniformly as warm as the body:

"The limbs were not formed by our Creator to endure exposure, as was the face. The Lord provided the face with an immense circulation, because it must be exposed. He provided, also, large vessels and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs might be uniformly as warm as the body. They should be so thoroughly clothed as to induce the blood to the extremities." Ibid., 531-532.

Because perfect health depends upon perfect circulation, Christian dress should clothe the extremities as thoroughly as the chest:

"Perfect health depends upon perfect circulation. Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart, where is the greatest amount of heat. Parents who dress their children with the extremities naked, or nearly so, are sacrificing the health and lives of their children to fashion. If these parts are not so warm as the body, the circulation is not equalized." Ibid., 531.

It would be well to concern ourselves more with prevention of cruelty to young girls through unhealthful dress than with the prevention of cruelty to dumb animals:

"Societies are formed in our cities for the prevention of cruelty to dumb animals. It would be well to go still further, and, insasmuch as accountable intelligences, capable of obtaining life eternal, are of more value than the dumb beasts, there is greater need of societies to prevent the cruelty of mothers in dressing their darlings in a manner to sacrifice them at the shrine of cruel fashion." Healthful Living, 149.

Mothers need to decide whether they will dress their little girls the healthful way or the fashionable way which leaves the limbs relatively unclad:

"There is a fashionable way and a healthful way to dress a child. Mothers generally pay more attention to the former than to the latter. It is doubtless very pretty and becoming to dress a little girl in short skirts, covering her daintily-shaped ankle and handsome limb with a thin, silk or cotton stocking, encasing her foot in a thin-soled and exquisitely shaped shoe, while her shoulders are loaded with cloak, furs, and scarf." Health Reformer, January 1874.

Healthful dress, that will protect the girls as well as the boys from the cold, is described:

"Your girls should wear the waists of their dresses perfectly loose, and they should have a style of dress convenient, comfortable, and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be worn lined pants, which may be full, gathered into a band, and neatly button around the ankle, or taper at the bottom and meet the shoe. Their dress should reach below the knee. With this style of dress, one light leggings should be worn over all. Let their shoes be thick and covered by warm overshoes; their limbs may not look so neatly, but they will certainly be comfortable, and the corresponding improvement in the health of your children will more than repay you for your temporary mortification at their unfashionable appearance." Health Reformer, January 1874.

The pants for the girls are to be formed so they cannot be pulled up leaving the limbs with only one layer of clothing:

"You should clothe the limbs of your girls as warmly as you do your boys’, thus inducing the blood to the extremities. They should be clothed with warm, lined pants, meeting the instep. In no case should the pants be formed so as to be pulled up out of sight by the children, leaving any part of their limbs exposed. I inquire, Is it reasonable, or even modest, to see the limbs of your daughters exposed, to the bend of the knee, without any covering, except a cotton stocking in summer, and flannel, in winter? Why should not mothers clothe their daughters sensibly, modestly, and healthfully, irrespective of prevailing fashions?" Ibid., November 1870.

Women are to clothe their limbs as thoroughly as do the men. Warm, lined pants in winter are encouraged:

"There is but one woman in a thousand who clothes her limbs as she should.

Perfect health depends upon perfect circulation. Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart, where is the greatest amount of heat.
Whatever may be the length of the dress, females should clothe their limbs as thoroughly as the males. This may be done by wearing lined pants gathered into a band and fastened about the ankle, or made full and tapering at the bottom; and these should come down long enough to meet the shoe. The limbs and ankles thus clothed are protected against a current of air. If the limbs and feet are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain healthy and pure, because it is not chilled or hindered in its natural passage through the system.” Selected Messages, book 2, 479.

“We plead for the warm, lined pants in winter, that the blood may be induced to the extremities, that they may not by scanty clothing be robbed of their due proportion of blood. The current of human life is struggling to go its accustomed rounds and should not be hindered in its circuit through the body by the imperfect manner in which women clothe their limbs.” Health Reformer, May 1872.

In regard to healthful circulation, the extremities need to be covered as well or better than the trunk.

It is impossible for women to have, habitually, chilled limbs and cold feet, without some of the internal organs being congested. There is usually worn over the chest, where is the greatest amount of heat, from six to eight thicknesses. The lower limbs are only furnished with one or two thicknesses of light material. The feet are frequently covered with cotton stockings and cloth shoes.” Health Reformer, May 1872.

Those with a tendency to respiratory problems especially need to avoid chilling of the hands and arms:

“Fashionable dressing is one of the chief causes of coughs and diseased lungs. Those who are threatened with pulmonary diseases should take especial care not to allow the extremities of the body to be chilled. The wrist should be covered with warm wristlets, for if the hands and arms are chilled, the lungs are injuriously affected.” Manuscript Releases, vol. 3, 319.

Heathful dress will avoid any constriction that tends to interfere with free blood circulation and organ function. This is best accomplished by suspending the clothing from the shoulders.

The clothing should be worn so loose as to give the most perfect freedom of circulation, respiration, and the exercise of every portion of the body.

“The portions of the body, close by the life springs, need less covering than the limbs which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing.” Selected Messages, book 2, 470-471.

“In order to maintain equal circulation, there should be an equal distribution of clothing, which will bring equal warmth to all parts of the body. The limbs that are the farthest from the vital organs, should be more thoroughly protected with warm coverings. The extremities should be carefully guarded from cold and chilliness by an additional amount of clothing.

“The dress of the infant should be so arranged that its body will not be in the least compressed after taking a full meal.” Healthful Living, 148.

“Your girls should wear the waists of their dresses perfectly loose.” Selected Messages book 2, 471.

“Mothers, why not clothe your boys and girls comfortably and properly? Let their dress be simple, loose, and comfortable; clothe their limbs, and especially the ankles, warmly and easily; then let them go out and exercise in the open air, and live to enjoy health and happiness.” Christian Temperance and Bible Hygiene, 91.

“We object to the popular style of woman’s dress because it is neither healthful nor convenient. The skirts generally rest upon the hips, which were not designed to sustain weights. Every article of clothing should be suspended from the shoulders. The habit of fastening the skirts about the body with bands, allowing the weight to rest upon the hips to keep them from slipping off is decidedly injurious to health. For exactly where these bands girt are nerves, and large blood vessels, which carry the blood into the limbs. These veins and nerves should not be pressed, but allowed the most perfect freedom to fulfill the purpose for which nature designed them.

“I have heard young ladies complain of pain in the side when in a sitting position. I have found upon examination that the only cause was the tight bands pressing upon the tender nerves and veins, impeding the free circulation of blood. When the under clothing, as well as the dress waist, was made loose, and all the garments were suspended from the shoulders by straps, the pain disappeared. The clothing should be worn so loose as to give the most perfect freedom of circulation, respiration, and the exercise of every portion of the body.” Health Reformer, April 1872.

“The female dress should be suspended from the shoulders.” Selected Messages, book 2, 473.

“Every article of clothing upon the person should be worn so loose that, in raising the arms, the clothing will be correspondingly lifted by the action.

“The shoulders should be made to sustain the weight of every article of clothing worn upon the person.” Health Reformer, February 1877.

God does not change His natural laws anymore than He changes His moral laws to accommodate sinful man. Our manner of dress is to be controlled by principle:

“God has not changed, neither does He propose to change, our physical organism, in order that we may violate a single law, without feeling the effects of its violation. But many willingly close their eyes to the light... By indulging their inclinations and appetites, they violate the laws of life and health; and if they obey conscience, they must be controlled by principle in their eating and dressing, rather than be led by inclination, fashion, and appetite.” Ibid., September 1871.

By word and by example we are to teach the principles of healthful dress to our children:

“Your children are what you make them by your own instruction and example. You are teaching them to be creatures of circumstance, by dressing them according to the customs and fashions of the day. As the result, you see them with minds
Sickness is the result of violating nature’s law. Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God. These include the laws of health.

Our manner of dress is to work with God for the health of both the soul and the body:

“In all respects the dress should be healthful. ‘Above all things,’ God desires us to ‘be in health’—health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.” *Child Guidance*, 398.

The Sanctuary
by James White

The doctrine of the sanctuary is one of the most unique doctrines of Seventh-day Adventism. *The Sanctuary* is a reprint of a series on this subject by James White which appeared originally in the *Review and Herald* from July 14 through September 8, 1863.

Regarding the sanctuary, James White says, “This is exclusively a Bible question. With the testimony of the Bible only, then, have we to do. The object of our inquiry can only be, What does the Bible reveal to us respecting the sanctuary? And we shall find its testimony neither brief nor obscure on this important subject. The word occurs in the inspired Scriptures 146 times; and more times than this does it offer us instruction by prediction, definition, or historic record, concerning this wonderful subject.”

Would you like to gain a more thorough knowledge of this important doctrine? Order your copy of *The Sanctuary* for just $3.00. Please see page 3 for shipping and sales tax information.
Accountability for Light

When Christ was on earth, He stood as the representative of humanity. He was on trial in behalf of man, and the test was made in His experience as to the possibility that humanity could overcome through divine power. God created man in His own image, but Satan had determined to obliterate that image, and deface from the soul the impress of the character of God. He determined to make man wholly like himself. Christ was the brightness of His Father's glory; and because of this, Satan hated Him. He set every ingenious device at work to tarnish the glory of Christ, and lead Him into sin. The spotlessness of Christ's life, the unstained purity of His character, brought against Him the most intense hatred. Though Satan was upon His track every moment, seeking to overcome Him, Jesus said, He "hath nothing in me." John 14:30. He determined that He would not respond to the temptations of the enemy. The Son of God was obedient to every jot and tittle of the law, and left a perfect pattern for man to copy through divine strength. Jesus looked forward to the triumph and joy that man might attain through the agency of the Holy Spirit. The followers of Christ were not to be left to their human weakness. He said to His disciples, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convinces of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and His love attracts man to Himself. Through the agency of the Holy Spirit, He lifteth the mind up from its degradation, and fastens it upon the eternal reality. Through the merits of Christ man may be able to exercise the noblest powers of his being, and expel sin from his soul.

Concerning the advent of the Holy Spirit, Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7. Now read carefully, that you may discern what is the work of the Holy Spirit. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me." Verses 8-9. If they do not believe on Jesus as a personal Saviour, they have no promise of salvation; for it is through faith in Christ alone that there is hope for the lost. "Of righteousness, because I go to my Father, and ye see me no more." Verse 10. From the time He ascended to His Father, He has represented man, as His Surety and Substitute. The Father looks upon the Son in the perfection of His character, as one who has borne the penalty for sin, and has wrought perfect righteousness for the repenting soul, and He is reconciled to all who believe in Christ as one fully able to save from sin.

It is essential that we who are fallen through sin, shall put on the robe of Christ's righteousness which has been prepared for us. The Holy Spirit was to convince "of judgment, because the prince of this world is judged." Verse 11. The unfallen worlds have watched the conflict and trial of the Son of God in behalf of humanity. They have seen the crooked working of him who was once highly exalted of God, but who was expelled from heaven with a large number of angels, who has made this world the stage.
of his action, the field of his controversy against God. In heaven he complained against the law of God, declaring it unnecessary and arbitrary. He misrepresented the Lord Jehovah, and the high Commander of heaven. He claimed that he was above law, and maintained that right was upon his side; but he has fully made manifest that the principles he advocated were evil and injurious. It has been proved that "the law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward." Psalm 19:7-11.

We are exhorted in the inspired records to "receive with meekness the engraven word, which is able to save your souls." James 1:21. A mere casual faith in the Word is not enough; it must be received into the heart, engraven in the very character. It is only when this is the case that we have that faith which works by love, and purifies the soul. Then open wide the door of the heart for the entrance of sacred, solemn truth. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." Psalm 119:130. It is as we render obedience to the command of God that we have light and peace. As we make the testimonies of God our delight, we have guidance and counsel. We then eat the flesh and drink the blood of the Son of God, and find that His words are spirit and life.

As we walk in the commandments of God, we follow on in the way cast up for the ransomed of the Lord to walk in. The faithful of all ages have walked in this path, and they have shone as lights in the world. In this age the light transmitted from them has been shining with increased brightness upon the path of those who are walking in darkness. Some have received the truth, believed and obeyed it. The light of the third angel's message has penetrated into many a darkened mind. The light of the wisdom, the goodness, the mercy, and love of God has been shining forth through His Holy Word. We are not in the place where our fathers were. Advanced light is shining upon us in these last days. We cannot be accepted of God; we cannot honor Him by rendering the same service, doing the same work that our fathers did. In order to be accounted guiltless before God, we must be as faithful in our time in following and obeying our light, as they were faithful in following and obeying the light that shone upon them. Of every individual member of His church, our heavenly Father requires faith and fruits according to the grace and light given. God cannot accept less. Every soul should place himself where the light will shine upon him. He should treasure every ray, that he may brighten and bless the souls of others with the heaven-sent radiance.

As a church, as individuals, we are to stand upon the elevated, holy ground where the truth has placed us. We are to represent to the world in character and unity the accumulated light which shines upon us in these last days. Human agent, and it becomes every one who hears to be attentive to the heaven-sent message, and in no case to be careless, to refuse to hear or receive it; for it is a message from God to man. If we are rational beings, and the light has come to us, we shall be held accountable for it. But those who have not had the light which is now shining upon the people of God concerning the Sabbath question, will not be accountable for the light; for it has never been brought before them, and they have died without condemnation.

Christ said of the Jews, "If I had not come and done among you works which no other man did, ye would not have believed, but now you have no cloak for your sins." See John 15:24. "For God sent not his Son into the world to condemn the world: but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:17-21.

It is plainly stated in the Scriptures that if the whole congregation sin through
We shall not be held accountable for the light that has not reached our perception, but for that which we have resisted and refused. A man could not apprehend the truth which had never been presented to him, and therefore could not be condemned for light he had never had. But if he had opportunity to hear the message, and to become acquainted with the truth, and yet refused to improve his opportunity, he will be among the number of whom Christ said, "Ye will not come unto me that ye might have life." Those who deliberately place themselves where they will not have an opportunity of hearing the truth, will be reckoned among those who have heard the truth, and persistently resisted its evidences.

Review and Herald, April 25, 1893.

The great Teacher calls for every youth to learn the philosophy of education—

What Shall I Do to Be Saved?

Get inspired answers

The Great Controversy: Old Testament Times
The Spirit of Prophecy, volume one
1870 Edition

Life, Teachings, and Miracles of Our Lord Jesus Christ
The Spirit of Prophecy, volume two
1877 Edition

Death, Resurrection, and Ascension of Our Lord Jesus Christ
The Spirit of Prophecy, volume three
1878 Edition

Triumphant Living
Steps to Christ; Thoughts From the Mount of Blessing; The Sanctified Life
1884 Edition

Full of divine instruction, these five volumes each contain 8 cassettes narrated by James Ayars and are neatly packaged in a vinyl case.

Order an album for yourself or for a friend. Each album is only $25.00.

Please see page 3 for shipping and sales tax rates.
mean then that the same experience of the apostasy of God's people, pastors, and leaders would exist in this important final hour of the church's history? See Selected Messages, book 1, 406; Testimonies, vol. 5, 75-83; vol. 1, 608-609, 619; vol. 3, 353-355; and Testimonies to Ministers, 361-362.

Remember that the faith and humility of Jesus is our key to the gates of the city of God. The Scriptures and the Spirit of Prophecy are to be our guide during these final hours. The words of every man are to be tested by two great standards of truth: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20; see also Isaiah 28:13.

"Faith cometh by hearing, and hearing by the word of God." Romans 10:17. The Scriptures are the great agency in the 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 in body, soul, and spirit to His own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.

"The truths of the Word of God meet man's great practical necessity—the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet their vital influence is to be woven into human experience. They are to permeate all the great things and all the little things of life.

"Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving." Christ's Object Lessons, 100-101.

Dear fellow believers, this is what we need. In this great and final hour of our probation let us study to show ourselves approved of God that we will not be ashamed in that great day of judgment that is now very near, even at our door. May we buy now of Jesus His gold tried in the fire.

Ron Spear, Editor

Lessons From Past Experiences

NO. 3

In those early days, when our people met for worship, they asked about this wonderful Gift which God had placed in the remnant church, and they studied the Bible statements regarding this Gift. Brethren and sisters in visiting one another in their homes talked about the message, and all believed the coming of the Lord was indeed very near.

As soon as one member of a family received the truth, he was not satisfied until the rest of the family received it. The believers felt that they were living on the borders of the eternal world, and that they would be lost unless the rest of their families received the truth.

I well remember how we used to study Experiences and Views and other early writings of Sister White, and how wonderful these things seemed to us. In our home, mother used to read them to us children, and tell us that these things were what the Lord showed Sister White in vision.

As I visit our churches at the present time and find so many families with members not in the truth, I can but think that if there was that earnestness that characterized our people back there, we should see a difference in this respect. It is a sad fact that there are many families among us whose children, brought up in the truth, went out into the world as they grew up. Apparently, there was not power enough in the truth to hold them.

Why is this? I will tell you what I sincerely believe is the cause, and that is that the Testimonies are not read and heeded as they once were. In those early days, as fast as the Lord gave us light through the writings of His servant, they were secured by all our people and read. When a late Testimony was out, the elder of the church would mention it, and ask how many wanted a copy. We used to have reading circles where we came together and studied them. I believe if there was more of this among us, there would not be so many children leaving the truth so soon as they become of age.

"It is a solemn and terrible truth that many who have been zealous in proclaiming the third angel's message are now becoming listless and indifferent. The line of demarcation between worldlings and professed Christians is almost indistinguishable. Many who were once earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world. How many professing Christians are slaves of mammon! Their indulgence of appetite, their extravagant expenditure of money for selfish gratification, greatly dishonors God.

"And through lack of zeal for the promulgation of the third angel's message, many others, while not apparently living in transgression, are nevertheless as verily lending their influence on the side of Satan as are those who openly sin against God. Multitudes are perishing; but how few are burdened for these souls! There is a supor, a paralysis, upon many of the people of God which prevents them from understanding the duty of the hour." Testimonies, vol. 8, 118-119.

It is some years since these solemn words were given to this people, and yet they are more applicable today than when first written. Let us ponder them, and may they sink with deep weight into all our hearts.
Did you hear a sermon at the Hope International camp meeting that you would like to share with your Adventist friends? Perhaps you were unable to attend this year, but many who did attend our tenth annual camp meeting said it was one of the best ever. We trust you will be blessed as you listen to these tapes, compare the messages with the Word of God, and share them with others.

Ray DeCarlo Video: $20; Audio: $5*
Give Glory to Him; The Law and the Sabbath: Meeting Objections (2 tapes)

Stephen Dickie Video: $20; Audio: $7.50
Mission Interviews; God's Farm (2 video tapes or 3 audio tapes)

Ron Goss Video: $30; Audio: $7.50
A Command and a Privilege; Your Day in Court; The Last Party (3 tapes)

Hal Mayer Video: $10; Audio: $2.50
The Two Mysteries (1 tape)

Jeff Pippenger Video: $30; Audio: $10
Time Prophets; The Prophetic Pattern, Parts 1–3 (1 four-hour video; 4 audio tapes)

Evan Sadler Video: $20; Audio: $5
Looking Outward; Religious Liberty (2 tapes)

Vernon Sparks Video: $20; Audio: $5
The Hole of the Pit Whence Ye Are Digged; The Rock Whence Ye Are Hewn (2 tapes)

Ron Spear Video: $20; Audio: $5
The Remedy for Laodicea; The Everlasting Gospel (2 tapes)

Colin Standish Video: $30; Audio: $7.50
Why Grace Is Not Enough; Am I a Legalist?; Go Ye into ALL the World—God's Modern Miracles (3 tapes)

Russell Standish Video: $30; Audio: $7.50
Pentecost; The 144,000; Blow the Trumpet... Zion (3 tapes)

*Audio cassette prices: If you wish to purchase one or two sermons from a multi-tape set, please add 50¢ extra per tape. Please see page 3 for shipping and tax charges.