Be Zealous and Repent

Lovest Thou Me?

Earnest Appeals From the General Conference

The Patience of the Saints

See page 4
In this tragic moment of our church’s history, we are compelled to reflect on some strong, inspired statements by our prophet, Ellen White.

She has told us that as we draw near to the end of the great controversy, the history of the church in Christ’s day would be repeated in our day. We were also told that the Omega of Apostasy would appear and would be of a most startling nature, and that the very last deception would be to make of none effect the testimony of the Spirit of God. See Selected Messages, book 1, 48, 197-205, 406.

In this last apostasy of the remnant church, men would stand in our pulpits with the hellish torch of Satan preaching evangelical, humanistic doctrines which would deny the sanctuary message, the three angels’ messages, and true Sabbathkeeping, according to Isaiah 58:13.

Many of these men have been trained in worldly universities or institutions of learning affiliated with fallen Protestantism. They later become professors in our schools, and thus they introduce their humanistic ideas within our educational system;

“Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, ‘Not this Man, but Barabbas.’ Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, ‘I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify.’ Let the sin of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

“Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. ‘If thou hadst known,’ said Christ, ‘even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.’ Luke 19:42.” Testimonies to Ministers, 409-410.

Hellenism and Humanism

Hellenism and humanism had captured the church in Christ’s day. Hellenism was operative in all of the activities of the Church. It infiltrated the Jewish educational system and was taught in Jewish schools. The Sadducees became the Hellenistic party within the church, and, to a great degree, the Hellenistic philosophy was responsible for the crucifixion of Christ—the Second Power in the Godhead.

Tragically, the humanistic, worldly system of education has crept into the educational system of the Adventist Church, and today it must be held guilty for what has happened in the Omega of Apostasy.

Humanism plays a part in the lowering of the standards of our schools, for it undermines—through unsanctified reasonings—the plain utterances of God’s Word. Thus, worldliness, alcoholism, and low moral standards have entered into our educational system.

But “if morality and religion are to live in a school, it must be through a knowledge of God’s Word. Some may urge that if religious teaching is to be made prominent our school will become unpopular; that those who are not of our faith will not patronize the college. Very well, then, let them go to other colleges, where they will find a system of education that suits their taste. Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God’s Word and in the practical duties of everyday life.

“This is the education so much needed at the present time. If a worldly influence is to bear sway in our school, then sell it out to worldlings and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified.” Testimonies, vol. 5, 25-26.

“Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world.” Testimonies, vol. 6, 145.

In another place, our prophet says: “Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world. I am watching with intense interest, hoping to see our schools thoroughly imbued with the spirit of true and undefiled religion. When the students are thus imbued, they will see that there is a great work to be done in the lines in which Christ worked, and the time they have given to amusements will be given up to doing earnest missionary work. They will endeavor to do good to all about them, to lift up souls that are bowed down in discouragement, and to enlighten those who are in the darkness of error. They will put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof.” Fundamentals of Christian Education, 290.

May Christ help His people to follow His educational plan and not the ideas of humanism. May God set free these prisoners of hope. This is my prayer.

Ron Spear—EDITOR
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

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Table of Contents
Vol. 12, No. 8 August 1997

Articles

The Patience of the Saints
Enduring the test till the end
M.L. Andreasen 4

Be Zealous and Repent
Shall we heed the offer of the True Witness?
Ellen G. White 8

Earnest Appeals From the General Conference, Part 1
Let your light so shine
12

Lowest Thou Me?
Where are our true affections?
James White 16

Our Besetting Sins
How to be clean from moral impurity
Ellen G. White 18

The Idolatry of Immorality
The Exodus in Type and Antitype, Part 33
Taylor Bunch 20

The Blessings of Trials, Part 3
Finding roses amidst the thorns
Doneta Wrate 24

Departments

Editorial ............... 2 Medical Missionary Corner .... 28
Upcoming Meetings .... 30 Letters ....................... 31

Hope International is a special ministry assisting in the God-given work of the Seventh-day Adventist Church. We believe this Remnant Church of Bible prophecy has been brought into existence by the calling of the Lord, and we look for its final triumph in purity at the second coming of Christ. That the church does not now perfectly reflect the will of our Lord is cause for sorrow, but not for discouragement. The Word of God stands pledged that all within her borders will be sifted and tried, and though the greater portion will fail the test, there will yet remain a remnant to honor the Lord by their obedience to all His commands. Therefore, Hope International urges upon all the duty of supporting the Seventh-day Adventist Church in every way possible, insofar as is consistent with the principles of the government of God and the leading of His Holy Spirit upon the heart.

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The Patience of the Saints

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12.

Three things are here mentioned: First, the patience of the saints; second, they that keep the commandments of God; and third, the faith of Jesus. Of these three I wish to speak this morning, with special emphasis on the first one—the patience of the saints.

One would naturally expect that the wording, “Here is the patience of the saints,” has some reason for being put that way. When you are delayed and tried, and show a patient spirit, then it may be said, “Here is the patience.” The wording indicates that there has been delay. And indeed, we know that there has been, that there is delay. The Lord might have come ere this. But “though it [the vision] tarry, wait for it; because it will surely come.” Habakkuk 2:3.

The word “patience,” however, means more than merely to have a quiet spirit—not to be stirred up. The real meaning of the word “patience” here, as in other places, is steadfastness, endurance—patient endurance. Hence, when it says, “Here is the patience of the saints,” it really says, “Here are they that keep on; here are they that do not give up; here are they that are ready to work or to wait, and still keep their faith.”

You will note that in James 5:7-11, where the coming of the Lord is spoken of, five times, the quality of patience is mentioned: “Be patient therefore. . . . hath long patience. . . . be ye also patient. . . . take, my brethren, the prophets. . . . for an example of suffering affliction, and of patience. . . . Ye have heard of the patience of Job.”

I take it for granted that patience is spoken of for a reason, that at this time there will be need of patience, and that this scripture is specially applicable to this people. We must stand before the world as those who endure, who do not give up in the face of trial, or even of suffering. This people will pass through some serious experiences. The thirteenth chapter of Revelation relates what shall happen to those who will not bow down and worship the beast or receive his mark. They shall not be able to buy or sell, and at last the decree will be given that they shall be killed.

James 5:11 says, “Ye have heard of the patience of Job.” I wish to call your attention to the book of Job. I think there are certain lessons in that book which may be of value to us. I believe the book of Job is written for a specific purpose, as well as other parts of the Bible. Romans 15:4 and II Corinthians 6:10 indicate very strongly that the whole Bible, including the book of Job, may have a special lesson and meaning for the last days.

Inspiration is more than truth. Indeed, truth is a necessary part of Inspiration, but Inspiration is more than that. A statement may be true and yet not be inspired. Inspiration rather is truth selected with a view to the application of the principles contained therein.

Let me explain that. Take for instance the book of Esther—a beautiful book! It is the story of Esther, Haman, and Mordecai. It is a beautiful story and a true story. That story was put in the Bible for a specific purpose. But though it is true, it was not selected because of that only, but because the essential points in it would be repeated. You remember the happenings in that book. What was it written for? According to the texts in Romans and II Corinthians that I have just referred to, whatsoever things were written, were written for our learning upon whom the ends of the world have come. This includes the book of Esther. You remember the statement that there are some who will see in this people a Mordecai in the gate? As in former days, will there not be a
Satan was beaten again. He had tormented Job, causing him intense suffering; but Job had stood the test. God’s confidence in him was not misplaced.

Then comes the second meeting in heaven, and Satan, unashamed, again appears. He had been beaten once, but he is not discouraged. God asks him again if he has noticed Job. Satan answers, “Skin for skin, yea, all that a man hath will a man give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.” Job 2:4–5. God again accepts the challenge. And so Satan goes forth and does all he is permitted to do. He goes the limit. He may not kill Job, but he causes him to suffer intensely. He is laid on the ash heap scraping himself, the matter oozing from all his sores. His wife counsels him to curse God and die. Job answers her: “Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.” Verse 10.

Satan was beaten again. He had tormented Job, causing him intense suffering; but Job had stood the test. God’s confidence in him was not misplaced.

Then came the three friends, and poor Job had a hard time of it. I am not here to defend Job this morning. He needs no defense. He was greatly perplexed at times. He had not seen that scene in heaven; he did not know the challenge that had gone forth. God was depending upon him. Job was perplexed. He could not understand why this thing had come.

W. A. SPICER: He did not understand how important it was in God’s plan that he should stand the test.

M. L. ANDREASEN: No, he did not. He was perplexed, terribly perplexed. I do not wonder at it. He had searched his soul, and he did not know of any specific

wrong he had done. He went through the same experience that everyone has gone through, or will go through, before the end. Have you sometimes stood at the bed of sickness or gone through some severe trial, and asked, Why? Why?

The problem of suffering, of sickness, is indeed an important one. All
There is a third kind of suffering and sickness to which I also wish to call your attention, mentioned in 2 Corinthians 1:3–4. I might call that vicarious suffering:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Verses 3–4.

Notice that God comforts us in our tribulation, that we may be able to comfort them that are in any trouble.

"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation." Verses 5–6.

I have known people to go through sad experiences and exclaim: "Why, O Lord, does this come? Wherein have I sinned? What have I done?" And they search their souls and can find no reason for it. They are perplexed. May it not be, as with Paul here, that there is a purpose even in suffering, and that it may be that God is causing you to pass through that perplexity that you may be able to help and to comfort those who are in any trouble? After all, it is only as we pass through certain experiences that our words of comfort or proof have any weight.

I well remember a young man who made an address, the best, I think, I had ever heard. He began on such a high plane, the periods were so well rounded, almost perfect, that I said, he can never keep that up. But he did. A wonderful speech! That same man went down to see the Chautauqua people, to see if he could get on the Chautauqua circuit. They heard his speech, and then they said, "Very good indeed. Now come back in about fifteen or twenty years, and perhaps we can use you." Oh, he had to go through some experiences first, before his words, beautiful as they were, would have the effect that they should have. No singer can sing, no musician can play to touch the deepest emotions, until his own heart has tasted the waters of Marah. It was only after Hosea had gone through certain heartbreaking experiences that he could give the message he gave later on when he became the John of the Old Testament. It was only after Ezekiel had sustained the loss of his wife that he became a greater power for God. See Ezekiel 24.

Paul also knew that only as he passed through certain experiences would he ever be able to minister as he might after having gone through those experiences. And so with all God's ministers. Suffering and soulwinning efficiency must go together.

The young men can do a certain work, and let them be encouraged; the Lord bless the young; but don't think that because you have a few gray hairs your days of usefulness are past! There is a work you can do that no one else can do, and the Lord will bless you in doing it.

Think of this, you missionaries in far-off lands, Christ became the Prince of comforters because He was the Prince of sufferers. It is only as you go through experiences of trial that you will be able to minister. That gives a meaning to life's hard experiences. It may be that suffering may come to us, not because of any sin, but as part of our education, that we may be able to help someone else that is in need; for after you have gone through a similar one, there is a bond of sympathy established that will enable you to minister much more effectively.

Again, I come to Job's experience. He did not understand why this calamity had come, and he was terribly perplexed concerning it. He did not understand that he was being tested, that there was a challenge issued, and that the Lord was depending upon him. The time will come when we shall pass through a similar experience.

Speaking of the man born blind, Sister White says:

"Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner. . . . The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy." The Desire of Ages, 471.

I well remember the experience I had when my little girl fell into the fire and was burned from the top of her head to her heels. They brought her home, and month after month she lay there in agony. That was in New York City, and in the midst of this experience I got a letter from a good sister saying that if I would repent of my sins, such things would not happen. Well, I had done some repenting there, but that letter did not help me, and yet it was written with good intentions. I am speaking this for some of these dear souls who are worried and perplexed, and who do not understand that God is putting them through trials for the purpose of service.

You remember how Satan was given permission to try Job to the utmost; so Satan will be permitted to try the saints when probation shall cease. In effect the same thing will take place that took place in the case of Job. God has been with His people; has been a Shield to them. Angels have protected them. There has been a mighty movement. Thousands have been converted. Pentecost has been repeated. Now comes the challenge. Satan is given permission to try God's people to the utmost. They will suffer weariness, delay, and hunger. They cry to God day and night. It is the time of Jacob's trouble. They search their souls to see if any sin is left. But they find none. They repented of their sins. There is nothing against them. But trial that comes, brings perplexity, keener anxiety, terror, and distress. The people go through somewhat the same experience that Job went through. His experience is written that we may know that there is something going on in heaven, that there is a challenge, that there is a test, and that God is depending upon us to do right.

"The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for
himself before God."—The Great Controversy, 622.

He (Christ) kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

"The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food they will not be left to perish." Ibid., 629.

"The heavens glow with the dawning of eternal day, and like the melody of angel songs the words fall upon the ear: 'Stand fast to your allegiance. Help is coming.' " Ibid., 632–633.

When the people of God pass through that experience, the angels of God are anxious to come to their help; but the commanding angel says, "Not yet. They must drink of the cup."

The way to glory leads through Gethsemane. It is only as we pass through the valley of trial and affliction that we shall ever be able to perfect character.

Of Christ it is spoken in Hebrews 2:10:

"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Again, in the fifth chapter, and the eighth and ninth verses:

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

As He was made perfect through suffering, so we may have to follow in His footsteps.

If we cannot now walk with the footmen, how then shall we be able to run with horses? And if we now cannot stand the small trials that come to us, what will we do in the swelling Jordan? God will cause His people to pass through experiences that will be perplexing, that will cause them anxiety; and yet they may know that that is the preparation for a larger ministry, and for the perfection of character. May the Lord help us to accept cheerfully whatever He may send.

"Here are they that keep the commandments." Revelation 14:12. That means all the commandments—the first, the second, the third, the fourth, and on to the tenth. They keep all the commandments. They have no other gods; O that that might be said of this people! No other gods. What are other gods, or strange gods? You well know. It is anything that stands between you and God. These have no other gods. They keep the commandments. There is not a thing between them and their God. They are wholly dedicated to Him.

They reverence the name of the Lord. They have in them that most precious heritage and virtue—reverence, which has almost left the earth.

They keep the Sabbath day; they work six days, and do all their work. There is not a lazy one among them. They work; they rest.

They have respect for constituted authority. They obey their parents. And that principle of respect for constituted authority, whether it be the parents or the church, is worthwhile. They believe in organization.

They do not kill; they do not hate—the love. There is no trouble anywhere because of jealousy, but love prevails.

They are a pure people. They are pure in mind, in act, in their reading and all. Purity is their watchword.

They do not steal. They pay their debts. They give to the Lord that which belongs to Him. They are faithful in tithes and offerings. They respect the rights of others.

They do not lie. No guile is found in their mouth. Their word can be depended

ence. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. This is the true keeping of the commandments. You have, then, in the keeping of the commandments, a people sanctified, holy, who have no other gods, not a thing standing between them and their Maker.

The second part of my text deals with the faith of Jesus. I notice that the reading is not that they have faith in Jesus, wonderful as that may be, but they have the faith of Jesus.

Let me illustrate the difference. I have faith in Brother Underwood. I believe in Him. He is a good man, honest, straightforward. I have faith in him. I can depend upon him. But that is different from saying, "Oh, that I had the faith of Brother Underwood!" To have the faith of Jesus is more than merely to have faith in Jesus. It is to have the same kind of faith that He had. And Jesus did have faith. See Him healing the sick. See Him raising the dead. The faith He had is to be ours. This faith may lead us to Gethsemane, even to Calvary. But if so, His faith shall be ours.

Read Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ."

Note, it is not merely faith in Jesus, wonderful as that is. It is a step higher. Mark the differentiation so beautifully put here:

Do they keep the commandments to be saved? No, not at all. They keep them because they love. Love is the mainspring; love is the center of their experience.

on. They are honest. Their reputation is good with them that are without. They do not covet. This refers not merely to the outward, but to the very heart. Every bit of covetousness is rooted out.

But note. The keeping of the commandments presupposes perfection, and that is holiness; that is sanctification. Do they keep the commandments to be saved? No, not at all. They keep them because they love. Love is the mainspring; love is the center of their experi-

"Even we have believed in Jesus Christ, that we might be justified by the faith of Christ." Verse 16.

We believe in Him, that we might be justified by the faith of Jesus Christ. Again:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God." Verse 20.

Continued on 17
Be Zealous and Repent

The Lord has seen our backslidings, and He has a controversy with His people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in His sight, and grieve His heart of love. Many gather darkness about their souls as a garment, and virtually say, “We want not a knowledge of thy way, O God; we choose our own way.” These are the things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man, with his unsanctified will, refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, “Proof, proof, is what we want,” and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God.

Is it proof that such men need? Is it evidence that is wanting?—No; the parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, “Proof!” The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. “Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” Luke 16:29–31.

Why is it that men do not believe upon sufficient evidence?—Because they do not want to be convinced. They have no disposition to give up their own will for God’s will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in His Word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God’s side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them.

We should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly to know God’s way; we would work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after His likeness. It is in looking to Jesus and beholding His loveliness, having our eyes steadfastly fixed upon Him, that we become changed into His image. He will give grace to all that keep His way, and do His will, and walk in truth. But those who love their own way, who
worship their idols of opinion, and do not love God and obey His Word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the blind, as to present truth to these souls; the one cannot see, and the other will not see.

I beseech you whose names are registered on the church books as worthy members, to be indeed worthy, through the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the satanic delusions of these last days, because they received not the love of the truth. Because the Lord has, in former days, blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3:19. The professed people of God have the charge against them, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Revelation 2:4-5.

The love to Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has been enfeebled. The displeasure of the Lord is against His people. In their present condition it is impossible for them to represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warnings because He loves them, they have refused to receive the message; they have refused to come to the light, lest their deeds should be reproved. Jesus said, "I lay down my life for the sheep... Therefore doth my Father love me." John 10:15, 17. "By taking your sins upon Myself, I am opening a channel through which His grace can flow to all who will accept it. In giving Myself for the sin of the world, I have prepared a way for the unrepented tide of His love to flow to men."

All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because "thou hast left thy first love." This is why the Word of God has so little influence. It is as a fire, but it cannot penetrate nor warm the ice-bound heart that cherishes unbelief.

The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness, of these vast resources. They are awaiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's remnant, to be given by them to the world; but self-confidence and obduracy [hardheartedness] of soul refuse the blessed treasure. "God so loved the world, that he gave his only begotten Son, that whatsoever believeth in him should not perish, but have everlasting life." John 3:16. Such love cannot be measured, neither can it be expressed. John calls upon the world to "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. It is a love that passeth knowledge. In the fullness of the sacrifice, nothing was withheld: Jesus gave Himself. God designs that His people shall love one another as Christ loved us. They are to educate and train the soul for this love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In His prayer to the Father, Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world." John 17:18. Christ's fullness is to be presented to the world by those who have become partakers of His grace. They are to do that for Christ which Christ did for the Father—represent His character.

There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn His light, the inspiration of His Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture—the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between Him and the soul by refusing His messengers and His message.

In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus Christ whom He has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and His power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshippers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the Word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all "my holy mountain." The sinners in Zion should be afraid.
in a time when they do not expect it, sudden destruction will surely come upon all who are at ease.

The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things: Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and they know it not.

The words spoken by Christ of Jerusalem are, “Your house is left unto you desolate.” Matthew 23:38. What anguish of soul did Jesus feel when all His appeals, His warnings and reproves, were resisted! At the time He brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented His hearers from humbling themselves before God, and confessing their sin in resisting His Holy Spirit, and reluctantly it left them. On the crest of Olivet, as He beheld the city, He wept over it, saying, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!” Luke 19:42. Here He paused; He was loath to utter the irre-versible sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed His

“shall not always strive with man.” Genesis 6:3. The time will come when it must be said of the impenitent, “Ephraim is joined to his idols; let him alone.” Hosea 4:17.

Will the church see where she has fallen? A coldness, hardness of heart, a want of sympathy for the brethren, exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches, and especially in those intrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some—a spirit so devoid of sympathy, of tender appreciation of those whom He loves, Brethren, you who close the heart against Christ’s suffering ones, remember, that as you deal with them, God will deal with you. When you call, He will not say, “Here I am;” when you cry, He will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute.

The road to Paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience.

sentence, “But now they are hid from thine eyes.” Luke 19:42. On another occasion He lamented the impenitence of the chosen city: “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.” Matthew 23:37–38. The Lord forbid that this scene should now be repeated in the experience of God’s professed people! “My Spirit,” He says, fession, humiliation, of faith and obedience. The message to the Laodicean church is appropriate to the church at this time: “And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.” Revelation 3:14–19. There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. When the members of the church humble themselves before God by zealous, not half-hearted, lifeless action, the Lord will receive them. But He declares, “I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Revelation 2:5. How long shall this warning be resisted? How long shall it be slighted?

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Revelation 3:20. The position of Christ is the attitude of forbearance and impor- tunity [persistent in requesting]. “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.” Verse 18. O, the soul-poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything.

The Lord has sent a message to arouse His people to repent, and do their first works; but how has His message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? Is the lamp of God’s love to go out in darkness? The Saviour calls; listen to His voice: “Be zealous and repent.” Repent, confess your sins, and you will be forgiven.” “Turn ye, turn ye ... for why will ye die?” Ezekiel 33:11. Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling?

The True Witness declares, “I know thy works.” “Repent, and do the first works.” This is the true test, the evidence that the Spirit of God is working
in the heart to imbue you with His love. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers nothing but leaves. Solemn thought for our churches! Solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but "except thou repent," it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, "I am rich, and increased with goods, and have need of nothing." The True Witness says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Will they ever see clearly their condition?

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. "Why," they say, "should not we know the Spirit of God, when we have been in the work so many years?"—Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, "I am rich, and increased with goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment—men rich in the grace of His Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart, He will be found of you.

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ His people will become new bottles, He will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the framework of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other—Christ our righteousness.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jeremiah 9:23-24. This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance.

the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God's people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in His true followers, and will take their stand with the people of God.

Christ says, speaking of the Comforter, "He shall not speak of himself; "he shall testify of me;" "he shall glorify me." John 15:26; 16:13-14. How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and His love. As the Saviour came to glorify the Father by the demonstration of His love, so the Spirit came to glorify Christ by revealing to the world the riches of His love and grace. If the Holy Spirit dwells in us, our work will testify to the fact, we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from Heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph.

Review and Herald, December 23, 1890.
Earnest Appeals From the General Conference

Takoma Park, Washington, D.C.
August 4, 1939. Part One of Two

The following Appeal was approved by our church leaders at an Autumn [now Annual] Council meeting, printed in official church records, and then published in tract format and distributed widely among our denominational workers and members nearly sixty years ago.

It is a message for you and me today. Please, my fellow believer, please read it and take heed! It may mean the beginning of a return to a better, more consecrated way of life. Then cement that change by a daily, prayerful study of the Bible and the Spirit of Prophecy alone and with your loved ones.

We appeal to our workers, first of all, to exalt the standard of righteousness, of truth, and of purity, of Christian deportment in their lives. They can lead others to Christ only as they know Christ as a living, transforming power in their own daily experience, "Be ye clean, that bear the vessels of the Lord," (Isaiah 52:11) is the divine injunction. Of His church Christ declares: "For their sakes I sanctify myself, that they also might be sanctified through the truth." John 17:19.

The Apostle Paul exhorts the church leader: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy 4:12.

Our church leaders should indeed be examples of Christ to the church in every relationship of life.

Examples of the Church

Let us specify some concrete ways in which this should be done:

1. They should be examples in simple living, economy, consecration, and sacrifice. Their homes should be models in the community in which they live. They should have "children in subjection with all gravity." 1 Timothy 3:4. In their lives and homes there should be exemplified the principles of this gospel message.

2. Our workers should be examples in social relationships. They should not give license by their presence, or in any other manner, to attendance at the theater or movie, to commercialized baseball or other professional sports, to the worldly parties of pleasure even though held in the homes of personal friends.

3. The preacher of the gospel has no part to act as a politician. His mission is to all men. He should be free from class prejudices, racial rivalries, national animosities. In the words of the Scripture, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." 2 Timothy 2:24-25.

4. Our workers should teach and exemplify in their lives and homes the principles of healthful living which have come to us by divine revelation. This is an age of gluttony and excess in eating and drinking. Disease abounds on every hand, and is increasing in form and variety. We may expect divine preservation only as we cooperate with God in obedience to the laws of health which He has ordained.

5. The church worker should be an example in Sabbath observance. He should not employ its sacred hours in picnic excursions or sight-seeing trips. He should limit Sabbath travel in his conference work to the needs and exigencies [pressing or urgent situations] of necessary requirements.

6. Our workers and their companions should be examples to the flock in the matter of dress. Dignity, modesty, and simplicity should be the guiding principles in the choice of attire.

Examples to the Church

7. Christ's true representatives will make careful selection of that which comes over the radio [and television]. He will find neither time nor pleasure in listening to the popular radio comedians, nor in quoting the sayings of the characters depicted in the comic section of the newspaper.

8. The relations governing the association of men and women should be characterized by Christian reserve and dignity. Particularly should a Christian worker be so discreet in his words and deportment that no just reflection can be cast upon him or the cause he represents. In both his life and teachings the worker should exert a positive upbuilding influence of purity and righteousness. He should manifest a cheerfulness which never finds expression in levity and cheapness, a seriousness which stops...
short of morbidness and pessimism, a cordiality which never admits of familiarity, and purity of speech which never descends to vulgarity. In the pulpit, in the home, and social gatherings, he must ever bear in mind that he is Christ’s representative, the ambassador of Heaven to a dying world.

An Age of Worldliness

We are living in an age of overwhelming worldliness, and in closer physical contact with it than ever before. The automobile, the radio, [and television] have changed the whole atmosphere in which we live, and have made it more difficult than at any former time to maintain our separate and distinctive character. The automobile takes us to, and the radio [and television] bring to us, much of everything that is going on in the world. These modern inventions have created temptations of an entirely new kind in our everyday living, and have brought us into contact with influences which are the opposite of that which is wholesome and uplifting. If we are not careful, the radio [and television] will turn our homes into theaters and minstrel shows of a cheap and sordid kind. We appeal for a far more discriminating use of these modern developments, urging that we be conscientiously guided in their use by the long established principles of the gospel. Let us not do, nor hear, nor see, nor read, nor say, under any circumstances, anything prohibited by the divine rule given us by the apostle:

“Whosoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; and if there be any virtue, if there be any praise, think on these things.” Philippians 4:8.

We appeal to our ministers, our workers, our people everywhere, to keep their feet in the “old paths,” and not to remove the “ancient landmarks” of this message.

In cases where members of the church hold Bridge or similar card parties in their homes, or frequent such gatherings in other places, or have dances in their homes or attend them elsewhere, or frequent shows in theaters or movie houses, we recommend that faithful labor be put forth to reclaim such individuals from the errors of their ways; but if this proves unsuccessful, that they be dismissed from church membership.

An Appeal to the Church

Moved by a sense of solemn responsibility as leaders of God’s remnant people, we, the representatives of conferences, mission fields, and institutions, believe it to be our duty to bring to the attention of the members of our church throughout the world, this statement and appeal. We view, with feelings of deepest uneasiness, the appearance among us of growing worldliness and a laxity in the observance of denominational standards. This laxity, permitted to spread and widely prevail, will obstruct and defeat the fulfillment of our divinely given commission.

This Advent movement, which is bearing the final message of the gospel to all the world, is of God. Its doctrines, its organization, its standards of life and conduct, have all come from God. He brought this movement into being at His own appointed time. It has been led by divine guidance from the beginning, and is doing His appointed work in the world.

As with God’s people through the ages, so His people today are to be separate from the world. Of Israel it is said, “The people shall dwell alone, and shall not be reckoned among the nations.” While His people must remain in the world in order to carry God’s message to the world, they are not to be of the world. We are bidden by the apostle, “Come out from among them, and be ye separate . . . and touch not the unclean thing.” 2 Corinthians 6:17. We are admonished to “love not the world, neither the things that are in the world.” 1 John 2:15.

Knowing that this matter of separation from the world and the abandonment of worldly practices and pleasures is fundamental in the belief of Seventh-day Adventists, we are naturally alarmed when we observe and hear of the inroads that worldliness is making in the church. This is particularly obvious in centers where large numbers of our people are gathered together. We believe we are called upon to lift our voices in solemn warning, not merely that these tendencies may be checked, but that a decided program of much-needed reformation may be entered upon, to overcome altogether these worldly drifts and tendencies in the church. We are impelled to cry out, “O Israel . . . prepare to meet thy God.” Amos 4:12.

It would hardly seem necessary to remind our people that the use of beer, wine, and other alcoholic beverages, as well as tobacco in any form, is a test of church fellowship among Seventh-day Adventists. Those who have been led of Satan to indulge in the use of these defilements of flesh and spirit, and persist in their use after faithful warning, should be disfellowshipped from the church. The good name of the church of Christ should not be brought into ill repute by permitting any user of liquor or tobacco to remain in its membership.

Standards of Christian Living

The committee, appointed at the beginning of the Council to give study to worldly trends in the church and to bring in a series of recommendations on denominational standards, presented a report.

An Appeal to Conference, and Local Church Leaders

To the leadership of the Seventh-day Adventist Church throughout the world, the delegates assembled in the Autumn Council, at Louisville, Kentucky, address this appeal:

This is the crisis hour of the world. It is an hour of peril and danger to the church of Christ. Satan has come down in great wrath, knowing that his time is short, and seeking by every means in his power to lead men away from God. Seductive influences are at work in every phase of human life and experience. The stable, conservative standards which have governed men’s thinking in the past are being set aside. These influences have affected, in large measure, the nominal Christian church. More and more she is joining affinity with the world, and the
line of demarcation is being fast obliterated.

The Seventh-day Adventist Church must meet the impact of these untoward [adverse] and unholy influences. Heaven has committed to this church a definite message of reform. This message is to go, not alone to the godless world who never knew Christ, but to the great professed Christian church as well. The remnant church is commissioned, by High Heaven, to erect, in the midst of the prevailing iniquity of this degenerate age, a standard of truth and righteousness, of purity and Christian conduct.

In this work of reform the first and greatest responsibility rests upon the leadership of this movement. This leadership includes the ministry, our conference and institutional leaders, our church elders and their associate officers, and also the wives of these various classes of workers.

We have confidence in the leadership of the remnant church. In large measure and for the most part, the leadership is composed of earnest, godly men and women who sense the high and solemn responsibilities of their positions. Some, we regret to say, fail to sense the sacred character of their work and the responsibility which attaches to true leadership.

church leaders as watchmen upon the walls of Zion. When they see danger threatening the church they are to sound the alarm. When they see individual members of the church imperiled, they are to make earnest efforts for their salvation. Lovingly, tactfully, earnestly, fearlessly, they are to warn the wicked to break from their sins and to find deliverance in Christ as their Saviour.

Says the Master to each one of His watchmen, “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say to 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. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou has delivered thy soul.” Ezekiel 3:17-19. “Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins.” Isaiah 58:1.

Where faithful, loving labor is put forth to reclaim the erring, disciplinary measures by the church will not be so labor for those for whom Christ gave His precious blood. Such labor should constitute a passion, not a profession or a merely formal service. Its prompting impulse will be love for souls, and not love of salary.

The resources of Heaven are promised to Christ’s ambassadors. The Holy Spirit is given as a Guide and Counselor. Surely we are without excuse if we fail in prosecuting faithfully, courageously, and hopefully our high and holy calling. Soon we shall reap if we faint not. Then we shall thrill with the unutterable joy of seeing saved, in the everlasting kingdom, those for whom we have labored. With Christ the Lord we shall see the travail of our souls and shall be satisfied. May God make us true and loyal till that glad day.

**Safeguarding the Church**

Exemplifying these principles in his own life, the gospel worker, whether in conference or institutional employ, or as an officer in the local church, will use his influence, in both public and private, to banish from the church membership the unholy practices which are seeking entrance. By personal work when needed, and by appeal from the pulpit, he will seek to hold back the flood tide of worldliness, which is seeking to engulf the church. If necessary he will lead the church in taking disciplinary measures as have been clearly emphasized by the pen of divine revelation. God has set our

**Our leaders should be the foremost in seeking for this divine infilling. Faithfully and uncompromisingly should they uphold the right and deny the wrong.**

**Upholding the Standards in Our Schools**

Recognizing that our schools are a most vital part of our organized work, and have done and are doing a great and good work in helping our young people to a clearer vision of their God-given opportunities and responsibilities, and are veritable havens of refuge for the youth, where every effort is being made to stem the tide of corruption and sin that is threatening to engulf the world,

We hereby wish to express our thankfulness to God for these schools and for the help they have been in upholding high and right standards for the young people of this denomination. Realizing, however, that we must ever be on the watch lest the enemy overtake us unaware.

We recommend, That institutional boards and faculties study anew the principles governing the conduct of our institutions as revealed in the Bible and in the Spirit of Prophecy.

We further recommend, That joint meetings of the board and faculty members be held at stated times for such general study, and also for the study of the particular problems and their application to definite situations in their situation.

We recommend, That all student organizations in our institutions be properly sponsored by some member of the faculty appointed by the administration and responsible for it.

We further recommend, That regular meetings of sponsors be held for the study of proper functions, duties, and responsibilities of sponsors, to the end that all activities of the institution may
conform to proper standards approved by God and the church.

We recommend, That in every institution where student or student-faculty associations exist, the board of trustees take these associations under review and advisement and lay down principles that shall govern such associations and pass upon their constitutions and bylaws.

We further recommend, That the trustees shall hold the president of the faculty or such committee as may be designated to a strict accounting for the conduct of the aforesaid associations and all their activities.

We recommend, That organizations for athletic contests be not permitted in our institutions.

Our church members have, from the beginning, been a plain people. Our standards call for the discarding of jewelry, especially those articles mentioned in the Scriptures and the Spirit of Prophecy, such as rings, earrings, bracelets, and necklaces; the avoidance of extravagance and immodesty in dress; a discriminating selection.

To be continued.

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General Conference of Seventh-day Adventists
Takoma Park, Washington, D.C

To Our Ministers, Our Conference and Institutional Workers, and Our Believers Generally.

Greetings:

The officers of the General Conference take this opportunity of addressing you upon a matter of great importance. We are living in a time of great spiritual and moral crisis. Of these times Jesus prophesied thus:

"As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

Jesus illustrated His point by drawing a parallel between the days of Noah and Lot and the last days just previous to His coming. The moral conditions of those evil times were deplorable in the extreme. Just as Jesus predicted, we have come again into just such times. The world today is like another Sodom. The sins and loathsome practices of the antediluvians again prevail in the world. On every hand salacious [lustful] exhibitions, insinuating and impure theatrical plays and motion pictures, low-class radio programs, so-called beauty contests vulgarly portraying the nudity of young women, mixed bathing in indecent costumes, and a flood of vile literature, contribute to the breaking down of moral restraints and standards. These evils threaten even the life and spiritual well-being of the church. We know that the great body of our workers and believers are godly men and women of moral integrity. But some who have stood as shepherds of the flock have fallen before the temptations of these perilous times. We desire to sound a solemn warning against the intrusion of these evils into the church. We call upon the ministry and all our workers and members to turn away from every practice and association that tends toward laxity and indulgence. We exhort every worker and church member to keep himself free from moral contamination and from all tendencies in that direction, and to shun a careless, world-loving, easy manner of life that invites temptation and leads to wrongdoing.

We call upon all of our workers and members in this cause, both men and women, to conform to the highest standards of rectitude [moral uprightness] and moral conduct, and to avoid all unbecoming and improper relationships. Let it be known everywhere that this denomination will not tolerate or condone any laxness in these matters on the part of those who as leaders or workers should be examples to the church and to the world. The highest spiritual and moral considerations should lead every worker to avoid even the appearance of evil.

Where workers give evidence of carelessness in their conduct or live in a careless world-loving way, or are continually surrounded by an atmosphere of suspicion, or fail to live up to the adopted standards of the church, they should be released from further service in the cause. It is the duty of conference committees and institutional boards to deal promptly with all cases involving failure in such matters. The church has a right to demand that every worker who serves this cause shall maintain in his life all of these standards, or else give place to those who, in the fear of God, will endeavor to do so.

Workers who habitually maintain a liberal or worldly attitude in their general deportment and conduct toward denominational standards, thereby fail to give the spiritual leadership the church has a right to expect. Such workers should be encouraged to change their attitude on these fundamental questions, or seek other lines of employment. We appeal to all of our workers to live as consistent examples in all these particulars.

We also appeal to all our church members, believers, and young people to keep their lives and actions on a high plane of moral conduct in harmony with the well-known standards of the church. The time has come when there should be a clear line of distinction between those who serve the Lord and those who serve Him not. The church must guard faithfully its good name and reputation. While the erring should always be dealt with in a Christlike manner, there must be no compromise with sin. A clean church must be maintained. Let us "cleanse the camp" from all moral pollution. We call upon all to unite in carrying out such a worthy purpose.

GENERAL CONFERENCE OFFICERS

J. L. McElhany, President
E. D. Dick, Secretary

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LOVEST THOU ME?

We make a profession of Christianity, and go along from day to day, and perhaps from year to year, supposing that we are Christians, and that all is well with us; that we are equipped for the encounter of death, and prepared to meet our Judge, and take our place in heaven when it may be we are not able to answer till after long consideration, and then with not a little doubt and misgiving, so simple a question in Christian experience, as "Lovest thou me?" John 21:15. Peradventure the utmost we dare say after our reflection and self-research is, "I really do not know how it is. I hope I love Him." This will never do. The question, "Lovest thou me," is one which every person, making any pretensions to Christianity, ought to be able to answer affirmatively at once. Indeed, we ought not to give our Saviour any occasion to ask the question. It is very much to our discredit—it should make us blush and be ashamed—that our manifestations of love to Him are of so equivocal [uncertain] a character as to leave the very existence of the affection doubtful, and to render it necessary for Him to interrogate us in reference to it. There are many less lovely beings than Christ that have not to ask us if we love them. We act in such a manner toward them that they cannot for a moment doubt the fact of being dear and precious to us. They do not want our words to assure them. They have our uniform conduct and deportment making the silent, yet most forcible, declaration. Has your parent to ask you if you love him, or your child? Have husbands and wives, brothers and sisters, and friends, to ask this question of each other? And no—none but Christ has to ask us if we love Him! And He has not only to ask the question, but to wait, sometimes a long while, for an answer. We have to consider and go into an examination, and call up our conduct to the bar of judgment, and dissect our very hearts, before we can venture an answer. This is strange. It is not so in other cases. If a relative or a friend, more for the gratification of a renewed expression of our love, than from any doubt of its existence, ask us if we love him, do we keep him waiting for an answer? Do we say, "Well, I must consider, I must examine myself. I hope I do." No indeed. We are ready with our affirmative. Nor is it a cold yes we return; but we express our surprise at the question, "Love you!" And we assure the person in the most emphatic and ardent language that we love him, and all our...
manner shows him that we speak out of the abundance of the heart. But we do not express surprise that our Saviour should ask us if we love Him. We do not wonder at the question from Him. We know too well how much reason we give Him to doubt our affection.

Why should there be such a difference in favor of the earthly objects of our love? Is not Christ as lovely as those other beings—as deserving of affection—as attractive of love? He is altogether lovely. Are they? He possesses infinite loveliness. Nor does that express all. He is essential Love. Nor love at rest, but in motion; nor far off, but near; exerting infinite energy in action, exercising infinite fortitude in suffering; earth the scene, and man the object. It is He who asks, "Lovedest thou me?" And he of whom He asks it, is this man, the intelligent spectator of all this love; aye, its chosen and cherished object.

If Christ was not nearly related to us, as those other beings are, that might be the reason of the difference in their favor. But who is so closely related to us, so intimately joined to us, as Christ? He formed us, and in Him we live, move, and have our being. Does not that imply nearness? Is He divine, while we are human? He is human as well as divine—one of the brotherhood of flesh and blood. He came down to earth to take our nature on Him, nor went He up to heaven again without it. There it is—our humanity allied to Divinity, Divinity radiant through it on the throne. Is He not related to us? He says of everyone who does the will of His Father, "The same is my brother, and sister and mother," Matthew 12:50. That alone relates us to Him more than all human ties. But that is not all. Christ is the Husband of the church. He is one with it. If we are His disciples, He is the Vine and we the branches—He the Head and we the members. Yea, "we are the members of his body, of his flesh, and of his bones." Ephesians 5:30. Does not this express a near and intimate relation? Now it is One so near to us, so joined to us, who asks, "Lovedest thou me?"

Have our friends, whom we are so conscious of loving, done more for us than Christ, or made greater sacrifices for us? Are we under greater personal obligations to them?

"Which of all our friends, to save us. Could or would have shed his blood? But this Saviour died to have us Reconciled, in Him, to God."

And yet we know we love those friends, but this Friend! We know not whether we love Him or not—we only hope we do!

Do other beings find such difficulty in loving Christ? And are they at such a loss to know when they do love Him? Oh no. His Father testifies, "This is my beloved Son, in whom I am well pleased." Matthew 3:17. And He is called also His well-beloved, His dear Son. All the angels of God love and worship Him, and delight to ascribe infinite worthiness to Him. It is only men who find any difficulty in loving Christ. It is only the human heart that hesitates and hangs back. Is there any reason for this?—any reason why men should be the last to love Christ and why they should love Him least of all who behold His loveliness? I see none, but I think I see reasons many, and strong, and tender, why we should be first, and most forward, and warmest in our affection to Him. How many worlds He passed to alight on this! How many created natures He rejected, when from all of them He chose the human to be united to Divinity! It may be said of other creatures, "He loved them;" but of men only can it be added, "and gave himself for them." And yet who is so backward to love Him as redeemed man? Not tardy merely. Oh how parsimonious [very sparing] of His love—loving Him so little, that often He cannot ascertain if He loves at all! Shame, where is thy blush; and sorrow, where the tear?

Oh how different Christ's love to us from ours to Him! We have not to ask Him if He loves us. If anyone should ever ask that question of Jesus, He would say, "Behold my hands and my feet." Luke 24:39. He bears on His very body the marks of His love to us. But what have we to point to as proofs of our love to Him? What has it done for Him? What suffered? Oh, the contrast! His love, so strong! Ours, so indolent! So high, so deep, so long, so broad His love, its dimensions cannot be comprehended, it passeth knowledge; while ours is so limited, and so minute, it eludes research!

"Dear Lord! and shall we ever live at this poor dying rate? Our love so faint, so cold to thee, and thine to us so great?" —Nevins.

Review and Herald, November 17, 1863.

The Patience of the Saints
Continued from 7

I am indeed not speaking lightly of faith in Jesus, that is the first step. But there is a step still higher than that, which this people must take. "And the life which I now live...I live by the faith of the Son of God." That faith that He had must be ours, and will be ours.

The people spoken of here have first, the patience of the saints. They endure. They never give up, whatever the difficulties may be. Then they keep the commandments. And then they have the faith of Jesus, the same faith He had. What a wonderful thing! What a wonderful people!

I will close with the first promise in the Bible:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

That enmity, friends, is our salvation. Paraphrasing, I would read: "I will put enmity between thee, Satan, and the church. I will put hatred there. I will put hatred for sin in the heart of My people." That hatred will help us to stop sinning! That hatred is our salvation.

As long as sin is alluring, as long as there is a tendency toward sin in our hearts, we are not on safe ground. For years after I became an Adventist I had trouble about smoking. Not that I ever smoked, not once. But I dreamed again and again that I would awake, go to the window where my pipe was to lie, light it, and start around the corner where I would meet some Adventist. Then I would wake up and thank the Lord it was only a dream. I did not smoke, but neither did I hate it. As long as we are in that condition with reference to sin we are on dangerous ground. We need to pray to God to help us to hate sin, and when we get that hatred in our hearts, so that the things we once loved we now hate; when we really get to hate sin, we will stop it.

This is the first promise in the Bible; and what a wonderful promise it is! God helps us to hate sin, to abominate [abhor] it, so that all that has to do with sin will appear in our sight as it does in God's sight. Then we shall have complete victory, without fear of falling. May God help us to be willing to go through the experience that will help us to stand with Him on the sea of glass.
Our Besetting Sins

It is the inclination to excuse our moral defects that leads to the cultivation of sin. We must never forget that God ascribes sin to the one who transgresses; it is not registered against Satan, but against the sinner. God never accepts the agency of Satan as an excuse for the committing of one sin. When there is any excuse for a seemingly wrong act, it is not sin. Satan triumphs when he hears the professed follower of Christ offering excuses for his defects of character. Sin unrepeated of, unconfessed, can never be blotted from the books of God’s record. Through faithful, thorough confession of sin, the heart is cleansed from its moral impurity. There must be a forsaking of the sins the Lord has reproved, before the soul can stand acquitted before God, humbled and repentant, realizing that he has served Satan, pleased him, glorified him, and dishonored his Lord.

The love of money is the besetting sin of many. Men and women who profess to worship the true God become so deceived in their pursuit after riches that they suppose gain to be godliness. The apostle Paul declares: “Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called.” 1 Timothy 6:6–12.

The length and happiness of our lives consists not in the amount of our earthly

The secret of Satan’s power over God’s professed people lies in the deceitfulness of the human heart. Their constant stumbling and falling reveal that they have not maintained a stern conflict with their besetting sins. They have not depended wholly upon Christ, because they have not realized that they are in peril of being overcome by these sins. It is the sin which appears small and unworthy of our notice against which we should be on our guard. If we could understand how deeply we injure our own souls and cause unhappiness to those around us by giving loose rein to unsanctified thoughts and unholy actions, we would strive to put them away. We would cooperate with God in working out our own salvation.
possessions. The foolish rich man, in his supreme selfishness, laid up for himself treasures that he could not use. He embezzled his lord's goods that he might add to his increasing store of worldly possessions. Had he used his means as God required, there would have been no necessity for him to tear down his barns that he might build greater. He would have needed no more room for his goods. Had he used his wealth as a bounty from God, he would have laid up treasure in heaven, and would have been rich toward God. So those who use their wealth in doing good will see no necessity for large accumulations in this world. Their treasure will be used to advance the cause of God.

The church of Christ has been blessed with great advantages and precious privileges. God has given to His people prophets, apostles, pastors, and teachers, “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Ephesians 4:12. But there are some who are never able to come to a knowledge of the truth. Filled with self-sufficiency, they will not place themselves in the position of learners. They desire to be teachers and leaders. To these self-exalted ones God says: “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 57:15. True greatness does not depend upon position, but upon purity and fidelity. Our worthiness is not found in self, but in Christ. We are estimated by our faith in the Saviour, by the truth and rectitude [moral uprightness] of our lives. Shun the perils of self-exaltation, and be clothed with humility; for God resisteth the proud, but giveth grace unto the humble. The servants of Christ are to consecrate their lives to His service, revealing His character in the beauty of holiness.

When the temptations of Satan are yielded to, mind and heart are brought into captivity to a supernatural power. In the place of submitting themselves to Christ, men surrender themselves to Satan, and then pass judgment upon the Most High because they are not happy under the jurisdiction of the ruler they have chosen. “Rebellion,” God declares, “is as the sin of witchcraft.” I Samuel 15:23. It leads souls onto Satan’s ground. “Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness.”

It is Satan’s work to tempt; it is man’s work to resist, and, in the name and strength of Jesus, to say, “It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

2:12–13. Every provision has been made that you shall come off more than conquerors. Satan is seeking to overcome you, but it is your privilege to turn to the Sun of Righteousness. He is waiting, longing to fill your heart with His love, that your joy may be full. Hold the faith with a firm hand, but be sure that you hold it in right-
The Idolatry of Immorality

And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor: and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor. . . And those that died in the plague were twenty and four thousand." Numbers 25:1-5, 9.

The last attack of Satan on the Exodus movement just before the crossing of the Jordan into the Promised Land was an appeal to the indulgence of sexual passion which led to the terrible sin of Baalpeor effecting 24,000 members, including many leaders. Immorality is the climax and ultimate sequence of worldly conformity. It is the greatest of all the sins in leading God’s people worldward. The Lord gave ancient Israel many warnings against licentiousness and immorality as the worst forms of idolatry. See Deuteronomy 22:20-24; 23:14, 17; 24:1-4.

Form of Idolatry

That immorality is a form of idolatry is evident from many scriptures. In Ephesians 5:3-5 and Colossians 3:5, fornication, uncleanness, filthiness, inordinate affection, and evil concupiscence [unrestrained sexual craving] are enumerated among the lusts of the flesh which constitute idolatry. In Psalms 106:28, 35-38 we are told that when the Israelites “joined themselves to Baalpeor” they “sacrificed their sons and their daughters unto devils” and “sacrificed unto the idols of Canaan” and “served their idols: which were a snare unto them.” Idolatry is defined as “inordinate love and admiration.” False worship and moral corruption have always gone hand in hand. The friendship of the world or worldliness is called adultery in James 4:4. This is not only because union with the world constitutes spiritual fornication, but also because physical licentiousness has always been the climax of abandonment to the spirit of worldliness. The most worldly and idolatrous ages of human history have also been the most immoral and corrupt.

Satanic Religion

Satan’s religion is pictured in Revelation 17 as a “harlot” with whom “the kings of the earth have committed fornication,” because apostasy from the religion of the true God and fornication have always been linked together. “Harlotry [habitual lewdness, prostitution] is the standing symbol in the Word of God of a debauched worship, idolatry, and false devotion. When people worship for God what is not god, and give their hearts to idols, or institute systems, doctrines, rites, or administrations, to take the place of what God has revealed or appointed, the scriptures call it whoredom, adultery, fornication. The reason is obvious. The breaking down of the divine laws and ordinances necessarily carries with it the breaking down of the marriage institution, and hence all supports of godly chastity and pureness. Accordingly all false religions are ever attended with lewdness, even in connection with their most sacred rites.” The Apocalypse, Seiss, vol. 3, 113. See Isaiah 1:21; Jeremiah 3:1, 3, 6-9; Ezekiel 16:32. This figure is appropriate because fornication and adultery are forms of false affection which prostitutes the most sacred part of the nature to alien purposes. The alienation of the heart’s affections and allegiance from Christ is a violation of the most sacred ties that bind a Christian to Christ and is therefore designated as spiritual fornication.

Paganism Corrupt

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies be-
tween themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” Romans 1:21-32.

One cannot read this description of idolatry without knowing that it is inseparably connected with licentiousness. “All paganism is at bottom a worship of nature in some form or other… The mystery of birth was the deepest mystery of nature; it lay at the root of all thoughtful paganism, and appeared in various forms, some of a more innocent, others a more debasing type. To ancient pagan thinkers, as well as modern men of science, the key and the hidden secret of the origin and preservation of the universe lay in the mystery of sex… Upon such basis as this rested almost all the Polytheistic worship of the old civilization; and to it may be traced back stage by stage the separation of divinity into male and female gods, the differentiation of distinct powers of nature, and the idealization of man's own faculties and desires and lusts; where every power of his understanding was embodied as an object of adoration, and every impulse of his will became an incarnation of deity.” Encyclopedia Britannica.

Mount Peor

“And Balak brought Balaam unto the top of Peor, that looketh toward Jehoshim.” Numbers 23:28.

Mount Peor was on the east side of the Jordan over against Jericho, and was one of the mountains from which Balaam attempted to curse Israel. Baalpeor was an idol whose worship was attended with the most degrading and licentious rites. A great temple crowned the summit of Mount Peor which was dedicated to the worship of Baal and Ashhtaroth, the chief god and goddess of the Moabites and Midianites. It was to a great religious festival in this temple on Mount Peor that Balaam invited the Israelites, and those who attended were beguiled and led into worldliness and licentiousness and thus into idolatry.

“Having defiled their consciences by lewdness, they were persuaded to bow down to idols. They offered sacrifice upon heathen altars and participated in the most degrading rites.

“It was not long before the poison had spread, like a deadly infection, through the camp of Israel. Those who would have conquered their enemies in battle were overcome by the wiles of heathen women. The people seemed to be infatuated. The rulers and the leading men were among the first to transgress, and so many of the people were guilty that the apostasy became national.” Patriarchs and Prophets, 454.

Moses Aroused

“When Moses was aroused to perceive the evil, the plots of their enemies had been so successful that not only were the Israelites participating in the licentious worship at Mount Peor, but the heathen rites were coming to be observed in the camp of Israel. The aged leader was filled with indignation, and the wrath of God was kindled. Their iniquitous practices did that for Israel which all the enchantments of Balaam could not do—they separated them from God. By swift-coming judgments the people were awakened to the enormity of their sin. A terrible pestilence broke out in the camp, to which tens of thousands speedily fell a prey. God commanded that the leaders in this apostasy be put to death by the magistrates. This order was promptly obeyed. The offenders were slain, then their bodies were hung up in sight of all Israel that the congregation, seeing the leaders so severely dealt with, might have a deep sense of God's abhorrence of their sin and the terror of His wrath against them.” Patriarchs and Prophets, 454-455.

Leaders Executed

“And Israel joined himself unto Baalpeor, and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.” Numbers 25:3-5.

This divine sentence was pronounced against the leaders who were guilty. The guilty leaders were hanged and the others who had committed fornication were slain with the sword and by the plague. The Lord did not simply remove the guilty officials from their positions, nor did He move them to another part of the camp in an effort to cover up their sins. The example of leadership must be of the highest order and they must be clean who bear the vessels of the Lord. This prompt execution of the divine sentence brought a revival and reformation into the camp. “With tears and deep humiliation” the Israelites confessed their sins and wept before God “at the door of the tabernacle. . . . The priests and leaders had prostrated themselves in grief and humiliation, weeping 'between the porch and the altar,' and entreating the Lord to spare His people, and give not His heritage to reproach.” Patriarchs and Prophets, 455.

Final Cleansing

This earnest work of repentance and confession on the part of the leaders and members of the Exodus movement, when they were made aware of their spiritual destitution, brought about a spiritual revival and reformation that purged out the last of the rebels and cleansed the movement for entrance into the Promised Land. “The judgments visited upon Israel for their sin at Shittim, destroyed the survivors of that vast company, who, nearly forty years before, had incurred the sentence, 'They shall surely die in the wilderness.' The numbering of the people by divine direction, during their encampment on the plains of Jordan, showed that 'of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai . . . there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.' Ibid., 456. This last attack of Satan proved a blessing in disguise to the movement as a whole by shaking out the last of the rebels and in giving the others a vision of the sinfulness of sin which lead to godly sorrow and repentance.

Advent Movement

“Neither let us commit fornication, as some of them committed, and fell in
Sensual indulgence weakens the mind and debases the soul. The moral and intellectual powers are benumbed and paralyzed by the gratification of the animal propensities.

Worldly Associations

“Satan is continually seeking to overcome the people of God by breaking down the barriers which separate them from the world. Ancient Israel were enticed into sin when they ventured into forbidden association with the heathen. In a similar manner are modern Israel led astray.” The Great Controversy, 508.

“He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment.” Patriarchs and Prophets, 457-458.

The God of Passion

Many today are worshipping the god of lustful passion. “Satan seduced Israel into licentiousness before leading them to idolatry. Those who will dishonor God’s image and defile His temple in their own persons will not scruple at any dishonor to God that will gratify the desire of their depraved hearts. Sensual indulgence weakens the mind and debases the soul. The moral and intellectual powers are benumbed and paralyzed by the gratification of the animal propensities; and it is impossible for the slave of passion to realize the sacred obligation of the law of God, to appreciate the atonement, or to place a right value upon the soul. Goodness, purity, and truth, reverence for God, and love for sacred things—all those holy affections and noble desires that link men with the heavenly world—are consumed in the fires of lust. The soul becomes a blackened and desolate waste, changed. By the indulgence of impure thoughts man can so educate his mind that sin which he once loathed will become pleasant to him.”

“Satan is using every means to make crime and debasing vice popular. We cannot walk the streets of our cities without encountering flaring notices of crime presented in some novel, or to be acted at some theater. The mind is educated to familiarity with sin. The course pursued by the base and vile is kept before the people in the periodicals of the day, and everything that can excite passion is brought before them in exciting stories. They hear and read so much of debasing crime that the once tender conscience, which would have recoiled with horror from such scenes, becomes hardened, and they dwell upon these things with greedy interest.” Ibid., 459.

An Immoral Age

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Genesis 6:5.

This same condition will again prevail just before the return of Christ. “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” Matthew 24:37-39.

“The growing compromise with the world on the part of the large proportion of the membership of our churches, the neglect of real prayer and the inactivity in real soul-winning work, cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart. . . . Conditions in our universities, colleges, high schools and grade schools, not merely the religious conditions, but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my observation as to the slumber, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls.” Moody Bible Institute Monthly, July 1927.

Antitype of Baal-peor

No person can read the following named chapters from the Spirit of Prophecy regarding the terrible sin of immorality in the
church without knowing that we have come
to the antitype of the Baal-peor experience
of ancient Israel, and that we are therefore
on the very borders of the heavenly Canaan.
See “Agents of Satan,” Testimonies, vol. 5,
137–148; “The Appearance of Evil,” Ibid.,
591–603; “Moral Pollution” Testimonies,
vol. 2, 246–353; “An Appeal to the Church,”
Ibid., 439–489. These references and many
others picture conditions of worldliness and
immorality among church members just
before the end that is sad to contemplate.
We are told that many leaders will fall
through this last attack of Satan. These
conditions will result in the message that
brings the shaking and purifies the Advent
movement.

“Blow ye the trumpet in Zion, and
sound an alarm in my holy mountain: let
all the inhabitants of the land tremble:
for the day of the LORD cometh, for it is
nigh at hand. Therefore also now, saith the LORD, turn ye even to me with
all your heart, and with fasting, and with
weeping, and with mourning: and rend
your heart, and not your garments, and
turn unto the LORD your God: for he is
gracious and merciful, slow to anger, and
of great kindness, and repenteth him of
the evil. Who knoweth if he will return
and repent, and leave a blessing behind
him; even a meat offering and a drink
offering unto the LORD your God? Blow
the trumpet in Zion, sanctify a fast, call
a solemn assembly: Gather the people,
sanctify the congregation, assemble the
elders, gather the children, and those
that suck the breasts: let the bridegroom
go forth of his chamber, and the bride out
of her closet. Let the priests, the ministers
of the LORD, weep between the porch
and the altar, and let them say, Spare thy
people, O LORD, and give not thine herit-
age to reproach, that the heathen should
rule over them: wherefore should they
say among the people, Where is their
God?” Joel 2:1,12–17. This is the
Laodicean message and the same lan-
dage is used in describing the consterna-
tion of the loyal leaders in connection
with the Baal-peor experience. The final
execution will begin with the “ancient
men” or “elders” who minister in the

Day of Execution

The day of execution in modern Israel
will come and the Lord will cleanse the
church of all moral pollution. “Husbands,
love your wives, even as Christ also loved
the church, and gave himself for it; that he
might sanctify and cleanse it with the wash-
ing of water by the word, that he might
present it to himself a glorious church, not
having spot, or wrinkle, or any such thing;
but that it should be holy and without
blemish.” Ephesians 5:25–27.

“Cleanse the camp of this moral corruption,
if it takes the highest men in the highest
positions. God will not be trifled with.

C

Fornication is in our ranks; I know it, for it has been shown me to be
strengthening and extending its pollutions.

The Shaking Time

That the shaking time will also be
the result of the preaching of the Laodicean
message is evident from the following:
“I asked the meaning of the shaking I
had seen and was shown that it would be
caused by the straight testimony called
forth by the counsel of the True Witness
to the Laodiceans. This will have its
effect upon the heart of the receiver, and
will lead him to exalt the standard and
pour forth the straight truth. Some will
not bear this straight testimony. They
will rise up against it, and this is what
will cause a shaking among God’s people.

I saw that the testimony of the True
Witness has not been half heeded. The
Continued on 30
The Blessings of Trials – III

One night a man had a dream. He dreamed he was walking along the beach with the Lord. Across the sky flashed scenes from his life. For each scene, he noticed two sets of footprints in the sand; one belonged to him, and the other to the Lord.

When the last scene of his life flashed before him, he looked back at the footprints in the sand. He noticed that many times along the path of his life there was only one set of footprints. He also noticed that it happened at the very lowest and saddest times of his life.

This really bothered him and he questioned the Lord about it. “Lord, you said that once I decided to follow You, You’d walk with me all the way. But I have noticed that during the most troublesome times in my life, there is only one set of footprints. I don’t understand why when I needed You most You would leave me.”

The Lord replied, “My precious, precious child, I love you and would never leave you. During your times of trial and suffering, when you see only one set of footprints, it was then that I carried you.”

Title: Footprints in the Sand

We will never know how much the Lord has protected and helped us until we have a chance to talk with our guardian angels. I am sure those will be fascinating conversations. Many things that we could never dream about are going on behind the scenes in this battle between good and evil. God is continually sending His good angels to do battle for us against the evil angels. Let us discuss four ways in which the Lord helps us: He sends light as we go forward; He provides the comfort of His presence; He raises up friends; and He overcomes evil circumstances in such a way that they work for our good.

1. God Sends Light as We Go Forward—God gives us light only as we need it, and sometimes it seems we have to wait awhile for it after we see the need. He leads us as we go forward, stepping out in faith, seeking Him for guidance. As we follow the light in His Word, He will open and close the doors of circumstances, and give us impressions as to what we should do. For example, in deciding which college to attend, you need to go forward—first seeking information on each college. Ask for wisdom to know what you need in a college. Then after choosing two or three that best suit your needs, apply to them. Whichever college accepts you may be considered to be the result of the Lord opening and closing doors. If more than one accepts you, and current information does not indicate that one is better than the other, the prayer for wisdom is again in order. If by a certain deadline more wisdom does not come, then pray for that impression of the Holy Spirit as to which one to choose.

Missionary Eric B. Hare tells the story of his escape from war-torn Burma. He and five missionaries had all their belongings packed into two cars. They were making good time until they came to the Irrawaddy.
River, which was twelve miles wide, and with no way to cross; there were no boats crossing it anymore. At last they hired two large country boats and tied them together, but they could not find any big, long planks to put across the boats on which to put the cars. There was a sawmill in the town of Myingyan, three miles away, but it was locked up. The owner and workmen had fled into the country, and no one knew where they were. Eric and his associates were stuck. They heard the boatmen laughing at their trouble:

“They will have to leave their cars and go across the river in canoes!” predicted one.

“I’m going to have a wheel!” “I’m going to have a suitcase!” delighted others.

Sick and weary, Eric turned to God in prayer: “O God, it would not be as hard to get only five of us across the river as it was to get the children of Israel across the Red Sea.” But no answer came. Eric prayed again and again; midnight came, but no answer. One o’clock, two, three, four o’clock, and then the answer came: The still small voice seemed to say in his heart, “Go to the sawmill in the town. Go now!” He woke up the boatman and said, “My God has just told me to go now to the sawmill.”

“All right,” he said, “I’ll go with you.” They got a bullock wagon and went into the town, and they found the gates of the sawmill open! The son of the mill owner had come for some important papers and had just opened the gates as they arrived. He sold them four big, long planks, and they loaded them onto the cart and drove out of the gate! The mill-owner’s son came out after them, closed the gate, and went back to his father’s hiding place.

The old boatman and Eric walked in silence for a while behind the planks that Eric’s God had provided for them. The boatman touched Eric’s hand and said, “Your God did talk to you, didn’t He?”

As the Lord spoke to Eric B. Hare in those early morning hours, so He can guide and direct each of us in the decisions we need to make throughout life.

2. God Provides the Comfort of His Presence—“And all the way up the steep road leading to eternal life are wellsprings of joy to refresh the weary. Those who walk in wisdom’s ways are, even in tribulation, exceeding joyful; for He whom their soul loveth walks, invisible, beside them. At each upward step they discern distinctly the touch of His hand; at every step brighter gleamings of glory from the Unseen fall upon their path; and their songs of praise, reaching ever a higher note, ascend to join the songs of angels before the throne.” Mount of Blessings, 140.

“He, I am with you always, even unto the end of the world. Amen.” Matthew 28:20.

He [Jerome] renounced his former recantation at the next council, and made a defense of his faith, choosing to walk with God into the flames rather than to live this life without Him.

The Reformers Huss and Jerome lived during the sixteenth century. When Huss left for Constance, Jerome promised him that if he were betrayed into imprisonment and martyrdom, he would do all he could to help. When Huss was cast into the dungeon Jerome kept his word. But upon arriving at Constance, Jerome soon discovered that not only was there not anything he could do for Huss, but also that his own life was in danger. Jerome escaped as quickly as he could, but was captured before he reached the safety of home. Huss was soon martyred. The beloved Huss’ death brought an uproar among the people. The papists dared not so soon do the same with Jerome, so they determined to break his spirit and bring him to retract his beliefs. Jerome was chained in prison in an extremely painful position, fed on bread and water, and deprived of friendships. After a few months, Jerome became so sick he almost died. Afraid that they might lose him to death before he recanted, the papists treated him less severely.

After a year in prison under conditions worse than death, Jerome was presented before the council. They gave him the choice of recanting, or dying at the stake. “... but now, weakened by illness, by the rigors of his prison house, and the torture of anxiety and suspense, separated from his friends, and disheartened by the death of Huss, Jerome’s fortitude gave way, and he consented to submit to the council. He pledged himself to adhere to the Catholic faith.” The Great Controversy, 111.

However, back in the solitude of his dungeon, he was faced with a tortured soul. Doubts and remorse tormented him. During the year of his sufferings in prison, he still had peace and comfort in the assurance of God’s favor. Now he no longer had this. He was left alone with his guilt and grief. He had to make a decision between a long life on earth separated from the God he loved to serve, or a short life walking in harmony with his God. He thought of the examples of the martyred Huss, and his divine Master who had died on the cross for him. Resolutely, he chose to uphold the God he loved. He renounced his former recantation at the next council, and made a defense of his faith, choosing to walk with God into the flames rather than to live this life without Him.

“These examples of human steadfastness bear witness to the faithfulness of God’s promises—of His abiding presence and sustaining grace. They testify to the power of faith to withstand the powers of the world. It is the work of faith to rest in God in the darkest hour, to feel, however sorely tried and tempt-stossed, that our Father is at the helm. The eye of faith alone can look beyond the things of time to estimate aright the worth of the eternal riches.” Acts of the Apostles, 575–576.

3. God Raises Up Friends—When God answers prayer He usually inspires people to do the work He wants done. God’s people are the means by which His glory is to shine to the world. In addition to this, He sometimes inspires nonbelievers to work for Him. He used the heathen King Xerxes to send the children of Israel back to Jerusalem. God raises up friends in various ways to help His people in need. Here is a story about one way He did so:

The manager of the large plantation upon which Elder Stahl had established the Metamo Mission became very angry and wrote a letter of complaint to the president of the corporation, General Cooper. When Elder Stahl heard that the General was coming to investigate, he
rode down the trail to meet him and establish a friendly relationship. Upon greeting him, Elder Stahl said, "I'm so glad to have this opportunity to talk with you about the mission."

"I don't want to talk to you," an irritable General replied. "The Indians used to be savages; now they are leading good, clean lives," responded Elder Stahl.

"I said I don't want to talk to you," repeated the General.

Elder Stahl bowed and left. Later, at the mission, Elder Stahl felt impressed to go to the plantation headquarters and try to speak to the General again. At the headquarters, he found the General suffering from a head wound received from falling off his horse soon after rebuffing Elder Stahl. Elder Stahl, a man of peace, treated the head wound. After he was comfortable, the General was open to talking about the mission, and they soon established a friendly relationship.

The Lord raised up a friend from an enemy in General Cooper at the time when he was most needed.

4. GOD OVERTURNS EVIL CIRCUMSTANCES SO THAT THEY WORK FOR OUR GOOD—The Lord works in ways mysterious to us. Though Satan can try to cause us harm, the Lord can turn the circumstances around to act for our good. When Huss and Jerome died, the Reformation lost two great leaders. However, good came from it, because the people who knew of them were Adlai with the promise of some money and whiskey if he would disturb the meetings. His instructions were to attend a meeting and sit by the light. After the meeting started, he was to turn out the light and yell. Some men would rush in and beat up Brother Fikry. However, at the first meeting Adlai did not turn out the light. The songs touched his heart, and he listened throughout the meeting. However, he promised the enemies that he would do it the second night, but he failed to do so again.

"What's the matter with you?" asked the enemies.

"That man is preaching the truth, and you know it," emphasized Adlai. "If you want to hurt him, you are going to have to go through me!"

After that the enemies were too afraid of Adlai to disturb the meetings. The Lord turned a bad situation into a good one.

Yes, there are four ways in which the Lord helps us in troublesome times. First and foremost, we have the comfort of His presence. Then, as we go forward, He guides us in the path He would have us to go. Along the way, He raises up friends to help us. And then, there are times when He will change apparently bad circumstances to work for our good. In prayer and watchfulness let us watch for the ways God is helping us, and remember to give Him thanksgiving and praise.

T he more we look at a problem, the bigger it becomes. That is the way to turn molehills into mountains. Instead, let us commit the problem to God, and keep our eyes on His wisdom, power, and the many blessings He has given us.

WHAT WE ARE NOT TO DO

The stout, sturdy oak tree had stood in the park for generations. It was recognized as a symbol of endurance. Many generations of lovers had sat under the tree as teenagers, grown old together, and had since passed on. Still, the old tree had always been there—through season after season of storm, cold, and heat. Yet one dark winter night, the worst storm anyone remem-bered thundered across the country. Hurricane winds blasted through; lightening jagged across the sky! In an instant the old oak tree cracked and fell! The next day, many people gathered around the dead old patriarch, amazed that the storm had felled such a sturdy, green tree—until someone took a closer look at the base where the tree had broken. "Look! Worms! The heart of the tree is eaten through with worms!

The old oak tree would never have fallen if it had been able to keep the worms out of its heart. We need to keep the worms out of our hearts too; we need to keep out those worms which eat away at our trust in God. Life's storms can either strengthen us and make us more sturdy in the next storm, or else they can eat away at our relationship with God until we crack and fall.

We have already discussed how to relate to trials in such a way that they strengthen us. Now let us look at ways that drive a wedge between us and God: Dwell on trials; rebel; repeat trials to others; doubt the Spirit's leading; think God is trying to do us harm; or see failure.

1. DWELL ON TRIALS—Let us not keep our eyes on the problems around us. The more we look at a problem, the bigger it becomes. That is the way to turn molehills into mountains. Instead, let us commit the problem to God, and keep our eyes on His wisdom, power, and the many blessings He has given us. I am not saying that we are to ignore the problem, but after we have done all we can in His guidance, commit the problem into His hands and go on with life. If you have grown so negative toward God by dwelling on problems that you cannot think of anything to be thankful for, you can start with the biggest blessing of all—Christ's sacrifice for us that we might be saved. Fill your mind with this until your scope of thankfulness grows. "For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings." Hebrews 2:10. NASV.

2. REBEL—If you rebel, you take yourself out of God's hands, and away from the lessons He would have you learn. You lose the chance of someday in the future looking back, tracing the steps where you walked with the Lord, and saying "Thank you, Lord. I now see what you were trying to do. You have led me all the way."
3. REPEAT TRIALS TO OTHERS—"God has shown me that He gave His people a bitter cup to drink, to purify and cleanse them. It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus must have another draught, for the first does not long as the Lord is leading—no matter what appearances may be. In Ezekiel's vision of the wheels, the wheels appeared to be spinning in utter confusion, but the Lord sat enthroned above them; and His hand was beneath them. The Lord was in control. He would pull order and meaning from the chaos. It is the

Our hindsight is much better than our foresight. God can see eternity, and He puts all things in such perspective. There is no failure as long as the Lord is leading—no matter what appearances may be.

have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy, impure in heart. I saw that this bitter cup can be sweetened by patience, endurance, and prayer, and that it will have its designed effect upon the hearts of those who thus receive it, and God will be honored and glorified." Early Writings, 47.

4. DOUBT THE SPIRIT’S LEADING—As long as we have no cherished sin between ourselves and God, and are watching and waiting for His leading, we can be assured that He is leading us, "...for He hath said, I will never leave thee, nor forsake thee." Hebrews 13:5. It grieves the Lord for us to doubt His watchcare over us, and it is a sin which comes between us and God.

5. THINK GOD IS TRYING TO DO US HARM—"We must go through the furnace till the fires have consumed the dross and we are purified and reflect the divine image. Those who follow their inclinations and are governed by appearances are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is gain; and, like Jacob, they are ready to exclaim, 'All these things are against me,' when the very things whereof they complain are all working together for their good." Testimonies, vol. 3, 67.

6. SEE FAILURE—We can only see the present and the past. Our hindsight is much better than our foresight. God can see eternity, and He puts all things in such perspective. There is no failure as

same with our lives: all can appear to be in utter confusion, but as a child of God, we can know that He is still in control.

There are five ways we can eat away at our relationship with God: We can constantly brood over our trials, instead of being thankful for the good things He has done for us. We can rebel and completely take our lives out of His control. We can complain about our trials to others, and make our trials harder to bear with each complaint. We can doubt the Spirit's leading and think He has deserted us. We can trust in our own sight, instead of God's promises, and think God is bringing hurt and failure. By God's grace, let us not do any of these things. Let us keep our eyes on God's promises and blessings, and let nothing come between us and our Saviour.

CONCLUSION

Do you not long for Jesus to come soon? I sure do. We must get ready, GET READY, GET READY! There is a work of preparation for us to do. We must get ready with a fitness for the Holy Spirit to work through us to sound the loud cry to warn the world. We must get ready with a fitness which will allow us to stand in the time of trouble. And we must get ready with a fitness which will enable us to live in a sinless eternity.

This is how we should get ready:

"If we overcome our trials and get victory over the temptations of Satan, then we endure the trial of our faith, which is more precious than gold, and are stronger and better prepared to meet the next. But if we sink down and give way to the temptations of Satan, we will grow weaker and get no reward for the trial and shall not be so well prepared for the next one when it comes. In this way we would grow weaker and weaker, until we would be led captive by Satan at his will. We must have on the whole armor of God and be ready at any moment for a conflict with the powers of darkness. When temptations and trials rush in upon us, let us go to God and agonize with Him in prayer. He will not turn us away empty, but will give us grace and strength to overcome, and to break the power of the enemy. Oh, that all could see these things in their true light and endure hardness as good soldiers of Jesus! Then would Israel move forward, strong in God, and in the power of His might." (Emphasis Supplied.) Early Writings, 46. □
Disease and Its Causes
Part 11
by Ellen G. White

MORE deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves.

Indulgence in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. A physician is sent for, who prescribes some drug, which gives present relief, but does not cure the disease. It may change the form of disease, but the real evil is increased tenfold. Nature was doing her best to rid the system of an accumulation of impurities; and had she been left to herself, aided by the common blessings of Heaven, such as pure air and pure water, a speedy and safe cure would have been effected.

In such cases the sufferers can do for themselves that which others cannot do as well for them. They should begin to relieve nature of the load they have forced upon her. They should remove the cause by fasting a short time, and giving the stomach time to rest. The feverish state of the system should be reduced by a careful and understanding application of water. These efforts will help nature in her struggle to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to practice self-denial, and suffer a little from hunger, neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system; but they are determined to obtain relief at once, and so take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed; but while accomplishing her task, a foreign substance of a poisonous nature was introduced. What a mistake! Abused nature has now two evils to war against instead of one. She leaves the work in which she was engaged, and resolutely takes hold to expel the intruder newly introduced into the system. Nature feels this double draft upon her resources, and becomes enfeebled.

Drugs never cure disease. They only change its form and location. Nature alone is the effectual restorer, and how much better can she perform her task if left to herself! But this privilege is seldom allowed her. If crippled, nature bears up under the load, and finally accomplishes a measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure, soft water, this dispensation of drug mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not realize the necessity of strict attention to his diet.

Many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working sustain to their health. They will not arouse to their true condition until nature protests against the abuse she is suffering, by aches and pains in the system. If, even then, the sufferers would only begin the work right, and would resort to the simple means they have neglected—the use of water and proper diet—nature would have just the help that she requires, and which she ought to have had long before. If this course is pursued, the patient will generally recover without being debilitated.

When drugs are introduced into the system, they may for a time seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form. In nature’s efforts to expel the drug from the system, intense suffering is sometimes caused the patient. The disease that the drug was given to cure may disappear, but only to reappear in a new form, such as skin diseases, ulcers, painful diseased joints, and sometimes in a more dangerous and deadly form. The liver, heart, and brain are frequently affected by drugs, and often all these organs are burdened with disease; and the unfortunate subjects, if they live, are invalids for life, wretchedly dragging out a miserable existence. Oh, how much that poisonous drug cost! If it did not cost the life, it cost quite too much. Nature has been crippled in all her efforts. The whole machinery is out of order, and at a future period in life, when these fine works, which have been injured, are to be relied upon to act a more important part in union with all the fine works of nature’s machinery, they cannot readily and strongly perform their labor, and the whole system feels the lack. These organs, which should be in a healthy condition, are enfeebled, and the blood becomes impure. Nature keeps struggling, and the patient suffers with different ailments, until there is a sudden breakdown, and death follows. More die from the use of drugs than would die from disease; were nature left to do her own work.

Very many lives have been sacrificed by physicians’ administering drugs for unknown diseases. They have no real knowledge of the exact disease that afflicts the patient. But physicians are expected to know in a moment what to do; and unless they act at once as if they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent. Therefore, to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and tests tried, to cure the patient of a disease of which the physician has no real knowledge. Nature is loaded with poisonous drugs, which she cannot expel from the system. The physicians themselves are often convinced that death was the result of their use of powerful medicines for a disease that did not exist.
Physicians are censurable, but they are not the only ones at fault. The sick themselves, if they would be patient, diet, and suffer a little, and give nature time to rally, would recover much sooner without the use of any medicine. Nature alone possesses curative powers. Medicines have no power to cure, but generally hinder nature in her efforts. She, after all, must do the work of restoring. The sick are in a hurry to get well, and their friends are impatient. They will have medicine; and if they do not feel the powerful influence upon their systems that their erroneous views lead them to think they should feel, they impatiently send for another physician. The change often increases the evil. They go through a course of medicine equally as dangerous as the first, and more fatal, because the two treatments do not agree, and the system is poisoned beyond remedy.

But many have never experienced the beneficial effects of water, and are afraid to use one of Heaven's greatest blessings. Water has been refused to persons suffering with burning fevers, through fear that it would injure them. If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burned up, and the vitals consumed; they have died in the greatest agony, without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building to put out the raging elements, is not allowed human beings to put out the fire that is consuming the vitals.

Multitudes remain in inexcusable ignorance in regard to the laws of their being. They wonder why the race is so feeble, and why so many die prematurely. Is there not a cause? Physicians, who profess to understand the human organism, prescribe for their patients, and even for their own dear children, and their companions, slow poisons to break up disease, or to cure some slight indisposition [minor ailment]. Surely they cannot realize the evil of these things, or they would not do thus. The effects of the poison may not be immediately perceived, but it is doing its work in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable. Those who are thus dealt with are constantly sick, and constantly dosing. And yet, if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending their use to others, because, they say, they have been benefited by their use. It would seem that to such as can reason from cause to effect, the sallow countenance, the continual complaints of ailments, and the general prostration of those who claim to be benefited, would be sufficient proofs of the health-destroying influence of drugs. Yet many are so blinded that they do not see that all the drugs they have taken have not cured them, but made them worse. The drug-invalid numbers one in the world, but is generally peevish, irritable, always sick, lingering out a miserable existence, and seems to live only to call into constant exercise the patience of others. Poisonous drugs have not killed him outright, for nature is loath to give up her hold on life; she is unwilling to cease her struggles. Yet drug-takers are never well.

The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, they say, result in wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow worse until they die. Some will have medicine at all events. Then let them take these hurtful mixtures, and the various deadly poisons, upon their own responsibility. God's servants should not administer medicines, which they know will leave behind injurious effects upon the system, even if they do relieve present suffering. □

Review and Herald, September 5, 12, 1899.
The Idolatry of Immorality
Continued from 23

solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.” Early Writings, 270. Then follows a description of the latter rain. The immoral conditions in the church will give emphasis to the need of the Laodicean message.

A Cleansed Church

When the church militant becomes the church triumphant it will have been cleansed from all pollution and will be “holy and without blemish.”

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” Revelation 14:1-5. “They are as pure as virgins.” Weymouth. Christ’s loyal and pure church is symbolized by a “virgin” and the individual members as “virgins.” See 2 Corinthians 11:2; Matthew 25:1. Dean Alfred believes that the language should be taken literally; that the 144,000 get complete victory over impurity of mind and body during the most licentious and immoral ages of all history. They pass triumphantly through the antitype of the Baal-peor experience of ancient Israel. “They are virgins” in that they live chaste lives, both as to faithfulness to God in their religion, and as to their purity from all bodily lewdness.” The Apocalypse, Seiss, vol. 3. 22.
The sealed 144,000 will be pure in both soul and body, mind and spirit.

Lift Him Up, 157.
I write to you in the name of our Lord Jesus Christ requesting for some Bible literature.

I was referred to you by a fellow sister who is also a member of the Seventh-day Adventist Church.

I am a baptized member of the SDA. ... My parents are SDAs. In spite of this, I am not well knowledgeable of the Bible and I have always failed to obtain explanatory literature.

It is my greatest desire to live a perfect life following the principles of the Bible and as observed by the Seventh-day Adventist...

Yours faithful, SM, Zimbabwe

Brethren, I would like to thank you for the books you send to me. I started going through them and they are doing me good.

Indeed they are not helping me alone. I am reading with some of my neighbors and family members plus friends. ... I am sure that going through these books and God's guidance, we will have a strong faith.

Please keep us in your prayers as we do likewise.

Yours faithfully, EK, Africa

Thank you for your ministry. ... I am in the midst of a hungering for the books of Ellen G. White. I am a member of the Masai tribe and I am a Seventh-day Adventist. May the Lord bless your ministry.

J.S, Kenya

First and foremost I would like to convey my sincere thanks and gratitude to you for the cassettes and books you sent me. I really appreciated your gift. May God bless you really. You gave me something more to be desired than fine gold, sweeter also than honey and the honey comb.

I still need more books for the nourishment of my soul. God bless you.

Yours in the blessed hope,
WP, Zimbabwe

The president of — Mission has given me a copy of Our Firm Foundation. ... I am a young worker from — Mission of our church.

I am reading the magazine of Our Firm Foundation that our president has given me and I noticed that on the back page, selections of audio tapes are listed. Please I would like to request some tapes, which I will mention. We will be very grateful if you could send us the audio tapes. We are eager to listen the tapes.

Yours, ——, Asia

Glory and thanks I give to the Almighty God for the kind love you and your organization have shown to me. In fact I was deeply touched when I received the valuable literatures and the Bible. More importantly, I find the items to be helpful in my daily Sabbath School learning books in which reference are often made to this books.

May our Lord and Saviour Jesus Christ increases your anointing of giving to the needy with more days, power and blessing to do His work.

In a nutshell, my passionate appeal once again to you and the entire staff of Hope International is that you remember me in prayers so that the given literatures will be put to good use. And also be a blessing to my soul.

Finally but not the least, may God richly bless your organization. Wishing you in advance prosperity in all your endeavors and long life. Hoping that you will send me more of your encourage literature in Jesus name. Amen!

Yours in Him, EA, Ghana

I salute you in the name of our Lord and Saviour Jesus Christ! May His peace be with you.

Firstly I would like to thank you very much for your generosity. The magazines Our Firm Foundation and some books I have received from you are really a treasure to me. They have really helped me spiritually and they have made me realize how far dead we are spiritually as a church. It is only from this magazines that I get the true Adventist message.

Brethren, it is my prayer that you will not remove me from your mailing list and I miss the message.

Lastly I would like to request of a good King James Version Bible with margin. ... May Almighty God help you while making the decision of my request.

I remain yours in Christ's love,
Peter, Kenya

Greetings to you in the name of our Lord and Saviour Jesus Christ.

I introduce myself as an Adventist chosen by God from an orthodox Hindu family. Now I am a mother of a few months old baby. My family members do not encourage me to live a Christian life. I am only blamed by everyone. ... Kindly pray for me. Recently I came to understand about you and your ministry through a church member who gave me some copies of Our Firm Foundation.

Sir, all that I need is to stand firm in my faith, to behold Christ always and to bring up my child in good Christian spirit. Just because I have entered into Christianity I am left alone. I need your prayers and I want to know about Christ more and more. I am just learning the Bible. If you could send me some books and magazines which could encourage me, I will be much thankful to you. Kindly remember my family members in your prayers.

Mrs. L, India
Ellen G. White
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It is the intent of the publishers to encourage God’s people to recapture and retain the inspired messages and the vision originally directed to our forebears through the pages of the official Seventh-day Adventist Church paper—the Advent Review and Sabbath Herald.

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