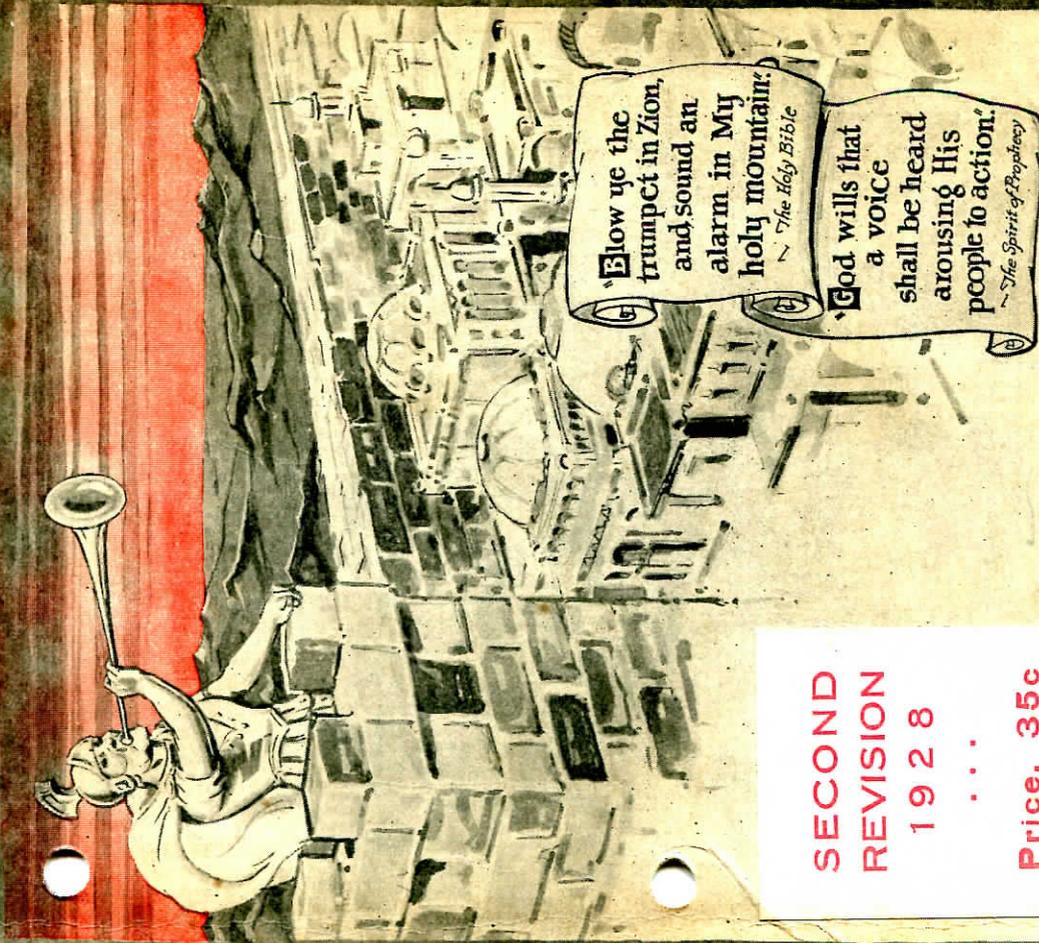


# The TIME, The NEED The MESSAGE



THE TIME, THE NEED, THE MESSAGE

SECOND  
REVISION  
1928  
...

Price, 35c

“So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Jehovah.

**“HEAR YE, . . .**

**For the Lord Hath a  
Controversy with  
His People.”**

“I have nourished and brought  
up children, and they have re-  
belled against Me.”

“The ox knoweth his owner,  
and the ass his master’s crib:  
but Israel doth not know, My  
people doth not consider.”

“What could have been done  
more to My vineyard, that I  
have not done?”

“Wherefore, when I looked  
that it should bring forth  
grapes, brought it forth *wild*  
grapes?”

*“He Has Done All that a God Could Do”*

## PREFACE FOR SECOND REVISION

A very wise man of long ago,—one who was so truly humble that God could give him “an understanding heart” such as no other man either before his time or since has possessed,—once said, “The path of the just [that is, the honest, the true] is as the shining light, that shineth more and more unto the perfect day.” (Prov. 4:18.) King Solomon, that ancient wise man, realized that there is no point to be reached in the experience of God’s loyal people where they may stop with the feeling that there is nothing more for them to learn. He said, in his God-given wisdom, that their pathway will not only be flooded with light, but, as they faithfully pursue their heavenward journey, their light, or, their understanding of divine truth, will increase.

This same testimony is borne by the one to whom God gave great wisdom in our day. In the writings of the spirit of prophecy we read,—“We [Seventh-day Adventists] must not for a moment think that there is no more light, no more truth, to be given us. . . . While we must hold fast to the truths which we have already received, we must not look with suspicion upon any new light that God may send.” (“Gospel Workers,” p. 310.)

Again, through the same inspired medium, the Lord’s true people are instructed that occasions may arise when they will be led to see that certain conclusions which they, in the honesty of their hearts, may have reached, will need to be acknowledged as erroneous, and will, for that reason, have to be given up. This inspired counsel declares,—“We can not hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but one who is infallible,—He who is the Way, the Truth, and the Life.” (“Testimonies to Ministers and Gospel Workers,” p. 105.)

The publishers of the second edition of “The TIME, The NEED, The MESSAGE” have found the foregoing to be truly applicable in their experience. Their sincere desire and earnest prayers to the end that they might ever be led into “all truth” by the Spirit of Truth, has recently resulted in the bestowal of greater light, also a prompt willingness to accept that light. This experience, for which they are most grateful to God has, of course, necessitated the making of certain changes,—in fact, quite drastic changes,—affecting both their attitude toward various teachings peculiar to the conceptions of truth as held by many in the denomination, as well as their relationship with the denomination itself. Hence the need for the bringing out of this second revision of the booklet.

The remaining stock, or supply, of the second edition has been acquired by the undersigned, with which body the responsible publishers have now become affiliated. In an endeavor to clearly present before the reader the new and more correct views (as seen in the light of “the law and the testimony”) regarding certain positions formerly held and advocated, an appendix containing a brief yet clear explanation of the changes involved has been prepared, and this will be found inserted just inside the last cover pages.

May we not request each reader to kindly make a very careful study of the booklet just as it reads, followed by a close and unbiased examination of the newly accepted principles as brought to light in the appendix? We feel assured that God’s blessing will rest upon each one who may do so, and, moreover, that each honest heart shall thus be led to see light in God’s light. This is our longing desire and most fervent prayer.

*“Thus saith the Lord,*

### THE NEED

**“W**HOM do we find among the active ones, that feel the burden for the church? Whom do we see that God is especially using, working by and through them to elevate the standard, and to bring the church up to it? . . . I have waited anxiously, hoping that God would put His Spirit upon some, and use them as instruments of righteousness to awaken and set in order His church.”—“Testimonies,” Vol. 2, p. 484.

### THE COMMAND

**“T**O the servant of God AT THIS TIME is the command addressed, ‘Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.’”—“The Great Controversy Between Christ and Satan,” p. 459.

### THE RESPONSE

**“T**HE LORD has raised up messengers, and endued them with His Spirit, and has said, ‘Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.’ Let no one run the risk of interposing between the people and the message from Heaven. This message will go to the people; and if there were no voice among men to give it, the very stones would cry out.”—“Gospel Workers,” p. 304.

*this thing is from Me.”*

# THE TIME, THE NEED THE MESSAGE

A PRESENTATION OF

**“The Solemn Testimony Upon Which  
the Destiny of the Church Hangs”**

(See “Early Writings,” p. 270)

SECOND REVISION  
1928

Published in the Interests of a  
True Revival and a Thorough Reformation in the Seventh-  
day Adventist Denomination, as Called for, Described,  
and Promised in the Holy Scriptures and in the  
Writings of the Spirit of Prophecy

INTERNATIONAL MISSIONARY SOCIETY  
OF THE

**SEVENTH-DAY ADVENTIST REFORM MOVEMENT**

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## FOREWORD

TWO earnest, keen-minded gentlemen, one a Hindu barrister of learning and culture, the other a prominent representative of an American mission carrying on an extensive work in India, were a few years ago travelling quite by chance as fellow-passengers on one of the great railway lines which traverse that immense oriental empire. As their train sped onward the subject of the conversation engaged in by these thoughtful men turned to the merits of the various religions observed in India, both pagan and Christian. The Indian gentleman, to the surprise and pleasure of his Christian companion, displayed not only a deep interest in the subject in hand, but revealed, also, such an unusual understanding of it as to win the admiration of the man of God with whom he was conversing. Imagine if you can, however, the great astonishment of the missionary when the heathen lawyer declared, "The greatest need of the Christian church in this hour is a repetition of the baptism of the Holy Ghost as at Pentecost."

Think of it! Is it to be wondered at that the Christian worker was amazed? Such a remarkably clear recognition of the need, and such a timely pointing out of the remedy which would revive and restore the church of Christ to its primitive state of purity and power, would ordinarily be credited to none but a Spirit-enlightened believer in the Christian faith, and to none other, either, than one of wide experience in the affairs of the church. But no, not so in this case, for out of the mouth of one who "bows down to wood and stone" came this striking version of Heaven's awakening call to a church slumbering serenely on in her long undisturbed sleep of spiritual sloth—spiritual death!

Yes, let us think of it! Let us consider the significance of such an impressive declaration made under circumstances so very unique. Here we find a benighted worshiper of heathen gods wiser than many professed children of the light. Through the medium of one of her pagan sons, India—that seemingly impregnable bulwark of heathenism—sends forth a timely, arousing call to a languishing church. Think of it, reader! Think of it!

As one meditates upon this striking fact is not one impelled to ask, What instrumentality may not our long-suffering God yet employ to the end that those of "His own" still lingering within the world's fallen churches may be awakened to a realization of their grave danger? What extraordinary means may He not yet use as He cuts short in righteousness His work in all the earth? Will the Lord yet, in truth, cause the stones to cry out with His final message, "Come out of her, My people! Prepare to meet thy God, O Israel!"

The church's true condition is not unknown to God. His watchfulness is unceasing. And because He loves His church—"He gave Himself for it, that He might sanctify and cleanse it, and present it to Himself a glorious church, not having spot, or wrinkle, or any such thing"—He would have the church know, too, her true condition. Then, really, is it to be wondered at that in these last, quickly-passing hours of time,—and because of the very urgent need of an awakening and saving message being given,—that the Lord at times employs extraordinary means in His efforts to arouse, warn, and save His people, wherever they may be?

It is well, indeed, that men think—*today!* Aye, reader, is it not particularly incumbent upon us, professed believers in the third angel's message, and, many of us, avowed heralds of that wonderful message;—and, what is more, claimants as we are of the title, The remnant church,—to consider very thoughtfully our own position and condition in this solemn hour?

Professing as we do to share in a special sense the giving of Heaven's last warning message to the world, can we, Seventh-day Adventists, confidently say that our lives as individuals and our course as a people are in harmony with this solemn call and responsibility? Can we, without fear of being rightfully challenged, claim to be in reality God's true, chosen people,—His favored message-bearers? Are the results of our course, as revealed by that which has actually been accomplished, in a strictly spiritual sense, well pleasing to God? Have we been faithful—are we faithful—to our trust?

These, surely, are most vital and most timely questions. Indeed, to us as a people they are of such profound importance as to demand that an answer be sought of none other than God Himself. Then shall we not, with honest hearts, inquire of Him? This is His reply,—

"There is a deplorable lack of spirituality among our people. A great work must be done for them before they can become what Christ designed they should be,—the light of the world."—*Testimonies,* Vol. 5, p. 727.

"Christ longs to work mightily by His Spirit for the conviction and conversion of sinners. But according to His divine plan, the work must be performed through the instrumentality of His church; and her members have so far departed from Him that He cannot accomplish His will through them."—*Id.*, p. 189.

"The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them do. They are not able to present the great and glorious truths of God's holy Word that would convict and convert souls through the agency of the Holy Spirit."—*Testimonies to Ministers and Gospel Workers,* p. 175.

"The church is like the unproductive tree, which, receiving the dew and the rain and the sunshine, should have produced an abundance of fruit, but on which the divine Searcher discovers nothing but leaves. Solemn thought for our churches! Solemn, indeed, for every individual!"—Mrs. E. G. White, in "The Bible Training School," May, 1907.

Ah! . . . . What can be the meaning of these astonishing words? Can it be possible that we have read correctly? Can it be true—actually true—that Heaven views the results of our course as a church during all these years in such a very unfavorable light as these peace-disturbing words portray? Is there not a mistake somewhere? Is this *truly* God's reply?

Yes, anxious reader, this *is* God's answer. There is no mistake in this reponse to our questions. It is all possible; it is all true. We may read and re-read the inspired answer again and again, but we shall invariably reach none other than this lamentable conclusion,—As a people we have failed! Our talents have been unimproved, and our fruit is not perfect before God. Our moral and spiritual state have not corresponded with the benefits and blessings which Heaven has conferred upon us. By these graciously bestowed advantages the church has been judged,—just as she was warned many years ago that she would be; and now God's irrevocable verdict reads, *Thou art found wanting!*

Oh, the solemnity of such a thought! Aye, the profound seriousness of such a reality! For two score years, and more, this church, once the zealous exponent of primitive godliness; once graciously favored with a special calling and with divine approbation, has deliberately "turned back from following Christ her Leader, and has steadily retreated toward Egypt." Today the great proportion among us continue on in "the forms of religion," but the power and presence of God are lacking, as divinely foretold. Today this, the professedly true remnant church, sleeps on in God-offending Laodicean pride,—in false security,—*knowing not* her true condition; *realizing not* that she has at last reached the climax hour of her apostasy, barrenness, and peril!

. . . . .

Pitiable, alarming, perilous. Such is the state of the church today, both the church at large, and our own as well. Yet, despite its defects and feebleness, the Lord loves His Church. It is "the only object upon earth upon which He bestows His supreme regard," He has said. And because of His incomparable love for "His own,"—no matter in which one of many "folds" they may be, today;—and because, also, of the failure of once-favored agencies to do all His will,—God now works through other instrumentalities of His own choosing—often disdained of men—in the performance of that labor of love which Heaven has so clearly designated as being "first" in importance,—the pointing out of His people's need, and the showing of the way back to God.

Manifestly there *must* come a change. Yes, there must soon come "a *decided* change," the Holy Spirit has warned us. For many a year solemn messages inspired of God, pleading with this people to return to Him and to follow on to know Him by way of the "old paths," came from the faithful messenger whose lips are now silent in death. Ah, and the pity of it! So long have those kindly appeals and earnest warnings fallen upon ears prevented from hearing because of cherished

sin and unbelief! But at last—*today*—there is a growing recognition of our need; and from many an earnest layman, as well as from an awakened leader here and there, there is to be heard an insistent call for a genuine revival and a thorough reformation. One of the latter has said,—

"Dear brethren, are we not in peril? Does not the church need a revival? Am I wrong in my conclusions? Does the Laodicean message apply to us, or have we advanced beyond the power of condemnation? Of the antediluvians it is said, 'They knew not' until the flood came. Of the Laodiceans it is also written, 'And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' The antediluvians went head-long to their doom. God help us to take the warning, listen to the counsel of the True Witness, and repent."

And another has said,—

"A spiritual reformation must take place in the church, or we are doomed with the rest of mankind."

And still another has declared,—

"If there is anything that can bring about a change, it is our most solemn duty to address ourselves to it."

. . . . .

That the call of God to reform is being sounded through such stirring messages as these, and through the efforts of others of the church's leaders also who may, perchance, have been humbled and at last aroused and burdened to uplift their voices, seems apparent. But let none believe that such a mighty task, so far-reaching and solemn, is to be performed either alone or principally through the instrumentality of those who may stand at the head of rank and file. No, dear reader; not so.

"We have been inclined to think," the spirit of prophecy says, "that where there are no faithful ministers, there can be no true Christians; but this is not the case. God has promised that where the shepherds are not true He will take charge of the flock Himself." And again, from the same unerring Source we learn that "in the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them." But, continues the Spirit-gifted writer, "the Lord has faithful servants, who in the shaking, testing time [is not that "time" today? Yes, surely!] will be disclosed to view." "One *member* working in right lines will lead *other members* to unite with him in making intercession for the revelation of the Holy Spirit" in God's promised revival and reformation for His people, as vividly depicted by the one whom He inspired. And, moreover, she has declared, in words of similar significance,—

"If those in responsible positions do not move onward in the opening providences of God, bearing an appropriate message for the time, the words of warning will be given to others who will be faithful to their trust." . . . "Let me tell you that the Lord will work, in this last work, in a manner very much out of the common order of things, and in a way contrary to any human planning. There will be those among us who will

always want to control the work of God, to dictate even what movement shall go forward under the direction of the angel who joins the third angel, in the message to the world. God will use ways and means by which it will be seen that He is taking the reins into His own hands."—"Testimonies on Sabbath School Work," p. 56; extract from a special testimony, dated October 1, 1888.

Yes, through His servant, the Lord has revealed the sorrowful fact that at the time of gravest danger for the church, many a "spiritual guardian," so-called, will prove untrue and unworthy—unfit for the Master's use. But at that same time,—“in *our* day,”—as a divine provision for the church's great need, there will be found in her midst a "little company" who will be "sighing and crying" in behalf of the souls of their sin-enchained brethren and sisters. And these "faithful few," whose prayers, God promises, "will not be in vain," will not only "lament and afflict their souls" because of the grievous conditions which prevail, but they will also earnestly and fearlessly point out sin, and cry out against it, wherever it may exist within the camp. They will "hold forth the words of life, reprove, counsel, and entreat, not holding their peace to obtain favor of any."

It is thus that God's Spirit has enlightened us. These Heaven-chosen watchmen from the ranks are to blow the trumpet in Zion, and that with a "certain"—positive—"sound." They are to act a most important part in the work of arousing God's people to action; but in doing that needed work they will labor only in the way which God, Himself, has designated. Not from outside the church's walls will they rally, form, and give the alarm. Nay! They *love*, and are *of*, Zion; and they will dwell within, and labor within, her.

Reader, is it not apparent to you that the time for the doing of this work has come? Is it not now time for the performance of that "last work" which God's Spirit has so clearly pictured as being the one hope of His people? Is it not now time for a "thorough reformation" to take place, brought about by *God's* methods—"out of the common order"—"contrary to any human planning"? Is this not the time when those who have "received" the pointed testimony of the True Witness in their own souls are to "pour forth the straight truth," as prophesied of so many years ago? Surely it is!

That "little company,"—divinely predicted, divinely raised up for such a time as this, and now to be divinely used,—exist today, though, in God's order, without visible coalition and widely scattered both in populous centers and in isolated corners—here and there within Zion's far-flung borders. Indeed, the work which God has given these true believers to do is already being done, in a measure. And it is in recognition of this fact, and with the realization that the simple, old-fashioned, yet positive and immovable principles of the message upon which these staunch defenders of the faith in its purity stand should now be both widely disseminated and fearlessly sustained, that this booklet has

been revised and re-published.\* Moreover, it is the writers' earnest belief that this humble Heaven-planned movement for reform is one of God's most favored avenues through which He shall ere long bring that "decided change" into the lives of those who are at last to be numbered among "His own," many of whom are now, in their soul-blindness, far away from Him and the full, true light of His Word.

So, with all these facts before us,—with a clear sense of the Time, a true appreciation of the Need, and with an irresistible conviction that the Message "upon which the destiny of the church hangs" must now be fully and faithfully given,—the writers and publishers of this booklet (staunch believers in, and true lovers of, the third angel's message; standing firmly in defense of every fundamental teaching that has received the endorsement of the spirit of prophecy and the approval and support of the devoted and beloved pioneers of the 1844 movement) desire to identify themselves with this labor of love. They dedicate this new edition of "The TIME, The NEED, The MESSAGE" to the sharing of a small portion of the momentous task and responsibility which has been committed of God to loyal brethren and sisters in the ranks. They send forth this little book as a representative of "the little companies" principles (once, far back in those better days, the principles of the church as a whole), and as a champion of their appeal for reform. This they do with sincere humility, yet with a firm confidence that God has so willed it. And may glory and honor redound to the name of our Lord, in the salvation of precious souls, is our prayer.

Thoughtful reader, as you now turn to a perusal of the pages which follow, do so, for the sake of your own soul's salvation, with an unbiased heart, earnestly seeking for truth. Read prayerfully, read carefully, read every page, read to the end. Be not of a doubtful mind as you read, saying with those vacillating disciples of old, "This is hard to accept. Who can listen to such teaching?" (And note that it was through indulging this frame of mind that they finally gave up their profession of the truth, and "walked no more with Jesus.") But rather

\* The first edition of "The Time, The Need, the Message" was published in India early in the year 1924. That edition, limited in quantity, was brought out there, and at that time, primarily for circulation among Seventh-day Adventist mission workers in that field, also among English-reading believers in that part of the world who to the best of the writers' knowledge had been sufficiently instructed in the truths of the message to warrant their being supplied with a copy of the booklet. The original edition was quite early exhausted, and inasmuch as calls for the pamphlet continued to be made, it was recognized that there was needed a new and, at the same time, a thoroughly revised edition so as to bring certain of the booklet's chapters more up to date, to strengthen others, and in various other ways to endeavor to make it, as a whole, more useful as well as more appropriate for general circulation among Seventh-day Adventists in America and in other English-speaking countries.

follow the example of the nobler Bereans who very "readily received the message, and day after day searched the Scriptures" to see "whether these things were so."

Says the Lord's chosen servant,—

"Those who allow prejudice to bar the mind against the reception of truth can not receive the divine enlightenment. Yet when a view of Scripture is presented, many do not ask, Is it true,—in harmony with God's Word? but, By whom is it advocated? and unless it comes through the very channel that pleases them, they do not accept it. So thoroughly satisfied are they with their own ideas, that they will not examine the Scripture evidence, with a desire to learn, but refuse to be interested, merely because of their prejudices.

"The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of His own choice, while He passes by the men to whom we have looked as those through whom light should come. God desires us to receive the truth upon its own merits,—because it is truth. . . .

"Beware of rejecting that which is truth. The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them. . . . Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time. . . .

"We must study the truth for ourselves. No man should be relied upon to think for us. No matter who he is, or in what position he may be placed, we are not to look upon any man as a criterion for us. . . . We are all under obligation to God to understand what He sends us. He has given directions by which we may test every doctrine,—'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' But if it is according to this test, do not be so full of prejudice that you can not acknowledge a point simply because it does not agree with your ideas."—"Testimonies to Ministers and Gospel Workers," pp. 105-111.

So, brother, sister, as you read further, do so, we implore you, with humbleness of soul, with fasting and prayer, and with a mind yielded entirely to the Spirit's control. Search the Scriptures and the writings of the spirit of prophecy to see, for yourself, "whether these things be so." Thus "ye shall know the truth, and the truth shall make you free."

THE PUBLISHERS.

*Kalamazoo, Mich.*  
January 25, 1928.

Note:—In quotations made from the Bible and the writings of the spirit of prophecy, italics, etc., have been supplied for sake of emphasis.

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## THE LAST HOUR

"Thus saith the Lord God, . . . the end is come: it watcheth for thee; behold, it is come." Ezek. 7:5, 6.

*The sunset burns across the sky;  
Upon the air the warning cry  
Of watchmen calling, from tower to tower,  
"O Israel, 'tis the last, last hour!"*

[With apologies to Clara Thwaites,  
author of "The Last Hour."]

## THE TIME

"CAN ye not discern the signs of the times?" . . . "It is the last time." . . . "Thus saith the Lord God; . . . the end is come." Matt. 16:3; 1 John 2:18; Ezek. 7:5, 6.

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. . . . The agencies of evil are combining and consolidating. They are strengthening for the last great crisis."—"Testimonies," Vol. 9, p. 11.

"THE TIME." What a subject! This *wonderful* time. What a theme! To describe it,—to attempt to interpret its true import,—what an undertaking! Yes; what a responsibility!

In the first place, how incapable is the human mind of clearly and fully comprehending the real significance and great solemnity of this hour. Secondly, how powerless are human words to satisfactorily perform the task of describing it.

"The Time"—this *remarkable* time! A time when "civilizations are drifting to utter wreck"; a time when "governments are crumbling at their base"; a time when "the spirit of war and race hatred is breeding constantly new world conflicts for the future"; a time when "social crimes multiply, and moral standards are debased"; a time when "the world is fast forgetting God"; a time when "the very consciousness of God is dying out of the faces of men"; a time when "the whole world is restless, and nears the brink of disaster too great to conceive of!"

Such, in the words of men, is a portrayal of this marvelous time. And who, in the face of such grave and incontrovertible facts as this brief word-picture presents, will not acknowledge that we have reached the most acute crisis in all the history of the human family?

Truly, as Inspiration has told us, "We are living in the time of the end." That is the one indisputable explanation.

"It is the last time." "The end is come."

**"These Are Trying, Anxious, Terrible Times"**

This is Satan's supreme hour. His agencies throughout the earth are, of a certainty, "combining their forces and consolidating," preparatory for "the last great crisis"; and serious-minded men in all walks of life, sensing the perils of the time, are in veritable desperation endeavoring to halt and warn our onrushing, sin-maddened world ere it crashes o'er the nearing precipice to its final doom.

One of the generation's most able and keenest visioned of statesmen says, "These are trying, anxious, terrible times. The present situation is desperate, so desperate that it is beyond our capacity to deal with it."

One of the world's greatest financiers says, "The world is sick. The world is showing foretokens of delirium. We are in a condition the like of which was never seen before."

One of the world's most famous and gifted of authors says, "This civilization in which we are living is tumbling down, and I think tumbling down very fast."

One of Christendom's best-known religious leaders says, "It is a bewildered world, a confused world—which means an imperilled world."

And an internationally-known clergyman says, "It is a mystery that the church is not prostrate on its face before God, so acute is the crisis, and so awful and imminent the danger."

But, really, do such statements, remarkable as they are, adequately describe this time—this *indescribable* time!

**A Time When Human Language Fails**

As we witness once mighty and prosperous world-powers reduced in a few short years to impotency and bankruptcy (that being but one of the numerous calamitous results of history's most titanic, most terrible of wars); and as we see on the one hand the perfection and adoption of impressive and far-reaching measures designed for the bringing about of an early and lasting world peace,—plans seemingly more practicable and inaugurated with apparently brighter prospects for success than have any similar projects heretofore devised or launched,—while on the other hand we see selfishness, distrust, jealousy, hatred, and strife bear unrestrained sway in the hearts of men and influence the councils of nations, inflaming the already intensely feverish quest for and pro-

duction of ultra-fiendish instruments of destruction—for "the next war"!—how inadequate, at such a time, is mere human language as a medium through which to expose the terrible dangers which beset mankind!

Moreover, as we witness ever-increasing calamities on land and sea which in a twinkling annihilate unnumbered thousands of souls, and with equal suddenness and violence sweep to destruction property valued at millions of money, how incapable is either the pen or the voice of rendering a true portrayal of such a time!

Again, as we see lawlessness, barbarity, and violence rule with an iron hand, causing Justice to halt, as it were, and cower in dismay and alarm; as we see the sin of the antediluvians and of Sodom and Gomorrah boldly enfolding modern society within its lustful, corrupt, soul-and-body-destroying embrace, how futile seem man's words as he attempts to depict the gravity of this time!

And again, as we witness rapidly-growing sections of the Christian church,—the real immensity of which cannot be determined,—depart from their former implicit belief in the infallibility of God's Holy Word, and shamelessly abandon their erstwhile loyal defense of "the faith which was once delivered unto the saints," how insufficient are the powers of human speech to render a faithful description of the perils of this hour!

Ah, human language can but fail when put to such a trying test.

**"A Time of Trouble Such as Never Was," Nears**

Events of such magnitude and solemnity as have never before transpired in all of earth's troubled history, have occurred within this the most marvelous of centuries. But that which is of even greater moment to us as we consider the profound significance of this time, is the fact that there have taken place before our eyes, during the brief but momentous decade which has just passed, such "fearful sights and great signs" as the world has never before witnessed, foretokening the near approach of even graver perils.

The world in this fleeting ten-year period,—filled as it was with unparalleled tensivity and unprecedented eventualities,—experienced, of a truth, that "beginning of sorrows" which

our Lord two millenniums ago declared must "first come to pass" ere the end of all things should come. But today—yes, today—the world has reached the very threshold of that "time of trouble such as never was," so long ago foretold; and there with scornful indifference pauses, it would seem, for a moment of "peace"—*apparent* peace!

"But no flesh shall have peace," saith the Lord. "Violence is risen up, the sword is without, and the pestilence and the famine within." Verily, "the whole world lieth in wickedness."

Satan, we should remember, deceives only that he may destroy; and peace, today, is but one of his masterly-contrived myths—a devil-devised pitfall.

"The great day of the Lord is near, it is near, and hasteth greatly, . . . the mighty man shall cry there bitterly." Indeed, men's hearts are "failing them for fear, and for looking after those things which are coming on the earth."

"It is the last time." "The end is come."

\* \* \* \*

### SIGNS OF THE TIME AS SEEN IN THE WORLD

"AND there shall be signs . . . ; and upon the earth distress of nations, with perplexity." . . . "And they asked Him saying, Master, but when shall these things be? And He said, Take heed that ye be not deceived." . . . "What I say unto you I say unto all, Watch." Luke 21:25, 7, 8; Mark 13:37.

"WATCH"! Was there ever a time when this terse, stirring, divinely-used word of caution was more fitting than it is today? Was ever a warning against spiritual lethargy, and against indifference regarding the near approach of the end of all things, more needed in our churches than at this time? No; indeed, no! The Lord's inspired servant has said,—

"The people who profess the truth are backsliding from God. Jesus is soon coming, and they are unready."—*Testimonies*, Vol. 4, p. 400.

"People are settling to rest, imagining themselves secure; . . . but . . . great pains should be taken to keep this subject [the nearness of the end] before the people. The solemn fact is to be kept not only

before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly."—*Mrs. E. G. White, quoted in General Conference "Bulletin" (1922), p. 34.*

#### Four Great Outstanding Signs

The Scriptures clearly foretell the most significant conditions that will prevail in the world as the end approaches. As a people we are very familiar with these divine predictions—we pride ourselves on our knowledge of the prophecies of the Word; but, nevertheless, we are today in profound need of being aroused to action,—of being stirred and awakened,—with regard to their *present* application. The end, coming "suddenly, unexpectedly," is about to burst upon us; and God says that we are "unready"!

Today, the world abounds—just as the Scriptures have testified that it would—with signs which show that our Lord is about to come again, and that very, very soon. But let us for the moment concentrate our thoughts on a brief study of just two prophetic verses found in the twenty-first chapter of Luke, in which Jesus, Himself, gives four outstanding signs of the hastening end.

"Then said He unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences." (Verses 10 and 11.)

(In passing,—to accentuate the thought of the nearness of the end,—is it not most remarkable that within the ten-year period ending with 1923, there occurred the worst in history of each of the four terrible scourges referred to in the prophetic Scripture just quoted? Indeed, how remarkable! But let us proceed.)

#### "Wars and Rumors of Wars"

(1) "Nation shall rise against nation, and kingdom against kingdom."

With what exact and painful accuracy has this prediction been fulfilled! In the titanic struggle of 1914-1918,—the most terrible war the world has ever known,—nearly every nation on earth was involved. Forty millions of men were mobilized for service; ten million lives were lost; treasure to the gigantic sum of \$186,000,000,000 was expended; and as a further result, devastation was brought to large agricultural and industrial sections of Europe. In fact, the entire world approached dangerously near the brink of ruin as a consequence of that deadliest of all wars.

Ten years previous to the outbreak of the World War the spirit of prophecy declared, "Soon grievous troubles will arise among the nations,—troubles that will not end until Jesus comes." We, in this eventful time, are seeing this remarkable prediction in progress of fulfillment; and we may only expect that "nation shall rise against nation, and kingdom against kingdom" until that blessed day dawns when Christ shall return, bringing peace, at last, to this war-torn world.

#### Signs as Seen in Earthquakes

(2) "And great earthquakes shall be in divers places."

Surely the increased frequency and multiplied intensity of earthquakes in recent years indicate the rapid ageing of the earth, and constitute, also, one of the surest signs of the end. Since the year A. D. 577, no less than thirty tremendous convulsions of the earth have been recorded in which more than one million, three hundred thousand lives were lost. But it has been left to our day—to this remarkable decade—to record the most terrible cataclysms in the history of the race.

In December, 1920, an earthquake occurred in China which is said to have literally shook the globe. Fifteen thousand square miles were effected by the principal shock, and the most conservative reports as to the number of lives lost place the total at at least two hundred thousand.

Awful, however, as was this most destructive upheaval of the earth, it has been eclipsed in intensity as well as in destructiveness of life and property by the fearful calamity which befel the Japanese cities of Tokyo and Yokohama on September 1, 1923. There, in a twinkling, nearly five hundred thousand lives were snuffed out; and in those densely populated centers devastation of almost every description was wrought on an unequalled scale. Numerous and very serious tremblors, too, have occurred in different parts of the earth both before and since the great Japanese cataclysm; but without doubt that terrible earthquake was the greatest of all time.

"There shall be great earthquakes in divers places," said Jesus; and as they come, in our day, they declare in thundering tones that the human family is face to face with the end.

#### The World's Greatest Famine

(3) "... And famines."

War is terrible. Earthquakes are terrible. These fearful judgments are filled with horrors which beggar description.

But appalling as they are, they constitute but two of the great evils which in hitherto unknown proportions and violence have overtaken mankind in recent years, signifying the early return of the Saviour.

Famines, the third of the four great signs given by the Lord, bring their portion of untold suffering and countless deaths. Both China and India, for example, have been visited in modern times by these fearful catastrophes, claiming their millions of victims. But the unprecedentedly awful disaster seen in the great Russian famine of 1919-21,—the greatest in the world's history; occurring, too, in one of the earth's richest agricultural districts,—brought indescribable suffering and ultimate death to millions of men, women and children.

In that terrible visitation how strikingly has the Lord's prophecy been fulfilled! And how greatly we should be stirred as we discern therein another unmistakable sign of the times!

#### The World's Most Terrible Pestilence

(4) "... And pestilences."

Wars are invariably attended by famine and pestilences. This is a plain and positive prediction of our Lord. Since the great World War millions, in different parts of the earth, have perished not alone as a result of famines, but also as victims of deadly pestilences.

How few adult minds are not yet filled with vivid and very sad recollections of the fearful ravages caused by the great influenza scourge of 1918! During twelve short weeks in that eventful winter six million lives were wiped out by influenza and pneumonia, the most noisome plague which has ever visited the world. In India alone nearly five million deaths occurred within a few months; and the total world mortality was not less than twelve million.

With what clarity do these awful visitations tell us of the soon-coming end! And is it not profoundly significant, thoughtful reader, that all these prophesied judgments, in their worst form, should occur in the same decade? Many centuries have passed since Jesus made the remarkable predictions which we have just been considering; but we, in our day, have witnessed their literal fulfillment,—we have seen them come to pass in their most realistic, impressive, appalling form.

Realizing the truth of this singularly important fact, can your mind, brother, sister, honestly entertain the slightest doubt

as to the significance and solemnity of the time in which we live? Surely, "we are living in the time of the end"; and dare we longer sleep "the sleep of death"—remain "unready" to meet the King when He comes!

#### Other Signs Proclaim the Same Message

There are numerous additional signs seen in the world today which herald the message of the hastening end, just as it is so strikingly proclaimed in these fulfilled prophecies which we have been reviewing on this and preceding pages.

Among the other great omens of earth's last hour are the present far-reaching movements being made in the interests of world peace; the wonderful increase of knowledge, and the greatly enlarged volume of travel; the perplexing world-wide labor troubles; the amazing state of lawlessness and violence which prevails so generally; the universal craze for pleasure; and the moral degeneracy which is corrupting society.

The "peace and safety" cry, foretold by Paul in his inspired letter to the Thessalonians, is being most distinctly sounded at this time. In the imposing federation of nations and in the world-wide grouping of powerful religious organizations for the united purpose of "restoring peace to the world"; and, moreover, in the truly remarkable apparent success which their commendable (though, ultimately, futile) efforts have thus far achieved, the prophetic Word is, undeniably, being fulfilled.

The ancient prophet Daniel's predictions regarding the increase of knowledge and the speeding up and perfection of transportation facilities—at "the time of the end"—stands forth today as among the most certain signs of the time because of their truly wonderful fulfillment, and the marvelous effects of their fulfillment upon modern civilization. Those various wonder-inspiring inventions which seemingly employ every conceivable natural element to the end that both time and space may be minimized to the greatest possible degree, are among the foremost marvels of the age, and among the most wonderful of its achievements.

The great industrial conflicts between employer and employees, as foretold by James in his inspired epistle, were to constitute one of the very serious and dangerous conditions prevalent just before the end,—an unmistakable sign of the times. And so they do. But *today* we see the supreme industrial struggle of the age in rapid development throughout

the world. Indeed, the fulfillment of this prophecy is most marked, and it is filled with portents of ill.

Lawlessness and violence, as existing today in unparalleled extent and intensity, was clearly predicted by Paul in his second letter to Timothy. And never before did those inspired words apply so aptly as at this very time. Law-breaking permeates the land, barbarous crimes multiply, shocking outrages prevail; and the grave result is to be seen in the near-paralysis of Justice, and in the threatened giving way of civilization's strongest fibres under the terrific strain.

In the same wonderful prophetic epistle just alluded to, Paul told Timothy that the world, in our time, would love pleasure more than God. And how true, *how* true, it is! The modern world is all agog with a ravenous lust for pleasure. "The thrill's the thing!" is the universal slogan of vast multitudes who in their mad, unrestrained—unsatisfied—quest for diversion, recreation, amusement, have turned their backs upon God. This dangerous condition stands forth as a sign of signs.

The Saviour foretold a time when the earth would be corrupt before God,—“as it was in the days of Noe.” That time is today, indeed; and a very clear sign of the early return of Christ is seen therein. Verily, the world is given over to inordinate passion and licentiousness. In these final hours of time it is but a vast Sodom, a colossal Gomorrah.

#### "A Terrible Condition Exists in Our World"

"I was shown that a terrible condition of things exists in our world. The angel of mercy is folding her wings, ready to depart. . . . We see and hear of confusion and perplexity, want and famine, earthquakes and floods; terrible outrages will be [are now!] committed by men; passion, not reason, bears sway. The wrath of God is upon the inhabitants of the world, who are fast becoming corrupt as were the inhabitants of Sodom and Gomorrah. . . . Oh, that the scenes which have come before me, of the iniquities practised in these last days, might make a deep impression on the minds of God's professing people!" —"Testimonies," Vol. 8, pp. 49, 50.

Truly, the divine warning, "Watch ye therefore; . . . lest, coming suddenly, He find you sleeping," applies today! And the timely admonition, "Take heed that ye be not deceived," should inspire us to study and re-study with deepest interest and earnestness the fast-fulfilling prophecies as set forth in the Sacred Word,—those great signs of the time seen in the world which proclaim the "sudden, unexpected" coming of the Lord.

"It is the last time." "The end is come."

## SIGNS OF THE TIME AS SEEN IN THE POPULAR CHURCHES

"LET no man deceive you by any means; for that day shall not come, except there come a falling away first." . . . "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." . . . "Having a form of godliness, but denying the power thereof." 2 Thess. 2:3; 1 Tim. 4:1; 2 Tim. 3:5.

IN addition to the several previously considered signs of the time which, as we have just noted, have been so signally and minutely fulfilled, especially within the past remarkable decade, we have before us another very impressive token of the rapidly approaching end as seen in the lamentable spiritual decline and shameful apostasy which are today being so universally manifested in the popular churches of the world.

"Babylon the great is fallen," indeed; and as foretold many centuries ago by John, the inspired revealer, she has in truth become a place of abode for all the "unclean and hateful" creatures of Satan. The great professing Christian church has, as such, departed far, far from God, the Guide of her youth. Commenting upon present conditions in the religious world, an enlightened contributor to a leading sectarian journal says, "The modern revolt against God amounts to a tragedy."

During the past three score years particularly, there has been a distinct falling away from the pure faith and simple doctrines as professed and exemplified by the church in former times. Then, the people came together to hear God's view of sin and His offer of free salvation in Christ, not to hear the views of the preacher upon popular topics of the day, as is the usual custom now. Sin, in the olden days, was rebuked; infidelity was exposed. The authority of the Bible as the inspired Word of God, was staunchly upheld, and the atoning work of Christ, the eternal Son, was ever stressed as the essential doctrine of Christianity. Then,—but how sadly lacking now!—there was a vital power in the church to resist the attacks of the enemy in every form in which he appeared.

### **Foundations of the Christian Faith Assailed**

While there are numerous evidences of the existence of the corruption which now fills the modern church, such as its utter

abandonment to worldiness; its virtual surrender to those diabolical "isms," Christian Science and Spiritualism; its treacherous forsaking of the principles of true Protestantism; its persistent tendency toward church union; and, finally, its very distinct trend Romeward, there is yet to be seen an even greater proof of the present all but complete downfall of Babylon, and that evidence is clearly discerned in the nefarious apostasy which has so alarmingly and extensively developed within her walls in recent years.

In recent years, too, there has been in the popular churches a marked increase in social activities and other outward paraphernalia,—organizations of various kinds as auxiliaries to the church; magnificent edifices; beautiful decorations; and a more intricate and showy ritual, etc.;—but with all these supposed aids there has been a decided loss of power to meet the hosts of evil; and specious error, in numerous forms, has flourished under the instruction of a ministry which has sought for a so-called sound and judicious basis for faith and a scientific explanation of God. Every wind of doctrine blows, and the very groundwork of the Christian faith is attacked by many of those who claim to have once been sacredly commissioned with the responsibility of its defense. As Heaven views this sad spectacle it most surely weeps; but "the god of this world," whose "craft and power" have so insidiously—and thoroughly—accomplished such terrible results, looks on with complacent satisfaction.

### **The Pulpit Contaminates the Pew**

There are now more than a quarter of a million Protestant congregations in the world, and it is authoritatively stated that at least four out of every five have become more or less tainted with evil doctrine, and that thousands of these congregations have gone almost bodily into apostasy. Thousands in the popular pulpit have departed from the faith and, largely as a result of the shameful disloyalty and heretical teachings of these false shepherds, millions in the pew have "a form of godliness" only, denying the saving power of the Gospel of Christ in the soul.

As a striking indication of the character of the deadly faith-destroying poisons being meted out to the larger proportion of the congregations in the churches of the world today, the following remarkable utterances, quoted in a New York religious publication, are particularly significant. (And yet it should be remembered that there are doubtless multitudes of other

preachers who profess to hold the same hostile views,—so deeply repugnant to the true Christian,—and who talk as shamelessly and wickedly as do these men):—

"Says one minister: 'I no longer preach the entire acceptance of the Bible. I do not preach the heaven and hell of the Bible, and I do not know any worth while preachers who do.'

"Says a second: 'I do not believe in the doctrine of salvation by blood. Thank God, I am not saved by the blood of any one. Salvation by blood is the gospel of the butcher shop.'

"Says a third: 'Heaven is an antiquated theory of a spiritualized roof-garden that has long been exploded. The Holy Spirit is but a shadowy, impersonal influence of negligible value, and the doctrine of a returning Christ is a foolish and forlorn hope.'—*The Alliance Weekly*."

These terrible, blasphemous expressions given forth by representatives of the ministry of the world's popular churches, reveal most clearly just how far many in the professing Christian church are today being led from the fundamental teachings of the Gospel. And who can fail to see in it all that these higher critics,—these "wolves in sheep's clothing,"—are the sappers and miners, as it were, who in the past have been working under the surface, quietly undermining the foundations of Christian belief, preparatory to the audacious present-day attack which is being made upon the inspired Word of God and upon the chief citadel of Christianity,—the incarnation and vicarious atonement and heavenly priesthood of our blessed Lord, the Son of the living God, and Son of man.

The heaven has been putting out the light, insidiously yet surely; and millions are now plunging from profession to apostasy, and from apostasy to perdition. Truly, "Babylon . . . is fallen, is fallen"!

#### The Crisis of the Ages Upon Us

The infallible Word declares that "in the last days perilous times shall come"; and, dear reader, what clearer proof could one desire to show that we are now actually living in those days of peril than that which is given in the present fulfillment of the signs concerning the spiritual declension and almost universal apostasy of the churches of the world?

Of all the numerous tokens of the end which abound in the world and in the world's popular churches,—signs by which we may know, beyond any doubt, that we are, indeed, living in the time of the end,—the sign seen in the downfall of modern Babylon, as we see it today, is among the most im-

pressive and most convincing. Surely the end is near, and in the words of the inspired writer,—

"May God help His people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come." . . . "We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*Testimonies*, Vol. 8, pp. 28, 37.

Ah, reader, "let no man deceive you by any means"! The "falling away" predicted by the inspired apostle so long ago, has come. The crisis of the ages is upon us; and recalling those solemn words of Inspiration, "In the latter times some shall depart from the faith," there is to be heard another clear and unmistakable trumpet-call, once more reminding us that—

"It is the last time." "The end is come."

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#### "THE TIME OF THY VISITATION"

"AND when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:41, 42.

"O how few know the time of their visitation! How few, even among those who claim to believe present truth, understand the signs of the times, or what we are to experience before the end! We are today under divine forbearance; but how long will the angels of God continue to hold the winds, that they shall not blow."—*Testimonies*, Vol. 6, p. 426.

POMPEII'S complete annihilation by a terrific eruption of Vesuvius; Lisbon's swift and awful destruction by one of the world's greatest earthquakes; St. Pierre's almost instantaneous demolition resulting from Mt. Pelee's terrible death-dealing emissions; San Francisco's unexpected and appalling disaster by earthquake and fire; and, more recently, Tokyo's and Yokohama's sudden and most horrible of all catastrophes,—the great earthquake and conflagration of September 1, 1923,—are events of such magnitude and dreadfulness as to ever hold a prominent place in the memory of mankind.

Fearful calamities befel these wicked cities without their inhabitants having received adequate warning of impending doom. Countless lives were snuffed out in an instant. Yes, thousands upon thousands of souls were launched into eternity without being prepared to meet their God. They knew not the time of their visitation. And how sad it is that they knew not!

But it has not always been so. Think how different it was with the antediluvians, with the Sodomites, and with the inhabitants of ancient Jerusalem upon whom, in their day, terrible judgments fell. God had great compassion upon them, and sent them ample and timely warnings. They were given opportunity to know the time of their visitation. But, in spite of God's abundant mercy they, too, were destroyed—because they chose not to know the things which belonged to their peace!

#### Do WE Know the Time?

In preceding chapters we have briefly reviewed many of the more important signs foretold by our Lord, as well as those given by others who were moved by the Holy Ghost and whose prophetic declarations have been recorded in the Word, which point to the imminent second coming of Christ and the end of all things. Moreover, we, with all of earth's enlightened peoples, have been in recent years, and are this very day, witnessing with our own eyes the fulfillment of many of the tokens of earth's final hour predicted by the inspired writers of the Scriptures; and there can be no mistaking the great significance and solemnity of this time. In the words of Paul, "Brethren, the time is short." Christ is even at the door. Yet—yet—do we grasp this momentous fact in all its reality and importance? Are our souls really stirred, aroused, impressed?

We Seventh-day Adventists, as a people, *should* know, and *could* know, "the times and the seasons." But—*do* we know? Do we sense as keenly as we should, as vividly as Heaven longs that we should,—do we *appreciate* the tremendous, irreversible fact that "the end of all things is at hand"? The wonderful God-given message embracing the precious truth of the second advent of the Saviour has been sounding in our ears for full four score years; but has it not become to many among us merely as "a tale that is told"?

Reader, let us face these vital questions candidly and courageously. Are not a large number of those who today profess to believe and labor to proclaim the third angel's message found among that class of whom the Saviour said, "Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" Are not a large portion of those whose names fill our church-rolls, and many among those who stand before our churches and before the world as authorized, and, therefore, as supposedly exemplary representatives of the peculiar truths which we hold, found among that class of whom our Lord declared, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart. . . ." (Matt. 13:15)?

We profess, by the grace and mercy of God, to be, in a special sense, "the children of light and children of the day." Then why is it that as a people we display such surprising apathy and such marked spiritual indifference at a time like this? Does not our lukewarmness,—our soul-paralysis, which is so universally prevalent,—testify to the fact that we know not the time of our visitation? Ah, yes, it is true; undeniably and most sadly true! Thus saith the Lord,—"How few, even among those who claim to believe present truth, understand the signs of the times! How few know the time of their visitation!"

On every hand there are evidences that we are living in the time of our visitation, a time just as pregnant with direful possibilities for us as a people, and as individuals, as ever came upon peoples or cities who, in the past, knew not—or appreciated not—the grave consequences involved in the judgments which threatened them, and which finally accomplished their destruction. God's chosen servant has given us distinct warnings of this solemn fact in these vividly impressive words,—

"You are following the same path as did ancient Israel. . . . You know not the things that belong to your peace, and they are fast being hid from your eyes. . . . I saw that at present we are under divine forbearance; but no one can say how long this will continue."—"Testimonies," Vol. 5, p. 76.

"I was shown that dreadful scenes are before us; Satan and his angels are bringing all their powers to bear upon God's people. He knows that if they sleep a little longer he is sure of them, for their destruction is certain."—*Id.*, Vol. 1, p. 263.

### Trumpet Blasts of Warning and Appeal

The spirit of prophecy brings before us in a very emphatic manner the reality of our blindness and the gravity of the dangers which confront us, just as it also sets forth the appalling conditions which would exist both in the world and in the churches of the world at this time, the fulfillment of which the Press is faithfully recording from day to day. And, in addition, this divine gift also throws precious rays of light on the important events yet to transpire in the remaining days of the future. But one of the most significant and, to us as a people, one of the most applicable of all the predictions made by God's special messenger is that recorded in Volume One of "Testimonies for the Church," pages 131 and 132. In the year 1856, when this prophecy was made, God's servant was shown in vision some things that concern the church generally; and with special regard to the Conference which convened during that year, she said,—

"I was shown the company present at the Conference. Said the angel, 'Some food for worms, some subjects of the seven last plagues, *some* will be alive and remain upon the earth to be translated at the coming of Jesus.'"

Reader, does it not solemnize your heart as you realize that today a mere score—or even less, perhaps—of those who made up the original company of believers who attended that Conference of 1856, still remain alive? Does not the soon coming of Jesus become a most intense reality when you grasp the fact that the oldest living member of this little group is today ninety-two years of age, and the youngest an elderly, white-haired brother of nearly seventy-two years? Should not these stirring facts impress our souls with the great solemnity of this hour? "*Some*" of the persons who were present at that Conference which convened seventy years ago will, the Lord tells us, "remain upon the earth to be translated at the coming of Jesus"!

How clearly and in what tender mercy is God speaking, through this and other peculiarly relevant predictions, to His professed remnant people today! He would have us *know* the time of *our* visitation, both as a people and as individuals. But if we fail to know,—if we in our lukewarm indifference sleep on until probation's last hour passes, and are then forever lost,—will the fault be ours, or God's? Ah, surely, God cannot be blamed! No; we alone will be at fault, just as were those of old who were indifferent, incredulous, and unapprecia-

tive; for He assures us that "He has done all that a God can do." We should, we *must*, know the time of our visitation! Yet, shall we know?—shall we *choose* to know? Or shall we continue on in our present spiritual slothfulness, which can only result in our destruction?

### Shall WE Scoff and Jest?

Who among us can doubt that "the night is far spent," that "the day is at hand"? Surely, with such a wealth of precious light, and with such an abundance of unmistakable evidence as has been afforded us, there is left no room for doubt. "Ye brethren," wrote Paul concerning those who were to live in these last days, "are not in darkness that that day should overtake you as a thief" (1 Thess. 5:4). No, we cannot make excuses if we are in darkness regarding the time of our visitation; nor shall we be able to make any excuse if we are found unprepared to meet our Lord when He comes. We who profess to be "the children of light" have, like the antediluvians, the Sodomites, and the inhabitants of ancient Jerusalem, received warning upon warning, entreaty upon entreaty; but shall it be said of us as it has been recorded by God's servant concerning the scoffing, unbelief and the final end of the inhabitants of the Noachic world,—

"By their obstinate resistance to the reproofs of conscience and the warnings of God's prophet, that generation filled up the measure of their iniquity, and became ripe for destruction."—"Patriarchs and Prophets," p. 97.

God did all that He could do to save such as were willing to be saved from the awful judgments of those olden days. Jesus, likewise, did all that He could do to save Jerusalem and its unworthy inhabitants from destruction. They had every opportunity to know the time of their visitation, yet they rejected as untimely and unnecessary the divine light so freely proffered. They should have known the time of their visitation; and we, too, should know the time of our visitation. But shall we fail to recognize it, as did they, because of our spiritual blindness,—our proud, self-satisfied condition,—which is so abhorrent to God? Shall we fail to recognize it merely because we do not choose to walk in *all* of God's counsel,—in that blessed light in which so many in their blindness see only something which they think "old-fashioned" and unessential;—that light which exposes and rebukes their disobedience, their backslidings, and their spiritual feebleness; and they therefore determine to discredit it—and reject it?

Ah, dear brother, dear sister, are we not rightly numbered among those of whom the Lord has said, "I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts" (Isa. 65:2)? Do you not think that the spirit of prophecy is justified in making the charge against this people that "unbelief . . . is closing their eyes, so that they are ignorant of their true condition"? This is the divine indictment:—

"The knowledge of our state as God views it, is hidden from us. We see but perceive not; we hear, but we do not understand, and we rest as unconcerned as if [Note: "AS IF"] the pillar of cloud by day, and the pillar of fire by night rested upon our sanctuary."—*Testimonies,* Vol. 5, p. 84.

### TODAY Is the Day of OUR Visitation!

Oh, that we might vividly sense it!

Oh, that our eyes might be anointed with the eye-salve of the True Witness! Then should we be enabled to see our true condition.

Forty and more years have passed since the one whom God's Spirit inspired declared regarding this people,—“May the Lord have mercy upon you; for if you go on in this way, nothing but evil can be prophesied concerning you.” But still no change for the better has come!

Oh, that we might know the things that belong to our peace!

Oh, that we might *choose* to know them!

Oh, that we might cease from the folly of entrusting the salvation of our souls to a mere chance!

Oh, that we might desist from staking the eternal welfare of our souls on our faithful performance of a round of ceremonies,—the *doing* of this, the *doing* of that,—good in their place, and in themselves, but powerless to ransom one's soul!

Oh, that we might perceive the awful danger there is in basing our hope of eternal life on what we so often refer to as our belief in, and love for, “the message”—which, regardless of its divine origin and great importance as God's last warning to mankind, can never save one's soul!

Oh, that we might learn to place our trust in God alone!

Oh, that we might learn to “*know HIM*”—love, trust and obey Jesus Christ—“mighty to *save*,” whom to know aright is life eternal!

### “Therefore BE Ye Also Ready”!

Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that the great event is near at hand. The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober.”—*Manuscript of Mrs. E. G. White.*

And Jesus, in the Word, also warns us of the thief-like coming of the end, and of the need of our *being* ready, in words of similar solemnity and appeal,—

“Therefore *be* ye also ready: for in such an hour as ye think not the Son of man cometh.” Matt. 24:44.

But, do we realize just what it means to “be” ready? Ah, what an all-important question! Each of us, dear reader, must find its *true* answer, and we must find it quickly, if we would meet the greater tests of today, and the greater tests of tomorrow, successfully,—blamelessly,—and be numbered among the overcomers at last.

To “be” ready means that we shall have been “born again.” It means that we shall have been made “*new creatures*” in Christ (“old things—our former sinful characteristics and practises—*are passed away*”) through that wonderful, divine, miraculous process, regeneration. It means that we shall have believed and accepted those “exceeding great and precious promises” of the Spirit, whereby the souls of needy mankind are made “partakers of the divine nature.” It means that we shall have a constant, living, unbroken connection with Christ,—“Him that is able to *keep*” one “from falling.” It means that we shall know in and through Jesus Christ a life of daily and hourly victory over “*every besetment*,”—not salvation *in* sin, but salvation *from* sin! Finally, it means that every fruit of the Spirit—from “love” to “temperance”—shall be manifested in the daily life.

Brother! sister! are *you* thus “ready”? Has a sense of the solemnity of the time, and a realization that this is, indeed, the time of our visitation, both as a people and individuals, taken such a tremendous grip upon your soul as to cause you to whole-heartedly seek for, and *find*, such a blessed experience of preparedness? Oh! may Heaven grant it, for it is just that which God, through faith in the merits of “His only begotten Son,” has provided for us. And it is just that experience that God longs for us to have. Aye, moreover, it is

that, *and nothing less*, that He demands that we shall have if we would escape the perils of our day of visitation, and meet Him in peace at last.

**BE Ready! BE Ready! BE Ready!**

"Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . . I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, *must reflect the image of Jesus fully.*"—*Early Writings,* p. 71.

Beloved reader, if you have not already done so, make *sure* work for eternity *now*—"while it is called today."

If thou hast forsaken and forgotten God—if thou hast disobeyed His counsel, and scoffed at His warnings,—repent, turn ye, and live! Flee, beloved, flee, while ye may, into the Haven of rest and peace! An "open door"—which "no man can shut," even the blessed Christ, who says, "I am the door of the sheep"—has been set before thee. Enter thou today! Enter *now*, ere the way of salvation shall close—forever! Be not among those to whom it shall soon be said, "Depart from Me; I never knew you!" Nay; but rather be numbered with those to whom these blest words shall be spoken, "Enter thou into the joy of thy Lord!"

There is only one way,—*BE* ready! *BE* ready! *BE* ready!

Beloved brother, beloved sister, ponder well the profound significance of The Time—this wonderful, momentous time,—which means so much to us as individuals and as a people, and to all mankind. Choose to know for yourself "the time of *thy* visitation." Determine to know, for a certainty, "the things which belong unto thy peace!" *Be* ready! *Be* ready! *Be* ready!

"Carry out these injunctions because you know the critical period at which we are living, and that now it is high time to rouse yourselves from sleep; for salvation is now nearer to us than when we first became believers. The night is far advanced, and the day is about to dawn. We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of Light." Rom. 13:11, 12 (Weymouth).

Thus saith the Lord, "It is the last time."

"The end is come."

## THE NEED

"My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:13.

"The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of God is as surely resting upon them."—*Testimonies,* Vol. 5, p. 94.

THE time in which we live is, indeed, solemn and portentous. Strange days—strange conditions—have come upon the human family. Days of luxury and ease, of sin and folly, of trouble and woe are here, as divinely foretold, all unmistakably signifying that the great day of God is at hand. That is, in truth, the one indisputable explanation.

Not alone, however, does an alarming situation, premonitory of unparalleled evil, exist throughout the world, but a most serious situation, likewise alarming, and foreshadowing consequences of the gravest nature, prevails as well within the professed remnant church.

Satan, knowing that his time is now limited to this waning age's final, fleeting hour, is hastening about seeking to destroy all which lies within the scope of his fury and power; and that church, peculiar in that it was specially raised up of God for the purpose of rightly representing His holy principles, and to herald His final message to the world in this last evil generation, has not escaped the desperate, insidious onslaughts of the great dragon. Indeed, Satan is particularly wroth with "the remnant of the woman's seed," we know; and the baneful effects of his craft and power are today clearly discerned within the ramparts of the church.

**"Our Condition Is Perilous"**

While there are those in our midst who give evidences of having a clear sense of the real seriousness of our present

position as a people, yet there are multitudes of others who seem wholly unaware of our need. Among those who do show that their spiritual vision is clear, and are possessed of courage which prompts them to speak plainly concerning the situation, are some who occupy responsible positions in the leadership of the church. One such has said, "This very movement now does not have in it the power it had thirty or forty or fifty years ago. . . . Our churches are withering." And another has said, "A reformation must take place or we are doomed with the rest of mankind." And still another has declared, "The devil is drugging the church. Truly our condition is perilous."

How true are these striking statements! How aptly do they portray—particularly the one last quoted—the actual state of the church in the present hour as compared with that which has been set forth in this respect in the inspired writings. In Volume Two of "Testimonies for the Church," we read,—

"Satan exults at his success in controlling the minds of so many who profess to be Christians. He has deceived them, benumbed their sensibilities, and planted his hellish banner right in their midst, and they are so completely deceived that they know not that it is he. . . . Men who stand in very responsible positions at the heart of the work are asleep. Satan has paralyzed them, in order that his plans and devices may not be discerned, while he is active to ensnare, deceive, and destroy." (Pages 440, 439.)

#### "Satan's Snares are Laid for Us"

An earnest worker, long and prominently connected with certain activities of the church in a distant mission field, has declared,—

"The conditions in our own denomination are no contrast to what they were with the Jews and their leaders just before Christ came the first time. Our leaders are passing through a crisis, and the work with them. What will be the outcome? . . . It is time for God to do a mighty work among us if we are the people who are going into the promised land."

How true, also, is this unusually discerning and courageous statement; and how closely it parallels various pointed declarations of a like nature, regarding the need of the church, inspired of the Holy Spirit and found in the writings of God's chosen servant. One such statement reads,—

"Satan's snares are laid for us as verily as they were laid for the children of Israel. . . . We are repeating the history of that people."—*Testimonies*," Vol. 5, p. 160.

And still another similar message reads,—

"I have seen that self-glorification was becoming common among Seventh-day Adventists, and that *unless the pride of man should be abased, and Christ exalted*, we should, as a people, be in no better condition to receive Christ at His second advent than were the Jewish people to receive Him at His first advent."—*Id.*, pp. 727, 728.

Ancient Israel committed two outstanding evils, as revealed by the Sacred Record. Firstly, they separated themselves from God by persistent disobedience; and then, in their depraved, godless state, they sought guidance and help from man-inspired sources—stagnant and corrupt—"broken cisterns, that can hold no water." As a consequence, Israel of old traveled on, without God, over a course which in the end brought them to certain destruction. "*O Israel, thou hast destroyed thyself*," is the mournful commentary of one of her faithful, heart-sore prophets.

#### The Path that Leads to Doom

And, reader, we, professed modern Israel, are today "following the same path as did ancient Israel,"—which, if persistently pursued, will lead us, also, to ultimate doom! Of this most momentous, most startling fact God, Himself, has faithfully warned us. "Modern Israel are fast following in their footsteps," He has for many long years pointed out in sincere love and unceasing entreaty. Yet we follow on, seemingly unmindful,—unbelieving,—in the forbidden, fatal footsteps of that rebellious, and finally rejected, people!

In what way have we followed them, does the reader ask? Inspiration answers: "In disregarding the expressed will of God, and following our own way *according to the leadings of unsanctified hearts*"! And with what certain result?—"The displeasure of God is as surely resting upon us"!

"A deadly spiritual malady is upon the church," declares the servant of God. "The power of godliness has almost ceased from among us. . . . The deadly lethargy of the world is paralyzing your senses. . . . As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, Pharisaical pride and apostasy. . . . The church has become corrupt. . . . The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt"!

Such, in all its grave reality, is our need!

### “LIFT UP THY VOICE”

I HAVE set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night.” Isa. 62:6.

“God’s watchmen will not cry, ‘Peace, peace’, when God has not spoken peace. The voice of the faithful watchmen *will* be heard.”—“*Testimonies*,” Vol. 5, p. 83.

TRULY, the Lord loves His church! It is the object of His greatest love. Upon it He “bestows His supreme regard”; and in addition to being “supreme” and “everlasting,” His love has, also, that other wonderful quality,—so rarely, if ever, to be found in its perfection in the human heart,—guilelessness.

God’s love is perfect love; and perfect, sincere love never shrinks from duty, never falters when it becomes necessary to expose hidden dangers which may, perchance, beset the object of its affection. In this respect consider the faithfulness of Jesus. While He was here upon earth how consistently did He demonstrate the genuineness of His love for those for whom He came to seek and to save! Inspiration says of Him,—

“He was too much their friend to remain silent while they were pursuing a course that would ruin their souls,—the souls that He had purchased with His own blood.”—“*The Desire of Ages*,” p. 356.

And in another of the inspired volumes we find this description of the Saviour’s true love for His own,—

“Because Christ bears this rebuking testimony [the counsel of the True Witness to the Laodiceans], shall we suppose that He is destitute of tender love to His people? Oh, no! He who died to redeem man from death, loves with a divine love, and those whom He loves He rebukes. ‘As many as I love, I rebuke and chasten.’”—“*Testimonies*,” Vol. 3, pp. 257, 258.

Another touching example of sincere spiritual love given in the Word, is that of Paul the apostle. He writes in his epistle to the Romans that he experienced “great heaviness and continual sorrow” for his brethren, and that his “heart’s desire and prayer to God for Israel was that they might be saved,” declaring that he could wish himself “accursed from Christ” for their sakes. In this beautiful expression of the great depth of his affection for his brethren—

“Paul would have us distinguish between the pure, unselfish love which is prompted by the spirit of Christ, and the unmeaning, deceitful pretense with which the world abounds. This base counterfeit has misled many souls. It would blot out the distinction between right and wrong, by agreeing with the transgressor instead of faithfully showing him his errors. Such a course never springs from real friendship. The spirit by which it is prompted dwells only in the carnal heart.”—*Id.*, Vol. 5, p. 171.

### When God Burdens Men, They Should Speak

True love impels true men to speak. It has ever been thus; and it would be cowardly, yes, treasonable, to keep silent now in this the most critical hour in the history of modern Israel. The Lord informs His loyal watchmen, through the medium of the sacred Word and the unerring spirit of prophecy, of the perilous position in which His professed church now stands; and sensing the gravity of the situation, and being conscious, also, of the great responsibility resting upon them, they dare not refrain from lifting their voices in warning and entreaty. They *must* “cry aloud” and “spare not” else they would prove recreant to their trust.

“I saw that . . . there is a time to speak, and a time to keep silent; that when God should lay upon us the burden to speak we should not hesitate, whether men would hear or whether they would forbear; and that we should press the matter through if it left some outside the church and outside the truth.”—*Id.*, Vol. 3, p. 440.

“There are times when words of reproof and rebuke are called for. Those who are out of the right way must be aroused to see their peril. A message must be given that shall startle them from the lethargy which enchains their senses. Moral renovation must take place, else souls will perish in their sins. Let the message of truth, like a sharp, two-edged sword, cut its way into the heart. Make appeals that will arouse the careless, and bring foolish, wandering minds back to God.”—*Id.*, Vol. 7, p. 155.

Thus is revealed the clear duty of those who, in this last hour, profess to be God’s servants. But, alas, how often duty is sacrificed for selfish ease and popularity by the vast majority of the so-called God-appointed messengers! The people cry (for they—“the great proportion”—are unaware of their great need), “Speak unto us smooth things”; and unfaithful watchmen, well aware of the inevitable reward, in the flesh, of the fearless advocate of the whole counsel of God, shirk their duty, being only too ready to pander to this degenerate condition, and in return gain the much-coveted popularity of a disobedient, languishing church.

**"If Those in Responsible Positions Do Not . . ."**

But is God in any way beholden to such men, though they may, perhaps, be recognized as leaders in responsible positions, for the proclamation of His warning message which He has designed shall be heard at this time? No; for He has said,—

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit, than by the outward training of scientific institutions."—*Id.*, Vol. 5, p. 82.

"The Lord will raise up men to bear the message of truth to the world and to His people. If those in responsible positions do not move onward in the opening providences of God, bearing an appropriate message for this time, the words of warning will be given to others who will be faithful to their trust."—*Testimonies on Sabbath School Work*, p. 56.

However great the unfaithfulness of finite men, they can never defeat the irreversible purposes of Jehovah. He recognizes no obstacles; He knows no crisis. "God wills that a voice shall be heard arousing His people to action," the Holy Spirit has declared; and the same God who loves us with an "everlasting" love, and yearns that His professed people may now be awakened and saved, is well able to provide trustworthy instrumentalities through whom His timely warnings to the church may be given.

"The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of *His own choice*, while He passes by the men to whom we have looked as those through whom light should come."—*Testimonies to Ministers and Gospel Workers*, p. 106.

**"GOD Hath Set Some in the Church . . ."**

"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 for Me." Ezek. 3:17.

The Lord is not dependent upon self-loving, indolent and timid men for the proclamation of His stern warning message to His people; neither is He dependent upon the use of our so-called "regular" methods for the appointing of men to fill important places in the urgent last-hour work for His church. Nor was it different in Bible times.

It was God, Himself, who appointed and anointed His faithful watchmen in the olden days, and sent them forth to warn Israel. Israel of old never "elected," or set apart, her true watchmen. She did, of course, choose some prophets; but they, invariably, proved to be false prophets.

Where is it recorded that Elijah or Isaiah or Jeremiah or Ezekiel were chosen by men for the solemn task of presenting God's pointed messages to apostate ancient Israel? There is no such record; but it was God, Himself, who selected them, and said, "I send thee; go."

And what of John the Baptist? Where is it recorded that the leaders of the church in John's day selected him for the work of crying out to the corrupt teachers of the people, "O generation of vipers, who hath warned you to flee from the wrath to come?" and to the deceived people themselves, "Repent ye; for the kingdom of heaven is at hand"? There is no such record; but the Word speaks of John's appointment thus, "I [the Lord] *send my messenger*" (Mark 1:2); and the Lord's latter-day servant says of him, "John had not recognized the authority of the Sanhedrin [the men who occupied the highest positions in the Jewish church], by seeking their sanction for his work; and he reprov'd rulers and people, Pharisees and Saducees alike" ("Desire of Ages," p. 132.)

**It Is God, Himself, Who Commands, "Cry Aloud!"**

"I have set watchmen upon thy walls, O Jerusalem," saith the Lord. God is most jealous regarding that solemn work. He has not left the sacred choosing of such laborers to the faulty and all too often unsanctified wisdom and unclean hands of men, for the Lord alone is worthy and able to "elect" and direct these instrumentalities of His choice. Much too frequently so-called bearers of Heaven's straight message, set apart by the church, serve those who appoint them in preference to God, as the untrue watchmen which rebellious Israel selected served her. But the human agencies through whom God truly presents His awakening and warning truths for the church today, are chosen and sent of Him, just as in the days of old.

"God will have men who are true to duty. At the right time He sends His faithful messengers to do a work similar to that of Elijah."—*Testimonies*, Vol. 5, p. 254.

"In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding,—men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins."—*Testimonies to Ministers and Gospel Workers*, p. 411.

Such men,—God sent, courageous and true,—are the real defenders of the faith. They are builders of “the old waste places,” and “repairers of the breach.” They work in partnership with Heavenly agencies. Under God, they place their hands upon counterfeit plans, devised by “unsanctified hearts,” and fearlessly declare them to be out of harmony with the Divine purposes. They are ever obedient to that urgent command of God, “Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.”

#### God Chooses “the Weak,” “the Despised”

The words of Luther, quoted and endorsed by the inspired writer of “The Great Controversy,” well describe God’s almost invariable method of working to accomplish His will in the giving of His timely, appropriate messages,—

“God never selected as a prophet either the high priest or any other great personage; but ordinarily He chose low and despised men, once even the shepherd Amos [a gatherer of wild figs]. In every age, the saints have had to reprove the great,—kings, princes, priests, and wise men at the peril of their lives.” (Pages 142, 143.)

And have we not every reason to expect the Lord to use the same methods for the giving of His straight testimony to the backslidden church of today? “Even so, Father; for so it seemed good in Thy sight,” is the Saviour’s ringing response. In this day, too, He is choosing not many “wise men after the flesh,” but the God-fearing though unlearned, the truth-loving, yea, the “weak things” the “despised things,” the “things” which are regarded as “foolish” is God choosing to put “wise men to shame”; and the “things” which are regarded as “destitute of influence” He is choosing to put “powerful things to shame.” To such He is able to reveal, in their fullest sense, the *time* and the *need*, and through them His appropriate *message* for this people is being, and will continue to be given until the work of purifying the church has been accomplished.

In the performance of their God-appointed task, those who are true to their calling will, however, meet with opposition, for opposition has always been the lot of those whom the Lord has employed to present truths specially applicable to their time. Just as it was in the days of old, even so it is today,—“They hate him that rebuketh in the gate, and abhor him that speaketh uprightly” (Amos 5:10). God’s true watchmen will be ridiculed and denounced by their brethren and sisters in the church. Unkind—untrue—epithets, intended to injure their reputation, and turn the people against them and their

work, will be contrived and zealously spread abroad. They will be termed “extremists,” “fanatics,” etc., and among the chief accusations placed against them will be that they do not draw “in even lines” with the movement, and that they are “accusers of the brethren.”

Yes, they will be misunderstood and distrusted; but for this they must be prepared. Their courage must not be based on the delusive hope that “the brethren” will understand, but on the immovable faith that God does understand. They must “consider Him that endured such contradiction of sinners against Himself,” lest they be weary and faint in their minds.

#### The Familiar Cry,—“Criticism!”

“Criticism.” What a commonly used, and what a frequently *misused* word it has come to be! Particularly, among us as a people, how often are its two distinct meanings confused; and how often, too, is the word—the accusation—misapplied! And, what is more, how frequently have men who have dishonored God and His cause by their inconsistent lives and faithless teachings sought shelter behind the wretched subterfuge, “You must not criticize!”

If, in these days of shameful apostasy and the resultant bewilderment which exists in the church, one courageously expresses a different opinion to the one which has, perhaps, been presented, to many among us it only means that such a one is “criticizing”—“finding fault”—“condemning.” If one, burdened of God, should take issue with those in responsible positions over some decision reached by “the committee” which is clearly out of harmony with the divine counsel, he is said to be “criticizing the brethren.” If one, led of the Spirit, should draw attention to the defects and weaknesses which prevail so generally in the church, he is likewise pointed out as being filled with “the spirit of censure and fault-finding.”

Nevertheless, intelligent, sincere criticism is proof of loyalty. Just as it is characteristic of men in public office to resent suggestions, or criticisms of their acts, it is also equally true of a large majority of those who hold leading positions in the cause of present truth. Many are so quick and ready to condemn their brethren who would criticize their wrong policies, that it is practically impossible to present any counsel or warning from the Word and the writings of the spirit of prophecy that does not draw forth a storm of denunciation. And the performance of such a truly friendly act in behalf of God’s

needy cause can be done in the most kindly spirit, yet it makes little or no difference. It is the fact of objection that arouses the indignation of those appealed to; and today it has become almost impossible to find words with which to express a criticism that will not be branded as the manifestation of "a wrong spirit."

Some time ago a prominent Rear Admiral (retired) of the United States Navy, criticized some appointees of the Secretary of the Navy. Immediately the Secretary said, "I cannot believe any officer would show such disloyalty to the service." Commenting editorially upon this statement, the editor of *The Chicago Tribune*, said,—

"Mr. Denby, we suspect, is appealing to a false notion of disloyalty. It is the highest loyalty to the service to protest against wrongs and weaknesses in the service. Furthermore, the navy does not belong to the navy; it belongs to the nation, and a conspiracy of silence is disloyalty to the navy and to the nation. . . . No institution can do justice to itself, can grow and advance healthfully, if it thrusts away the aid of intelligent criticism."

It is undoubtedly true, as the editor further says, that to appeal to those guilty is useless, for "the same forces which create the evil would resist, and probably successfully, the remedy."

The principles expressed in the foregoing editorial are, obviously, correct, and apply equally well to the organized work of God. Moreover, such principles can be substantiated by many proofs from the Bible and the spirit of prophecy.

#### Criticism's Two Meanings Defined

The criticism of individuals,—the singling out of a certain brother or sister for the one purpose of pointing out faults (and they may be glaring faults, too) in the individual,—is a wicked, ruinous, properly-condemned practise. But there are *two* sides to this question; there are *two* meanings to the word "criticism"; and it can be none other than Satan, the real "accuser of the brethren," who has brought confusion into the minds of so many with regard to this matter.

"Criticism" and the "straight testimony"—that plain, outspoken dealing with sin in the church which God has so clearly instructed "*must* live [exist] in the church"—compare thus: "Criticism" descends to the naming of persons and, with an uncharitable, mischievous tongue, influenced by evil motives, points out individual sins. It tears down, condemns,

and accuses, and all this behind the victim's back. The "straight testimony" is impersonal, deploras sin in the church, rebuilds, states the sin openly, and leaves it to the conscience of each to do the accusing and condemning.

And this very work *must* be done, God instructs. The task of showing "the house of Jacob their sins" *must* be performed. "Sin *must* be called sin" regardless of where it exists among us. Note,—

"I was shown that the pointed testimony *must* live in the church. This alone will answer to the message to the Laodiceans. Wrongs *must* be reprov'd, sin *must* be called sin, and iniquity *must* be met promptly and decidedly, and put away from us as a people."—*Testimonies*, Vol. 3, p. 260.

Again, with unmistakable pointedness, and with wonderfully convincing power, the inspired writer has declared,—

"When men endanger the work and cause of God by their own wrong course of action, shall they hear no voice in reproof? If the wrong doer only were concerned, and the work reached no further than himself, he alone should have the words of warning; but when his course of action is doing positive harm to the cause of truth, and souls are imperilled, God requires that the warning be as broad as the injury done. The Testimonies will not be hindered. The words of rebuke and warning, the plain 'Thus saith the Lord,' will come from God's appointed agencies; for the words do not originate with the human instrument; *they are from God who has appointed them their work*. . . . God requires things to be set in order. He calls for men of decided fidelity. He has no use in an emergency for two-sided men. He wants men who will lay their hand upon a wrong work and say, 'This is not according to the will of God!'—*Extract from an unpublished manuscript, written by Mrs. E. G. White under date of July 27, 1897.*

#### Eternal Principles at Stake

There are eternal principles at stake in these momentous days,—principles which involve the welfare of God's cause. Yes, the destiny of many priceless souls is in jeopardy; therefore the sacred truths now unappreciated and rejected must be staunchly defended, and untiring, Spirit-directed efforts must be made to free them quickly and thoroughly from every accumulated inconsistency and defilement.

And, dear reader, such vitally necessary work,—one so sacred and so solemn,—is not, in any particular, common, every-day fault-finding and censoriousness,—that unchristian practise of whispering and gossiping which is engaged in so frequently by sly and, very often, false tongues;—"criticism" in that sense in which the word is so commonly improperly used and applied. No, it is criticism after God's order. It

is a close, careful, kindly examination of vital matters connected with the cause of truth, and a candid pointing out of their merits and demerits, prompted only by whole-hearted devotion to the message, and sincere love for all who are connected with it.

Such an attitude is in complete accord with the abiding, transparent love which God has for His church; and it harmonizes, also, with that form of "judging" which Paul must have had in mind when he declared, "But we are sure that *the judgment of God is according to truth* against them which commit such things" (Rom. 2:2).

#### God Commends and Commands

The only form of criticism engaged in by those whom God truly employs to uplift their voices against sin in the camp,—despite the misunderstanding, false accusations and opposition of their brethren,—is that kind which the Lord Himself endorses. God not only commends it and those who engage in it, but He commands that the plain, pointed, piercing truth be presented.

"To the servant of God at *this time* the command is addressed, 'Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.' . . . "Those who valiantly take their position on the right side, who encourage submission to God's revealed will, and strengthen others in their efforts to put away their wrongdoings, are the true friends of the Lord."—*The Great Controversy*, p. 459; *Testimonies*, Vol. 4, p. 181.

Men may, men *will*—but the Lord does not—condemn those who in the spirit of love point out errors and warn against digressions from the counsel which He has given us as a people. His messenger says,—

"He wants brave men of action, who will not regard the setting up of idols and the coming in of abominations without lifting up the voice like a trumpet, showing the people their transgressions, and the house of Jacob their sins."—*Id.*, p. 517.

No; God does not denounce those who—if they do so in the spirit of the Master—endeavor to warn Zion of the perils which surround her; but He does hold to strict accountability those whom He burdens with that work. He demands faithfulness on the part of His servants. He has said, for example,—

"If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty."—*Id.*, Vol. 3, p. 266.

And again,—

"If the conference business [or, in other words, if the work of the church in its various branches], is not managed according to the order of the Lord, that is the sin of the erring ones. The Lord will not hold you responsible if you do what you can to correct the evil."—*Mrs. E. G. White*, in "Existing Evils and Their Remedy," Aug. 10, 1890.

#### "And His Voice WILL Be Heard"

Notwithstanding the determined opposition and unmerited persecution which is sure to arise against the bearers of God's stern, startling message to the people of His choice (yet a message "full of hope," praise His name!); and no matter from what source such intended hindrances may come, nothing can be done either by men or by the evil one—who through his great powers of deception often makes men think that they "do God service" when they oppose the work of the Lord's faithful servants—to keep the whole counsel of God from the people. His Spirit has given the unmistakable assurance that—

"This message *will* go to the people; and if there were no voice among men to give it, the very stones would cry out." . . . "God has given a message to the people, and *His voice will be heard* whether you hear or forbear."—*Gospel Workers*, p. 304; *Mrs. E. G. White*, in *General Conference "Bulletin"* (1891), p. 256.

The Lord, Himself, has raised up faithful watchmen within His church; and their Spirit-indited rallying cry shall ever be, "For Zion's sake will [we] not hold [our] peace, and for Jerusalem's sake [we] will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

"God requires that things be set in order"—that His standard shall be raised high above the dust and defilement of compromise and disobedience, and that the church be brought up to it. This is God's most urgent work in behalf of His people in this hour; and His chosen watchmen, through whom He ordains to perform that work, will cheerfully and faithfully do His bidding. Their voices will ever be uplifted in an earnest endeavor to arouse His people to action. They dare not hold their peace. Sincere love for God, for His cause—love for blood-bought souls—moves them to speak.

"Thy watchmen *shall* lift up their voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8.

## A GOD-GIVEN "PATTERN"

"ACCORDING to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:9.

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course He would have them pursue."—*"Testimonies," Vol. 4, p. 148.*

IN those days of old when God set His hand to the task of bringing greater order and symmetry into His work in the earth, He was both exacting and explicit in the instruction which He gave regarding it. As an instance: the Lord, through His servant Moses, gave to the children of Israel a precise and practical pattern according to which His earthly tabernacle was to be built. The plans given were divine, and therefore unerring. And they were to be followed to the letter.

From a study of the Sacred Record one finds that when God was working for the deliverance of Israel from Egyptian bondage He provided a spokesman, or prophet, through whom He designed both by spoken messages and by signs and wonders to appeal to Pharaoh in behalf of their liberation, and through whom He purposed to guide them to the land of promise following their release. The person whom God chose for that important work was Aaron the brother of Moses.

Thus, from the beginning of God's dealings with Israel as a people it is to be seen that He purposed to communicate with them and to instruct them through the instrumentality of an accredited seer, or prophet. Moreover, as one studies further into the Bible record, one finds that the Lord's words of counsel were always faithfully conveyed to His people through the medium of His chosen servants. All through the ages the Lord has ever been ready to reveal His divine wisdom and guidance for the benefit of His people. Indeed, He who has never been, nor never shall be, limited in ways and means for the accomplishment of His work in the earth, and who, "when He ascended up on high," following the completion

of His earthly mission, placed all the gifts of the Spirit in His church, ordained that Heaven should communicate with its earthly representatives through the gift of the spirit of prophecy, even "unto the end."

### Needed as Much Now as in Days of Old

No long process of reasoning is required to convince true Seventh-day Adventists that we are today living in the time of the end,—in those "perilous times" which, by the inspiration of God's Spirit, Paul predicted would come in "the last days." It is in those dangerous and perplexing times that the remnant of Israel are now living in the world. Every wind of doctrine is blowing, and Satan's wily arts seem, indeed, to be concentrated upon the accomplishment of his one supreme endeavor,—that of deceiving, and destroying, "if possible, the very elect."

Keeping these thoughts in mind, does it not seem that if the Lord found it necessary to speak directly through a chosen agent to His ancient people during the various trying periods of their history, that it is just as essential that He give special instruction and counsel today through the same medium,—a chosen prophet,—as His professed people of modern times journey on during these days of peril toward the heavenly Canaan?

Our answer can be in the affirmative only, not alone because such a conclusion is the only logical one to be reached, but more particularly because the Scriptures contain plain and specific statements which reveal that the Lord will manifest the gifts of His Spirit, and especially the gift of prophecy, among that peculiar—and, ere long, "blameless"—people which shall be found waiting for Him at His return.

### The Gift that Identifies the Church

In vision the prophet John saw the last church upon earth in battle with Satan the great dragon. There are many churches, but there is only one that especially stirs up the hatred of the enemy, and that is the one which "keep the commandments of God and have the testimony of Jesus Christ" (Rev. 12:17). Commenting further upon the "testimony of Jesus," John says that it is the "spirit of prophecy" (Rev. 19:10).

The spirit of prophecy is the last link in the divine chain of communication between God and His people: "The revela-

tion of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the *testimony of Jesus Christ*" (Rev. 1: 1, 2).

Paul also confirms the word of John, testifying that the last church would have this gift: "Even as the *testimony of Christ* was confirmed in you: so that ye come behind in no gift; *waiting for the coming of the Lord Jesus Christ*" (1 Cor. 1: 6, 7).

Hence any reasoning which may be brought forward in support of the claim that ours is the true remnant church, fails of adequate support if the important fact is ignored that among the divinely ordained characteristics of God's last church is to be found the "testimony of Jesus," which is the "spirit of prophecy."

#### The Law and the Testimony Essential and Inseparable

The remnant church must stand before God "without fault." It is to pass through experiences surpassing that of any other body. It is to stand without a Mediator through the unparalleled conditions of the time of trouble, and finally be redeemed—translated—from among the living, without seeing death. That His people may be prepared for these marvelous experiences, God has graciously sent to His church of the last generation the law and the testimony

The commandments of God—the decalogue—are God's great moral code of the universe. They are the schoolmaster which brings us to Christ that we may have our sins blotted out, and that, through His mighty keeping power, we may henceforth live above known sin. The spirit of prophecy magnifies the law by interpreting and explaining its principles and by pointing out its far-reaching application, that every part of the law may be revealed and God's people made perfect. Little wonder that Satan is making war upon those whom God has so signally blessed!

True to the divine prediction, a church arose at God's appointed time which stands before the world today as keeping the commandments of God and having the gift of prophecy manifested in its midst. In the year 1844, Mrs. E. G. White (then Miss Ellen G. Harmon) began to receive visions from the Lord. Shortly after, the binding claims of the *whole* law were called to the attention of the believers. Thus without

notice, unexpected and unannounced, except by the prophet, the commandments of God and the testimony of Jesus appeared, and thus the remnant church was definitely identified. For seventy years the voice of the living prophet was heard, and thousands of pages of counsel were permanently inscribed on the printed page.

#### All Biblical Standards and Tests Met

There is an abundance of evidence which might be brought forward proving that God has favored His remnant people with the gift of the spirit of prophecy, and showing, also, that the dreams and visions given Mrs. White were absolutely authentic and in every particular in harmony with all Biblical standards and tests. Elder George I. Butler, one of the best known and most highly esteemed pioneers of the movement, and at one time President of the General Conference, once declared in this connection,—

"To our mind we have proved beyond a reasonable doubt that these visions are just as the Bible teaches are given through the influence of the Holy Spirit. . . . We have taken the tests given in the Bible to show the difference between the spurious and the genuine, and every rule given proves them to be true. . . . We are compelled, therefore, to conclude that these are genuine visions of the Spirit of the Lord." —*Review and Herald*, May 12, 1874.

Let us give brief consideration to one of these divine tests. In the writings of Moses there is to be found this statement relative to the character of the work of false prophets,—

"How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously." Deut. 18: 21, 22.

In another Scripture a similar test is also to be found. "Who," inquires Jeremiah, "is he that saith, and it cometh to pass, when the Lord commanded it not?" (Lam. 3:37). And Jeremiah answers his own significant question by introducing a most vital test of a true prophet:—

"When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Jer. 28: 9.

#### The False vs. the True

The predictions made by true prophets are always fulfilled, while the predictions of false prophets generally fail. And, moreover, the teachings of true prophets harmonize with God's Word, while the teachings of false prophets very frequently disagree with the Word. Hence the genuineness of a

prophet is no alone indicated by the fulfillment of his predictions, but he is also known by the perfect accord which invariably exists between his teachings and those of the Sacred Word.

In these evil days, when there are those here and there who claim to be chosen of God and sent forth by Him to this people as His special, inspired messengers, it is well never to lose sight of these important facts. Not only do the predictions of professed Spirit-inspired prophets almost always fail, but their messages are often clearly out of harmony with the teachings of the Holy Scriptures, and contradictory, as well, to the messages which have been given through the true prophet.

That the predictions made by Mrs. White came from none other Source than that of the Holy Spirit, is an accepted fact by those of the loyal pioneers of this movement who still live, just as that fact was unquestionably believed by those of the faithful ones who are now sleeping. For example, Elder J. N. Loughborough, for more than three score years one of the denomination's most able and devout ministers, states in his book, "The Great Second Advent Movement,"—

"It is now over fifty-three years since the writer first saw Mrs. E. G. White in prophetic vision. During these years many prophetic statements have been made by her relative to things that would take place. Some of these predictions relate to events already fulfilled, and some are in process of fulfillment, while others are still future. As to those relating to past or present events, I know not a single instance of failure." (Page 306.)

#### Authenticity of the Gift Established

The evidences of the genuineness of Mrs. White's divine calling, and the proofs of the reliability of her prophetic utterances, are not alone numerous and dependable, but they are thoroughly convincing, too, to those among us who in simple faith take God at His word. "When the word of the prophet shall come to pass, then shall it be known that the Lord has truly sent him." "By their fruits ye shall know them," saith the Lord.

Among additional attestations of the authenticity of the work of Mrs. White, which show it to be an exact fulfillment of prophecy, are the following:—

- (1) It is in harmony with the Bible teachings of spiritual gifts.
- (2) It arose at the designated time,—just previous to the second advent.

- (3) The physical phenomena connected with the visions are a duplicate of those of the Bible prophets.
- (4) It is found in the proper place,—the church.
- (5) Her teachings are in harmony with the Bible.
- (6) She claims that her counsel is "the testimony of Jesus."
- (7) It has been endorsed by the General Conference over and over.
- (8) Her writings bear the test of investigation,—scientific, historical, and otherwise.
- (9) It has produced a balanced and symmetrical organization and a chain of truth that are both the admiration and despair of other religious bodies.
- (10) Many predictions in connection with the work of the denomination have been made and have been remarkably fulfilled. They have always been on a dignified plane.
- (11) Some of the world's greatest personages have read and appreciated her writings, and have voluntarily endorsed them.
- (12) Her writings are always devotional and uplifting, standing for the high ideals presented in the Scriptures.
- (13) They exert a strong spiritual influence when prayerfully read without prejudice.
- (14) The practical theme found in all her writings is the necessity of Christ as an indwelling, sin-conquering, personal Saviour. They teach the necessity of Christ first, last, and all the time.

#### Light and Unity Come Through Gift

Under the guidance of the spirit of prophecy the work of the church has grown from a few believers to a firm organization, with representatives in almost every nation under heaven. When Mrs. White began her work there was no organization nor uniformity of belief and teaching. As she, herself, has described the situation:—

"Our first conference was at Volney (New York), in Brother Arnold's barn. There were about thirty-five present, all that could be collected in that part of the state. There were hardly two agreed. Each was strenuous for his views, declaring that they were according to the Bible. . . . My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors. That these discordant views, which they claimed to be according to the Bible, and that their errors must be yielded, and they unite with the third angel's message. Our meeting ended victoriously. Truth gained the victory."—"Spiritual Gifts," Vol. 2, pp. 97-99.

As the pioneers united in prayer and study for light, the Lord joined with them through the spirit of prophecy in building up a strong system of organization and doctrine. Of these experiences we read,—

"We are to be established in the faith, in the light of the truth given us in our early experience. At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures, and earnestly asking God for guidance. Companies of devoted men and women assembled for this purpose. The power of God would come upon me, and I was enabled clearly to define what is truth and what is error. As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point, under the demonstration of the the Holy Spirit. I would be taken off in vision, and explanation would be given me."—*"Gospel Workers,"* p. 302.

There is scarcely a phase of human experience upon which the spirit of prophecy has not given counsel. Not only has it substantiated and confirmed our leading doctrines, but it has led out in the establishment of our work,—evangelical, medical, educational and publishing. Every essential detail has been clearly revealed, and though the instrument of God's choosing for this most sacred responsibility has ceased from her faithful labors, and has gone to her final rest, nevertheless she, "being dead, yet speaketh"; yea, and will speak through faithful testimony, and warning, and instruction to the end of time. Regarding the duration of her work, we quote her own words as follows:—

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last."—*"The Writing and Sending Out of the Testimonies to the Church,"* p. 13.

Surely it is marvelous how the Lord has communicated directly with this people regarding His will, and the course He would have them pursue. How grateful we should be to Him for having thus favored us! As one prominent among us has said,—

"We cannot see how one can prayerfully read the messages which have come through the years, and doubt their genuineness. They speak to one's heart. They carry with them the proof of their own inspiration. We thank God that He gave a prophet to the remnant church. No Seventh-day Adventist should be ashamed of this blessed truth. Rather we should rejoice that the Lord has in this manner visited His people, and again and again warned them of their danger in the midst of the evils which threaten the church at the present time. These messages, we believe, should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied. They throw a flood of light upon the Sacred Record."—*"The Spirit of Prophecy in the Remnant Church,"* p. 54.

### God Speaks to His Remnant People

Just as Jehovah gave clear and detailed instruction to Moses as to how the earthly tabernacle, with all that pertained to it, should be constructed; and just as He gave through His inspired spokesman, Aaron, counsel which was designed to deliver Israel from Egyptian servitude and darkness, and to guide them through the dangers and uncertainties of the wilderness to the fair fields of Canaan, so the Lord, through the gift of the spirit of prophecy, has most graciously—and very minutely—revealed His will concerning His remnant people, and concerning the carrying on of His great work in the world in these last days.

Through the prophetic gift Heaven has presented before us a wonderful God-given "pattern,"—a possible and workable plan for every phase of our work as a church; also a divine blue-print for the guidance of each soul whom the Spirit has led, and shall yet lead, into the light of truth. But have we, as a people, and as individuals, built according to the "pattern"? Have the Spirit-given specifications been faithfully followed?

Dear reader, what stamp does our work, as a denomination, bear today? Does it reveal the distinct impress of God's guidance and approval? Or has it been marred and hindered by man's "many inventions"? In your candid, unprejudiced opinion, do you believe that God pronounces it "very good"? His Spirit has instructed,—

"Those who build the temple of the Lord, are to build according to the pattern shown in the mount,—the divine similitude."—*"The Desire of Ages,"* p. 3:4.

"The instruction that the Lord has given concerning His work points out the right way. God's plans and God's thoughts are as much higher than man's plans and man's thoughts as the heavens are higher than the earth. God's voice is to be heard, His wisdom is to guide. He has outlined His plan in His Word and in the testimonies that He has sent to His people. That work only which is carried on in accordance with the principles of His Word will stand fast forever."—*"Testimonies,"* Vol. 8, p. 235.

"In order that the earthly tabernacle [God's church and its work] might represent the heavenly, it must be *perfect* in all its parts, and must be, in every smallest detail, like the pattern in the heavens."—*"Counsels to Teachers,"* p. 60.

But does God's latter-day "tabernacle" faithfully resemble the perfect "pattern" which He has so clearly given us through that wonderful and very precious gift, the spirit of prophecy? Ere we answer, let us be very thoughtful. Let us be *sure*; let us be *candid*; let us be *just*.

**"We Should Study God's Plans"**

Shall we not at this juncture consider briefly, yet critically, honestly, and prayerfully the present spiritual situation existing in some of the more prominent branches of our work? Shall we not in this way be better able to determine just how Heaven looks upon the "tabernacle" today? In this regard the Lord has instructed us,—

"As a people we should study God's plans for conducting His work. Wherever He has given directions in regard to any point, we should carefully consider how to regard His expressed will."—*Testimonies to Ministers and Gospel Workers*, p. 342.

"The work of men in positions of trust in connection with the work of God needs to be closely investigated. The Lord sends warnings and reproofs, but they are not heeded. The feet of the people are diverted into paths which the Lord has said they shall not walk."—*Unpublished manuscript of Mr. E. G. White, dated July 18, 1899.*

Yes, reader, let us carefully inspect the "temple" of today as we see it represented in various departments of the cause. Let us ascertain how we have built, and to what end, by making a faithful comparison with the God-given "pattern." This, we have been clearly instructed, is in harmony with Heaven's will for us.

\* \* \* \*

**THE NEED OF OUR CHURCHES**

"CHRIST also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing." Eph. 5: 25-27.

"The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him. . . . His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness."—*Testimonies to Ministers and Gospel Workers*, p. 17.

How exalted is Heaven's standard for the church on earth! Christ purposes to "present it to Himself a glorious church, not having spot nor wrinkle, or any such thing." Moreover,

as His chosen servant has told us, He designs that it shall be in these last days of time,—*"in this present evil world,"—"a continual representation of another, even the eternal world."*

Such is the state of perfection which God's true Church must reach, and shall reach, very soon. So often, however, men, by their compromising attitude toward sin, and by their lack of strong faith in God's power to uplift sinful mankind to the blessed heights of holiness, and to keep one holy, even in the midst of all the wickedness of this degenerate age, seek to lower Heaven's standard; but it is not lowered one iota thereby. Praise God! His divine Spirit has promised that ere this world's troubled course shall have been run; aye, before the Holy Spirit in its fulness shall have been poured out—before, "in demonstration of the Spirit and of power," the blessed work of saving souls shall have been completed—*"God will have a people [a church] pure and true,"—a church which will have fully reached (and which will have maintained, also) every requirement of His lofty standard.*

"Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy Heaven," declares the inspired writer. "Blessed are the pure in heart, for they shall see God," is the sublime standard for His Church as set forth by the Saviour, Himself, in His Word.

**"God's People Were THEN Accepted of Him"**

It was to the heights of this lofty standard of purity that God desired the professed remnant church to reach many years ago. He provided them with "capabilities and blessings" to the end that they might "present to the world an image of His own sufficiency"—that they might be "complete in Him." But the inspired record bears witness to the sorrowful fact that following the eventful beginnings of its existence, only a few years passed until, instead of pressing onward and upward to perfection, that people whom the Lord had graciously called out,—whom He had chosen as His own "peculiar treasure" for these last days,—whom He designated as "modern Israel" because He had entrusted to them His precious, appropriate truths for this time,—gave unmistakable evidences of inconstancy and spiritual dearth.

The holy state of this peculiar, God-favored people, at the commencement of the second advent movement, has been pictured by the inspired writer in these words,—

"God's people were *then* accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them."—*Early Writings*, p. 239.

But their condition less than a score of years later is disclosed by the same unerring Source in these sad words,—

"I was shown the low state of God's people; that God had not departed from them, but that they had departed from Him, and had become lukewarm."—*Testimonies*, Vol. 1, p. 210.

#### Toward the World—Away from God!

As one searches for both a perfect and a practical demonstration of the adoption and working out of Heaven's high standard for God's people, he does not stop with real satisfaction, however, until he has turned back to the inspired record of the experiences of the apostolic church, which, in its earliest days, was indeed pure and holy,—baptized with the unrestricted power and the purging fire of the Holy Ghost.

It is onward from that epochal point in the church's history down to our own time that the servant of God, in various places in her writings, traces the lamentable yet very marked and certain retrogression of Heaven's professed representatives on earth, of which we, the Seventh-day Adventist Church, claim to be the true remnant. The inspired narrative, in part, is as follows:—

"When the Holy Spirit was poured out upon the early church, the brethren loved one another. They did eat their meat with gladness and singleness of heart, praising God and having favor with all the people; and the Lord added to the church daily such as should be saved. Those primitive Christians were few in numbers, without wealth or honor, yet they exerted a mighty influence. The light of the world shone out from them. They were a terror to evil-doers wherever their character and their doctrines were known. For this cause they were hated by the wicked, and persecuted even unto death.

"The standard of holiness is the same today as in the days of the apostles. Neither the promise nor the requirements of God have lost aught of their force. But what is the state of the Lord's professed people as compared with the early church? Where is the Spirit and power of God which then attended the preaching of the Gospel? Alas, how is the gold become dim? how is the most fine gold changed!"

"The Lord planted His church as a vine in a fruitful field. With tenderest care He nourished and cherished it, that it might bring forth the fruits of righteousness. His language is, 'What could have been done more to My vineyard, that I have not done in it?' But this vine of God's planting has inclined to the earth, and entwined its tendrils about human supports. Its branches are extended far and wide, but it bears the fruit of a degenerate vine. The Master of the vineyard declares, 'When I looked that it should bring forth grapes, it brought forth wild grapes.'

"The Lord has bestowed great blessings upon His church. Justice demands that she return these talents with usury. As the treasures of truth committed to her keeping have increased, her obligations have increased. But instead of improving upon these gifts and going forward unto perfection, she has fallen away from that which she had attained in her earlier experience. The change in her spiritual state has come gradually, and almost imperceptibly. As she began to seek the praise and friendship of the world, her faith diminished, her zeal grew languid, her fervent devotion gave place to dead formality. Every advance step toward the world was a step away from God. As pride and worldly ambition have been cherished, the spirit of Christ has departed . . . ."

—*Id.*, Vol. 5, p. 239, 240.

#### Spiritual Stagnation—Spiritual Death!

In this very expressive language the Lord's servant shows us how far from Heaven's holy standard we have fallen. We see, also, at what tremendous cost we have "gradually, almost imperceptibly" changed our spiritual state from that of primitive godliness to that of "dead formality." And we see, moreover, that the cost of our retrogression is immeasurable, for, as the divinely-led narrator declares, "the spirit of Christ has departed"!

The trend of the church's spirituality has long been, and still is, downward; and this day in which we live is the day of the church's gravest peril. We are living in a time of widespread apostasy. We are living in a time when as never before God's standard is being lowered, and the grievous effects of this evil time are clearly discerned within our midst.

The inspired inquiry is, "Where is the true Advent spirit? Where is the spirituality of the church? Where are men and women full of faith and the Holy Spirit?" Indeed, "*Where?*" Instead of finding the "*true Advent Spirit*,"—that standard of righteousness which was seen in the lives of this people in 1844, and "acceptable" to God,—we now find on the part of the great proportion, unbelief in and disregard for God-given counsel, irreverence in worship, laxity in true Sabbath-keeping, the spirit of my-Lord-delayeth-His-coming, covetousness, worldliness, pleasure-seeking, pride, moral corruption;—spiritual stagnation—spiritual death! With the spirit of Christ grieved away from us as a church, "how," indeed, "is the gold become dim! how is the most fine gold changed!"

While it is not within the province of this booklet to fully set forth the many indications of our spiritual declension and feebleness, yet some of the more marked evidences of our condition,—clear proofs of our having fallen far away from God's high standard,—should, no doubt, receive our consideration.

Therefore let us now turn our thoughts to a brief study of a few of the unmistakable evidences of the need of our churches.

Firstly, there is that very deplorable condition of

#### Irreverence in Our Church Services

It is an undeniable and grievous fact that our church services have become, particularly in recent years, more and more worldly in character. The old-time simplicity, decorum, solemnity, and holy awe are lacking. The Lord's house is not loved and respected as it once was. Our lack of true reverence is shown, for example, in the hubbub of visiting and the running about of children—and, frequently, of older persons, unnecessarily—during the interval between, as well as before and after, services; in the very frequent unnecessary transaction of church business matters, of various kinds, on the Sabbath; in the worldly-tinged and, so often, wholly inappropriate "special" musical numbers which are frequently rendered; in the prominent displaying of the national colors to the practical exclusion, in some churches, of the sacred emblems of the message; in our rapidly-growing custom of either standing or remaining seated as prayer is being offered, instead of kneeling, as God has clearly instructed; etc.

These are but a few of the ways in which our church services have become irreverent in character, and sorely displeasing to God. His chosen messenger has said in this respect,—

"No wonder our churches are feeble, and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God, and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. Sacred things and places are not discerned; the holy and exalted are not appreciated. . . . An enemy has been at work to destroy our faith in the sacredness of Christian worship. . . . Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshippers. . . . When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion."—*Id.*, Vol. 5, pp. 492-496.

#### Carelessness in Sabbath Observance

We, as Seventh-day Adventists, proclaim to the world that we believe that the seventh day of the week is the true Sabbath. But, what about our Sabbath-keeping today? Are we consistent? Is it well pleasing to God? Do we always

honor Him by rightly observing the sacredness of His holy day of rest?

It cannot be denied that there has entered into our Sabbath-keeping much that is not acceptable to God. This is manifested, for instance, in the character of our conversation on the Sabbath; in the worldly books and papers which are read in many of our homes; in common visiting at the homes of relatives and friends; in motoring, and in travelling about by other means of conveyance, for pleasure; etc. These things, and numerous others which might be mentioned, are not in harmony with God's standard regarding Sabbath-keeping as set forth in the Word and in the Testimonies. Therein the Lord instructs,—

"Remember the Sabbath day to keep it *holy*." . . . "If thou turn away thy foot from the Sabbath, from doing *thy* pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, or speaking thine own words: then shalt thou delight thyself in the Lord; . . ." Ex. 20:8; Isa. 58:13, 14.

"Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath-keepers. The Lord has been greatly honored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."—*Testimonies*, Vol. 6, p. 353.

#### Our Neglect of Health Reform

Scattered throughout the various volumes of the Testimonies is page after page and chapter after chapter dealing with this very important subject. Let us here consider just a few extracts,—

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body."—*Id.*, Vol. 1, p. 486.

"It is just as much a sin to violate the laws of our being as to break one of the ten commandments, for we cannot do either without breaking God's law."—*Id.*, Vol. 2, p. 70.

"Abstinence from all hurtful food and drink is the fruit of true religion. He who is thoroughly converted will abandon every injurious habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences."—*Id.*, Vol. 9, p. 113.

"We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh-meats, butter, spices, rich cakes, mince pies, a large amount of salt and all exciting substances used as articles of food."—*Id.*, Vol. 3, p. 21.

"Again and again I have been shown that God is trying to lead us back, step by step, to His original design,—that man should subsist upon the natural products of the earth [in other words, that man should abstain from the use of animal products in every form]. Among those

who are waiting for the coming of the Lord, meat-eating will eventually be done away; flesh will cease to form a part of their diet."—*Counsels on Health*, p. 450.

"Only by the inexpressible anguish which Christ endured [during His prolonged fast in the wilderness], can we estimate the evil of unrestrained indulgence. His example declares that our *only* hope of eternal life is through bringing the *appetites* and *passions* into subjection to the will of God."—*The Desire of Ages*, p. 122.

The Lord's servant was led of the Spirit to pen these and numerous other, equally important messages many years ago, and surely God meant that we should heed His instruction. Still there are multitudes among us—both of leaders and laymembers—who are wilfully and openly disobedient to the light. In fact, our sad departure from Heaven's standard in this vital matter,—our persistent return to the "flesh pots of Egypt,"—has been most marked for years; and as time hastens us on toward the threshold of eternity, our apparent determination to continue trampling under foot the plain instruction which the Lord has so graciously given us concerning the welfare of the human body, "the temple of the Holy Ghost," seems more pronounced than ever.

#### The Great Sin of Worldliness

We, with all the world, have come to a most dangerous time,—a time of luxury and ease,—a time of almost complete abandonment to worldly amusements. Through the subtlety of the enemy, unregenerated hearts are drawn out after all these things. Today, thousands among us are attracted to,—yes, are given over to,—the things of this world. In their sad condition of spiritual blindness they are unable to detect the difference between the things of the true God and the things of the god of this world, so they at first compromise, and then gradually, yet certainly, drift into, and become a part of, the world.

In His Word the Lord employs the clearest and strongest of language in condemnation of worldliness in the lives of His professed followers. He says,—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." . . . "Ye adulterers and adulteresses [unfaithful people of God], know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." 1 John 2:15; James 4:4.

And in the writings of the spirit of prophecy there is to be found much additional light concerning this very common

sin in our midst. Some of that unerring counsel reads as follows:—

"The distance is widening between Christ and His people, and lessening between them and the world. The marks of distinction between Christ's professed people and the world have almost disappeared." . . . "Many who were once earnest Adventists are conforming to the world,—to its practises, its customs, its selfishness. Instead of leading the world to render obedience to God's laws, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world." . . . "There can be no union between light and darkness. God intends that His people shall be a peculiar people, separate from the world and be living examples of holiness, that the world may be enlightened, convicted, or condemned, according as they treat the light given them." *Testimonies*, Vol. 1, p. 277; Vol. 8, pp. 118, 119; Vol. 2, p. 689.

#### The Curse of Pleasure-Seeking

"God does not own the pleasure-seeker as His follower," declares the faithful prophet; and this remarkably clear statement leaves no room for doubt as to the attitude which Seventh-day Adventists should take toward pleasure-seeking. Yet, just as an instance,—one which plainly reveals that our love for pleasure is greater than our love for God,—consider the weekly prayer-meeting as it is held in almost any of our churches, and think of the witness which is there so frequently borne to our unfaithfulness! There, how many times do we see row upon row of empty seats, while on the occasion of some light, frivolous social gathering in the community (held very often in our houses of worship, too!) where precious moments of these last, solemn hours of probation are spent in listening to the presentation of world-imitating "programs," or in the playing of silly games, or in idle chit-chat, and, very often, in the partaking of unhealthful "refreshments," served at late hours, what extraordinary efforts are made both by young and old to be present!

Declares the servant of God,—

"Many have united . . . in . . . pleasure-seeking, flattering themselves that they could do this and still be Christians. But it is such indulgences that separate them from God. . . . Christ has given us no such example." . . . "I have been shown that the *true* followers of Jesus will discard picnics, . . . shows, and other gatherings for pleasure. They can find no Jesus there, and no influence which will make them heavenly minded, and increase their growth in grace." . . . "Any amusement in which you can engage, asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer-meeting, is not safe but dangerous."—*Id.*, Vol. 4, p. 633; Vol. 1, p. 288; *Counsels to Teachers*, p. 337.

### The Evils of Worldly Fashions

This is a matter of the greatest importance to the church, particularly at this time of unprecedented moral laxity in the world. One of the chief reasons for the importance of this subject to us is the fact that many thousands within our ranks are today worshipers at the shrine of Fashion,—one of those “other gods” which the Lord has expressly commanded shall not come “before” Him. The Sacred Word makes clear just what Heaven’s standard is for the followers of our meek and lowly Saviour in the matter of dress. There we read,—

“In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.” 1 Tim. 2:9, 10.

In perfect accord with this distinct light, the spirit of prophecy abounds with plain and helpful instruction on the question of dress. Let us consider just two forceful extracts therefrom,—

“Oh, the pride that was shown me of God’s professed people! It has increased every year until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them.” . . . “Do not, my sisters, trifle longer with your own souls and with God. I have been shown that the main cause for your backsliding is your love of dress. This leads to the neglect of grave responsibilities, and you find yourselves with scarcely a spark of the love of God in your hearts. Without delay, renounce the cause of your backsliding, because it is a sin against your own soul and against God. . . . Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God.”—“*Testimonies*,” Vol. 1, p. 135; Vol. 4, p. 647.

The admonitions given us of God concerning the matter of dress are not confined alone, however, to the subject of “modest apparel,” neither are they restricted to the proper manner of dressing the hair, which is such a prominent question at this time when the very immodest practice of “bobbing” the hair has become so common. (“If a woman have long hair, it is a glory to her: for her hair is given her for a covering” 1 Cor. 11:15.) There is also included unmistakable instruction against the wearing of gold,—the wearing of jewelry and all such useless articles put on for mere “outward adorning,” including the wedding ring. From the Testimonies we obtain a distinct view of Heaven’s standard for us in this respect,—

“Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let

them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle.” . . . “Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others.”—“*Special Testimonies to Ministers and Workers*,” No. 3, p. 6; “*Testimonies*,” Vol. 4, p. 630.

And there is yet another important feature of the dress question which demands the earnest and prayerful consideration of our people. It has to do with the influence for evil of modern styles in women’s clothing upon both wearer and beholder.

It is a fact not to be disputed that the extremely immodest and, at times, even indecent worldly apparel—for example, the popular low-neck, sleeveless, knee-length dress, and the flimsy, flesh-color silk stockings, etc.—worn by many of our church-members even while in attendance at divine worship on the Sabbath day, has been the immediate cause for the breaking of God’s law on the part of members of the opposite sex (see Matt. 5:28) who have not yet gained, through the grace and keeping power of Christ, that blessed victory over the flesh and the devil to which Paul made reference when he wrote, “But I keep under my body, and bring it into subjection.”

Surely this is a matter of the gravest importance, and one which should be earnestly considered by “women professing godliness,” for to an extent which perhaps but few of them realize, the influence often exerted upon unsaved brethren among us by the unchaste character of present-day feminine fashions weighs heavily in the balance where precious souls are at stake. The spirit of prophecy deals with this matter in no uncertain language,—

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

### Corrupt Morals in the Church and Home

While here upon earth Jesus prophesied, “But as the days of Noe were, so shall also the coming of the Son of man be” (Matt. 24:37). And how minutely do we see this sign fulfilled throughout the world today! Undeniably, the thoughts of men’s hearts are “only evil continually,” and their deeds, likewise, are unspeakably evil.

This terrible situation would be quite serious enough were it confined alone to those inhabitants of the earth who do not claim to be followers of Jesus,—those unnumbered millions who know naught of Him who is “holy, blameless, undefiled,”—Him whose exalted standard calls for nothing short of perfect purity both in thought and in deed. It is not to be denied, however, that not only is the average man of the world thoroughly steeped in immorality, but so, also, are numerous ministers and lay-members in the nominal churches of the world. Nor has this awful form of degeneracy and corruption stopped there, for (how sad it is to be compelled to confess it—to state it!) it is frequently revealed as well in the lives of both leaders and layity in the professed remnant church. In this regard God’s servant has written plainly as follows:—

“The sins that destroyed the antediluvians and the cities of the plain exist today—not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man.” . . . “I have been shown that persons of apparently good deportment, not taking unwarrantable liberties with the other sex, were guilty of practising secret vice nearly every day of their lives. They have not refrained from this terrible sin even while most solemn meetings have been in session.” . . . “Wickedness, crime, and sensuality exist even in high places. Even in the churches professing to keep God’s commandments, there are sinners and hypocrites.” . . . “Rottenness is in the bones and marrow of many who are regarded as good men, who pray and weep, and who stand in high places, but whose polluted carcasses will never pass the portals of the heavenly city.”—*Id.*, Vol. 5, p. 218; Vol. 2, pp. 469, 390, 477.

“Licentiousness is the special sin of this age,” says the one whom God inspired. Indeed, the chiefest of humanity’s sins has ever been the yielding of the body to concupiscence, or fornication. Speaking directly to the church, the Lord commands, in His Word,—

“Abstain from fornication. . . . Every one of you [professed people of God] should know how to possess his vessel [body] in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God.” 1 Thess. 4:3-5.

The Lord hates this thing—the *sin of sins*—in all its forms; but particularly does He loathe it when it appears, as it so frequently does, in the lives of His professed people. “The body is not kept under [in subjection] by many professed Sabbath-keepers,” the spirit of prophecy declares, and continues,—

“I have seen that Satan is leading the minds of even those who profess the truth to indulge in the terrible sin of fornication. . . .

They have been for years following the inclinations of an unregenerate heart, and have been swayed by the corrupt passions of their carnal natures, which had defaced the image of God in them, and defiled everything they touched.”—“*Testimonies*,” Vol. 2, pp. 478, 479.

Not alone are those vile sins, secret vice and adultery,—which, God says, prevail among us,—abhorrent in His sight, but the sin of unbridled lust, so commonly committed under the cloak of holy wedlock, is likewise an abomination to Him. Writing with regard to the sacredness of the marriage relation, the faithful servant of the Lord says,—

“But very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice, and therefore reason that marriage sanctifies the indulgence of the baser passions. . . . The marriage covenant covers sins of the darkest hue. Men and women professing godliness debase their own bodies through the indulgence of the corrupt passions, and thus lower themselves beneath the brute creation. They abuse the powers which God has given them to be preserved in sanctification and honor. Health and life are sacrificed upon the altar of base passion.”—*Id.*, pp. 472, 473.

The Lord did not create the functions to no purpose; neither did He create them for gratification of lust, but for reproduction, and for that one purpose alone. And if there were victory in the lives of the professed children of God,—the keeping power of an in-dwelling Saviour;—and if there were love for and strict obedience to the Heaven-given light on health reform, which God designed should prove a special and effective aid to the living out of a pure moral life by His people; there would be no lust, but a sacred overshadowing by the Holy Ghost at proper seasons for propagation.

Writes the inspired messenger,—

“Parents do not see the necessity of informing themselves, obtaining knowledge, and putting it into practical use in their married life. . . . They are not guarded lest Satan take advantage of them and control their lives. They do not see that God requires them to control their married lives from any excesses. . . . My soul has been bowed down with anguish as I have been shown the weak condition of God’s professed people. Iniquity abounds, and the love of many waxes cold.”—*Id.*, pp. 472, 347. (Study carefully the whole chapter, “An Appeal to the Church,” in Volume Two.)

**“O Jerusalem, Wash Thine Heart from Wickedness”!**

And now we have considered briefly some of the more pronounced evidences which clearly show that, as a people, we have been, and still are, permitting Heaven’s holy standard to trail in the dust. We have noted in this necessarily limited

review some of the symptoms of the gravely dangerous spiritual sickness with which the church in this hour is so universally afflicted. And is it not manifest, from all the evidence, that our condition is, indeed, perilous? Is it not plainly to be seen that the God-given "pattern" has been ignored and lost sight of? Is it not proven that the church in its present spiritual state is a reproach to God, and utterly incapable of reflecting the image of His holy Son, Jesus; and for that reason, unfitted for the performance of the great work which God longs to do for a lost world through her?

"The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt." . . . "Not one in twenty, whose names are registered upon the church books, are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner."—*Id.*, Vol. 5, p. 217; *Special testimony*, dated May 9, 1892.

Reader, must we not acknowledge that there is a *great* and *most serious* need in our churches? And should we not recognize, also, that our only hope lies in Him who implores,—

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" Ezek. 18:31.

"O Jerusalem, wash thine heart from wickedness, that thou mayest be saved"!

\* \* \* \*

## THE NEED OF OUR INSTITUTIONS

"BE ye clean that bear the vessels of the Lord."  
Isa. 52:11.

"God requires perfection in all things connected with His service. Let all who enter our institutions . . . understand this." . . . "We are to have only those connected with our institutions who will hear the word of the Lord, and appreciate and obey His voice."—*Testimonies*, Vol. 7, p. 147; *Special Testimonies*, Series B, No. 9, p. 53.

GOD is particular. The Lord is definite and exacting in all His requirements. Just as He demands holiness on the part of His church, just so He requires spiritual perfection in every feature of the church's various auxiliaries. God is jealous of His honor; and He demands that every branch of His cause on earth shall truly represent His holy principles.

Our institutions,—our schools, publishing houses, and sanitariums,—have ever, since their earliest existence, been looked upon as filling most important places in the promulgation of the third angel's message; and, if operated in accordance with the Lord's expressed will, these institutions would prove to be powerful agencies for good. God's original purpose for them was that many souls might be brought to the saving light of the truth through their influence; and it was under His guiding and favoring hand that so many of these aids to the work of the church have been established here and there throughout the world.

There was a time in our history as a denomination when our institutions experienced very serious difficulties in a financial way; but at the present time it is perhaps safe to say that a goodly proportion of them are flourishing, while others are looked upon as being reasonably successful, sharing in the general prosperity which the world, in a large sense, is enjoying under peaceful conditions.

However, the supreme aim of God's work, as He views it, is not, nor never shall be, material success. Nor is it from that viewpoint that we are here dealing with the question of the need of our institutions. Spiritual success—spiritual growth and stability, resulting from implicit allegiance to the will of the great Head of all our activities—is the first and all-essential thing, according to Heaven's standard. As the Saviour so clearly expresses the thought in His Word,—*"But seek ye first the kingdom of God [which is, we know, intrinsically spiritual] and His righteousness [His perfection]; and all these [required material] things shall be added unto you"* (Matt. 6:33).

### Our Institutions "on Losing Ground"

In the year 1901, the messenger of God sent a most solemn and important testimony to the President of the General Conference. The message reads,—

"Dear Brother Daniells: Yesterday morning I read your letter, in which you express your ardent desire to see a strong corps of workers sent to India and China and other oriental countries. Last night instruction was given me that at present our principal efforts are not to be made especially for China or other fields similar to China. We first have a work to do at home. All our institutions—our sanitariums, publishing houses, and schools—are to reach a higher standard. Then the workers sent to foreign fields will reach a higher standard. They will be more earnest, more spiritual, and their labors will be more effective."—*Testimonies*, Vol. 8, p. 87.

Is it not a sad thought that after fifty years of religious effort, God was obliged to send instruction designed to stop the flow of laborers to these foreign fields because of the low spiritual state of our institutions! What was the reason for this condition? In the same message we read,—

"There is a marked neglect of the cautions and warnings that have been given from time to time. When there is a seeking of the Lord and a confession of sin, when the needed reformation takes place, united zeal and earnestness will be shown in restoring what has been withheld."—*Id.*, p. 89.

But the needed reformation did not then take place. This is evident from the fact that one year later this warning message followed,—

"Lately my mind has been drawn to the work that needs to be done for our people. Things have been revealed to me that make me afraid. The One of authority declared, 'Seventh-day Adventists are on losing ground in every place where they have established institutions.'"—*"Selections from the Testimonies,"* p. 47.

It was one month later that the Battle Creek (Michigan) Sanitarium was burned, and the year following that the Review and Herald office, then located in Battle Creek, was also consumed by fire. Both institutions were destroyed, the unerring spirit of prophecy has told us, because the messages of God were ignored and rejected until His protecting hand was removed.

Previous to the falling of these signal judgments, the Lord appealed to His professed people over and over again to accept and follow His leadership. Through His servant He said, for example,—

"A clear revelation has been given to me in regard to the need of our people assembling together, confessing their sins, repenting before God, and continuing in prayer until the Lord manifests Himself to them in power. If ever a people needed to offer a prayer such as Daniel offered, it is our people. There is among them such self-confidence, such presumption! The Lord has been sending light to them, but the testimonies of His Spirit have not been heeded. There has been a departure from His expressed commands, a working contrary to the messages that for many years He has been giving relative to the different features of our work."—*Id.*, pp. 70, 71.

It would seem after the destruction of the denomination's two leading institutions which were located at our former headquarters, that serious study and whole-hearted obedience would have been given to the divine messages, and that a genuine reformation would have taken place. But if any

attention was ever given, it was only temporary, for the Lord since then has often found it necessary to repeat counsel similar to that which was given in previous years.

As an example, He has declared through His chosen messenger,—

"Men who ought to stand as firm as a rock to principle, are treading in the same path that the Israelites followed. . . . There are men who are acting the part of Aaron at the very time when every soul should be working to seal the law among God's disciples. They are building up the very things that God has specified should not be built up."—*Mrs. E. G. White, in "Review and Herald,"* Feb. 4, 1909.

**"O, How Much Better it Would be if——!"**

Oh, that men would ever bear in mind the solemn fact that "those who build the temple of the Lord, are to build it according to the pattern shown in the mount,—the divine similitude," and not according to their own erring plans! But we seem so prone to forget. Trusting in our own finite wisdom, instead of accepting and obeying God's will, we "build up the very things" which the Lord has specified "should not be built up."

Men in responsible positions in our institutions will persist in struggling and worrying over problems such as debt, the need of workers and means, etc., but they shamefully ignore the heavenly wisdom which, if diligently sought for and unreservedly heeded, will fully supply every need. Many among us in positions of trust seek first the things of mere material worth, and deliberately turn their backs upon the priceless counsel of God, not discerning, in their soul-blindness, that therein is to be found the one way to reach real success in the conduct of our work.

The Lord's servant has said,—

"Oh, how much better it would be if all who do this [refuse to give heed to the divine counsel] were connected with some other work than the sacred institutions appointed by God as His great centers! They are supposed to be under the guidance of the Holy Spirit; but this is a mistake. They do not do the work of God faithfully; they do not give evidence that they realize its sacred character. Their influence misleads others, causing them to regard lightly God's instrumentalities ordained for the saving of souls, and leading them to think that they may bring in their own ideas and common thoughts and plans. Thus a low, cheap level is reached, and God is greatly dishonored."—*"Testimonies to Ministers and Gospel Workers,"* pp. 402, 403.

### The Need of Our Schools

Our schools and colleges are among the most important factors in the upbuilding of the cause of God. In them Heaven has purposed, first of all, that our youth shall become transformed in heart and life, and then trained to give with power, both at home and abroad, the peculiar truths of the Word which have been committed to us as a people. They are to be taught, in all our educational institutions, sound doctrine, also how to use to the highest degree of efficiency their God-given talents of mind and body. Briefly, the Lord's lofty plan for our schools is set forth in these inspired words,—

"Our work of education is ever to bear the impress of the heavenly, and thus reveal how far divine instruction excels the learning of the world. . . . The true object of education is to fit men and women for service by developing and bringing into active exercise all their faculties. . . . Our schools have been established by the Lord; and if they are conducted in harmony with His will, the youth sent to them will be quickly prepared to engage in the various branches of missionary work."—*"Counsels to Teachers," pp. 56, 451.*

High as is the beautiful—and practicable—ideal of God for our educational work, it is, however, no higher than is the standard which He has set up for the instructors who should be connected with our schools. In this respect the Lord has spoken as follows:—

"Shall we bring into our schools the sower of tares? Shall we permit men who have been taught by the enemy of all truth to have the education of our youth? . . . In selecting teachers, we should use every precaution, knowing that this is as solemn a matter as the selecting of persons for the ministry. . . . The great aim of the teacher should be the perfecting of Christian character in himself and in his students."—*Id., pp. 68, 174, 30.*

The teaching and influence of mature instructors has a strong effect upon the plastic mind of the young; therefore the character and attitude of the teachers becomes a vital matter. But do those,—many of those, at least,—who are teaching our youth, meet the divine requirements, and faithfully follow God's plan for our schools? From the light revealed through the Spirit-indited writings, as well as from an abundance of the clearest of evidence, it is manifest that many of the professed believers in the "testimony of Jesus" who occupy positions in our schools as teachers, are themselves far away from divine principles, and that they are guiding their students into the same perilous path in which they themselves are walking.

The conditions which exist in many of our educational institutions today are, indeed, far from satisfactory; but there can be no excuse for this excepting unbelief in, and unfaithfulness to, the words of the prophet on the part of those who hold responsible positions as officials and instructors. One of our leading educators declared at the World's Educational Convention held in Boulder, Colo., in June, 1923,—

"The Great Master Teacher, Jesus Christ Himself, through His agent, has given us clear and explicit instruction on every principle, policy, and detail of our work. We as teachers are standing in a flood of light. We need not go astray on any point, however small, if we heed the light."—*"Review and Herald," Vol. 100, No. 28, p. 12.*

And another very prominent educator, connected with our general work, has, in corroboration of the foregoing, stated that,—

"God has given us instruction concerning Christian education. In the beginning of this movement He set one among us through whom He gave very definite teaching regarding our work in educational lines. In 'Counsels to Teachers,' 'Education,' and 'Special Testimonies on Education,' is given us a book of educational law to be studied, to be followed, to hold us true to God's plan for this department of His cause."—*"Eastern Tidings," Vol. 18, No. 8, p. 5.*

But notwithstanding all that God has done to the end that our educational work might fully attain to the Heavenly standard, this same leader has courageously pointed out the undeniable fact of failure. He declares,—

"God is ready to finish the work, but we are not. . . . He has been waiting long and pleading long for us to believe in His way in education, and practise it 100 per cent in our schools. Too long have we been dreading with men's evanescent theories about education. Too long have we been dealing with the artificial standards set up by men who do not discern the voice of God, much less His matchless plan for building character and making missionaries."—*"Review and Herald," Vol. 100, No. 28, p. 6.*

Furthermore, he acknowledges indirectly, but nevertheless positively, that the counsel given of God more than a score of years ago to the President of the General Conference to defer the sending of missionaries abroad until our home institutions should uplift the trailing standard, is applicable today. After an extended trip through several of the large mission fields, he stated at the Educational Convention held in June, 1923, that "another marked impression I received in the mission field is the pronounced success as soul winners made by men and women who never saw the inside of a college as students."

The faithful messenger whom God's Spirit inspired warned our educators that "sophistries will be brought in to take the place of the pure Gospel of Jesus Christ" (Testimony to Ministers, Physicians, and Teachers, Sept. 3, 1903); and how distinctly do we see this prophecy fulfilled today, both in the work of many of our schools, and in the regrettable results of their work! Later God's servant wrote,—

"The leading men in some of our colleges have been instructed again and again in these lines, yet much that has no part in Christ has been introduced and urged as essential."—*Testimonies to Officers of the General Conference,* Dec. 1, 1909.

With libraries filled with volumes of lore that are of no value,—really, a distinct detriment to the eternal welfare of those who are supposed to be preparing for the holy work of soul-winning; with teachers who are openly skeptical regarding the genuineness of the spirit of prophecy, and disobedient to much of the instruction given of God through the medium of the inspired writer, and who, also, are filled with doctrines of their own devising, it is not strange that numerous young people are leaving our schools with hearts still unregenerated, with clouded vision as to their duty, and with confused ideas concerning the fundamentals of the message. Indeed, it is not to be marveled at that many students are leaving our colleges with little real consecration to God and His work,—in fact, spiritual weaklings,—and therefore utterly unprepared, as measured by Heaven's lofty standard, for a place in the Lord's needy cause.

With regard to this lamentable condition, and the attitude which Heaven takes toward it, the prophet of God has solemnly declared,—

"Should Christ enter our institutions for the education of the youth, He would cleanse them as He cleansed the temple, banishing many things which have a defiling influence."—*Counsels to Teachers,* p. 25.

May Heaven have pity upon those in positions of responsibility in our schools who turn their backs upon the streams of light proceeding from the Throne of God! May the Lord awaken to their grave need those who, for fear of losing prestige with the world and its false standards of education, and who, by propagating their own finite ideas of learning, cause our schools to come so far from following the God-given "pattern" as many of them do today! God's messenger has truly said,—

"Before we can carry the message of present truth in all its fulness to other countries, we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. . . . We must educate, educate, to prepare a people who will understand the message, and then give the message to the world."—*Special Testimonies,* Series B, No. 11, p. 30.

#### The Need of Our Publishing Houses

In the following words the Lord portrays both the lofty purpose for, and tremendous responsibility of, our publishing institutions:—

"Solemn is the responsibility that rests upon our houses of publication. Those who conduct these institutions, those who edit the periodicals and prepare the books, standing as they do in the light of God's purpose, and called to give the warning to the world, are held by God accountable for the souls of their fellowmen." . . . "These institutions are to stand as witnesses for God, teachers of righteousness to the people. From them truth is to go forth as a lamp that burneth. Like a great light in a lighthouse on a dangerous coast, they are constantly to send forth beams of light into the darkness of the world, to warn men of the dangers that threaten them with destruction."—*Testimonies,* Vol. 7, pp. 140, 138, 139.

Much divine instruction, explicit and exacting, has come to our publishing houses. Heaven has looked upon this wonderful agency—the printing press—as occupying a place of immense importance in the cause of truth, and has decreed that it, just as all other of the Lord's instrumentalities employed in the promulgation of this last message, "must be, in every smallest detail," like the divine "pattern." But, as in other branches of the work, there is seen in our publishing houses, too, the same pitiful failure to accept and adhere to God's will. In fact, the destruction of the Review and Herald office at Battle Creek resulted, God has told us, because of neglect to heed His counsel.

When later, at the direct word of the Lord, our pioneer publishing institution was removed from Battle Creek to Washington, D. C., a wonderful opportunity was given to discard erroneous principles and policies, and start on a new path which would lead to the adoption of wiser and better purposes. But, as usual, many of the messages from God were ignored or rejected whenever they came in conflict with the plans of self-sufficient men.

One of the first warnings sent to the Review and Herald, following its establishment in Washington, was this,—

"Do not antagonize the Sunday laws by operating machinery on Sunday, but educate the workers to devote the day to evangelistic work with the people."—*Testimony,* dated June 27, 1903.

More than a score of years have passed since this word was sent; but has it been respected? No. Not a Sunday during all this time has the machinery in the Review office ever stopped on Sunday because of this testimony. And the workers connected with that institution are sadly in need of the instruction and experience in evangelistic work that they would have received had this counsel been followed.

Again, from the writings of God's servant, we glean the following instruction which, though given primarily to our schools, is nevertheless just as applicable to all our institutions, and to our people generally. We read as follows:—

"To spend money which is so hard to obtain, on materials with which to play tennis and cricket, is not in harmony with the Testimonies . . ." ". . . I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations."—*Mrs. E. G. White, in Avondale [Australia] School Calendar (1910), p. 42; "Counsels to Teachers," p. 50.*

Despite this explicit counsel, the Review and Herald Publishing Association has in recent years appropriated hundreds of dollars with which to build, equip, and maintain a tennis court, as has also the Pacific Press Publishing Association, at Mountain View, California (see Annual Reports); while at the same time their book-shelves contain Sister White's books which condemn this form of worldly recreation.

What must be the influence of such an inconsistency! It would seem, would it not, that these leading institutions could encourage their workers to spend their time, money, and energy in something more essential and more dignified,—something more in keeping with Heaven's holy standard.

Again, our publishing houses have been instructed that those who prepare manuscripts for printing should receive compensation in the way of royalties, etc., for their work. This was to accomplish a double purpose—to preclude the officials in our publishing institutions controlling all the profits, and at the same time to allow those who produced the manuscripts to have the duty and pleasure of using a share of the money realized from their efforts. The Lord instructed,—

"Let not authors be urged either to give away or sell their rights to the books they have written."—*"Testimonies on Fair Dealing and Book Royalties," p. 12.*

"I have borne abundant testimonies, setting forth the fact that the ability to write a book is like any other talent, a gift from God for which the possessor is accountable to Him. This talent no man can

buy or sell without incurring great and dangerous responsibility. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing houses or the conference, know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. . . . It is a very narrow, conceited arrangement devised by human minds, and it does not bear the marks of God."—*Id., p. 25.*

"I wish to say to authors, that I cannot see that they have any liberty to either give away or sell their rights to the books they have written. When you do this a door of temptation is opened before the publishers to repeat the history of the past."—*"Testimonies Respecting Publishing Houses, Authors and Royalties," p. 11.*

But in the face of these plain statements from the spirit of prophecy, the Review and Herald officials have adopted these actions:—

"That manuscripts prepared outside the office, at an author's expense, be purchased before publishing the same.

"That no further investment be made in publishing or promoting books unless ownership and full control of the plates can be secured."—*"Annual Report," p. 50.*

Again, God has given this distinct instruction,—

"Let not God's people in any of our institutions sign a truce with the enemy of God and man. The duty of the church to the world is not to come down to their ideas, and accept their opinions, their suggestions, but to heed the words of Christ through His servant Paul, 'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with the unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?' This means in a special sense, marriage with unbelievers, but it covers more ground than this; it means in our instrumentalities ordained of God, in our institutions for health, in our colleges, in our publishing houses. . . . You are not in any case to become contaminated with the spirit of unbelievers. . . . Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught. . . ."—*"Testimonies to Ministers and Gospel Workers," pp. 271, 272, 463.*

Yet, notwithstanding Heaven's plainly revealed will in this matter, it has not long since been learned—the fact having been sent broadcast through the columns of a certain unfriendly publication—that our Washington publishing house has employed for a score of years or more a Roman Catholic lawyer as confidential legal adviser,—one who, according to Heaven's standard, is wholly disqualified for serving in such a capacity. How offensive must such disobedience be to God!

Reader, can it be that the Lord is well pleased with present conditions? Are our publishing houses, in their open dis-

loyalty to divine counsel capable, in Heaven's sight, of acting the part of "a great light in a lighthouse on a dangerous coast, . . . to warn men of the dangers that threaten them with destruction"? There is an inspired answer to these questions. It reads as follows:—

"It is God alone who can give success whether in preparing or in circulating our publications. If in faith we maintain His principles, He will co-operate with us. . . . It is only as we do this [follow faithfully the divine pattern] that His prospering hand can be with us. Consider God's dealings with His people in the past. Notice how, while they carried His banner, He exalted them before their enemies. But when in self-exaltation they departed from their allegiance, when they exalted a power and a principle that were opposed to Him, they were left to bring upon themselves disaster and defeat. . . . The work that He will accept is the work that reflects His image."—*Id.*, Vol. 7, pp. 158, 151, 144.

#### The Need of Our Sanitariums

"Our sanitariums are to be established for one object,—the advancement of present truth. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the worker occupying the humblest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere." . . . "The success of the sanitarium depends upon its maintaining the simplicity of godliness, and shunning the world's follies in eating, drinking, dressing and amusements. It must be reformatory in all its principles."—*Id.*, p. 97; Vol. 4, p. 586.

Encompassed within the scope of these few simple words is to be found the very essence of the high standard which God has set up for our health institutions. But has the Lord's beautiful ideal been appreciated, honored, and attained? Have God's plans for the medical branch of the work been followed as they should have been?

One of our best known leaders in this department, evidently sensing the present great need in our health work, has this to say regarding the origin of our health principles, the importance of respecting and adhering to the God-given "pattern" for our sanitariums, and the necessity of bringing all who are connected with this branch of the cause up to the standard:—

"More than half a century ago the health work of this denomination was started on very definite lines,—in accord with very definite principles. These were to guide the work through to the end. Wherein have these principles been altered or the high ideals for our medical work been lowered? Never in any way. They were Heaven-born when the morning stars sang together; revitalized in the teaching on the holy

mount; re-incarnated in the life of Christ, who went about doing good and healing all manner of disease, and are the principles that the people will possess who stand on the sea of glass.

"Too often the temptation comes to lower the standard, thinking that thereby greater success may attend our institution. Too often this has been done to the lasting injury and disrepute of the cause of truth. Too often have we excused ourselves for some trivial reason from keeping up to, or bringing ourselves up to, the standard. . . . Our Standard Bearer today is holding the standard just as high as ever,—yes, even higher; and He is saying to us, 'Bring the men up to the standard.'"—*The Medical Evangelist*, Vol. 9, No. 4, p. 24.

Yes, the Lord is today pleading in behalf of His neglected standard for the medical work, for exactly the same course of disobedience and lamentable failure as has been recorded against those other influential agencies in the cause of truth, our schools and publishing houses, has been, and is still to be seen in our sanitariums. In undeniable proof of this the servant of the Lord said, when writing regarding the establishment of our medical school at Loma Linda, California, "We are now further from the pattern than when our medical work first started." And surely conditions have not improved, in a spiritual sense, in the years which have passed since that time.

From the beginning of our sanitarium work the spirit of prophecy has given very minute instruction regarding the proper conduct of this important branch of the cause. For example, the Lord has spoken against our catering to the demands of tourists and pleasure-seekers; against amusements of a worldly character; against unfaithfulness to divine light on the subject of correct diet; against the prescribing and administering of drugs; also against the installation of complicated and expensive apparatus that requires experts to manipulate, and which cannot be taken by the patients to their homes for their own use. In all these things there has been seen disrespect for divine counsel, and a departing from that simplicity which characterized the early days of our medical work.

Regarding the matter of furnishing our sanitariums with conveniences,—to say nothing of unessential trappings,—for the attraction and gratification of pleasure-seekers, the Lord's servant has instructed,—

"I have a decided message for our people in Southern California. The Lord does not require them to provide facilities for the entertainment of tourists. . . . We are not to absorb time and strength . . . in an enterprise for the accommodation and entertainment of pleasure-

seekers, whose greatest desire is to gratify self."—*Testimonies,* Vol. 7, pp. 95, 97.

Has this counsel been strictly heeded? No; it has not. In the new sanitarium located at Glendale (Southern), California,—in that very section of the field which is directly referred to in the foregoing testimony,—there is to be seen an outstanding example of disobedience to this instruction. Elaborately furnished as it is, that large, modern, beautiful institution must appeal at once to the tastes of that class of people which God has said we should not cater to.

With respect to the class of amusements which should not be permitted in our health institutions, we have been instructed as follows:—

"Worldly or theatrical entertainments are not essential for the prosperity of the sanitarium or for the health of the patients."—*Id.*, Vol. 4, p. 578.

Has the standard of Heaven in this matter been honored and attained? Are the entertainments given in our sanitariums always of that elevated character which would please the Heavenly Guest? For instance, what must the Lord think of the light, undignified, "jazzy" theatrical programs which the radio so frequently brings into our sanitarium parlors! No; Heaven's standard has not been reached in this matter.

Concerning God's purpose for our sanitariums in the matter of upholding the principles of correct diet, the one who was inspired of the Spirit has declared,—

"We want sanitariums where the people may be taught . . . to eat temperately of wholesome food, and to be educated to discard all narcotics, tea, coffee, fermented wines, and stimulants of all kinds, and the flesh of dead animals."—*Unpublished testimony, dated Dec. 4, 1896.*

While it is true that our health institutions have done much to meet the mind of God in this regard, yet have one and all been faithful? *Are* all faithful? Particularly in the matter of serving flesh foods, also tea, and in the supplying of certain other injurious and divinely-condemned articles, there has been disrespect for the will of God in our sanitariums, it is well known; and His standard has thereby been dishonored.

With reference to the use of drugs, the Lord has directed,—

"Drugging should be forever abandoned." . . . "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."—*Testimonies,* Vol. 5, p. 311; *Facts of Faith,* p. 140.

Do our physicians prescribe, and our nurses administer, drugs to patients in our sanitariums? The only true answer is, Yes; it is done almost universally. Indeed, where is the institution to be found, in our organized health work, where God's will in this respect is not in some degree, at least, ignored and disobeyed?

Regarding the use of intricate and costly appliances designed for the treating of the sick, the spirit of prophecy instructs,—

"There is danger of spending far too much money on machinery and appliances which the patients can never use in their home lessons." . . . "We want sanitariums where maladies may be cured by nature's own provisions, and where the people may be taught how to treat themselves when sick."—*Testimony to Elder J. A. Burden; unpublished testimony, dated Dec. 4, 1896.*

Have our sanitariums given strict obedience to this divine counsel? Rather, is there not now a general tendency in our health institutions to depart from the original simple methods of treatment which the Lord revealed, and gave, to us, and to substitute various so-called improved mechanical devices which can only prove a hindrance to the harmonious following out of God's plans for our health work?

In addition to the foregoing instances which are unmistakably indicative of failure on the part of those in responsible positions in our sanitariums to direct the work so that it might faithfully adhere to the "pattern" given of God, other examples might be cited which clearly affirm the same regrettable fact of disloyalty to the light.

"We are now further from the pattern than when our medical work first started," saith the Lord, through His servant. And what a history is bound up in such a statement! Our health work,—the great "right arm of the message,"—has been progressing all these years; it *has* been moving, but in the wrong direction—*away* from the God-given "pattern"!

Could such a lamentable record of retrogression—so disappointing in Heaven's sight—have been written had the precious instruction, given us directly of God, been appreciated, accepted, and followed?

#### "The Temple Courts MUST be Cleansed"

Dear reader, in consideration of the numerous evidences of disloyalty to the counsel of the Holy Spirit which are to be

seen at this time in our institutional work, is not God justified in declaring today, even as He did in years past,—

"Men have been departing from right principles, for the promulgation of which these institutions were established. They have failed of doing the very work that God ordained should be done to prepare a people to 'build the old waste places,' and to stand in the breach."—*"Testimonies," Vol. 8, p. 218.*

Moreover, should it be wondered at that the Lord would demand,—

"There must be a cleansing of the institutions similar to Christ's cleansing of the temple of old. 'It is written,' saith the Lord, 'My house shall be called a house of prayer, but ye have made it a den of thieves.' There are in our institutions today transactions similar to those that took place in the temple courts in Christ's time; and all Heaven is looking on."—*Extract from special testimony entitled, "Brethren in Responsible Positions."*

Again, should we think it strange that God would speak these very solemn words,—

"There has been a betrayal of sacred trusts. The work of God has been abused, and covered up with men's unsanctified attributes, and God says, 'Shall I not judge for these things?' It is for such workings as these that Christ says, 'I came not to send peace, but a sword.'"—*Extract from an unpublished testimony entitled, "The Education Our Schools Should Give."*

The Lord demands that all who bear His "vessels" shall be "clean." He "requires perfection in all things connected with His service"; and His will is that "only those" are to be "connected with our institutions who will hear the word of the Lord, and appreciate and obey His voice." Then, in view of the present distressing need in our institutions,—the many incontrovertible evidences of spiritual uncleanness and imperfection which prevails therein,—shall we marvel if an offended God again bares His mighty arm in righteous vengeance; if He "turns and overturns," as He has threatened to do; if He does a thorough, unsparring, untying work of "cleansing" in those institutions which name His name, yet which, because of disobedience to His revealed will, bring reproach upon His work in the earth, and cause it to be weakened and hindered?

"There is a work to be done that has not yet been done. The temple courts are not yet cleansed as they must be before the work which Christ did after the cleansing of the temple can be done."—*Ibid.*

O Israel, "seek ye the Lord, . . . lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel!"

## THE NEED IN MISSION FIELDS \*

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20.

"We have a work to do which few realize. It is to carry the truth to all nations. There is a broad field for laborers in foreign lands, as well as in America. God calls for men who are devoted, pure, large-hearted, broad-minded, and humble to enter these fields. How few have any sense of this great work! We must arouse, and work from a *higher standpoint* than we have hitherto done."—*"Testimonies," Vol. 5, p. 580.*

IN the foregoing Scripture and testimony we once more have our attention drawn to the high standard of God. In addition to our Lord's own imperative command, "*Go ye . . .*," and in addition, also, to the spirit of prophecy's portrayal of the great importance of foreign mission work, we are once again reminded that Heaven's exalted plan for the building of the earthly "tabernacle" covers all branches of the cause. In the church, in our various institutions, and, also, in the work in mission fields, the requirements of God are identical. "According to . . . the pattern . . ., so shall ye make it," saith the Lord in His Word; and the inspired comment of the spirit of prophecy is, "The earthly tabernacle . . . *must be perfect in all its parts.*"

### The Standard of the "Pioneers"

When Jesus commissioned His disciples, those pioneer foreign missionaries of the Gospel dispensation, with the mighty task of teaching "all nations," He instructed that

\*NOTE:—The writer of this chapter does not presume to be able to present facts concerning the spiritual state of our work and workers as conditions may possibly exist in all the mission fields, and the reader is requested to kindly bear this fact in mind as he reads. However, after some years of experience in the work conducted by our denomination in one of the greatest and most needy foreign fields, also after having seen, to some extent, conditions prevailing in the work in certain other very important fields; and, moreover, because of his being kept in close touch through correspondence with conditions as they continue to exist today, he feels justified in attempting to briefly set forth a few facts regarding the actual spiritual situation prevalent in a portion of our foreign mission work which is doubtless fairly representative of the whole.

those who were in darkness should be taught to "observe all things whatsoever" He had "commanded" (or, taught) them. Thus it is seen that that which was vital truth for the favored Twelve is, in the plan of Jesus, vital truth for "all nations" as well. His holy standard, as it had been revealed in His own life and teachings, was to be represented and expounded by those first missionaries wherever they went. And that same divine plan is *still* effective,—“even unto the end of the world.”

For those pioneer missionaries the Lord had also a standard of personal heart purity,—a standard of individual spiritual efficiency,—which He demanded should be reached by one and all before they would be qualified to respond to His command, "Go." To Peter He said, for example, "When thou art *converted*, strengthen thy brethren." And again, following His resurrection, Jesus said to "the eleven," "Repentance and remission of sins should be preached in His name among all nations, . . . but *tarry ye* in the city of Jerusalem, *until ye be endued with power from on high*" (Luke 24:47, 49). Jesus' disciples were in need of true conversion and Holy Ghost power before they would be fitted to engage in foreign mission service; and the Lord demanded that they should be thus prepared ere they enter upon such an exalted and important work.

Bearing these facts in mind, one would naturally ask, Does the Master require less today? Has Heaven's standard, in this respect, been lowered? The Holy Spirit answers: "God calls for men who are *devoted, pure, large-hearted, broad-minded, and humble* to enter these [foreign] fields" (Vol. 5, p. 580). And again, His lofty standard for the foreign missionary of our day is set forth through the same Source in these unmistakable words,—

"It is a solemn, serious matter to select missionaries for foreign countries. The men whom God will accept for this work must be as *true as steel to principle*. They must be men who are *emptied of self*, men who give evidence that they are *wearing Christ's yoke and manifesting His meekness and holiness of heart*."—*Extract from an unpublished testimony.*

#### A Command; Disobedience; the Result

In the preceding chapter, where the matter of the spiritual state of our institutions is considered, the following testimony is quoted:—

"Dear Brother Daniells: Yesterday morning I read your letter, in which you express your ardent desire to see a strong corps of workers sent to India and China and other oriental countries. Last night instruction was given me that at present our principal efforts are not to be made especially for China or other fields similar to China. We first have a work to do at home. All our institutions—our sanitariums, publishing houses, and schools—are to reach a higher standard. *Then* the workers sent to foreign fields will reach a higher standard. They will be more earnest, more spiritual, and their labors will be more effective."—*Testimonies, Vol. 8, p. 87.*

One has but to spend a short time in the mission field in order to realize how unmistakable it is that none other than God inspired His servant to give this instruction; and to realize, also, how certain it is that God's will in regard to the matter of elevating the spiritual standard in our institutions,—thus better equipping workers for efficient soul-winning service in foreign lands,—has neither been respected nor obeyed. There, at "the front," one sees the great importance of the doing of that "first" work at home for appointees to foreign fields; and one realizes while there, too, that it has not been done—that our institutions have definitely failed to reach a higher standard, because the lack of deep earnestness and fervent spirituality in the life, and the absence of real affectiveness in the labors of many of our mission workers, sent out from our institutions, gives incontestable proof of this fact.

#### Actual Conditions Not Generally Known

It is recognized, of course, that our people in the homelands are not generally aware of the real situation. Reports from the mission fields which appear in our denominational periodicals do not, for obvious reasons, include such information. Neither do mission leaders and workers, while on furlough, or while acting in the capacity of delegates to conferences held in the homelands, point out the spiritual failure which so conspicuously characterizes much of our foreign work. And it is commonly the case, too, that when leading brethren, representing the General Conference, visit the mission fields, the numerous inconsistencies ordinarily revealed in the lives and work of many of our missionaries are purposely kept from view; hence the reports which these visitors give upon their return to the home countries do not disclose actual conditions. As a consequence those who are "holding the ropes" are kept in ignorance of the great spiritual need prevailing among a large number of our mission workers, and the faithful brethren and sisters in the home churches continue to pray,

give, and trust, not aware—at least not many of them—that the holy standard of God often trails in the dust of compromise and disobedience, and that the Lord is thus definitely hindered in the giving of His final message in needy heathen lands.

For one to take upon himself the responsibility of baring hitherto carefully guarded facts relative to the need in mission fields means, it is realized, that the frown of disapproval will doubtless be seen. Not alone will officials of the denomination probably denounce and attempt to repudiate such an exposure, but large numbers of our people in the ranks will undoubtedly question the veracity of the facts which are thus brought to light. The absence of uncensored news from the fields, and the strong confidence which so many have that all is well with the work both at home and abroad—and this despite all the revelations of our need, universally, which God has given through the spirit of prophecy—will likely cause them to doubt any report, no matter how truthful it may be, which would present a different situation.

The possibility of all this is apprehended. Nevertheless the command from God,—“Cry aloud, spare not, lift up thy voice like a trumpet, . . .”—is still in force; and to the end that those who read may be acquainted (though, because of limited space, only briefly) with the need in our foreign mission work, and as a result, be aroused to action, “a voice *shall* be heard.” This is God’s will, His servant has clearly told us; and the Sacred Word instructs those who are laboring as faithful watchmen to “obey God rather than men.”

#### Proofs of Need Seen in Mission Churches

The principal purpose of our foreign mission work is, of course, to bring the people to a knowledge and acceptance of Christ as their personal Saviour, and, likewise, to a knowledge of present truth and into obedience to all its precious light, that they may thus be prepared to stand “blameless in the day of our Lord Jesus Christ.” If our efforts fail of reaching this supreme objective, then our work is a failure indeed. If, in the churches which we raise up, there are to be seen unmistakable evidences of spiritual dearth, also clear proofs of disobedience to the whole counsel of God, we may in this way safely estimate the actual amount of progress made, or not made. So let us first of all consider the spiritual condition of our churches in the mission field.

From a certain important section of the field reports had for some time been received telling of an unusually extensive interest being taken in the message on the part of the heathen people of that locality. The several glowing reports told of the “hundreds” who had “accepted the truth.” Several months later, however, the writer was privileged to meet one of our faithful workers whose mission station territory was included in that section where the reported interest existed, and upon questioning the worker regarding the genuineness and actual extent of the interest, he was frankly informed that the situation was far from being what the reports had pictured,—that in his personal judgment not more than five persons out of the three or four hundred who had supposedly “accepted the truth” were truly converted,—that less than half a dozen were spiritually and intellectually established in the message.

This instance is cited as an illustration of the spiritual state prevalent in a large proportion of our mission churches; and, of course, there are direct and unmistakable reasons for such a sad condition. What are these reasons? We shall endeavor to present three or four of the more prominent ones.

In the first place, as we have already noted, many workers are sent out to the fields pitifully unprepared, in a spiritual sense, for engaging in the sacred work of soul-winning. Our home institutions have neglected to meet the explicit requirement of God—that of reaching His high standard; and the result is readily to be seen in the lack of effective spiritual work in the regions beyond. It cannot be expected, can it, that such workers’ “converts” will reach a higher standard than that which they themselves uphold? David realized, as he told the Lord in his wonderful prayer of deep heart-contrition, that when he was cleansed and freed from sin, and filled with the Holy Spirit, “*then*” he would teach transgressors God’s ways, and sinners would be converted unto Him. And that is still the way—the *only* way—in which He is able to work effectively through men in behalf of the souls of other men.

#### A Vital Feature of Truth Unbelieved, Untaught

Secondly, there is the failure on the part of many of our mission workers to unreservedly accept the spirit of prophecy, and hence a failure to teach fully its fundamental importance—to show its Heaven-designed place—in the message. Moreover, there is a shameful neglect on the part of a large portion of our missionaries to bring their own personal lives into com-

plete obedience to the plain instruction given in the Testimonies.

An earnest brother worker, upon the event of his being transferred from one part of the field to another, was asked for his opinion as to the spiritual state of the professed believers in the locality in which he had been laboring for a time. He replied,—“The trouble I have found in \_\_\_\_\_ is that there are so few Seventh-day Adventists among our people.” Questioned regarding the cause for such a regrettable situation, he answered,—“I find that whoever was responsible for the foundation-work of the cause of truth in that field, failed to include a very important feature of the message in his teachings, and that feature is the spirit of prophecy.”

Another similar evidence of neglect and indifference in the matter of thoroughly teaching the whole counsel of God to inquirers before they are admitted into the church, is to be seen in the following instance.

A native brother who for a number of years had been looked upon by those in responsible positions as a faithful and efficient worker, was questioned regarding his personal interpretation of and attitude toward certain points of our faith. In the course of the interview he unhesitatingly stated that to his best knowledge not one native believer in our ranks (referring to his particular section of the field) had ever been properly instructed regarding the spirit of prophecy. As for himself, he said he now found it very difficult to accept the Testimonies as being inspired, seeing he had been identified with Seventh-day Adventists for more than ten years, and never once during that period had the full light concerning that vital point of our faith been brought to his attention.

In view of such evidences as these of culpable failure on the part of the “shepherds” in foreign fields, is it to be wondered at that there is a great lack of spiritual strength, and that real, substantial, satisfactory growth is not to be seen in many of our mission churches? God has instructed that our work is to “carry the truth to all nations.” But if we fail to include the spirit of prophecy in our teaching, we do not obey God’s will. Present truth—“the truth” which Heaven expects us to proclaim—is only such when it is presented, and accepted, in its fulness. Without the spirit of prophecy the third angel’s message is shorn of one of its fundamental features—a feature which the Lord has designed shall be

taught to “all nations,” that they too may “observe all things whatsoever” He has “commanded” us.

#### **In Union is Strength; in Disunion—Failure!**

Another reason for the disappointing spiritual condition prevailing in numerous of our churches in mission fields is revealed in the conspicuous lack of unity which exists among many workers. How are we to expect harmony in belief and consistency in practise to obtain among our so-called believers when they cannot help but notice the absence of these things in the lives and teachings of the missionaries themselves? Let us cite two or three examples.

The mission stations of two of our European workers were situated less than twenty miles apart, thus making possible the frequent exchange of visits by the native workers connected with the two stations, also by other native church-members living in the locality. Those attached to the one mission post had been faithfully taught the fundamentals of the Gospel and the peculiar truths of our message both by precept and example, and though few in numbers—because of the straitness of the truth as taught them—they loved it, and their lives had been transformed. On the other hand, those connected with the neighboring station were not taught the truth in its fulness, either by precept or example. Their “master” was a skeptic. He professed to believe, and taught, that the spirit of prophecy is but of minor importance, and, for example, rejected and disobeyed, and neglected to teach, health reform principles, as well as other similarly vital truths. Moreover, he took the position that we should not look for the second coming of Christ for another hundred and fifty years, and, what is more, taught that our foreign missionaries make a serious mistake in dwelling upon the peculiar differences existing between our faith and that professed and taught by mission workers representing other denominations.

Another example. A faithful, wedded sister worker taught her women believers the Bible and Testimony truth concerning the evils of wearing jewelry; and the instruction, lovingly and faithfully imparted, was accepted. As a result, long- and dearly-cherished metallic trinkets were soon discarded. Not long afterwards, however, the wife of a prominent leader in our mission work visited the station, and during the course of some remarks which she made in a meeting held for the native women, this supposedly exemplary missionary gave

contradictory instruction to that which had previously been given, saying, in part, "See! I wear a gold ring, which shows that I am married; and you, too, should wear rings!"

Again, a striking evidence of the absence of unity in teaching and practise among many of our mission workers is disclosed in the following instance. One missionary located in a certain section of the field was careful to follow God's counsel concerning the matter of placing on the church-roll only the names of those who have been transformed in heart and life, those who have been properly instructed in the essential principles of the message, and who have followed their Lord in baptism. However, at the same time another missionary, stationed in the same section of the field, made a practise of placing on record the names of entire families when the husbands and fathers alone had been baptized.

There is, perhaps, no need of our submitting further evidences of the absence of unity which is to be seen in far too large a portion of our work in foreign fields. Enough proof has been given, surely! When our missionaries are so divided over important points of the message as is indicated in the few examples just related, can we rightly expect aught else than mental bewilderment and spiritual instability on the part of the members of our mission churches? In union is strength; in disunion there is confusion and—failure.

#### "God Is No Respector of Persons"

Still another reason for the grievous spiritual condition existing in numerous of our churches in the mission field is apparent in the failure on the part of workers to place confidence in the native people;—rather, the evident lack of faith on the part of some missionaries in the power of God to transform heathen men and women into new creatures in Christ.

Not long after his arrival in the mission field, the writer of these lines was both startled and disappointed to hear a prominent worker make the remark—which received the unhesitating support of a senior mission leader—that if ever we hope to see any of the natives in heaven, it will be necessary for the foreign workers to carry them there on their shoulders!

When one grasps all that is really involved in such an utterance, it becomes less difficult to understand why the spiritual pulse of so large a number of the professed believers in the ranks of our constituency in mission lands is so feeble, indicating clearly the absence of genuine Christian power

in the soul. It also becomes easier to understand why so little if any effort has been made to establish native members in *all* points of present truth. The Word and Testimonies declare,—

"Of a truth I perceive that God is no respector of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35.

"No one will be borne upward without stern, persevering effort in his own behalf. All must engage in this warfare for themselves. Individually we are responsible for the issue of the struggle."—"Testimonies," Vol. 8, p. 313.

Thus it is clear that the Lord has provided no easier method for the dwellers in darkened lands to gain an entrance to the eternal world than He has for the people of more favored and enlightened lands. There is unlimited power in Jesus' blood to deliver the souls of men "in every nation." Then why should our missionaries bring into, and encourage weakness in our mission churches, by their very apparent lack of confidence in the power of God to make "good Christians" out of the native people? If on the part of workers there was revealed implicit faith in the promises of God, and unswerving obedience to His commands, like fruits would be borne in the lives of those whom they have been sent forth to seek and to save. Distrust begets distrust; likewise, faith begets faith.

#### Iniquity Abounds; Love Waxes Cold

The lamentable spiritual weakness which today prevails so extensively in our work in mission fields is clearly revealed in each of the several branches of the cause. Not alone in the more direct effort of raising up churches and in the shepherding of the flocks is the actual condition of spiritual failure seen, but it is disclosed, also, in other lines,—in the administrative, ministerial, educational, medical, and publishing departments.

Limited space forbids the giving of an exhaustive presentation of indisputable evidences of the need, but when there is to be seen spiritual barrenness, self-confidence, selfishness, envy, friction, backbiting, and lack of confidence among, as well as in, leaders, also unfaithfulness on their part to much God-given counsel; when ministers deprive the people in the churches of "meat in due season" by habitually delivering tame, spiritless, peace-and-safety sermons; when "many pastors" reveal in their daily life and work grievous inconsistencies which disclose their great need of true conversion and Holy Spirit power; when it is known that a leading in-

stitution of learning has so definitely rejected vital Heaven-given principles of education as to compel grieved and burdened workers to appeal to the mission committee to bring about such reforms as would really make the school what it is purported to be, a Seventh-day Adventist school; when the medical work is seen to be weakened and rendered virtually unfruitful, and our wonderful health principles are brought into reproach because of unbelief in and disobedience to divine instruction on the part of some of those in responsible positions in that branch; when the publishing work is seen to be enfeebled because of the persistent retention of both heathen and mere so-called "Christian" native workers in the printing department,—crippled because of disobedience to God's counsel regarding important features of the canvassing work,—encumbered and hindered because of the rejection of other of Heaven's plain instruction; when there is frequently revealed among workers unbecomingly, friction-provoking national pride; when on the part of workers uncharitable racial discrimination is shown against the natives as well as against those unfortunate ones in their midst in whose veins flows mixed blood; when among our missionaries there is pride of person, worldliness in dress, pleasure-seeking, the playing of imitation card games, habitual participation in forbidden athletic sports, fiction reading, disregard for the principles of health reform, etc.; when on the part of many who have been sent out from the homelands as ambassadors for Christ and heralds of His special last-hour message there is to be seen rivalry and jealousy, and there is often to be heard evil tale-bearing and bitter, ruinous criticism, surely there is proof enough of the *need* of our foreign mission work! But let the voluntarily-given testimony of one of our enlightened and discerning native Christian workers add to the abundance of the unimpeachable evidence already given:—

"I read in the Gospel that our Saviour, just before leaving the world to go to His Father, commissioned the disciples to go and preach the Gospel to the ends of the world. But His present-day apostles—Seventh-day Adventists in this place—say, 'Come and see our monumental buildings!' They further say that we preach the near advent of Christ; but our *works* do not tell it. The mission has become a by-word. . . . Our mission has the form of godliness, but not the power thereof. As an example, two of our missionaries cannot stay in the same place in peace and unity and preach the Gospel. They fight for greatness. They hate one another. . . . The words of our Elder Brother, 'Because iniquity shall abound, the love of many shall wax cold,' are fast fulfilling before our eyes. . . ."

### "Turn Ye, Turn Ye from Your Evil Ways"!

Dear reader, think you not that there is a *great* need in the mission fields? Think you not, too, that the need should be made known? Although the knowledge of actual conditions does, no doubt, sadden the heart, yet the Lord "wills that a voice shall be heard." He designs that His people shall be "*aroused to action.*" In fact, He tells us that *our only hope* is to be found in our obtaining a clear view of our condition—a knowledge of our true standing before Him.

God's work in the earth cannot close until the Gospel has been "preached in all the world." We claim that as a denomination we are fulfilling our Lord's commission, and that the work is almost finished. True, work of a kind *is* being done, and that on an extensive scale; but is it the kind that God is pleased with, and upon which He is able to add His blessing?

God is very particular. His standard is an exalted one; and it is to be reached by *all*—the world around. He says,—  
"Only those who live the life of Christ, are His co-workers. If *one* sin is cherished in the soul, or *one* wrong practise retained in the life, the whole being is contaminated. The man becomes an instrument of unrighteousness."—"*The Desire of Ages*," p. 313.

We need not be deceived. God does not wink at the sins that exist in the lives and which frustrate the labors of His professed ambassadors. "The men whom God will *accept* for this [foreign] work must be as *true as steel* to principle," His servant declares. But there has been failure. The standard of Heaven has been lowered and betrayed in our mission work. Our God-given "pattern" has not been adhered to. Therefore, brother, sister, is it not meet that we should be greatly troubled in our souls? Shall we not sigh and cry for all the abominations which exist? Shall we not heed the imperative and very timely counsel of God which He gives us through His ancient servant,—

"Blow ye 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 breast; 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 heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:15-17.

"Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

## THE NEED OF THE MINISTRY

"A BISHOP [or, "minister"; Weymouth's translation] then must be *blameless*." 1 Tim. 3:2.

"How much is required of the minister in his work of watching for souls as they that must give an account! What devotion, what singleness of purpose, what elevated piety, should be seen in his life and character! . . . "The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil."—*Testimonies*, Vol. 5, p. 380; *Testimonies to Ministers and Gospel Workers*, p. 410.

"FOLLOW ME," said the Master, "and I will make you fishers of men."

Jesus, at the commencement of His earthly ministry, made this remarkable appeal to four humble Galilean fishermen; and they, with others who accepted subsequent calls of the Saviour, were a few years later to receive the greatest and most solemn of all commissions, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). Those lowly men, baptized "with the Holy Ghost and with fire," were to witness with mighty power for their Lord, as ministers of His Word, "unto the uttermost part of the earth."

"Follow Me"! "Follow" *Jesus*, the Master Fisher of Men! What a wonderful, what an exalted, calling! But, says Peter, —one of those pioneer ministers,—"Even hereunto were ye called; . . . that ye should follow *His* steps: *who did no sin*, neither was guile found in His mouth" (1 Peter 2:21, 22).

The standard of Heaven is *high!* For all branches of God's cause, we find that this is true. But if any exception at all may be made,—if it is possible for the God-given "pattern" to exact a greater degree of spiritual perfection from one branch of the cause than from another,—surely that higher claim is made upon the ministry.

Those who have been called, in a special sense, to stand "between the living and the dead"; those who have been set apart to "feed the flock of God" with "meat in due season," are exhorted of the Spirit to be "ensamples to the flock,"—examples "in word, in conversation, in charity, in spirit, in faith in purity."

"*Follow Me*," was the Saviour's wonderful appeal to those who made up His personally-chosen ministry of the early church; and He has made, and still makes, the same sublime call to the ministry of the professed remnant church. Christ is "the same yesterday, and today, and forever." His standard has never been lowered. He still pleads, "*Follow Me*."

### A Spirit-Filled Ministry Needed; But—!

One of the greatest and most urgent needs in the cause of the third angel's message at this time is for a Spirit-filled ministry. As ministers, we are confronted with the greatest question ever given to man,—“Why are we not filled with the Spirit?” We are told in the Word to be filled with the Spirit (Eph. 5:18), and that God is more willing to give us His Spirit than parents are to give good gifts to their children (Luke 11:13). But, in the words of God's inspired servant, “Where is the Spirit and power of God which attended the preaching of the Gospel in the early church?” Alas, “where?”

Declares the spirit of prophecy,—

“The Spirit which characterized that wonderful meeting on the day of Pentecost, is waiting to manifest its power upon the men who are now standing between the living and the dead as ambassadors for God. . . . [But] many who profess to have great light are walking in the sparks of their own kindling. They need to have their lips touched with a live coal from off the altar, that they may pour forth the truth like men who are inspired.”—*Testimonies*, Vol. 5, p. 252.

In Volume Eight of the “*Testimonies*,” page 21, we read,—

“The promise is *not appreciated* as it should be. . . . The promise of the Spirit is a matter *little thought of*; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. *Minor matters occupy the attention*, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude.”

In this testimony the Lord clearly gives us some of the reasons why He has not been able to give us a great outpouring of His Spirit's power. Our ministry would today be a Spirit-filled ministry were “first things” made *first*. Were our need of the Holy Spirit fully recognized; were the promise rightly “appreciated”—were it frequently “thought of”; were “minor matters” not permitted to “occupy the attention”, the divine power, the Lord says, would not be “lacking”. And from the same unerring Source we learn that—and *this* is the all-important thing—the latter rain would fall in copious showers

upon us were *all* the conditions met which God has so plainly laid down for His ministry in both the Bible and the writings of the spirit of prophecy.

#### Holy Spirit Given to them that "Obey"

It was after the disciples had fully obeyed the Master's will,—after they had "tarried" in the "upper room"; after they had come into *perfect* "accord"; after they had laid *everything* upon the altar,—that the marvelous work of the early church was accomplished. The last prayer of the Saviour, as recorded in the seventeenth chapter of John,—that great call for unity and sanctification,—was then wonderfully answered in the descent of the Holy Ghost. "We are His witnesses of these things, and so also is the Holy Ghost whom God has given to them that *obey Him*" (Act 5:32).

We, too, then, must determine to *obey* God's will fully if we ever expect to be endued with the power of the Spirit. We, too, must reach that same blessed state of unity and sanctification which was experienced by those "pioneers," if we are to receive power as did they. There is no other way,—

"Those who refuse to be hewed by the prophets, and fail to purify their souls in *obeying* the *whole* truth, and who are willing to believe that their condition is better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building." [But] "those who come up to *every* point, and stand *every* test, and *overcome*, be the price what it may, have heeded the counsel of the True Witness, and *they* will receive the latter rain, and thus be fitted for translation."—*Early Writings*, p. 71; *Testimonies*, Vol. 1, pp. 187, 188.

But are we thus yielding? Are we obeying "the *whole* truth"? Are we coming up to "every point"? Are we standing "every test," and "overcoming"? As we search deeply into our hearts, in response to these momentous questions, let us consider our present condition as the Lord reveals it in these brief extracts from the unerring pen of His prophet,—

"There are sinners in the ministry. . . . Our ministers need a transformation of character. . . . The converting power of God must come upon the hearts of the ministers."—*Testimonies to Ministers and Gospel Workers*, pp. 142-144.

"I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but I heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing.

I looked for the burden-bearers, who in such a time as this should be weeping between the porch and the altar, crying, Spare Thy people, Lord, and give not Thine heritage to reproach; but I heard no such supplications. A few earnest, humble ones were seeking the Lord . . . But a large majority of the ministers had no more sense of the sacredness of their work than children."—*Testimonies*, Vol. 5, pp. 165, 166.

Ah! can this be true? Does God, indeed, view the spiritual condition of the ministry of this denomination in *such* a light? Yes, for it is His infallible Spirit who speaks, and there can be no disputing His truthfulness. The inspired writings make clear the sorrowful fact of unfaithfulness and failure on the part of "a large majority" in the ministry. And, moreover, nearly forty years ago this solemn warning came,—

"I tell you, brethren, unless the ministers are converted, our churches will be sickly and ready to die."—*Testimonies to Ministers and Gospel Workers*, p. 143.

But today as then,—yes, far more now than then,—the Master's steps are not being followed. "This thing commanded I them, saying, *Obey My voice*, . . . but they hearkened not" (Jer. 7:23, 24). And what is the result?—"Therefore the showers have been withholden, and there hath been no latter rain" (Jer. 3:3). God's will is now being disobeyed just as in days of old; and there is great weakness and barrenness among us as a result;—"spiritual drought, spiritual darkness, spiritual declension and death," He has said. Yes, many of our churches are, of a truth, "sickly and ready to die"!

#### The Causes of Weakness Considered

Truly, "the curse causeless shall not come." There *are* reasons—distinct reasons—for the withholding of divine power from the ministry; and should we not give most earnest study to them? God says that "the church will rarely take a higher stand than is taken by her ministers" (Vol. 5, p. 227); and that because of our unfaithfulness "the blood of souls" is upon our garments! Ah, then, with such a grave responsibility resting upon us, shall we not "with fasting, and with weeping, and with mourning" search out the causes for our deplorable condition? A few of them will here be considered.

#### "Christ is to be Exalted"

"There are more souls longing to understand how they may come to Christ than we imagine. Many listen to popular sermons from the pulpit, and know no better than before they listened, how to find Jesus and the peace and rest which their souls desire. . . . Many ministers

think that it is not necessary to preach repentance and faith, with a heart all subdued by the love of God; they take it for granted that their hearers are perfectly acquainted with the Gospel, and that matters of a different nature must be presented in order to hold their attention. If their hearers are interested, they take it as evidence of success. The people are more ignorant in regard to the plan of salvation, and need more instruction upon this all-important subject, than upon any other."—*Testimonies*, Vol. 4, p. 394.

The Spirit instructs that Christ should be exalted; but have we, as under-shepherds, faithfully led our hungering and thirsting flocks to the living waters and green pastures of the whole blessed Gospel of Christ? No; we must confess that we have not. We have disobeyed; and the Lord pictures the sorrowful result in these startling words,—

"Our churches are *dying* for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—*Gospel Workers*, p. 301.

#### Spirit of Prophecy Should be Taught

"As the end draws near, and the work of giving the last warning to the world extends, it becomes more important to those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise."—*Testimonies*, Vol. 5, p. 654.

But is the ministry obedient to this counsel today—"as the end draws near"? No! no! no! The *complete* truth of God for His remnant people as contained in the Testimonies is neither accepted nor taught by the great proportion of our ministers. And with what grievous result to the church?—"There has been a wide departure from God, and the withdrawal of His blessing" (Vol. 5, p. 46). And what is our condemnation, as ministers?—

"If you lessen the confidence of God's people in the Testimonies He has sent you, you are rebelling against God as certainly as were Korah, Dathan, and Abiram."—*Id.*, p. 66.

#### The Ministry and Health Reform

"Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history."—*Id.*, Vol. 9, p. 158.

Where do we, as ministers, stand on the message of health reform? Are we answering the Saviour's prayer?—are we *united* on this vital question? No, we are not.

"Why do some of our ministering brethren manifest so little interest in health reform? It is because instruction on temperance in all things

is opposed to their practise of self-indulgence. In some places this has been the great stumbling block in the way of our bringing the people to investigate and practise and teach health reform. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger."—*Id.*, Vol. 6, p. 378.

Do we, as ministers,—those of us who may be in responsible positions in the work,—accept this testimony, as quoted above? If so, why do we continue to ordain, and retain, ministers whom we know partake of flesh meat and other articles of food just as bad—just as injurious, and just as distinctly condemned?

No man is in reality giving the third angel's message who does not believe in and practise health reform. Why?—

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body."—*Id.*, Vol. 1, p. 486.

Ministers, then, who are set apart to be teachers, who do not preach health reform as an essential part of the message, are ordained against the authority of God. They are going forth in disobedience,—crippled and incomplete,—without God's blessing, sanction or approbation. They are disqualified—"unfit"—"to stand as the Lord's messengers"!

#### Our Attitude Toward Worldly Fashions

"There is a terrible sin upon us as a people, that we have permitted our church-members to dress in a manner inconsistent with their faith. We must arise at once and close the door against the allurements of fashion. Unless we do this our churches will become demoralized."—*Id.*, Vol. 4, p. 648.

Are we united on this vital question? Are not a large majority of our church-members following the enticing fashions of the hour? Is not this true today more than ever before in our history? Then, why have we not faithfully raised our voices in unison against this great evil? The Lord says that this condition causes a "terrible sin" to be laid "to the charge of the people"; but are not the "shepherds of the flock" the more guilty?

#### The Evils of Jestings and Joking

"What is the object of the ministry? Is it to mix the comical with the religious? The theater is the place for such exhibitions. . . . A jovial minister in the pulpit, or one who is stretching beyond his measure to win praise, is a spectacle that crucifies the Son of God afresh, and puts Him to open shame."—*Testimonies to Ministers and Gospel Workers*, pp. 143, 146, 147.

This is a very forceful testimony. It is also a most timely one, for there are many among us today who, by their lightness and frivolity, frequently lower the sacredness of our high calling to the corrupt level of the worldly stage. By their idle words and other silly and disgusting efforts to provoke a laugh, and (they think!) to gain popularity with their audiences, many in the ministry do, indeed, put the Saviour to open shame.

"They present to the people important truths; but who are impressed by these truths? Who are convicted of sin? The hearers know that those who are preaching today will tomorrow be the first to join in pleasure, mirth, frivolity."—*Testimonies*, Vol. 5, p. 190.

Thus saith the Lord,—“If he [a minister] is a frivolous, joking man, he is not prepared to perform the duty laid upon him” (*Testimonies to Ministers and Gospel Workers*, p. 142).

#### Should Keep Free from Politics

“The Lord would have His people bury political questions. On these themes silence is eloquence. . . . We cannot with safety vote for any political parties; for we do not know whom we are voting for. We cannot with safety take part in any political scheme. . . . The tithe should not be used to pay any one for speechifying on political questions.”—*Unpublished manuscript of Mrs. E. G. White, dated June 16, 1899.*

How, in the light of such unmistakable counsel as this, can ministers become entangled in political matters; in fact, how can they take *any* part in political questions? But, nevertheless, many do! Not only do some among us identify themselves very decidedly with partisan issues, but they also exhort the brethren and sisters of their congregations to cast their votes this way or that, and thus cause them, also, to trample upon the divine counsel. God says distinctly that such ministers should not be supported by the tithe. Then, why are they?

“When the speaker . . . talks politics to the people, he is mingling the common fire with the sacred. He dishonors God.”—*Testimonies to Ministers and Gospel Workers*, p. 337.

#### Worldly Entanglements to be Avoided

“No confederacy should be formed with unbelievers. . . . Those employed in any department of the work whereby the world may be transformed, must not enter into alliances with those who know not the truth. . . . You are not *in any case* to become contaminated with the spirit or influence of unbelievers. Be afraid of uniting or binding up in bundles with them.”—*Id.*, pp. 462, 463, 272.

This is very clear instruction against the yoking up of ministers with worldly organizations of all descriptions; and that includes, of course, the various clubs and societies which are so numerous and popular today. But are we faithful—obedient—to this counsel? There are those among us who are not, and our holy calling is thereby brought down to the worldly level.

#### Not to Engage in Business Enterprises

“Ministers should have no engrossing interests aside from the great work of leading souls to the Saviour. The fishermen whom Christ called straightway left their nets and followed Him. Ministers cannot do acceptable work for God, and at the same time carry the burden of large personal business enterprises.”—*Acts of the Apostles*, p. 365.

But despite this unmistakable counsel, and much other of a similar nature, how many among those who have been called to leave their “nets” and follow the Master, doing His work alone, have become entangled in business projects of various kinds,—as a “side line,”—and have thereby grieved their Lord and hindered His needy cause!

#### The Ministry and the Question of Morals

“I call upon ministers who have been handling the Word of God, ‘Be ye clean, that bear the vessels of the Lord.’ . . . Will this seal [of God] be put upon the impure in mind, the fornicator, the adulterer, the man who covets his neighbor’s wife? Let your souls answer the question, Does my character correspond to the qualifications essential that I may receive a passport to the mansions Christ has prepared for those who are fitted for them?”—*Testimonies to Ministers and Gospel Workers*, pp. 444, 446.

Has the lofty standard of God with respect to the vital question of morals been accepted and attained by the ministry, entire? Or has it been disrespected and trampled upon by many among us, just as has the Lord’s counsel regarding other important matters which we have been considering? Let Inspiration answer,—

“I tell you *not a few* ministers who stand before the people to explain the Scriptures are defiled. Their hearts are corrupt, their hands unclean.”—*Testimonies*, Vol. 5, p. 78.

How utterly impossible for man to conceal anything from Him whose eyes “are in *every* place, beholding the evil and the good”! God says that “there are sinners in the ministry”; that “their hearts are corrupt, their hands unclean.” And there is far too much distressful, inculpatory evidence at hand to permit of the terrible fact being denied.

### "We Need a CONVERTED Ministry"

Ah, reader, is this not true? Are not the "fishers" of today coming far short of following in their Master's footsteps? Are not "the old paths" being forsaken? Is not God's holy standard for the ministry trailing in the dust? Yes; it is! It is true—too true! We do, indeed, need "a converted ministry" (Vol. 5, p. 227)!

Brethren, let us ponder well these solemn, inspired words,—

"There are sinners in the ministry. They are not agonizing to enter in at the strait gate. *God does not work with them*, for He cannot endure the presence of sin."—*Testimonies to Ministers and Gospel Workers*, p. 145.

"Men who are not half converted, who are self-confident and self-sufficient in character, preach the truth to others. But *God does not work with them*, for they are not holy in heart and life. They do not walk humbly with God."—*Testimonies*, Vol. 4, p. 402.

"I saw that before the work of God can make any *decided* progress, the ministers *must be converted*. . . . The ministers must be converted *before* they can strengthen their brethren. . . . A reformation is needed among the people, but it should *first* begin its purifying work with the ministers."—*Id.*, Vol. 1, pp. 468, 469.

And, too, let us earnestly consider these impressive and important messages of divine appeal and exhortation,—

"I call upon you who minister in sacred things, to be *converted* men before you go forth to act any part in the cause of my Master. *Now* is the time to seek a preparation and readiness for the fearful test which is before us,—that *holiness* without which no man shall see God. Let none say, My way is hid from the Lord; God taketh no knowledge of my ways. *Now* it may be it is not too late. *Now* it may be you can repent. . . ." "Seek Jesus, brethren, confess your sins, plead with God day and night, until you know that for Christ's sake you are pardoned and accepted. *Then* will you love much, because you have been forgiven much. *Then* you can point others to Christ as a sin-pardoning Redeemer. *Then* you can present the truth from the fulness of a heart that feels its sanctifying power. I fear for you, my brethren. I counsel you to tarry in Jerusalem, as did the early disciples, until, like them, you receive the baptism of the Holy Spirit."—*Testimonies to Ministers and Gospel Workers*, p. 447; *Testimonies*, Vol. 5, p. 159.

It is a most solemn truth that the need of the hour for the remnant church is a Spirit-filled ministry. But we must *first* become a *converted* ministry. We must become "new creatures" in Christ. We must become "partakers of the divine nature." We must truly, consistently, humbly "follow His steps: *who did no sin*, neither was guile found in His mouth." *Then* we shall be "fishers of men," indeed. "Then we shall see the light of God, and His *power* aiding all our efforts."

### THE NEED OF OUR LEADERS

"THE leaders of this people cause them to err; and they that are led of them are destroyed. Isa. 9:16.

"The watchmen are responsible for the condition of the people. . . . Many who have been placed on the walls of Zion, to watch with eagle eye for the approach of danger, and lift their voice in warning, are themselves asleep. The very ones who should be most active and vigilant in this hour of peril are neglecting their duty and bringing upon themselves the blood of souls."—*Testimonies*, Vol. 5, pp. 235, 234.

God speaks! And what solemn, what stern, what clear-meaning words proceed out of His mouth!

God speaks! Through the instrumentalities whom His Spirit chose to inspire, Jehovah proclaims a truth of the profoundest import.

God speaks! And as erring, finite men consider the undeniable truthfulness and awful significance of this the divine indictment, should they not tremble with fear? Should they not humble themselves in sincere reverence before Him?

"My people have been lost sheep; their shepherds have caused them to go astray." Jer. 50:6.

"Men who stand in very responsible positions at the heart of the work, are asleep. Satan has paralyzed them, in order that his plans may not be discerned, while he is active to ensnare, deceive, and destroy."—*Testimonies*, Vol. 2, p. 439.

In these words of grave accusation, God presents a startling fact which, though it may perplex, and it does grieve the heart, nevertheless it is a truth most timely and singularly vital for our enlightenment. What is more, it is a truth supremely essential to the eternal welfare of thousands of honest souls among this people who have followed for long years—multitudes of them unwittingly—in the perilous footsteps of unfaithful leaders.

"O My people, they which lead thee cause thee to err." Isa. 3:12.

"Men have chosen to follow their own way, because self was not crucified in them."—*Testimonies*, Vol. 5, p. 720.

The cause for our failure to carry on God's work in harmony with His graciously-given "pattern" is thus clearly revealed. Light-rejecting, self-confident leaders have "chosen to follow their own way, instead of God's way." This, Inspiration tells us, is the reason for the crude, unstable condition of the earthly "temple" as we have built it in this our day. And who, dear reader, dare gainsay it! "God is not a man, that He should lie" (Num. 23:19). "I judge," saith the Lord; "and My judgment is just" (John 5:30).

God speaks! God *judges!* And should not disobedient, self-sufficient men,—the creatures of His hand,—give an attentive ear to His words! Should they not *relent*, and *repent!*

#### Unfaithful Leaders a Curse to the Church

Great is the responsibility of those whom the Lord has called to be the directors of His work in the earth, and the spiritual guardians of His people. His messenger declares,—

"The health of the general work depends upon the faithfulness of the men appointed to carry out the will of God in the churches."—*Testimonies*, Vol. 9, p. 264.

If the leaders are negligent of their duty, they bring upon themselves not only divine condemnation for failure to heed Heaven-sent counsel, but the blood of the souls of those destroyed, because of their unfaithfulness, will at last be upon their garments.

The people have a right to expect that those who stand as representatives of God shall manifest truth and justice; that they shall keep in close touch with the Lord in their personal experience; and that they will promote the sacred work entrusted to their care in harmony with the counsel of the Holy Spirit as found in the Word and the Testimonies. But men have proved untrue. They have been disloyal to the Lord and to His cause. Many of our leaders have grieved God, and their unfaithfulness has brought reproach upon His church; and spiritual declension and feebleness is the lamentable result, as seen throughout our ranks today. In proof of this, a burdened and unusually candid leader has said,—

"Where does the responsibility for this rest [the Laodicean state of the church]? It rests with the leaders. Let us become strong in God that we may not keep the people in spiritual feebleness. This sleepiness on the part of the leaders is cursing the church today."—*Quoted in "Report of General Conference Publishing Department Convention" (1923), p. D-12.*

#### Inconsistency of Leaders Brings Confusion

In truth, the disobedience—"sleepiness," as it is sometimes called—on the part of men in responsible positions, has caused "this people . . . to err." Their disloyalty to God-given light brings bewilderment to the people in the ranks; and, ultimately, disobedience and apostasy must result in the experience of many. One of our faithful pioneer ministers has expressed himself boldly in this connection as follows:—

"Any departure from the revealed standard by leaders called to be examples and exponents of the will of God, must bring confusion into the ranks of His people. Honest souls are perplexed and confused over what ought to be plain and clear. In such a situation the people are left to one of two conclusions only; there is no alternative. They must condemn the practise of such leaders and hold to the Lord's standard themselves, or they must conclude that if such leaders are approved and accepted of God, then the Lord must not be so particular as they had supposed in regard to exact obedience to His standard, and so decide that they too may depart from it, and still hope to be accepted of God."—*The Medical Evangelist*, Vol. 9, No. 2, p. 9.

But God is particular. He "will accept of no *partial* obedience," He declares. False "shepherds" may for a time be permitted to disobey God's plain requirements, and, as a result of their unfaithfulness, deceive, bewilder, and misguide many sheep of the flock; but a day of reckoning will come. In the truthful words of the same loyal pioneer minister who penned the foregoing courageous, straightforward statement, this fact is strongly emphasized,—

"Men who have the temerity in view of these plain testimonies, to take a course contradictory to them, need not expect to be long sustained by the people of God in the position of leadership. The people having the standard themselves must call for leadership in harmony with that standard, and they will and do call for such leadership now."—*Ibid.*

"I am against the [false] shepherds: and I will require the flock at their hand, and cause them to cease from feeding the flock." Ezek. 34:10.

And the spirit of prophecy, in perfect accord, declares,—

"The time is near when God by His providence will make manifest what principles have been cherished by the men connected with the management of His work. Unless these men are converted, they will be separated from the work."—*Mrs. E. G. White, in "A Personal Appeal."*

Measured by the divine standard, as set forth by the Holy Spirit, the church's highest governing body has left behind it a trail of shameful indifference and insubordination to the

counsel of God. At times, it is true, commendable efforts are made to respect the Lord's expressed will, but a relapse soon takes place, and the plans of erring men again are given preference to the requirements of the divine "pattern."

Let us pause here and consider a few forceful examples of this amazing disregard for divine light as it has been evidenced on the part of some of our foremost leaders.

#### **God's Plan for Relieving Institutional Debts Rejected**

Years ago Sister White gave the denomination two books,—"Ministry of Healing" and "Christ's Object Lessons,"—indicating that the proceeds from their sale should be used in liquidating the debts on our colleges and sanitariums, as well as for other worthy purposes. Testimony after testimony was written urging the importance of this work, and much encouragement was given through the Spirit-inspired source that the results would be profitable. But it was also just as plainly stated that the Lord would not bless in any other plan. His servant said,—

"One point that should never be forgotten by our workers is that the Lord Jesus Christ is our chief director. He has outlined a plan by which the schools may be relieved of their indebtedness, and He will not vindicate the course of those who lay this plan aside for lack of confidence in its success."—*Testimonies*, Vol. 9, p. 75.

Yet in spite of this clear warning, General Conference leaders did lay God's plan aside, and adopted a scheme of their own by which it was claimed that in eight years our schools would be freed of debt. But many more than that number of years have now passed, and their supposedly dependable promise is still far from being fulfilled. The make-shift plan of erring leaders did not succeed; they were *not* "vindicated." And now these men have turned to the plan which they once cast aside, because their own "invention" failed!

What shall be said of the judgment and counsel of those who presume to trifle with the divine messages in this manner? Is not the Lord justified in passing stern judgment upon such self-sufficient leaders?

#### **God's Will Concerning Building of Sanitariums Disobeyed**

When the new sanitarium was built in Battle Creek, following the fire of 1903, the Lord spoke through His servant in no uncertain terms regarding the unwise plans followed in the re-building of that institution. She said,—

"I write these words in order that the example that has been set in Battle Creek shall not be followed in other places, for it is not in accordance with God's plan."—*Special Testimonies to Ministers*, Series B, p. 23.

Speaking in a more definite manner, she further wrote,—

"The medical institution in Battle Creek would better have been divided into at least *seven* different plants." . . . "A *tenth* of the number of patients who come to that institution is as many as can be cared for with the best results in one missionary center."—*Id.*, No. 6, p. 23; *Testimonies*, Vol. 8, p. 205.

When the Glendale (Calif.) *Evening News* was issued with prominent headlines telling of the mammoth, million-dollar structure which was being erected in that city by Seventh-day Adventists, a letter of protest was sent to the promoters of this tremendous enterprise, and attention was also directed to the foregoing counsel of the spirit of prophecy. To this protest the manager replied, saying, in part,—

"The Battle Creek Sanitarium has accommodations for 1300 patients. One-tenth of the number would be 130. The number of patients which we can accommodate will be 129. . . . We are establishing a small sanitarium in Southern California in harmony with the instruction [from the spirit of prophecy] which we have received."

In attempting to justify this disgraceful violation of the divine counsel, men were compelled to pervert and garble the figures. Instead of using the number of patients referred to by Sister White, in 1902, they took the figures as they stand today, more than a score of years later. The capacity of the Battle Creek Sanitarium has been greatly enlarged since the testimony herein referred to was written. But the saddest part of it all is the fact that some of our foremost leaders assented to and abetted the erection of this huge institution. In this regard the manager further wrote,—

"Not only did we have the counsel and advice of the local and Pacific Union Conference men, but we also secured counsel and advice from the General Conference brethren. We have done everything possible to secure the fullest counsel from our brethren, and after securing this counsel we feel that we are working along the lines that would be most pleasing to the Lord."

Where, on this occasion, were those among our leaders who profess to believe and obey the Testimonies of God's Spirit? Where, among them, were the true watchmen? And, incidentally, what is to be said of the course followed by men in leading positions who planned for the raising of funds with which to finance the erection and provide the furnishings for the Glendale Sanitarium? Were those palpably refractory

plans kept secret from Him to whom "all things are naked and opened"? Is God pleased with that worldly-tainted scheme which placed sanitarium bonds on the market,—dated to mature in 1946!—and some of which, at least, were disposed of to our own people? Concerning such transactions the Lord has plainly spoken through His servant as follows:—

"A proposition has been made that our people purchase sanitarium bonds, but light has been given me that means is not to be thus drawn from our people. . . . Regarding investment in bonds, I am instructed to say further that if no voice were raised against this arrangement, if our people should tie up their money in such investment, when it became necessary to call for means for aggressive missionary work, it would be found that there was a greater dearth of means among us than there is now. . . . He does not want His people to invest their money in bonds."—*"Special Testimonies to Ministers," Series B, No. 6, pp. 12, 13.*

#### Publication of Vital Health Principles Suppressed

For some years prior to the spring of 1923, as the reader may perhaps be aware, there was issued from the press of our Loma Linda (Calif.) medical college the health periodical entitled, *The Medical Evangelist*. This publication was very favorably known to many of our people. It clearly presented, and stood staunchly in defence of, the complete message of health reform as the Lord has graciously given it to Seventh-day Adventists through the medium of the spirit of prophecy; and particularly, during the last year or so of its existence as a magazine worthy the name, made very strong efforts to bring about the much-needed reform in the denomination with regard to health principles. This highly commendable effort, as promoted by the journal's editorial staff, was not, however, looked upon with favor by some of our foremost leaders; and as a result the November-December (1922) number, known as the "Anti-Meat Special," became the subject of important actions on the part of the General Conference Committee.

Early in 1923 three of our most prominent general men visited the Loma Linda institution as representatives of the governing body of the denomination, and communicated to the college faculty serious criticisms of the message carried to the church through *The Medical Evangelist*. It was learned that the thing upon which the greatest emphasis was laid by the spokesman for the Committee was that a mistake is made when in the teaching of health principles the exponent places them on a religious, or spiritual, basis; that health must be

taught as purely a physiological matter. Other severe charges were placed against the magazine's teachings, but this, it is said, was the most sweeping.

The close student of the spirit of prophecy will at once detect the striking inconsistency existing in the position taken by the leaders in this matter, for God's Spirit teaches that,—

"The subject of temperance, in all its bearings, has an important place in the work of salvation." . . . "True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications which destroy health, debase the soul, and prevent divine truth from impressing the mind."—*"Testimonies," Vol. 9, p. 112; Vol. 7, p. 137.*

But notwithstanding this clear light, as well as much other instruction of a like character; and despite, also, the soundness of various other similarly vital principles of truth presented in the writings of God's servant and consistently and fearlessly advocated through the columns of *The Medical Evangelist*, the General Conference Committee objected to the continuance of the journal as it was then edited and published. As a result the denomination's former champion of true health reform principles—its lone periodically-issued exponent of unalloyed truth as regards our peculiar health message—has been effectively suppressed. The publication now appears merely as a small four-page leaflet, thoroughly shorn of its former strength, and wholly deprived of its erstwhile clearing-messages of reform to this needy, misguided people.

#### God's Plan to Circulate Health Reform Pledge Ignored

A number of years ago the following important message came to the leaders at the headquarters at Washington:—

"I am instructed to bear a message to all our people on the subject of health reform; for many have backslidden from their former loyalty to health reform principles. The light that God has given is being disregarded. A true reformation needs to take place among the believers in Washington in the matter of healthful living. If the believers there will adopt in the matter of eating and drinking the principles of temperance that the light of health reform has brought to us, they will be richly blessed. Those who have received instruction regarding the evils of flesh meats, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetites for food they know to be unhealthful. God demands that the appetites be cleansed and self-denial practiced in regard to those things that are not good. This is a work that will have to be done before His people can stand before Him a perfect people.

"The Lord has given clear light regarding the nature of the food that is to compose our diet. He has instructed us concerning the effect of unhealthful food upon the disposition and character. *Who among our brethren will sign a pledge to dispense with flesh meats, tea, coffee, and all injurious foods and become health reformers in the fullest sense of the term?* If we could be benefited by indulging the desire for flesh meats, I would not make this appeal to you; but I know that we cannot. They are injurious to the physical well being, and we should learn to do without them. In this experience of backsliding from the principles of reform, our people have been repeating the experience of the children of Israel in the wilderness the forty years of travel. Those who continue to follow their own course in this respect, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth. They will surely reap as they have sown."

Space will not permit the quoting of the whole message, but continuing further, the Lord's messenger says,—

"I appeal to young and old and middle aged. Deny your appetites of those things that are doing you injury. Serve the Lord by sacrifice. Let the good work begin at Washington and go forth from there to other places. I know whereof I am writing. If a temperance pledge providing for the abstinence from flesh foods, tea, and coffee, and some other foods that are known to be injurious, were circulated through our ranks, a great and good work would be accomplished. *I ask you at this time, Will you not circulate such a pledge?*"

This testimony is one of the most complete and imperative that ever came from the pen of the inspired writer; yet it was definitely rejected by our leaders. "They hearkened not, nor inclined their ear," even as ancient Israel's leaders rebelled against divine counsel in days of old. But does God send forth His word with no expectation of its being fulfilled? No! When He gives a message such as the foregoing, it is manifestly designed to meet some specific purpose, or crisis.

There is a close connection between diet and morals. This has been pointed out by the Lord many times. Shortly following the receipt of this appeal from God's servant to the leaders at Washington, asking them to circulate a pledge against the use of injurious foods, nearly a dozen employees were discharged from the Review and Herald office for immorality. Would some or all of those workers have been helped to attain a higher standard of Christian living and, perhaps, have been saved had they had the privilege of signing this pledge? Would others have been plucked as brands from the burning had they been permitted to read this drastic testimony sent of the Lord for the benefit of the church (but withheld!), and the pledge which it contained?

Was Sister White inspired when she wrote this testimony? She introduced it with the words, "I am instructed to bear a message to all our people on the subject of health reform." Again, further along in the message, she writes, "God demands"; . . . "I know whereof I am writing"; . . . "The will of the Lord in this particular", etc. Some have presumed to call this testimony merely "a suggestion from Sister White"; but the Lord has warned all away from such an erroneous distinction in these words,—

"Those who have helped souls to feel at liberty to specify what is of God in the Testimonies, and what are the uninspired words of Sister White, will find they are helping the devil in his work of deception." —*Message to Elder Amadon, June 15, 1906.*

Only the day of Judgment will reveal the tremendous responsibility which was taken by our leaders at Washington when they attempted to wash their hands clear from the counsel of God to circulate this pledge. And do not these reproving words of Christ here find a true application?—

"Woe unto you, . . . for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered." Luke 11:52.

Of a truth, "They which lead [this people], cause [them] to err"!

#### **God's Counsel Concerning Bearing of Arms Disobeyed**

When the Great War burst upon Europe in the summer of 1914, a most serious situation presented itself to our people living in that part of the world. Owing to the very rigid compulsory-service laws that obtained in those countries which were then involved in the conflict, and particularly in Germany, those of our brethren who were thus called to the service of their respective governments were brought face to face with that great test, Shall we obey God, or men?

As ours is a world-wide message, and its peculiar truths and requirements must therefore be interpreted and taught to all peoples alike, it is but logical to conclude that both the leaders and members of our churches in Germany, as in other European countries, were familiar with the will of God regarding the bearing of arms, and, of course, familiar as well with His will concerning the sacredness of the seventh day of the week as the Sabbath. They surely were aware that the Scriptures teach,—

"Thou shalt not kill." . . . "Love your enemies, bless them that curse you, do good to them that hate you." . . . "If My kingdom were of this world, then would My servants fight." . . . "Remember the Sabbath day, to keep it holy." Ex. 20:13; John 18:36; Matt. 5:44; Ex. 20:8.

They surely knew, also, that the Testimonies teach,—

"I was shown that God's people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. [Was the World War less "perplexing," or more in accord with the principles of our faith than the American Civil War, to which conflict this testimony has direct reference? No!] In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience. . . . Those who love God's commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is, Shall we obey God, or man? . . . The wisdom and authority of the divine law are supreme."—*Testimonies*, Vol. 1, pp. 361, 362.

And our leaders and church-members in Germany knew, too,—or should have known,—that many years ago our principles of non-combatancy, as a denomination, had been publicly declared in such statements as the following:—

"That we recognize Civil Government as ordained of God, that order, justice, and quiet may be maintained in the land, and that the people of God may lead quiet and peaceful lives in all godliness and honesty.

"In accordance with this fact, we acknowledge the justice of rendering tribute, honor and reverence to Civil power, as enjoined in the New Testament. While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our Master toward our enemies and toward mankind." (Italics ours.)

But when actually brought face to face with the strict test of obedience,—God, or Government,—the large majority of our people proved untrue to the clear light of the Word and Testimonies, also unfaithful to our well established principles as a denomination with regard to war, and consented not alone to bear arms, but agreed, as well, to perform on the Sabbath the duties that the ordinary soldier would willingly perform on Sunday. That is, the great proportion of our conscripted brethren consented to kill their enemies instead of "love" them, and agreed to desecrate, during the period of the war, God's Sabbath day instead of "keep it holy"!

To whose account is the blame for all this to be charged? Again the Word supplies the answer: "They which lead thee,

cause thee to err"! For proof of this we would ask the reader to carefully consider the following most remarkable signed communication. He may then decide the question for himself:—

"Charlottenburg, Aug. 4, 1914.

"Most Honorable Lord General and Minister of War:

"Since oftimes our point of view concerning our duty towards the Government, also our position in general military duty; and especially, since our refusal to serve, in times of peace, on Saturday (Sabbath) is regarded as fanatical, therefore I take the liberty, Your Excellency, to present to you in the following, the principles of the German Seventh-day Adventists, especially just now, in the present war situation.

"While we stand on the fundamentals of the Holy Scriptures, and seek to fulfill the precepts of Christendom, keeping the Rest Day (Saturday) that God established in the beginning, by endeavoring to put aside all work on that day, still in these times of stress, we have bound ourselves together in defence of the 'Fatherland,' and under these circumstances we will also bear arms on Saturday (Sabbath). On this point we take our stand on the Scripture found in 1 Peter 2:13-17.

"We have given these resolutions to our members, also asking them to organize prayer-meetings, to petition God to give the victory to the German arms. Should some among the drafted Adventists refuse to serve on the Sabbath, or object to the bearing of arms, we will be grateful, Your Excellency, if the then Commanding Officer has knowledge of our principles and resolutions. . . .

"With the prayer that God will give this righteous cause the victory, I have the honor, Your Excellency, to remain,

"Signed,

"H. F. SCHUBERTH, Pres."

(East German Union Headquarters, at Berlin, Charlottenburg, Uhlandstr. 189.)

In addition to this most extraordinary document, signed by the leader of one of the strongest Conferences in Germany, another statement, equally as disloyal to the message, and very similar otherwise, was written to German military officials under date of March 5, 1915, and bore the signature of the (then) President of the European Division Conference. Furthermore, the following brief extract from the book entitled, "The Christian and the War," which was published by the denominational representatives in Europe in 1915, presents a vivid interpretation of the official attitude of the church toward war and Sabbath observance at that time:—

"In all that we have said, we have shown that the Bible teaches,—

"Firstly, that the taking part in the war is not a transgression of the Sixth Commandment.

"Secondly, that war service on the Sabbath is not a transgression of the Fourth Commandment." (Page 18.)

Not alone did the leading men of the denomination in Germany thus repudiate our fundamental God-given principles in these very vital matters, but it is clearly apparent that they were sustained in their traitorous position by the church's leaders in America, as is disclosed in the following quotation from the columns of one of our German periodicals, dated March 20, 1916:—

"The Conference Committee of the German Union takes the stand, in regard to the bearing of arms or to military duties, that it is a civil demand, to which the established Governments of God are entitled, according to 1 Peter 2:13, 14, and Romans 13:3-5.

"This stand was also taken by the General Conference Committee, November, 1915, while in session. Speaking of these things, they said: 'We grant every country in the world the full liberty to fit themselves into their fixed laws in the future as they have in the past.'—*Zion's Waechter*."

As a further indication of the obvious concurrence of the General Conference Committee with the attitude of the German denominational leaders toward war, etc., it is reported that one of our foremost leaders declared while in attendance at a Council of the European Division held at Friedensau, Germany, July 20-23, 1920,—

"I am sure that all the brethren of the General Conference Committee would pass the same sentence upon this matter as we have yesterday evening."—*Protocol*, p. 54.

This statement is explained in the following absurd, false, unorthodox definition of the word "non-combatant" which this same visiting leader presumed to give,—

"(4) And lastly, all those who fought with weapons on the battle-fields, were also non-combatant, if they believed it their duty to do so."—*Id.*, p. 44.

It is said that ninety-eight per cent of our members in Germany took refuge behind the faithless position of the leaders regarding the bearing of arms and Sabbath observance, during the war; and it is also revealed,—to the glory of God, and to their great honor as valiant defenders of the faith in its purity,—that the remaining two per cent (the "few," as ever; see Matt. 7:13, 14) endured bitter and prolonged per-

secution—some even yielding their lives—because they chose to obey God rather than men!

Saith the Lord,—

"To stand in the defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few, this will be our test."—*Testimonies*, Vol. 5, p. 136.

Indeed, this is the test that the faithful few will ever have to meet. But how will the disloyal "great proportion," who have been and are still being "caused to err" by following unfaithful leaders, meet the Great Judge at the bar of Justice and Truth? What is more, how will it fare with the "blind leaders of the blind" themselves in that awful day? Oh, may God have mercy upon them!

#### "How Long? How Long? How Long?"

When men in responsible positions disobey the clearest light, and give counsel directly opposed to the instruction of God, and who do this year after year, there is, indeed, serious question as to whether the Lord is leading them in their work. In fact God's messenger has declared in this connection,—

"At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God."—*Id.*, Vol. 9, pp. 260, 261.

Surely, God does not send counsel through His chosen instrumentalities,—the Word and the spirit of prophecy,—and then lead men to act just the opposite! But this is the very inconsistent and most deplorable situation which exists in our midst today; and grieved and burdened brethren and sisters in the church whose spiritual eyesight has been restored and clarified by the anointing of the eye-salve of the True Witness can, as they see it continue to prevail, but plead, "How long, oh, Lord; how long?"

There can be no substitute for obedience in the work of the Lord. He will sanction no compromise. Disobedience not alone hardens the heart of the guilty one, but it also has the effect of weakening the faith of others. Thus, when they fail to obey the divine instructions, our leaders are doing

immeasurable harm to the cause of God. Many talk and act as if this was purely a personal matter, and of no concern to any one but themselves. However, the Lord has spoken otherwise,—

"The President of the General Conference should act upon the light given, not contrary to the light. If men close their eyes to the testimonies God has been pleased to give, and think it wisdom to walk in the light of the sparks of their own kindling, *it will spoil the church*. Such men are not qualified to become either ministers or presidents of conferences; they have not taken counsel from the Source of all wisdom."—*Testimonies to Ministers and Gospel Workers*, p. 327.

"Many of those carrying heavy responsibilities need to be converted," truly declares the inspired writer. And she continues,—

"Year after year, they carry sacred responsibilities, yet they prove themselves incapable of distinguishing between the sacred and the common. *How long* shall such men continue to wield a controlling influence? *How long* shall their word be permitted to exalt or to cast down, to condemn or to lift up? *How long* shall they hold such power that no one dare make a change in their methods?"—*Testimonies*, Vol. 8, p. 149.

#### "This State of Things Must Change," Saith the Lord!

Verily, "the leaders of this people cause them to err, and they that are led of them are destroyed." It is a most sad situation; but God has promised relief—He has promised a change! His suffering cause is not always to be misguided and bear unmerited reproach. His own precious people are not always to be deceived, and threatened with destruction. An offended God, through His messenger, has declared,—

"As a people we have been greatly humiliated by the course that some of our brethren in responsible positions have taken in departing from the old landmarks. There are those who, in order to carry out their plans, have by their words denied their faith. This shows how little dependence can be placed on human wisdom and human judgment. Now, as never before, we need to see the danger of being led unguardedly away from loyalty to God's commands."—*Id.*, Vol. 7, p. 107.

"This state of things must change; unconverted men must no longer be managers and directors in so important and sacred a work. With David we are forced to say, 'It is time for Thee, Lord, to work, for they have made void Thy law.'" . . . "Vengeance will be executed against those who sit in the gate, deciding what the people should have, and what they should not have. These take away the key of knowledge. They refuse to enter in themselves, and those who would enter in they hinder. These bear not the seal of the living God."—*Special testimony addressed to "Brethren in Responsible Positions"; manuscript of Mrs. E. G. White, dated Basel, Switzerland, 1886.*

#### "He Will Take Charge of the Flock Himself"

God's cause is now calling for leadership in exact harmony with the standard He has given. The Lord is seeking for men in this crucial hour—strong men, and *true*—who will humbly revere and implicitly obey all His counsel. And Heaven's call *will* be answered! It is God, Himself, who has said,—

"I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." . . . "I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." Jer. 3:15; 23:4.

"God has promised that where the shepherds are not true, He will take charge of the flock Himself. . . . The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. . . . When multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view. . . . God will choose humble men, who are seeking to glorify His name and advance His cause rather than to honor and advance themselves. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above."—*Testimonies*, Vol. 5, pp. 80, 81, 461.

#### "O Lord, Harken and Do; Defer Not"

The Lord has assured us that He has a supreme regard for His Church; and He has also assured us that He will guide His Church on to glorious triumph through the instrumentality of a faithful, Spirit-filled leadership. To this end He has promised to revive, in these closing days, "the *living* testimony" ("E. W.," p. 279); and to send "some one . . . in the spirit and power of Elijah" ("R. and H.," Feb. 18, 1890). God's mighty directing power will thus be manifested in the midst of, and in behalf of, His *true* people. He has made provision for this; and His plans will not fail.

Yes; God will raise up men such as Cabel and Joshua of old,—men whose hearts are humble, yet courageous,—men who fear and obey God, but not man. The Lord will provide staunch, Spirit-controlled men who with sincerity of soul, with hearts truly burdened for His suffering, man-misguided cause, and with God-given wisdom and zeal will set His house in order. Such men, dear reader, will "build the temple of the Lord, . . . according to the pattern shown in the mount."

For the speeding of that blessed time, let us plead in the words of Daniel. "O Lord, harken and do; defer not for Thine own sake."

## REAPING THE FRUITS OF DISOBEDIENCE

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

"In the balances of the sanctuary the Seventh-day Adventist Church is to be weighed. She will be judged by the privileges and advantages that she has had. If her *spiritual* experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, on her will be pronounced the sentence, Found wanting. By the light bestowed, the opportunities given, will she be judged."—*Testimonies*, Vol. 8, p. 247.

GOD is a God of mercy—a God of love. Moreover, He is a God of wisdom. He is infinite; ever-present; all-seeing. And He is also a God of justice. With such a God—such a Judge—must we reckon.

The Seventh-day Adventist Church has been on trial before the bar of God. He, Jehovah, the Judge of all the earth,—merciful, all-wise, ever-present, all-seeing, and just,—has presided. And He has rendered His decision.

What sentence has God pronounced? Has He said, "Well done, thou good and faithful servant"? Or has He, in divine justice, declared, "Thou art weighed in the balances, and art found wanting"?

The Lord, we have learned, did not leave the building of the "tabernacle,"—His precious, closing work for a lost world,—to the short-sighted, haphazard methods of men. For every branch of the work, whether it be administrative, educational, medical, or publishing, God, by His faithful servant, has given an abundance of light covering most minute details. Had the light been faithfully acted upon in every particular, the result would have been a work of wonderful symmetry, a "tabernacle" on which the Shekinah would now delight to rest. But, dear reader, after a brief retrospect of the preceding pages of this booklet, and a cursory outlook on our work as a whole,—ever keeping in mind the high standard of God for His work,—who can truthfully say that the precious edifice which He so lovingly entrusted to our care has been reared "according to the pattern shown in the mount"? Who can truthfully say so?

Surely there can be no denying our failure to meet the requirements of Heaven's plans, for do we not see disunion, confusion, spiritual declension and barrenness on every side as the professed Israel of God have forsaken their Heavenly Leader, despised His prophet, and instead of building into the sacred edifice the "gold, silver and precious stones" of God's divine counsel, they have used the "wood, hay, stubble" of the "precepts of men"?

### "An Enemy Hath Done This"

At such times in our history as a people when the counsel of the spirit of prophecy has been accepted and followed, there has been unity and prosperity in the cause. The church has grown and expanded. But Satan is at war with "the testimony of Jesus." He seeks to destroy the work of the Lord. If he cannot persuade men to deliberately reject and deny the Testimonies, he influences them to ignore or pervert them; and thus, in effect, to destroy the divine messages.

Many have been the warnings of the prophet against those who would digress from the divine "pattern" of the work. They may be summed up in this one statement,—

"Soon every possible effort will be made to discount and belittle the Testimonies of God's Spirit."—*Mrs. E. G. White, quoted by Elder J. N. Loughborough, in "Review and Herald," April 6, 1911.*

The enemy most to be feared is the one found within the ranks,—the one professing to be a friend and supporter. Sister White, as a result of divine revelation, understood what was coming. She was shown those who were opposing her work and seeking to undermine the pillars of truth, and in sadness she wrote: "I expect to be betrayed, as was my Master, in the house of my friends." Perhaps an idea of what she meant by this expression may be gleaned from one of the last statements she made, while lying upon her death-bed. As reported by the chaplain,—

"In a recent testimony she says: 'When I am laid to rest great changes will take place.' What she said later was to the effect that some of the men in high positions were false to the message."

All of which coincides with this message, given a number of years previously,—

"There are those who are not in harmony with the Testimonies, because men in high positions of trust have expressed themselves as not in harmony with them."—*Testimonies to Ministers and Gospel Workers*, p. 291.

### Human Plans and Schemes Given Precedence

There is never an effect without a cause. If the work of God is not progressing as it should,—rather, since it is *not* progressing as Heaven designed that it should,—the trouble is with the church, and not with the Head. God does not make mistakes. What, then, is the cause for our present deplorable condition? When all verbiage is swept aside, it may be reduced to one word,—disobedience. The leaders, and consequently the laity, are not following the specifications of the God-given “pattern” for the finishing of the work. God’s prophet has been discredited, and her inspired messages have been rejected. Human plans and schemes have eclipsed the orders of the Great Architect. That is the word of the Lord Himself,—

“Human inventions and human plans are eclipsing sacred things, and excluding divine instruction. . . . Some in positions of trust have been tolerated for years, by being allowed to make decisions, to advocate methods, to carry out plans, which were not of the Lord’s devising.”—*Special Instruction Relating to the Review and Herald Office, and the Work in Battle Creek,* pp. 10, 11.

For many years message after message of divine warning, counsel, and reproof have fallen upon unwelcome ears. At the 1901 General Conference Sister White referred to the failure to follow counsel given ten years before. She stated,—

“It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among His people.”—*General Conference “Bulletin,”* (1901), p. 23.

Continuing, she said,—

“Year after year the same acknowledgement was made, but the principles which exalt a people were not woven into the work. God gave them clear light as to what they should do, and what they should not do, but they departed from that light, and it is a marvel to me that we stand in as much prosperity as we do today.”—*Ibid.*

### “The Work is Years Behind”

It has been the same story ever since. The failure to live in the light given all these years has been slowly but surely destroying the spiritual prosperity of the work. Good plans and resolutions, or even unusual activity and a large growth in membership do not, of necessity, prove that obedience is being rendered to God’s will; neither are they a sure indication that the Lord is leading. To refuse to follow the divine counsel and then endeavor to cover up our disobedience with glowing

reports of progress in the work is folly. Yet statistics are continually being published in an attempt to prove that the denomination is prospering, and that all is well. But the more accurate statistics,—the more fitting way of making a comparison,—is this,—

“The church cannot measure herself by the world, nor by the opinion of men; nor by what she once was. Her faith and her position in the world as they now are, must be compared with what they would have been if her course had been continually onward and upward.” . . . “Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory.” . . . “But the work is years behind. While men have slept, Satan has stolen a march upon us.” . . . “The work is really retrograding instead of advancing *as God designs it should*. Our present numbers and the extent of our work are not to be compared with what they were in the beginning. We should consider what might have been done had every worker consecrated himself, in soul, body, and spirit to God as he should have done.”—*“Testimonies,”* Vol. 5, pp. 83, 84; *“The Desire of Ages,”* pp. 633, 634; *“Testimonies,”* Vol. 9, p. 29; Vol. 6, p. 420.

The failure of the leaders in God’s cause to heed the Testimonies, has resulted in added years of misery to the sin-laden world. It has delayed the work, and brought discouragement to many. In the following remarkable statement has the spirit of prophecy shown the parallel with the wilderness wanderings of the Israelites:—

“Men cannot possibly stretch over the gulf that has been made by the workers who have not been following the divine Leader. *We may have to remain here in this world, because of insubordination, many more years, as did the children of Israel; but for Christ’s sake, His people should not add sin to sin by charging God with the consequences of their wrong course of action.*”—*Message to P. T. Magan, Dec. 7, 1901.*

### Some of the “Fruits” Brought to View

To give, if possible, greater emphasis to the truth of these very impressive and convincing statements, let us bring forward a few plain facts. Let us consider the *real* standing of our work today as it is clearly indicated in the character of some of the distressful, disappointing fruits of our disobedience, an abundance of which we, as a church, have been, and are still, reaping:

(1) In the *Review and Herald* of May 10, 1923, it is stated that “during the five years ending December 31, 1922, . . . those who left us by apostasy represented a *serious*

*shrinkage.*" In the August, 1923, number of *The Church Officers' Gazette*, the editor confirms this humiliating fact by referring to "the serious loss in church membership each year."

(2) A General Conference official is responsible for the startling information that in one of our leading American state Conferences, twenty-five churches have, because of disappointment, discouragement, and apostasy on the part of many members, closed their doors within a recent twelve-month period.

(3) Another prominent leader has been quoted as declaring that in the United States for every three converts won to Christ who enter the church's front door, two of our old converts leave the church by the back door.

(4) A leading minister of another denomination proudly states that in a near-by mission field fourteen Seventh-day Adventist churches have, not long since, been received into their fellowship, and that another of our churches, located in a neighboring field, has also seceded from the body, and has affiliated with them.

Thoughtful reader, do such heart-rending facts leave any room for doubt as to our true condition—as Heaven regards it! Have not the goodly pastures dried? Has not God's "pleasant portion" become "a desolate wilderness"? Have not the living waters ceased to flow, causing the "sheep of the flock" to "go astray" because they cannot quench their thirst from "broken cisterns"? The answer, though distressful and sad, is all too apparent.

It is not to be denied, of course, that as a denomination we have grown apace in material things. We are today in just that condition so vividly described by the True Witness, "rich and increased with goods." But, as is so unmistakably revealed in our inability to bring forth fruit which "remains," it is certain that we have not faithfully followed the path which leads to abiding spiritual power,—the course which would have brought to us Heaven-rejoicing growth and true progress.

"Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; . . . ye looked for much, and, lo, it came to little." . . . "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." Haggi 1:5, 6, 9; 2 Chron. 20:20.

### "The Lord's Hand is Not Shortened;" But—!

In the fifty-ninth chapter of Isaiah is depicted in most forceful language some of the numerous and flagrant sins of ancient Israel. From a reading of the two introductory verses of this chapter it would seem that some burdened souls (though, obviously, greatly lacking in spiritual discernment) were much perplexed and distressed because God had turned in grief and displeasure from His chosen people. As an answer to such queries, these pointed words of the prophet are most fitting,—

"Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid His face from you, and He will not hear." Isa. 59:1, 2.

The sorrow and anxiety which was undoubtedly experienced and expressed by burdened souls of old because of the need of the church, is strikingly similar to that evinced by many professed children of God in our time. Anxious, perplexed, and almost discouraged brethren and sisters among us often voice deep concern for our sad state of spiritual feebleness, and, though the Lord through His servant has for long years plainly revealed the one outstanding cause of the situation, they profess ignorance regarding it. And, what is more, many, when the clear God-given light is presented, and Heaven's way of changing it all to God's glory is made known, turn from the truth with biased hearts and positive unbelief.

### God's Honor at Stake; His Power Withheld

Yes, we are truly following in the footsteps of rebellious ancient Israel; and the lamentable result is that the church is destitute of divine power. According to the spirit of prophecy, we have already been living for forty years in "the time of the latter rain." The "promise of the Father," the great latter-day refreshing so sorely needed, is now long overdue; yet the church is withered and barren. The church is woefully weak and feeble. Why? Because she is devoid of the Spirit!

The church is corrupt, and the Lord, therefore, cannot honor her with His presence and power. If He were to do so, His Throne would at once suffer disgrace. God and His righteous principles are judged by the world according to the lives of His avowed followers, and this is only consistent, for the Lord has said of His people, "Ye are My witnesses."

"How are the professed people of God today maintaining the honor of His name?" asks His faithful servant. And, again she inquires,—

"How could the world infer that they are a peculiar people? What evidence do they give of citizenship in Heaven? Their self-indulgent, ease-loving course falsifies the character of Christ. He could not honor them in any marked manner before the world without endorsing their false representation of His character."—*Testimonies,* Vol. 5, p. 188.

Thus we see, should the Lord today bequeath the power of the Holy Spirit to the professed remnant church, steeped as it is in sin, such a bestowal of divine grace would only confirm the church in her present abhorrent Laodicean state. Therefore the surest method God has of protecting the untarnished purity of His Throne is to withhold His approval—His power—from His professed people. To do otherwise would simply be to sustain the needy, backslidden church in her opinion that she is "rich, and increased with goods, and in need of nothing," and thus cause many of her members to forever close their hearts to His last saving message, on the acceptance of which hangs the destiny of their souls.

#### The Tragic Result of "Fostering" Sin

One of our ablest and best-known leaders not so long ago declared,—

This movement [the Seventh-day Adventist movement] now does not have in it the power it had thirty or forty or fifty years ago. . . . The power of the latter rain belongs to this movement now. Our churches are withering for the lack of it. Our percentage of increase is growing smaller all the time. Of what use is it to spend our lives in struggling and dying over these problems and not seeing results? . . . —*Australasian Record,* Oct. 22, 1923.

Truly, we, as did ancient Israel, "mourn sore like doves" because of our pitiful lack of power,—because of the marked spiritual stagnation which now exists in our churches. But what has the spirit of prophecy told us is the one principal reason for it?—

"God's displeasure is upon His people, and *He will not* manifest His power in the midst of them *while sins exist among them, and are fostered by those in responsible positions.*"—*Testimonies,* Vol. 3, p. 270.

Surely it is impossible to mistake the meaning of these very emphatic words. They mean, simply, that God will not—aye, that He *dare not*—entrust His power to a church

whose iniquities compel Him to hide His face from them! "God's displeasure is upon His people"; and as sure as His word is true, His displeasure will remain upon them, and His Spirit's power will continue to be withheld, until they forsake every known, and every "fostered", sin.

Says the inspired messenger,—

"When as a people our works correspond with our *profession*, we shall see very much more accomplished than now. . . . There are but few who are living near God. And how can we expect more power . . . ?"—*Id.,* Vol. 4, p. 402.

It is indeed a most solemn truth that *our* "iniquities", as did ancient Israel's, have separated between us and our God; and *our* sins, too, have hid His face from us.

"Whatsoever a man [or a people] soweth, that shall he [or they] also reap."

#### A Wonderful Parallel and Its Lesson

"You are following the *same* path as did ancient Israel. There is the *same* falling away from your holy calling as God's peculiar people." . . . "The *same* disobedience and failure which were seen in the Jewish church have characterized in a greater degree the people who have had this great light from Heaven in the last message of warning."—*Id.,* Vol. 5, pp. 75, 76, 456.

The solemn thoughts inspired from the reading of these striking and very true statements, brings to mind another equally important testimony of a similar character. It reads,—

"The trials of the children of Israel, and their attitude, just before the first coming of Christ, illustrate the position of the people of God in their experience before the second coming of Christ."—*Mrs. E. G. White, in "Review and Herald,"* No. 7, 1894.

Does the reader recall just what the "attitude," "position,"—or, in other words, the *condition*,—of Israel was just prior to the Saviour's first advent? Let us refresh our memories in this respect by referring briefly to the inspired record of Israel's spiritual status at that time as found in those precious volumes, "The Desire of Ages" and "The Great Controversy."

"He [John, the fore-runner of Christ] saw his people deceived, self-satisfied, and asleep. . . . He declared that those who claimed to be the chosen people of God were defiled by sin. . . . The gloomy and terrible aspect of nature in his wilderness home, vividly pictured

the condition of Israel. The fruitful vineyard of the Lord had become a desolate waste."—*The Desire of Ages*, pp. 102, 104.

"Jesus [when He, Himself, came upon the scene] saw His church, like the barren fig-tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith—which alone could render the service acceptable to God—was lacking. . . . A backsliding church closed their eyes to the signs of the times. . . . Because of their pride and unbelief, the Lord passed them by . . . —*The Great Controversy*," p. 316.

Ah, what a record! What a terrible *condition* is here pictured! And as one meditates upon it all, how significant are these momentous warnings, given by God's trusted servant to this people who, the Spirit has told us, have been and are still following in the footsteps of the corrupt ancient Jewish church,—

"I have seen that . . . unless the pride of man should be abased, and Christ exalted, we should, as a people, be in no better condition to receive Christ at His second advent than were the Jewish people to receive Him at His first advent. . . . Their history should be a solemn warning to us."—*Testimonies*, Vol. 5, pp. 727, 728.

"The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through God's chosen instruments cannot be disregarded with impunity."—*Id.*, Vol. 4, p. 167.

"You know not the things that belong to your peace, and they are fast being hid from your eyes. Your neglect to follow the light will place you in a more unfavorable position than the Jews upon whom Christ pronounced a woe."—*Id.*, Vol. 5, p. 76.

What was the nature of ancient Israel's "unfavorable position"?—"Because of their pride and unbelief, *the Lord passed them by*" ("G. C.," p. 316). "Unfavorable," indeed!

What "woe" was pronounced upon the Jews by the Saviour?—"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, even as a hen gathereth her chickens under her wings, and ye would not! *Behold your house is left unto you desolate.*" (Matt. 23:37-39). Ah, *what a "woe"!*

Truly, as the spirit of prophecy instructs, "their [ancient Israel's] history should be a solemn warning to us"! Aye, indeed; for the words have an extremely ominous ring in them!

With such a light thrown on the example of our predecessors, and knowing that "all these things happened unto them for ensamples; and they are written for *our* admonition, upon whom the ends of the world are come," can it be possible that again history should repeat itself, and we, upon whom "is shining the accumulated light of past ages," should, indeed, follow in the steps of ancient Israel—*that we, as a people, should share their fate!*

Can it be possible!

**"There is a Limit . . . ,"** Saith God!

That history repeats itself is a fact well attested in the Bible. Particularly is this noticeable with reference to the various instrumentalities which God has chosen to advance His cause in the world. Whether it be individuals, families, churches, or nations, God uses each so long as they can be made to advance His cause; but when their condition becomes such that He can no longer use them, they cross the line of their probation, God withdraws His presence from them, and turns to others to accomplish His will.

Of all the various instrumentalities used of God which come under review in the Scriptures, the one which naturally should appeal most strongly to modern Israel, and from whose history they should take timely warning, is ancient Israel who were so signally used of God.

We know full well the path that ancient Israel followed! We know, too, that God did "all that a God could do" to save them from themselves,—to reconcile them unto Himself through the incomprehensibly wonderful mission of His only begotten Son. But there came a day when they, too, passed the final hour of their probation, and were cast off as a people. The dread fiat went forth from the lips of Him who "came unto His own,"—but who, by "His own," was "despised and rejected,"—"*Behold your house is left unto you desolate!*" And of modern Israel it is said,—

"Neglect to repent and obey His word [His *complete* "word," as contained in the Bible and the Testimonies] will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a *limit* beyond which He will no longer delay His judgments."—*Id.*, Vol. 4, pp. 166, 167.

**That Mysterious, Unseen Line!**

Says the poet,—

“There is a line by us unseen,  
That crosses every path,—  
The hidden boundary between  
God’s patience and His wrath.”

Thoughtful reader, does that mysterious line,—“by us unseen,”—that “hidden boundary” beyond which God “will no longer delay His judgments,”—still lie before us, or have we passed it by?

“O! where is this mysterious bourne  
By which our path is crossed—  
Beyond which God Himself hath sworn,  
That he who goes is lost?”

What a solemn, momentous question? Can weak, finite beings,—*dare* they,—answer one way or the other? Surely the unerring spirit of prophecy alone can be allowed to speak at such a juncture. And that that divine agency does speak, in no uncertain tones, can be gleaned from the “startling and stern” facts which follow.

**Facts, “Startling and Stern”!**

We are, or should be, as students of the Word, well acquainted with the history of ancient Israel; but a clear, definite, up-to-date knowledge of the history of modern Israel is most essential that we may intelligently understand the parallel drawn by the spirit of prophecy, from which same unfailing Source the following facts are drawn. In order to show the true condition of those professing to be God’s people at the present time, we must trace their history from the beginning of the movement.

In 1844 it is recorded of them,—

“God’s people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them.”—*Early Writings*, p. 239.

What an inspiring picture! But, alas, in eight short years the scene changes, for in 1852 we have the sad record,—

“Many who profess to be looking for the speedy coming of Christ are becoming conformed to the world. . . . The words addressed to the Laodicean church describe their condition. . . . And unless they heed the counsel of the ‘faithful and true Witness,’ and zealously repent, . . . He will spue them out of His mouth.”—*Id.*, pp. 107, 108.

“Will spue them out of His mouth”! Ah, do we not in these words find a distinct reference, even in this early period in the history of modern Israel, to that dread, unseen line, beyond which God warned He would “no longer delay His judgments”? Did they heed the “counsel of ‘the faithful and true Witness,’ and zealously repent”? In 1856 the startling testimony is given,—

“Oh, the pride that was shown me of God’s professed people! It has increased *every year*, until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them.”—*“Testimonies,” Vol. 1, p. 135.*

In another four short years,—in 1860,—we learn of the sad continued retrogression of the church,—

“I was shown the low state of God’s people; that God had not departed from them, but that they had departed from Him, and had become lukewarm.”—*Id.*, p. 210.

How does the condition of God’s people compare in 1865? Alas, poor modern Israel! According to that testimony that cannot err,—

“The people are overcharged with surfeiting and drunkenness and the cares of this life. They are entering deeper and deeper into a spirit of worldly enterprise. . . . Spirituality and devotion are rare.”—*Id.*, p. 469.

In 1868 how does the record read?—

“I have stated before them that from what was shown me, but a small number of those now professing to believe the truth would eventually be saved—not because they could not be saved, but because they would not be saved in God’s appointed way.”—*Id.*, Vol. 2, p. 445.

“How are the mighty fallen in the midst of the battle!” Alas, 1882 brings this report, both amazing and humiliating,—

“As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, Pharisaical pride and apostasy. . . . The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt.”—*Id.*, Vol. 5, pp. 72, 217.

And a brief decade later,—in 1891,—the inspired record reveals this sorrowful fact,—

“The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their *spiritual* strength has been feeble, their experience of a *dwarfed* and *crippled* character, and they are *disqualified* for the work the Lord would have them do.”—*“Testimonies to Ministers and Gospel Workers,” p. 175.*

Indeed, *how* sorrowful! Then, seven short years following,—in 1898,—the Spirit sounded this intensely grave warning,—

"Jesus looked upon the pretentious, fruitless fig-tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, *the fig-tree withered away*. God help His people to make an application of this lesson WHILE THERE IS STILL TIME."—*Testimonies to Ministers and Workers*, No. 11, p. 18.

What then! Can we be surprised that inasmuch as the self-satisfied, rebellious church,—following, true to the prophet's word, in the footsteps of ancient Israel,—continued heedlessly onward in her shameful retreat toward Egypt, and that these awe-thrilling words, pregnant with terrible woe, were spoken by a grieved and insulted Deity just a few years later?—

"How is the faithful city become an harlot? My Father's house is made an house of merchandise, a place whence THE DIVINE PRESENCE AND GLORY HAVE DEPARTED!"—*Testimonies*, Vol. 8, p. 250.

#### **A Christless Church! What a Terrible Fact!**

"My Father's house," says Jesus, "is made a house of merchandise, a place whence the divine presence and glory have departed!" What a terrible fact!

Indeed, *how* terrible! How one's soul staggers in amazement, awe, and sorrow as the reality of such an appalling situation grips the mind! A people claiming to be heralds of a message which is indeed God-given,—profoundly logical, complete, and timely; proud of a world-wide organization practically faultless in function; proud of numerous apparently prosperous institutions; proud of a growing membership; proud of oft-reported seeming evidences of progress in mission fields; proud of the results of numerous "goals" and "campaigns"; proud of their so-called sacrifices, their liberality, etc., etc.,—and claiming, like the Jews of our Saviour's time, "We have Abraham to our father" (that is, *we* are God's chosen people),—*yet without Christ!* Ah, yes; what a *terrible* reality!

Dear, thoughtful reader, is there any escaping the dreadful fact that the church, leavened with her own backsliding, is even now eating of the fruit of her own doing because she would not repent and be converted? Is there any denying the oft-proven fact that the church's *spiritual* experience has

not measured up to the incomparable privileges, advantages, and blessings which Heaven so graciously bestowed upon her? Nay! The church—unappreciative, unrepentant, and consequently, spiritually deficient—steadily filled up the cup of God's righteous indignation to overflowing, till she fulfilled the conditions that were to bring down upon her the divine sentence of condemnation,—*"Thou art weighed in the balances, and art found wanting!"*

Yea, at last the dread, irrevocable decree of an offended God is, "Found wanting!" *Now*, these awe-freighted words of the prophet, spoken so long ago, apply with all their divine force and truthfulness,—

"Like ancient Israel, the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privileges of being peculiar and holy in character. . . . *Christ has departed*. His Spirit has been quenched in the church."—*Id.*, Vol. 2, pp. 441, 442.

As we stand on the very borders of the eternal world, we find ourselves, as a church, a retreating, bewildered, powerless—*Christless*—people!

Oh, how sad is our state! Indeed, how sad!

But, such is the fruit of disobedience.

#### **"Yea, Woe Also to Them When I Depart!"**

There are many evidences of the solemn fact of the church's final rejection, but what greater proof of its truthfulness could there be than those painful, disgraceful scenes which took place at the 1922 session of the General Conference! No doubt many of our readers are aware that during the early days of that world-wide representative meeting, instead of the spirit of the early apostles in appointing one to take the place of Judas, praying earnestly that God who knowest "the hearts of all men" would "show whether of these" men "Thou hast chosen," low measures such as political wire-pulling, etc., were resorted to, and so great were the strife and contention that the news-mongers were attracted to the shameful scene, and the dishonor of it all became public property!

Just previous to the opening of that memorable session there was issued from the denominational headquarters at Washington a folder entitled, "An Important Meeting,"

presumably written, or, at least, endorsed by the General Conference Committee. This document recognized that "great issues are before us," and that the church is not in a position to meet the crisis. Confronted with this disturbing situation, it was fervently and persistently urged, during the meeting, that a great spiritual revival and reformation be launched and entered into immediately by all our churches;—that it "must take place, or we are doomed with the rest of mankind." However, the revival called for failed to materialize at that Conference (neither has it materialized since); and the history of the denomination from that time to this, instead of revealing true growth and increased power, shows, rather, a still further spiritual decline. Day by day the church is being leavened by the world.

With tears of heart's blood should such a history be written and perused, seeing it can only lead up to the one logical conclusion, and accentuate, too, the incontestable facts that have been brought forward which show that as a church,—as an organization,—we have passed the fateful line of separation, and stand in disfavor with God.

Of this momentous fact, divine, and therefore incontrovertible proof, leaves no room for doubt. But we must remember, dear reader, that it is not the Church as such, neither organization as such, from which God has been compelled to turn His face. Regarding His abiding affection for His true Church, the Lord has said, "I am jealous for Jerusalem and for Zion with a great jealousy." . . . "Yea, I have loved thee with an *everlasting* love." (Zech. 1:14; Jer. 31:3.) And of organization—true, simple *gospel order*, the principles of which characterized our work in the early days, we must infer—the spirit of prophecy declares, "In the name of the Lord I declare to you that it is to *stand, strengthened, established, and settled.*" ("Test. to M. and G. W.," p. 28.)

Our general plan of organization, just as was the theocracy of ancient Israel, is of God. That is, in its original intent, He ordained it and gave it His unreserved sanction as a medium through which He might direct His work in an orderly way in the world. "God is not the author of confusion." His own plan of Spirit-directed organization, untainted by sin, will ever be needed in the Church; but the perverted "inventions of man, the human machinery,"—the corrupt form of God's own perfect original, which has so long predom-

inated, frustrating the plans of Heaven, and, consequently, bringing reproach and weakness upon the cause of truth,—has grieved and quenched the divine Spirit in our midst. From such, God, who "art of purer eyes than to behold [or, sanction] evil, and canst not look upon [or, countenance] iniquity", has turned away. From such,—from all the sins which fill and corrupt the church,—"Christ has departed."

#### "Whatsoever God Doeth, it Shall be Forever"!

The spirit of prophecy tells us, "Marvelous is the patience of God," but that His patience "has an object." And, reader, can we any longer doubt,—after thoughtfully and candidly considering the numerous enlightening and convincing inspired statements which have been quoted, and after unprejudicedly taking into account all the clear evidence that has been produced,—that it *has* been "defeated"?

Of a truth, we, as a people, have reached the time of *our* visitation! We have chosen, and followed to its end, "the *same* path" that ancient Israel chose and followed. And now we share, with them, their fate!

"I have forsaken Mine house, I have left Mine heritage; I have given the dearly beloved of My soul unto the hand of her enemies. . . . Many pastors have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion a desolate wilderness." Jer. 12:7, 10.

"Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13.

Our neglect to heed God's warnings and entreaties; our failure to "repent and *obey*"; our refusal to "build the temple of the Lord, . . . according to the pattern shown in the mount," have, in solemn truth, brought upon us today "as serious consequences . . . as did the same sin(s) upon ancient Israel." And we should remember that—

"God is not a man, that He should lie; neither the son of man, that he should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" . . . "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Num. 23:19; Ecc. 3:14.

Ah, how *inescapable*, and how *bitter*, are the fruits of disobedience!

"REDEEM ISRAEL, O GOD!"

"Remember, O Lord, what is come upon us: consider, and behold our reproach. . . . Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old." Lam. 5:1, 21.

*"Unchanging God, hear from eternal Heav'n!  
We plead Thy gifts of grace, forever given,  
Thy call, without repentance, calling still,  
The sure election of Thy sovereign will.*

*"Out of our faith in Thee, who canst not lie,  
Out of our heart's desire, goes up our cry,  
From hope's sweet vision of the thing to be,  
From love to those who still are loved by Thee.*

*"Bring Thy beloved back, Thine Israel,  
Thine own elect who from Thy favor fell,  
But not from Thine election!—O, forgive,  
Speak but the word, and, lo! the dead shall live.*

*"Father of mercies! these the long-astray,  
These in soul-blindness now the far-away,  
These are not aliens, but Thy sons before,  
O, by Thy Fatherhood, restore, restore!*

*"Breathe on Thy Church, that it may greet the day,  
Stir up her will to turn, repent, and pray,  
Till Zionward again salvation come,  
And all her outcast children are at Home."*

## THE MESSAGE

"THIS then is the message which we have heard of Him, and declare unto you, . . ." "O Israel, thou hast destroyed thyself, but in [CHRIST] is thine help." ". . . HE shall save His people from their sins." 1 John 1:5; Hosea 13:9; Matt. 1:21.

"There was a present truth in the days of Luther, —a truth at that time of special importance; there is a present truth for the church today." . . . "Then let no time be lost in dwelling on the many things which are not essential, and which have no bearing upon the present necessities of God's people." . . . "Many have lost sight of Jesus. They need to have their eyes directed to His divine person, His merits, and His changeless love for the human family." . . . "The people are more ignorant in regard to the plan of salvation, and need more instruction on this all-important subject than upon any other."—"The Great Controversy," p. 143; "Testimonies," Vol. 6, p. 130; "Special testimony, dated, Hobart, Tasmania;" "Testimonies," Vol. 4, p. 394.

**B**ELOVED READER, did you ever realize that there is such a solemn, awe-inspiring truth running through the Scriptures and the Testimonies as the one which we have just considered in the foregoing chapter? Truly, it is no "peace-and-safety" message. Nay! It is, rather, a "fearful message" for a "fearful time."

In its connection with other vital truths brought to light in preceding chapters, the revelation of the church's present standing before God constitutes a true presentation of the "straight testimony" as called for by the Holy Spirit in the inspired writings,—or, as it is fittingly termed by God's chosen servant in another place, "The solemn testimony upon which the destiny of the church hangs."

But now that that sad task—which tears at the very heart-strings—has been accomplished, let us, with deepest joy, hasten to further unfold Heaven's appropriate message for this time.

And, bless the Lord! we shall find that, like the John-the-Baptist-message, it is not only "startling and stern," but "full of hope"! We shall find that the Hand which in divine love inflicts the painful wound, is ready and able to heal. We shall find that the Voice which with seeming severity and lovelessness lays bare the appalling need, tenderly pleads, "Look unto Me, and be ye saved."

#### Character of God's Timely Message Disclosed

In all ages, in every crisis in the experience of the church militant on earth, God has had a timely message to be proclaimed. And the Lord, whom we must not forget, has His hand on the helm, leaves us in no uncertainty as to the character of the appropriate message which He wills to be given to His professed people in this the most critical hour in their history.

"In this age," the spirit of prophecy tells us, "just prior to the second coming of Christ in the clouds of heaven, such a work as that of John the Baptist is to be done"; and, furthermore, that "God calls for men who will prepare a people to stand in the great day of the Lord" (Vol. 8, p. 332).

We have already noted the striking similarity obtaining in the conditions which existed in John's day to those prevailing among us at this time; and inasmuch as like crises demand corresponding measures for relief, and to the end that we may better grasp the significance of the truth that a message such as he presented—to "prepare the way of the Lord"—must be given in our midst in this solemn hour, let us again notice briefly what inspiration has recorded concerning the need in John's time, and the nature of the message which he gave,—

"He [John] saw his people deceived, self-satisfied, and asleep in their sins. He longed to rouse them to a holier life. The message that God had given him to bear was designed to startle them from their lethargy, and cause them to tremble because of their great wickedness. Before the seed of the Gospel could find lodgement, the soil of the heart must be broken up. Before they would seek healing from Jesus, they must be awakened to their danger from the wounds of sin.

"God does not send messengers to flatter the sinner. He delivers no message of peace, to lull the unsanctified into false security. He lays heavy burdens upon the conscience of the wrong-doer, and pierces the soul with arrows of conviction. The ministering angels present to him the fearful judgments of God to deepen the sense of need, and

prompt the cry, 'What must I do to be saved?' Then the hand that has humbled in the dust, lifts up the penitent. The voice that has rebuked sin, and put to shame pride and ambition, inquires with tenderest sympathy, 'What wilt thou that I shall do unto thee.'—*"The Desire of Ages,"* p. 104.

#### The Need of a SAVIOUR!

How faithfully do these wonderful words portray just the work which is now so greatly needed in behalf of modern Israel! As the church in John's day—"deceived, self-satisfied, and asleep in their sins"—needed, indeed, to be "awakened to their danger,"—needed to be "roused to a holier life,"—*needed a Saviour*,—just so that is our supreme need today!

"The Jews perished as a nation because they were drawn from the truth of the Bible by their rulers, priests, and elders."—*"Testimonies to Ministers and Gospel Workers,"* p. 109.

And the same sad condition prevails among us today.

"This is the snare that has come into our ranks. . . . The Lord has given instruction that the history of the apostasy of Israel is now to be presented because men . . . are looking to men, trusting to human leaders, who are themselves practising evil."—*Mrs. E. G. White, in "Review and Herald,"* Feb. 4, 1909.

For many long years God's Spirit has told us that there has been a great want in our churches "of Jesus and His love." Why? Because "man"—vain, erring creature of the dust—has been exalted in place of Christ! Thus "many have lost sight of Jesus"; and our first need now is that we may have our eyes "directed to His divine person, His merits, and His changeless love" for precious souls.

Verily, there is needed to be heard among us today,—even more urgently than in those critical days just preceding our Lord's first advent,—the mighty, appealing, soul-reviving, soul-saving message, "Behold the Lamb of God! HE shall save His people from their sins! Repent ye, for the kingdom of heaven is at hand!" And that message will be given.

"At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts; and they are to go forth to proclaim with power the message of a crucified and risen Saviour."—*"Testimonies,"* Vol. 9, p. 44.

"Righteousness by faith is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice and attended with the outpouring of His Spirit in a large measure."—*Unpublished testimony, Nov. 18, 1896.*

### "Lift Him Up, the Risen Saviour"!

"Through *this man* is preached unto you the forgiveness of sins: and by Him all that *believe* are justified from all things." . . . "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 13:38, 39; 4:12.

"All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Christ." . . . "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'" . . . "Christ came to make us 'partakers of the divine nature,' and His life declares that humanity, combined with divinity, does not commit sin."—*Christ's Object Lessons*, p. 115; *The Desire of Ages*, p. 25; *Ministry of Healing*, p. 180.

This, God's message for today, is, truly, an appropriate message,—a *complete* message,—"*full of hope*"; the last ever to be given. It lovingly points "the lost sheep of the house of Israel" to the Good Shepherd and to His waiting, sheltering fold. Yea, it points *all* to JESUS,—to His Cross, to His *cleansing* blood, to His mighty *keeping* power. It exalts the risen Saviour!

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14.

"Every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning star."—*Testimonies*, Vol. 6, pp. 20, 21.

Shining out with glorious lustre and wondrous power, from the Holy Word and the Testimonies of the Spirit, is to be found this true and timely message. In this, the church's dark hour of rejection,—of spiritual desolation and woe,—"*the Gospel of Christ*" is still "*the power of God unto salvation to every one that believeth.*" "*If any man will open the door, I will come in to him, and will sup with him, and he with Me,*" pleads the lingering Saviour.

"Lift Him up in all His glory,  
'Tis the Son of God on high;  
Lift Him up, His love shall draw them,  
E'en the careless shall draw nigh.  
Let them hear again the story  
Of the Cross, the death of shame,  
And from tongue to tongue repeat it;  
Mighty throngs shall bless His name."

### A MESSAGE OF TRUE REFORM

"O ISRAEL, return unto the Lord thy God; for thou hast fallen by thine iniquity." . . . "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord till He come and rain righteousness upon you." . . . "Prepare to meet thy God, O Israel." Hosea 14:1; 10:12; Amos 4:12.

"A revival and a reformation must take place, under the ministration of the Holy Spirit. . . . God's people have lost their first love. They must now repent and make steady advancement in the path of holiness." . . . "A revival of true godliness among us is the greatest and most urgent of all our needs."—*Testimonies to Ministers and Workers*, No. 11, pp. 18, 19; Mrs. E. G. White, in "*Review and Herald*," March 22, 1887.

WHILE the great majority in our churches pass on, seemingly unimpressed with the present terrible plight of modern Israel, others among us recognize the heart-rending condition, and sense the need of an early and effective change; hence the cry for revival and reformation which has been on many lips during recent years, sweeping like a wave throughout the ranks.

Before the assembled delegates at the 1922 General Conference, the following stirring appeal was made:—

"One of the recommendations I feel pressed to make is so important, so vital, that I shall venture to call it an appeal. It is this:

"That during the next quadrennial period a supreme effort be made to bring about a great spiritual revival and spiritual reformation in *all* our churches throughout the world. . . . If every one of these responsible leaders in God's cause will first of all gain this spiritual experience and work in God's appointed way for others, a wonderful reformation will be brought about in our ranks. And, brethren, just that reformation must take place or we are doomed with the rest of mankind. We cannot survive without it."—*General Conference "Bulletin"* (1922), p. 16.

What a fervent appeal this is! And there are indications that the hearts of some of the brethren who heard it were deeply impressed, for since the close of that San Francisco meeting some have been putting forth most earnest endeavors to bring into effect the work called for. But, it is being asked, firstly, Does the movement bear all the ear-marks of God's

revival? Secondly, Was the movement instituted at God's appointed time, and has it been carried forward in His appointed way? Thirdly, Have all the responsible leaders themselves first gained the spiritual experience necessary to ensure success to the effort?

#### God's Time and Plan Clearly Specified

Nearly three decades ago the Spirit instructed and warned us,—

"The time has come for a thorough reformation to take place. . . . Unless there is a decided reformation among the people of God, He will turn His face from them."—*Testimonies, Vol. 8, pp. 251, 146.*

At about the same time another similar message came, declaring,—

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children."—*Testimonies to Ministers and Workers, No. 11, p. 18.*

To those who were looked to to lead out in this urgent task, the inspired word came,—

"There are sinners in the ministry. . . . When ministers realize the necessity of thorough reform in themselves, when they feel that they must reach a higher standard [feel dissatisfied with an "ordinary" Christian experience], their influence upon the churches will be uplifting."—*Testimonies to Ministers and Gospel Workers, p. 145.*

And a number of years previously the Lord said,—

"Are we hoping to see the whole church revived? That time will never come. . . . We must enter upon the work individually."—*Mrs. E. G. White, in "Review and Herald," March 22, 1887.*

Thus we see that the remedy which God prescribed, years ago, for His needy people, was clearly stated and well defined. He called for a "thorough," "decided," "spiritual" revival and reformation. He called for it at His appointed time, and He demanded that it should come in His appointed way,—*"under the ministration of the Holy Spirit."* And nothing is clearer than that any other kind of an effort,—a man-devised substitute for the genuine,—must fail.

#### God's Patience Defeated

Concerning the marked retrogression of the church, as it was evidenced even many years ago, and the indifference shown regarding it, the inspired writer declared,—

"The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late."—*Testimonies, Vol. 5, p. 77.*

In the year 1901 the servant of God was present at the bi-ennial session of the General Conference, and in Volume Eight of the "Testimonies" gives the following brief account of this meeting:—

"The meeting was closed, and the break was not made. Men did not humble themselves before the Lord as they should have done, and the Holy Spirit was not imparted." (Page 104.)

About two years later a vision was given to her of a very different meeting. On coming back to consciousness, the words were spoken to her,—

"This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious."—*Id., p. 105.*

At both the 1918 and 1922 sessions of the General Conference, this same impressive message (entitled, "What Might Have Been"), was read at early morning meetings in an apparent effort to bring about the scene therein described by means of outward stimulus; but it proved a failure—it brought forth scarcely an audible response from those assembled. Why was this? Again come the words, "This might have been"!

Years before God was waiting to bless and baptize His ministry with power—waiting to prepare them for the great task of bringing about His kind of a reformation among His needy people. But those in leading positions failed Him; His Spirit was quenched; and now when in unmistakable consternation men would endeavor to counteract the deplorable state of things which God has permitted to develop in our midst, the divine verdict is, "Too late"!

Dear reader, will you not stop for a thoughtful moment and consider how abounding evidences proclaim that this is true?—that "by and by" is here?—that it is, indeed, "too late"? Ah, unmistakable evidences prove it only too plainly! Against the hope of the revival of the church as a whole,—in "all our churches," as men have planned it,—God has written its doom in these words, "That time will never come."

**But—"THERE WILL BE . . . A REVIVAL"!**

Of a truth, a substituted, superficial revival, finally brought about by those who for long years disobeyed God's plain and oft-repeated instructions, must fail of attaining its designed

end, for it does not bear the impress of divine inception and direction. Nevertheless there is a precious promise—as yet unfulfilled, in its fulness—which reads,—

“Before the final visitation of God’s judgments upon the earth, *there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.*”—“*The Great Controversy,*” p. 464.

Yes, a true revival and a thorough reformation *will* come—“*among the people of the Lord,*”—bringing with it, as the promise reads, a return to “*primitive godliness.*” Thus a revival of a *different* character is to be experienced, for it will be carried forward under the impelling power of the Holy Spirit, who alone can and will guide it to success.

In *this* revival God “will use ways and means by which it will be seen that He has taken things into His own hands.” In *this* reformation God will work “in a way contrary to any human planning.” The church, as a whole, is beyond hope. Like Jerusalem of old, she has destroyed herself. But those of God’s true people who are within her,—many of *them* “deceived, self-satisfied and asleep,”—are ere long to be “awakened to their danger,” and will share in the wonderful blessings of His true revival. They will be made aware of their great individual need, will zealously repent, and will joyfully participate in that decided, thorough work of reform, which Heaven has so clearly promised for this time.

#### “It is an INDIVIDUAL WORK . . . ”

“The spiritual energies of God’s people have long been torpid, but there is to be a resurrection from apparent death.” . . . “God calls upon His people to act. It is an *individual work* of confessing and forsaking sins and returning unto the Lord, that is needed.” . . . “When *this* reformation begins, the spirit of prayer will actuate every *believer*. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit.”—“*Testimonies,*” Vol. 8, p. 297; Vol. 2, p. 123; Vol. 8, p. 251.

Ah, yes! How simple and how appealing to the perplexed, burdened, weary heart! How precious is *God’s* way! Alone with the mighty Transformer of hearts, or uniting with “two or three” blessed with like soul-hunger, in persevering, agonizing prayer;—isolated individuals, or, where circumstances permit of the blessed privilege, little companies, made up of pleading “believers” whose hearts merge as one, will

intercede with God with strong crying and tears for the fulfillment of His promise. And “the prayers of this faithful few will not be in vain,” is the reassuring word that He has given.

It is thus, brother, sister, that *God’s* revival and reformation is to begin. Rather, it is thus that it has already begun here and there in our midst with individuals and with little companies who are earnestly pleading with God for cleansing, victory, holiness, love, unity, and the baptism of the Holy Ghost. It is thus that the “King’s highway” will soon be cleared. It is thus that ere long there will take place in the true Church of God “a resurrection from apparent death,”—“a revival of spiritual life.” It is thus that every hindrance will be removed, enabling the Lord to pour out upon “*a people pure and true*” the long-delayed, soul-reviving latter rain in abundant showers, and *through them* to “cut short the work in righteousness.”

#### A Reformation Such as that of 1844

The resistless power of God’s promised reformation, and the blessed results which it will bring, have been foreseen for years, and have been revealed by His servant in the most vivid language,—

“In visions of the night representations passed before me of a great reformatory movement *among God’s people*. Many were praising God. *The sick were healed and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifested. . . . Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844.*”—“*Testimonies,*” Vol. 9, p. 126.

The very fact of the desperate efforts that are being put forth to halt the church in her long-trodden downward course, is, in the light of the inspired messages of warning, but the echo of the proclamation, “Too late.” God will be satisfied only with that revival and reformation which has so long been needed, and called for,—“spiritual,” “decided,” and “thorough.” And, bless His precious name! it is today beginning its glorious work, and will soon swell into Pentecostal scope and power, according to the promise, “among the people of the Lord”!

## A MOMENTOUS THREE-FOLD MESSAGE

"I WILL surely assemble, O Jacob, all of thee; I will surely gather *the remnant of Israel*." . . . "I will gather them that are sorrowful for the solemn assembly, *who are of thee*, to whom the reproach of it was a burden." Micah 2:12; Zeph. 3:18.

"When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. . . . The deeper the night for *God's people*, the more brilliant the stars. Satan will sorely harrass the faithful, but, *in the name of Jesus*, they will come off *more than conquerors*. THEN will the church of Christ appear 'fair as the moon, clear as the sun, and terrible as an army with banners.'"—Vol. 5, pp. 81, 82.

THAT the whole church will be revived is now a forlorn hope. "That time will never come," the Spirit of God has declared. "We must enter upon the work individually." But, in *this*, behold the love, the wondrous love of God! His purpose never fails. Whatever *His* message, or plan, at any time, it triumphs; and never will any soul that is true to Him be lost. Although "too late" is the verdict for the church as a body,—for, as such, they have departed farther and farther from God's exalted standard,—yet, praise be to His matchless name! one hope remains; and that is the *individual* hope. This hope lies not in an apostate church, nor in a man-perverted organization, but in the people, as individuals.

Even now within the midst of the rejected church—"found wanting"—a "little company" is forming, composed of individuals,—"one of a city, and two of a family,"—Christ's own body; the "church of the first-born"; a "little flock"; known to God alone, and loved by Him, to whom it is the Father's good pleasure to give the kingdom. Of *them* it will soon be declared, These have come "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." "Here are they that keep the commandments of God, and the faith of Jesus."

Verily, God's purpose *never* fails!

## GOD'S WAY OF CLEANSING HIS CHURCH

"I will purge out from among you the rebels, and them that transgress against Me." . . . "Lo, I will command, and I will sift the house of Israel . . . like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." . . . "I will also LEAVE *in the midst of thee* an afflicted and poor people, and they shall trust in the name of the Lord." Ezek. 20:3; Amos 9:9; Zeph. 3:12.

"The shaking of God blows away multitudes like dry leaves." . . . "God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel." . . . "The day is just upon us, when the righteous shall be bound, like precious grain, in bundles, for the heavenly garner."—"Testimonies," Vol. 4, p. 89; Vol. 5, pp. 80, 100.

"The church must be purged, and it will be." (Vol. 1:100.)

In this brief yet forcible sentence, God sets forth the most urgent task in behalf of His cause in this hour,—and for the world, too, indirectly. Modern Israel must be purified—thoroughly purged of the "rebels, and them that transgress against" God. Why? Because "sinners in Zion" are a curse, and the Lord has purposed to rid His Church of them, and to leave "in the midst" thereof "a people pure and true."

Again, Why must Israel be sifted, "like as corn is sifted in a sieve"? Because God has purposed to "finish the work, and cut it short in righteousness" through the instrumentality of a holy, Spirit-filled people, unencumbered with a sin-enchained "mixed multitude." And, again, Why must the Church be purified? Because just as quickly as God's last wonderful work can be accomplished (and His judgments, "unmixed with mercy," have been poured out upon the finally impenitent), Jesus is coming back to the earth to gather unto Himself that precious, peculiar people whom the Spirit has so beautifully pictured in the Word as "They that *keep* the commandments of God, and the faith of Jesus"; "The first-fruits unto God and to the Lamb";—"The remnant OF Israel."

### Church to be Cleansed from Unbelieving Element

Nearly a half century ago, God's servant, ever awake to the perils surrounding the Church, delivered that singularly powerful message found in Volume Five of the "Testimonies," entitled, "An Appeal." In that message this very important statement is included,—

"What can I say to you, my brethren, that shall arouse you from your carnal security? I have been shown your perils. There are both believers and unbelievers in the church." (Page 228.)

And on the succeeding page of the same Volume, these words, of equal importance, are to be found,—

"I am deeply solicitous that our people should preserve the living testimony among them; and that the church should be kept pure from the unbelieving element."

But, like so much other vital instruction which God so lovingly—graciously—sent to His professed people, this, too, was unappreciated and disobeyed. Men whom the Lord chose to act as His watchmen on the walls of Zion, proved disloyal; and just a few years previous to the time when God's true servant was called to her rest, she vividly pictured the results of this disobedience in these heart-grieving words, and also showed God's purpose to bring about a change,—

"What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for supremacy! . . . If we have any regard for our soul's salvation, we must make a decided change." . . . "The time has come for earnest and powerful efforts to rid the church of the slime and filth which is tarnishing her purity. The church of Christ is called to be a holy, powerful people, a name and a praise in all the earth."—*Mrs. E. G. White, quoted in General Conference "Bulletin" (1922), p. 15; "Testimonies to Ministers and Gospel Workers," p. 450.*

#### The "Straight Testimony" Brings "Shaking"

Truly, there are both "believers and unbelievers in the church" today. Certainly, the purity of the church has been tarnished by the "slime and filth" of sin, and sinners, in her midst. And there must, indeed, come a "decided" change. And a "change" is coming! What is more, the Lord has made clear just what that "change" will be, also the means that He will use to bring about the "change." In the writings of His prophet these vital facts are brought to light,—

"God is sifting His people. He will have a clean and holy church. . . . As we near the Judgment, all will manifest their true character, and it will be made plain to what company they belong. The sieve is moving. . . . The Lord has provided means to keep the church pure." *"Testimonies, Vol. 1, pp. 99, 100.*

"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."—*"Early Writings," p. 270.*

The "straight testimony," which is nothing more nor less than an unreserved, courageous, Spirit-directed pointing out of sin (see Rev. 3:14-20), will, God's servant tells us, cause

such a thorough "shaking," or "sifting," as to produce—"leave"—a clean and holy church. The impartial presentation of the "straight testimony" will, in other words, divide the denomination into two classes, or groups. One of these companies, made up of those few who will have been led of the Spirit to see and accept the high standard that God has set up for His Church, and to recognize their own individual need, will zealously repent, find forgiveness, purity, peace, and power in Christ, and step out boldly and uncompromisingly on the whole truth of the message, unmindful of the consequences. The other group,—the great majority,—will reject the "straight testimony," rise up in opposition to it, and continue on in their course of unbelief and disobedience. But it is a very significant fact that both of these groups remain in the church until after the outpouring of the Holy Spirit upon the "little company" who, under the power of the latter rain, go forth to proclaim the truth with power to the world. This will bring great persecution upon the church; and *then* the other group join the ranks of the enemy, and become the most bitter persecutors of God's true people. Thus, finally and forever shaken out, their places are taken by the honest in heart who come into the ranks of the faithful from other churches and from the world, under the "loud cry."

#### God Chooses Humble Message-Bearers

Had the Lord's will been obeyed by those in responsible positions, had the "mixed multitude" been separated from the church at God's specified time and in His appointed way, what a different condition would prevail in our midst today! But now that those whom God once chose for that task have failed Him, the Lord will, as He has so often declared, choose other means to the end that He may bring forth within the walls of the fallen church, a holy, blameless people.

The very ones who will have unreservedly accepted and heeded the counsel of the True Witness, will be used of God in the accomplishment of His original purpose. In "Early Writings," page 270, this very important fact is revealed in these words,—

"This [presentation of the 'straight testimony'] 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 [endure, accept] this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."

And in Volume Five of the "Testimonies," pages 209 and 210, another inspired account of the very extraordinary manner, and the time in which God will work in order to fulfill His purpose, is given,—

"The little company who are standing in the light will be sighing and crying for all the abominations that are done in the land. But more especially will their prayers arise in behalf of the church, because its members are doing after the manner of the world. . . . These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God, repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking."

Today, this very work,—unusual, God-planned, God-directed,—is being done, in a measure. Even now the sifting and purging of the professed remnant church, by Spirit-chosen and Spirit-controlled means, in the midst of her, is in progress. And it is not only a vitally necessary work, but it is also a most sad one.

This solemn and timely call of God to His professed people, given by humble yet faithful believers, in the love, courage, and power of the Holy Spirit, brings a final separation of earth's ties, as husbands, wives, children, brethren, sisters, and co-workers make their choice either for or against God and His complete, testing message. Thus the long-predicted separation among the professed church of Christ—the parting of the ways for modern Israel—will come. God must and will have "a people pure and true"; and to bring this, His unailing purpose, about, He has determined to use such instrumentalities as are wholly yielded to His will, though, in the estimation of men, they may be accounted as "weak," "foolish," and "base."

#### "A Glorious Church, Not Having Spot, or Wrinkle"

The Holy Spirit in Pentecostal power,—nay more; in "loud cry" measure,—can descend only upon a holy and loyal people, from whom the impure and disobedient ones,—hardened and unrepentant,—will have been shaken out. And when this mighty "shaking" has been accomplished,—as it soon will be,—when "chaff like a cloud" has been "borne away on the wind," then the unleashed, irresistible, soul-converting power of Christ, through the medium of the Holy Spirit, will be entrusted to and manifested in His Church. Then will the work of God in the earth become "a short work" indeed. Then "He will finish the work, and cut it short in righteous-

ness." Then shall He "see of the travail of His soul, and shall be satisfied"; for "Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing 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" (Eph. 5:25-27).

Yes, God will "sift the house of Israel." It must be done! Yet, though sifted "as corn is sifted in a sieve," not one precious "grain" shall fall upon the earth! He will "leave in the midst" of the church "an afflicted and poor people, and they shall trust in the name of the Lord." Moreover, they will be used mightily by His Spirit in the work of cleansing the church, and, also, just a little way in the future, in hastening to a glorious completion the great, now long-retarded task of proclaiming His appropriate message to all the world.

All this is God's purpose.

It is His way.

#### GOD'S WAY OF CLOSING HIS WORK

"Christ longs to work mightily by His Spirit for the conviction and conversion of sinners. But, according to His divine plan, the work must be performed through the instrumentality of His church; and her members have so far departed from Him that He cannot accomplish His will through them." . . . "Their spiritual strength has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them do. They are not able to present the great and glorious truths of God's Holy Word that would convict and convert souls through the agency of the Holy Spirit."—*Testimonies*, Vol. 5, p. 189; *Testimonies to Ministers and Gospel Workers*, p. 175.

What a tragic situation is depicted in these most solemn statements, and particularly in the very significant words, "Christ longs to work mightily . . . through the instrumentality of His church; . . . [but] her members have so far departed from Him that He cannot accomplish His will through them"!

Indeed, what a tragic situation! And how mysterious and sad it must be in the sight of Heaven to see us persist in "struggling and dying" (as one of long experience in the cause has so aptly put it), as we attempt to carry on the closing work of God in our sin-encumbered, feeble, faulty ways, which have so long proved both dilatory and fruitless (as God views it);—summed up in one word, futile!

Christ longs today to reveal, through wholly yielded, re-born, Spirit-filled men and women, the fulness of His saving grace and marvelous keeping power. He yearns just now to gather into His sheltering fold His dearly-loved "lost sheep of the house of Israel," also those precious "sheep of the flock" still lingering in other folds. He desires, in this final hour of probation, to save priceless, blood-bought souls who still heedlessly cling to the world's treacherous,—*painted*,—gaiety and glitter. He longs today to set at liberty "His own" from among the darkened multitudes of heathendom. Yes; "Christ longs to work mightily." *And He will!*

#### God's Methods—"The Good Way"—Revealed

We are told that "God cannot forbear much longer," and that "there will be a series of events revealing that God is master of the situation," for "He will finish the work, and cut it short in righteousness." With a few masterful strokes God will overrule our pitiful, bungling, rebellious failures of the past. Aye, "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low" when God "hath made bare His holy arm" and completes His long-hindered work. Declares the Spirit-inspired writer,—

"Let me tell you that the Lord will work, in this last work, in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movement shall go forward under the direction of the angel who joins the third angel, in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins into His own hands."—*General Conference "Bulletin" (1897), p. 166.*

From this very striking and *encouraging* message it is apparent that in the final closing of His work,—which is now just before us,—the Lord will not depend upon the "vain show" which men today deem indispensable. Now, elaborate details of organization; large institutions and expensive, modernly-equipped buildings; spacious lecture-halls and enthusiastic gatherings; eloquent speakers and learned arguments; worldly-toned, unbecomingly-illustrated and gaudily-colored periodicals; worldly-patterned campaigns and various activity-stimulating prizes and "goals," are looked upon as positively essential in the building up of the work, and vitally necessary for the promulgation of the message.

But *then*,—in the rapidly approaching day of God's power,—the work will be done "in a manner *very much* out of the

common order of things." "The message will not be carried so much by argument as by the deep conviction of the Spirit of God." . . . "The Lord will work through human instruments. . . . The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions." . . . "Men of prayer and faith will be constrained to go forth with holy zeal, declaring the words which God gives them." Men will be called from ordinary vocations. "Throughout our churches there is to be a reconversion and reconsecration to service." "There will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children." Their "faces will shine with glory," and they will be accompanied by "special tokens of divine favor."

#### A Vision of the Closing Work

In a vision of the night, God briefly presented to His servant the closing work of the mystery which "for ages has been hid in God." We read,—

"Servants of God, with faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers." . . . "Under the latter rain, the inventions of man, the human machinery, will at times be swept away; the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the human agent with convincing power. No one will then watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow through God's own channels." . . . "Through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea. The message meaning so much to the dwellers on earth, will be understood. Men will know what is truth. Onward and still onward the work will advance until the whole earth shall have been warned; and then shall the end come."—*"The Great Controversy," p. 612; Mrs. E. G. White, in General Conference "Bulletin" (1895), p. 183; "Testimonies," Vol. 9, p. 96.*

Truly, the time has come for just such a wonderful and glorious work to be done! It is *now* time for a new, for a *different*, order of things! It is *now* time that there be heard in earth's multitudinous highways and byways a mighty, united, Spirit-impelled crying out against sin. It is *now* time to witness thousands of earth-bound souls released from the fetters of wickedness and won to Christ and His saving truth. It is *now* time for the message of Christ's righteousness "to

sound from one end of the earth to the other, to prepare the way of the Lord." Verily, it is now time for the work to actually close "in demonstration of the Spirit and of power." Indeed, *it is far past time*; and for that reason the chosen people of God must experience *first* a true revival and a "thorough" reformation, must be purged and purified, and *then* receive the baptism of the Holy Ghost, that anointing which alone will qualify them for their holy commission.

God's way of closing His work,—the "good way," the fruit-yielding way, the triumphant way, the *only* way,—is clear; it is unmistakable. Praise His name! He has made unfailing provision for the salvation of "whosoever will"; and He has purposed to perform the blessed task of heralding His final message quickly through the instrumentality of His Church,—*reanimated, cleansed, and endued with "power from on high"!*

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, *and in the remnant whom the Lord shall call.*" Joel. 2:32.

This, too, is God's purpose.

It is His way.

#### "THE REMNANT OF ISRAEL"

"And it shall come to pass in that day, that the Lord will set His hand again the second time to recover *the remnant of His people.*" . . . "And they shall call them, The holy people, The redeemed of the Lord." . . . "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 in their mouth was found no guile: for they are without fault before the throne of God." Isa. 11:11; 62:12; Rev. 14:1, 5.

"I asked the angel if there were none left. He bade me look in an opposite direction, and I saw a *little company* traveling a narrow pathway. All seemed to be firmly united, bound together by the truth in bundles, or companies. Said the angel, "The third angel is binding, or sealing, them in bundles for the heavenly garner."—*"Early Writings," pp. 88, 89.*

As in all ages past, though the many, in blindness, deception and false assurance, may pass the line of test to final rejection, God still loves and cares for His own. The dear Saviour's precious message of grace for the repenting ones,—*"His peculiar treasure,"*—is,—

"Fear not, *little flock*; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

The true sheep of His pasture, pictured by the Good Shepherd, Himself, as "a little flock"! Yes, a "*little flock*," a feeble "flock" (in themselves!); yet, withal, a *beloved* and a *sheltered* "flock,"—enjoying the Father's "good pleasure"! Think of it, dear reader! Is it not a blessed plan—a beautiful consummation? Truly, it is.

—But, "**FEW there be that Find It**"!

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of My Father which is in heaven. Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7:21-23.

This is the Saviour's own portrayal of the sorrowful results of this age's last hours of testing,—His unerring depiction of the sad fate of the "many,"—a true picture of the meagre returns of earth's final harvest. The "many," now going about cloaked in the livery of the true Church, are looked upon by themselves, and by *all* the spiritually blind, as the chosen sheep of the flock of Christ. But seeking to enter into the sheep-fold "some other way," these deceived ones—except they repent—are soon to be forever rejected!

True, the wonderful Gospel of Christ offers salvation to "all"; and it is offered "freely." "God so loved *the world*," thus revealing the boundless breadth and depth of His mercy; but the True Shepherd, Himself, who laid down His life for the sheep, also said, "He that entereth not by *the door* into the sheep-fold, . . . the same is a thief and a robber" (John 10:1).

"Strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it." Matt. 7:14.

"The Word of God plainly tells us that few will be saved, and that the greater number of those even who are called, will prove themselves unworthy of everlasting life. They will have no part in heaven, but will have their portion with Satan, and experience the second death. . . . The way marked out by our divine Lord is too narrow and the gate too strait to admit them."—*"Testimonies," Vol. 2, pp. 294, 445.*

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 13:3.

"Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven."—*"Testimonies," Vol. 2, p. 458.*

Purity, alone, is the pass-word that will at last admit the "sheep of the flock" to the heavenly fold. Likewise, purity—purity both in body and soul—is the seal which God demands shall be legibly, and *permanently*, impressed upon the hearts and lives of those who *now* shall make up the membership of His "little flock." With "good pleasure" the Father presents to them His kingdom. Glory to His matchless name!

### Victory Over Sin, Sickness, and Death

Says one,—

"Since Adam and Eve dwelt in the Garden of Eden, and since the fall of man, the prolongation of human life has been the most fascinating problem that has challenged the attention of mankind. . . . The Persian and Greek sages, centuries before Christ, summoned the intellectual forces in vain. The scholasticism of the Medieval Ages took it up zealously, but with kindred results; and today, in the twentieth century, every intelligent mind seeks, though blindly, its solution."

But to us is given the solution that has baffled the sages and philosophers of all ages. To us is given marvelous light. To us is given *a message of life*,—a message in which God has placed a mighty, divine power which calls out and prepares a people to *live*, not to fall in defeat and despair—prey for the tomb. Nay; the *risen* Christ, the *living* Saviour, is the great life-giving Center of this message,—the "all and in all" of this incomparable truth. In Him is light. In Him is victory. In Him is *life*—"life *eternal*"! In Christ, and in His message, is given, truly, the solution of the prolongation of life.

We are living in the time when knowledge is increasing (Dan. 12:4). The wonderful scientific knowledge, and the myriad wonder-inspiring inventions of the present day, are simply means and mediums through which the greater knowledge of God's Word and will, and of the Gospel of Christ in all its fulness, is to be carried and revealed to every kindred, nation, tongue, and people; yea, to the very ends of the earth.

It has been well said that the devil is the father of sin, the grandfather of sickness, and the great-grandfather of death. But Christ came to destroy the works of the devil: "Now shall the prince of this world be cast out" (John 12:31). "That through death He might destroy him that hath the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage" (Heb.

2:14, 15). The Redeemer came "to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1). The thief—Satan—came to kill (bring death); but Christ came to give life, literally,—*now*,—in this present life. "I am come," He declares, "that they might have *life*, and that they might have it *more abundantly*" (John 10:10).

This is the object and aim of the Gospel,—to literally wipe out death, the chief and most terrible result of the devil's nefarious work. This Gospel,—the *fruit* of the Gospel, in its fulness,—was demonstrated through the disciples, as recorded in Matt. 10:1, 7, 8: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils."

Ah! *this* is the "glad tidings." This is the "good news." This is the "Gospel of the kingdom,"—the "everlasting Gospel."

### The Gospel Saves from Sin—Saves from Death!

The supreme purpose of the Gospel is to bring man back to God and to His original plan. Christ, the Father's own "beloved Son," came to "seek and to save that which was lost" (Luke 19:10). We read in Ecclesiastes 7:29 that "God made man upright," or, an *overcomer*. The meaning of "upright," from the Hebrew root, is to overcome, or, to prevail. The first man Adam had everything in his favor, in view of the fact that he was made "upright," or, an overcomer. He failed, on trial; but the second man Adam, Jesus Christ, prevailed, as brought to view in 1 Corinthians 15:20, and became the "first-fruits unto God," the Father.

The Saviour could say before His crucifixion, "The prince of this world cometh, and findeth nothing in Me" (John 14:30). Jesus saw no corruption. He did not die from the results of sin, in Himself, for He was "without sin." He was fully surrendered to God. He had victory over sin *and* death. (John 10:17, 18.) Adam, originally, was given this to do; but he failed. So Christ came—and *conquered*!

Listen to Paul's testimony as recorded in Romans 1:16,— "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Salvation from what? Sin. What is sin? 1 John 3:4 explains that "sin is the transgression of [God's] law." What is the result of sin? Romans 6:23 tells us that "the wages of sin is death."

Then the Gospel is to save from sin; and to save from sin, is to save from death! "Whosoever liveth, and believeth in Me, shall *never die*. Believest thou this?" (John 11:26).

As stated before, the ultimate object and aim of the Gospel, in its fulness, is to give victory over sin, sickness, and death, as seen in Christ, the "first-fruits unto God";—He who won the victory over death. Those who fulfill God's purpose, will be the first-fruits unto Christ (Rev. 14:4),—Christ the type; the one hundred and forty-four thousand the reproductions.

#### "Translated from Among the LIVING"

There is a difference in the experience of those who have died in the past,—those faithful souls who were saved through Christ, and sanctified through the truths of the third angel's message,—and those who are at last to be translated (composing the hundred and forty-four thousand) at our Lord's second coming.

"These are they which follow the Lamb whithersoever He goeth. These, having been translated from the earth, *from among the living*, are counted as 'the first-fruits unto God and unto the Lamb.' These are they which came out of great tribulation'; they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an Intercessor through the final outpouring of God's judgments."—*"The Great Controversy,"* p. 649.

Yes, truly, there is a difference. Those who have died before the rise of, and under, the third angel's message,—if, first, truly "born again," and made partakers of "the divine nature,"—received righteousness *by* faith, and were saved *through* righteousness by faith. But those who are to be translated at Christ's coming, without seeing death, not only will be saved by righteousness by faith, but by a righteousness that is wrought out *in* them so completely that they are able to stand without an Intercessor during the awful experiences of the great time of trouble, and can say, even as did their glorious Redeemer, "The prince of this world cometh, and findeth nothing in Me."

That is what is meant, and taught, in Revelation 2:7 and 26,—*"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. . . . And he that overcometh, and keepeth My words unto the end, to him will I give power over the nations."* Also notice this kindred truth as revealed in Revelation 3:12,—*"Him that overcometh will I make a pillar in the temple of My God, and*

he shall go no more out; and I will write upon him the name of My God." This, then, refers to the one hundred and forty-four thousand of Revelation 14:1, for they have the Father's name written in their foreheads.

#### Obey, "that Ye May LIVE"

As-brought to view in Genesis 2:17, man was tested on the point of obedience; and failing, he lost his right to the "tree." Then the Lord, through patriarchs and prophets, endeavored, during long ages, to lead man back to obedience,—to *keep* the commands of God.

That obedience and life are synonymous, God endeavored to teach to, and through, ancient Israel when He brought them out of Egypt. "Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may *live*" (Deut. 5:33). "But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, which if a man do, he shall *live* in them" (Ezek. 20:13).

Thus, man again failed in the test; and the Father, "when the fulness of the time was come, . . . sent forth His Son, made of a woman" (Gal. 4:4),—the first-fruits of obedience unto God. And, praise be to His precious name! Christ overcame. He kept His Father's commandments, and fulfilled them, even to every "jot and tittle" (Matt. 5:17, 18; John 15:10). Just so, the first-fruits unto the Lamb,—the one hundred and forty-four thousand,—will, through the overcoming power of their indwelling Saviour, do the same! *They* are Israelites, indeed; having victory over "the flesh," and walking "after the Spirit" (Rom. 8:1-4).

Those who number, and make up, the hundred and forty-four thousand, who will be translated without seeing death at Christ's coming, will obey the *whole* truth.

"Those who come up to *every* point, and stand *every* test and overcome, be the price what it may, have heeded the counsel of the True Witness, and *they* will receive the latter rain and thus be fitted for translation."—*"Testimonies,"* Vol. 1, pp. 187, 188.

This not only means victory over "every wrong word and action," but victory over perverted appetite as well,—that point which has ever been one of the greatest tests of obedience.

"The victory of our triumphant Head over the most subtle temptations during His forty days' fast, and the glorious promise of reigning

with Him on His throne, on condition that we overcome as He overcame, established the fact that one of the highest attainments in the Christian life is to control the appetite, and that without this victory all hope of heaven is vain."—*Christian Temperance and Bible Hygiene*, p. 206.

None but true health reformers, those who know what it means to eat from *principle*, will be translated.

The very angels of God are holding back the winds of strife (Rev. 7:1-4), that this Gospel of *purity*, both in soul and body, and of "life eternal" *now*, may be preached to every nation, kindred, tongue, and people. And soon shall the triumphant tidings sound forth, "*Here* are they that keep the commandments of God and the faith of Jesus. *Here* are they that are without fault before the throne of God. *Here* are the remnant of Israel."

#### A Pure and Holy People NOW!

Praise be to God! He *will* have "a people pure and true." He is *today* preparing such a people, through whom the last wondrous message of a crucified and risen Saviour,—a life-giving Redeemer,—will be proclaimed with "loud cry" power; a people "few" in number, yet mighty in the power of their King.

Yes, truly, the Lord has set His hand "again"—at this very time—"to recover the remnant of His people." He is seeking out and making ready a people, "a very small remnant," 'tis true, yet they are the true "remnant of Israel"; and they shall stand "blameless" before His throne. Yes, even today God is giving to such of those who have heard and received all His counsel, the power, through Christ, to live out day by day a life of victory and holiness. This is the exalted purpose of the Gospel; and it shall not fail.

"Beloved, *now* are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, *we shall be like Him*, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, *even as He is pure.*" 1 John 3:2, 3.

"We believe without a doubt that Christ is soon coming. This is not a fable to us; it is a reality. We have no doubt, neither have we had a doubt for years, that the doctrines we hold today are present truth, and that we are nearing the Judgment. We are preparing to meet Him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of immortality. When He comes, He is not to cleanse us of

our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will *all* be accomplished *before* that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy, will remain so forever. No work will then be done for them to remove their defects, and give them holy characters. The Refiner does not then sit to pursue His refining process, and remove their sins and their corruption. This is *all* to be done *in these hours of probation*. It is *NOW* that this work is to be accomplished for us."—*Testimonies*, Vol. 2, p. 355.

#### The Purging Fires Have Already Begun

Beloved brother, beloved sister, the furnace fires of purification have begun to burn. Are *you* in the furnace? Are you *willing* to be cleansed? If you are willing to be purged from all the sins which fill the church, God will fill you with His Spirit's power, and make you a mighty witness against sin. He will cause *you* to "pour forth the straight truth."

There is today an ever-increasing procession leading toward the "upper room." Oh! earnest, thoughtful, *beloved* reader, Are *you* one of them? Just as the precious metals in the smelting furnace obey the divine law, and leave the lighter, baser metals, and *run together*, so will it be with the gold that is mixed with the base in the church and the world, under the smelting heat of the Holy Spirit.

"The pure and the base metal are now so mingled that only the discerning eye of the infinite God can with certainty distinguish between them. But the moral magnet of holiness and truth *will attract together* the *pure* metal, while it will *repel* the base and counterfeit."—*Testimonies*, Vol. 5, p. 101.

Yes; God will hear the many heart-cries of the imprisoned gold! Soon He will have "a people pure and true." He will have a remnant—a "little flock"—His *true* Church, baptized with the Holy Ghost; "without spot or wrinkle." They will have found in Christ *all* that their souls desire. They will have found in Him penitence, pardon, purity, peace, and power. They will have learned to "know" Him, indeed; whom to know aright "is *life eternal*."

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's fierce anger." Zeph. 2:1-3.

## A MESSAGE "FULL OF HOPE"

"I AM the door: BY ME if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9.

"No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent: you must fall helpless on the Rock, Christ Jesus. You must *feel your need* of a physician, and of the *one and only* remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. *Here* the work is yet to be begun by many who profess to be Christians, and even to be ministers of Christ."—*Testimonies*, Vol. 5, p. 218.

DEARLY BELOVED READER, this closing message is addressed especially to *you*,—"no matter *who* you are."

How is it with your soul? Is it eternally secure? Is your life now safely "hid with Christ in God"? Do you know the blessedness of a vital and living union with a living, loving, life-giving Saviour? Can you say with humble and joyous confidence, amid all the fitfulness of your own ever-changing frames and feelings, "Nevertheless I live, yet not I, but Christ liveth in me"? Oh! that it may be so; for just *that* glorious experience is the unspeakably precious heritage of every true child of God.

But, perchance, all may not be well with your soul. It may be that you have lost your way. It may be (as is so natural for one to do if the heart is left unguarded ever so briefly) that your gaze has become fixed upon an imperfect guide, and thus you have lost sight of Jesus, the one true and unerring Guide. Would you again find the "Way"? If so, faint not! "Ye shall find Me, when ye shall search for Me with all your heart," is the promise.

Dear reader, how is it? Is all well between you and your God? Or have you lost your "heavenly vision"? Have you strayed from the way of righteousness? Are you a backslider? Did you once run well? Has your own guilty apostasy alienated and estranged you from that face which was once all love, and that service which was once all delight? Are you breathing in broken-hearted sorrow over the holy memories of a close walk with God—"Oh, that it were with me as in times past, when the candle of the Lord did shine"? If so,

despair not! The gentle voice of the ever-loving Saviour would whisper in your ear, "Return, . . . and I will heal your backslidings."

Beloved reader, is your heart right with God? Are you at peace with Him? Or are you in bondage to sin—professing victory, yet experiencing defeat? Is the thought of your sins—the guilty past, and the consciousness of present condemnation—coming up in terrible memorial before you, almost tempting you to give way to hopeless despondency? If so, do not lose hope! "Thy sins are great," says Jesus, "but My grace and merits are greater."

"Give Me thine heart," pleads the Saviour. Jesus wants *you*, beloved. Truly, it matters not who you are, or what your life has been. If your soul is in need, He stands at your heart's door, waiting, waiting for you to bid Him come in and take up His abode. Verily, your heart is already His by right of that marvelous transaction consummated on Calvary. There the Redeemer purchased it with His own precious blood. And thus you are His: "Ye are bought with a price." Then won't you give to Jesus that which He has paid for—*so dearly*?

"No matter who you are," whether an under-shepherd or just an humble "sheep of the flock," if you are a sinner, you can be saved, but only by entering into the fold through Christ, the "door"; and you must do so in His appointed way,—you must repent. "No matter who you are," if you have disregarded the God-given "pattern," either in your own individual life or in the work of the Lord, a portion of which may, perhaps, have been entrusted to your care, you must, if you would be saved, acknowledge your sins, and seek forgiveness from your offended Lord. "No matter who you are," if you have rejected God's counsel,—"stoned" His prophet,—and if you have influenced others to do likewise, you have the blood of souls upon your garments, and you can be cleansed from the stains of guilt alone in the blood of the Lamb. "No matter who you are," in order to be saved, you need a Saviour!

Jesus yearns with unutterable longing for each sin-laden, sin-weary soul to sense his need, and then to come to Him willingly, gladly, trustfully,—in fullest surrender,—and yield his heart to Him. Beloved reader, how is it with you? Have you yielded? Do you not hear the Saviour saying, "Ye *must* be born again." "Regeneration is the only path by which we can enter the city of God." (Vol. 9, p. 23.)

**"There is Power in the Blood"!**

Praise God! the foundation of this message of hope rests on no treacherous, shifting sand, but on the immovable rock of justification by faith,—the finished work of Christ for every individual repentant, believing sinner.

The Cross of Calvary alone can suffice to reveal Heaven's sublimest paradox,—God's intense hatred for sin, and His intense love for the sinner. And he who in true repentance and simple faith accepts the sacrifice of that Cross,—the provision of that love,—will stand eternally secure,—saved to the uttermost.

Sin is hateful. Sin is obeying Satan. Sin compels a Paul to cry out, "O wretched man that I am! who shall deliver me from the body of this death"? But as a compassionate God revealed to Paul that deliverance could only come through "Jesus Christ our Lord," so He prescribes for us also that never-failing remedy,—

"The blood of Jesus Christ His Son cleanseth us from all sin. . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7, 9.

There is wonderful power in the blood of Jesus! It "cleanseth us from *all* sin." It transforms soul-deadened transgressors into *new* creatures. Yes, and more, the Saviour's blood not only cleanses sin's stains, and breaks the power of sin, but in the fully surrendered heart it has a never-ending operation to purify,—to *keep* the heart pure.

**"He Cannot Sin, Because He is Born of God"**

"He that committeth sin is of the devil; . . . the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

What welcome words are these! How our hearts have longed for the power of the enemy to be broken! How cruel the bondage in which he has held us! He has indeed compelled us to serve with rigor. But in Christ we are set *free*! Satan is answered fully, and defeated stingingly. His power is broken. There is *now* for us full deliverance, and complete salvation—deliverance from the guilt and power of sin, remission of sins that are past, and power to live above known sin in the future. Yes, praise God! power to live *above* sin, for this same Scripture continues,—

"Whosoever is born of God *doth not* commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God." 1 John 3:9.

The heights pictured for the Christian in this verse are so grand and lofty that man's weak faith has often failed to comprehend them, and various expedients have been sought to explain away the evident meaning of this text. The terms "wilful sin," etc., have been used, and perhaps with good intentions, to try and adjust these clear, soul-inspiring words to our own faltering experience; but still they stand as they have always stood—a great beacon-light, beckoning us on to the heights once trod by Him "who knew no sin." And He has left us an example, "that we should follow His steps."

**"VICTORY Through Our Lord Jesus Christ"**

Some have thought that to thus regard this subject of a sinless life—in the light of God's lofty standard—would bring discouragement to conscientious, striving souls; and this contention would be true were we expected to attain to these heights by any striving of our own. But, praise be to God! this is not expected of us. This righteousness is by *faith*, not by works!

The most subtle and soul-destroying error that Satan can inject into our hearts is the thought that we can never reach these heights, and that we must expect to sin and fall as a matter of course.

Ah, how soul-deadening is this doctrine—no hope of fully overcoming sin! Sinning and confessing, confessing and sinning, falling over and over again into those old sins which rob us of all joy and peace! No! No! The "good news" brings to us the exalted possibility of our *always* being victorious in our daily experience. Such a life *can* be ours—by *faith*!

"Thanks be to God, *which giveth us the victory* through our Lord Jesus Christ." 1 Cor. 15:57.

"We *can* overcome. Yes, *fully, entirely*. Jesus d'ed to make a way of escape for us, that we might overcome *every evil temper, every sin, every temptation*, and sit down at last with Him."—"Testimonies," Vol. 1, p. 144.

"Not even by a thought did [Christ] yield to temptation. *So it may be with us*. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by *faith*, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."—"The Desire of Ages," p. 123.

Precious indeed are these thoughts: God provides positive victory for us through Jesus' overcoming power. He only asks us to acknowledge, and repent of, our guilt, become renewed in heart, and then believe that we are *in* Christ—clothed in His righteousness, and made partakers of His divine nature. Then, as God looks upon us, He sees in us only the perfection of His own beloved Son, for henceforth we live *His* life. Glory to the Lamb!

Thus, genuine faith, properly exercised, brings righteousness—righteousness *imputed* to cover our past sinful life, and righteousness *imparted* to keep us free from sin moment by moment. The end and aim of our faith is this righteousness; and any teaching, no matter from whose lips it may come, that falls short of comprehending this, is not from God, but is a snare of our great adversary. No matter how beautiful may be our doctrine, if it does not free us from sin, it is a failure. God never intended that we should go on sinning and praying, praying and sinning; and any teaching that leaves us in such a condition is calculated to destroy the soul.

#### "It is God Which Worketh in You"

The enemy of our souls knows well the power of this doctrine of justification by faith when it is savingly accepted, and therefore he endeavors to keep us from fully understanding it. He tries to keep us short of it, or push us beyond it. He either leads us to look to ourselves and our good works for salvation, or to feel that Christ stands ready to forgive us at any time,—even while in bondage to know sin,—thus inducing us to cease doing earnestly that part of the work which God has left for us to do. Either of these errors, if persisted in, is fatal to the soul, and brings no peace to the heart. The only solution of this great problem is found in the following Scripture and Testimony.

"Wherefore, my beloved, . . . work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13.

"Man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplieth the efficiency. No human being can be saved in indolence."—*Counsels to Teachers*, p. 368.

How unspeakably glorious is this truth! By entire surrender to, and implicit trust in, our loving Heavenly Father, it is consummated in our souls. He works in us, and we work out that which He works within. And in this wonderful co-

operation there is all peace, and no friction; for there is perfect harmony between the One who keeps and the one who is kept.

#### "O, to Grace How Great a Debtor"!

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." . . . "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Rom. 5:1, 2; Eph. 2:8.

Grace in boundless measure has been provided that the trusting soul may be kept from the bondage of sin,—that he may be preserved "holy and without blemish." All Heaven, with its inexhaustible resources, has been placed at the command of each believing child of God. It is the unworthy believer's constant privilege to drink from this fountain of limitless grace. Christ is the end of the law for righteousness to every one who *believes*. We are sinners by nature; but in Christ we are both made and accounted righteous. God pronounces us just, and treats us as just, because by faith we have been made righteous; and we are kept pure through our having become partakers of the divine nature.

"If we consent, He can and will so identify Himself with our thoughts and aims, so b'nd our hearts and minds into conformity with His will, that when obeying Him, we shall but carry out our own impulses."—*Mrs. E. G. White, in "Signs of the Times," No. 46, 1896.*

To Him, therefore, "who is able to *keep* you from falling, and to present you *faultless* before the presence of His glory with exceeding joy," be the glory throughout the ages!

#### "Wilt Thou Not Undo the Door?"

Oh, beloved reader, if you have not yet done so, will you not now yield your heart to Jesus? With infinite love for His own, the Saviour still lingers near. With incomparable patience and tenderness He waits to bestow complete forgiveness to the one who will repent, believe in His love, and accept of the salvation which He offers. At the first sincere response to His compassionate wooing, He will speak the gracious words, "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "A *new heart* also will I give you, and a *new spirit* will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

With tears in His voice Jesus pleads,—

"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."

Ah, can we longer remain indifferent to such tender wooing? Shall we not heed this message of hope? Yes, beloved, let us hasten to open the door of our hearts to the knocking of those pierced hands! Let us now—*just now*—constrain Him to come in, saying with those two disciples of old, but with how infinitely much more meaning as the dark night of sin and woe closes in around us, "Abide with us; for it is toward evening, and the day is far spent."

### "Choose Ye this Day"

"Thus saith the Lord God; . . . the end is come: it watcheth for thee; behold it is come." . . . "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." . . . "O Israel, thou hast destroyed thyself; but in Me is thine help."

Such is The Time; such is The Need; such is The Message. And now, dear reader, what about it all? As you have considered the truths presented in this little volume, have you done so in the humble—"noble"—spirit of the Bereans? Have you searched the Scriptures and the Testimonies to see for yourself "whether these things be so"?

What is your decision? Will you not determine to go all the way with God? Will you not today take an out-and-out stand for the *whole* truth of the third angel's message? Will you not dare to do so, and leave the consequences with the Lord? Will you not gladly pay the price?

"The greatest want of the world [and of the church, as well] is the want of *men*,—*men* who will not be bought or sold; *men* who in their inmost souls are true and honest; *men* who do not fear to call sin by its right name; *men* whose conscience is as true to duty as the needle to the pole; *men* who will stand for the right though the heavens fall."  
—"Education," p. 57.

"Whosoever he be of you that forsaketh not *all* that he hath, cannot be My disciple," says Jesus.

"Choose ye this day whom ye will serve." Choose Christ! Choose His full truth! Choose to be one of His true people.—one of "the remnant of Israel,"—a faithful watchman on the walls of Zion.

## APPENDIX

IT WAS the great American president, Abraham Lincoln, who said, "I am not bound to win, but I am bound to be *true*. I am not bound to succeed, but I am bound to live by the *light* I have. I must stand with anybody that stands right, and stand with him while he is right, and *part with him* when he goes wrong."

And again, it was the same wise and noble Lincoln who said,—

"I shall try to correct errors where shown to be errors, and I shall accept new views as far as they appear to be true views."

The high ideals so lucidly expressed in these inspiring lines well define the underlying principles upon which those who were chiefly responsible for the publication of "The TIME, The NEED, The MESSAGE" stand. Their determination to be "true" to the burden and call which they believe was given them of God, resulted, in the first place, in the bringing out of the booklet; while their firm purpose to prove loyal to the "light" bestowed upon them—light which truly shone "more and more" as they walked in the rays of that which had already been received—led them into a clearer understanding and an unreserved acceptance of more important truths, and gave them, also, a desire to promulgate those truths through the medium of a second revision of this booklet.

### Attitude Toward Denomination

The position formerly maintained by the original publishers as regards relationship with the Seventh-day Adventist denomination was, in its broad meaning, that of unity; and the attitude assumed in the presentation of the subject-matter contained in the pamphlet was that of joint-responsibility for and whole-hearted concern regarding the need, or condition, of the denomination. Hence the frequent and, under the circumstances, rightful use in the pamphlet of such terms as "us," "we," "our," etc.

For example, by way of drawing the reader's attention to one of the earliest uses of such intimate expressions appearing therein—which, incidentally, is representative of the attitude assumed throughout the booklet—we shall here quote a brief paragraph appearing on page five (v) of the Foreword,—

"Professing as *we* do to share in a special sense the giving of Heaven's last warning message to the world, can *we*, Seventh-day Adventists, confidently say that *our* lives as individuals and *our* course as a people are in harmony with this solemn call and responsibility? Can *we*, without fear of being rightfully challenged, claim to be, in reality, God's true, chosen people—His favored message-bearers? Are the results of *our*

course, as revealed by that which has actually been accomplished, in a strictly spiritual sense, well pleasing to God? Have *we* been faithful—are *we* faithful—to *our* trust?"

This quotation clearly reveals the fact that the one thought and aim of the publishers was to both fully and steadfastly identify themselves with all that the denomination at present stands for,—that is, in a general sense,—whether right or wrong, whether pleasing to God or displeasing to Him, believing, in the honesty of their hearts (just as thousands of other sincere believers, still in the denomination, have been led to understand), that in pursuing such a course they were laboring for the Lord and in the interests of a thorough reformation in the most harmonious, judicious, and advantageous way. Their motto was, "OF the church; FOR the church"; but as time passed on, as further study, earnest prayers for guidance, and God-sent experiences brought greater light, the utter inconsistency as well as the certainty of failure involved in adhering to such a policy became apparent—sadly, yet inescapably, so.

It was at this point that the publishers were led to recognize that to remain "true" to the "light" would mean the taking of a very drastic yet positively necessary step, one which would not only require the following out of the lofty principles so clearly brought to light in Lincoln's great maxim, which reads,—"I must stand with anybody that stands right, and stand with him while he is right, and *part with him* when he goes wrong;" but it would mean, also,—it would demand,—unhesitating obedience to the whole counsel of God in this same respect as it is so unmistakably given in His Word and the writings of the spirit of prophecy. As an example, please consider the following instruction:—

"Now, just now, the Lord's people are to show their loyalty. The time has come when the Lord would have all who will honor Him take their stand firmly on the side of truth and righteousness. *No longer are we to be a mixed multitude.* Those who profess to be followers of God's Word, must be straight-forward, pure, and holy."—*Mrs. E. G. White in "Review and Herald," Dec. 21, 1905.* (See also Eph. 5:1-17; 2 Tim. 3:1-5; 2 Cor. 6:14-18; Isa. 52:11; Matt. 23:37-39; Heb. 13:12, 13; "Desire of Ages," p. 232.)

Those most directly concerned with the publishing of the booklet realized that the taking of such a decided step would mean the abandonment of a mere form of unity and the cessation of a forced sufferance of flagrant evils in the church. It would mean no more sharing in, or responsibility for, the wide-spread apostasy of the denomination. It would mean the forsaking of every vestige of connection with the spiritual wretchedness, blindness, and nakedness of Laodicea and, consequently, an entire change of attitude toward all things in, of, fostered by, or sanctioned by the denomination which are out of harmony with the revealed will of God. And just that step—all that it means—has been taken. Hence the terms, "us," "we," "our," etc., which are so frequently employed throughout the booklet, should now be understood as expressions applicable only under the conditions of association which formerly existed between the responsible publishers of the booklet and the denomination.

### "The Little Company"

On page eight (viii) of the Foreword, paragraph one, reference is made to a "little company" of "sighing and crying" believers who are there described as occupying a place "*in*" the "*midst*" of the church, or denomination, where, according to the view formerly held by the publishers, they would there, and there *only*, be used of the Lord in the work of reformation. This same position with reference to "the little company,"—their peculiar characteristics, their work, and their perpetual place "*in*" the church, or denomination, right through to the end,—is also emphasized and enlarged upon on pages 142 to 145 of the booklet in the chapter headed, "A Momentous Three-Fold Message."

True, God has a great work of reformation to perform through the agency of the humble and faithful "little company" so often referred to in the writings of His servant. However, due to the making of a more thorough study concerning "the faithful few" (so designated by the inspired writer), it has been learned that they are not *always* to be "*in*" the church, or denomination,—that as the end draws on (in *these* very days) they will be found to be separated from corrupt Laodicea, but, nevertheless, still "sighing and crying" because of the grievous conditions which exist therein, and earnestly laboring, too, by means of counsel, reproof and entreaty, to warn and save as many as will take heed.

In Volume Five of the "Testimonies," pages 209 and 210, where the subject of "the little company" is more fully dwelt upon, perhaps, than elsewhere in the inspired writings, no reference whatever is there made—nor elsewhere to our knowledge—to "the faithful few" as being connected with the church, or denomination, from which, please note—as it is so clearly stated on page 210—"the *glory* of the Lord had *departed.*" We are told, simply, that "the little company" are "*standing in the light*" (page 209), which, as we shall see, does not necessarily mean that they are in, or a part of, the church, or denomination.

The apostle Paul, in 2 Corinthians 6:14, asks the pertinent question,— "What communion hath light with darkness?" There can, of course, be no communion (spiritual intercourse, or fellowship) between them,—that is, between the righteous and the unrighteous. And since we are so definitely instructed that "the *glory* [halo, radiance, or *light*] of the Lord had *departed* from Israel" (meaning the church, or denomination), which fact is so plainly manifest in the eyes of increasing thousands of loyal believers in the third angel's message, it is self-evident that "the little company who are standing *in the light*" must be occupying a place apart, or separate, from the church, or denomination, in its present shameful, disobedient attitude toward the whole counsel of God, and its resultant fearful state of spiritual desolation and darkness. Saith the Lord,—

"Like will attract like. Those who are drinking from the same fountain of blessing will draw nearer together. Truth dwelling in the hearts of believers will lead to blessed and happy assimilation. . . . The moral magnet of holiness and truth will attract together the pure metal, while it will repel the base and counterfeit."—"Testimonies," Vol. 5, pp. 100, 101.

## The "Shaking"

The foregoing brief explanation of certain quite commonly misunderstood aspects peculiar to "the little company" of the prophecy will doubtless suffice to correct, to the satisfaction of the Spirit-guided reader, the erroneous teaching on this subject as it is to be found in the booklet on the pages already referred to. However, before leaving this theme it will perhaps be well to endeavor to clear up any confusion which may possibly exist in the minds of some concerning the question of the "shaking" and the experiences of "the little company" in connection with it.

Because of the mistaken and wholly untenable position assumed by the great majority of both leaders and laity with respect to the true standing, in God's sight, of the Seventh-day Adventist organization, or denomination, in its present corrupt condition,—believing and teaching that it still constitutes God's true Church,—a false conception of both the purpose and the divinely-predicted results of the "shaking" is entertained and advocated.

Christ once gave His word that "the gates of hell" should "not prevail against" His Church; and His word has not failed. But there is an overwhelming array of evidence proving that the hosts of darkness have subverted—"prevailed against"—the Seventh-day Adventist organization,—not, to be sure, against the original God-given principles upon which the organization was founded; but the enemy, through the instrumentality of unfaithful, self-sufficient watchmen, has caused it to degenerate into the man-dominated, man-defiled system of church government which at present exists under the name, The General Conference. Two or three brief statements from the inspired pen should serve to satisfy the mind of any true believer who may, possibly, have been in doubt with regard to this vital matter. The statements read,—

"Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment."—*Special unpublished testimony*, 1896.

"That these men [unfaithful leaders] should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be,—that is past."—*Mrs. E. G. White, in General Conference "Bulletin,"* p. 25 (1901).

"Who can truthfully say, 'Our [meaning the Seventh-day Adventist organization] gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character? 'How is the faithful city become an harlot?' My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed!'"—*"Testimonies,"* Vol. 8, p. 250.

The purpose of the "shaking" is not to cleanse a man-corrupted, God-forsaken organization, or denomination,—which, as such, has long since passed beyond hope of divine renovation and restoration; but to purge and purify God's true Church, and thus fit it for the early reception of the "latter rain," the giving of the "loud cry," and eventual translation. A careful study of the subject, as it is treated in various places in the writings of the spirit of prophecy (see, especially, "Early Writings," pp. 269-273), will, if approached with an humble, unbiased attitude of mind, show this, and this alone, to be God's purpose in the "shaking," and that just those results which have been described will accrue.

The "shaking," which we are told in "Early Writings," page 50, had already commenced as early as 1850, and which continued its work of purification within the denomination so long as it remained an Heaven-appointed and Heaven-accepted representative of the pure principles characteristic of God's true Church, is no longer of rightful application or concern to the Seventh-day Adventist denomination. That which God has already cast off as being persistently faithless and, therefore, utterly unworthy of divine favor and use, He will no longer, in this belated hour, make efforts to restore and reclaim. (With this thought in mind, please study the twenty-third chapter of Matthew, also the chapter in "The Desire of Ages" entitled, "A Doomed People.") But "the little company who are standing *in the light*" (those loyal believers blessed with God's presence and grace); "the faithful few" who "*keep* the commandments of God [not man's], and *have* [accept and obey] the testimony of Jesus Christ" (the spirit of prophecy); that is, those who have separated and those who will yet separate from fallen Laodicea, thus forming the nucleus of God's true remnant Church, are those upon whom the "shaking" has, in more recent years, been acting, is today cleansing, and in the not distant future,—when, as we are told, "the test will come to every soul,"—will attack with its greatest power, and will thoroughly purge and purify.

Separation from a God-spewed-out organization, or denomination, no matter how the separation may have been brought about, is not the work of the "shaking." But separation from the true Church of God is invariably experienced by the unfaithful as the result of the "shaking."

## Organization and Reorganization

The careful reader will have noted the fact, as clearly set forth on pages 130 and 131 of the booklet, in the chapter entitled, "Reaping the Fruits of Disobedience," that the original publishers are—as are the present publishers—firm believers in organization. They are in perfect accord with all that the Lord has revealed in His Word and the writings of His servant regarding this vital matter. So truly in harmony are they with God's will in this respect that the very identical principles of church order which the Lord long years ago led the founders of the Advent

movement to adopt, have likewise been adopted by them, and have been incorporated as the foundation principles of their, the present publishers', organization.

As stressed in the booklet, it is not the matter of *organization*, as such, with which true reformers take issue and feel led of God to expose as being corrupt and in urgent need either of a change or abandonment. To the contrary, it is the denomination's organization in its present perverted and degenerate state,—due to man's flagrant disobedience and unfaithfulness to the original Spirit-indited principles, as well as his refusal to submit to much subsequently given inspired counsel,—which reformers believe deserves, yes, demands, unstinted exposure to the end that thousands of honest-hearted believers, still in the darkness of desolate Laodicea, may quickly be enlightened as to the actual conditions, and saved from the great dangers which beset them. In this regard God's faithful messenger years ago sounded these earnest warnings,—

"The work of men in positions of trust in connection with the work of God needs to be closely investigated. The Lord sends warnings and reproofs, but they are not heeded. The feet of the people are thus diverted into paths in which the Lord has said they shall not walk."—*Unpublished testimony, July 18, 1899.*

"I call upon God's people to open their eyes. When you sanction or carry out the decisions of men who, as you know, are not in harmony with truth and righteousness, you weaken your own faith, and lose your relish for communion with God."—*Testimonies to Ministers and Gospel Workers,* p. 91.

In the light of the facts revealed in preceding paragraphs concerning the question of organization, it should quite readily be seen that the position of the publishers is both correct and clearly established. The unbiased reader should, and will, we believe, understand that the publishers stand uncompromisingly upon the basic principles of church order which God in the early days of the Advent movement committed to His people. However, there is another aspect of the subject of organization which the original publishers of the booklet formerly misunderstood and which now needs to be set forth in its proper light. In this respect it is once more necessary to direct the reader's attention to page eight (viii) of the Foreword, where reference is made to "the little company" and their Heaven-ordained relation to the work of reformation. The closing sentence of the second paragraph reads as follows:

"Not from outside the church's walls [or, outside the sphere or jurisdiction of the denomination] will they ['the little company'] rally, *form* and give the alarm. Nay! They love, and are of, Zion; and they will dwell within, and labor within, her."

The immanent and quite obvious thought herein emphasized is that a serious error would be committed should "the little company" labor in the interests of reform without—elsewhere than *within*—the confines of the denomination, and there—outside—"rally" and "*form*"—or organize—for

such service. In the final paragraph of the same page a similar position is taken, the introductory sentence of which reads thus,—

"That 'little company,'—divinely predicted, divinely raised up for such a time as this, and now to be divinely used,—exist today, though, in God's order, without *visible coalition* [that is, without tangible alliance, or organization] and widely scattered both in populous centers and in isolated corners—here and there within Zion's far-flung borders."

As previously pointed out, the publishers were formerly in darkness regarding God's will concerning organization in all its phases, but did not, at the time that the preceding statements were written, realize it; hence an erroneous understanding of the point just alluded to was both entertained and presented.

With the view of making known to the reader one of the principal means through which clearer light was conveyed to the publishers regarding this phase of the subject of organization, we shall here quote certain impressive testimonies, pregnant with unmistakable significance, which, among others, claimed their thoughtful consideration as they studied deeply into the matter. These very important messages were penned, by the one whom God's Spirit inspired, a good many years ago. They read,—

"Brethren [referring to 'those who have acted a prominent part in the proclamation of the last message,' that is, leaders], if you continue to be as idle, as worldly, as selfish as you have been, God will surely pass you by, and take others who are less self-caring, less ambitious for worldly honor, and who will not hesitate to go, as did their Master, without the camp, bearing the reproach. . . . God will choose humble men, who are seeking to glorify His name and advance His cause rather than to honor and advance themselves. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above."—*Testimonies,* Vol. 5, p. 461.

"The days of the purification of the church are hastening on apace. God will have a people pure and true. . . . Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be intrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view."—*Id.,* page 80.

"In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through restrictions which are only as walls daubed with untempered mortar. . . . They will lift up their voice like a trumpet. . . . They will show the people their transgressions, and the house of Jacob their sins."—*Testimonies to Ministers and Gospel Workers,* p. 411.

"Laws and rules are being made at the centers of the work that will soon be broken into atoms. . . . If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow-

laborers closer to the commandments of men, many will be stirred by the Spirit of God to break every shackle, and assert their liberty in Christ Jesus. . . . The safeguards which false shepherds have thrown around their flocks will become as naught. Thousands will step out into the light."—*Review and Herald*, July 23, 1895.

"The Spirit will be poured out upon those who yield to His promptings. Casting off man's binding rules and cautious movements, they [men in humble positions] will join the army of the Lord."—*Testimonies*, Vol. 7, p. 27.

The thoughtful reader will not be slow to recognize the inherent truth revealed, the distinct and solemn warnings sounded, in these messages from the Spirit of the Lord. Neither will the reader who is keenly observant, and unprejudiced, hesitate to acknowledge that the warnings so distinctly given therein have gone almost if not wholly unheeded by those for whom they were originally intended. In short, by those whose spiritual vision is clear, whose souls mourn over all the sins which have been and are still being committed and fostered by "false shepherds," it is fully realized that we are now living in the very time when the Spirit-led revolt against the many evils which a man-corrupted organization has so long perpetrated in the name of God and His truth, has come. In truth, the time for the bringing in of an entirely new order of things came years ago, as it is so unmistakably disclosed in the following pointed testimony, which, doubtless due to its very obvious design,—all that its startling revelations imply and demand,—has failed to find its way to the rank and file in the denomination, those many trusting, though man-misguided believers who should, and shall, know the truth.

In a special message to the General Conference dated April 1, 1901, Sister E. G. White, the chosen mouth-piece of God, declared,—

"There must be an *entirely new organization*. There should be a renovation without any delay. To continue this conference and to bring it to a close like our conferences before, with the same management, with the same speeches, and with the same order—God hinder it! God hinder it, brethren!

"And before this takes place, we may as well close our conference today, as at any other day. This thing has been going on the last fifteen years or more, continued and renewed; and *God demands a change*.

"*God desires a change*, and it is high time—it is high time that ability reveals itself and connects with the Conference, with the General Conference here in this city. Not to wait until everything is done and is over and then collect the forces, in order to see what can be done. We want to know what needs to be done *now*.

"From the light I have, that was shown me in figure, there is a narrow circle here, and inside of this narrow circle is one even as a king, a royal reigning power.

"God means what He says: '*I desire a change here*.' Will it be the same affair? Will the same ideas go on and on, and the same board—and here is the little throne, and the king sitting upon it, and these others are all subordinate.

"God desires that these committees, which have handled these matters so long, shall be discharged from their rulers and have a chance for their lives, in order to see if they cannot get out of the rut that they are in, which I have no hope of their getting out of. . . . The Lord wants His Spirit to enter. He wants His Holy Spirit to be King.

"The work all over the field demands an *entirely different course of action* than we have had. *There needs to be the laying of a foundation that is different from what we have had*. Not that some one means to be wrong or is wrong; but the principles are wrong; and the principles are demolished from the high standpoint of God's principles.

"This all was said, and this present standing [or situation] must come to an end. *And finally it will come to nothing*."

This powerful message, as is no doubt the case with numerous others of similar import, has not, of course, been given the publicity which the nature of its disclosures and peremptory requirements would naturally show it to be deserving of. Hence the lack of understanding on the part of thousands of honest though deceived brethren and sisters in the churches concerning God's expressed will,—made known so long ago,—with regard to "a change,"—"an *entirely new organization*." But despite the evident determination of men to suppress such vital Spirit-revealed truths, the Lord will, as the ancient prophet declares, "send forth His light and His truth." How relevant in this respect, and how full of meaning, too, is this searching prophetic message to be found in Volume Five of the "Testimonies," pp. 211 and 212,—

"The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. . . . These persons come to feel secure in their deceptions, and because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy, and will open before others those sins which they were so careful to hide."

Less than a year after the giving of the message in which God so unequivocally demanded a change in the organization,—that is, a *reorganization*,—the following testimony was delivered by the Lord's servant, in which stirring message will be discerned the same imperative call. Through the columns of the "Review and Herald" of February 25, 1902, this testimony was presented,—

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

"A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of the spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a *reorganization*, a change in ideas and theories, habits and practices. . . ."

It is quite needless to remark, however, because of the presence of abundant undeniable and very conclusive evidence, that neither the revival and reformation called for in this message from God, nor the reorganization therein demanded of Him, have ever taken place within the denomination. But, oh! the sadness which overwhelms the soul as one senses the terrible solemnity and the inescapable certainty of the fact that that very withdrawal of divine recognition *has* taken place,—that that very refusal on the part of a sorely grieved, infinitely patient God to longer acknowledge as His children those multitudes of lukewarm professed believers who, despite His warnings and entreaties, continued to grow “more abhorrent,”—that is, the church of Laodicea, the Seventh-day Adventist denomination (see Vol. 3, p. 252),—has actually occurred!

Because God's plain requirements were not promptly and unconditionally met; because men would not “hear” when God “spake,” but persistently chose “their own ways,” thus causing the once chaste, Heaven-conceived, Heaven-born organization—to whose hands its holy conduct had once been sacredly intrusted—to become more and more degraded, more and more corrupt,—polluted, vile,—the Lord was at last compelled to declare it to have become—to use His own words—“an harlot”! The divine decree of final separation was then summarily pronounced,—“My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed!” (Vol. 8, p. 250.)

### The Remnant Church

“Upon this rock I will build My Church; and the gates of hell shall not prevail against it,” is the age-resounding, divinely-prophetic message of comfort and assurance which, spoken by the Son of the eternal God two thousand years ago, finds a striking and unmistakable fulfillment in this our day. Surely, as God's latter-day messenger has declared, in full harmony and accord with the assuring promise of His Son, “The Majesty of heaven has the concerns of His Church in His own charge.”

The Church of the infinite God, to which our Lord, ere returning to His Father, intrusted His great Gospel commission, still lives. And that same Church, to which, fourscore years ago, following its survival of unnumbered crises as it passed on through the centuries toward its ultimate, glorious goal was committed the sacred task of proclaiming the wonderful three-fold message of Revelation fourteen, still exists.

Man-perverted religious organizations, though often of divine origin, have ever been forsaken of God when their determined unfaithfulness placed them beyond the limits of His mercy and forbearance. But the true Church of Christ, throughout the ages represented by His own “little flock,” has never been abandoned of her Lord. When faithless men have proved recreant to their trust; thus exposing “the holy seed” to soul-destroying dangers, the ever-living, ever-watchful Guardian of His Bride has made provision for her succor. And thus, in this day, too, the Saviour has been faithful to His trust.

By referring to the chapter entitled, “The Need of Our Leaders,” found on pages 101 to 115 of the booklet, the reader will find certain space devoted to a presentation of facts concerning the heart-rending situation which existed within the denomination, particularly in Germany, during the World War. Startling and convincing as those facts therein set forth are,—the record of the truth-betraying, God-defying acts of faithless denominational leaders,—the story is but partially unfolded. More lately received information, in the nature of detailed personal narrations, simply adds to the incontestable evidence of the shameful apostasy of men in responsible positions, and more fully discloses, also, the sufferings and valor of “the faithful few” who, in those dark days of test and trial, determined to obey God rather than men.

Limited space forbids the bringing to light of these additional facts, but for the enlightenment of some who may, perhaps, be skeptical regarding the authenticity of the reports presented in the booklet (though entirely without cause), we shall quote the following extract from the columns of a worldly newspaper published in Germany, under date of September 21, 1915, which will, we believe, prove most convincing:—

“Since the beginning of the War there has been a division among the Adventist people. The majority wanted to see the fundamental teachings set aside during the period of the War, by force if need be. The others asked that the sanctification of the Sabbath (Saturday) be allowed them even in these times of stress. The opposing faction [the large majority] brought about the disfellowshipping from the organization of the followers of the original principles of their faith.”—*The Koelnische Zeitung* (evening edition).

Such, in this terse statement of salient, significant, incontrovertible facts, brought to light through the medium of the press, is the brief story—a wonderful story—in which, to the mind of the close, unbiased student of the messages of God's latter-day prophet, is disclosed the divinely-chosen setting for the birth-place of another epoch in the history of the Church of Christ. It is here, unmistakably revealed in the deep-meaning back-ground of this concise record of, to God's faithful people, momentous events, that we find the Heaven-planned emergence, once more, of the true Church of God, coming forth, as ever, from a baptism of fire and trial; once more, though in weakness and obscurity, yet completely unshackled from the bands of men—free, untainted, holy. It is here that we see God's eternal plan for His cause in the earth once again unfolding,—the coming forth and setting apart of a Heaven-chosen medium through which shall ere long be proclaimed, “in demonstration of the Spirit and of power,” the glorious, everlasting Gospel of Christ centered as the great integral and never-dying truth of the complete third angel's message.

And that movement, representing the nucleus of the true remnant Church,—being made up, as it is, of humble, God-fearing souls whom He has chosen, as promised, in place of men who were “idle, worldly,

selfish"; souls who in a time of fiery trial the Lord disclosed as being His "faithful servants"; souls who gladly do "His bidding," who fearlessly "go through restrictions which are only as walls daubed with untempered mortar"; souls "stirred by the Spirit of God to break every shackle"; souls who have forever "cast off man's binding rules" and have "joined the army of the Lord";—such a movement, such a Church, will prove true to its trust, for it recognizes no authority but the divine.

Through the agency of that Church God's message to honest souls still in rejected Laodicea,—a message of true revival and thorough reformation, presented "under the ministration of the Holy Spirit,"—is being widely and distinctly sounded. And in that humble movement, so truly and unquestionably representative of "the little company who are standing in the light,"—the *true* Seventh-day Adventist church (reformed),—is to be found, too, that form of organization—that *reorganization*—which Heaven so long called for; and which, in actual operation, is simple, efficient, and just, and therefore well pleasing to God.

.....

Was not Lincoln inspired of Heaven when he penned that remarkable passage,—“I am not bound to win, but I am bound to be *true*. I am not bound to succeed, but I am bound to live by the *light* I have. I must stand with anybody that stands right, and stand with him while he is right, and *part with him* when he goes wrong”? It would, most surely, seem so, for the lofty ideals therein expressed are in beautiful accord with the exalted principles of the Infinite—ever-living truths which God has laid down for His chosen people to accept, cherish and follow.

The principles and purposes of Jehovah are, indeed, never-failing; and it is for His loyal, truth-seeking, truth-loving children to search out His ways—His will—with meekness and with fear, and then to walk obediently in the light committed to them. Such a course is their only safety.

Shall we not, dear reader, prove faithful?

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The interested reader is earnestly requested to write to the publishers for further information concerning the rise, progress, and principles of the original Seventh-day Adventist Reform Movement. Literature is available which will prove both interesting and enlightening. Inquiries will receive prompt and courteous consideration. Address, International Missionary Society, Seventh-day Adventist Reform Movement, P. O. Box 432, Kalamazoo, Mich., U. S. A.

## “HEAR YE, . . .

For the Lord . . . will  
Plead with Israel.”

“O My people, what have I done unto thee? and wherein have I wearied thee?”

“O Jerusalem, wash thine heart from wickedness; O Israel, return . . . for thou hast fallen by thine iniquity.”

“Turn ye, turn from your evil ways; for why will ye die, O house of Israel?”

“Return, ye backsliding children, and I will heal your backslidings. I will love you freely.”

“O the Love, the Wondrous Love of God!  
After All Our Lukewarmness and Sins He Says,  
‘Return Unto Me, and I will Return Unto Thee.’”

course, as revealed by that which has actually been accomplished, in a strictly spiritual sense, well pleasing to God? Have we been faithful—we *we* faithful—to *our* trust?"

This quotation clearly reveals the fact that the one thought and aim of the publishers was to both fully and steadfastly identify themselves with all that the denomination at present stands for,—that is, in a general sense,—whether right or wrong, whether pleasing to God or displeasing to Him, believing, in the honesty of their hearts (just as thousands of other sincere believers, still in the denomination, have been led to understand), that in pursuing such a course they were laboring for the Lord and in the interests of a thorough reformation in the most harmonious, judicious, and advantageous way. Their motto was, "OF the church; FOR the church"; but as time passed on, as further study, earnest prayers for guidance, and God-sent experiences brought greater light, the utter inconsistency as well as the certainty of failure involved in adhering to such a policy became apparent—sadly, yet inescapably, so.

It was at this point that the publishers were led to recognize that to remain "true" to the "light" would mean the taking of a very drastic yet positively necessary step, one which would not only require the following out of the lofty principles so clearly brought to light in Lincoln's great maxim, which reads,—"I must stand with anybody that stands right, and stand with him while he is right, and *part with him* when he goes wrong;" but it would mean, also,—it would demand,—unhesitating obedience to the whole counsel of God in this same respect as it is so unmistakably given in His Word and the writings of the spirit of prophecy. As an example, please consider the following instruction:—

"Now, just now, the Lord's people are to show their loyalty. The time has come when the Lord would have all who will honor Him take their stand firmly on the side of truth and righteousness. *No longer are we to be a mixed multitude.* Those who profess to be followers of God's Word, must be straight-forward, pure, and holy."—*Mrs. E. G. White in "Review and Herald," Dec. 21, 1905.* (See also Eph. 5:1-17; 2 Tim. 3:1-5; 2 Cor. 6:14-18; Isa. 52:11; Matt. 23:37-39; Heb. 13:12, 13; "Desire of Ages," p. 232.)

Those most directly concerned with the publishing of the booklet realized that the taking of such a decided step would mean the abandonment of a mere form of unity and the cessation of a forced sufferance of flagrant evils in the church. It would mean no more sharing in, or responsibility for, the wide-spread apostasy of the denomination. It would mean the forsaking of every vestige of connection with the spiritual wretchedness, blindness, and nakedness of Laodicea and, consequently, an entire change of attitude toward all things in, of, fostered by, or sanctioned by the denomination which are out of harmony with the revealed will of God. And just that step—all, that it means—has been taken. Hence the terms, "us," "we," "our," etc., which are so frequently employed throughout the booklet, should now be understood as expressions applicable only under the conditions of association which formerly existed between the responsible publishers of the booklet and the denomination.

## PLEASE NOTICE

There is a great religious crisis on in our midst. The hour has struck for the actual realization of that "decided" and "thorough" reformation which God has so long called for, and no true believer will take a neutral or passive attitude in this intensely solemn time. ("God calls for those who are willing to be controlled by the Holy Spirit to LEAD OUT in a work of thorough reformation."—*Mrs. E. G. White, in General Conference "Bulletin," 1913, p. 13.* See also "Testimonies," Vol. 3, p. 266, 2nd par., and p. 272, 1st par.)

If you are interested and wish to assist in furthering this greatly needed work, a part of which the publishers of "The TIME, The NEED, The MESSAGE" are sincerely endeavoring to accomplish, place your orders promptly for copies of the booklet to be supplied to your Seventh-day Adventist relatives and friends.

Single copy, 35 cents, post-paid to any address; ten or more copies, to one address, 25 cents each, postage extra. Should you desire to circulate the booklet extensively in your church or in other Seventh-day Adventist churches, please communicate with us concerning special rates available for such campaigns.

thorough study concerning "the faithful few" (so designated by the inspired writer), it has been learned that they are not *always* to be "in" the church, or denomination,—that as the end draws on (in *these* very days) they will be found to be separated from corrupt Laodicea, but, nevertheless, still "sighing and crying" because of the grievous conditions which exist therein, and earnestly laboring, too, by means of counsel, reproof and entreaty, to warn and save as many as will take heed.

In Volume Five of the "Testimonies," pages 209 and 210, where the subject of "the little company" is more fully dwelt upon, perhaps, than elsewhere in the inspired writings, no reference whatever is there made—nor elsewhere to our knowledge—to "the faithful few" as being connected with the church, or denomination, from which, please note—as it is so clearly stated on page 210—"the glory of the Lord had departed." We are told, simply, that "the little company" are "*standing in the light*" (page 209), which, as we shall see, does not necessarily mean that they are in, or a part of, the church, or denomination.

The apostle Paul, in 2 Corinthians 6:14, asks the pertinent question,— "What communion hath light with darkness?" There can, of course, be no communion (spiritual intercourse, or fellowship) between them,—that is, between the righteous and the unrighteous. And since we are so definitely instructed that "the glory [halo, radiance, or light] of the Lord had departed from Israel" (meaning the church, or denomination), which fact is so plainly manifest in the eyes of increasing thousands of loyal believers in the third angel's message, it is self-evident that "the little company who are standing *in the light*" must be occupying a place apart, or separate, from the church, or denomination, in its present shameful, disobedient attitude toward the whole counsel of God, and its resultant fearful state of spiritual desolation and darkness. Saith the Lord,—

"Like will attract like. Those who are drinking from the same fountain of blessing will draw nearer together. Truth dwelling in the hearts of believers will lead to blessed and happy assimilation. . . . The moral magnet of holiness and truth will attract together the pure metal, while it will repel the base and counterfeit."—*"Testimonies," Vol. 5, pp. 100, 101.*