



**FORTY YEARS**

**IN THE**

**WILDERNESS**

**IN TYPE AND ANTITYPE**

*By*

**TAYLOR G. BUNCH**

Cover photo - The split rock of Horeb which Moses struck.

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**Forty Years**  
**in the**  
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**in Type and Antitype**

**Reference Edition**

## INTRODUCTION

This book was published in 1928 — 40 years after the Seventh-day Adventist church literally peered into the Promised Land but refused to go further because of unbelief.

We have now been wandering in the wilderness for nearly 140 years, much longer than anyone would have anticipated. During this time, many books have been written and many sermons have been preached about the message of righteousness by faith, but few have taken hold of the message. The darkness cast on this message is immense, for Satan knows that when we as a people accept, live, and teach the message, his time will be finished.

In this book, the author reveals the times we are living in, knowledge that should lead the reader to an understanding of what must be done before we can proceed forward.

In addition to this booklet, the author gave a series of sermons on the same subject which have been compiled and published under the title *Exodus and Advent Movements in Type and Antitype*.

This reference edition of *Forty Years in the Wilderness* includes as footnotes or in the appendix the full text of most of the references that Taylor Bunch called on the reader to refer to. It is our thought that by including these sources into one book, the reader has a more complete study on this topic in their hand.

The inline references to various books by Ellen White have been left as originally printed by Bunch.

Thank you to Ron Duffield for permitting his insightful forward to be included.



### ABOUT THE AUTHOR

Elder Taylor Grant Bunch was born in 1885 and, without specific ministerial training, became an outstanding pastor-evangelist. He held three conference presidencies between 1913 and 1947 as well as several pastorates and a teaching position at the College of Medical Evangelists. He taught Bible at Atlantic Union College, 1947-1952.

A beloved pastor, counselor, teacher, and writer for 50 years, Taylor G. Bunch influenced the lives and thinking of an entire generation of Seventh-day Adventists.

## FORWARD

By Ron Duffield

In 1924, nine years after the death of Ellen White, the Ministerial Association Advisory Council voted to have Elder A. G. Daniells – Former General Conference President of 22 years – arrange a compilation of Ellen White’s writings on the subject of justification by faith. As Daniells began his “exhaustive research,” he was “amazed and awed at the solemn obligation resting” upon him. His study of the subject of righteousness by faith from the writings of Ellen White, led him to the “settled conviction” that her instruction presented two aspects: “primarily, the great amazing fact that *by faith in the Son of God sinners may receive the righteousness of God*; and secondarily, the purpose and providence of God in sending the specific message of receiving the righteousness of God by faith to His people assembled in General Conference in the city of Minneapolis, Minnesota, in the year 1888.”<sup>1</sup>

Yet as Daniells surveyed the thirty-eight years since the Minneapolis message began, he was led to the sorrowful conclusion: “How sad, how deeply regrettable, it is that this message of righteousness in Christ should, at the time of its coming, have met with opposition on the part of earnest, well-meaning men in the cause of God! *The message has never been received, nor proclaimed, nor given free course as it should have been in order to convey to the church the measureless blessings that were wrapped within it.*”<sup>2</sup>

Such a history of events led Daniells to lament; “O that we had all listened as we should to both warning and appeal as they came to us in that seemingly strange, yet impressive, way at the Conference of 1888! What uncertainty would have been removed, *what wanderings and defeats and losses would have been prevented!* What light and blessing and triumph and progress would have come to us!”<sup>3</sup>

One individual strongly influenced by reading Daniells’ book was Taylor G. Bunch. Born in Oregon in 1885, Bunch had attended law school and then felt the call to make the gospel ministry his lifework. He would go on to serve as pastor of some of the largest Seventh-day

Adventist churches in the United States. While pastoring in South Lancaster and Takoma Park, he lectured regularly in the Religion Departments of Columbia Union College and Atlantic Union College, where he also served for five years as the head of the Department of Religion. For seven years he had charge of the Department of Religion at Loma Linda University. He also served as president of three conferences, Southern Oregon, Idaho, and Michigan, between the years of 1913 and 1947. During his long and active ministry, he authored more than 20 books, going to his rest in 1969.<sup>4</sup>

In 1928, only two years after A. G. Daniell's *Christ Our Righteousness* was published, Taylor Bunch published a small 45-page pamphlet of his own, titled: *Forty years in the Wilderness in Type and Antitype*. In his pamphlet, Bunch presented the parallels between the Seventh-day Adventist Church and the children of Israel in their journey from Egypt to Canaan, as described in the Bible and the writings of Ellen White. Bunch's *Forty Years in the Wilderness* went into more detail than Daniell's had in *Christ Our Righteousness*, regarding Adventist history. Bunch recognized that righteousness by faith was the foundational message being proclaimed at the 1888 Minneapolis Conference, and that the Lord was beginning to pour out His Spirit as the Loud Cry message of Christ and His righteousness sounded throughout the land during the years following 1888. Bunch also recognized that just as Moses, Caleb, and Joshua were criticized and murmured against during the rebellion on the borders of Canaan, so modern Israel responded in a similar manner to the messengers that God had sent.

But even in the year 1928, Taylor Bunch saw hope for the near future, believing that the Lord was once again drawing attention to how He had in the past and the message He had sent. We do not know how many of Taylor Bunch's pamphlets were circulated among Adventists, since they were self-published, but it is clear that the topic of the comparison between ancient Israel and the Advent movement was one to which he often returned.

With the help of his wife, Taylor Bunch presented the fall and spring Weeks of Prayer at Pacific Union College during the 1930-1931 school year. Here he presented the subject matter from his pamphlet to the student body. A report in the pages of the *Review* described how Elder and Mrs. Bunch worked “tireless in their efforts to reach every individual member of our college with the gospel of salvation.” The interests in the meetings never waned as the “unusually attentive audience of students, teachers, and brethren and sisters from the village listened each day. Some observers indicated that they “were beginning to catch a faint glimpse of the experience spoken of by the prophet Joel in chapter 2, verse 28,” regarding the outpouring of God’s spirit in latter rain power.<sup>5</sup>

The descriptions given in the *Review* of the revival at Pacific Union College, both during and following the Week of Prayer, were of a very similar nature to the revivals that took place in Battle Creek and other Colleges in the 1890s:<sup>6</sup> “The spirit of confession and prayer took possession of the school to a marked degree. Although a comparatively large number of regular prayer bands already existed among the students, volunteer bands composed of two or three members each sprang into existence for the purpose of interceding in behalf of the unconverted. No one was forgotten. The backslidden and indifferent were visited, and many were in this manner brought to the foot of the cross. The hours of the night were, in some instances, turned into seasons of heart searching and prayer, and victories were gained. Both teachers and students feel that this Week of Prayer was indeed a refreshing from the Lord. A new determination to prepare for the coming of the Lord has taken possession of the large majority at Pacific Union College and in the immediate community.”<sup>7</sup>

Taylor Bunch also wrote an article following the two Weeks of Prayer, affirming that “the Lord came very near during these occasions, and by His Spirit witnessed to the timeliness of the Laodicean message. Special emphasis was placed upon the remedy for the Laodicean condition, and the results that will follow a personal application and acceptance of the counsel of the True Witness.” Bunch also described how

revival continued through the Weeks of Prayer, and “the spirit of repentance and confession gave evidence of the genuineness of the revival that swept through the school.” Once again, in descriptions similar to the revivals of the 1890s, Bunch stated that “no appeal was made to human emotions, but as the Saviour was uplifted in the beauty of His imputed and imparted righteousness, the Holy Spirit came in and touched the sacred emotions of the heart. The notes of praise and the unusual ring of joy and victory in the testimonies, bore evidence of early-rain experiences, and gave promise of a permanent work of grace in the lives of many there.”<sup>8</sup> Truly the “most precious message” from the 1888 era had not lost its power, even when presented to a new generation of young people.

It is our prayer that the republishing of Taylor Bunch’s *Forty Years in the Wilderness*, will once again spark and interest in “the way the Lord has led us, and His teaching in our past history.”<sup>9</sup>

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1. A. G. Daniells, *Christ Our Righteousness* (Washington, D.C.: Review and Herald Pub. Assn., 1926), p. 5, 6-7; emphasis original.

2. *Ibid.*, p. 47; emphasis supplied.

3. *Ibid.*, p. 69; emphasis supplied.

4. Adapted from: Don F. Neufeld, ed., *Seventh-day Adventist Encyclopedia*, vol. 10, rev. ed. (Washington, D.C.: Review and Herald Pub. Assn., 1976), p. 203.

5.\* Joseph M. Paterson, “Week of Prayer at Pacific Union College,” *The Advent Review and Sabbath Herald*, May 21, 1931, p. 24.

6. For an account of the revivals that took place following the 1888 Conference, see; Ron Duffield, *The Return of the Latter Rain*, Vol. 1, chapters 8 & 9; and *Wounded in the House of His Friends*, chapters 2 through 8.

7.\* Joseph M. Peterson, “Week of Prayer at Pacific Union College,” *The Advent Review and Sabbath Herald*, May 21, 1931, P. 24-25.

8.\* Taylor G. Bunch, “Pacific Union College,” *The Advent Review and Sabbath Herald*, May 21, 1931, p. 25.

9.\* Ellen G. White, *Testimonies to Ministers and Gospel Workers*(1923), p. 31.

\*See Appendix for complete text

## FORTY YEARS IN THE WILDERNESS IN TYPE AND ANTITYPE

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; (margin, types) and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:1-12.

**A**ccording to this Scripture the experiences of ancient Israel under the Exodus movement were a type of the experiences of modern Israel under the Advent movement. They are parallel movements. Ancient literal Israel was called out of ancient literal Egypt and led through the wilderness to the promised Canaan land. Modern spiritual Israel is called

out of modern spiritual Egypt and Babylon, symbolic of darkness and confusion, and is being led through the wilderness of sin to the heavenly Canaan land. The above Scripture is a call to the Advent people to study the experiences and journeyings of ancient Israel under the Exodus movement. The books of Exodus, Leviticus, Numbers, Deuteronomy and Joshua should receive very careful study by the Advent people as they near the borders of the heavenly Canaan.

"I have been shown that the spirit of the world is fast leavening the church. 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." Vol. 5:75.

"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 the Lord is as surely resting upon them." Id. p. 94.

"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 messages of warning. Shall we let the history of Israel be repeated in our experience?" Id. p. 456.

Let us briefly notice a few of these parallels. Both movements arose in fulfillment of definite time prophecies and began on time. (See Genesis 15:13-16<sup>1</sup>; Daniel 8:14<sup>2</sup>.) Ancient Israel was delivered from Egyptian bondage that they might serve God and keep His laws. (Psalms 105:43-45.) For the same purpose is modern Israel called out of spiritual Babylon. The Sabbath is a sign and test of loyalty to both movements. Just before Israel was delivered from Egypt, God poured out His anger in ten

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- 1 "Then He said to Abram: 'Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.'" (Genesis 15:13-16 nkjv)
  - 2 "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Daniel 8:14 kjv)

plagues, the seven last falling on the Egyptians only. Just before the Advent people are delivered from this world and its persecutions and bondage the anger of God is again manifested in plagues, the seven last of which will fall upon the wicked only. Israel's deliverance in Egypt came at midnight, and the final deliverance of the remnant of the church from the sentence of death will come at midnight. The organizations of the two movements are almost identical. Health reform is a part of each, and both movements have been cursed with a "mixed multitude" who cause most of the trouble along the way. Satan, through attacks from without and apostacies from within, tried to stop the Exodus movement and prevent it from reaching the promised land, but the same movement that left Egypt reached Canaan, the rebels being all purged out before they crossed the Jordan. The history of the Advent movement will be true to type. (See Deut. 6:23<sup>3</sup>; Jer. 16:14-16, 19<sup>4</sup>; Isa. 11:10-12, 16<sup>5</sup>; Eze. 20:33-38<sup>6</sup>.)

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- 3 "Then He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers." (Deuteronomy 6:23 nkjv)
- 4 "Therefore behold, the days are coming," says the Lord, "that it shall no more be said, 'The Lord lives who brought up the children of Israel from the land of Egypt,' but, 'The Lord lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.' For I will bring them back into their land which I gave to their fathers. "Behold, I will send for many fishermen," says the Lord, "and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks. For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity hidden from My eyes. And first I will repay double for their iniquity and their sin, because they have defiled My land; they have filled My inheritance with the carcasses of their detestable and abominable idols." O Lord, my strength and my fortress, My refuge in the day of affliction, The Gentiles shall come to You From the ends of the earth and say, "Surely our fathers have inherited lies, Worthlessness and unprofitable things." (Jeremiah 16:14-19 nkjv)
- 5 "And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious." It shall come to pass in that day That the Lord shall set His hand again the second time To recover the remnant of His people who are left, From Assyria and Egypt, From Pathros and Cush, From Elam and Shinar, From Hamath and the islands of the sea. He will set up a banner for the nations, And will assemble the outcasts of Israel, And gather together the dispersed of Judah From the four corners of the earth... There will be a highway for the remnant of His people Who will be left from Assyria, As it was for Israel In the day that he came up from the land of Egypt. (Isaiah 11:10-12, 16 nkjv)
- 6 "As I live," says the Lord God, "surely with a mighty hand, with an outstretched arm, and with fury poured out, I will rule over you. I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand, with an outstretched arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face. Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you," says the Lord God. "I will make you pass under the rod, and I will bring you into the bond of the covenant; I will purge the rebels from among you, and those who transgress against Me; I will bring them

"And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. Not by **prophets** but by **a** prophet. Moses, that prophet, died on the borders of the promised land after being given a view of the inheritance. Before he died, however, the Lord gave through him all the instruction necessary to take Israel through and establish them in the promised land. Joshua only carried out the instruction given through Moses. Not by **prophets** but by **a** prophet the Advent movement has been and will continue to be led and preserved. The prophet died on the borders of the heavenly Canaan after viewing in vision the glories of the promised land. Through that prophet the Lord gave all the instruction in detail to take the Advent people all the way through. With all the instruction needed for the whole journey we have the Spirit of Prophecy as verily as though the prophet were still living. It is the duty of the leaders of this movement to follow out the instructions for the journey and entrance into the heavenly country.

After their deliverance at the Red Sea, the Israelites sang the song of Moses, a song of deliverance from death, and of victory by faith. When the Advent people are delivered from the final decree of death they will sing the same song on the sea of glass, because they have gone through the same experience. (See Rev. 15:2, 3.<sup>7</sup>) "That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness, and the final victory of the Israel of God." P.P. 289.

It was only a short journey from Egypt to Canaan up the great public highway along the coast. It was less than 250 miles, and traveling ten miles a day the journey would have required less than a month. Two men in an airship made the journey from Goshen to the banks of the Jordan, where the Israelites crossed, in less than two hours. The direct journey, however, led through the land of the warlike Philistines and

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out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I am the Lord. (Ezekial 20:33-38 nkjv)

7 And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!..." (Revelation 15:2-3 nkjv)

because of Israel's lack of faith in Him who promised to fight their battles for them, the Lord had to take them a round-about way. (See Exodus 13:17, 18.<sup>8</sup>) They could not enter the promised land till they had learned the lesson of victory and deliverance by faith. Their first lesson was at the Red Sea. (See Exodus 14.<sup>9</sup>)

According to the Bible chronology the Israelites left Egypt the 15th day of the first month, 1491 B. C. In the third month they camped at the base of Mt. Sinai, where they received the law and built the sanctuary and instituted its typical services, the purpose of which was to reveal to them the Lamb of God and the plan of redemption. This was the necessary preparation for entrance into the promised land. They camped almost two years around the mount of the law when the message came, "Ye have dwelt long enough in this mount: turn you and take your journey ... to the land of the Canaanites . . . go in and possess the land which the Lord sware unto your fathers." (Deut. 1:6-8.) The march to Canaan then began and in eleven days they were at Kadesh-barnea on the southern border of the promised land. It was the Lord's plan to take them directly in, "God had made it their privilege and their duty to enter the land at the time of His appointment; but through their wilful neglect that permission had been withdrawn." P. P. 392.

"It was not the will of God that Israel should wander forty years in the wilderness. He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But they could not enter in because of unbelief." G. C, 458. (See Heb. 3:16-19.<sup>10</sup>)

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8 Then it came to pass, when Pharaoh had let the people go, that God did not lead them by way of the land of the Philistines, although that was near; for God said, "Lest perhaps the people change their minds when they see war, and return to Egypt." So God led the people around by way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt. (Revelation 13:17-18 nkjv)

9 Read the full chapter of Exodus 14 - The Red Sea Crossing.

10 "For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief." (Hebrews 3:16-19 nkjv)

The Lord had told Israel that the promised land was a "goodly land, flowing with milk and honey." and that He would drive out the inhabitants before them with plagues, hornets and hailstones, and that they would not have to fight. "The Lord had never commanded them to go up and fight. It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands." P. P., 392. At Kadesh-barnea their faith wavered and they came to Moses and suggested that spies be sent to spy out the land and see if it was a good land and they were able to possess it. Their very request was an evidence that they did not believe God, but He gave them their request, as when they later asked for a king, and a committee of twelve men were chosen. After forty days of searching they returned with samples of fruit and reported that it was indeed a goodly land. The committee was divided and ten of them declared that they were not able to possess the land. Leaving God out of their reckoning and looking only to their own works and organization, they said the task was too great. Their report brought great distress and the people wept and threatened to appoint a captain to lead them back to Egypt. Moses, Caleb and Joshua attempted to encourage the people. They said "The Lord is with us: fear them not. Let us go up at once and possess it: for we are well able to overcome it. If the Lord delight in us, then He will bring us into this land, and give it to us: a land which floweth with milk and honey." The effort was of no avail, for the poison had infected the whole camp. (See Num. 13 and 14.<sup>11</sup>)

Because of their rebellion, the Lord's anger was kindled and He told them that none of those who left Egypt twenty years old and upward should enter the promised land except Caleb and Joshua, because they "had another spirit" within them and had "wholly followed the Lord." "But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know

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11 Read the full chapters of Numbers 13-14

My breach of purpose." (Num. 14:32-34.) The marginal reading for "breach of purpose" is "altering of My purpose." What was God's purpose that He had to alter because of their rebellion? His purpose was to lead them directly into the promised land. They then repented and attempted to enter by their own efforts and were defeated by the Amorites. (See Deut. 1:41-44.<sup>12</sup>)

While camped at Kadesh-barnea there took place the greatest apostasy of their journey thus far. The rebellion was led by Korah, Dathan and Abiram. Two hundred and fifty princes or leaders joined them and 14,700 lay members were affected by the apostasy. All were destroyed by the judgments of God and the leadership of the movement was vindicated.

"Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me; and we compassed Mount Seir many days. And the Lord spake unto me, saying, 'Ye have compassed this mountain long enough, turn you northward.'" Deut. 2:1-3.

The "many days" camped around the mountains of Seir was almost 38 years (verse 14). Then another message came to them similar to the one while they were camped at Mount Sinai just before they reached Kadesh-barnea, "Ye have encompassed this mountain long enough; turn you northward." It was another call to enter the promised land and the two calls were about 38 years apart. This must have been a cheering message to the weary pilgrims and we can well imagine that it filled the whole camp with joy. It meant that their wilderness pilgrimage was about over and the promised land was not very far off. The march to the banks of the Jordan was quite rapid, although the exact time is indefinite.

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12 "Then you answered and said to me, 'We have sinned against the Lord; we will go up and fight, just as the Lord our God commanded us.' And when everyone of you had girded on his weapons of war, you were ready to go up into the mountain. "And the Lord said to me, "Tell them, "Do not go up nor fight, for I am not among you; lest you be defeated before your enemies." So I spoke to you; yet you would not listen, but rebelled against the command of the Lord, and presumptuously went up into the mountain. And the Amorites who dwelt in that mountain came out against you and chased you as bees do, and drove you back from Seir to Hormah (Deuteronomy 1:41-44 nkjv)

While camped at Kadesh-barnea the people did a great deal of murmuring "in their tents" and around their firesides and said a lot of hard things about God and Moses, and the Lord heard it all. "I have heard the murmurings of the children of Israel, which they murmur against me." Num. 14:27. (See also Ps. 106: 24-26.<sup>13</sup>)

The following Scriptures tell why the children of Israel were turned back into the wilderness from Kadesh-barnea: "Notwithstanding ye would not go up, but rebelled against the commandment of the Lord thy God. Yet in this thing ye did not believe the Lord thy God." Deut. 1:26, 32.

"But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3:17-19. The next verse is a warning to the Advent movement: "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1.

When Israel was turned back from the borders of the promised land into the wilderness because of their lack of faith or their unbelief, it was the beginning of a retreat toward Egypt. But they did not go all the way back to Egypt. The next 38 years was spent wandering about the mountains of Seir. They didn't return to Egypt, neither did they make any progress toward Canaan. They were practically at a standstill. Acts 7:29 tells us that "in their hearts" they "turned back again into Egypt."

It seems sad that Caleb and Joshua had to spend all those years in the wilderness because of no fault of their own, but their only hope of reaching the promised land was to remain with the movement and

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13 Then they despised the pleasant land;  
They did not believe His word,  
But complained in their tents,  
And did not heed the voice of the Lord.  
Therefore He raised His hand in an oath against them,  
To overthrow them in the wilderness,  
(Psalm 106:24-26 nkjv)

organization. Had they attempted to start another movement by calling out the faithful and taking a shorter course it would have ended in disaster, for the pillar of fire by night and cloud by day led the original movement back into the wilderness and remained with them during their pilgrimage. While they had rebelled against Him, still they were His chosen people and He loved them more than any people on the face of the earth. "Yea, He loved the people; all His saints are in thy hand." (See Deut. 33:1-3.<sup>14</sup>) The only hope of sharing in this love was by remaining with, and loyal to the movement and its leadership.

All these things were typical of experiences in the Advent movement. The remnant church must reach its Kadesh-barnea on the borders of the heavenly Canaan and because of unbelief be turned back into the wilderness of sin.

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan." P. P., 293.

The Advent movement reached its Kadesh-barnea at the Minneapolis General Conference in the fall of 1888. For two or three years previous to that notable gathering, the Lord, through the Spirit of Prophecy, sent message after message to this people, declaring that they were on the borders of the heavenly Canaan and calling for a great

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14 Now this is the blessing with which Moses the man of God blessed the children of Israel before his death. And he said: "The Lord came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came with ten thousands of saints; From His right hand Came a fiery law for them. Yes, He loves the people; All His saints are in Your hand; They sit down at Your feet; Everyone receives Your words." (Deuteronomy 33:1-3 nkjv)

spiritual awakening in preparation for the coming of Christ. This was the antitype of the message to Israel just before they reached Kadesh-barnea, "Ye have dwelt long enough in this mount.... go in and possess the land which the Lord sware unto your fathers."

Note the following messages given just before 1888:

1879 — "We are now on the very borders of the eternal world."  
Vol. 4; 306.

1881 — "The end of all things is at hand." Id. 16.

1881 — "I have been shown that we are standing upon the threshold of the eternal world." Id. 18.

1885 — "We are standing upon the very verge of the eternal world." Id. 460.

1885 — "Eternity stretches before us. The curtain is about to be lifted." Id. 464.

There was also a solemn call for a revival and reformation and the appropriation of the righteousness of Christ in preparation for entrance into the heavenly kingdom.

"A revival of true godliness is the greatest and most urgent of all our needs... If Satan had his way there would never be another awakening, great or small, to the end of time." Review and Herald, March 22, 1887.

Practically every issue of the Review for months before 1888 contained earnest and heart searching calls for a spiritual awakening that would give God's people a vision of their Laodicean condition and of Christ and His righteousness as the only remedy. Vol. 5 of the Testimonies was written just before 1888 and is filled with messages warning of the nearness of the end and the needed preparation for the soon coming crisis. (See also the book "*Christ Our Righteousness*." [by A. G. Daniells])

During the Minneapolis conference, righteousness by faith and a preparation for the end was the burden of almost every message. The

servant of the Lord was present and fully identified herself with the message. Speaking of it later, she said:

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message, was to bring more prominently before the world the uplifted Saviour, the Sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This 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." "Testimonies to Ministers," pp. 91, 92.

From the above statement it is evident that the Lord intended to pour out His spirit in the latter rain and quickly finish the work. This is also evident from the statement in the Review and Herald of November 22, 1892: "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."

But many began to fear fanaticism and the meeting that began with such a signal manifestation of God's presence and blessings ended in wrangling and confusion. Many felt that the message being given was a departure from the good old doctrines that had made us a people and they rejected it. (See "Christ Our Righteousness," pp. 63-68.) In "Testimonies to Ministers," pp. 89-98, is a chapter entitled "Rejecting the Light,"<sup>15</sup> and contains a most scathing rebuke to those who rejected that message. It must have been as terrible in the sight of the Lord as the rebellion at

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15 See appendix p. 61 "Rejecting the Light".

Kadesh-barnea, for it resulted in the same punishment, a turning back into the wilderness.

Just as Israel "murmured in their tents" and criticized God's chosen leader who was endeavoring to lead them into the promised land, so modern Israel reenacted those scenes at Minneapolis in 1888.

"God has raised up His messengers to do His work for this time. Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections. . . . Christ has registered all the hard, proud, sneering speeches spoken against His servants as against Himself." Review and Herald, May 27, 1890.

"I shall never again, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people were heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. . . The scenes which took place at that meeting made the God of heaven ashamed to call those who took part in them His brethren. All this the heavenly Watcher noticed, and it was written in the book of God's remembrance." "Special Testimony to Review and Herald Office," pp. 16, 17, written in 1896.

That the Lord fully intended to take modern Israel into the heavenly Canaan over forty years ago is evident from the following statements from the Spirit of Prophecy:

"If these had done their work the world would have been warned ere this " Review and Herald, October 6, 1896.

"Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God." Vol. 6:450 (written about the year 1900).

"Had the people of God preserved a living connection from the beginning of the Advent movement they would today be in the heavenly Canaan." Stewardship Series, No. 1, pp. 3, 4.

Because of their unbelief manifested in the rejection of the message sent to prepare them for the heavenly Canaan, the Lord had to alter His purpose and turn the Advent people back into the wilderness of sin till they learn the lesson of faith.

"His people have been far behind. Human agencies, under the divine planning, may recover something of what is lost because the people who have had great light did not have corresponding piety, sanctification, and zeal, in working out God's **specified plans**. . . . Man 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." Unpublished Testimony, December 7, 1901.

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the Advent movement even as He led the children of Israel from Egypt. . . . If all who had labored unitedly in the work in 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, and the closing work completed, and Christ would have come for the redemption of His people. It was not the will of God that Israel should wander forty years in the wilderness. He desired to lead them directly to the land of Canaan, and establish them there a holy, happy people. But 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the promised land. **In like manner**, it was not the will of God that the coming of Christ should be **so long delayed** and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God." G. C., 457, 458.

Thus the coming of Christ had to be delayed and the church entered into the "tarrying time." This also explains the parable of the ten virgins. All went forth to meet the bridegroom, but because He tarried they all slumbered and slept. Scores of statements in the Spirit of Prophecy declare that God's people are asleep, ministers and lay members. To the ten virgins there came an awakening cry, "Behold, the bridegroom cometh: go ye out to meet him." All heard the message, but only five, or half of them, made the necessary preparation to enter into the marriage. At the close of the tarrying time there will be given an awakening message to the Advent people. How sad that many will not heed its warning and make the necessary preparation to enter the kingdom and partake of the marriage supper of the Lamb. The preparation necessary is to accept as a gift and put on the robe of Christ's righteousness. (See Rev. 19:7-9.<sup>16</sup>)

It is very evident that the rejection of God's special message in 1888, which resulted in the altering of His purpose to take His people directly into the promised land, marked the beginning of a spiritual retreat toward the world or Egypt. In fact, this retreat had already begun and was the reason for the special message to prepare them to enter the heavenly Canaan. "Many have for years made no advancement in knowledge and true holiness. They are spiritual dwarfs. Instead of going forward to perfection, they are going back to the darkness and bondage of Egypt." Vol. 2:124.

"As a people, we are not advancing in spirituality as we near the end." Vol. 5:11.

"My heart aches day after day and night after night for our churches. Many are progressing, but in the back track." Id. 93.

"I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course

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16 "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God." (Revelation 19:7-9 nkj)

of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders. The church has turned back from following Christ her Leader, and **is steadily retreating toward Egypt**. Yet few are alarmed or astonished at their want of spiritual power. Doubt and even disbelief of the testimonies of the Spirit of God is leavening our churches everywhere." Vol. 5:217.

"The influence that grew out of the resistance of light and truth at Minneapolis, tended to make of no effect the light that God had given to His people through the 'Testimonies'." General Conference Bulletin, Feb. 28, 189?.

"Since the time of the Minneapolis meeting I have seen the state of the Laodicean church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. . . . Like the Jews, many have closed their eyes lest they should see: but there is a great peril now, in closing the eyes to light and in walking apart from Christ, feeling need of nothing, as there was when He was upon earth." Review and Herald, August 26, 1890.

Like Ancient Israel after being turned back from Kadesh-barnea, the Advent movement did not go all the way back to Egypt or the world. But they have gone a long way and there have remained in the Laodicean condition, neither going back into the world nor progressing towards the heavenly Canaan, but wandering about in the wilderness, and camping around the mount of the law. "Sinning and repenting and sinning and repenting," there has been no material change unless for the worse. No person can read Revelation 3:14-17 and the scores of statements in the Spirit of Prophecy regarding our spiritual condition and deny that we have been retreating towards the world spiritually and wandering about in the wilderness of sin. Like ancient Israel, the Advent people "in their

hearts turned back again into Egypt." At the same time we have been boasting of progress and cheering.

"In many hearts there seems to be scarcely a breath of spiritual life.... Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehoods? Nay.... God brings against ministers and people the heavy charge of spiritual feebleness, saying "I know thy works, that thou art neither cold or hot.... God calls for a spiritual revival and a spiritual reformation." Review and Herald, Feb. 25, 1902.

"There are many, many professed Christians who are waiting unconcernedly for the coming of the Lord. They have not on the garment of His righteousness. They may profess to be children of God, but they are not cleansed from sin. They are selfish and self-sufficient. Their experience is Christless. They neither love God supremely nor their neighbor as themselves. They have no true idea of what constitutes holiness. They do not see the defects in themselves. So blinded are they that they are not able to detect the subtle working of pride and iniquity. They are clad in the rags of self-righteousness, and stricken with spiritual blindness. Satan has cast his shadow between them and Christ, and they have no wish to study the pure and holy character of the Saviour." Review and Herald, Feb. 26, 1901. "Daily the church is becoming converted to the world." Vol. 8:1 19.

The church in its present condition is declared to be in the Laodicean state and "like a vast hospital filled with the sick and dying." Every person who has been connected with this message for twenty years or more knows that while material prosperity has attended our work we have, as a people, been retreating toward the world spiritually. Spiritual progress and prosperity is the only kind God recognizes. "If numbers were evidence of success, Satan might claim the preeminence. . . It is the degree, of moral power pervading the college, that is the test of its prosperity. It is the virtue, intelligence, and piety of the people composing our churches, not their numbers, that should be a source of joy and thankfulness." Vol. 5:31, 32.

While Israel rejected God at Kadesh-barnea and He had to lead them back into the wilderness, He did not forsake them or cast them off, nor start a new movement. Even though the records of their wilderness life reveal little else except rebellions against the Lord, yet He loved them above all people on the earth and patiently led them in a pillar of cloud by day and fire by night. "He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing." Deut. 2:7.

"Thou in thy manifold mercies forsookest them not in the wilderness; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go." Neh. 9:19.

"He found him in a desert land, and in the waste, howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." "In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Deut. 32:10, Isa. 63:9.

In like manner, notwithstanding modern Israel's wilderness wandering in the awful Laodicean condition, the Lord loves the remnant of the church above all people, for they are His chosen people, and He will not forsake them nor start a new movement. He will finally purge out the rebels and take the movement through to the heavenly Canaan.

"Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard." Vol. 7:16.

"Nothing else in this world is so clear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service." Vol. 6:42.

"God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God." "Testimonies to Ministers," p. 41.

This entire chapter is a warning against those who would call the remnant of the church Babylon because of her spiritual condition.

Now as we are nearing the end of our wilderness wandering, how cheering is the heaven sent message, "Ye have compassed this mountain long enough; turn you northward," or towards the heavenly Canaan. The Lord is again giving to this people the message of over forty years ago, calling for a spiritual revival and a reformation of true godliness and exalting the righteousness of Christ as the only hope, of victory. How cheering this message should be to modern Israel, showing as it does that we are nearing the end of our pilgrimage and that the Lord has set His hand to finish His work and deliver His people.

How thankful we should be that the 1888 experience will not be repeated. The Lord will not again lead this people into the wilderness because of unbelief but those, who accept His special message and make the needed preparation will go through in triumph to the promised land and all others will be shaken out.

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement — a work of revival — going forward in many places. Our people were moving into line, responding to God's call." "Testimonies to Ministers," 515.

The Bible and the Spirit of Prophecy contain as many definite prophecies of a final awakening message to the remnant of the church just before we reach the promised land, and the success of that message, as they do of the great three-fold message itself and its final triumph. In fact, the two are inseparable, for it is the one that gives power and glory to the other. God's last message to the world cannot triumph gloriously till the church is awakened from her slumber and delivered from her Laodicean condition and clothed in the robe of Christ's righteousness.

Ten days before the day of atonement, came the festival of the blowing of trumpets to awaken Israel to make a special preparation for the solemn day that sealed their doom.

Just before the close of probation in the Advent movement a special message will be sent to awaken the church to prepare for the close of human probation in the anti-typical day of atonement.

The Apostle Peter described such a message: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus Christ, which before was preached unto you." Acts 3:19, 20. The Weymouth translation gives it: "Repent, therefore, and reform your lives, so that the record of your sins may be cancelled, and that there may come seasons of revival from the Lord."

The Prophet Joel described the same message: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Verses 12-32 describe further the message and its results. The people weep over their Laodicean condition and ministers weep between the porch and the altar crying for the Lord to spare His people, just as Moses did in the wilderness. This heart searching experience is followed by the outpouring of the Holy Spirit in the early and latter rains on all flesh, and the final deliverance of the remnant.

It was near the close of Israel's wilderness wanderings that the fiery serpents entered the camp as "the people were much discouraged because of the way" and began to murmur against Moses and against God. The sting and poison of the fiery serpents were symbolic of the sting of Satan, that old serpent, and the poison of sin. Thousands were suffering and dying and the people prayed for deliverance. The Lord instructed Moses to make a brazen serpent and put it upon a pole and instruct the people that the poison of the serpents could be stayed only by a look at the serpent of brass. They must look, in order to live. The brazen serpent was symbolic of Christ on the cross of Calvary, crucified because of the sting of the "old serpent." The people were not required to do any works to save themselves from the serpents; they were only to look and live.

When the Advent people are discouraged because the way is long and because of the ravages of sin in our midst, a message will be sent

pointing them to Christ and Calvary as the only hope of victory. How cheering that such a message is now being given and thousands are finding deliverance and life by a look at Calvary. The complete remedy for the Laodicean condition is in beholding Christ at the door with the gold of faith and love, the white robe of His righteousness, and the anointing that restores spiritual discernment, and then invite Him in to cleanse and take possession of the heart. This message is another sure sign that our pilgrimage is about over.

Near the banks of the Jordan, Moses, after reminding Israel that the mighty nations and walled cities and giants could be overcome only by faith in God, warned them against ever feeling that they had won their victories and entered the promised land by their own works. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess the land. . . Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness: for thou art a stiffnecked people." (See Deut. 9:1-6.<sup>17</sup>) This was a message of victory and righteousness by faith in Christ. This is the lesson they had failed to learn during the forty years in the wilderness and the reason for their being turned back at Kadesh-barnea. The only two exhibitions of real faith worthy of mentioning in the great chapter on faith was at the beginning and end of their journey.

"By faith they passed through the Red Sea as by dry land.... By faith the walls of Jericho fell down, after they were compassed about seven days." (Heb. 11:29, 30). During the forty years they had lost sight of that

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17 "Hear, O Israel: You are to cross over the Jordan today, and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven, a people great and tall, the descendants of the Anakim, whom you know, and of whom you heard it said, 'Who can stand before the descendants of Anak?' Therefore understand today that the Lord your God is He who goes over before you as a consuming fire. He will destroy them and bring them down before you; so you shall drive them out and destroy them quickly, as the Lord has said to you. "Do not think in your heart, after the Lord your God has cast them out before you, saying, 'Because of my righteousness the Lord has brought me in to possess this land'; but it is because of the wickedness of these nations that the Lord is driving them out from before you. It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wickedness of these nations that the Lord your God drives them out from before you, and that He may fulfill the word which the Lord swore to your fathers, to Abraham, Isaac, and Jacob. Therefore understand that the Lord your God is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people. (Deuteronomy 9:1-6 nkjv)

which alone could bring them victory and righteousness. Before they could enter the promised land they must learn that victory was to be obtained not "by warfare, but by strict obedience to His commands."

"In the taking of Jericho the Lord God of hosts was the General of the army. He made the plan for the battle, and united heavenly and human agencies to act a part in the work, but no human hand touched the walls of Jericho. God so arranged the plan that man could take no credit to himself for achieving the victory. God alone, is to be glorified. So it shall be in the work in which we are engaged. The glory is not to be given to human agencies; the Lord alone is to be magnified." "Testimonies to Ministers," 214.

Because of the rebellion at Kadesh-barnea, where Israel lost sight of Christ, their Leader, and of His atonement on Calvary and of His righteousness and victory by faith, the Lord refused to permit them to practice circumcision or celebrate the Passover till their wilderness wanderings were over. "In the rebellion at Kadesh-barnea they had rejected God; and God had, for a time, rejected them. Since they had proved unfaithful to His covenant, they were not to receive the sign of the covenant, the right of circumcision. Their desire to return to the land of slavery had shown them to be unworthy of freedom, and the ordinance of the Passover, instituted to commemorate the deliverance from bondage, was not to be observed." P.P., 406 (See also Joshua 5.<sup>18</sup>)

In Romans 4:11-13, circumcision is declared to be the sign and seal of the righteousness which is by faith. By faith alone could they have their sins "cut off" and the righteousness of Christ imputed to them.

The Passover was commemorative of Israel's deliverance from Egyptian bondage, and also typical of Calvary, the only hope of deliverance from sin.

The antitype is true to the type. Since the rejection of the message of righteousness by faith in 1888, we as a people have practically lost sight of, and been silent concerning, the great truth which is the very kernel and

life of the gospel and which is divinely declared to be "The third angel's message in verity." (See "Christ Our Righteousness," pp. 80-86<sup>19</sup>, and "Testimonies to Ministers," 92, 93.<sup>20</sup>) We have also to a great extent forgotten our deliverance from the world and our first love experience. The message of the hour is: "Yet I have this against you — that you no longer love Me as you did at first. Be mindful, therefore, of the height from which you have fallen. Repent at once and act like you did at first, or else I will surely come and remove your candlestick out of its place — unless you repent." Rev. 2:4, 5, Weymouth Translation. During our wilderness wanderings we have also lost sight of Calvary.

"There is too much bustle and stir about our religion, while Calvary and the cross are forgotten." Vol 5:133.

The present message of righteousness by faith and calling attention to Christ and Calvary is another sign that we are again on the borders of the heavenly Canaan.

On the banks of the Jordan the history of God's dealings with Israel during the forty years were reviewed and all the instruction given through Moses, the prophet, carefully studied. The book of Deuteronomy is a record of what Moses said to Israel before His death on the banks of the Jordan. He emphasized their rebellions and apostasies, and especially the Kadesh-barnea experience, and advised them to profit by that mistake. He made it clear why they had been kept out of the promised land so long. Things that had puzzled them before were now made plain. Repenting of their past mistakes they set their faces with renewed hope and courage toward Canaan

The time has come for the Advent people to carefully review their past history and profit by the mistakes made. Especially should we study the 1888 experience and learn the reasons for our wilderness wanderings. The instructions given through the Spirit of Prophecy to guide us to the promised land should be reviewed and appreciated as we near the end of

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19 See appendix p. 56 "The Third Angel's Message in Verity".

20 See appendix p. 63 "The Message of Justification by Faith".

our pilgrimage. Such an investigation will clear up many puzzling statements and experiences and bring the definite conviction that we are almost home. "We have nothing to fear from the future, except as we shall forget the way the Lord has led us." "Testimonies to Ministers," 31. In Vol. 8, 107-116 under the chapter title "Forgetfulness," we are admonished to study the experiences of ancient Israel in connection with the Advent movement, that we may profit by the mistakes made.

The greatest apostasy in the history of Israel happened on the banks of the Jordan just before they entered the promised land. It was Satan's last attempt to keep them out of Canaan and resulted in a shaking that purged the movement of all its rebels. The Baal-peor crisis came as a result of intercourse and compromise with the world. A spirit of worldliness and licentiousness swept through the camp like poison through the system. A number of leaders fell prey to the wiles of Midianitish women. Immorality became so common that its blighting curse was looked upon lightly.

When the leaders who were loyal sensed the situation they were filled with indignation and the wrath of God was kindled. The priests and leaders wept "between the porch and the altar," crying for God to spare His people who were being destroyed by a terrible plague. Before the judgments of God were stayed, 24,000 had perished of the plague and the guilty leaders were slain and their bodies "hung up in the sight of all Israel, that the congregation, seeing the leaders so severely dealt with, might have a deep sense of God's abhorrence of their sin, and the terror of His wrath against them." "The Israelites, who could not be overcome by the arms or by the enchantments of Midian, fell a prey to her harlots." (See P. P., 453-461.<sup>21</sup>)

After this great shaking, the numbering of Israel showed that "of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai, .. There was not left a man of them, save Caleb, the son of Jephunneh, and Joshua, the son of Nun." Num. 26:64, 65.

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21 See appendix p. 69 "Apostasy at the Jordan".

"Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come. ... As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine-cup, he tempts to the violation of the seventh commandment." P. P., 457, 458.

Satan, after failing to keep the Advent movement out of the heavenly Canaan by attacks from without and apostasies from within, will make his last attempt, as in the Baal-peor experience, by bringing in a spirit of worldliness and immorality that will pollute even some of the leaders and thousands of the members. This will happen on the very borders of the heavenly Canaan. When those who are true and loyal realize the situation they will "weep between the porch and the altar," crying for God to spare His people from being ruled over by the world. They will "sigh and cry" for all the abominations that be done "in the midst" of the church. This revival of true godliness will make manifest the terribleness of this sin so that it will be severely dealt with, especially in the leaders. The instruction of God's servant will be carried out just as the decrees of Moses were executed at Baal-peor.

"Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with. Fornication is in our ranks, I know it, for it has been shown me to be strengthening and extending its polutions. . . . Cleanse the camp, for there is an accursed thing in it." "Testimonies to Ministers," 427, 428.

"The time has come for earnest and powerful efforts to rid the church of the slime and filth which is tarnishing her purity." Id.

450. (Read pages 426-456<sup>22</sup>. Also an "Appeal to the Church," Vol. 2:439-489<sup>23</sup>, and Vol. 5:137-148, "Agents of Satan."<sup>24</sup>)

No person can read these divine descriptions of modern Israel without a profound conviction that we are entering our greatest apostasy known as the "shaking time." Many ministers are weeping between the porch and the altar because of the ravages of the plague of licentiousness and the "abominations being done in the midst" of the church, and there are hopeful signs that the execution has begun.

It is the preaching of the Laodicean message that causes the "sighing and crying" over our own sins and the sins of others. This will result in the "sealing" of those who accept the awakening message and the "shaking" out of those who reject it, followed by the "latter rain" and "loud cry."

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God." "The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land." "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects of our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." Vol. 5:211, 212, 214.

"Those who come up on 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." Vol. 1:187.

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to pour forth the straight truth.

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22 See appendix p. 79 "Elevate the Standard".

23 See appendix p. 104 "An Appeal to the Church".

24 See appendix p. 147 "Agents of Satan".

Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it, will obey it, and be purified." E.W.: 270. Then follows a picture of the latter rain and its glorious results which stirs up the wrath of the enemy and brings on the "great tribulation."

The final persecution does not produce the awakening of the church. On the contrary it is the spiritual awakening that arouses Satan to persecute the remnant people of God.

"Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition. ... It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular in the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled." G. C., 48.

Of course the persecution will play a part in burning out the dross and perfecting the saints for the latter rain and translation. It is during "great tribulation" that they "wash their robes and make them white in

the blood of the Lamb." There will be a blending of "celestial glory and a repetition of the persecutions of the past." (See Vol. 9:16<sup>25</sup>; E. W., 85.<sup>26</sup>)

After the Exodus movement crossed the brook Zered, the time required to reach the banks of the Jordan, cross over and gain possession of the promised land, is rather indefinite. Their march to the Jordan, however, was signaled by an uninterrupted series of victories. "It was the Captain of the Lord's host who vanquished the enemies of His people;

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25 Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counterwork the work of the Lord upon this earth. It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. God's people will not find their safety in working miracles, for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18. They are to take their stand on the living word: "It is written." This is the only foundation upon which they can stand securely. Those who have broken their covenant with God will in that day be without God and without hope.

The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God's creative power and the witness to His claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator's memorial and to exalt the institution of Rome. In the issue of the conflict all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel all, "both small and great, rich and poor, free and bond," to receive the mark of the beast, yet the people of God will not receive it. Revelation 13:16. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb. Revelation 15:2. (Ellen White, *Testimonies for the Church Vol. 9*, p. 16)

26 Dear Christian Friends, As I have given a brief sketch of my experience and views, published in 1851, it seems to be my duty to notice some points in that little work, also to give more recent views.

1. On page 33 is given the following: "I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. "The commencement of that time of trouble," here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the

and He would have done the same thirty-eight years before, had Israel trusted in Him." P. P.: 435.

While we cannot set any definite time for the final triumph of the Advent movement we do know that the end is very near. The message of 1888 continued for several years before it was finally rejected and the Advent people turned back into the wilderness. The Lord alone knows the exact time but He has promised evidence by which we may "know when He is near, even at the door." The cry, "Behold, the bridegroom cometh; go ye out to meet Him," should be delayed no longer. There should be no uncertainty in the sound of the gospel trumpet that is to awaken the remnant of the church for her final triumph. How it should thrill our hearts with joy to know that our pilgrim life is about ended.

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His people today gladden their pilgrim life." Education, 167. Surely it is time for the Advent pilgrims to look up and lift up their heads because their "redemption draweth nigh." A realization that the journey's end is at hand will quicken our pace and fill our hearts with gladness. This joy, according to the gospel prophet, will be expressed in song as we approach and enter the heavenly Canaan. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

As soon as Israel reached the promised land they began the observance of the Feast of Tabernacles to commemorate their deliverance

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third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out. (Ellen White, "*Early Writings, -An Explanation*" p.85)

from Egyptian bondage and "in memory of their pilgrim life in the wilderness." (See Lev. 23:34, 39-43<sup>27</sup>; P. P., 540<sup>28</sup>; D. A., 447, 448.<sup>29</sup>)

The Feast of Tabernacles was the closing event of the typical year and was a festival of great rejoicing. It was a home-coming celebration and was never observed while Israel was in captivity. It was instituted when they returned to the home land from Egypt and was reinstated when they returned from Babylon.

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27 "Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the Lord. On the first day there shall be a holy convocation. You shall do no customary work on it. For seven days you shall offer an offering made by fire to the Lord. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the Lord. It is a sacred assembly, and you shall do no customary work on it. 'These are the feasts of the Lord which you shall proclaim to be holy convocations, to offer an offering made by fire to the Lord, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day —besides the Sabbaths of the Lord, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the Lord. 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the Lord for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. (Leviticus 23:34-39 nkjv)

28 In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. The land had yielded its increase, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, the first fruits had been reserved, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them.

This feast was to be pre-eminently an occasion of rejoicing. It occurred just after the great Day of Atonement, when the assurance had been given that their iniquity should be remembered no more. At peace with God, they now came before Him to acknowledge His goodness and to praise Him for His mercy. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour. Though only the fathers and sons were commanded to appear at the feasts, yet, so far as possible, all the household were to attend them, and to their hospitality the servants, the Levites, the stranger, and the poor were made welcome.

Like the Passover, the Feast of Tabernacles was commemorative. In memory of their pilgrim life in the wilderness the people were now to leave their houses and dwell in booths, or arbors, formed from the green branches "of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Leviticus 23:40, 42, 43 (Ellen White, "*Patriarchs and Prophets*", p. 540)

29 Three times a year the Jews were required to assemble at Jerusalem for religious purposes. Enshrouded in the pillar of cloud, Israel's invisible Leader had given the directions in regard to these gatherings. During the captivity of the Jews, they could not be observed; but when the people were restored to their own land, the observance of these memorials was once more begun. It was God's design that these anniversaries should call Him to the minds of the people. But with few exceptions, the priests and leaders of the nation had lost sight of this purpose. He who had ordained these national assemblies and understood their significance witnessed their perversion.

Another reason for the great joy of the occasion was because it followed the solemn day of atonement which ended the typical services dealing with sin. On the first day of the seventh month began the blowing of trumpets known as "God's loud call to repentance." It announced to all Israel that the day of judgment was at hand and unless their sins were confessed and forgiven they would be forever cut off from among God's people. The ten days including the day of atonement were known as "the ten days of repentance." The time was spent in prayer and confession in

The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press.

The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest.

This feast was not only the harvest thanksgiving, but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.

With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. "O give thanks unto the Lord; for He is good: for His mercy endureth forever" (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise.

At night the temple and its court blazed with artificial light. The music, the waving of palm branches, the glad hosannas, the great concourse of people, over whom the light streamed from the hanging lamps, the array of the priests, and the majesty of the ceremonies, combined to make a scene that deeply impressed the beholders. But the most impressive ceremony of the feast, one that called forth greatest rejoicing, was one commemorating an event in the wilderness sojourn.

At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets, and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile, "Our feet shall stand

preparation to receive the "seal of life" and that their names might remain enrolled in the registry of Israel. They regarded the closing hours of the day of atonement as the "sealing time."

"The feast was pre-eminently an occasion of rejoicing. It occurred just after the great day of atonement, when the assurance had been given that their iniquity should be remembered no more. At peace with God, they now came before Him to acknowledge His goodness, and to praise Him for His mercy. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred joyous influences of the hour." P. P., 540.

There was still another cause for rejoicing during the festival. The great harvest of the year had just been garnered and for this reason it was also called the "feast of ingathering." It corresponded in this respect to our Thanksgiving Day.

"In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. The land had yielded its increase, the harvest had been gathered into the granaries, the fruits, the oil, and the wine had been stored, **the first-fruits had been reserved**, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them." P. P., 540.

The events of the yearly services under the Levitical priesthood were typical of the whole plan of salvation. They prefigured the death of Christ as the Lamb of God and His ministration as the great high Priest of the heavenly sanctuary. The antitypical events must come in the exact order of the typical.

The annual festivals were in two groups, one at the beginning and the other at the close of the typical year, or, at the time of the spring and fall harvests. The typical services began with the Passover on the

fourteenth day of the first month, followed by the waving of the first-fruits sheaf, and the weeks of harvest, when the first harvest of the year was gathered. Pentecost was a thanksgiving celebration following the ingathering of the early harvest.

The next few months of the year was the dry season when but little fruit was gathered. The great harvest came in the fall and in connection with it the second group of typical events, —the blowing of trumpets, the ten days of repentance, the day of atonement, and the Feast of Tabernacles. After the first-fruits were reserved and dedicated to the services of the sanctuary the great harvest was garnered and then came the great ingathering thanksgiving celebration. (See Deut. 26:1-11<sup>30</sup>; Lev. 23:10, 34, 39.<sup>31</sup>)

The two groups of types meet their exact antitypes in the two groups of events connected with the two great gospel harvests at the beginning and end of Christ's ministry as Priest of the heavenly sanctuary. The antitypical services began with Calvary when Christ was sacrificed as the

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30 "And it shall be, when you come into the land which the Lord your God is giving you as an inheritance, and you possess it and dwell in it, that you shall take some of the first of all the produce of the ground, which you shall bring from your land that the Lord your God is giving you, and put it in a basket and go to the place where the Lord your God chooses to make His name abide. And you shall go to the one who is priest in those days, and say to him, 'I declare today to the Lord your God that I have come to the country which the Lord swore to our fathers to give us.'

"Then the priest shall take the basket out of your hand and set it down before the altar of the Lord your God. And you shall answer and say before the Lord your God: 'My father was a Syrian, about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation, great, mighty, and populous. But the Egyptians mistreated us, afflicted us, and laid hard bondage on us. Then we cried out to the Lord God of our fathers, and the Lord heard our voice and looked on our affliction and our labor and our oppression. So the Lord brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders. He has brought us to this place and has given us this land, "a land flowing with milk and honey"; and now, behold, I have brought the firstfruits of the land which you, O Lord, have given me.' "Then you shall set it before the Lord your God, and worship before the Lord your God. So you shall rejoice in every good thing which the Lord your God has given to you and your house, you and the Levite and the stranger who is among you. (Deuteronomy 26:1-11 nkjv)

31 "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest.... "Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the Lord.... 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the Lord for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. (Leviticus 23:10,34,39 nkjv)

Paschal Lamb. Then followed the resurrection of Christ, the "chief-born of the dead" (Rev. 1:5, Emphatic Diaglott), and the reserving or sealing of the twelve apostles as the first-fruits sheaf of the early gospel harvest. Then came the early rain of the Holy Spirit and the early harvest of souls which began on the day of Pentecost and continued for almost three centuries. The historian Gibbon estimates more than five million converts by the close of the first century. The "falling away" brought on the spiritual drought of the middle or dark ages when only gleanings of gospel fruit were possible. The Two Witnesses had to do their prophesying "clothed in sackcloth."

The antitypical day of atonement or judgment, beginning at the close of the 2300 years, was announced to the world by the ten-year trumpet message preceding 1844. The blowing of trumpets will have another application in God's loud call to repentance that awakens the Laodicean church just before the close of probation. (See Joel 2:1<sup>32</sup>; Isa. 58:1.<sup>33</sup>) Before the falling of the latter rain that ripens the final world harvest, the 144,000 first-fruits sheaf in twelve groups will be reserved or sealed. (See Rev. 7:1-8; 14:4.)

As the result of an upper room experience the 144,000 are sealed for the kingdom and "the spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world." P. K., 591. When they are secure for the kingdom and can be trusted with the power of the Holy Spirit "without measure," "then the latter rain will fall upon them as the early rain fell upon the disciples on the day of Pentecost." Vol. 5:214.

During the latter rain, which will be "much more abundant than the former rain," the 144,000 will give the loud cry that calls God's people out of Babylon and gathers the world's final gospel harvest, "a firmament

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32 Blow the trumpet in Zion, And sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; For the day of the Lord is coming, For it is at hand: (Joel 2:1 nkjv)

33 "Cry aloud, spare not; Lift up your voice like a trumpet; Tell My people their transgression, And the house of Jacob their sins. (Isaiah 58:1 nkjv)

of chosen ones," "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues." (See Rev. 7:9-17<sup>34</sup>; 14:6-14<sup>35</sup>; 18:1-5<sup>36</sup>; G. C. 390<sup>37</sup>, 611-612<sup>38</sup>; P. K., 188-189<sup>39</sup>, 376-378.<sup>40</sup>)

The Revelator sees the redeemed in the heavenly Canaan "clothed with white robes, and with palms in their hands" celebrating the antitypical Feast of Tabernacles. It is the great home-coming celebration after their deliverance from the bondage of sin and their earthly

34 After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!" All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, saying: "Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, Be to our God forever and ever. Amen."

Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" And I said to him, "Sir, you know."

So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes." (Revelation 7:9-17 nkjv)

35 Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people— saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."

Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus. Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labors, and their works follow them."

Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. (Revelation 14:6-14 nkjv)

36 After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for

pilgrimage. Their sins have been blotted out of the books of record and their names retained in the book of life. The whole universe joins in the celebration of the greatest thanksgiving festival of all the ages.

"The Feast of Tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final

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every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities. (Revelation 18:1-5 nkjv)

- 37 Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: "Come out of her, My people" (Revelation 18:4). (Ellen White, "*The Great Controversy*", p. 390)

- 38 The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

The work will be similar to that of the Day of Pentecost. As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the "latter rain" will be given at its close for the ripening of the harvest. "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain." Joel 2:23. "In the last days, saith God, I will pour out of My Spirit upon all flesh." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:17, 21.

ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. . . . And every voice in the whole universe will unite in joyful praise to God. . . The people of Israel praised God at the Feast of Tabernacles as they called to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and

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The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are “the times of refreshing” to which the apostle Peter looked forward when he said: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.” Acts 3:19, 20.

Servants of God, with their 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. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand.

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord’s side. (Ellen White, “*The Great Controversy*”, pp. 611-612)

- 39 Today, as in the days of Elijah, the line of demarcation between God’s commandment-keeping people and the worshipers of false gods is clearly drawn. “How long halt ye between two opinions?” Elijah cried; “if the Lord be God, follow Him: but if Baal, then follow him.” 1 Kings 18:21. And the message for today is: “Babylon the great is fallen, is fallen.... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” Revelation 18:2, 4, 5.

The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will then appear in the shame of their own nakedness.

Among earth’s inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of

acceptance, through the service of the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, — forever delivered from the bondage of the curse, under which 'the whole creation groaneth and travaileth in pain together until now', — they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out." P. P., 541, 542.

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South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." Revelation 13:16; Philippians 2:15. The darker the night, the more brilliantly will they shine.

What strange work Elijah would have done in numbering Israel at the time when God's judgments were falling upon the backsliding people! He could count only one on the Lord's side. But when he said, "I, even I only, am left; and they seek my life," the word of the Lord surprised him, "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal." 1 Kings 19:14, 18.

Then let no man attempt to number Israel today, but let everyone have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world. (Ellen White, *Prophets and Kings*, pp. 188-189)

- 40 These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth.

"In that day," says Isaiah, "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people.... And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:10-12.

The day of deliverance is at hand. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chronicles 16:9. Among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge. Their souls are unsatisfied; long have they fed on ashes. See Isaiah 44:20. The enemy of all righteousness has turned them aside, and they grope as blind men. But they are honest in heart and desire to learn a better way. Although in the depths of heathenism, with no knowledge of the written law of God nor of His Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character.

At times those who have no knowledge of God aside from that which they have received under the operations of divine grace have been kind to His servants, protecting them at the risk of their own lives. The Holy Spirit is implanting the grace of Christ in the heart of many a noble seeker after truth, quickening his sympathies contrary to his nature, contrary to his former education. The "Light, which

The great celebration begins with the triumphal procession or victory parade when Christ leads the redeemed in twelve nations through the pearly gates into the celestial city. The golden streets will be lined with visitors from the unfallen worlds to welcome home the victors in the great struggle with the once mighty Lucifer and his hosts. The conquering Captain of the Lord's host leads the nations of the saved to the throne room and presents them to the Father "with exceeding joy." Then takes place the marriage and marriage supper of the Lamb. Doubtless the great temple on Mount Zion will be dedicated during this celebration just as was Solomon's temple during the typical Feast of Tabernacles. (See P. K., 37.<sup>41</sup>)

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lighteth every man that cometh into the world" ( John 1:9), is shining in his soul; and this Light, if heeded, will guide his feet to the kingdom of God. The prophet Micah said: "When I sit in darkness, the Lord shall be a light unto me.... He will bring me forth to the light, and I shall behold His righteousness." Micah 7:8, 9.

Heaven's plan of salvation is broad enough to embrace the whole world. God longs to breathe into prostrate humanity the breath of life. And He will not permit any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer. Constantly He is sending His angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them and bring deliverance and peace. In various ways God will reveal Himself to them and will place them in touch with providences that will establish their confidence in the One who has given Himself a ransom for all, "that they might set their hope in God, and not forget the works of God, but keep His commandments." Psalm 78:7.

"Shall the prey be taken from the mighty, or the lawful captive delivered?" "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." Isaiah 49:24, 25. "They shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods." Isaiah 42:17.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God!" Psalm 146:5. "Turn you to the stronghold, ye prisoners of hope!" Zechariah 9:12. Unto all the honest in heart in heathen lands—"the upright" in the sight of Heaven—"there ariseth light in the darkness." Psalm 112:4. God hath spoken: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah 42:16. (Ellen White, "*Prophets and Kings*", pp. 376-378)

- 41 At last the temple planned by King David, and built by Solomon his son, was completed. "All that came into Solomon's heart to make in the house of the Lord," he had "prosperously effected." 2 Chronicles 7:11. And now, in order that the palace crowning the heights of Mount Moriah might indeed be, as David had so much desired, a dwelling place "not for man, but for the Lord God" (1 Chronicles 29:1), there remained the solemn ceremony of formally dedicating it to Jehovah and His worship.

The spot on which the temple was built had long been regarded as a consecrated place. It was here that Abraham, the father of the faithful, had revealed his willingness to sacrifice his only son in obedience to the command of Jehovah. Here God had renewed with Abraham the covenant of blessing, which included the glorious Messianic promise to the human race of deliverance through the sacrifice of the Son

In this dedication the 144,000 will doubtless take an important part because "girt for holy service" as "the most exalted of the redeemed host that stand before the throne of God and the Lamb," they are to serve as officials in the government of the heavenly kingdom. (See Rev. 3:21<sup>42</sup>; 14:1-5<sup>43</sup>; A. A., 591<sup>44</sup>; Vol. 5:215<sup>45</sup>; E. W., 19.<sup>46</sup>)

Because of their experience in the Laodicean wilderness of sin, and their complete victory through Christ which resulted in the seal of God's

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of the Most High. See Genesis 22:9, 16-18. Here it was that when David offered burnt offerings and peace offerings to stay the avenging sword of the destroying angel, God had answered him by fire from heaven. See 1 Chronicles 21. And now once more the worshippers of Jehovah were here to meet their God and renew their vows of allegiance to Him.

The time chosen for the dedication was a most favorable one—the seventh month, when the people from every part of the kingdom were accustomed to assemble at Jerusalem to celebrate the Feast of Tabernacles. This feast was preeminently an occasion of rejoicing. The labors of the harvest being ended and the toils of the new year not yet begun, the people were free from care and could give themselves up to the sacred, joyous influences of the hour. (Ellen White, "*Prophets and Kings*", p. 37)

- 42 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. (Revelation 3:21 nkjv)
- 43 Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God. (Revelation 14:1-5 nkjv)
- 44 "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." Revelation 14:4. The vision of the prophet pictures them as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints. But all who follow the Lamb in heaven must first have followed Him on earth, not fretfully or capriciously, but in trustful, loving, willing obedience, as the flock follows the shepherd.
- "I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne: ... and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.... In their mouth was found no guile: for they are without fault before the throne of God." Verses 2-5. (Ellen White, "*Acts of the Apostles*", p. 591)
- 45 In this life we must meet fiery trials and make costly sacrifices, but the peace of Christ is the reward. There has been so little self-denial, so little suffering for Christ's sake, that the cross is almost entirely forgotten. We must be partakers with Christ of His sufferings if we would sit down in triumph with Him on His throne. So long as we choose the easy path of self-indulgence and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus nor the joy that comes through conscious victory. The most exalted of the redeemed host that stand before the throne of God and the Lamb, clad in white, know the conflict of overcoming, for they have come up through great tribulation. Those who have

approval and the latter rain, and, because of their faith and loyalty during the time of Jacob's trouble, the 144,000 translated saints will specially enjoy the home-coming thanksgiving celebration and will lead out in the singing of the song of Moses and of the Lamb.

It was the joyful anticipation of this great celebration when the redeemed are gathered into the heavenly Canaan, that calls forth the three-fold doxology of Revelation five. Beginning with the song of the cherubim and twenty-four elders around the throne of Jehovah, and then the innumerable angelic host with their song of praise to the Lamb, it finally breaks forth in a mighty Hallelujah chorus of praise to God and

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yielded to circumstances rather than engage in this conflict will not know how to stand in that day when anguish will be upon every soul, when, though Noah, Job, and Daniel were in the land, they could save neither son nor daughter, for everyone must deliver his soul by his own righteousness.

No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer our petitions.

Oh, for a living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by our past experience. In that day when God has a controversy with His people this experience will be a source of comfort and hope. It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character. "Today if ye will hear His voice, harden not your hearts." We are in a most trying position, waiting, watching for our Lord's appearing. The world is in darkness. "But ye, brethren," says Paul, "are not in darkness, that that day should overtake you as a thief." It is ever God's purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness for the waiting, longing soul. (Ellen White, *Testimonies to the Church*, p. 215)

- 46 This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again, saying, "Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you." We shouted, "Alleluia! glory!" and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, "Not now. Those who eat of the fruit of this land go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain." And He said, "You must go back to the earth again and relate to others what I have revealed to you." Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer; all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest! (Ellen White, *Early Writings*, p. 19)

the Lamb in which every creature in the universe participates. The song of Calvary will resound through all creation with greater and still greater meaning and enthusiasm as the eternal ages roll on and will never grow old and never, never die.

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## *Week of Prayer at Pacific Union College*

BY JOSEPH M. PETERSON

*THE ADVENT REVIEW AND SABBATH HERALD* May 21, 1931

BEGINNING where he stopped at the close of the fall Week of Prayer, T. G. Bunch resumed his work as leader of the spring Week of Prayer at Pacific Union College, on Friday evening, March 26, 1931.

In his first service Elder Bunch emphasized the importance of a personal knowledge of God. A theoretical knowledge does not carry conviction with it; it is only what one knows that has force and weight. All the powers of darkness are dispersed before a message borne by a messenger whose knowledge is founded upon a genuine personal contact with God. This fundamental thought formed the pivot upon which the entire series of studies given during this very successful week turned.

Elder Bunch and his able co-laborer, Mrs. Bunch, were tireless in their efforts to reach every individual member of our college with the gospel of salvation. Meetings were held twice a day, one at 9:20 in the morning and one at 6:45 in the evening.

The forenoon class periods were shortened in order to provide ample time for the morning study and for the meetings of the numerous prayer groups into which the entire school had previously been organized; lesson assignments were lightened so as to make it possible for every student to surrender himself fully to the beneficent influences of this special occasion.

From first to last the interest in this series of meetings never flagged. At the appointed hour the chapel, including the galleries, was promptly filled with an unusually attentive audience of students, teachers, and brethren and sisters from the village. A large number of students and others were seen carefully taking notes at every lecture given. The topic of conversation among students and teachers was the solemn, timely

messages coming from the word of God and from the Lord's servant for this very hour.

It was evident to every spiritually minded observer that God was visiting Pacific Union College in a special way. We were beginning to catch a faint glimpse of the experience spoken of by the prophet Joel in chapter 2, verse 28: "It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions."

The spirit of confession and prayer took possession of the school to a marked degree. Although a comparatively large number of regular prayer bands already existed among the students, volunteer bands composed of two or three members each sprang into existence for the purpose of interceding in behalf of the unconverted. No one was forgotten. The backslidden and the indifferent were visited, and many were in this manner brought to the foot of the cross. The hours of the night were, in some instances, turned into seasons of heart searching and prayer, and victories were gained.

Both teachers and students feel that this Week of Prayer was indeed a refreshing from the Lord. A new determination to prepare for the coming of the Lord has taken possession of the large majority at Pacific Union College and in the immediate community. In order that the blessed experiences of this week may continue and become richer and more fruitful of good works, the prayers of those at Angwin to whom God has been permitted to reveal some of His great love must ascend continually to Him who has begun this good work there.

A number of volunteer prayer bands among the students have resolved to labor and pray for the unconverted until every soul has been won. What a blessed beginning this may prove to many hearts if the closing admonitions of Elder Bunch are heeded! God is ready to do great things for His people in these days. He is making bare His arm of power, and is preparing to do a quick work in the earth.

## *Pacific Union College*

**BY T. G. AND MRS. BUNCH**

*THE ADVENT REVIEW AND SABBATH HERALD* May 21, 1931

IT was our privilege to minister, during the fall and spring Weeks of Prayer, at Pacific Union College, The Lord came very near during these occasions, and by His Spirit witnessed to the timeliness of the Laodicean message. Special emphasis was placed upon the remedy for the Laodicean condition, and the results that will follow a personal application and acceptance of the counsel of the True Witness.

Pacific Union College is in an ideal location, shut in from the noise and confusion of the world by majestic mountains and forests, where the beauty and peace of nature constantly beckon one to meditation and prayer.

The faculty, under the leadership of W. E. Nelson, gave excellent co-operation, and entered individually into the spirit of the meetings. To them due credit must be given for the excellent spiritual condition that made possible such seasons of refreshing from the Lord.

The school is also fortunate in having an unusually fine class of students. A quiet spiritual work has been in progress through the year, and a number had experienced a spiritual revival before the special week began this spring. After the evening services, groups of students voluntarily gathered in rooms and in the woods for prayer. The earnest questions and open-hearted desire to talk of things pertaining to the kingdom, were very refreshing.

The spirit of repentance and confession gave evidence of the genuineness of the revival that swept through the school. No appeal was made to human emotions, but as the Saviour was uplifted in the beauty of His imputed and imparted righteousness, the Holy Spirit came in and touched the sacred emotions of the heart. The notes of praise and the

unusual ring of joy and victory in the testimonies, bore evidence of early-rain experiences, and gave promise of a permanent work of grace in the lives of many there.

Our visits to Pacific Union College have deepened the conviction that the time has come when all our young people who would have a part in the closing work of God and be saved, must seek these "cities of refuge." As in the early days of the Reformation, so now in our schools will begin that spiritual visitation that will make the remnant of the church "fair as the moon, clear as the sun, and terrible as an army with banners."

## *What Hath God Wrought!*

**BY MRS. ELLEN G. WHITE**

*TESTIMONIES TO MINISTERS AND GOSPEL WORKERS p.31*

IN reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us, and His teaching in our past history.

We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has entrusted to us to beautify the truth by holiness of character, and to send the messages of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin.

Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America, but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God.

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in

well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor...

As the disciples of Christ it is our duty to diffuse light which we know the world has not. Let the people of God “be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” 1 Timothy 6:18, 19.

## *The Third Angel's Message in Verity*

BY ARTHUR G. DANIELLS

CHAPTER 6 OF "CHRIST OUR RIGHTEOUSNESS"

A serious question arose in the minds of some who heard the message of Righteousness by Faith presented at the Minneapolis Conference, as to the relation that message bore to the third angel's message. In their perplexity, a number wrote to Mrs. E. G. White for an expression of her views on this question.

Regarding this inquiry and her reply, we have her published statement, as follows:

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*The Review and Herald*, April 1, 1890.

There is more in this statement than a brief, clear, positive answer to a question. It has a deep, vital meaning. It sounds a serious warning, and makes an intelligent, earnest appeal to every believer in the third angel's message. Let us give the statement careful study.

Justification by faith, it is affirmed, is "the third angel's message in verity." The words "in verity" mean, in fact, in reality, in very truth. That means that the message of justification by faith and the third angel's message are the same in purpose, in scope, and in results.

Justification by faith is God's way of saving sinners; His way of convicting sinners of their guilt, their condemnation, and their utterly undone and lost condition. It is also God's way of canceling their guilt, delivering them from the condemnation of His divine law, and giving them a new and right standing before Him and His holy law. Justification by faith is God's way of changing weak, sinful, defeated men and women into strong, righteous, victorious Christians.

Now if it be true that justification by faith is “the third angel’s message in verity,”-in fact, in reality,-it must be that the genuine understanding and appropriation of the third angel’s message is designed to do for and in those who receive it, the full work of justification by faith. That this is its purpose, is evident from the following considerations:

1. The great threefold message of Revelation 14, which we designate by the term “the third angel’s message,” is declared to be “the everlasting gospel.” Revelation 14:6.

2. The message makes the solemn announcement that the “hour of His judgment is come.”

3. It admonishes all who are to meet God at His great tribunal, to be judged by His righteous law, to “fear God, and give glory to Him,”-and to “worship Him that made heaven, and earth.” Verse 7.

4. The result, or fruitage, of this message of warning and admonition is the development of a people of whom it is declared: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Verse 12.

In all this we have the facts of justification by faith. The message is the gospel of salvation from sin, condemnation, and death. The judgment brings men and women face to face with the law of righteousness, by which they are to be tried. Because of their guilt and condemnation, they are warned to fear and worship God. This involves conviction of guilt, repentance, confession, and renunciation. This is the ground of forgiveness, cleansing, and justification. Those who enter into this experience have had wrought into their characters the sweet, beautiful grace of patience, in an age of all-pervading irritability and fiery temper, which is destroying the peace, happiness, and safety of the human race. What is that but justification by faith? The word declares that, “being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1.

But more still, these believers “keep the commandments of God.” They have experienced the marvelous change from hating and transgressing the law of God, to loving and keeping its righteous precepts.

Their standing before the law has been changed. Their guilt has been canceled; their condemnation has been removed, and the death sentence has been annulled. Having accepted Christ as Saviour, they have received His righteousness and His life.

This wondrous transformation can be wrought only by the grace and power of God, and it is wrought for those only who lay hold of Christ as their substitute, their surety, their Redeemer. Therefore, it is said that they “keep the faith of Jesus.” This reveals the secret of their rich, deep experience. They laid hold of the faith of Jesus,—that faith by which He triumphed over the powers of darkness.

“When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, as his atonement and righteousness.”—The Review and Herald, November 4, 1890.

As already pointed out, we find in the experiences of those who triumph in the third angel’s message all the facts of justification by faith. For this reason, it is quite true that justification by faith is “the third angel’s message in verity.”

And here it may be well to call attention to the fact that both justification by faith and the third angel’s message are the gospel of Christ in verity. This is made apparent by a statement from the apostle Paul, who declares that the “gospel of Christ ... is the power of God unto salvation to everyone that believeth.... For therein is the righteousness of God revealed from faith to faith.” Romans 1:16, 17.

The facts here presented are these:

1. The gospel is a manifestation of God’s power at work, delivering sinners from their sins and planting in them His own righteousness.
2. But this is done for those only who believe.
3. This is being made just, or righteous, by faith.

4. And this is the purpose of both the message of justification by faith and the third angel's message.

What, then, is the important lesson to be gained from the statement we have had under examination? What is the warning it sounds? Plainly the following:

That all who accept the third angel's message should enter into the experience of justification by faith. They should have Christ revealed to and in them. They should know by personal experience the work of regeneration. They should have the fullest assurance that they have been born anew, from above, and that they have passed from death unto life. They should know that their guilt has been canceled, that they have been delivered from the condemnation of the law, and are thus ready to appear before the judgment seat of Christ. They should know by victorious experience that they have laid hold of, and are being kept by, "the faith of Jesus," and that by this faith they are empowered to keep the commandments of God.

To fail to enter into this experience, will be to miss the real, vital, redeeming virtue of the third angel's message. Unless this experience is gained, the believer will have only the theory, the doctrines, the forms and activities, of the message. That will prove a fatal and awful mistake. The theory, the doctrines, even the most earnest activities of the message, cannot save from sin, nor prepare the heart to meet God in judgment.

It is regarding the danger of making this fatal mistake that we are warned. Formalism—having "the form of knowledge and of the truth in the law," without having a living experience in Christ—is the hidden rock that has wrecked untold thousands of professed followers of Christ. It is against this danger that we are seriously warned.

But there is more than warning in this statement. There is appeal also—an earnest, winsome appeal to enter into fellowship with Christ Jesus our Lord. There is a call to the highest tablelands of Christian experience. There is assurance that when justified by faith, we shall have peace with God, and shall be able continually to rejoice in hope of the glory of God.

There is promise that we shall not be put to shame by defeat in our conflict with sin, because the love of God has been shed abroad in our hearts by the Holy Spirit which has been given unto us. Romans 5:1-5.

O that we had all listened as we should to both warning and appeal as they came to us in that seemingly strange, yet impressive, way at the Conference of 1888! What uncertainty would have been removed, what wanderings and defeats and losses would have been prevented! What light and blessing and triumph and progress would have come to us! But thanks be unto Him who loves us with an everlasting love, it is not too late even now to respond with the whole heart to both warning and appeal, and receive the great benefits provided.

## *Rejecting the Light*

BY ELLEN G. WHITE

TESTIMONIES TO MINISTERS AND GOSPEL WORKERS PAGE 89-98

[Special Testimony to Battle Creek Church, 32-42 (1896).]

God says to His servants, “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” But when the plain, straight testimony comes from lips under the moving of the Spirit of God, there are many who treat it with disdain. There are among us those who, in actions if not in words, “say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.... For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.”

### **Cleansing of the Heart Needed**

I inquire of those in responsible positions in Battle Creek, What are you doing? You have turned your back, and not your face, to the Lord. There needs to be a cleansing of the heart, the feelings, the sympathies, the words, in reference to the most momentous subjects—the Lord God, eternity, truth. What is the message to be given at this time? It is the third angel’s message. But that light which is to fill the whole earth with its glory has been despised by some [See appendix.] who claim to believe the present truth. Be careful how you treat it. Take off the shoes off your feet; for you are on holy ground. Beware how you indulge the attributes of

Satan, and pour contempt upon the manifestation of the Holy Spirit. I know not but some have even now gone too far to return and to repent.

### **Communication of Light**

I state truth. The souls who love God, who believe in Christ, and who eagerly grasp every ray of light, will see light, and rejoice in the truth. They will communicate the light. They will grow in holiness. Those who receive the Holy Spirit will feel the chilling atmosphere that surrounds the souls of others by whom these great and solemn realities are unappreciated and spoken against. They feel that they are in the council of the ungodly, of men who stand in the way of sinners, and sit in the seat of the scornful.

The word of God speaketh truth, not a lie. In it is nothing strained, nothing extreme, nothing overdone. We are to accept it as the word of the living God. In obedience to that word, the church have duties to perform which they have not done. They are not to flee from the post of duty; but in trial and temptation they should lean more heavily upon God. There are difficulties to be met, but God's people as one must rise to the emergencies. There are duties to be discharged to the church and to our God.

The Spirit of God is departing from many among His people. Many have entered into dark, secret paths, and some will never return. They will continue to stumble to their ruin. They have tempted God, they have rejected light. All the evidence that will ever be given them they have received, and have not heeded. They have chosen darkness rather than light, and have defiled their souls. No man or church can associate with a pleasure-loving class, and reveal that they appreciate the rich current which the Lord has sent to those who have simple faith in His word. The world is polluted, corrupted, as was the world in the days of Noah. The only remedy is belief in the truth, acceptance of the light. Yet many have listened to the truth spoken in demonstration of the Spirit, and they have not only refused to accept the message, but they have hated the light. These men are parties to the ruin of souls. They have interposed

themselves between the heaven-sent light and the people. They have trampled upon the word of God and are doing despite to His Holy Spirit.

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. You seem to hear the voice which was addressed to Joshua: "Wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them.... There is an accursed thing in the midst of thee, O Israel." "Neither will I be with you anymore, except ye destroy the accursed from among you." Christ declares, "He that gathereth not with Me scattereth abroad."

### **The Message of Justification by Faith**

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. [See appendix.] This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This 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.

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own lifeblood. Centuries, ages, can

never diminish the efficacy of this atoning sacrifice. The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.

The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits. As the high priest sprinkled the warm blood upon the mercy seat, while the fragrant cloud of incense ascended before God, so while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin and save the sinner. Every sin acknowledged before God with a contrite heart, He will remove. This faith is the life of the church. As the serpent was lifted up in the wilderness by Moses, and all that had been bitten by the fiery serpents were bidden to look and live, so also the Son of man must be lifted up, that "whosoever believeth in Him should not perish, but have everlasting life."

Unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now, it has been Satan's determined purpose to eclipse the view of Jesus and lead men to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines. John's words are to be sounded by God's people, that all may discern the light and walk in the light: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He whom God hath

sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. (See Romans 5 and 1 John 3:9 to the close of the chapter.) These precious scriptures will be impressed upon every heart that is opened to receive them. “The entrance of Thy words giveth light; it giveth understanding unto the simple”—those who are contrite in heart. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” These have not a mere nominal faith, a theory of truth, a legal religion, but they believe to a purpose, appropriating to themselves the richest gifts of God. They plead for the gift, that they may give to others. They can say, “Of His fullness have all we received, and grace for grace.”

“He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.”

### **God’s Message for the Present Time**

This is the very work which the Lord designs that the message He has given His servants shall perform in the heart and mind of every human agent. It is the perpetual life of the church to love God supremely and to love others as they love themselves. There was but little love for God or man, and God gave to His messengers just what the people needed. Those who received the message were greatly blessed, for they saw

the bright rays of the Sun of Righteousness, and life and hope sprang up in their hearts. They were beholding Christ. "Fear not," is His everlasting assurance; "I am He that liveth, and was dead; and, behold, I am alive forevermore." "Because I live, ye shall live also." The blood of the spotless Lamb of God the believers apply to their own hearts. Looking upon the great Antitype, we can say, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." The Sun of Righteousness shines into our hearts to give the knowledge of the glory of Jesus Christ. Of the Holy Spirit's office He says, "He shall glorify Me: for He shall receive of Mine, and shall show it unto you." The psalmist prays, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee."

The Lord would have these grand themes studied in our churches, and if every church member shall give entrance to the word of God, it will give light and understanding to the simple. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." (See Isaiah 29:13-16, 18-21.) "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

Never was there a time when the Lord would manifest His great grace unto His chosen ones more fully than in these last days when His law is made void. "The Lord is well pleased for His righteousness' sake;

He will magnify the law, and make it honorable.” What does God say in regard to His people? “But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.” (See also Isaiah 43.) These are prophecies that will be fulfilled.

### **Warning Against Despising God’s Message**

I would speak in warning to those who have stood for years resisting light [See appendix.] and cherishing the spirit of opposition. How long will you hate and despise the messengers of God’s righteousness? God has given them His message. They bear the word of the Lord. There is salvation for you, but only through the merits of Jesus Christ. The grace of the Holy Spirit has been offered you again and again. Light and power from on high have been shed abundantly in the midst of you. Here was evidence, that all might discern whom the Lord recognized as His servants. But there are those who despised the men and the message they bore. They have taunted them with being fanatics, extremists, and enthusiasts. Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, you will see that these men whom you have spoken against have been as signs in the world, as witnesses for God. Then you would give the whole world if you could redeem the past, and be just such zealous men, moved by the Spirit of God to lift your voice in solemn warning to the world; and, like them, to be in principle firm as a rock. Your turning things upside down is known of the Lord. Go on a little longer as you have gone, in rejection of the light from heaven, and you are lost. “The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation.”

I have no smooth message to bear to those who have been so long as false guideposts, pointing the wrong way. If you reject Christ’s delegated messengers, you reject Christ. Neglect this great salvation, kept before you for years, despise this glorious offer of justification through the blood of

Christ and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. I entreat you now to humble yourselves and cease your stubborn resistance of light and evidence. Say unto the Lord, Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance. Praise His holy name, there is forgiveness with Him, and you can be converted, transformed.

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?”

## *Apostasy at the Jordan*

BY ELLEN G. WHITE

PATRIARCHS AND PROPHETS, CHAPTER 41, PP. 453-461

(This chapter is based on Numbers 25.)

With joyful hearts and renewed faith in God, the victorious armies of Israel had returned from Bashan. They had already gained possession of a valuable territory, and they were confident of the immediate conquest of Canaan. Only the river Jordan lay between them and the Promised Land. Just across the river was a rich plain, covered with verdure, watered with streams from copious fountains, and shaded by luxuriant palm trees. On the western border of the plain rose the towers and palaces of Jericho, so embosomed in its palm-tree groves that it was called “the city of palm trees.”

On the eastern side of Jordan, between the river and the high tableland which they had been traversing, was also a plain, several miles in width and extending some distance along the river. This sheltered valley had the climate of the tropics; here flourished the shittim, or acacia, tree, giving to the plain the name, “Vale of Shittim.” It was here that the Israelites encamped, and in the acacia groves by the riverside they found an agreeable retreat.

But amid these attractive surroundings they were to encounter an evil more deadly than mighty hosts of armed men or the wild beasts of the wilderness. That country, so rich in natural advantages, had been defiled by the inhabitants. In the public worship of Baal, the leading deity, the most degrading and iniquitous scenes were constantly enacted. On every side were places noted for idolatry and licentiousness, the very names being suggestive of the vileness and corruption of the people.

These surroundings exerted a polluting influence upon the Israelites. Their minds became familiar with the vile thoughts constantly suggested; their life of ease and inaction produced its demoralizing effect; and almost

unconsciously to themselves they were departing from God and coming into a condition where they would fall an easy prey to temptation.

During the time of their encampment beside Jordan, Moses was preparing for the occupation of Canaan. In this work the great leader was fully employed; but to the people this time of suspense and expectation was most trying, and before many weeks had elapsed their history was marred by the most frightful departures from virtue and integrity.

At first there was little intercourse between the Israelites and their heathen neighbors, but after a time Midianitish women began to steal into the camp. Their appearance excited no alarm, and so quietly were their plans conducted that the attention of Moses was not called to the matter. It was the object of these women, in their association with the Hebrews, to seduce them into transgression of the law of God, to draw their attention to heathen rites and customs, and lead them into idolatry. These motives were studiously concealed under the garb of friendship, so that they were not suspected, even by the guardians of the people.

At Balaam's suggestion, a grand festival in honor of their gods was appointed by the king of Moab, and it was secretly arranged that Balaam should induce the Israelites to attend. He was regarded by them as a prophet of God, and hence had little difficulty in accomplishing his purpose. Great numbers of the people joined him in witnessing the festivities. They ventured upon the forbidden ground, and were entangled in the snare of Satan. Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah. As they united in mirth and feasting, indulgence in wine beclouded their senses and broke down the barriers of self-control. Passion had full sway; and having defiled their consciences by lewdness, they were persuaded to bow down to idols. They offered sacrifice upon heathen altars and participated in the most degrading rites.

It was not long before the poison had spread, like a deadly infection, through the camp of Israel. Those who would have conquered their enemies in battle were overcome by the wiles of heathen women. The people seemed to be infatuated. The rulers and the leading men were

among the first to transgress, and so many of the people were guilty that the apostasy became national. "Israel joined himself unto Baalpeor." When Moses was aroused to perceive the evil, the plots of their enemies had been so successful that not only were the Israelites participating in the licentious worship at Mount Peor, but the heathen rites were coming to be observed in the camp of Israel. The aged leader was filled with indignation, and the wrath of God was kindled.

Their iniquitous practices did that for Israel which all the enchantments of Balaam could not do—they separated them from God. By swift-coming judgments the people were awakened to the enormity of their sin. A terrible pestilence broke out in the camp, to which tens of thousands speedily fell a prey. God commanded that the leaders in this apostasy be put to death by the magistrates. This order was promptly obeyed. The offenders were slain, then their bodies were hung up in sight of all Israel that the congregation, seeing the leaders so severely dealt with, might have a deep sense of God's abhorrence of their sin and the terror of His wrath against them.

All felt that the punishment was just, and the people hastened to the tabernacle, and with tears and deep humiliation confessed their sin. While they were thus weeping before God, at the door of the tabernacle, while the plague was still doing its work of death, and the magistrates were executing their terrible commission, Zimri, one of the nobles of Israel, came boldly into the camp, accompanied by a Midianitish harlot, a princess "of a chief house in Midian," whom he escorted to his tent. Never was vice bolder or more stubborn. Inflamed with wine, Zimri declared his "sin as Sodom," and gloried in his shame. The priests and leaders had prostrated themselves in grief and humiliation, weeping "between the porch and the altar," and entreating the Lord to spare His people, and give not His heritage to reproach, when this prince in Israel flaunted his sin in the sight of the congregation, as if to defy the vengeance of God and mock the judges of the nation. Phinehas, the son of Eleazar the high priest, rose up from among the congregation, and seizing a javelin, "he went after the man of Israel into the tent," and slew them both. Thus the

plague was stayed, while the priest who had executed the divine judgment was honored before all Israel, and the priesthood was confirmed to him and to his house forever.

Phinehas “hath turned My wrath away from the children of Israel,” was the divine message; “wherefore say, Behold, I give unto him My covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.”

The judgments visited upon Israel for their sin at Shittim, destroyed the survivors of that vast company, who, nearly forty years before, had incurred the sentence, “They shall surely die in the wilderness.” The numbering of the people by divine direction, during their encampment on the plains of Jordan, showed that “of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai, ... there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.” Numbers 26:64, 65.

God had sent judgments upon Israel for yielding to the enticements of the Midianites; but the tempters were not to escape the wrath of divine justice. The Amalekites, who had attacked Israel at Rephidim, falling upon those who were faint and weary behind the host, were not punished till long after; but the Midianites who seduced them into sin were speedily made to feel God’s judgments, as being the more dangerous enemies. “Avenge the children of Israel of the Midianites” (Numbers 31:2), was the command of God to Moses; “afterward shalt thou be gathered unto thy people.” This mandate was immediately obeyed. One thousand men were chosen from each of the tribes and sent out under the leadership of Phinehas. “And they warred against the Midianites, as the Lord commanded Moses.... And they slew the kings of Midian, beside the rest of them that were slain; ... five kings of Midian: Balaam also the son of Beor they slew with the sword.” Verses 7, 8. The women also, who had been made captives by the attacking army, were put to death at the command of Moses, as the most guilty and most dangerous of the foes of Israel.

Such was the end of them that devised mischief against God's people. Says the psalmist: "The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken." Psalm 9:15. "For the Lord will not cast off His people, neither will He forsake His inheritance. But judgment shall return unto righteousness." When men "gather themselves together against the soul of the righteous," the Lord "shall bring upon them their own iniquity, and shall cut them off in their own wickedness." Psalm 94:14, 15, 21, 23.

When Balaam was called to curse the Hebrews he could not, by all his enchantments, bring evil upon them; for the Lord had not "beheld iniquity in Jacob," neither had He "seen perverseness in Israel." Numbers 23:21, 23. But when through yielding to temptation they transgressed God's law, their defense departed from them. When the people of God are faithful to His commandments, "there is no enchantment against Jacob, neither is there any divination against Israel." Hence all the power and wily arts of Satan are exerted to seduce them into sin. If those who profess to be the depositaries of God's law become transgressors of its precepts, they separate themselves from God, and they will be unable to stand before their enemies.

The Israelites, who could not be overcome by the arms or by the enchantments of Midian, fell a prey to her harlots. Such is the power that woman, enlisted in the service of Satan, has exerted to entrap and destroy souls. "She hath cast down many wounded: yea, many strong men have been slain by her." Proverbs 7:26. It was thus that the children of Seth were seduced from their integrity, and the holy seed became corrupt. It was thus that Joseph was tempted. Thus Samson betrayed his strength, the defense of Israel, into the hands of the Philistines. Here David stumbled. And Solomon, the wisest of kings, who had thrice been called the beloved of his God, became a slave of passion, and sacrificed his integrity to the same bewitching power.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

1 Corinthians 10:11, 12. Satan well knows the material with which he has to deal in the human heart. He knows—for he has studied with fiendish intensity for thousands of years—the points most easily assailed in every character; and through successive generations he has wrought to overthrow the strongest men, princes in Israel, by the same temptations that were so successful at Baalpeor. All along through the ages there are strewn wrecks of character that have been stranded upon the rocks of sensual indulgence. As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment.

Satan seduced Israel into licentiousness before leading them to idolatry. Those who will dishonor God's image and defile His temple in their own persons will not scruple at any dishonor to God that will gratify the desire of their depraved hearts. Sensual indulgence weakens the mind and debases the soul. The moral and intellectual powers are benumbed and paralyzed by the gratification of the animal propensities; and it is impossible for the slave of passion to realize the sacred obligation of the law of God, to appreciate the atonement, or to place a right value upon the soul. Goodness, purity, and truth, reverence for God, and love for sacred things—all those holy affections and noble desires that link men with the heavenly world—are consumed in the fires of lust. The soul becomes a blackened and desolate waste, the habitation of the evil spirits, and the "cage of every unclean and hateful bird." Beings formed in the image of God are dragged down to a level with the brutes.

It was by associating with idolaters and joining in their festivities that the Hebrews were led to transgress God's law and bring His

judgments upon the nation. So now it is by leading the followers of Christ to associate with the ungodly and unite in their amusements that Satan is most successful in alluring them into sin. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." 2 Corinthians 6:17. God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. If they faithfully follow the teachings of His word, this distinction will exist; it cannot be otherwise. The warnings given to the Hebrews against assimilating with the heathen were not more direct or explicit than are those forbidding Christians to conform to the spirit and customs of the ungodly. Christ speaks to us, "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." 1 John 2:15. "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." James 4:4. The followers of Christ are to separate themselves from sinners, choosing their society only when there is opportunity to do them good. We cannot be too decided in shunning the company of those who exert an influence to draw us away from God. While we pray, "Lead us not into temptation," we are to shun temptation, so far as possible. It was when the Israelites were in a condition of outward ease and security that they were led into sin. They failed to keep God ever before them, they neglected prayer and cherished a spirit of self-confidence. Ease and self-indulgence left the citadel of the soul unguarded, and debasing thoughts found entrance. It was the traitors within the walls that overthrew the strongholds of principle and betrayed Israel into the power of Satan. It is thus that Satan still seeks to compass the ruin of the soul. A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. By the indulgence of impure thoughts man can so educate his mind that sin which he once loathed will become pleasant to him.

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

Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul.

“Keep thy heart with all diligence,” is the counsel of the wise man; “for out of it are the issues of life.” Proverbs 4:23. As man “thinketh in his heart, so is he.” Proverbs 23:7. The heart must be renewed by divine grace, or it will be in vain to seek for purity of life. He who attempts to build up a noble, virtuous character independent of the grace of Christ is building his house upon the shifting sand. In the fierce storms of temptation it will surely be overthrown. David’s prayer should be the petition of every soul: “Create in me a clean heart, O God; and renew a right spirit within me.” Psalm 51:10. And having become partakers of the heavenly gift, we are to go on unto perfection, being “kept by the power of God through faith.” 1 Peter 1:5.

Yet we have a work to do to resist temptation. Those who would not fall a prey to Satan’s devices must guard well the avenues of the soul; they

must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind should not be left to wander at random upon every subject that the adversary of souls may suggest. "Girding up the loins of your mind," says the apostle Peter, "Be sober, ... not fashioning yourselves according to your former lusts in ... your ignorance: but like as He which called you is holy, be ye yourselves also holy in all manner of living." 1 Peter 1:13-15, R.V. Says Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8. This will require earnest prayer and unceasing watchfulness. We must be aided by the abiding influence of the Holy Spirit, which will attract the mind upward, and habituate it to dwell on pure and holy things. And we must give diligent study to the word of God. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." Psalm 119:9, 11.

Israel's sin at Beth-peor brought the judgments of God upon the nation, and though the same sins may not now be punished as speedily, they will as surely meet retribution. "If any man defile the temple of God, him shall God destroy." 1 Corinthians 3:17. Nature has affixed terrible penalties to these crimes—penalties which, sooner or later, will be inflicted upon every transgressor. It is these sins more than any other that have caused the fearful degeneracy of our race, and the weight of disease and misery with which the world is cursed. Men may succeed in concealing their transgression from their fellow men, but they will no less surely reap the result, in suffering, disease, imbecility, or death. And beyond this life stands the tribunal of the judgment, with its award of eternal penalties. "They which do such things shall not inherit the kingdom of God," but with Satan and evil angels shall have their part in that "lake of fire" which "is the second death." Galatians 5:21; Revelation 20:14.

“The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword.” Proverbs 5:3, 4. “Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honor unto others, and thy years unto the cruel: lest strangers be filled with thy wealth; and thy labors be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed.” Verses 8-11. “Her house inclineth unto death.” “None that go unto her return again.” Proverbs 2:18, 19. “Her guests are in the depths of hell.” Proverbs 9:18.

## *Elevate the Standard*

ELLEN G. WHITE

TESTIMONIES TO MINISTERS, CHAPTER 16

[This section is a reprint of the tract, "The Sin of Licentiousness".]

### **Clean Hands and Pure Hearts**

There is much preaching the truth, but few are sanctified through the truth. Piety and righteousness are not brought into the practical life, and the Lord is dishonored; and, having no vital connection with God, poor, weak human nature has no strength to resist temptation, and never will have till the converting power of God takes hold upon the soul.

We are nearing the judgment, and those who bear the message of warning to the world must have clean hands and pure hearts. They must have a living connection with God. The thoughts must be pure and holy, the soul untainted, the body, soul, and spirit be a pure, clean offering to God, or He will not accept it.

Recent painful developments of evil are one of the greatest evidences we have that the end is near. Satan, like a roaring lion, is going about, seeking whom he may devour; and if men and women, under the blazing light that now shines in this perilous time, will be found fornicators, I am afraid that God will separate them from the work forever.

### **Decided Action Called For**

The youth, for misdemeanors of a comparatively light character, are treated with much severity; but when men and women of large experience, who have been considered patterns of piety, are revealed in their true character,—unsanctified, unholy, impure in thought, debased in conduct,—then it is time for such to be dealt with in a decided manner. The greater forbearance that is exercised toward them has only had, as far as my knowledge extends, the influence to cause them to regard their

fornication and adultery as a very light matter, and all their pretense has proved to be like morning dew when the sun shines upon it.

No sooner are they placed in temptation than they reveal their moral defects—that they are not partakers of the divine nature, neither have they escaped the corruption that is in the world through lust; but that they are earthly, sensual, devilish. Satan finds in them something that he can work up into marked iniquity, and he improves his opportunity, and the result is, those who claim to be shepherds of the flock are carnally minded, leading the sheep of their care, whose purity, modesty, and virtue they should strictly guard, into licentiousness and lewdness. Angels of heaven are looking on with shame and grief and disgust. How can the pure angels of heaven minister unto this class? How can they bring heavenly light into the assemblies where such ministers are advocating the law of God, but breaking that law whenever a favorable opportunity presents itself; living a lie, pursuing an underhanded course, working in secret, nursing their polluted thoughts and inflaming their passions, and then taking advantage of women or men who are tempted, like themselves, to break down all barriers and debase their bodies and pollute their souls? How can they do this thing? How can they have any fear of God before them? How can they have any love for God in their souls? Of what value is their faith in the truth?

Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with. Fornication is in our ranks; [See appendix.] I know it, for it has been shown me to be strengthening and extending its pollutions. There is much we will never know; but that which is revealed makes the church responsible and guilty unless they show a determined effort to eradicate the evil. Cleanse the camp, for there is an accursed thing in it.

The words of God to Joshua are: “Neither will I be with you anymore, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the

accursed thing from among you.” These things are written for our benefit, upon whom the ends of the world are come.

### **False Shepherds**

I have no real ground of hope for those who have stood as shepherds to the flock, and have for years been borne with by the merciful God, following them with reproof, with warnings, with entreaties, but who have hid their evil ways, and continued in them, thus defying the laws of the God of heaven by practicing fornication. We may leave them to work out their own salvation with fear and trembling, after all has been done to reform them; but in no case entrust to them the guardianship of souls. False shepherds! Oh, can it be that the men who have been engaged in this work for a long time will corrupt their ways before the Lord after great experience and special light?

He that is to come says, “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Every good deed done by the people of God as the fruit of their faith, will have its corresponding reward. As one star differeth from another star in glory, so will believers have their different spheres assigned them in the future life. Will the man who did not walk with God as did Enoch, but who walked by the side of Satan, listening to his suggestions, obeying his promptings, imperiling his own soul and souls for whom Christ died, to gratify the carnal mind, giving lenity to sin in his example—will such a man be found among the overcomers?

When a man dies, his influence does not die with him; but it lives on, reproducing itself. The influence of the man who was good and pure and holy lives on after his death, like the glow of the descending sun, casting its glories athwart the heavens, lighting up the mountain peaks long after the sun has sunk behind the hill. So will the works of the pure and the holy and the good reflect their light when they no longer live to speak and act themselves. Their works, their words, their example will forever live. “The righteous shall be in everlasting remembrance.”

But what a contrast to this is the life of those who are earthly, sensual, devilish! The sensual pleasure was indulged. In the light of the judgment, the man appears as he is, stripped of the livery of heaven. He stands before others as he is in the sight of a holy God. Let every one of us think seriously whether the works following us will be the mellow light of heaven or the shadows of darkness, and whether the legacies we bequeath are those of blessings or curses.

Every passing hour of the present is shaping our future life. These moments spent in carelessness, in self-pleasing, as if of no value, are deciding our everlasting destinies. The words we utter today will go on echoing when time shall be no more. The deeds done today are transferred to the books of heaven, just as the features are transferred by the artist onto the polished plate. They will determine our destiny for eternity, for bliss or eternal loss and agonizing remorse. Character cannot be changed when Christ comes, nor just as a man is about to die. Character building must be done in this life. We fear that repentance will come to the self-indulgent, tainted soul all too late. A few resolves, a few tears, will never reverse a guilty past life nor blot out of the books of heaven the transgressions, the willful, knowing sins of those who have had the precious light of truth, and can explain the Scriptures to others, while sin and iniquity are drunk up like stolen waters. As though written with an iron pen, they may be found lead in the rock forever.

### **Need of Alarm**

I would make my brethren alarmed if I could. I would urge upon them with pen and voice, Live in the Lord, walk with God, if you would die in the Lord, and enter by and by where the Lord abideth forever. Be not disobedient to the heavenly warnings; grasp the neglected appeals, the entreaties, the warnings, the rebukes, the threatenings of God, and let them correct your wayward, sinful heart. Let the transforming grace of Christ make you pure, true, holy, and lovely as the pure white lily which opens its blossom on the bosom of the lake. Transfer your love and affections to Him who died for you on Calvary's cross. Train your lips to speak forth His praises, and to offer up your prayers as holy incense.

I ask again, How can any who have the precious, solemn message for this time indulge in impure thoughts and unholy deeds, when they know that He that never slumbers and never sleeps sees every action and reads every thought of the mind? Oh, it is because iniquity is found in God's professed people that He can do so little for them.

### **Truth in the Heart Sanctifies**

The truth, when received into the heart, sanctifies the receiver; kept apart from the life and practice, it is dead and useless to the receiver. How can you, oh, how can you grieve your Redeemer? How can you dishonor Him before His angels and before men? How can you grieve the Holy Spirit of God? How can you crucify the Lord of glory afresh, and put Him to open shame? How can you give occasion for Satan and his angels to exult and triumph over those who claim to be loyal subjects of Jesus Christ?

All fornicators will be outside the City of God. Already God's angels are at work in judgment, and the Spirit of God is gradually leaving the world. The triumph of the church is very near, the reward to be bestowed is almost within our reach, and yet iniquity is found among those who claim to have the full blaze of heaven's light.

He who presides over His church and the destinies of nations is carrying forward the last work to be accomplished for this world. To His angels He gives the commission to execute His judgments. Let the ministers awake, let them take in the situation. The work of judgment begins at the sanctuary. "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar." Read Ezekiel 9:2-7. The command is, "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house." Saith God, "I will recompense their way upon their head."

The words will soon be spoken, "Go your ways, and pour out the vials of the wrath of God upon the earth." One of the ministers of vengeance declares. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus." These heavenly beings, in executing the mandate of God, ask no questions, but do as they are bid. Jehovah of hosts, the Lord God Almighty, the just, the true, and the holy, has given them their work to do. With unswerving fidelity they go forth panoplied in pure white linen, having their breasts girded with golden girdles. And when their task is done, when the last vial of God's wrath is poured out, they return and lay their emptied vials at the feet of the Lord.

And the next scene is recorded, "After these things ... I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth." They sing the song of Moses and the song of the Lamb.

### **Keep Close to the Leader**

We must keep close to our great Leader, or we shall become bewildered, and lose sight of the Providence which presides over the church and the world, and over each individual. There will be profound mysteries in the divine dealings. We may lose the footsteps of God and follow our own bewilderment, and say, Thy judgments are not known; but if the heart is loyal to God everything will be made plain.

There is a day just about to burst upon us when God's mysteries will be seen, and all His ways vindicated; when justice, mercy, and love will be the attributes of His throne. When the earthly warfare is accomplished, and the saints are all gathered home, our first theme will be the song of Moses, the servant of God. The second theme will be the song of the Lamb, the song of grace and redemption. This song will be louder, loftier, and in sublimer strains, echoing and re-echoing through the heavenly courts. Thus the song of God's providence is sung, connecting the varying dispensations; for all is now seen without a veil between the legal, the prophetic, and the gospel. The church history upon the earth and the

church redeemed in heaven all center around the cross of Calvary. This is the theme, this is the song,—Christ all and in all,—in anthems of praise resounding through heaven from thousands and ten thousand times ten thousand and an innumerable company of the redeemed host. All unite in this song of Moses and of the Lamb. It is a new song, for it was never before sung in heaven.

Again I ask, In view of the revelation made to John on the Isle of Patmos, which from the opening of the first chapter to the close of the last chapter is light, great light, revealed to us by Jesus Christ, who chose John to be the channel through whom this light was to shine forth to the world—with such wonderful, solemn truths revealed, with such grand truths unfolded before us in the events to transpire just prior to the second appearing of Christ in the clouds of heaven with power and great glory, how can those who claim to see wondrous things out of the law of God, be found in the list of the impure, of the fornicators and adulterers, constantly evading the truth, and secretly working out iniquity? Do you think that they can hide their ways from the Lord? that God seeth not? that God taketh no knowledge?

### **Uninvited Guests**

Belshazzar, while engaged in his sacrilegious feast, was not aware that he had guests he had not invited. The God of heaven heard the praises bestowed upon vessels of gold and silver. He saw the desecration of that which had been dedicated to Him by holy consecration applied to profane and licentious purposes. It is a truth which should make every one of us weep, that those living in these last days, upon whom the ends of the world are come, are far more guilty than was Belshazzar. This is possible in many ways. When men have taken upon themselves the vows of consecration, to devote all their powers to the sacred service of God; when they occupy the position of expositors of Bible truth, and have received the solemn charge; when God and angels are summoned as witnesses to the solemn dedication of soul, body, and spirit to God's service—then shall these men who minister in a most holy office desecrate their God-given powers to unholy purposes? Shall the sacred vessel, whom God is to

use for a high and holy work, be dragged from its lofty, controlling sphere to administer to debasing lust? Is not this idol worship of the most degrading kind?—the lips uttering praises and adoring a sinful human being, pouring forth expressions of ravishing tenderness and adulation which belong alone to God—the powers given to God in solemn consecration administering to a harlot; for any woman who will allow the addresses of another man than her husband, who will listen to his advances, and whose ears will be pleased with the outpouring of lavish words of affection, of adoration, of endearment, is an adulteress and a harlot.

No misfortune is so great as to become the worshiper of a false god. No man is in such miserable darkness as he who has lost his way to heaven. It seems that an infatuation is upon him, for he has a false god. To turn this worship of the human, fallen, corrupt beings of earth to the only true object of worship seems a hopeless task. There are in our time continual repetitions of Belshazzar's feast and Belshazzar's worship; and Belshazzar's sin is repeated when the heart, which God requires to be given to Him in pure and holy devotion, is turned away from Him to worship a human being, and the lips are made to utter words of praise and adoration which belong alone to the Lord God of heaven. When the affections God claims to cluster about Him are made to center upon earthly objects,—a woman, a man, or any earthly things,—God is superseded by the object which enchains the senses and affections, and the powers which were solemnly dedicated to God are bestowed upon a human being who is defiled with sin. Men and women who once bore the image of God, but are lost by disobedience and sin, He means to restore again through their becoming partakers of the divine nature, having escaped the corruption which is in the world through lust. And when men and women devote their God-given powers to unholy purposes, to minister to lust, God is dishonored, and the actors are ruined.

When engaged in man-and-woman worship, remember that there is the same witness present as at the feast of Belshazzar. On that occasion, when in the very midst of their revelry, when God was forgotten, when

the carnal senses were inflamed, a thrill of terror rushed through every soul. The cup that was being praised and idolized by the king fell from his nerveless hand, and in the language of the Spirit of God, his “countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.” A mysterious, bloodless hand was seen tracing characters on the wall. These mysterious fingers belonging to and guided by an unseen power wrote the fully as mysterious characters, which were unintelligible to the awe-stricken revelers. A light like the lightning followed the forming of every letter, and lingered there, making them living characters of awful and terrible significance to all who looked upon them. “Mene, mene, tekel, upharsin.” Their very ignorance of those letters traced upon the wall, standing there flashing with light, sent terror to their sinful hearts. Their aroused consciences interpreted these letters to be a denunciation against them. Suspicion, fear, and alarm took hold upon king and princes.

Belshazzar, awed by this representation of God’s power, showing that they had a witness, though they knew it not, had had great opportunities of knowing the works of the living God, and His power, and of doing His will. He had been privileged with much light. His grandfather, Nebuchadnezzar, had been warned of his danger in forgetting God and glorifying himself. Belshazzar had a knowledge of his banishment from the society of men, and his association with the beasts of the field; and these facts, which ought to have been a lesson to him, he disregarded, as if they had never occurred; and he went on repeating the sins of his grandfather. He dared to commit the crimes which brought God’s judgments upon Nebuchadnezzar. He was condemned, not alone that he himself was doing wickedly, but that he had not availed himself of opportunities and capabilities, if cultivated, of being right.

### **Why Condemned**

God will not condemn any at the judgment because they honestly believed a lie, or conscientiously cherished error; but it will be because they neglected the opportunities of making themselves acquainted with truth. The infidel will be condemned, not because he was an infidel, but

because he did not take advantage of the means God has placed within his reach to enable him to become a Christian.

So it will be found in the judgment. God's reproof has been plainly uttered against men and women who have sinned by corrupting their bodies and defiling their souls by licentiousness. They have the warnings to others placed in similar circumstances, who have been overcome by the tempter, and they know that the displeasure of God rested upon them. They have the example of Joseph and Daniel, who feared God. Joseph, when tempted, looked up to heaven, and realized that God's eye was upon him, and he exclaimed, "How can I do this great wickedness, and sin against God?" He also urged his duty to his master, who trusted him so fully, as a reason against it.

God has flashed light upon the pathway of all. Reproofs and warnings and cautions are given to individuals in similar circumstances, and God has expressed condemnation of sin in all its forms. The sin of licentiousness is plainly rebuked and condemned. Men and women will be judged according to the light given them of God. Lessons that have been neglected, become awful judgments. The warnings of God, neglected, from which men turn to a course of their own choosing, will afford no practical lessons of instruction. These warnings will prove their condemnation in the judgment. The only safety for anyone is to turn to a practical account for himself every lesson that is given to another. When the message is given, then his individual duty begins.

### **Show Forth God's Power**

God calls upon those who claim to be delegated to bear the truth to the world, to show in all places, both high and low, in public life and in the bypaths of private life, that they are in connection with God, that Christianity has done a noble work for them, that they are holier, happier than those who do not acknowledge their allegiance to God's commandments. God demands nothing less of every one of His followers than that they reveal Christ's character to the world in their individual life, and that they bear testimony by precept and example that it is not in

vain that Christ has suffered and died, that the image of God might be restored in them through His redeeming grace.

God is represented as weighing all men, their words, their deeds, their motives, that which determines character. “The Lord is a God of knowledge, and by Him actions are weighed.” “Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.” “Thou, most upright, dost weigh the path of the just.” “All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.” Important lessons are suggested to us in these scriptures. There is not a thought or motive in the heart that God is not acquainted with. He sees all as clearly as if it stood out registered in living characters, and He weighs individual motives and actions.

### **God Must have All the Heart**

Let our ministers and workers realize that it is not increased light that they need from the pulpit, so much as it is to live out the light they already have. Preaching the solemn truth to the people today, and then falling into the most abominable practices on the morrow, or pursuing a crooked course next week, will not answer. The Searcher of hearts, the One who weighs character, will denounce every unrighteous action at His great tribunal. “Lord, Thou hast searched me, and known me. Thou ... art acquainted with all my ways.” “Thou understandest my thought afar off.” Now consider this. There is a witness to all your most secret actions, which you would never do in the presence of men; but because God is unseen by human eyes, you do before Him things which are an abomination in His sight, as though He had no knowledge. Now read the claims of God upon every man and woman: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” He will not release one atom of His claim; He will not accept half worship while half the heart is given to some idol. All the heart, God requires, all the mind. You are not allowed to have the mind diverted from God and centered upon any other object.

### Weighing of Character

God's claim is placed in one scale, and man's character in the other; and by the balances of the heavenly sanctuary every man's doom is fixed for eternity. Look at this, you that have lived carelessly and have regarded sin lightly. For years you have continued without a sense of your responsibility to God—years of selfish indulgence in a forbidden course. Consider the perfect, unchanging character of the law whose claims you have verbally vindicated. The law demands perfect, unswerving obedience. In the latter scale is also placed the sin, the folly, the deception, the unclean thoughts, the unholy actions; and the preponderance or the lightness of the weight determines the weal or woe of individuals; and the inscription is written upon the scale of many, "Thou art weighed in the balances, and art found wanting."

Will those before whom this letter shall come, consider their own individual cases, pass judgment upon no one else, but consider their own character in the light of God's law?

Has your character been transformed? Has darkness been exchanged for light, the love of sin for the love of purity and holiness? Have you been converted, who are engaged in teaching the truth to others? Has there been in you a thorough, radical change? Have you woven Christ into your character? You need not be in uncertainty in this matter. Has the Sun of Righteousness risen and been shining in your soul? If so, you know it; and if you do not know whether you are converted or not, never preach another discourse from the pulpit until you do. How can you lead souls to the fountain of life of which you have not drunk yourself? Are you a sham, or are you really a son of God? Are you serving God, or are you serving idols? Are you transformed by the Spirit of God, or are you yet dead in your trespasses and sins? To be sons of God means more than many dream of, because they have not been converted. Men are weighed in the balance and found wanting when they are living in the practice of any known sin. It is the privilege of every son of God to be a true Christian moment by moment; then he has all heaven enlisted on his side. He has Christ abiding in his heart by faith.

A soul united with Christ, eating His flesh and drinking His blood, in accepting and living by every word that proceedeth out of the mouth of God will war against all transgression and every approach of sin. He becomes every day more like a bright and shining light, and more victorious. He goes on from strength to strength, not from weakness to weakness.

Let no one deceive his own soul in this matter. If you harbor pride, self-esteem, a love for the supremacy, vainglory, unholy ambition, murmuring, discontent, bitterness, evil speaking, lying, deception, slandering, you have not Christ abiding in your heart, and the evidence shows that you have the mind and character of Satan, not of Jesus Christ, who was meek and lowly of heart. You must have a Christian character that will stand. You may have good intentions, good impulses, can speak the truth understandingly, but you are not fit for the kingdom of heaven. Your character has in it base material, which destroys the value of the gold. You have not reached the standard. The impress of the divine is not upon you. The furnace fires would consume you, because you are worthless, counterfeit gold.

There must be thorough conversions among those who claim to believe the truth, or they will fall in the day of trial. God's people must reach a high standard. They must be a holy nation, a peculiar people, a chosen generation—zealous of good works.

### **Set the Heart Zionward**

Christ has not died for you that you may possess the passions, tastes, and habits of men of the world. It is difficult to distinguish between those who serve God and those who serve Him not, because there is so little difference in character between believers and unbelievers. Ye cannot serve God and Belial. The sons of God belong to a different nation—the empire of purity and holiness. They are the nobility of heaven. The stamp of God is upon them. So evident and perceptible is this that the enmity of the world is aroused against them by the contrast. I call upon everyone who claims to be a son of God never to forget this great truth, that we need the

Spirit of God within us in order to reach heaven, and the work of Christ without us in order to give us a title to the immortal inheritance.

Those who can have such an overpowering, gushing love for human objects, men or women, have an idol which they worship, devoting their heart's affection to it. One of the convincing characteristics of the sons of God is, their conversation, their sympathies, their outflowing love and affection are all in heaven. What is the predominating tone of your feelings, your tastes, your inclinations? Where is the main current of your sympathies, your affections, your conversation, your desires?

No man enters the portals of glory but he who sets his heart thitherward. Then let the questions come home, Do you mind earthly things? Are your thoughts pure? Are you breathing the atmosphere of heaven? Do you carry with you the miasma of pollution? Is your heart loving and worshiping a woman whom you have no right to love? Where is your heart? Where is your treasure? Where is your god? Have you been washing your robes of character, and making them white in the blood of the Lamb; or are you defiling your robes of character with moral pollution? Let the ministers of the gospel apply this to themselves. You are blessed with an understanding of the Scriptures, but is your eye single to the glory of God? Are you earnest and devoted, serving God with purity and in the beauty of holiness? Ask sincerely, Am I a child of God, or am I not?

“Ye are the light of the world.” What an impression was produced upon Darius by the conduct of Daniel! Daniel lived a pure and holy life. God was first with him. Whenever real Christianity reigns in the heart, it will be revealed in the character. All will take knowledge of such, that they have been with Jesus. The undivided affections must be given to God.

### **A Thorough Reformation Needed**

We need a thorough reformation in all our churches. The converting power of God must come into the church. Seek the Lord most earnestly, put away your sins, and tarry in Jerusalem till ye be endowed with power from on high. Let God set you apart to the work. Purify your souls by

obeying the truth. Faith without works is dead. Put not off the day of preparation. Slumber not in a state of unpreparedness, having no oil in your vessels with your lamps. Let none leave their safety for eternity to hang upon a peradventure. Let not the question remain in perilous uncertainty. Ask yourselves earnestly, Am I among the saved, or the unsaved? Shall I stand, or shall I not stand? He only that hath clean hands and a pure heart shall stand in that day.

**“Be Ye Clean” [From the tract *The sin of licentiousness.*]**

I call upon ministers who have been handling the word of God, “Be ye clean, that bear the vessels of the Lord.” I ask the people who have listened to the truths from the pulpit, What are your feelings in anticipation of that great day? In that day you have each an individual, personal interest. Be assured, God will not be mocked with pretensions. Have you the wedding garment on?

We hear now of earthquakes in divers places, of fires, of tempests, of disasters by sea and land, of pestilence, of famine. What weight do these signs have upon you? This is only the beginning of what shall be. The description of the day of God is given through John by the Revelator. The cry of the terror-stricken myriads has fallen upon the ear of John. “The great day of His wrath is come; and who shall be able to stand?” The apostle himself was awed and overwhelmed.

**What is Your Refuge in that Day?**

If such scenes as this are to come, such tremendous judgments on a guilty world, where will be the refuge for God’s people? How will they be sheltered until the indignation be overpast? John sees the elements of nature—earthquake, tempest, and political strife—represented as being held by four angels. These winds are under control until God gives the word to let them go. There is the safety of God’s church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, until the servants of God should be sealed in their foreheads. The mighty angel is seen ascending from the east (or sunrising). This mightiest of angels has in

his hand the seal of the living God, or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life. It is the voice of this highest angel that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose.

Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great anti-typical day of atonement, will be recognized and marked as worthy of God's protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour—more earnestly and wishfully than they who wait for the morning—will be numbered with those who are sealed. Those who, while having all the light of truth flashing upon their souls, should have works corresponding to their avowed faith, but are allured by sin, setting up idols in their hearts, corrupting their souls before God, and polluting those who unite with them in sin, will have their names blotted out of the book of life, and be left in midnight darkness, having no oil in their vessels with their lamps. “Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.”

This sealing of the servants of God is the same that was shown to Ezekiel in vision. John also had been a witness of this most startling revelation. He saw the sea and the waves roaring, and men's hearts failing them for fear. He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission.

### “Escape for Thy Life”

The same angel who visited Sodom is sounding the note of warning, “Escape for thy life.” The bottles of God’s wrath cannot be poured out to destroy the wicked and their works until all the people of God have been judged, and the cases of the living as well as the dead are decided. And even after the saints are sealed with the seal of the living God, His elect will have trials individually. Personal afflictions will come; but the furnace is closely watched by an eye that will not suffer the gold to be consumed. The indelible mark of God is upon them. God can plead that His own name is written there. The Lord has shut them in. Their destination is inscribed—“God, New Jerusalem.” They are God’s property, His possession.

Will this seal 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? Holiness must be inwrought in our character.

God has shown me that at the very time that the signs of the times are being fulfilled around us, when we hear, as it were, the tread of the hosts of heaven fulfilling their mission, men of intelligence, men in responsible positions, will be putting rotten timbers in their character building—material which is consumable in the day of God, and which will decide them to be unfit to enter the mansions above. They have refused to let go the filthy garments; they have clung to them as if they were of precious value. They will lose heaven and an eternity of bliss on account of them.

### Be Converted Men

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 your 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. But even if pardon is written against your names, you will sustain terrible loss; for the scars you have made upon your souls will remain.

Oh, how can any who have the light of truth, the great light given them of God, defy the wrath and judgments of God by sinning against Him and doing the very things God has told them in His word not to do? How can they be so blinded by Satan as to dishonor God to His face, and defile their souls by sinning knowingly? Says the apostle, “We are made a spectacle unto the world, and to angels, and to men.” Will these sinners—shall I call them hypocrites?—in Zion inquire, In what manner am I a spectacle to the world, to angels, and to men? Answer for yourselves, By my abuse of the light and privileges and mercies God has given me, by unseemly actions which corrupt and defile the soul. Professing to know God, do I put Him out of my thoughts, and substitute an idol? Do I lead other minds to regard sin lightly by my example? Am I a spectacle to the world of moral looseness? Am I a spectacle to angels in indecent actions and moral defilement of the body? The apostle exhorts us: “I beseech you, ... brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

### **God’s Standard**

God has a law, and it is the great standard of righteousness. Everyone who has presumed upon the mercy of God, and practiced iniquity, will be judged according to his works. God has warned you to depart from all iniquity. He has commanded you individually to resist the devil, not to entertain him as an honored guest. The time has come when Jerusalem is being searched as with lighted candles. God is at work investigating character, weighing moral worth, and pronouncing decisions

on individual cases. It may not be too late for those who have sinned to be zealous and repent; “for godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.” This sorrow is a deceptive kind. It has no real virtue in it. There is no sense of the aggravated character of sin; but there is a sorrow and regret that the sin has come to the knowledge of others; and so no confessions are made, except in acknowledgment of the things thus revealed which cannot be denied.

This is the sorrow of the world, which worketh death, and pacifies the conscience, while the sin is still cherished, and would be carried on just the same if there were an opportunity, and they could not be discovered. “For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.” Here we can see the duty that rests upon the church to deal with those whose course of action is entirely contrary to the light which they have received. Will the people of God take their stand upon the Bible, or will they be worse than infidels, and give arguments to this class to reproach Christ and the truth, because they do not obey the claims of the gospel in faith and obedience by a circumspect life and a holy character?

Those who claim to have the light of truth have not met the conditions on which the fulfillment of the promises is suspended, neither have they been worthy of the grace of Christ. The character and service of the church are required to be according to the talents received. Her faith and obedience should be equal to the amount which a faithful improvement of her light and opportunities would have gained for her in moral and spiritual elevation.

But many—not a few, but many—have been losing their spiritual zeal and consecration, and turning away from the light that has been constantly growing brighter and brighter, and have refused to walk in the truth because its sanctifying power upon the soul was not what they

desired. They might have been renewed in holiness and have reached the elevated standard that God's word demands; but condemnation is upon them. Many ministers and many people are in darkness. They have lost sight of the Leader, the Light of the world; and their guilt is proportionate to the grace and truth opened to their understanding, which has been abundant and powerful.

### **Lift Up the Standard**

God calls His people to elevate the standard. The church must show their zeal for God in dealing with those who have, while professing great faith, been putting Christ to open shame. They have imperiled the truth. They have been unfaithful sentinels. They have brought reproach and dishonor upon the cause of God. 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 praise in all the earth. There has been opened a fountain for Judah and Jerusalem, to wash from all uncleanness and sin. There is an astonishing backsliding with God's people, to whom has been entrusted sacred, holy truth. Her faith, her service, her works, must be compared to what they would have been if her course had been continually onward and upward, according to grace and holy truth given her.

In this balance of the sanctuary, the individual members of the Christian church will be weighed; and if her moral character and spiritual state do not correspond to the benefits and blessings conferred upon her, she will be found wanting. If the fruit does not appear, then God is not glorified.

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

A knowledge of the state of the backslider from God seems to be hidden from him. Has the candlestick been removed out of its place? I

call upon all who are resting unconcerned in their present state of spiritual deadness, to arouse and arise from the dead, and Christ will give them light. Many rest as content as though the cloud by day and the pillar of fire by night were sheltering and guiding them. Many profess to know God, and yet deny Him in their works. They reckon themselves among God's peculiar, chosen people, who have a special, solemn message entrusted to their keeping to sanctify their lives and to give to the world, and yet the power of the truth is scarcely felt or manifested in our midst in zealous work for God. How great is our darkness, and we know it not! The light has not diminished, but we walk not in its rays.

### **A Fearful Delusion**

What greater delusion can deceive the human mind than that in which individuals flatter themselves that they have the truth, that they are on the only sure foundation, and that God accepts their works because they are actively engaged in some work in the cause of God, when they are sinning against Him by walking contrary to the expressed will of God? They work mechanically, like machinery; but preparation of heart, the sanctification of the character, is wanting. Sacred and holy things are brought down to the level of common things, and a commonness, a cheapness, is working itself into our churches. The service is degenerating into little else than form.

The standard must be elevated. The work must have a higher mold. There must be a coming out from the customs and practices of the world and being separate. There must be a coming up upon a higher platform by both ministers and people. There must be much more of Jesus and His meekness, His lowliness, His humility, His self-denial, His purity, His true goodness and nobility of character, brought into the experience and characters of all who claim to be acting any part in the sacred work of God.

Let God's word be the guide and the rule of life. Let that word, expressing His revealed commands, be obeyed. God summons everyone to put forth all his powers as a responsible being, to do His plainly specified will. If you do this, you will show it. Grappling with your own inherent

defects of character, which are at war with spiritual advancement, is proof that you are doing your part of the work.

Let none say a state of feeling is upon them in undue attachments, unlawful love, that they cannot break away from. It is a deception. You cherish the evil; you strengthen it. You love it better than you love truth, purity, righteousness. You do not take hold of divine help, wrenching yourselves from hurtful and dangerous associations. You tamely give yourselves to the working of an evil way, as though you had no free moral agency. Study God's word prayerfully, meet its demands firmly, resolutely, as did Joseph and Daniel. Lay hold upon the help God has promised you.

### **You Must Choose**

Will God compel your obedience, will He compel your will? Never. The Lord has furnished you with capacities, with intelligence, with reason. He has sent from heaven His only-begotten Son to open the way for you, and to place within your reach immortality. What account can you render to God for your weakness, your disobedience, your impurity, your evil thoughts and evil works?

God has appointed means, if we will use them diligently and prayerfully, that no vessel shall be shipwrecked, but outride the tempest and storm, and anchor in the haven of bliss at last. But if we despise and neglect these appointments and privileges, God will not work a miracle to save any of us, and we will be lost as were Judas and Satan.

Do not think that God will work a miracle to save those weak souls who cherish evil, who practice sin; or that some supernatural element will be brought into their lives, lifting them out of self into a higher sphere, where it will be comparatively easy work, without any special effort, any special fighting, without any crucifixion of self; because all who dally on Satan's ground for this to be done will perish with the evildoers. They will be suddenly destroyed, and that without remedy.

### **Holiness Now**

If God has made provision for man to have eternal life, He has means to meet the requirement that man shall practice holiness in this

life. All who would evidence that they have a hold on the future life will give practical demonstrations in their life, their character, that they are living in newness of life, in purity and holiness here, following that which is revealed. { TM 453.3 }

The way to heaven has been laid open at infinite cost to the Father and the Son. Are we individually walking in that way, complying with the conditions? Are you in the way? Are you following the Leader, the Light of life?

### **Chosen for What?**

There is an election of individuals and a people, the only election found in the word of God, where man is elected to be saved. Many have looked at the end, thinking they were surely elected to have heavenly bliss; but this is not the election the Bible reveals. Man is elected to work out his own salvation with fear and trembling. He is elected to put on the armor, to fight the good fight of faith. He is elected to use the means God has placed within his reach to war against every unholy lust, while Satan is playing the game of life for his soul. He is elected to watch unto prayer, to search the Scriptures, and to avoid entering into temptation. He is elected to have faith continually. He is elected to be obedient to every word that proceedeth out of the mouth of God, and that he may be, not a hearer only, but a doer of the word. This is Bible election.

Because great light has been given, because men have, as did the princes of Israel, ascended to the mount and been privileged to have communion with God, and been allowed to dwell in the light of His glory—for these thus favored to think that they can afterward sin, and corrupt their ways before God, and still keep on as though doing God's will, as though God would not mark sin against them because they have been thus honored of God, is a fatal deception. The great light and privileges bestowed require returns of virtue and holiness corresponding with the light given them. Anything short of this, God will not accept.

But these great manifestations by God should never lull to security or carelessness. They should never give license to licentiousness, or cause

the recipients to feel that God will not be critical with them, because they think He is dependent on their ability and knowledge to act a part in the great work. All these advantages given by God are His means to throw ardor into the spirit, zeal into effort, and rigor into the carrying out of His holy will.

You, my brethren, fold your hands, and drift into evil practices, and then wait for God to work a miracle to change your characters and compel you to be pure and holy men. Will you expose yourselves wantonly to temptation, expecting God to force your mind and inclinations that you may not be corrupted? Will you take the viper to your bosom, expecting God to put a spell upon it so it will not poison you with its venomous sting? Will you drink poison, expecting God to provide an antidote?

### **Be God's Men**

While, under God, we are to use means in the saving of our own souls, we are not to depend on what we can do alone, thinking that will be able to save us. While we must work with heart and soul and might, we must do it all in and through Jesus. But truth as it is in Jesus must be brought into the heart and into the life, into the home and into the church. God will use the channels He has provided for the flowing through of His grace.

Oh, that my brethren would be men according to God's estimate of men, and take their places in the great web of humanity, realizing that they are a part of God's great whole in creation, in redemption! Only be men, and then you make a decided advance in being Christians.

The means is provided, and no one will have any excuse for sin. If you fail of overcoming, there are reasons for this. Ye will not obey God's revealed will; ye will not pray; ye will not strive; ye will not fight evil habits and unholy thoughts. Are ye stronger than God? Can ye, dare ye, contend with the Eternal? If you are not proof against God's judgments, proof against His vengeance, then go on no longer in your own evil ways. Arise and make a stand against Satan. Be doing something, and do it now. Repent now, confess, forsake. A day of fire and storm is about to burst on

our world. Conform your life to the simple prescriptions of the word of God. Seek the aid of God's Spirit by prayer, by watching thereunto, and ye will come off more than conquerors through Him who hath loved us. Read 1 John 4:10.

## *An Appeal to the Church*

ELLEN G. WHITE

TESTIMONIES FOR THE CHURCH VOL. 2, CHAPTER 59 (PP. 439-488)

October 2, 1868, I was shown the state of God's professed people. Many of them were in great darkness, yet seemed to be insensible of their true condition. The sensibilities of a large number seemed to be benumbed in regard to spiritual and eternal things, while their minds seemed all awake to their worldly interests. Many were cherishing idols in their hearts and were practicing iniquity which separated them from God and caused them to be bodies of darkness. I saw but few who stood in the light, having discernment and spirituality to discover these stumbling blocks and remove them out of the way. 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.

Some who occupy the position of watchmen to warn the people of danger have given up their watch and recline at ease. They are unfaithful sentinels. They remain inactive, while their wily foe enters the fort and works successfully by their side to tear down what God has commanded to be built up. They see that Satan is deceiving the inexperienced and unsuspecting; yet they take it all quietly, as though they had no special interest, as though these things did not concern them. They apprehend no special danger; they see no cause to raise an alarm. To them everything seems to be going well, and they see no necessity of raising the faithful, trumpet notes of warning which they hear borne by the plain testimonies, to show the people their transgressions and the house of Israel their sins. These reproofs and warnings disturb the quiet of these sleepy, ease-loving sentinels, and they are not pleased. They say in heart, if not in words: "This is all uncalled for. It is too severe, too harsh. These men are unnecessarily disturbed and excited, and seem unwilling to give us any rest or quietude 'Ye take too much upon you, seeing all the congregation are holy, every

one of them.' They are not willing that we should have any comfort, peace, or happiness. It is active labor, toil, and unceasing vigilance alone which will satisfy these unreasonable, hard-to-be-suited watchmen. Why don't they prophesy smooth things, and cry: Peace, peace? Then everything would move on smoothly."

These are the true feelings of many of our people. And 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. The people have not erected graven images, yet their sin is no less in the sight of God. They worship mammon. They love worldly gain. Some will make any sacrifice of conscience to obtain their object. God's professed people are selfish and self-caring. They love the things of this world, and have fellowship with the works of darkness. They have pleasure in unrighteousness. They have not love toward God nor love for their neighbors. They are idolaters, and are worse, far worse, in the sight of God than the heathen, graven-image worshippers who have no knowledge of a better way.

Christ's followers are required to come out from the world, and be separate, and touch not the unclean, and they have the promise of being the sons and daughters of the Most High, members of the royal family. But if the conditions are not complied with on their part, they will not, cannot, realize the fulfillment of the promise. A profession of Christianity is nothing in the sight of God; but true, humble, willing obedience to His requirements designates the children of His adoption, the recipients of His grace, the partakers of His great salvation. Such will be peculiar, a spectacle unto the world, to angels, and to men. Their peculiar, holy character will be discernible, and will distinctly separate them from the world, from its affections and lust.

I saw that but few among us answer to this description. Their love to God is in word, not in deed and in truth. Their course of action, their works, testify of them that they are not children of the light but of darkness. Their works have not been wrought in God, but in selfishness, in

unrighteousness. Their hearts are strangers to His renewing grace. They have not experienced the transforming power which leads them to walk even as Christ walked. Those who are living branches of the heavenly Vine will partake of the sap and nourishment of the Vine. They will not be withered and fruitless branches, but will show life and vigor, and will flourish and bear fruit to the glory of God. They will be careful to depart from all iniquity and to perfect holiness in the fear of God.

Like ancient Israel the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and Him only. They have joined with the selfish and world-loving. Pride, the love of pleasure, and sin have been cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith which they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the tree. Many have a form of godliness, their names are upon the church records; but they have a spotted record in heaven. The recording angel has faithfully written their deeds. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel.

Very many who profess to be servants of Christ are none of His. They are deceiving their souls to their own destruction. While they profess to be servants of Christ, they are not living in obedience to His will. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Many, while professing to be servants of Christ, are obeying another master, working daily against the Master whom they profess to serve. "No man can serve two masters: for either he

will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

Earthly and selfish interests engage the soul, mind, and strength of God’s professed followers. To all intents and purposes they are servants of mammon. They have not experienced a crucifixion to the world, with its affections and lusts. But few among the many who profess to be Christ’s followers can say in the language of the apostle: “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” If willing obedience and true love characterize the lives of the people of God, their light will shine with a holy brightness to the world.

The words which Christ addressed to His disciples were designed for all who should believe on His name: “Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men.” A profession of godliness without the living principle is as utterly valueless as salt without its saving properties. An unprincipled professed Christian is a byword, a reproach to Christ, a dishonor to His name. “Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

The good works of God’s people have a more powerful influence than words. By their virtuous life and unselfish acts the beholder is led to desire the same righteousness which produced so good fruit. He is charmed with that power from God which transforms selfish human beings into the divine image, and God is honored, His name glorified. But the Lord is dishonored and His cause reproached by His people’s being in bondage to the world. They are in friendship with the world, the enemies

of God. Their only hope of salvation is to separate from the world and zealously maintain their separate, holy, and peculiar character. Oh! why will not God's people comply with the conditions laid down in His word? If they would do this they would not fail to realize the excellent blessings freely given of God to the humble and obedient.

I was amazed as I beheld the terrible darkness of many of the members of our churches. The lack of true godliness was such that they were bodies of darkness and death, instead of being the light of the world. Many professed to love God, but in works denied Him. They did not love, serve, nor obey Him. Their own selfish interests were primary. With a large number there seemed to be an alarming lack of principle. They were swayed by unconsecrated influence and seemed to have no root in themselves. I inquired what these things meant. Why was there such a destitution of spirituality, so few who had a living experience in religious things? I was referred to the words of the prophet: "Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from Me through their idols."

The people of God were represented to me as in a backslidden state. They have not an eye single to the glory of God. Their own glory is prominent. They seek to glorify themselves and yet call themselves Christians. Holiness of heart and purity of life was the great subject of the teachings of Christ. In His Sermon on the Mount, after specifying what must be done in order to be blessed, and what must not be done, He says: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Perfection, holiness, nothing short of this, would give them success in carrying out the principles He had given them. Without this holiness

the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful and abound in all good works. He will never become weary in well-doing, neither will he look for promotion in this world. He will look forward for promotion to the time when the Majesty of heaven shall exalt the sanctified ones to His throne. Then shall He say unto them: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." The Lord then enumerates the works of self-denial and mercy, compassion and righteousness, which they had wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which leads to unrighteous acts, to envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin.

I have tried in the fear of God to set before His people their danger and their sins, and have endeavored, to the best of my feeble powers, to arouse them. I have stated startling things, which, if they had believed, would have caused them distress and terror, and led them to zeal in repenting of their sins and iniquities. 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 own appointed way. The way marked out by our divine Lord is too narrow and the gate too strait to admit them while grasping the world or while cherishing selfishness or sin of any kind. There is no room for these things; and yet there are but few who will consent to part with them, that they may pass the narrow way and enter the strait gate. { 2T 445.2 }

The words of Christ are plain: "Strive [agonize] to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Not all professed Christians are Christians at heart. There are sinners in Zion now, as there were anciently. Isaiah speaks of them in referring to the day of God: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly, he that despiseth the

gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.”

There are hypocrites now who will tremble when they obtain a view of themselves. Their own vileness will terrify them in that day which is soon to come upon us, a day when “the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.” Oh, that terror might now lay hold upon them, that they might have a vivid sense of their condition and arouse while there is mercy and hope, confess their sins, and humble their souls greatly before God, that He might pardon their transgressions and heal their backslidings! The people of God are unready for the fearful, trying scenes before us, unready to stand pure from evil and lust amid the perils and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing iniquity. Many are not obeying the commandments of God, yet they profess so to do. If they would be faithful to obey all the statutes of God they would have a power which would carry conviction to the hearts of the unbelieving.

I have sought to do my duty. I have pointed out the special sins of some. I was shown that in the wisdom of God the sins and errors of all would not be revealed. All would have sufficient light to see their sins and errors, if they desired to do so and earnestly wished to put them away, and to perfect holiness in the fear of the Lord. They could see what sins God marked and reprov'd in others. If these were cherished by themselves, they should know that they were abhorred of God and were separated from Him; and that unless they earnestly and zealously set about the work of putting them away they would be left in darkness. God is too pure to behold iniquity. A sin is just as grievous in His sight in one case as in another. No exception will be made by an impartial God. All who are guilty are addressed in these individual testimonies, although their names may not be attached to the special testimony borne; and if individuals pass over and cover up their own sins because their names are not especially

called, they will not be prospered of God. They cannot advance in the divine life, but will become darker and darker, until the light of heaven will be entirely withdrawn.

Those who profess godliness, yet are not sanctified by the truth which they profess, will not change materially their course of action, which they know is hateful before God, because they are not subjected to the trial of being reproved individually for their sins. They see, by the testimonies of others, their own case faithfully pointed out before them. They are cherishing the same evil. By continuing their course of sin, they are violating their consciences, hardening their hearts, and stiffening their necks, just the same as though the testimony had been borne directly to them. In passing on and refusing to put away their sins and correct their wrongs by humble confession, repentance, and humiliation, they choose their own way, and are given up to the same, and are finally led captive by Satan at his will. They may become quite bold because they are able to conceal their sins from others and because the judgments of God do not come in a visible manner upon them. They may be apparently prosperous in this world. They may deceive poor, shortsighted mortals and be regarded as patterns of piety while in their sins. But God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Although the life of a sinner may be prolonged upon the earth, yet not in the earth made new. He shall be of that number whom David mentions in his psalm: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth."

Mercy and truth are promised to the humble and penitent, but judgments are prepared for the sinful and rebellious. "Justice and judgment are the habitation of Thy throne." A wicked and adulterous

people will not escape the wrath of God and the punishment they have justly earned. Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continued transgression. God requires a thorough transformation of soul, body, and spirit in order to regain the estate lost through Adam. The Lord mercifully sends rays of light to show man his true condition. If he will not walk in the light he manifests a pleasure in darkness. He will not come to the light lest his deeds shall be reproved.

The case of N. Fuller has caused me much grief and anguish of spirit. That he should yield himself to the control of Satan to work wickedness as he has done is terrible. I believe that God designed that this case of hypocrisy and villainy should be brought to light in the manner it has been, that it might prove a warning to others. Here is a man who was acquainted with the teachings of the Bible, and who had listened to testimonies borne by me in his presence against the very sins which he was practicing. More than once he had heard me speak decidedly in regard to the prevailing sins of this generation, that corruption was teeming everywhere, that base passions controlled men and women generally, that among the masses crimes of the darkest dye were continually practiced, and they were reeking in their own corruption. The nominal churches are filled with fornication and adultery, crime and murder, the result of base, lustful passion; but these things are kept covered. Ministers in high places are guilty; yet a cloak of godliness covers their dark deeds, and they pass on from year to year in their course of hypocrisy. The sins of the nominal churches have reached unto heaven, and the honest in heart will be brought to the light and come out of them.

From the light that God has given me, fornication and adultery are estimated by a large number of the first-day Adventists as sins which God winks at. These sins are practiced to a great extent. They do not acknowledge the claims of God's law upon them. They have broken the commandments of the great Jehovah and zealously teach their hearers to do the same, declaring that the law of God is abolished and has no claims

upon them. In accordance with this free state of things, sin does not appear so exceedingly sinful; “for by the law is the knowledge of sin.” We may expect to find in this company men who will deceive, and lie, and give loose rein to lustful passions. But men and women who acknowledge the Ten Commandments binding, who observe the fourth commandment of the Decalogue, should carry out in their lives the principles of all ten of the precepts given in awful grandeur from Sinai. { 2T 449.2 }

Seventh-day Adventists, who profess to be looking for and loving the appearing of Christ, should not follow the course of worldlings. These are no criterion for commandment keepers. Neither should they pattern after first-day Adventists, who refuse to acknowledge the claims of the law of God and trample it under their feet. This class should be no criterion for them. Commandment-keeping Adventists occupy a peculiar, exalted position. John viewed them in holy vision and thus described them: “Here are they that keep the commandments of God, and the faith of Jesus.”

The Lord made a special covenant with ancient Israel: “Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation.” He addresses His commandment-keeping people in these last days: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.” “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.”

Not all who profess to keep the commandments of God possess their bodies in sanctification and honor. The most solemn message ever committed to mortals has been entrusted to this people, and they can have a powerful influence if they will be sanctified by it. They profess to be standing upon the elevated platform of eternal truth, keeping all of God’s commandments; therefore, if they indulge in sin, if they commit fornication and adultery, their crime is of tenfold greater magnitude than

is that of the classes I have named, who do not acknowledge the law of God as binding upon them. In a peculiar sense do those who profess to keep God's law dishonor Him and reproach the truth by transgressing its precepts.

It was the prevalence of this very sin, fornication, among ancient Israel, which brought upon them the signal manifestation of God's displeasure. His judgments then followed close upon their heinous sin; thousands fell, and their polluted bodies were left in the wilderness. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

Seventh-day Adventists, above all other people in the world, should be patterns of piety, holy in heart and in conversation. I related in the presence of N. Fuller that the people whom God had chosen as His peculiar treasure were required to be elevated, refined, sanctified, partakers of the divine nature, having escaped the corruption that is in the world through lust. Should they who make so high a profession indulge in sin and iniquity, their guilt would be very great. The Lord reproves the sins of one, that others may take warning and fear.

Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches, nor because their example or their acts are worse than those of the Adventists who will not yield obedience to the claims of God's law, but because they have great

light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of His government. They are God's representatives upon the earth. Any sin in them separates them from God and, in a special manner, dishonors His name by giving the enemies of His holy law occasion to reproach His cause and His people, whom He has called "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that they should show forth the praises of Him that hath called them out of darkness into His marvelous light.

The people who are at war with the law of the great Jehovah, who consider it a special virtue to talk, write, and act the most bitter and hateful things to show their contempt of that law, may make exalted profession of love to God, and apparently have much religious zeal, as did the Jewish chief priests and elders; yet, in the day of God, "Found wanting" will be said of them by the Majesty of heaven. "By the law is the knowledge of sin." The mirror which would discover to them the defects in their characters, they are infuriated against, because it points out their sins. Leading Adventists who have rejected the light are fired with madness against God's holy law, as the Jewish nation were against the Son of God. They are in a terrible deception, deceiving others and being deceived themselves. They will not come to the light, lest their deeds should be reprov'd. Such will not be taught. But the Lord reprov's and corrects the people who profess to keep His law. He points out their sins and lays open their iniquity because He wishes to separate all sin and wickedness from them, that they may perfect holiness in His fear and be prepared to die in the Lord or to be translated to heaven. God rebukes, reprov's, and corrects them, that they may be refined, sanctified, elevated, and finally exalted to His own throne.

Elder Fuller has heard the testimony borne in public, that the professed people of God were not all holy, that some were corrupt. God sought to elevate them, but they refused to come up upon a high plane of action. The corrupt animal passions bore sway, and the moral and

intellectual powers were overborne and made their servants. Those who do not control their base passions cannot appreciate the atonement or place a right value upon the soul. Salvation is not experienced or understood by them. The gratification of animal passion is the highest ambition of their lives. God will accept nothing but purity and holiness; one spot, one wrinkle, one defect in the character, will forever debar them from heaven, with all its glories and treasures.

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully set about the work of perfecting holiness in the fear of God. Strength, grace, and glory have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, so corrupt and vile, that they cannot find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, cease their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and He bids them live and not die. In Him they may flourish. Their branches will not wither nor be fruitless. If they abide in Him, they can draw sap and nourishment from Him, be imbued with His Spirit, walk even as He walked, overcome as He overcame, and be exalted to His own right hand.

Elder Fuller has been warned. The warnings given to others condemned him. The sins reprov'd in others reprov'd him and gave him sufficient light to see how God regarded crimes of such a character as he was committing, yet he would not turn from his evil course. He continued to pursue his fearful, impious work, corrupting the bodies and souls of his flock. Satan had strengthened the lustful passions which this man did not subdue, and engaged them in his cause to lead souls to death.

While he professed to keep the law of God, he was, in a most wanton manner, violating its plain precepts. He has given himself up to the gratification of sensual pleasure. He has sold himself to work wickedness. What will be the wages of such a man? The indignation and wrath of God will punish him for sin. The vengeance of God will be aroused against all those whose lustful passions have been concealed under

a ministerial cloak. While professing to be a shepherd of the flock, he was leading the flock to certain ruin. These dreadful results are the fruits of the carnal mind, which “is enmity against God: for it is not subject to the law of God, neither indeed can be.”

I was referred to this scripture: “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” Professed Christians, if no further light is given you than that contained in this text, you will be without excuse if you suffer yourselves to be controlled by base passions.

The word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow. Yet those who serve their own lusts turn from all this light. They will not cease their course of sin, but continue to take pleasure in unrighteousness in the face of the threatenings and vengeance of God against those who do such things.

I have long been designing to speak to my sisters and tell them that, from what the Lord has been pleased to show me from time to time, there is a great fault among them. They are not careful to abstain from all appearance of evil. They are not all circumspect in their deportment, as becometh women professing godliness. Their words are not as select and well chosen as those of women who have received the grace of God should be. They are too familiar with their brethren. They linger around them, incline toward them, and seem to choose their society. They are highly gratified with their attention.

From the light which the Lord has given me, our sisters should pursue a very different course. They should be more reserved, manifest less

boldness, and encourage in themselves “shamefacedness and sobriety.” Both brethren and sisters indulge in too much jovial talk when in each other’s society. Women professing godliness indulge in much jesting, joking, and laughing. This is unbecoming and grieves the Spirit of God. These exhibitions reveal a lack of true Christian refinement. They do not strengthen the soul in God, but bring great darkness; they drive away the pure, refined, heavenly angels and bring those who engage in these wrongs down to a low level.

Our sisters should encourage true meekness; they should not be forward, talkative, and bold, but modest and unassuming, slow to speak. They may cherish courteousness. To be kind, tender, pitiful, forgiving, and humble, would be becoming and well pleasing to God. If they occupy this position they will not be burdened with undue attention from gentlemen in the church or out. All will feel that there is a sacred circle of purity around these God-fearing women, which shields them from any unwarrantable liberties.

With some women professing godliness, there is a careless, coarse freedom of manner which leads to wrong and evil. But those godly women whose minds and hearts are occupied in meditating upon themes which strengthen purity of life, and which elevate the soul to commune with God, will not be easily led astray from the path of rectitude and virtue. Such will be fortified against the sophistry of Satan; they will be prepared to withstand his seductive arts.

Vainglory, the fashion of the world, the desire of the eye, and the lust of the flesh are connected with the fall of the unfortunate. That which is pleasing to the natural heart and carnal mind is cherished. If the lust of the flesh had been rooted out of their hearts they would not be so weak. If our sisters would feel the necessity of purifying their thoughts, and never suffer in themselves a carelessness of deportment which leads to improper acts, they need not in the least stain their purity. If they viewed the matter as God has presented it to me, they would have such an abhorrence of impure acts that they would not be found among those who fall through

the temptations of Satan, no matter whom he might select as the medium.

A preacher may be dealing in sacred, holy things, and yet not be holy in heart. He may give himself to Satan to work wickedness and to corrupt the souls and bodies of his flock. Yet if the minds of women and youth professing to love and fear God were fortified with His Spirit, if they had trained their minds to purity of thought and educated themselves to avoid all appearance of evil, they would be safe from any improper advances and be secure from the corruption prevailing around them. The apostle Paul wrote concerning himself: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

If a minister of the gospel does not control his baser passions, if he fails to follow the example of the apostle and so dishonors his profession and faith as to even name the indulgence of sin, our sisters who profess godliness should not for an instant flatter themselves that sin or crime loses its sinfulness in the least because their minister dares to engage in it. The fact that men who are in responsible places show themselves to be familiar with sin should not lessen the guilt and enormity of the sin in the minds of any. Sin should appear just as sinful, just as abhorrent, as it had been heretofore regarded; and the minds of the pure and elevated should abhor and shun the one who indulges in sin, as they would flee from a serpent whose sting was deadly.

If the sisters were elevated and possessed purity of heart, any corrupt advances, even from their minister, would be repulsed with such positiveness as would never need a repetition. Minds must be terribly befogged by Satan when they can listen to the voice of the seducer because he is a minister, and therefore break God's plain and positive commands and flatter themselves that they commit no sin. Have we not the words of John: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him"? What saith the law? "Thou shalt not commit adultery." When a man professing to keep God's holy law, and ministering in sacred things, takes advantage of the

confidence his position gives him and seeks to indulge his base passions, this fact should of itself be sufficient to enable a woman professing godliness to see that, although his profession is as exalted as the heavens, an impure proposal coming from him is from Satan disguised as an angel of light. I cannot believe that the word of God is abiding in the hearts of those who so readily yield up their innocence and virtue upon the altar of lustful passions.

My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.

The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and give unmistakable

evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified.

As I have been shown the dangers of those who profess better things, and the sins that exist among them,—a class who are not suspected of being in any danger from these polluting sins,—I have been led to inquire: Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming.

I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions.

I have inquired: When will the youthful sisters act with propriety? I know there will be no decided change for the better until parents feel the importance of greater carefulness in educating their children correctly. Teach them to act with reserve and modesty. Educate them for usefulness, to be helps, to minister to others rather than to be waited upon and be ministered unto.

Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to

have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.

With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.

There ought to be picked men at the heart of the work, men who in every emergency can be relied upon to keep the fort, men who are unselfish, abounding in generosity and all good works, whose lives are hid in God, and who consider the better life of more value than food and clothing. "Is not the life more than meat, and the body than raiment?" God calls for faithful sentinels right at the heart of the work, who will love souls for whom Christ died, and who will bear the burden for perishing souls, looking forward to that recompense of reward which will be theirs when they enter into the joy of their Lord and behold souls saved through their instrumentality to live as long as God shall live, and be happy, eternally happy, in His glorious kingdom. Oh, that we could arouse fathers and mothers to a sense of their duty! Oh, that they would feel deeply the weight of responsibility resting upon them! Then they might forestall the enemy and gain precious victories for Jesus. Parents are not clear in this matter. They should closely investigate their lives, analyze their thoughts and motives, and see if they have been circumspect in their course of action. They should watch closely to see if their example in conversation and deportment has been such as they would wish their

children to imitate. Purity and virtue should shine out in their words and acts before their children.

I have been shown families where the husband and father has not preserved that reserve, that dignified, godlike manhood, which is befitting a follower of Christ. He has failed to perform the kind, tender, courteous acts due to his wife, whom he has promised before God and angels to love, respect, and honor while they both shall live. The girl employed to do the work has been free and somewhat forward to dress his hair and to be affectionately attentive, and he is pleased, foolishly pleased. In his love and attention to his wife he is not as demonstrative as he once was. Be sure that Satan is at work here. Respect your hired help, treat them kindly, considerately, but go no further. Let your deportment be such that there will be no advances to familiarity from them. If you have words of kindness and acts of courtesy to give, it is always safe to give them to your wife. It will be a great blessing to her, and will bring happiness to her heart, to be reflected upon you again.

I have been shown also that the wife has let her sympathies and interest and affection go out to other men, who may be members of the family. She makes these her confidants, shows a preference for their society, and relates to them her troubles and perhaps her private family matters.

This is all wrong. Satan is at the bottom of it; and unless you are alarmed and stop just where you are, he will lead you to ruin. You cannot observe too great caution and encourage too much reserve in this matter. If you have tender, loving words and kindly attentions to bestow, let them be given to him whom you have promised before God and angels to love, respect, and honor while you both shall live. Oh, how many lives are made bitter by the breaking down of the walls which enclose the privacies of every family and which are calculated to preserve its purity and sanctity! A third person is taken into the confidence of the wife, and her private family matters are laid open before the special friend. This is the device of Satan to estrange the hearts of the husband and wife. Oh, that this would cease! what a world of trouble would be saved! Lock within your own

hearts the knowledge of each other's faults. Tell your troubles alone to God. He can give you right counsel and sure consolation, which will be pure, having no bitterness in it.

I am acquainted with a number of women who have thought their marriage a misfortune. They have read novels until their imaginations have become diseased, and they live in a world of their own creating. They think themselves women of sensitive minds, of superior, refined organizations, and imagine that their husbands are not so refined, that they do not possess these superior qualities, and therefore cannot appreciate their own supposed virtue and refined organizations. Consequently these women think themselves great sufferers, martyrs. They have talked of this and thought upon it until they are nearly maniacs upon this subject. They imagine their worth superior to that of other mortals, and it is not agreeable to their fine sensibilities to associate with common humanity. These women are making themselves fools; and their husbands are in danger of thinking that they do possess a superior order of mind.

From what the Lord has shown me, the women of this class have had their imaginations perverted by novel reading, daydreaming, and castle-building, living in an imaginary world. They do not bring their own ideas down to the common, useful duties of life. They do not take up the life burdens which lie in their path, and seek to make a happy, cheerful home for their husbands. They rest their whole weight upon them, not bearing their own burden. They expect others to anticipate their wants and do for them, while they are at liberty to find fault and to question as they please. These women have a lovesick sentimentalism, constantly thinking they are not appreciated, that their husbands do not give them all the attention they deserve. They imagine themselves martyrs.

The truth of the matter is, if they would show themselves useful their value might be appreciated; but when they pursue a course to constantly draw upon others for sympathy and attention, while they feel under no obligation to give the same in return, passing along reserved, cold, and unapproachable, bearing no burden for others and having no feeling for their woes, there can be in their lives but little that is valuable. These

women have educated themselves to think and act as though it was a great condescension in them to marry the men they did, and that therefore their fine organizations would never be fully appreciated. They have viewed things all wrong. They are unworthy of their husbands. They are a constant tax upon their care and patience, when they might be helps, lifting the burdens of life with them, instead of dreaming over unreal life found in novels and love romances. May the Lord pity the men who are bound to such useless machines, fit only to be waited upon, to breathe, eat, and dress.

These women who suppose they possess such sensitive, refined organizations make very useless wives and mothers. It is frequently the case that they withdraw their affections from their husbands, who are useful, practical men, and show much attention to other men, and with their lovesick sentimentalism draw upon the sympathies of others, tell them their trials, their troubles, their aspirations to do some elevated work, and reveal the fact that their married life is a disappointment, a hindrance to their doing the work they had hoped to do.

Oh, what wretchedness exists in families that might be happy! These women are a curse to themselves and a curse to their husbands. In supposing themselves to be angels, they make themselves fools, and are nothing but heavy burdens. The common duties of life which the Lord has left for them to do, they leave right in their path, and are restless and complaining, always looking for an easy, more exalted, and more agreeable work. Supposing themselves to be angels, they are found human after all. They are fretful, peevish, dissatisfied, jealous of their husbands because the larger portion of their time is not spent waiting upon them. They complain of being neglected when their husbands are doing the very work they ought to do. Satan finds easy access to this class. They have no real love for anyone but themselves. Yet Satan tells them that if such a one were their husband, they would be happy indeed. They are easy victims to the device of Satan, being readily led to dishonor their own husbands and to transgress the law of God.

I would say to women of this description: You can make or destroy your own happiness. You can make your position happy or unbearable. The course which you pursue will create happiness or misery for yourself. Have these persons never thought that their husbands must tire of them in their uselessness, their peevishness, their faultfinding, their passionate fits of weeping while imagining their case so pitiful? Their irritable, peevish disposition is indeed weaning from them the affections of their husbands and driving them to seek for sympathy, and peace, and comfort elsewhere than at home. A poisonous atmosphere is in their dwelling, and home is to them anything but a place of rest, peace, or happiness. The husband is subject to Satan's temptation, and his affections are placed on forbidden objects, and he is lured on to crime and finally lost.

Great is the work and mission of women, especially those who are wives and mothers. They can be a blessing to all around them. They can have a powerful influence for good if they will let their light so shine that others may be led to glorify our heavenly Father. Women may have a transforming influence if they will only consent to yield their way and their will to God, and let Him control their mind, affections, and being. They can have an influence which will tend to refine and elevate those with whom they associate. But this class are generally unconscious of the power they possess. They exert an unconscious influence which seems to work out naturally from a sanctified life, a renewed heart. It is the fruit that grows naturally upon the good tree of divine planting. Self is forgotten, merged in the life of Christ. To be rich in good works is as natural as their breath. They live to do others good and yet are ready to say: We are unprofitable servants.

God has assigned woman her mission; and if she, in her humble way, yet to the best of her ability, makes a heaven of her home, faithfully and lovingly performing her duties to her husband and children, continually seeking to let a holy light shine from her useful, pure, and virtuous life to brighten all around her, she is doing the work left her of the Master, and will hear from His divine lips the words: Well done, good and faithful servant, enter thou into the joy of thy Lord. These women who are doing

with ready willingness what their hands find to do, with cheerfulness of spirit aiding their husbands to bear their burdens, and training their children for God, are missionaries in the highest sense. They are engaged in an important branch of the great work to be done on earth to prepare mortals for a higher life, and they will receive their reward. Children are to be trained for heaven and fitted to shine in the courts of the Lord's kingdom. When parents, especially mothers, have a true sense of the important, responsible work which God has left for them to do, they will not be so much engaged in the business which concerns their neighbors, with which they have nothing to do. They will not go from house to house to engage in fashionable gossip, dwelling upon the faults, wrongs, and inconsistencies of their neighbors. They will feel so great a burden of care for their own children that they can find no time to take up a reproach against their neighbor. Gossipers and news carriers are a terrible curse to neighborhoods and churches. Two thirds of all the church trials arise from this source.

God requires all to do with faithfulness the duties of today. This is much neglected by the larger share of professed Christians. Especially is present duty lost sight of by the class I have mentioned, who imagine that they are of a finer order of beings than their fellow mortals around them. The fact that their minds turn in this channel is proof that they are of an inferior order, narrow, conceited, and selfish. They feel high above the lowly and humble poor, such as Jesus says He has called. They are forever trying to secure position, to gain applause, to obtain credit for doing some great work that others cannot do. But it disturbs the fine grain of their refined organism to associate with the humble, the unfortunate. They mistake the reason altogether. The reason why they shun any of these duties not so agreeable is found in their supreme selfishness. Dear self is the center of all their actions and motives.

I was pointed to the Majesty of heaven. When He whom angels worshiped, He who was rich in honor, splendor, and glory, came to the earth, and found Himself in fashion as a man, He did not plead His refined nature as an excuse to hold Himself aloof from the unfortunate. In

His work He was found among the afflicted, the poor, distressed, and needy ones. Christ was the embodiment of refinement and purity; His was an exalted life and character; yet in His labor He was found not among men of high-sounding titles, not among the most honorable of this world, but with the despised and needy. I came, says the divine Teacher, "to save that which was lost." Yes; the Majesty of heaven was ever found working to help those who most needed help. May the example of Christ put to shame the excuses of that class who are so attracted to their poor selves that they consider it beneath their refined taste and their high calling to help the most helpless. Such have taken a position higher than their Lord, and in the end will be astonished to find themselves lower than the lowest of that class whom their refined, sensitive natures were shocked to mingle with and work for. True, it may not always be agreeable to unite with the Master and become co-workers with Him in helping the very class who stand most in need of help; but this is the work which Christ humbled Himself to do. Is the servant greater than his Lord? He has given the example, and enjoins upon us to copy it. It may be disagreeable, yet duty demands that just such a work be performed.

Faithful and picked men are needed at the head of the work. Those who have not had an experience in bearing burdens, and who do not wish to have that experience, should not, on any account, live there. Men are wanted who will watch for souls as they that must give an account. Fathers and mothers in Israel are wanted at this important post. Let the selfish and self-caring, the stingy, covetous souls, find a location where their miserable traits of character will not be so conspicuous. The more isolated such ones are, the better for the cause of God. I appeal to the people of God, wherever they may be found: Awake to your duty. Take it to heart that we are really living amid the perils of the last days.

I hope that the case of N. Fuller will awaken you, fathers and mothers, to see the necessity of thorough work in your houses, among yourselves and your children, that not one of you may be so deluded by Satan as to regard sin as this poor, much-to-be-pitied man has done. Those who have participated with him in crime would never have been

left to be deceived and ruined had they possessed a high sense of virtue and purity, and cherished a constant and lively horror of sin and iniquity. While living under and proclaiming the most solemn message ever borne to mortals, presenting the law of God as a test of character and as the seal of the living God, they are transgressing its holy precepts. The consciences of those who do this have become seared and terribly hardened. They have resisted the influences of the Spirit of God until they can use sacred truth as a cloak to hide the deformity of their corrupted souls. This man has been terribly deluded by Satan. He has been serving vicious passions while professing to be consecrated to the work of God, ministering in sacred things. He has considered himself in health while there was no soundness in him.

I have felt deeply as I have seen the powerful influence of animal passions in controlling men and women of no ordinary intelligence and ability. They would be capable of engaging in a good work, of exerting a powerful influence, were they not enslaved by base passions. My confidence in humanity has been terribly shaken. I have been shown that persons of apparently good deportment, not taking unwarrantable liberties with the other sex, were guilty of practicing 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. They have listened to the most solemn, impressive discourses upon the judgment, which seemed to bring them before the tribunal of God, causing them to fear and quake; yet hardly an hour would elapse before they would be engaged in their favorite, bewitching sin, polluting their own bodies. They were such slaves to this awful crime that they seemed devoid of power to control their passions. We have labored for some earnestly, we have entreated, we have wept and prayed over them; yet we have known that right amid all our earnest effort and distress the force of sinful habit has obtained the mastery, and these sins have been committed.

Through severe attacks of sickness or by powerful conviction the consciences of some of the guilty have been aroused and have so scourged them that it has led to confession of these things with deep humiliation.

Others are equally guilty. They have practiced this sin nearly their whole lifetime and, in their broken-down constitutions and sievelike memories, are reaping the result of this pernicious habit; yet they are too proud to confess. They are secretive, and have not shown compunctions of conscience for this great sin. My confidence in the Christian experience of such is very small. They seem to be insensible to the influence of the Spirit of God. The sacred and common are alike to them. The common practice of a vice so degrading as the polluting of their own bodies has not led to bitter tears and heartfelt repentance. They feel that their sin is against themselves alone. Here they mistake. Are they diseased in body or mind, others are made to feel, others suffer. The imagination is at fault, the memory is deficient, mistakes are made, and there is a deficiency everywhere which seriously affects those with whom they live and who associate with them. Mortification and regret are felt because these things are known by others.

I have mentioned these cases to illustrate the power of this soul-and-body-destroying vice. The entire mind is given up to low passion. The moral and intellectual faculties are over-borne by the baser powers. The body is enervated, the brain weakened. The material deposited there to nourish the system is squandered. The drain upon the system is great. The fine nerves of the brain, being excited to unnatural action, become benumbed and in a measure paralyzed. The moral and intellectual powers are weakening, while the animal passions are strengthening and being more largely developed by exercise. The appetite for unhealthful food clamors for indulgence. When persons are addicted to the habit of self-abuse, it is impossible to arouse their moral sensibilities to appreciate eternal things or to delight in spiritual exercises. Impure thoughts seize and control the imagination and fascinate the mind, and next follows an almost uncontrollable desire for the performance of impure actions. If the mind were educated to contemplate elevating subjects, the imagination trained to reflect upon pure and holy things, it would be fortified against this terrible, debasing, soul-and-body-destroying indulgence. It would, by training, become accustomed to linger upon the high, the heavenly, the

pure, and the sacred, and could not be attracted to this base, corrupt, and vile indulgence.

What can we say of those who are living right in the blazing light of truth, yet daily practicing and following in a course of sin and crime? Forbidden, exciting pleasures have a charm for them and hold and control their entire being. Such take pleasure in unrighteousness and iniquity, and must perish outside of the city of God, with every abominable thing.

I have sought to arouse parents to their duty, yet they sleep on. Your children are practicing secret vice, and they deceive you. You have such implicit confidence in them that you think them too good and innocent to be capable of secretly practicing iniquity. Parents fondle and pet their children, and indulge them in pride, but do not restrain them with firmness and decision. They are so much afraid of their willful, stubborn spirits that they fear to come in contact with them; the sin of negligence, which was marked against Eli, will be their sin. The exhortation of Peter is of the highest value to all who are striving for immortality. He addresses those of like precious faith:

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the

rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

We are in a world where light and knowledge abound, yet many claiming to be of like precious faith are willingly ignorant. Light is all around them, yet they do not appropriate it to themselves. Parents do not see the necessity of informing themselves, obtaining knowledge, and putting it to a practical use in their married life. If they followed out the exhortation of the apostle, and lived upon the plan of addition, they would not be unfruitful in the knowledge of our Lord Jesus Christ. But many do not understand the work of sanctification. They seem to think they have attained to it, when they have learned only the first lessons in addition. Sanctification is a progressive work; it is not attained to in an hour or a day, and then maintained without any special effort on our part.

Many parents do not obtain the knowledge that they should in the married life. They are not guarded lest Satan take advantage of them and control their minds and their lives. They do not see that God requires them to control their married lives from any excesses. 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. Even men and women professing godliness give loose rein to their lustful passions, and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life and enervates the entire system.

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. The higher, nobler powers are brought into subjection to the animal propensities. Those who thus sin are not

acquainted with the result of their course. Could all see the amount of suffering which they bring upon themselves by their own sinful indulgence, they would be alarmed, and some, at least, would shun the course of sin which brings such dreaded wages. So miserable an existence is entailed upon a large class that death would to them be preferable to life; and many do die prematurely, their lives sacrificed in the inglorious work of excessive indulgence of the animal passions. Yet because they are married they think they commit no sin.

Men and women, you will one day learn what is lust and the result of its gratification. Passion of just as base a quality may be found in the marriage relation as outside of it. The apostle Paul exhorts husbands to love their wives “even as Christ also loved the church, and gave Himself for it.” “So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.” It is not pure love which actuates a man to make his wife an instrument to minister to his lust. It is the animal passions which clamor for indulgence. How few men show their love in the manner specified by the apostle: “Even as Christ also loved the church, and gave Himself for it; that He might [not pollute it, but] sanctify and cleanse it; ... that it should be holy and without blemish.” This is the quality of love in the marriage relation which God recognizes as holy. Love is a pure and holy principle; but lustful passion will not admit of restraint, and will not be dictated to or controlled by reason. It is blind to consequences; it will not reason from cause to effect. Many women are suffering from great debility and settled disease because the laws of their being have been disregarded; nature’s laws have been trampled upon. The brain nerve power is squandered by men and women, being called into unnatural action to gratify base passions; and this hideous monster, base, low passion, assumes the delicate name of love.

Many professed Christians who passed before me seemed destitute of moral restraint. They were more animal than divine. In fact, they were about all animal. Men of this type degrade the wife whom they have

promised to nourish and cherish. She is made an instrument to minister to the gratification of low, lustful propensities. And very many women submit to become slaves to lustful passion; they do not possess their bodies in sanctification and honor. The wife does not retain the dignity and self-respect which she possessed previous to marriage. This holy institution should have preserved and increased her womanly respect and holy dignity; but her chaste, dignified, godlike womanhood has been consumed upon the altar of base passion; it has been sacrificed to please her husband. She soon loses respect for the husband, who does not regard the laws to which the brute creation yield obedience. The married life becomes a galling yoke; for love dies out, and frequently distrust, jealousy, and hate take its place.

No man can truly love his wife when she will patiently submit to become his slave and minister to his depraved passions. In her passive submission, she loses the value she once possessed in his eyes. He sees her dragged down from everything elevating, to a low level; and soon he suspects that she will as tamely submit to be degraded by another as by himself. He doubts her constancy and purity, tires of her, and seeks new objects to arouse and intensify his hellish passions. The law of God is not regarded. These men are worse than brutes; they are demons in human form. They are unacquainted with the elevating, ennobling principles of true, sanctified love.

The wife also becomes jealous of the husband and suspects that if opportunity should offer he would just as readily pay his addresses to another as to her. She sees that he is not controlled by conscience or the fear of God; all these sanctified barriers are broken down by lustful passions; all that is god-like in the husband is made the servant of low, brutish lust.

The world is filled with men and women of this order; and neat, tasty, yea, expensive houses contain a hell within. Imagine, if you can, what must be the offspring of such parents. Will not the children sink still lower in the scale? The parents give the stamp of character to their children. Therefore children that are born of these parents inherit from

them qualities of mind which are of a low, base order. And Satan nourishes anything tending to corruption. The matter now to be settled is: Shall the wife feel bound to yield implicitly to the demands of her husband, when she sees that nothing but base passions control him, and when her reason and judgment are convinced that she does it to the injury of her body, which God has enjoined upon her to possess in sanctification and honor, to preserve as a living sacrifice to God?

It is not pure, holy love which leads the wife to gratify the animal propensities of her husband at the expense of health and life. If she possesses true love and wisdom, she will seek to divert his mind from the gratification of lustful passions to high and spiritual themes by dwelling upon interesting spiritual subjects. It may be necessary to humbly and affectionately urge, even at the risk of his displeasure, that she cannot debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being, and that she cannot disregard this claim, for she will be held accountable in the great day of God. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are bought with a price; be not ye the servants of men."

If she will elevate her affections, and in sanctification and honor preserve her refined, womanly dignity, woman can do much by her judicious influence to sanctify her husband, and thus fulfill her high mission. In so doing, she can save both her husband and herself, thus performing a double work. In this matter, so delicate and so difficult to manage, much wisdom and patience are necessary, as well as moral courage and fortitude. Strength and grace can be found in prayer. Sincere love is to be the ruling principle of the heart. Love to God and love to the husband can alone be the right ground of action.

Let the wife decide that it is the husband's prerogative to have full control of her body, and to mold her mind to suit his in every respect, to run in the same channel as his own, and she yields her individuality; her

identity is lost, merged in that of her husband. She is a mere machine for his will to move and control, a creature of his pleasure. He thinks for her, decides for her, and acts for her. She dishonors God in occupying this passive position. She has a responsibility before God which it is her duty to preserve.

When the wife yields her body and mind to the control of her husband, being passive to his will in all things, sacrificing her conscience, her dignity, and even her identity, she loses the opportunity of exerting that mighty influence for good which she should possess to elevate her husband. She could soften his stern nature, and her sanctifying influence could be exerted in a manner to refine and purify, leading him to strive earnestly to govern his passions and be more spiritually minded, that they might be partakers together of the divine nature, having escaped the corruption that is in the world through lust. The power of influence can be great to lead the mind to high and noble themes, above the low, sensual indulgences for which the heart unrenewed by grace naturally seeks. If the wife feels that in order to please her husband she must come down to his standard, when animal passion is the principal basis of his love and controls his actions, she displeases God; for she fails to exert a sanctifying influence upon her husband. If she feels that she must submit to his animal passions without a word of remonstrance, she does not understand her duty to him nor to her God. Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectively exhaust the vitality. No woman should aid her husband in this work of self-destruction. She will not do it if she is enlightened and has true love for him.

The more the animal passions are indulged, the stronger do they become, and the more violent will be their clamors for indulgence. Let God-fearing men and women awake to their duty. Many professed Christians are suffering with paralysis of nerve and brain because of their intemperance in this direction. 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.

Oh, that I could make all understand their obligation to God to preserve the mental and physical organism in the best condition to render perfect service to their Maker! Let the Christian wife refrain, both in word and act, from exciting the animal passions of her husband. Many have no strength at all to waste in this direction. From their youth up they have weakened the brain and sapped the constitution by the gratification of animal passions. Self-denial and temperance should be the watchword in their married life; then the children born to them will not be so liable to have the moral and intellectual organs weak, and the animal strong. Vice in children is almost universal. Is there not a cause? Who have given them the stamp of character? May the Lord open the eyes of all to see that they are standing in slippery places!

From the picture that has been presented before me of the corruption of men and women professing godliness, I have feared that I should altogether lose confidence in humanity. I have seen that a fearful stupor is upon nearly all. It is almost impossible to arouse the very ones who should be awakened, so as to have any just sense of the power which Satan holds over minds. They are not aware of the corruption teeming all around them. Satan has blinded their minds and lulled them to carnal security. The failures in our efforts to bring others up to understand the great dangers that beset souls have sometimes led me to fear that my ideas of the depravity of the human heart were exaggerated. But when facts are brought to us showing the sad deformity of one who has dared to minister in sacred things while corrupt at heart, one whose sin-stained hands have profaned the vessels of the Lord, I am sure that I have not drawn the picture any too strong.

I have been bearing a very strong testimony, both in writing and in speaking, hoping to awaken God's people to understand that they have fallen upon perilous times. I have felt sick at heart at the indifference manifested by those who should understand the workings of Satan, and who ought to be awake and guarded. I have seen that Satan is leading the

minds of even those who profess the truth to indulge in the terrible sin of fornication. The mind of a man or woman does not come down in a moment from purity and holiness to depravity, corruption, and crime. It takes time to transform the human to the divine, or to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. Though formed in the image of his Maker, man can so educate his mind that sin which he once loathed will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers, and bring them in subjection to grosser passions. Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God, which will attract the mind upward and habituate it to meditate upon pure and holy things.

The body is not kept under by many professed Sabbathkeepers. Some have embraced the Sabbath whose minds have ever been depraved. And when they embraced the truth they did not feel the necessity of turning square about and changing their whole course of action. 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; therefore their entire future life would be all too short, at the longest, to climb Peter's ladder of Christian perfection, preparatory to their entering into the kingdom of God. But there are not many who feel that they cannot be saved by a profession of the truth, unless they become sanctified through the truth in answer to the prayer of our divine Lord to His Father: "Sanctify them through Thy truth: Thy word is truth."

Men and women who profess to be disciples of Christ and to keep all the commandments of God will have to feel in their daily lives the true spirit of agonizing to enter in at the strait gate. The agonizing ones are the only ones who will urge their passage through the strait gate and narrow way that lead to life eternal, to fullness of joy and pleasures forevermore.

Those who merely seek to enter in will never be able. The entire Christian life of many will be spent in no greater effort than that of seeking, and their only reward will be to find it an utter impossibility for them to enter in at that strait gate.

I have been surprised to see how many families are blinded by Satan so that they have no sense of his workings, his wiles and deceptions, practiced in their very midst. Parents seem to be stupefied by the paralyzing influence of the evil one, and yet think they are all right. I have been shown that Satan seeks to debase the minds of those who unite in marriage, that he may stamp his own hateful image upon their children. Because they have entered into the marriage relation, many think that they may permit themselves to be controlled by animal passions. They are led on by Satan, who deceives them and leads them to pervert this sacred institution. He is well pleased with the low level which their minds take; for he has much to gain in this direction. He knows that if he can excite the baser passions, and keep them in the ascendancy, he has nothing to be troubled about in their Christian experience; for the moral and intellectual faculties will be subordinate, while the animal propensities will predominate and keep in the ascendancy; and these baser passions will be strengthened by exercise, while the nobler qualities will become weaker and weaker.

He can mold their posterity much more readily than he could the parents, for he can so control the minds of the parents that through them he may give his own stamp of character to their children. Thus many children are born with the animal passions largely in the ascendancy, while the moral faculties are but feebly developed. These children need the most careful culture to bring out, strengthen, and develop the moral and intellectual powers, that these may take the lead. But the workings of Satan are not perceived; his wiles are not understood. Children are not trained for God. Their moral and religious education is neglected. The animal passions are constantly strengthened, while the moral faculties become enfeebled.

Some children begin to practice self-pollution in their infancy; and as they increase in years, the lustful passions grow with their growth and strengthen with their strength. Their minds are not at rest. Girls desire the society of boys, and boys that of the girls. Their deportment is not reserved and modest. They are bold and forward, and take indecent liberties. The habit of self-abuse has debased their minds and tainted their souls. Vile thoughts, and the reading of novels, love stories, and vile books excite their imagination, and just such suit their depraved minds. They do not love work, and when engaged in labor they complain of fatigue; their backs ache; their heads ache. Is there not sufficient cause? Are they fatigued because of their labor? No, no! Yet the parents indulge these children in their complaints, and release them from labor and responsibility. This is the very worst thing that they can do for them. They are thus removing almost the only barrier that prevents Satan from having free access to their weakened minds. Useful labor would in some measure be a safeguard from his decided control of them.

We have some knowledge of Satan's manner of working and how well he succeeds in it. From what has been shown me, he has paralyzed the minds of parents. They are slow to suspect that their own children can be wrong and sinful. Some of these children profess to be Christians, and parents sleep on, fearing no danger, while the minds and bodies of their children are becoming wrecked. Some parents do not even take care to keep their children with them when in the house of God. Young girls attend meetings and take their seats, it may be, with their parents, but more frequently back in the congregation. They are in the habit of making an excuse to leave the house. Boys understand this, and go out before or after the exit of the girls, and then, as the meeting closes, they accompany them home. Parents are none the wiser for this. Again, excuses are made to walk, and boys and girls assemble in the fair grounds, or some other secluded place, and there play and have a regular high time, with no experienced eye upon them to caution them. They imitate men and women of advanced age.

This is a fast age. Little boys and girls commence paying attentions to one another when they should both be in the nursery, taking lessons in modesty of deportment. What is the effect of this common mixing up? Does it increase chastity in the youth who thus gather together? No, indeed! it increases the first lustful passions; after such meetings the youth are crazed by the devil and give themselves up to their vile practices.

Parents are asleep and know not that Satan has planted his hellish banner right in their households. What, I was led to inquire, will become of the youth in this corrupt age? I repeat, Parents are asleep. The children are infatuated with a lovesick sentimentalism, and the truth has no power to correct the wrong. What can be done to stay the tide of evil? Parents can do much if they will. If a young girl just entering her teens is accosted with familiarity by a boy of her own age, or older, she should be taught to so resent this that no such advances will ever be repeated. When a girl's company is frequently sought by boys or young men, something is wrong. That young girl needs a mother to show her her place, to restrain her, and teach her what belongs to a girl of her age.

The corrupting doctrine which has prevailed, that, as viewed from a health standpoint, the sexes must mingle together, has done its mischievous work. When parents and guardians manifest one tithe of the shrewdness which Satan possesses, then can this association of sexes be nearer harmless. As it is, Satan is most successful in his effort to bewitch the minds of the youth; and the mingling of boys and girls only increases the evil twentyfold. Let boys and girls be kept employed in useful labor. If they are tired, they will have less inclination to corrupt their own bodies. There is nothing to be hoped for in the case of the young, unless there is an entire change in the minds of those who are older. Vice is stamped upon the features of boys and girls, and yet what is done to stay the progress of this evil? Boys and young men are allowed and encouraged to take liberties by immodest advances of girls and young women. May God arouse fathers and mothers to work earnestly to change this terrible state of things, is my prayer.

I have been looking over the Testimonies given for Sabbathkeepers and I am astonished at the mercy of God and His care for His people in giving them so many warnings, pointing out their dangers, and presenting before them the exalted position which He would have them occupy. If they would keep themselves in His love and separate from the world, He would cause His special blessings to rest upon them and His light to shine round about them. Their influence for good might be felt in every branch of the work and in every part of the gospel field. But if they fail to meet the mind of God, if they continue to have so little sense of the exalted character of the work as they have had in the past, their influence and example will prove a terrible curse. They will do harm and only harm. The blood of precious souls will be found upon their garments.

Testimonies of warning have been repeated. I inquire: Who have heeded them? Who have been zealous in repenting of their sins and idolatry, and have been earnestly pressing toward the mark for the prize of the high calling of God in Christ Jesus? Who have shown the inward work of God, leading to self-denial and humble self-sacrifice? Who that have been warned have so separated themselves from the world, from its affections and lusts, that they have shown a daily growth in grace and in the knowledge of our Lord and Saviour Jesus Christ? Whom 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, that they may prove the Lord and see if He will not pour them out a blessing?

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. I have almost despaired as I have seen, year after year, a greater departure from that simplicity which God has shown me should characterize the life of His followers. There has been less and less interest in, and devotion to, the cause of God. I ask: Wherein have those who profess confidence in the Testimonies sought to live according to the light given in them? Wherein have they regarded the warnings given? Wherein have they heeded the instructions they have received?

I saw that great changes must be wrought in the hearts and lives of very many before God can work in them by His power for the salvation of others. They must be renewed after the image of God, in righteousness and true holiness. Then the love of the world, the love of self, and every ambition of life calculated to exalt self will be changed by the grace of God and employed in the special work of saving souls for whom Christ died. Humility will take the place of pride, and haughty self-esteem will be exchanged for meekness. Every power of the heart will be controlled by disinterested love for all mankind. Satan, I saw, will arouse when they in earnest commence the work of reformation in themselves. He knows that these persons, if consecrated to God, could prove the strength of His promises and realize a power working with them that the adversary would not be able to gainsay or resist. They would realize the life of God in the soul.

One family in particular have needed all the benefits they could receive from the reform in diet, yet these very ones have been completely backslidden. Meat and butter have been used by them quite freely, and spices have not been entirely discarded. This family could have received great benefit from a nourishing, well-regulated diet. The head of the family needed plain, nutritious food. His habits were sedentary, and his blood moved sluggishly through the system. He could not, like others, have the benefit of healthful exercise; therefore his food should have been of the right quality and quantity. There has not been in this family the right management in regard to diet; there has been irregularity. There should have been a specified time for each meal, and the food should have been prepared in a simple form and free from grease; but pains should have been taken to have it nutritious, healthful, and inviting. In this family, as also in many others, a special parade has been made for visitors, many dishes prepared and frequently made too rich, so that those seated at the table would be tempted to eat to excess. Then in the absence of company there was a great reaction, a falling off in the preparations brought on the table. The diet was spare and lacked nourishment. It was considered not so much matter "just for ourselves." The meals were frequently picked up, and the regular time for eating not regarded. Every

member of the family was injured by such management. It is a sin for any of our sisters to make such great preparations for visitors, and wrong their own families by a spare diet which will fail to nourish the system.

The brother referred to felt a lack in his system; he was not nourished, and he thought that meat would give him the needed strength. Had he been suitably cared for, his table spread at the right time with food of a nourishing quality, all the demands of nature would have been abundantly supplied. The butter and meat stimulate. These have injured the stomach and perverted the taste. The sensitive nerves of the brain have been benumbed, and the animal appetite strengthened at the expense of the moral and intellectual faculties. These higher powers, which should control, have been growing weaker, so that eternal things have not been discerned. Paralysis has benumbed the spiritual and devotional. Satan has triumphed to see how easily he can come in through the appetite and control men and women of intelligence, calculated by the Creator to do a good and great work.

The case above referred to is not an isolated one; if it were, I would not introduce it here. When Satan takes possession of the mind, how soon the light and instruction that the Lord has graciously given, fade away and have no force! How many frame excuses and make necessities which have no existence, to bear them up in their course of wrong in setting aside the light and trampling it underfoot! I speak with assurance. The greatest objection to health reform is that this people do not live it out; and yet they will gravely say they cannot live the health reform and preserve their strength.

We find in every such instance a good reason why they cannot live out the health reform. They do not live it out, and have never followed it strictly, therefore they cannot be benefited by it. Some fall into the error that because they discard meat they have no need to supply its place with the best fruits and vegetables, prepared in their most natural state, free from grease and spices. If they would only skillfully arrange the bounties with which the Creator has surrounded them, parents and children with a clear conscience unitedly engaging in the work, they would enjoy simple

food, and would then be able to speak understandingly of health reform. Those who have not been converted to health reform, and have never fully adopted it, are not judges of its benefits. Those who digress occasionally to gratify the taste in eating a fattened turkey or other flesh meats, pervert their appetites, and are not the ones to judge of the benefits of the system of health reform. They are controlled by taste, not by principle.

I have a well-set table on all occasions. I make no change for visitors, whether believers or unbelievers. I intend never to be surprised by an unreadiness to entertain at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this, they are at liberty to find it elsewhere. No butter or flesh meats of any kind come on my table. Cake is seldom found there. I generally have an ample supply of fruits, good bread, and vegetables. Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no epicurean appetite, and eat with a relish the bounties supplied by our Creator.

A wonderful indifference has been manifested upon this important subject by those right at the heart of the work. The lack of stability in regard to the principles of health reform is a true index of their character and their spiritual strength. They are deficient in thoroughness in their Christian experience. Conscience is not regarded. The basis or cause of every right action existing and operating in the renewed heart secures obedience without external or selfish motives. The spirit of truth and a good conscience are sufficient to inspire and regulate the motives and conduct of those who learn of Christ and are like Him. Those who have no strength of religious principle in themselves are easily swayed, by the example of others, in a wrong direction. Those who have never learned their duty from God, and acquainted themselves with His purposes concerning them, are not reliable in times of severe conflict with the powers of darkness. They are swayed by external and present appearances. Worldly men are governed by worldly principles; they can appreciate no other. But Christians should not be governed by these principles. They

should not seek to strengthen themselves in the performance of duty by any other consideration than a love to obey every requirement of God as found in His word and dictated by an enlightened conscience.

In the renewed heart there will be a fixed principle to obey the will of God, because there is a love for what is just, and good, and holy. There will be no hesitating, conferring with the taste, or studying of convenience, or moving in a certain course because others do so. Everyone should live for himself. The minds of all who are renewed by grace will be an open medium, continually receiving light, grace, and truth from above, and transmitting the same to others. Their works are fruitful. Their fruit is unto holiness, and the end everlasting life.

But very few have an experimental knowledge of the sanctifying influence of the truths which they profess. Their obedience and devotion have not been in accordance with their light and privileges. They have no real sense of the obligation resting upon them to walk as children of the light, and not as children of darkness. If the light that has been given to these had been given Sodom and Gomorrah, they would have repented in sackcloth and ashes, and would have escaped the signal wrath of God. It will be more tolerable for Sodom and Gomorrah in the day of judgment than for those who have been privileged with the clear light, and have had a vast amount of labor, but have not profited by it. They have neglected the great salvation which God in mercy was willing to bestow. They were so blinded by the devil that they verily thought themselves rich and in the favor of God, when the True Witness declares them to be wretched, and miserable, and poor, and blind, and naked.

## *Agents of Satan*

ELLEN G. WHITE

TESTIMONIES FOR THE CHURCH VOL. 5, CHAPTER 12 (pp. 138-149)

Satan uses men and women as agents to solicit to sin and make it attractive. These agents he faithfully educates to so disguise sin that he can more successfully destroy souls and rob Christ of His glory. Satan is the great enemy of God and man. He transforms himself through his agents into angels of light. In the Scriptures he is called a destroyer, an accuser of the brethren, a deceiver, a liar, a tormentor, and a murderer. Satan has many in his employ, but is most successful when he can use professed Christians for his satanic work. And the greater their influence, the more elevated their position, the more knowledge they profess of God and His service, the more successfully can he use them. Whoever entices to sin is his agent.

While attending one of the Eastern camp meetings I was introduced one Friday to a man who occupied a tent with several women and children. That night I was unable to sleep; my soul was deeply burdened. While pleading with God in the night season a vision given years ago at the time when the course of Nathan Fuller was reprovved was distinctly revived in my mind. At that time I was shown three men whom I should meet who would be pursuing the same course of iniquity under the profession of godliness. This man was one of the three. As I bore my testimony in the morning meeting, the power and Spirit of God rested upon me; but I did not mention individual cases. Later in the day I felt clear in reference to my duty and bore my testimony, referring to his case as most marked. By this course of action this man was going exactly contrary to the direction of the apostle to “abstain from all appearance of evil.” He was breaking the seventh commandment, while professedly keeping the fourth. By his deception he was gathering around him a company of women who followed him from place to place, as a faithful wife would accompany her husband.

As a people, we are looked upon as peculiar. Our position and faith distinguish us from every other denomination. If we are in life and character no better than worldlings, they will point the finger of scorn at us and say: "These are Seventh-day Adventists." "We have here a sample of the people who keep the seventh day for Sunday." The stigma which should be rightfully attached to such a class is thus placed upon all who are conscientiously keeping the seventh day. Oh, how much better it would be if such a class would not make any pretension to obey the truth!

I felt led out to rebuke this man in the name of the Lord and to call upon the women who were with him to separate from him and withdraw their misplaced confidence, for unhappiness and ruin were in the path they had entered upon. The Ledger of Heaven testifies of this man thus: "A deceiver, an adulterer, creeping into houses and leading captive silly women." How many souls he will destroy with his satanic sophistry the judgment alone will reveal. Such men ought to be rebuked and discountenanced at once, that they may not bring a continual reproach upon the cause.

As we near the close of earth's history, perils and dangers thicken around us. A mere profession of godliness will not avail. There must be a living connection with God, that we may have spiritual eyesight to discern the wickedness which is in a most artful and secret manner creeping into our midst through those who make a profession of our faith. The greatest sins are brought in through those who profess to be sanctified and claim that they cannot sin. Yet many of this class are sinning daily and are corrupt in heart and life. Such are self-sufficient and self-righteous, making their own standard of righteousness and utterly failing to meet the Bible standard. Notwithstanding their high claims, they are strangers to the covenant of promise. It is in great mercy that God bears with their perversity and that they are not cut down as cumberers of the ground, but still remain within the possibilities of forgiveness. The forbearance of God is continually presumed upon and His mercy abused. David in his day thought that men had exceeded the boundaries of the long-suffering of

God, and that He must interfere to vindicate His honor and restrain unrighteousness.

Mr.-----is a teacher of doctrines that defile the temple of God. There is scarcely a ray of hope for him; he has deceived himself and deluded others so long that Satan has almost entire control of his mind and body. If his professed robe of righteousness can be torn from him and his vile purposes and thoughts be exposed, so that he will not continue to lead others in the paths of hell, it will be all we may expect.

The warnings of God he first hated and then resisted because they brought his own wicked course to be seen in the light of God's law. It is one of the saddest evidences of the blinding influence of sin that months and years roll on and there is no awaking to repentance. With a firm persistence he has pursued his downward course. He has no bitter feelings of remorse, no dread of heaven's vengeance. If by lies and deception he can cover his sins from observation he is content. All sense of right and wrong is dead within him. A harvest is before him that he will be horrified to reap.

The worst feature in this case is that all his satanic work is done under pretense of being a representative of Jesus Christ. One sinner dressed up as an angel of light can do incalculable harm. Dark and fearful plans are deliberately made to separate man and wife. Said the apostle: "Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." These licentious characters even creep into respectable families and by their deceptive wiles and intrigues lead astray the conscientious. Damnable heresies are received as truth, and the most revolting sins committed as acts of righteousness, for conscience becomes confused and stupefied.

This man embraced the unpopular doctrine that the seventh day is the Sabbath of the Lord, in order to give to his religious experience a semblance of honesty. Our views have been clearly defined in our publications, but, concealing this fact, he mixed with truth his own defiling heresies and tried to make others believe that God had given him new light upon the Bible. By thus professing to have great light for the

people on the Sabbath of the fourth commandment and kindred truths he had to the unsuspecting an appearance of really being led of God. But when once the confidence is gained, he commences his satanic work of wresting the Scriptures from their true meaning by seeking to show that adultery condemned in the law of God does not mean what it is generally understood to mean. He really tries to make sensible women believe it not offensive to God for wives to be untrue to their marriage vows. He will not even admit that this would be breaking the seventh commandment. Satan rejoices to have sinners enter the church as professed Sabbathkeepers while they allow him to control their minds and affections, using them to deceive and corrupt others.

In this degenerate age many will be found who are so blinded to the sinfulness of sin that they choose a licentious life because it suits the natural and perverse inclination of the heart. Instead of facing the mirror, the law of God, and bringing their hearts and characters up to God's standard, they allow Satan's agents to erect his standard in their hearts. Corrupt men think it easier to misinterpret the Scriptures to sustain them in their iniquity than to yield up their corruption and sin and be pure in heart and life.

There are more men of this stamp than many have imagined, and they will multiply as we draw near the end of time. Unless they are rooted and grounded in the truth of the Bible, and have a living connection with God, many will be infatuated and deceived. Dangers unseen beset our path. Our only safety is in constant watchfulness and prayer. The nearer we live to Jesus, the more will we partake of His pure and holy character; and the more offensive sin appears to us, the more exalted and desirable will appear the purity and brightness of Christ.

In order to cover his corrupt life and make his sins appear harmless, this man will bring up instances recorded in the Bible where good men have fallen under temptation. Paul met with just such men in his day, and the church has been cursed with them in all ages. At Miletus Paul called the elders of the church together and warned them in regard to what they would meet: "Take heed therefore unto yourselves, and to all the flock,

over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears.”

He who holds the truth in unrighteousness, who declares his belief in it, and yet wounds it every day by his inconsistent life, is surrendering himself to the service of Satan and leading souls to ruin. This class hold intercourse with fallen angels and are aided by them in gaining the control of minds. When Satan’s bewitching power controls a person, God is forgotten, and man who is filled with corrupt purposes is extolled. Secret licentiousness is practiced by these deceived souls as a virtue. This is a species of witchcraft. The question of the apostle to the Galatians may well be asked: “Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” There is always a bewitching power in heresies and in licentiousness. The mind is so deluded that it cannot reason intelligently, and an illusion is continually leading it from purity. The spiritual eyesight becomes blurred, and persons of hitherto untainted morals become confused under the delusive sophistry of those agents of Satan who profess to be messengers of light. It is this delusion which gives these agents power. Should they come out boldly and make their advances openly they would be repulsed without a moment’s hesitation; but they work first to gain sympathy and secure confidence in themselves as holy, self-sacrificing men of God. As His special messengers they then begin their artful work of drawing away souls from the path of rectitude by attempting to make void the law of God.

When ministers thus take advantage of the confidence the people place in them and lead souls to ruin, they make themselves as much more guilty than the common sinner as their profession is higher. In the day of God, when the great Ledger of Heaven is opened, it will be found to

contain the names of many ministers who have made pretensions to purity of heart and life and professed to be entrusted with the gospel of Christ, but who have taken advantage of their position to allure souls to transgress the law of God.

When men and women fall under the corrupting power of Satan, it is almost impossible to recover them out of the horrible snare so that they will ever again have pure thoughts and clear conceptions of God's requirements. Sin, to their deluded minds, has been sanctified by the minister, and it is never again regarded in the loathsome light that God looks upon it. After the moral standard has been lowered in the minds of men, their judgment becomes perverted, and they look upon sin as righteousness, and righteousness as sin. By associating with these, whose inclinations and habits are not elevated and pure, others become like them. Their tastes and principles are almost unconsciously adopted.

If the society of a man of impure mind and licentious habits is chosen in preference to that of the virtuous and pure, it is a sure indication that the tastes and inclinations harmonize, that a low level of morals is reached. This level is called by these deceived, infatuated souls, a high and holy affinity of spirit—a spiritual harmony. But the apostle terms it “spiritual wickedness in high places,” against which we are to institute a vigorous warfare.

When the deceiver commences his work of deception, he frequently finds dissimilarity of tastes and habits; but by great pretensions to godliness he gains the confidence, and when this is done, his wily, deceptive power is exercised in his own way to carry out his devices. By associating with this dangerous element, women become accustomed to breathe the atmosphere of impurity and almost insensibly become permeated with the same spirit. Their identity is lost; they become the shadow of their seducer.

Men professing to have new light, claiming to be reformers, will have great influence over a certain class who are convinced of the heresies that exist in the present age and who are not satisfied with the spiritual condition of the churches. With true, honest hearts, these desire to see a

change for the better, a coming up to a higher standard. If the faithful servants of Christ would present the truth, pure and unadulterated, to this class, they would accept it, and purify themselves by obeying it. But Satan, ever vigilant, sets upon the track of these inquiring souls. Someone making high profession as a reformer comes to them, as Satan came to Christ disguised as an angel of light, and draws them still further from the path of right.

The unhappiness and degradation that follow in the train of licentiousness cannot be estimated. The world is defiled under its inhabitants. They have nearly filled up the measure of their iniquity; but that which will bring the heaviest retribution is the practice of iniquity under the cloak of godliness. The Redeemer of the world never spurned true repentance, however great the guilt; but He hurls burning denunciations against Pharisees and hypocrites. There is more hope for the open sinner than for this class.

“And for this cause [not receiving the love of the truth] God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” This man and those deceived by him love not the truth but have pleasure in unrighteousness. And what stronger delusion could come upon them than that there is nothing displeasing to God in licentiousness and adultery? The Bible contains many warnings against these sins. Paul writes to Titus of those who “profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.” “But there were false prophets also among the people, even as there shall be false teachers among you, who privily [not openly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” The ones here referred to are not those who openly claim to have no faith in Christ, but those who profess to believe the truth and by their vileness of character bring a reproach upon it, causing it to be evil spoken of.

“And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.” “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.”

“These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity,” boasting of their light, their knowledge and their love of the truth, “they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.”

In this age of corruption when our adversary the devil, as a roaring lion, walketh about seeking whom he may devour, I see the necessity of lifting my voice in warning. “Watch ye and pray, lest ye enter into temptation.” There are many who possess brilliant talents who wickedly devote them to the service of Satan. What warning can I give to a people who profess to have come out from the world and to have left its works of darkness? to a people whom God has made the repositories of His law, but who, like the pretentious fig tree, flaunt their apparently flourishing branches in the very face of the Almighty, yet bear no fruit to the glory of God? Many of them cherish impure thoughts, unholy imaginations, unsanctified desires, and base passions. God hates the fruit borne upon such a tree. Angels, pure and holy, look upon the course of such with abhorrence, while Satan exults. Oh, that men and women would consider what is to be gained by transgressing God’s law! Under any and every

circumstance, transgression is a dishonor to God and a curse to man. We must regard it thus, however fair its guise, and by whomsoever committed.

As Christ's ambassador, I entreat you who profess present truth to promptly resent any approach to impurity and forsake the society of those who breathe an impure suggestion. Loathe these defiling sins with the most intense hatred. Flee from those who would, even in conversation, let the mind run in such a channel; "for out of the abundance of the heart the mouth speaketh."

As those who practice these defiling sins are steadily increasing in the world and would intrude themselves into our churches, I warn you to give no place to them. Turn from the seducer. Though a professed follower of Christ, he is Satan in the form of man; he has borrowed the livery of heaven that he may the better serve his master. You should not for one moment give place to an impure, covert suggestion; for even this will stain the soul, as impure water defiles the channel through which it passes.

Choose poverty, reproach, separation from friends, or any suffering rather than to defile the soul with sin. Death before dishonor or the transgression of God's law should be the motto of every Christian. As a people professing to be reformers, treasuring the most solemn, purifying truths of God's word, we must elevate the standard far higher than it is at the present time. Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church.

When the individual members of the church shall act as true followers of the meek and lowly Saviour, there will be less covering up and excusing of sin. All will strive to act as if in God's presence. They will realize that His all-seeing eye is ever upon them and that the most secret thought is known to Him. The character, the motives, the desires and purposes, are as clear as the light of the sun to the eye of the Omnipotent. But few bear this in mind. The larger class by far do not realize what a

fearful account must be rendered at the bar of God by all the transgressors of His law.

Can you who have professed to receive such great light be content with a low level? Oh, how earnestly and constantly should we seek for the divine presence and a realization of the solemn truths that the end of all things is at hand and that the Judge of all the earth stands at the door! How can you disregard His just and holy requirements? How can you transgress in the very face of Jehovah? How can you cherish unholy thoughts and base passions in full view of the pure angels and of the Redeemer, who gave Himself for you that He might redeem you from all iniquity and purify unto Himself a peculiar people, zealous of good works? As you contemplate the matter in the light which shines from the cross of Christ, will not sin appear too mean, too perilous, to be indulged when standing upon the very borders of the eternal world?

I speak to our people. If you draw close to Jesus and seek to adorn your profession by a well-ordered life and godly conversation, your feet will be kept from straying into forbidden paths. If you will only watch, continually watch unto prayer, if you will do everything as if you were in the immediate presence of God, you will be saved from yielding to temptation, and may hope to be kept pure, spotless, and undefiled till the last. If you hold the beginning of your confidence firm unto the end, your ways will be established in God; and what grace has begun, glory will crown in the kingdom of our God. The fruits of the Spirit are “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” If Christ be within us, we shall crucify the flesh with the affections and lusts.

## *Parallel Movements*

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ACCORDING to the scripture recorded in 1 Corinthians 10:1-12, the experiences of ancient Israel under the exodus movement were a type of the experience of modern Israel under the advent movement. They are parallel movements.

Ancient literal Israel was called out of ancient literal Egypt, and led through the wilderness to the Promised Land, the Canaan of Palestine. Modern spiritual Israel is called out of modern spiritual Egypt and Babylon (terms which symbolize darkness and confusion), and is being led through the wilderness of sin to the Land of Promise, the heavenly Canaan.

A few of the, striking parallels in the two movements may be briefly referred to as follows:

1. Both movements arose in fulfillment of definite time prophecies, and began on time. (See Gen. 15:13-16; Dan. 8:14.)

2. Ancient Israel was delivered from Egyptian bondage in order that they might serve God and keep His laws. (Ps. 105: 43-45.) For the same purpose modern Israel is called out of the bondage and darkness of sin.

3. The sign and test of loyalty in both movements is the Sabbath.

4. Health reform is a part of each movement.

5. A "mixed multitude" accompanies both movements, and is the curse of both, causing most of the trouble along the way. Satan, through attacks from without and apostasies from within, tried to defeat the exodus movement in reaching the Promised Land; but it was the *same movement* which left Egypt that reached Canaan, although the movement was entirely purged and the rebels removed, before the crossing of the

Jordan. The history of the advent movement will be true to type. (Eze. 20:33-38.)

In *Patriarchs and Prophets*, page 293, we read as follows:

“The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan.”

Should there not, therefore, be kept more prominently in mind, and more closely studied, the history as divinely recorded in the books of Exodus, Leviticus, Numbers, Deuteronomy, and Joshua, which has been “chronicled for the benefit of the Israel of God to the close of time”?

6. It was at midnight when deliverance came to Israel from the bondage of Egypt. The final deliverance of God's people from persecution and death will come at midnight. (See *Early Writings*, pp. 285-288.)

7. Just before ancient Israel was delivered from Egypt, the judgment of God was manifested in the pouring out of plagues, ten in number, the last seven falling on the Egyptians only. Just before the advent people are delivered from the bondage of this world and its persecutions, the wrath of God will be manifested in a similar manner, the seven last plagues falling on the wicked only.

8. After the deliverance at the Red Sea, the Israelites sang a song of deliverance and victory. When the advent people are delivered from their enemies and stand upon the sea of glass before the throne of God, they sing the song of Moses and the Lamb, which is a song of deliverance and victory, expressive of the experience through which they have passed; and

no individual can join in that song who has not had the experience. (Rev. 15:2, 3.)

9. “By *a prophet* the Lord brought Israel out of Egypt, and by *a prophet* was he preserved.” Hosea 12:13. Not by prophets, but by *a prophet*, — Moses, the prophet of ancient Israel, who died on the borders of the Promised Land, after being given a view of the inheritance. Before he died, however, the Lord gave through him all the instruction necessary to take Israel into the Promised Land and to establish them there. Joshua, who took Moses’ place, simply carried out the instructions which had been given through Moses.

True to the parallel, it is not by prophets, but by *a prophet* that the advent movement has been and will continue to be led and preserved. The prophet died on the borders of the heavenly Canaan, after viewing in vision the glories of the Promised Land. Through that prophet the Lord gave instruction in detail, sufficient to take the advent people all the way through and establish them in the Promised Land. We have the instruction of the Spirit of prophecy covering the entire journey as verily as though the prophet were still living; and the leaders of this movement, like Joshua, have but to carry out the instruction.

10. It was only a short journey from Egypt to Canaan up the great military highway along the coast. It was less than two hundred fifty miles, and traveling ten miles a day, the journey would have required less than a month. Two men in an airplane recently made the journey from Goshen to the banks of the Jordan, where the Israelites crossed, in less than two hours. The direct journey, however, led through the land of the warlike Philistines, and because of Israel’s lack of faith in Him who promised to fight their battles for them, the Lord had to take them a roundabout way. (Ex. 13: 17, 18.) We are told that “it was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But ‘they could not enter in because of unbelief.’” The following paragraph from which this excerpt is taken, is freighted with solemn

import for the children of God at the present stage of the journey to the heavenly Canaan:

“The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement even as He led the children of Israel from Egypt. ... If all who had labored unitedly in the work in 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts.

A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people. It was not the will of God that Israel should wander forty years in the wilderness. . . . Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God.”  
—*The Great Controversy*, pp. 457, 458.

11. It was near the close of Israel's wanderings that the fiery serpents entered the camp. This was a time when the people were “much discouraged because of the way,” and began to murmur against Moses and against God. The sting and poison of the fiery serpents were symbolic of the sting of “that old serpent, . . . the devil,” and the poison of sin. The children of Israel were suffering and dying by thousands, and besought God for deliverance. Then the Lord instructed Moses to make a brazen serpent, put it upon a pole, and instruct the people that by looking at the serpent of brass the poison, of the fiery serpent would be counteracted and they might live. This brazen serpent was symbolic of Christ on the cross of Calvary, through whose atoning blood is found the only antidote for sin.

The Israelites were not required to do any specific thing to save themselves from the serpents, only to look upon the brazen serpent, in faith believing the assurance given of healing and restoration. So it is in

the parallel of today. When the advent people are discouraged because the way to the heavenly Canaan seems long and dreary and the ravages of sin are apparent on all sides, then a message from God comes to point to the cross of Calvary and bid all look and live. How cheering that such a message is now being given, and thousands are finding deliverance and new life by beholding the cross and accepting its glorious provision.

12. Near the banks of the Jordan, Moses gave final and explicit instruction to Israel. He reminded them that they were to enter into a land possessed by mighty nations, with walled cities and giants, and assured them that they would never be able to conquer those obstacles in their own strength, but only by faith in God. Note the strong language he uses: “Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land. . . . Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people.” (See Deut. 9:1-6.) Here is a message of victory and righteousness by faith in Christ. This is the lesson the Israelites had failed to learn during the forty years in the wilderness. “God so arranged the plan that man could take no credit to himself for achieving the victory. God alone is to be glorified. So it shall be in the work in which we are engaged. The glory is not to be given to human agencies; the Lord alone is to be magnified.” — *Testimonies to Ministers*, p. 214.

13. Because of the rebellion at Kadesh-barnea, where Israel lost sight of Christ, their Leader, and of His atonement on Calvary, and of His righteousness and victory by faith, the Lord refused to permit them to practice circumcision or celebrate the Passover till their wilderness wanderings were over. (See *Patriarchs and Prophets*, p.406; also Joshua 6.) In Romans 4:11-13, circumcision is declared to be the sign and seal of the righteousness which is by faith. By faith alone could sin be severed and the righteousness of Christ imputed to the sinner. The antitype is true to type.

Since the experience which came to the advent people in 1888, in their general attitude toward the message of righteousness by faith, many

have largely lost sight of the great truth which is the very kernel and life of the gospel, and is divinely declared to be “the third angel's message in verity.” God's people have to a great extent forgotten their deliverance from the world and the zeal of their first love, and the message of the hour is forcefully stated in Weymouth's translation of Revelation 2:4, 5: “Yet I have this against you — that you no longer love Me as you did at first. Be mindful, therefore, of the height from which you have fallen. Repent at once, and act like you did at first, or else I will surely come and remove your lampstand out of its place — unless you repent.”

During our wilderness wanderings since that epochal period we have also to a sad degree lost sight of Calvary, and through the Spirit of prophecy we are warned concerning this tendency: “There is too much bustle and stir about our religion, while Calvary and the cross are forgotten.” —*Testimonies*, Vol. 5, p. 133. The present increasing emphasis upon righteousness by faith, and bringing to its rightful place as the center and circumference of all doctrine, the work of Christ and His atonement on Calvary, is a true sign that we are on the borders of the heavenly Canaan.

14. The book of Deuteronomy records the instruction which Moses gave to Israel just before his death, at the time when Israel stood on the banks of the Jordan, just ready to cross over into the Promised Land. Moses brought to their minds a review of all God's dealings with them during the forty years; he placed striking emphasis upon their rebellions and apostasies, and especially referred to the experience at Kadesh-barnea, advising them to profit by that serious mistake. He made clear to their comprehension just why they had been kept out of the Promised Land so long. Things that had puzzled them were now made plain, and with true repentance for past mistakes they turned with renewed hope and courage to enter upon their promised possessions.

The present is the time for the advent people to review their past history and profit by the mistakes which have been made. The instruction given through the Bible and the Spirit of prophecy to guide us to the Promised Land should be reviewed and appreciated as never before. Such

investigation will clear up many puzzling statements and experiences, and give us confidence and courage to persevere to the end of our pilgrimage.

15. It was at the last stage of the journey, while Israel stood on the banks of Jordan, that the great apostasy, known as the Baal-peor crisis, occurred. A spirit of worldliness and licentiousness swept through the camp, like poison through the human system. A number of Israel's leaders fell a prey to the wiles of the Midianitish women, and immorality became so common that its blighting curse was looked upon lightly. When the loyal leaders sensed the situation, they were filled with indignation. The wrath of God was manifested, and guilty leaders and people, to the number of twenty-four thousand, perished by a terrible plague. It was this situation which caused the priests and leaders to weep "between the porch and the altar," imploring God to spare His people.

In attempts to keep the advent movement out of the heavenly Canaan, by attacks from without and apostasies within, Satan will make his last attempt, as in the Baal-peor experience, through bringing about a spirit of worldliness and immorality which will pollute the ranks of both leaders and laity. This will take place when God's people stand on the borders of the heavenly Canaan. When those who are true and loyal realize the situation, they will "weep between the porch and the altar," crying to God to spare His people. They will "sigh and cry" for all the abominations that are done "in the midst" of the church. The revival of true godliness will make manifest the terribleness of this sin, and it will be severely dealt with, first of all touching any leaders who have departed from the path of integrity and uprightness.

The loyal leaders in the advent movement at the present time share the profound conviction that we are entering upon the great apostasy which has been designated as the "shaking time." Many ministers are now weeping between the porch and the altar, and many more will sense the need and join the petition to God to spare His people from the ravages of licentiousness. (See *Testimonies to Ministers and Gospel Workers*, pp. 427, 428, 450.) What more explicit information could be called for than that which is given in the following paragraph:

“ ‘Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come,’... As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment.”—*Patriarchs and Prophets*, pp. 457, 458.

But even though the final shaking near the end of the journey will sift out the “mixed multitude” and purge the church so that it will be “holy and without blemish,” the advent movement will sweep triumphantly into the heavenly Canaan.

Then will take place the antitype of the Feast of Tabernacles which was instituted to commemorate Israel's wilderness wanderings. It was a festival of great rejoicing, because of God's mercy and long-suffering toward them during their wilderness pilgrimage. It was also called the “Ingathering” or “Home Coming.”

“The Feast of Tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruit of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. . . . And every voice in the whole universe will unite in joyful praise to God. . . . The people of Israel praised God at the Feast of Tabernacles as they called to mind His mercy and their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon

and acceptance, through the service of the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan,— forever delivered from the bondage of the curse, under which ‘the whole creation groaneth and travaileth in pain together until now,’—they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out.”—*Patriarchs and Prophets*, pp. 541, 542.

There on the sea of glass before the throne of God the redeemed of the advent movement will sing the song of Moses and the Lamb. There they will join in the great Hallelujah Chorus of redemption that will resound through out the universe and will never grow old. The song of Christ and Calvary will make it impossible for the tragedy of sin ever to be repeated. “Affliction shall not rise up the second time.”