

# ***Reformation Herald***

**GENERAL CHURCH PAPER OF THE SEVENTH DAY ADVENTIST REFORM MOVEMENT**

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*Seminar for ministers and Bible workers in South Africa (May 1997).  
Ten countries were represented.*

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April–June 1997

Vol. XXXVIII No. 2

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## Reformation Herald

"The age in which we live calls for reformatory action."

—Testimonies, vol. 4, p. 488.

OFFICIAL CHURCH PUBLICATION OF THE  
SEVENTH DAY ADVENTIST REFORM MOVEMENT

Editor: A. C. Sas

Associate Editor: B. Monteiro

Illustrations: PhotoDisc on pp. 15, 16, 17, 19.

Annual subscription (in the U.S.A.) . . . . .	\$ 6.95
To any other country . . . . .	\$10.95
To any other country by AIRMAIL . . . . .	\$14.95
Single issue . . . . .	\$ 3.50

Volume XXXVIII

Number 2

The REFORMATION HERALD (ISSN 0482-0843) features articles on Bible doctrine that will enrich the spiritual life of those who seek to know more about God. It is published quarterly by the Seventh Day Adventist Reform Movement General Conference, P. O. Box 7240, Roanoke, Virginia, U.S.A. It is printed and distributed by Reformation Herald Publishing Association (RHPA). Manuscripts, inquiries, address changes, subscriptions, payments, and donations should be mailed to the address below. Periodical postage paid at Roanoke, Virginia 24022.

POSTMASTER: Send address changes to:

RHPA  
P. O. Box 7240  
ROANOKE, VA 24019

## Not As I Will

by Helen Hunt Jackson

*Blindfolded and alone I stand,  
With unknown thresholds on each hand;  
The darkness deepens as I grope,  
Afraid to fear, afraid to hope;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That doors are opened, ways are made,  
Burdens are lifted or are laid,  
By some great law unseen and still,  
Unfathomed purpose to fulfill,  
"Not as I will."*

*Blindfolded and alone I wait.  
Loss seems too bitter, gain too late;  
Too heavy burdens in the load,  
And too few helpers on the road;  
And joy is weak, and grief is strong,  
And years and days so long, so long;  
Yet this one thing I learn to know  
Each day more surely as I go—  
That I am glad the good and ill  
By changeless law are ordered still,  
"Not as I will."*

*"Not as I will!" the sound grows sweet  
Each time my lips the words repeat.  
"Not as I will," the darkness feels  
More safe than light when this thought steals  
Like whispered voice to calm and bless  
All unrest and all loneliness.  
"Not as I will," because the One  
Who loved us first and best has gone  
Before us on the road, and still  
For us must all His love fulfill—  
"Not as we will."*

# “Here a Little, and There a Little”

**I**n the early days of the Advent Movement, the pioneers searched the Scriptures with diligent prayer, spending hours, and sometimes even entire nights studying the Bible and comparing text with text. They built their faith on a solid foundation, and the pure Adventist doctrines were firmly established.

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power.”<sup>1</sup>

Sound doctrine is understood only by those who are feeding on strong food, rather than simply milk. At the beginning of the Christian experience one is considered a “babe” in religious matters, like infants that are fed with milk. They are novices in the faith and are not yet able to understand the deep points of Bible doctrine. The apostle Paul writing to the Hebrews made the following declaration:

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God;

and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.” Hebrews 5:12–14.

In order that we may differentiate between truth and error, between false and true doctrine, we should be spiritually “grown up” persons. There are many difficult texts in the Bible which some take out of context to substantiate the most absurd ideas. Various winds of false doctrine are blowing around, and many misinterpret the writings of Paul, as well as other Scriptures. Peter wrote:

“And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.” 2 Peter 3:15, 16.

Those who are mature in their Christian experience are those that “are of full age” and are able to discern between good and evil. In order to be free from the deceptive winds of doctrine, we should grow in knowledge, in doctrine, and in all Christian qualities so that we may not breathe in the miasma of false doctrines. “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie

in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.” Ephesians 4:14, 15.

The Lord speaks through the prophet Isaiah, giving us the formula for the understanding of any and all sound doctrines.

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” Isaiah 28:9, 10.

Today, as in the past, many take only the last part of the formula to try to substantiate a doctrinal point. They take “here a little, and there a little” without taking into consideration that pure doctrine can be established only when we first set “precept upon precept,” and “line upon line.” Those who take only the last part of the formula come to absurd conclusions. Many false doctrines have come about as a result of this. Let us consider how easy it is for a false doctrine to be invented. Here is one example:

1. “Then said Jesus unto [Judas Iscariot], That thou doest, do quickly.” John 13:27.

2. “Then Judas, . . . went and hanged himself.” Matthew 27:3–5.

3. “If ye know these things, happy are ye if ye do them.” John 13:17.

By these three texts one could attempt to prove that Jesus sent Judas to hang himself, and that we have to do the same if we wish to be happy. Why do so many arrive at wrong conclusions when they study the Bible? It is because they do not follow the Isaiah 28 formula to its fullest extent, but consider only the last part. Pure and undefiled doctrine can only be established on the word of God after much prayer, following “precept upon precept,” and “line upon line,” and then joining the Scripture references by taking verses “here a little, and there a little.” ❧

<sup>1</sup> Selected Messages, book 1, p. 206.

# Historic Adventism

## Part 8

### Institutions

by A. C. Sas



**I**n the light we have received from the word of inspiration, institutions (churches, hospitals, schools, publishing houses, and the like) should exist among God's people. But it has also been specified as to what kind of institutions these should be—and what they should not be. The blueprint outlined by the Spirit of Prophecy must be followed; otherwise the institutions do not receive God's approval. Let us consider the character of these institutions, and see whether they are functioning according to the blueprint, fulfilling God's plan. These are the main institutions:

- a) Churches (or chapels)
- b) Schools
- c) Sanitariums
- d) Publishing Houses

#### Churches (chapels) built according to God's plan:

"God has given us light, which He has commanded us to let shine; and if some souls embrace the truth

in a locality, organize them into a church as soon as it can

be wisely done, and let them do what they can to build a humble house of worship, as they have done in Willis [Michigan], which they can dedicate to God, and where they can invite His presence to be with them."<sup>1</sup>

"We must build humble houses for worship."<sup>2</sup>

"The need for a meeting-house where there is a newly formed company of believers, has been presented before me in a panoramic view. I saw workmen building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means."<sup>3</sup>

"When an interest is aroused in any town or city, that interest should be followed up. The place should be thoroughly worked, until a humble house of worship stands as a sign, a memorial of God's Sabbath, a light amid the moral darkness. These memorials are to stand in many places as witnesses to the truth."<sup>4</sup>

"When we open up the work in one field, and gather out a company, we consecrate them to God and then draw them to unite with us in building a humble house of worship. Then when the church is finished, and dedicated to the Master, we pass on to other fields."<sup>5</sup>

"The Vaudois churches, in their purity and simplicity, resembled the church of apostolic times. . . . Far from the monuments of human pomp and pride the people assembled, not in magnificent churches or grand cathedrals, but beneath the shadow of the mountains, in the Alpine valleys, or, in time of danger, in some rocky stronghold, to listen to the words of truth from the servants of Christ."<sup>6</sup>

#### Churches (chapels) not approved of God:

"We do not so much need the grand church edifice, the worshipers adorned in costly array to harmonize with the church; this will not move one soul toward the kingdom of heaven. Display will not awaken the tender sympathies whereby soul meets soul."<sup>7</sup>

"It is when the character building is neglected, when the adornment of the soul is lacking, when the simplicity of godliness is despised, that pride and love of display demand magnificent church edifices, splendid adornings, and imposing ceremonials. But in all this God is not honored."<sup>8</sup>

#### Schools which God approves:

"Our schools are to be as the schools of the prophets. In them the truths of the Bible are to be earnestly studied."<sup>9</sup>

"Our educational facilities must be purified from all dross. Our institutions must be conducted on Christian principles if they would triumph over opposing obstacles. If they are conducted on worldly-policy plans, there will be a want of solidity in the work, a want of farseeing spiritual discernment."<sup>10</sup>

"God's purpose has been made known—that our people should have an opportunity to study the sciences, and at the same time to learn the requirements of His word. Biblical lectures should be given; the study of the Scriptures should have the first place in our system of education. . . .

"If morality and religion are to live in the school, it must be through a knowledge of God's word. Some may urge that if religious teaching is to be made prominent, our school will become unpopular; that those who are not of our faith will not patronize the college. Very well, then, let them go to other colleges, where they will find a system of education that suits their taste. Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's word and in the practical duties of everyday life."<sup>11</sup>

"A Christian influence should pervade our schools, our sanitariums, our publishing houses. Under the direction of Satan, confederacies are being formed, and will be formed to eclipse the truth by human influence. Those who join these confederacies can never hear the welcome, 'Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord.'<sup>12</sup>

"Men will employ every means to make less prominent the difference between Seventh-day Adventists and observers of the first day of the week. A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people should not be held out so strikingly; for they claimed that this was not the best policy in order to secure success to our institutions. But this is not a time to haul down

our colors, to be ashamed of our faith."<sup>13</sup>

"All schools among us will soon be closed up."<sup>14</sup>

"There is a prospect before us of a continual struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men."<sup>15</sup>

### Schools which God does not approve:

"To lower the standard in order to secure popularity and an increase of numbers, and then to make this increase a cause of rejoicing, shows great blindness. If numbers were an evidence of success, Satan might claim the pre-eminence; for in this world his followers are largely in the majority. It is the degree of moral power pervading a school that is a test of its prosperity. It is the virtue, intelligence, and piety of the people composing our schools, not their numbers, that should be a source of joy and thankfulness. Then shall our schools become converted to the world and follow its customs and fashions?"<sup>16</sup>

"If a worldly influence is to bear sway in our school, then sell it out to worldlings and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified. . . .

"Our college stands today in a position that God does not approve. I have been shown the dangers that threaten this important institution. If its responsible men seek to reach the world's standard, if they copy the plans and methods of other colleges, the frown of God will be upon our school."<sup>17</sup>

"The work done in our schools is not to be like that done in the colleges and seminaries of the world. In the grand work of education, instruction in the sciences is not to be of an inferior character, but that knowledge must be considered of first impor-

tance which will fit a people to stand in the great day of God's preparation. Our schools must be more like the schools of the prophets."<sup>18</sup>

"After the meeting, the remainder of the day was spent by the students in various games and sports, some of which were frivolous, rude, and grotesque.

"During the following night I seemed to be witnessing the performances of the afternoon. The scene was clearly laid out before me, and I was given a message for the manager and teachers of the school.

"I was shown that in the amusements carried on at the school that afternoon, the enemy gained a victory, and teachers were weighed in the balances and found wanting. I was greatly distressed and burdened to think that those standing in responsible positions should open the door and, as it were, invite the enemy in; for this they did in permitting the exhibitions that took place. . . .

"In the night season I was a witness to the performance that was carried on on the school grounds. The students who engaged in the grotesque mimicry that was seen acted out the mind of the enemy, some in a very unbecoming manner. A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations."<sup>19</sup>

### Health institutions approved of God:

"There are many ways of practicing the healing art, but there is only one way that Heaven approves. God's remedies are the simple agencies of nature that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh



air, exercise, pure water, and clean, sweet premises are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means and in the effect produced upon the system.”<sup>20</sup>

“When the light came that we should have a sanitarium, the reason was plainly given. There were many who needed to be educated in regard to healthful living. A place must be provided to which the sick could be taken, where they could be taught how to live so as to preserve health. At the same time light was given that the sick could be successfully treated without drugs. This was the lesson that was to be practiced and taught by physicians and nurses, and by all other medical missionary workers. Drugs were to be discarded, because when they are taken into the system, their after effect is very injurious.”<sup>21</sup>

“Instead of large establishments, bringing great numbers together, let there be small institutions in different places. Instead of being in or near some town or large city, they should be in the country, where land can be secured for cultivation and the children can be brought into contact with nature and can have the benefits of industrial training.”<sup>22</sup>

“Let these institutions be small, and let there be more of them, that the work of winning souls to Christ may be accomplished. It may often be necessary to start sanitarium work in the city, but never build a sanitarium in a city. Rent a building, and keep looking for a suitable place out of the city.”<sup>23</sup>

“Institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses, and be treated without drugs.”<sup>24</sup>

“The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world.”<sup>25</sup>

“Special light has been given me in regard to why we may accomplish much more for the Master by the establishment of many small

sanitariums than by the building up of a few large medical institutions.”<sup>26</sup>

“Let all who contemplate erecting an institution, carefully consider whether they are to make it an institution conducted upon the principles of health reform, or whether they design to copy the popular institutions all through our land. If an institution for health is conducted upon the principles of health reform, it will require for its management a large amount of faith, a large amount of patience, a large amount of perseverance, a large amount of moral power, such as they have scarcely dreamed of, to make such an institution a success and to pay its own way.”<sup>27</sup>

“It is the Lord’s purpose that in every part of our world health institutions shall be established as a branch of the gospel work. These institutions are to be His agencies for reaching a class whom nothing else will reach. They need not to be large buildings, but should be so arranged that effective work may be done.”<sup>28</sup>

“We have deeply regretted that there were not a large number of institutions working from the hygienic principles that are now in existence.”<sup>29</sup>

### Health institutions contrary to God’s plan:

“If His plans and devisings are regarded as inferior to plans of men, He looks upon these institutions as of no more value than the institutions established and conducted by worldlings. God cannot endorse any institution, unless it teaches the living principles of His law and brings its own actions into strict conformity to these precepts. Upon those institutions that are not maintained according to His law, He pronounces the sentence, ‘Unaccepted; weighed in the balances of the sanctuary and found wanting.’”<sup>30</sup>

“It might seem to us that it would be best to select for our sanitariums places among the wealthy; that this would give character to our work and secure patronage for our institutions. But in this there is no light. . . .

“God would not be pleased to have any of our institutions located in a community of this character,

however great its apparent advantages. Selfish wealthy men have a molding influence upon other minds, and the enemy would work through them to hedge up our way. . . .

“In erecting our buildings, we must keep away from the homes of the great men of the world, and let them seek the help they need by withdrawing from their associates into more retired places. We shall not please God by building our sanitariums among people extravagant in dress and living, who are attracted to those who can make a great display.”<sup>31</sup>

“‘Break up the large centers,’ has been the word of the Lord. ‘Carry the light to many places.’ Those who are desirous of receiving a training for effective medical missionary work should understand that large sanitariums will be conducted so much like institutions of the world that students laboring in such sanitariums cannot obtain a symmetrical training for Christian medical missionary work.”<sup>32</sup>

“The Lord has instructed me that we are not to make many large centers; for in every field there should be facilities for the successful carrying on of the work. For this reason a few large institutions should not be allowed to exhaust all the income of means.”<sup>33</sup>

### Publishing houses approved of God:

“Our publishing institutions are to stand before the world as an embodiment of Christian principles. In these institutions, if God’s purpose for them is fulfilled, Christ Himself stands at the head of the working forces. Holy angels supervise the work in every department. And all that is done in every line is to bear the impress of heaven, to show forth the excellence of the character of God.”<sup>34</sup>

“We should treat as a sacred treasure every line of printed matter that comes from our publishing houses. Even the fragments of a pamphlet or of a periodical should be regarded as of value.”<sup>35</sup>

“Our publishing work was established by the direction of God and

under His special supervision. It was designed to accomplish a specific purpose. Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. . . .

"We are not only to publish the theory of the truth, but to present a practical illustration of it in character and life. . . .

"Our publications have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith."<sup>36</sup>

"Ever keep a winning, courteous, kind spirit, and every room may be transformed into a Bethel. Angels of God will work with your efforts. If our publishing houses, our health institutions, our colleges and missions, are conducted on right principles, the unbelievers who visit them will be favorably impressed, and will be more inclined to accept the truth."<sup>37</sup>

### Publishing houses condemned by God:

"When our publishing houses do a large amount of commercial work, there is great danger that an objectionable class of literature will be brought in."<sup>38</sup>

"Some years ago a message was given me for the Oakland church, in regard to the mingling of the profane and the sacred. Novels and a most objectionable class of literature were being brought into the Pacific Press, and these were sowing tares in the minds of the workers. Some of them eagerly read this poisonous matter, and were obtaining an education in accordance with the food they were giving their minds. Truth was being eclipsed by error. The objectionable matter was demoralizing those who handled it. This matter is degrading, and should be discarded."<sup>39</sup>

"I feel a terror of soul as I see to what a pass our publishing house has come. The presses in the Lord's institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity. This is taking all sacredness from the office. The managers are loading the guns of the

enemy and placing them in their hands, to be used against the truth. How does God regard such work?—In the books of heaven are written the words, Unfaithful stewardship. Thus God regards the publication of matter which comes from Satan's manufactory—his hellish, scientific delusions."<sup>40</sup>

"Think you that Jesus will stand in the publishing establishment to work through human minds by His ministering angels; think you that He will make the truth coming from the presses a power to warn the world, if Satan is allowed to pervert the minds of the workers right in the institution? Can God's blessing attend the publications coming from the press when from the same press are sent forth satanic heresy and delusion? 'Doth a fountain send forth at the same place sweet water and bitter?' James 3:11."<sup>41</sup>

"When the printing office was first established, in a little wooden building, the Lord showed me that its presses were to be used to send forth to the world the bright rays of truth. They were consecrated to the Lord. Light was to shine all through the office, which was to be a school of training for workers. But as the result of association with the world, many in the office grew worldly, and worked more and more on plans of worldly policy, and neither the discipline nor training of the youth employed in the office were as they should be."<sup>42</sup>

"There is danger of entering into commercialism and becoming so engrossed in worldly business that the truths of the word of God in their purity and power will not be brought into the life. The love of trade and gain is becoming more and more prevalent."<sup>43</sup>

"No one is to make an urgent appeal for means with which to erect large and expensive buildings for sanitariums, colleges, or publishing houses, so absorbing means that the work in other places is crippled."<sup>44</sup>

"Unless there is a reformation, calamity will overtake the publishing house, and the world will know the reason. I have been shown that there has not been a turning to God with full purpose of heart. The Lord is dishonored in the institutions

erected for His honor. The marked disregard of God's commandments in the publishing house has placed its impress on the workers. . . .

"It is not a great number of institutions, large buildings, and outward display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, united with one another, their life hid with Christ in God. . . .

"God desires His institutions and His chosen, adopted children to honor Him by revealing the attributes of Christian character."<sup>45</sup>

- 1 *The Review and Herald*, July 21, 1891.
- 2 *Manuscript Releases*, vol. 13, p. 396.
- 3 *Gospel Workers*, p. 435.
- 4 *Evangelism*, pp. 375, 376.
- 5 *Ibid.*, p. 381.
- 6 *The Great Controversy*, p. 68.
- 7 *The Review and Herald*, March 24, 1891.
- 8 *Prophets and Kings*, p. 565.
- 9 *Counsels to Parents, Teachers, and Students*, p. 353.
- 10 *Testimonies*, vol. 6, pp. 145, 146.
- 11 *Counsels to Parents, Teachers, and Students*, pp. 86, 88.
- 12 *Fundamentals of Christian Education*, p. 473.
- 13 *Testimonies*, vol. 6, p. 144.
- 14 *Ibid.*, vol. 5, p. 156.
- 15 *Ibid.*, p. 712.
- 16 *Ibid.*, vol. 6, p. 143.
- 17 *Ibid.*, vol. 5, pp. 25, 26, 27.
- 18 *Ibid.*, vol. 6, p. 152.
- 19 *Counsels to Parents, Teachers, and Students*, pp. 348, 350.
- 20 *Testimonies*, vol. 5, p. 443.
- 21 *Manuscript Releases*, vol. 7, p. 378.
- 22 *Welfare Ministry*, p. 230.
- 23 *Medical Ministry*, p. 323.
- 24 *Testimonies*, vol. 9, p. 168.
- 25 *Ibid.*, vol. 6, p. 223.
- 26 *Ibid.*, vol. 8, p. 223.
- 27 *Manuscript Releases*, vol. 15, p. 282.
- 28 *Counsels on Health*, p. 468.
- 29 *The Paulson Collection*, p. 21.
- 30 *Medical Ministry*, p. 164.
- 31 *Testimonies*, vol. 7, pp. 88, 89.
- 32 *Medical Ministry*, pp. 158, 159.
- 33 *Evangelism*, p. 535.
- 34 *Testimonies*, vol. 7, p. 142.
- 35 *The Publishing Ministry*, p. 283.
- 36 *Testimonies*, vol. 7, pp. 138, 142, 150.
- 37 *The Publishing Ministry*, p. 87.
- 38 *Testimonies*, vol. 7, p. 164.
- 39 *Manuscript Releases*, vol. 6, pp. 266, 267.
- 40 *Selections From Testimonies for the Church*, no. 151, p. 20.
- 41 *Testimonies*, vol. 7, p. 167.
- 42 *Manuscript Releases*, vol. 4, pp. 80, 81.
- 43 *Testimonies*, vol. 9, p. 62.
- 44 *Manuscript Releases*, vol. 13, p. 406.
- 45 *Testimonies*, vol. 8, pp. 96, 183.

# A Prophet Among You

## Part 9 Various Forms of Spiritualism

by A. C. Sas

**T**he prophets of God are used as instruments to safeguard the people from present and future dangers. They were used for many different purposes, such as:

- a) To predict future events;
- b) To rebuke those departing from God;
- c) To lead God's people;
- d) To preserve His people in the truth;
- e) To warn them against the delusions of Satan.

Among many other predictions and counsels, Ellen Gould White foretold the spreading of spiritualism in the last days, and showed the danger of falling into this snare of the devil. Since the beginning of modern spiritualism it has been spreading more and more in its various forms, as we can all well see. Hereunder we transcribe some items written about spiritualism over the last century.

### Spiritualism—Satan's tool

"Spiritualism is about to take the world captive. There are many who think that Spiritualism is upheld through trickery and imposture, but this is far from the truth. Superhuman power is working in a variety of ways,

and few have any idea as to what will be the manifestations of Spiritualism in the future. The foundation for the success of Spiritualism has been laid in the assertions that have been made from the pulpits of our land. The ministers have proclaimed as Bible doctrines falsehoods that have originated with the archdeceiver. . . .

"Spiritualists are increasing in numbers. They will come to men who have the truth as Satan came to Christ, tempting them to manifest their power and work miracles, and give evidence of their being favored of God, and of their being the people who have the truth. . . . The only safety for the people of God is to be thoroughly conversant with their Bibles, and be intelligent upon the reasons of our faith in regard to the sleep of the dead." <sup>1</sup>

"The teachers of Spiritualism come in a pleasing, bewitching manner to deceive you, and if you listen to their fables you are beguiled by the enemy of righteousness and will surely lose your reward. When once the fascinating influence of the archdeceiver overcomes you, you are poisoned, and its deadly influence adulterates and destroys your faith in Christ's being the Son of God, and you cease to rely on the merits of His blood. Those deceived by this philosophy are beguiled of their reward through the deceptions of Satan. They rely upon their own merits, exercise voluntary humility,

are even willing to make sacrifices, and debase themselves, and yield their minds to the belief of supreme nonsense, receiving the most absurd ideas through those whom they believe to be their dead friends. Satan has so blinded their eyes and perverted their judgment that they perceive not the evil; and they follow out the instructions purporting to be from their dead friends now angels in a higher sphere." <sup>2</sup>

"Satan has taken advantage of these popular fables to hide himself. He comes to poor, deceived, mortals, through modern Spiritualism, which places no bounds to the carnally-minded, and if carried out, separates families, creates jealousy and hatred, and gives liberty to the most degrading propensities. People know but little, yet, of the corrupting influence of Spiritualism. The curtain was lifted, and much of its dreadful work was revealed to me. I was shown some who have had an experience in Spiritualism, and have since renounced it, who shudder as they reflect upon how near they came to utter ruin. They had lost control of themselves, and Satan made them do that which they detested. But even they have but a faint idea of Spiritualism as it is." <sup>3</sup>

"The doctrine of consciousness after death, of the spirits of the dead being in communion with the living, has no foundation in the Scriptures, and yet this theory is affirmed as truth. Through this false



doctrine the way has been opened for the spirits of devils to deceive the people in representing themselves as the dead. Satanic agencies personate the dead, and thus bring souls into captivity. Satan has a religion, he has a synagogue and devout worshipers. To swell the ranks of his devotees he uses all manner of deception.

"The signs and wonders of Spiritualism will become more and more pronounced as the professed Christian world rejects the plainly revealed truth of the word of God, and refuses to be guided by a plain 'Thus saith the Lord,' accepting instead the doctrines and the commandments of men. Through rejecting light and truth many are deciding their destiny for eternal death; and as men reject truth, the Spirit of God will gradually withdraw itself from the earth, and the prince of this earth will have more and more control over his subjects. He will show great signs and wonders as credentials of his divine claims, and through Spiritualism will work against Christ and His agencies." <sup>4</sup>

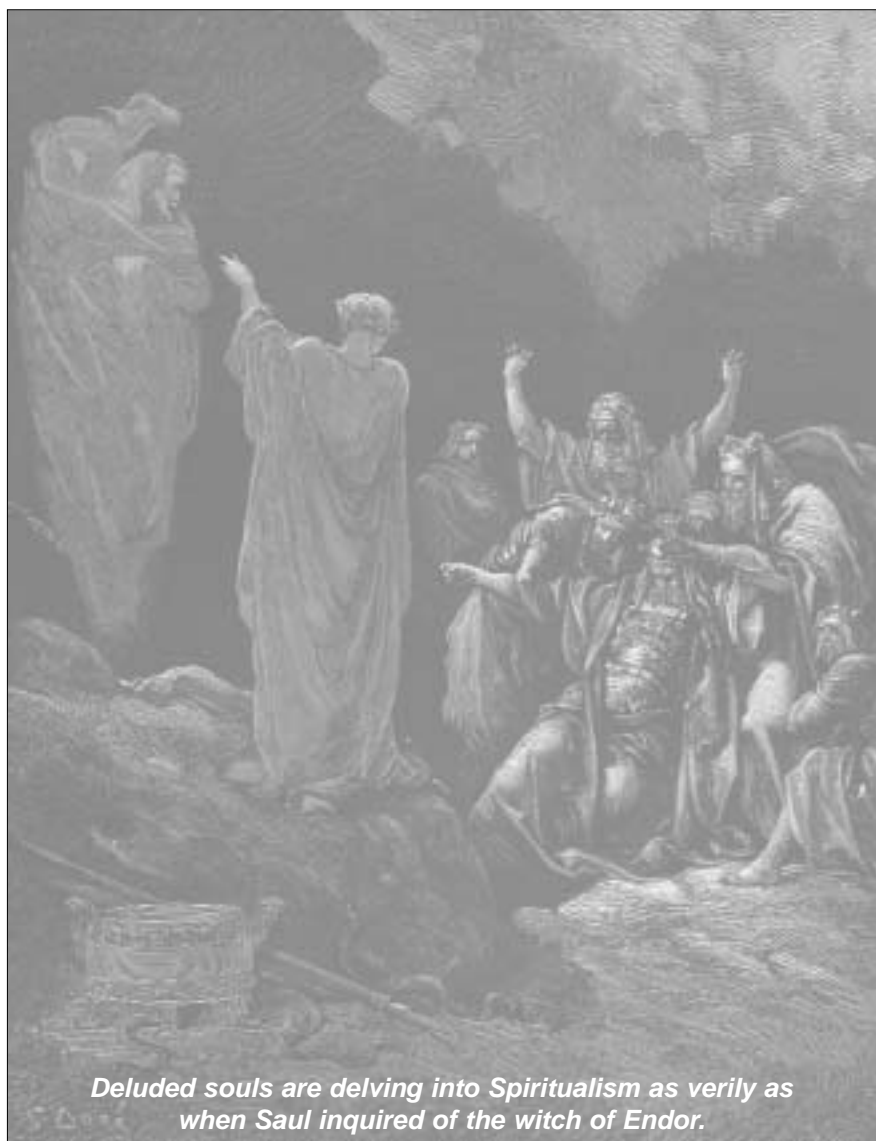
"Spiritualism is a dangerous phase of infidelity, and we should not go into the assemblies of Spiritualists prompted by motives of curiosity. In so doing we are placing ourselves on Satan's ground, and cannot expect help from God unless he has a work for us to do to speak some message to those who are ignorant and deceived, and immediately leave the assembly. 'They are of the world; therefore speak they of the world, and the world heareth them.' The erroneous doctrine that the soul is immortal is almost universally received by the world, and the belief that the dead go immediately to heaven gives Spiritualism a deep hold upon the people. Believing this doctrine men have nothing with which to shield themselves from the errors of Spiritualism. Through evil spirits they receive communications, and accept them as messages from their lost loved ones. Satan and his agents personate their dead friends, and thus impart to them Satanic delusions. But God has given us a rule whereby to test what is truth.

The prophet says: 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' " <sup>5</sup>

"As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power." <sup>6</sup>

"There are many, however, who regard Spiritualism as a mere imposture. The manifestations by which it supports its claims to a supernatural character are attributed to fraud on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have also been marked evidences of supernatural power. And many who reject Spiritualism as the result of human skill or cunning, will, when confronted with manifestations which they cannot account for upon this ground, be led to acknowledge its claims." <sup>7</sup>

"Spiritualism asserts that men are unfallen demigods; that 'each mind will judge itself; that 'true



*Deluded souls are delving into Spiritualism as verily as when Saul inquired of the witch of Endor.*

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*“To many the Bible is as a lamp without oil, because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion.”*

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knowledge places men above all law; that ‘all sins committed are innocent;’ for ‘whatever is, is right,’ and ‘God doth not condemn.’ The basest of human beings it represents as in heaven, and highly exalted there. Thus it declares to all men, ‘It matters not what you do; live as you please, heaven is your home.’ Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.”<sup>8</sup>

“It is true that Spiritualism is now changing its form and, veiling some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for many years, and in these its real character stands revealed. These teachings cannot be denied or hidden.”<sup>9</sup>

### Necromancy

“The deification of the dead has held a prominent place in nearly every system of heathenism, as has also the supposed communion with the dead. The gods were believed to communicate their will to men, and also, when consulted, to give them counsel. Of this character were the famous oracles of Greece and Rome.”<sup>10</sup>

“The belief in communion with the dead is still held, even in professedly Christian lands. Under the name of spiritualism the practice of communicating with beings claiming to be the spirits of the departed has become widespread. It is calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Spiritual beings sometimes appear to persons in the form of their deceased friends, and

relate incidents connected with their lives and perform acts which they performed while living. In this way they lead men to believe that their dead friends are angels, hovering over them and communicating with them. Those who thus assume to be the spirits of the departed are regarded with a certain idolatry, and with many their word has greater weight than the word of God.”<sup>11</sup>

### Faith healing

“The apostles of nearly all forms of spiritism claim to have the power to cure the diseased. They attribute their power to electricity, magnetism, the so-called ‘sympathetic remedies,’ or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified Christian physicians.”<sup>12</sup>

“These Satanic agents claim to cure disease. They attribute their power to electricity, magnetism, or the so-called ‘sympathetic remedies,’ while in truth they are but channels for Satan’s electric currents. By this means he casts his spell over the bodies and souls of men.”<sup>13</sup>

“Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It

is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God.”<sup>14</sup>

“The mother, watching by the sickbed of her child, exclaims, ‘I can do no more! Is there no physician who has power to restore my child!’ She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power which it seems impossible to break.”<sup>15</sup>

### More pleasing forms of Spiritualism

“There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism, such as the Emmanuel movement. Still others are led astray by the teachings of Christian Science, and by the mysticism of theosophy and other Oriental religions.”<sup>16</sup>

“Thousands, I was shown, have been spoiled through the philosophy of phrenology and animal magnetism, and have been driven into infidelity. If the mind commences to run in this channel, it is almost sure to lose its balance and be controlled by a demon.”<sup>17</sup>

“The warnings of the word of God regarding the perils surrounding the Christian church belong to us today. As in the days of the apostles men tried by tradition and philosophy to destroy faith in the Scriptures, so today, by the pleasing sentiments of higher criticism, evolution, spiritualism, theosophy, and pantheism, the enemy of righteousness is seeking to lead souls into forbidden paths. To many the Bible is as a lamp without oil, because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion. The work of higher criticism, in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation. It is

robbing God's word of power to control, uplift, and inspire human lives. By spiritualism, multitudes are taught to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself."<sup>18</sup>

"The popular ministry cannot successfully resist spiritualism. They have nothing wherewith to shield their flocks from its baleful influence. Much of the sad result of spiritualism will rest upon ministers of this age; for they have trampled the truth under their feet, and in its stead have preferred fables. The sermon which Satan preached to Eve upon the immortality of the soul—'Ye shall not surely die'—they have reiterated from the pulpit; and the people receive it as pure Bible truth. It is the foundation of spiritualism. The word of God nowhere teaches that the soul of man is immortal. Immortality is an attribute of God only. 1 Timothy 6:16: 'Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen.'"<sup>19</sup>

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions.

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***"Sorcery is practiced in this age as verily as in the days of the old-time magicians."***

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While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of

Rome in trampling on the rights of conscience."<sup>20</sup>

"The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, many popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God's holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world."<sup>21</sup>

"I have seen the results of these fanciful views of God, in apostasy, spiritualism, and free-lovism. The freeloze tendency of these teachings was so concealed that at first it was difficult to make plain its real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love."<sup>22</sup>

"It is fondly supposed that heathen superstitions have disappeared before the civilization of the twentieth century. But the word of God and the stern testimony of facts declare that sorcery is practiced in this age as verily as in the days of the old-time magicians. The ancient system of magic is, in reality, the same as what is now known as modern spiritualism."<sup>23</sup>

"Satan is working stealthily, untiringly, to effect your downfall through his specious temptations. He is determined to become your teacher, and you need now to place yourself where you can get strength to resist him. He hopes to lead you into the mazes of spiritualism. He hopes to wean your affections from your wife, and to fix them upon another woman. He desires that you shall allow your mind to dwell upon

this woman, until through unholy affection she becomes your god."<sup>24</sup>

"Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world."<sup>25</sup>

1 *Evangelism*, pp. 602, 603, 604.

2 *Testimonies*, vol. 1, pp. 297, 298.

3 *Spiritual Gifts*, vol. 4, part 2, pp. 102, 103.

4 *The Signs of the Times*, May 28, 1894.

5 *Ibid.*, September 3, 1894.

6 *The Great Controversy*, p. 588.

7 *Patriarchs and Prophets*, p. 685.

8 *Education*, pp. 227, 228.

9 *The Great Controversy*, pp. 557, 558.

10 *Ibid.*

11 *Patriarchs and Prophets*, pp. 684, 685.

12 *Evangelism*, p. 606.

13 *The Signs of the Times*, March 24, 1887.

14 *The Great Controversy*, p. 589.

15 *Prophets and Kings*, p. 211.

16 *Evangelism*, p. 606.

17 *Ibid.*, p. 605.

18 *The Acts of the Apostles*, p. 474.

19 *Testimonies*, vol. 1, p. 344.

20 *The Great Controversy*, p. 588.

21 *Ibid.*, p. 587.

22 *Testimonies*, vol. 8, p. 292.

23 *The Acts of the Apostles*, p. 289.

24 *Medical Ministry*, p. 100.

25 *The Great Controversy*, p. 464.





*Baptism in Kakelo (Kenya)  
December 27, 1996*



*Baptism in South Africa*



*Seminar students in South Africa*



*Baptism of a young man in Sri Lanka*



*Conference in New Caledonia*



*Opening of a chapel in Italy*



*Conference in Southeast US Field, USA, May 1997*



*Delegation of the Australasian Union Conference,  
December 1996*



*Baptism in Southeast US Field, May 1997*



*Children of our primary school in Colombia*



*Baptism in Venezuela*



# The Overcomers

by J. N. Andrews


"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:18. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11:12. "Then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33:23, 24.

These expressions concerning the kingdom of God, which is to be established in our earth and to stand forever, would seem at first view to almost imply that the saints were to take the kingdom by actual conquest. That is, that they should by violence seize, not the kingdom now possessed by the men of the world, but the glorious kingdom of God itself. This of course cannot be literally true. When the saints do actually enter upon the possession of the kingdom of God, Jesus Himself invites them to it, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Yet the saints are spoken of as taking the kingdom as if by force, violence, and conquest, and as though it became a spoil to be divided to them. There is some truth to it after all. But they have no occasion to take the lives or to shed the blood of others. They have battles to fight, victories to gain, conquests to win. But the war is with sin,

with Satan, and with self. If any blood is to be shed, it is their own. If any lives are to be sacrificed in the conflict, it is not others but themselves that die. They overcome not by killing others, but by dying themselves. They resist the devil, who attempts to prevent their progress heavenward. They make him flee before them as they meet him clothed with the strength and the armor of God which he cannot withstand. They overcome sin by repenting of it, confessing its wicked power and presence, and resisting its alluring and deceitful charms. They overcome self by dying to it daily. They snatch victory even from defeat by the help of the angels of God. They go from strength to strength, till at last they appear in Zion before God.

The conquest of the kingdom is the conquest of the evil powers that oppose our march to that country of eternal joy. The overcomers shall inherit it. And when as victors they shall receive the kingdom of God, they are represented as having a great spoil to divide. Every man shall have a mansion in the city. Every man shall have an inheritance in the fair plains of the new earth. Every one shall have a crown of heavenly glory, and a place with Christ upon His throne.

And who shall take this infinite spoil? Not the great and mighty and noble of earth. The world that now is has too many charms for them. But the poor, the humble, and the lowly, *these are the lame* that shall take the spoil; the very ones that would seem utterly incapable of winning the victory in this mighty conflict, shall, by the grace of God, obtain the prize, while the wise and great of earth shall be cast out into outer darkness. 

## That "Dying Thief"

*A man was once asked, "Are you a believer in the Christian religion?" "Oh, certainly!" "You are a member of some church, then, I suppose?" "Member of a church? No, indeed. Why should I be a member of a church? It is quite unnecessary; the dying thief wasn't a member of a church, and he is going to heaven." "But of course you have been baptized; you know the command—" "Been baptized? Oh, no; that is another needless ceremony! I am as safe as the dying thief was, and he never was baptized." "But surely, since you will not join a church or be baptized, you will do something in acknowledgment of your faith. You will give of your means—you will help the cause in some way?" "No, sir; I do nothing of the kind. The dying thief—" "Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career. But, mind you, there is one important difference between you and him. He was a dying thief—and you are a living one."*

—Published in *The Signs of the Times*, Vol. 20, No. 1.

# Facing Winds of Doctrine

**Why are popular winds of doctrine so successful in blowing away the standards of many professed believers in the three angels' messages?**

"Human inventions please the carnal mind, and pacify the conscience as it clings to sin. It was not palatable to men to see and practice the faith that works by love and sanctifies the soul. Sin was not forsaken and despised, and in order to excuse it a means had to be devised by which the edge of the sword of truth might be blunted; so men brought in human reasonings and assertions. If men had permitted the word of God to do its work upon the heart and intellect, they would have distinguished and separated the spurious from the true. If they had received the Scriptures in their simplicity, they would not have given themselves up to worldly pursuits, to fulfilling their temporal hopes. . . .

"The Lord would have us distinguish truth from error. The apostle exhorts us to 'come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.' Peter, John, Jude, and Paul had to contend with men who sought to unsettle the unstable, and who made the word of truth of none effect. Those who were filled with vain philosophy and impressed with science falsely so called, were prejudiced against the truth."<sup>1</sup>

**Those preparing the way for Christ's second advent—as John the Baptist did for His first advent—will not be blown around by prevailing iniquities.**

"Jesus addressed the multitude concerning John [the Baptist], 'What went ye out into the wilderness for to see? A reed shaken with the wind?' Jesus knew that a reed trembling in the wind was the very opposite of John's character. John could not be moved by flattery, nor be deceived by prevailing errors. Neither could he be turned aside from the work he came to do, by rewards, or worldly honors. He would preserve his integrity at the expense of his life. Steadfast as a rock stood the prophet of God, faithful to rebuke sin and crime in all their forms, in kings and nobles, as readily as in the unhonored and unknown. He swerved not from duty. Loyal to his God, in noble dignity of moral character, he stood firm as a rock, faithful to principle."<sup>2</sup>

**What kind of message cost the blood of John the Baptist, and what can we learn from this as we seek to uplift the Elijah message in these last days?**

"Herod was affected as he listened to the powerful, pointed testimonies of John, and with deep interest he inquired what he must do to become his disciple. John was acquainted with the fact that he was about to marry

his brother's wife, while her husband was yet living, and faithfully told Herod that this was not lawful. . . .

"John came in the spirit and power of Elijah to proclaim the first advent of Jesus. I was pointed down to the last days and saw that John represented those who should go forth in the spirit and power of Elijah to herald the day of wrath and the second advent of Jesus."<sup>3</sup>

**What is needed to withstand the fierce winds of the last days?**

"It is necessary that every individual member build upon the Rock, Christ Jesus. A storm is arising that will wrench and test the spiritual foundation of every one to the utmost. Therefore avoid the sand bed; hunt for the rock. Dig deep; lay your foundation sure. Build, oh, build for eternity! Build with tears, with heartfelt prayers. Let every one of you from henceforth make your life beautiful by good works. Calebs are the men most needed in these last days. That which will make our churches vigorous and successful in their efforts is not bustle, but quiet, humble work; not parade and bombast, but patient, prayerful, persevering effort.

"He that is not with Me,' said Christ, 'is against Me.' It is wholehearted, thoroughly decided men and women who will stand now. Christ sifted His followers again and again, until at one time there remained only eleven and a few faithful women to lay the foundation of the Christian church. There are those who will stand back when burdens are to be borne; but when the church is all aglow, they catch the enthusiasm, sing and shout, and become rapturous; but watch them. When the fervor is gone, only a few faithful Calebs will come to the front and display unwavering principle. These are salt that retains the savor. It is when the work moves hard that the churches develop the true helpers. These will not be talking of self, vindicating self, but will lose their identity in Jesus Christ. To be great in God's kingdom is to be a little child in humility, in simplicity of faith, and in the purity of love. All pride must perish, all jealousy be overcome, all ambition for supremacy be given up, and the meekness and trust of the child be encouraged. All such will find Christ their rock of defense, their strong tower. In Him they may trust implicitly, and He will never fail them."<sup>4</sup>



- 1 *The Signs of the Times*, June 4, 1894.
- 2 *The Review and Herald*, March 4, 1873.
- 3 *Early Writings*, pp. 154, 155.
- 4 *Testimonies*, vol. 5, pp. 129, 130.



# Stress Management

Extracts from a sermon delivered in Roanoke, Virginia, U.S.A.

by Ruben A. Sas

One of the great aspects of faith to be restored in these last days is the principle of health reform. Many refer to seven laws of health: air, sunshine, water, exercise, nutrition, rest, and trust in God. Some people also include an eighth law—temperance. However, if you look at the first seven, you will see that temperance comes into effect with all of them. Whether you are talking about air or rest, diet or exercise, temperance plays a part in all of them. So we can safely refer to them as seven laws.

I like to remember them in a particular order. I suppose it is based on how long you can live without any of that particular ingredient. For example, if we look at air, how long can we live without air? Three minutes. There have been extreme occasions where people have been trapped under water for twenty minutes, but because the water was so cold the whole metabolism slowed down, and they managed to survive twenty minutes without air.

However, generally speaking, maybe a few minutes is the longest period that we can live without air. And if by some chance we were to spend twenty minutes without breathing, that would be a very long time. Certainly, we cannot go for hours without air.

If we were to look at water, how long can we go without water? How long can a human last without water? Now we are talking not in terms of minutes or hours. We speak of days and weeks.

Without food; how long can a person last with no food? Now we are talking weeks to months.

Rest. How long can a person live without rest? This is very debatable. I heard just this week that there is a man in England who never sleeps. In fact, he has three jobs so that he can work twenty-four hours a day because he doesn't need to sleep. While he is eating he has his rest. He is still awake; he can still hold a conversation, but he has sufficient rest that he can continue. Apparently he never sleeps. He has not slept for eighteen years.

What about sunshine? How long can we live without sunshine? Again, there are situations where people have lived for quite some time without sunshine—quite a few years.

Exercise. In many developed countries, there are a lot of people who never do any exercise. And they live sixty, seventy, eighty years—their whole life—and they have never done any exercise.

Trust in God. There are many people who have no trust in divine power, and they manage to live their life without trust.

Although this sequence is in order of how long we can live with-

out this particular element, it is by no means a sequence of importance, because all of these elements are very important to our health. But today I would like in particular to talk about trust in God, because this is one of the factors which the world lacks the most.

There are many people who are becoming increasingly health conscious, and they talk about exercise. They talk about watching their diet, good, clean water. The fact that there are so many companies now selling bottled water shows that this is now coming to the fore. But trust in God is something that is neglected.

Especially among ourselves, when we usually talk about health reform, the number one topic for discussion is diet. And due to that fact, generally speaking, our diet is better than the average person in the world.

In the western culture, America, Australia, England, and parts of western Europe, the number one killer is heart disease. That is the number one killer. The four criteria that put you in the high risk group are your genetic makeup, your diet, the amount of exercise you do, and the level of stress that you have.

The number two killer is cancer. Again, the genetic makeup, faulty diet, and stress are all risk factors.

If we look at our genetic makeup, there is nothing we can do about it. We cannot change that. It

was given to us by our parents. We can change our diet, and we do change our diet.

But what about our level of stress? Do we, as the people of God, generally speaking, have less stress than the average person in the world? Do we have the same amount, or do we have more? God wants us to be in health. He does not want us to have more stress because this is a serious problem in our culture today.

In Proverbs 15:13 we read: "A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken."

Solomon realized that if you are happy you will look well. If sorrowful, your spirit will be broken. In Proverbs 17:22, he says, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones." A broken spirit has an ill effect on your health. It makes you feel weak and down, and this comes from sorrow.

When we talk about stress, we have to understand what is stress. A lot of people now think that stress is a whole lot of circumstances that are placed upon you, forming a stressful situation. And so, therefore, stress would be beyond your control. But you can have two people in the same situation; one is stressed and the other is not. Therefore, we see that stress is not due to circumstances, but stress is how you react to those circumstances. In reality, stress is a lack of trust in God.

How do we arrive at that? Think about the situations that really worry you—the ones that make you nervous and tight and give you sleepless nights. When you are in those situations, what is your concern? Is your concern about something that has happened, or is your concern about something which may happen? Think about it.

Something may have just happened, but you are not so worried about that. You are worried about the consequences of that. What is going to happen? What if this happens? What if that happens? How am I going to cope with this? And if I do not cope with that, what will

happen? Will I lose my job? Will my wife kick me out of the house for the night? Whatever the case may be, you are worried about something which may happen. You worry about the unknown. You have a fear of the unknown.

Now, as Christians, we can either worry about things that may occur—things that may happen, or we, as Christians, can have trust in God.

But it is not surprising that heart disease, and particularly stress, is so prevalent today because it is a sign of the last days. Did you know that? That people will be having heart attacks due to stress—that is a sign of the last days. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25–27.

Just prior to Jesus' coming, there is going to be a lot of turmoil in this world. There will be distress of nations. Men's hearts will be failing them for fear, and for a looking upon the things which are coming upon the world. Men's hearts failing them for fear—couldn't that refer to heart attacks due to stress? Hearts failing—that's a heart attack. For fear—what are they fearing? It doesn't really matter what they were fearing. They could be fearing anything, but because of that fear, they are dying. Their hearts are failing.

We often look at this verse and think it is speaking figuratively, but it also speaking literally. Men's hearts are failing them for fear.

As God's people, we don't have to have the same fears that the world has, and, therefore, we should not have the stress that the world has. But generally we do. Generally we are stressed. Why? Because of a lack of trust in God.

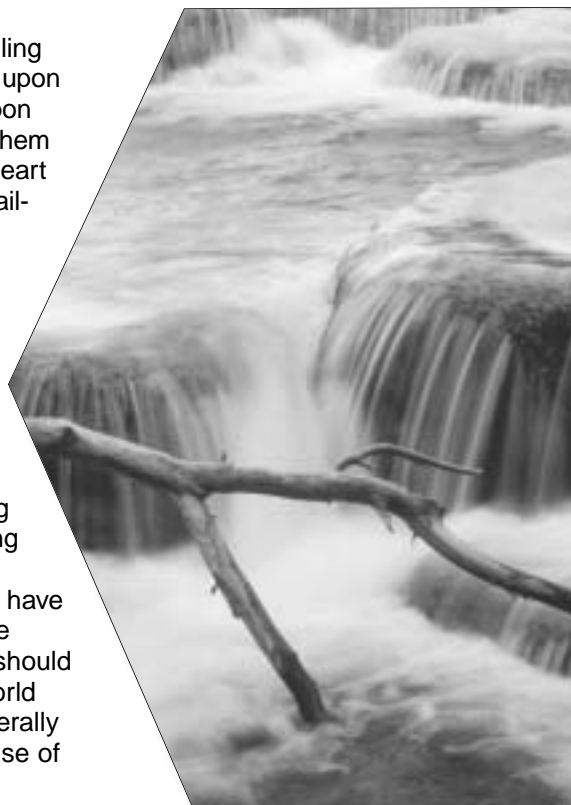
But wait a minute! We are God's people. We trust in Him. We believe in Him. We know. We have faith.

We know that there is a God in heaven. We know that Jesus Christ lived in this world, lived a perfect life, and died for our sins. We believe that. We have faith in Him. We know that He will save us from our sins. We know that heaven is a real place. We believe that. We trust that the Lord will take us there soon.

We believe. But do we believe everything that the Lord says? Do we believe what He says in Romans 8:28? This is one of my favorite verses because it explains to us why we do not need to fear. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Do we believe this? That all things work together for our good if—if we love God, and we are those that are called according to His purpose.

Do we believe this? When circumstances come upon us, when troubles are in our life, do we trust in God's Word and say, "Well, this will work to our good," or do we start to worry?





Now, at this point, I want to make a distinction between being concerned and being worried. As a Christian, we should always be concerned. We should be concerned about our influence, our position, our responsibilities, but worry is something different. Worry is something that is negative. It eats away at our bones and causes us a lot of trouble.

There is a song which we were taught as little children. Many of you were probably taught the same song. It says, "Why worry when you can pray. Trust Jesus; He'll be your stay. Don't be a doubting Thomas. Rest fully on His promise. Why worry, worry, worry, worry when you can pray?" Such a beautiful song, and we teach it to our children. We were taught it as children. And then we grow up, and say, "Okay. I'll put away childish things. Now, I'm a man; I can worry."

No. God wants us to trust in Him. He will be our stay. We don't need to worry. It is important to understand that Satan can also control circumstances. There are many instances in the Bible where Satan caused circumstances to come upon people. And if circumstances control us, we are allowing Satan to control us at times. So we must make sure that circumstances do not control us.

So, what do we do then when we have a problem in our life? The first thing that we must do is bring our problem to the Lord; have a committee meeting with the Lord. And I come and say, "God, I have this problem," but I must listen to what God says, because He may not see it as a problem. There are many problems which are imaginary. We think that something is a problem, and the Lord says, "That is not a problem."

Once we have established that there is a problem and we have listened to the Lord, and the Lord says, "Yes, that is a problem," there are two alternatives to fix this problem.

When you have a business meeting, resolutions are passed. Recently we had a window broken in our church and the resolution was passed that the window should

be fixed, and everyone was in favor. If we would have left it at that, the window would never have been fixed. We had to appoint somebody to be in charge of carrying out the action. And so someone was appointed. The window was fixed.

When we come to the Lord and we establish that there is a problem, somebody must be appointed to remedy that problem. There are two possibilities—either the Lord will remedy the problem or I myself. Those are the only two possibilities. Either I will do something about it or the Lord will do something about it. I cannot control anyone else; I can only control myself and ask the Lord.

So, once we have established who is going to take charge of this problem—if it is something that I can do, will the Lord do it for me? If the remedy for the problem lies within my capabilities, will the Lord do it for me? No. If the remedy is within my capabilities, I must do it—whatever it is, whether I like it or not.

If, on the other hand, the remedy for the problem lies outside of my capabilities, then I lay that care on the Lord. 1 Peter 5:7 tells us exactly this. "Casting all your care upon him; for he careth for you." When we cast our care upon the Lord, He cares for us. He will take that problem, and He will work out the remedy. But when we ask the Lord to do something, what do we need? What is the main ingredient that we need when we ask the Lord something? Faith.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." James 1:6.

If we come to the Lord and establish that we have a problem that only He can take care of, we lay that care upon Him. In faith, we ask Him to take care of it. We must have that faith. What is faith? Why do we need this faith?

We may ask the Lord to solve a particular problem. Let us think of Noah in the ark. The rain had stopped, but there was still plenty of water around. And he prays, "Lord, dry up this water." And he goes out the window, and he looks, and he

sees nothing but water. And he says, "Well, Lord, You did not do Your job. I have asked You to dry up this water. Okay. I will ask You again just in case You did not hear me the first time. Lord, please dry up the water." And he goes and looks again and there is still water there. And he says, "Well, I have asked You twice now, Lord. I will ask You again, because I have to pray without ceasing, so I have to be persistent with my prayers. Please dry up the water." And he goes to look, and the water is still there. Noah was in the ark over a year. How long would this have gone on if he were to have taken this approach?

What is faith? "Now faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1. It is the substance of things hoped for. It is the proof of things which you cannot see.

Real faith would be if you ask the Lord to solve a problem—and even though you cannot see the answer, you know that He is solving the problem. You cannot see it; you cannot hear it. Nothing seems to be different, so do we doubt? No! Faith will be carrying through—even when it cannot see the evidence, because faith in itself is the evidence.

That is very important to remember in our personal life when we have a problem, because we tend to get discouraged when that problem is not solved immediately and according to the way we want it solved. So we start to doubt, "Maybe it is not God's will. Maybe He did not hear my prayer. Maybe something else is the problem." We lack faith because we are so short-sighted that we need to see the evidence. Real faith is the evidence.

If we look at the experience of Thomas in John 20:24–29, we have more of an appreciation of what it means to have faith without seeing the evidence. "But Thomas, one of the twelve, call Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the



nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Thomas lacked faith. He could not believe without seeing the evidence, without touching—without having the substance there for him to touch.

Jesus said blessed are they who believe, who do not see the evidence—who do not have the substance, but have faith because they don't need the evidence. They don't need the substance.

When we have faith in God's Word and have laid our cares upon Him—knowing that He is going to take care of this problem—there is nothing I can do about it. I have laid it upon Him. He cares for me and He will take care. And I have total faith in the Lord—what happens then? Are we stressed? Are we worried? No, we have peace. We have peace in our heart. In John 14:27, Jesus said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Again it is talking about the heart and fear.

Jesus is saying that His peace is different to the peace of the world. What is the peace of the world? How does the world view a peaceful life? A life without trouble. To the person of the world, a life without trouble is a peaceful life. What is the peace of Jesus? The peace that Jesus gives us—is it a life without trouble? Is that the peace that He is giving us? No. There is going to be plenty of trouble. The peace that Jesus gives us is a peace in spite of trouble.

My mind goes back to a story that was told when I was a boy, and it was about a competition. Various artists were told to portray peace in a painting. And when the entrants brought along their masterpieces, the first one was a tranquil lake. It was just at sundown. The water was calm, like a mirror. There were a few reeds growing there, and it was so quiet and still.

And a second person brought along a similar picture, where everything was quiet and still. A third person brought along a painting of the ocean in the middle of a storm. The wind was blowing a gale. The waters—huge waves were crashing on a rock, and there was lightning. It was a tremendous storm. And on this rock there was a little hollow, just a little cave, and there was a tiny bird fast asleep. He had peace.

Can you see the difference between the peace of the world and the peace of God? The peace of the world is when there is no trouble. The peace of God comes even though there is trouble. We can trust in Him, just as the bird could trust in the safety of this rock.

There is a song entitled "The God of the Mountain." The words are interesting:

"Life is easy when you're up on the mountain and you have peace of mind like you have never known. But when things change and you are down in the valley, do not lose hope; you are never alone. We talk of faith when we are up on the mountain, but talk is cheap when life is at its best. But in the valley of trials and temptations, that is where faith is really put to the test. For the God of the mountain is still God in the valley. When things go wrong, He will make them right. And the God in the good times is still God in the bad times. The God of the day is still God in the night."

We can trust in the Lord. Even though there are trials and troubles and problems in our life, He is still the Lord. He is still God, and He still cares for us. So we have this peace of

mind, not like the world has peace. We have the real peace that only Jesus can give us. Even when circumstances are unfavorable, we have peace.

Isaiah 26: 3, 4 tell us why we have this peace: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

In the Lord Jehovah is everlasting strength. The marginal reading says that everlasting strength is also translated as "the rock of ages." Remember the little sparrow in the rock in the storm in the ocean? How many storms has that rock been through? It is the rock of ages.

When we put ourselves in the arms of Jesus, we are placing ourselves in the Rock of Ages, the everlasting strength. He can weather any storm. He can fix any problem. Do we need to worry? No.

In reality the only time that we need to worry is when we know that we have to do something about the problem and we are too scared to do it. But if we do our part—if we do what we have to do and then trust in the Lord, He will do the rest. We will not have to be worried. We will not have to fear and our heart will not fail us.

May the Lord help us to have this trust in Him, declaring, by His grace, "It is well with my soul." This is stress management. This is what will help us to be overcomers, to have good health, and to prosper. ☺



# “Praise God, From Whom All Blessings Flow!”

by Neville S. Brittain

The voices rose in unison. “Praise Him, all creatures here below.” Old Hundredth had never been sung so lustily as the congregation closed their hour of worship. “Praise Him above, ye heavenly host.” The organist gave full measure to each magnificent chord. “Praise Father, Son, and Holy Ghost!” The minister thought how well the service had gone with his captive audience all ears, hanging on almost every word—well, almost! The Deacon had been thinking about the plans for the forthcoming drive for church repairs. The organist had been wondering if the choir would be able to learn the new piece projected for two weeks’ time. The deaconess was naturally concerned about the new family in need in her local block of apartments. The Deacon’s wife was staring at the new hat on the head in front of her and wondering how they could afford such a frippery piece of nonsense. Mary Lou’s thoughts had wandered to the next party; and young Jimmy—well, while he was present in body, his mind had been down at the “old swimming hole.” Praise God indeed!

Hymns, well known and well loved, have been the solace of

many tempted, tried and sometimes despairing saint in their march to the New Jerusalem. Many a tribulation has been halved by the appropriate words of courage in song, while a scarce remembered snatch of a childhood hymn has brought a tear to the wistful eye of one almost lost to both heaven and earth.

The singing of praise to the God of our fathers has always been an integral part of the worship of the church in heaven and on earth. From the time, “when the morning stars sang together, and all the sons of God shouted for joy” (Job 38:7) till the present time, praise to God has always been appropriate for those whose sins have been forgiven through the blood of our Lord Jesus Christ. Gratitude and thankfulness from loving hearts and lips will always rise as incense before our heavenly Father.

David, the sweet singer of Israel, left such a paean of praise in the psalms, that some have thought that anything more could be superfluous. But the Apostle Paul says that we should speak to ourselves, “in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:19). This use of praise is not alone to honor God, for Paul also says, “Let the word of Christ dwell in you richly in all wisdom; teaching and

admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16). Notice that teaching and admonishing in song is integral with praise to God.

“Music forms a part of God’s worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. The proper training of the voice is an important feature in education and should not be neglected. Singing, as a part of religious service, is as much an act of worship as is prayer. The heart must feel the spirit of the song to give it right expression.”<sup>1</sup> Sadly, very often, the mind is far away when singing, and the lilt of the melody is remembered more than the words. Yet the whole purpose of setting good spiritual words to music is that the words might be remembered more readily.

“Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. What a contrast between the ancient custom and the uses to which music is now too often devoted! How many employ this gift to exalt self, instead of using it to glorify God! A love for music leads the unwary to unite with world lovers in pleasure gather-

ings where God has forbidden His children to go. Thus that which is a great blessing when rightly used, becomes one of the most successful agencies by which Satan allures the mind from duty and from the contemplation of eternal things."<sup>2</sup>

Paul recognized three forms of religious music. Psalms, hymns and spiritual songs. Some have given much thought as to his meaning, and there is a place for all three forms of religious musical expression. The earliest Christian hymns in Latin appeared about the 4th century. Most composers during the Middle Ages made polyphonic arrangements of older chants, and these were originally sung by priest and/or choirs, almost never by the congregation. It was during the Protestant reformation of the 16th century that congregational singing became a common practice.

The translation of the psalms into French metrical verse encouraged congregational singing under the leadership of John Calvin. English translations of the psalms were published by 1562. About 100 years later an English Separatist clergyman, Henry Ainsworth, produced a collection of psalms in metrical form and it was this Psalter that was used by the Mayflower Pilgrims in 1620. English hymnody was brought to the fore by Isaac Watts who wrote about 600 hymn texts during the 18th-century; but even greater impetus was given to the singing of hymns in English through the usage by the Wesleys of both Lutheran and Moravian hymns. To this was added the vast writing of hymns by Charles Wesley. These days there is not much usage made of the psalms. One hundred years ago, there was much psalm singing both in the church and in the home. In the early churches the psalms were sung in chant form more commonly known as plainsong. This was used widely even in the early Protestant churches. To make the singing of psalms easier, metrical forms were introduced; the words of scripture were put into a more regular poetic form that made it easier to remember the words; and melodies became easier to follow. Perhaps the

most remembered of these metrical psalms is the twenty-third Psalm as set by Baker and Dykes in 1868. This is sung as in the Church Hymnal #86, "The King of Love My Shepherd Is." "Old Hundredth" was a tune originally used for the one hundredth Psalm and comes to us from the Genevan Psalter of 1551; our present words are a paraphrase of the 100th Psalm by William Kethe of 1561.

While the singing of psalms has tended to decline, the use of hymns has been a constant form of praise in the Christian family. Praise to God, prayer forms, and doctrinal concepts are often the subject of hymns. Careful selection of appropriate music is one of the hallmarks of a good hymn. It would be quite inappropriate to endeavour to sing the strains of "Abide With Me" to the tune of Freeport (Hymn #464). While it is possible, because the meter is the same, the musical sense would not be the same. It would be like trying to sing Hymn #348, "In the Heart of Jesus," to the tune of "Onward Christian Soldiers." Words and music should match in rhythm, cadence, and sense.

Paul's third category of church music is referred to as "spiritual songs." Recent years have seen a strong development of these songs in church music. While spiritual songs as distinct from hymns had a great impact on the evangelistic work of the 19th-century, especially the work of Moody and Sankey, it has been especially so since the 1960s. Hymns mostly lift up the heart of the singer to God, and rarely have a chorus or refrain sung alternately between verses, but spiritual songs usually have a chorus or refrain and tend to be rather subjective in word and thought. Twentieth-century spiritual songs were much influenced by the Social gospel movement with the result that there has developed an emphasis on text expressing the social mission of the gospel. This has been noted by many writers looking at the Roman Catholic Church, Protestant denominations and other religious groups.

This swing towards light spiritual songs began with the big evangelistic

programs of Moody and Sankey and received a great impetus with the modern Pentecostal movement of the early 20th century. Much earlier though, the same influence had been seen. Even among the early Adventists some of the same activities were experienced. Speaking of this, the servant of the Lord wrote: "Some of these persons have exercises which they call gifts and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only to man but by the Lord and all heaven. Such gifts are manufactured by men and women, aided by the great deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God placed in the church. Some have been deceived here. The fruits of all this have not been good. 'Ye shall know them by their fruits.' Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling. But the influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting because their happiness did not come from the right source. **The most profitable meetings for spiritual advancement are those which**



**are characterized with solemnity and deep searching of heart; each seeking to know himself, and**

**earnestly, and in deep humility, seeking to learn of Christ."**<sup>3</sup>

In an article entitled: "Holy Spirit Gifts and Power" by Paul Walker, published in "The Spirit Filled Bible" by Nelson Publishers, it is stated, "Without a doubt the Pentecostal revival of the early 1900s and the Charismatic renewal, which had its beginning in the late 1950s, together constitute one of the most innovative and impactful renovations in history."

This came about as the result of the early failure of the drive to bring all the Christian churches together under the auspices of the World Council of Churches. It was fostered

by the Roman Catholic Church, but the first meetings in 1948 were a dismal failure. They could not agree as to whether Christ was the hope of the world. It was seen that the doctrinal differences held the churches apart. Amos was certainly correct when he stated: "Can two walk together, except they be agreed?" (Amos 3:3). The question then became, "How can we encourage the churches to unite, despite their doctrinal differences?" The answer appeared to be, "Encourage a form of worship that places doctrine in the background. Spend more time with those things that let people feel happy, without thinking deeply about their real need!"

This idea took shape in an official capacity during the discussions

of Vatican II in the early 1960s. The Roman Catholic Church set up their own Catholic Renewal Movement and used this as a platform to introduce similar forms of worship among Protestant churches, leading to the development of songs for worship of a very different character from those sung previously. The plan has been characterized by several changes:

1. The frequent use of various forms of syncopation in the music.
2. The introduction of a usually heavy beat in the music.
3. The frequent use of unnecessary repetition of words and phrases.
4. A rather heavy use of sentimental words with allusions to "falling in love with Christ."
5. A heavy accent on praise to God.
6. Almost no allusions to deep commitment to Christ (which would bring about a change in the actual life).

Let us look back in history a little. Israel, during the reign of Ahab had, under the influence of Jezebel, become a nation of idolaters. Worshipping Baal the sun god, they had forgotten the Creator, the God of their fathers. At that time, God's man was called to do God's work. Elijah (whose name meant "Jehovah is my God") called the nation to repentance, to worship not the sun, but the Maker of the sun. At his insistence a grand test was to be made. The 850 priests would make an offering to their god Baal, and if he could light the fire under the bullock then Baal would be recognized as God. They tried. They sang, they cut themselves, they pranced and danced in idiotic contortions in an effort to try and get Baal to answer their call to defend himself; but to no avail.

At the setting of the sun, when it was obvious that Baal was silent, Elijah called the people. Now it was the time for his God to reveal His power. Rebuilding the broken altar on the top of Carmel, Elijah knelt





down before the heavenly host. He did not dance. He did not chant. He did not sing, he did nothing that the priests of Baal had done. He quietly knelt down and spoke with God as a Friend. And immediately God answered by fire. Perhaps there is something for us to learn here. God is not interested so much in great display. It is honesty of purpose and submission to His will in all things that He accepts. Much display in musical attainments may be a snare rather than a blessing.

Satan's use of music and song in this period of earth's history is arranged for a specific purpose. "The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.

"The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. . . .

"When the camp meeting is ended, the good which ought to have been done and which might have been done by the presentation of sacred truth is not accomplished. Those participating in the supposed revival receive impressions which lead them adrift. They cannot tell what they formerly knew regarding Bible principles.

**"No encouragement should be given to this kind of worship. The**

same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited, and were worked by a power thought to be the power of God. . . .

"Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed. Clear and definite instruction has been given in order that all may understand. But the itching desire to originate something new results in strange doctrines, and largely destroys the influence of those who would be a power for good if they held firm the beginning of their confidence in the truth the Lord had given them." <sup>4</sup>

"Musical entertainments which, if conducted properly, will do no harm, are often a source of evil. In the present state of society, with the low morals of not only youth, but those of age and experience, there is great danger of becoming careless, and giving especial attention to favorites, and thus creating envy, jealousies, and evil surmisings. Musical talent too often fosters pride and ambition for display, and singers have but little thought of the worship of God. Instead of leading minds to remembering God, it often causes them to forget Him." <sup>5</sup>

"Young men and young women, I saw that God has a work for you to do; take up your cross and follow Christ, or you are unworthy of Him. While you remain in listless indifference, how can you tell what is the will of God concerning you? and how do you expect to be saved, unless as faithful servants you do your Lord's will? Those who possess eternal life will all have *done well*. The King of glory will exalt them to His right hand while He says to them: 'Well done, good and faithful servants.' How can you tell how many souls you might save from ruin if, instead of studying your own pleasure, you were seeking what work you could do in the vineyard of your Master? How many

souls have these gatherings for conversation and the practice of music been the means of saving? If you cannot point to one soul thus saved, turn, oh, turn to a new course of action. Begin to pray for souls; come near to Christ, close to His bleeding side. Let a meek and quiet spirit adorn your lives, and let your earnest, broken, humble petitions ascend to Him for wisdom that you may have success in saving not only your own soul, but the souls of others. *Pray more than you sing*. Do you not stand in greater need of prayer than of singing? Young men and women, God calls upon you to work, work for Him. Make an entire change in your course of action. You can do work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect." <sup>6</sup>

The song of praise can be offered in entirely different ways. We can choose what form our praise can take. No matter if it sounds almost heavenly it may be sung in harmony with Satan's minions. Let us rather offer our praise to God from true hearts, in simplicity, without any display, without any inflection of self. When we meet for worship may we seek to know ourselves better and, confessing our sins, seek always to praise God for His love revealed in and through Jesus Christ our Lord and Saviour. David says, "For God is the King of all the earth: sing ye praises with understanding" (Psalm 47:7). ♪

1 *Patriarchs and Prophets*, p. 594.

2 *Ibid.*

3 *Testimonies*, vol. 1, p. 412. [Emphasis supplied.]

4 *Selected Messages*, book 2, pp. 36-38. [Emphasis supplied.]

5 *Manuscript Releases*, vol. 1, p. 390.

6 *Testimonies*, vol. 1, p. 513. [Author's italics.]



# Birds and Buddies

Those who have bird feeders may have noticed at some time the habits of birds from the Jay family. Jays are related to crows, and come in different varieties. The blue jay has beautiful shades of color, a long, rounded tail and a large crest on his head. But, despite the jay's lovely appearance, as soon as he arrives at the feeder, the other birds fly away. It seems that nobody wants to be with him.

Perhaps you have felt that way sometimes. Or maybe you have heard someone say after Sabbath school class or church, "Oh, I don't like the children at that church. Not a single person spoke to me. I felt as unwelcome as a jay bird."

Why are jay birds unwelcome? If you have ever noticed, the jay is noisy and selfish, and likes to pretend that he is boss over the other birds. So, when he comes around to the feeder and acts like the birdseed is meant more for him than anyone else, the other birds lose interest. Sometimes we, or others whom we may know, may act like jay birds. The person who complains of having no friends is often the cause of his own problem. He may go off by himself and expect everyone else to come to him. When they do come to speak, he may act snobbishly, answering roughly or with a know-it-all attitude. Or he may do all the talking and not let anyone else say much. Like the jay bird, he may actually be among the most intelligent of his species, but that doesn't give him an excuse for having a know-it-all attitude. Nobody knows it all; we *all* have a lot to learn from others.

The Bible says, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." Proverbs 18:24. If you want to have friends, there are several points to remember:

1) Show yourself friendly. Be the first to smile, the first to show an interest in others.

2) Be courteous. Do not be shy about greeting people, and always remember words like "Please," "Thank you," "Pardon me," "I'm sorry." Respect those that are older than you, addressing them as "Brother ——" or "Sister ——" if they are adults in the church. If they are not church acquaintances, address them as "Mr. ——" or "Mrs. ——," not by their first names, unless they specifically invite you to do so.

3) Give others freedom to have their own point of view. To have friends, we must respect their right to their own opinion. Even if we feel that someone is wrong, we must speak to them kindly and pray for them.

4) Watch your words. Don't talk behind someone else's back if you would not like them to do the same to you. Gossip can ruin friendships.

5) Be not partial or a respecter of persons. Sometimes people go out of their way to be friends with a rich or popular person, while ignoring or snubbing one who is poor, ugly, old, or handicapped. But whom did Jesus befriend when He was on earth?

6) Be a consistent friend—both when your buddy is doing well and when he has troubles.

7) Save your closest friendships for those in the church. While we can have friendships with worldly people, our best buddies should be fellow believers who share our faith. "Can two walk together, except they be agreed?" Amos 3:3. The story is told of a boy who had a cage full of sparrows he wanted to teach to sing like a canary. After putting the canary with them in the cage for a few weeks, he sadly cried, "Now the canary is chirping like the sparrows!" It is true. We tend to pick up the habits of our friends. Spend time with friends who can help you grow spiritually, and you will be blessed. And the very Best Friend for that is Jesus Himself!—*B. Monteiro.*



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