The Sabbath Watchman

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The Sabbath Watchman

Beacon of hope, faith, truth in a confused world.

We believe:
The Bible to be infallible truth.

God the Father to be the one Creator and upholder of heaven and earth through His Word.

Jesus Christ to be God's Word made manifest and the world's only Saviour, who taught love revealed by obedience.

His coming to be imminent, visible, victorious over His enemies and rewarding to His children of faith.

The Holy Spirit to be His representative on earth, through whom we overcome a literal devil, Satan, the untiring instigator of evil.

The Ten Commandments to be the foundation of all enduring reform and obedience to be the result of genuine faith in the righteousness of Jesus Christ.

THE SABBATH WATCHMAN is published by Religious Liberty Publishing Association, a subsidiary of the Seventh-day Adventist Church, Reform Movement, North American Union, International Missionary Society. World War I saw responsible men of the Seventh-day Adventist Church publicly declaring it to be the duty of all Adventist men to defend their respective countries with weapons in hand, even on the Sabbath. Hundreds of staunch believers protested this stand; but their protest was not heeded, and they were disfellowshipped against their wishes. All attempts to reunite on the old platform of truth failed. This was the birth of the Reform Movement, which today is represented in all major countries.

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The Sin of Selfishness

By ELLEN G. WHITE —The Review and Herald, July 13, 1886.

THE simplicity of the truth will ever lead us to feel a sympathy for others' woes. There are those who need our sympathy and our love. To exercise these traits of character, is a part of the life work which Christ has given us all to do.

There exists in the hearts of many an element of selfishness which clings to them like the leprosy. They have so long consulted their own wishes, their own pleasure and convenience, that they do not feel that others have claims upon them. Their thoughts, plans, and efforts are for themselves. They live for self, and do not cultivate disinterested benevolence which, if exercised, would increase and strengthen until it would be their delight to live for others' good. This selfishness must be seen and overcome; for it is a grievous sin in the sight of God. They need to exercise a more special interest for humanity; and in thus doing, they would bring their souls into closer connection with Christ, and would be imbued with His Spirit, so that they would cleave to Him with so firm a tenacity that nothing could separate them from His love.

God will not excuse us for not taking up the cross, and practicing self-denial, in doing good to others with unselfish motives. We may, if we will take the trouble to make the self-denial required of Christians, be qualified, by the grace of God, to win souls to Christ. God has claims upon many of us to which we have never responded. There are those all around us who hunger for sympathy and love. But many of us are nearly destitute of that humble love which naturally flows out in pity and sympathy for the destitute, the suffering, and the needy. The human countenance itself is a mirror of the soul, read by others, and leaving a telling influence upon them for good or evil. God does not call upon any of us to watch our brethren, and to repent of their sins. He has left us a work to do, and calls upon us to do it resolutely, in His fear, with an eye single to His glory.

Everyone must give to God an account of himself, not of others, whether he is faithful or otherwise. Seeing faults in other professors, and condemning their course, will not excuse or offset one error of ours. We should not make others our criterion, nor excuse anything in our course because others have done wrong. God has given us consciences for ourselves. Great principles have been laid down in His word, which are sufficient to guide us in our Christian walk and general deportment. Those have not kept the principles of the law of God who have never felt the burden of the duty devolving upon man to his fellow-men.

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and

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whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Here the conditions of inheriting eternal life are plainly stated by our Saviour in the most simple manner. The man wounded and robbed represents those who are subjects of our interest, sympathy, and charity. If we neglect the cases of the needy and the unfortunate that are brought under our notice, no matter who they may be, we have no assurance of eternal life; for we do not answer the claims that God has upon us. We are not compassionate and pitiful to humanity, because they may not be kith or kin to us. All such are found transgressors of the second great commandment, upon which the last six commandments depend. Whosoever offendeth in one point, he is guilty of all. Those who do not open their hearts to the wants and sufferings of humanity, will not open their hearts to the claims of God stated in the first four precepts of the decalogue. Idols claim the heart and affections, and God is not honored and does not reign supreme.

Some are quite exact in some things, yet neglect the weightier matters—judgment, mercy, and the love of God. Although the customs of the world are no criterion for us, yet the pitying sympathy and the benevolence of the world for the unfortunate, in many cases, shame the professed followers of Jesus Christ. Many manifest indifference to the cause of those whom God has thrown in their midst for the purpose of testing and proving them, and developing what is in their hearts. God reads. He marks every act of selfishness, every act of indifference to the afflicted, the widows, and the fatherless; and He writes against their names, *Guilty, wanting, law-breakers.* We shall be rewarded as our works have been. Any neglect of duty to the needy and to the afflicted is a neglect of duty to Christ in the person of His saints.

When the cases of all come in review before God, the question, What did they profess? is never asked, but, What have they done? Have they been doers of the Word? Have they lived for themselves? or have they been exercised in works of benevolence, in deeds of kindness, in love, preferring others before themselves, and denying themselves that they might bless others? If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and benevolence, they will receive the blessed assurance and benediction from Christ, "Well done," "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Christ has been grieved and wounded by our marked selfish love, and indifference to the woes and needs of others.

Many times our efforts may be disregarded and apparently lost upon others. But this should be no excuse for us to become weary in well-doing. How often has Jesus come to find fruit upon the plants of His care, and found nothing but leaves! We may be disappointed as to the result of our best efforts; but this should not lead us to be indifferent to others' woes, and to do nothing. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." How often is Christ disappointed in those who profess to be His children! He has given them unmistakable evidences of His love. He became poor, that through His poverty we might be made rich. He died for us, that we might not perish, but have eternal life. What if Christ had refused to bear our iniquity because He was rejected by many, and so few appreciated His love and the infinite blessings He came to bring to them? We need to encourage patient, painstaking efforts. Courage is now wanted, not lazy despondency and fretful murmuring. We are in this world to do work for the Master, and not to study our inclination and pleasure, and to serve and glorify ourselves. Why, then, should we be inactive and discouraged because we do not see the immediate results we desire?

Our work is to toil in the vineyard of the Lord, not merely for ourselves, but for the good of others. Our influence is a blessing or a curse to others. We are here to form perfect characters for heaven. We have something to do besides repining and murmuring at God's providence, and writing bitter things against ourselves. Our adversary will not allow us to rest. If we are indeed God's children, we shall be harassed and sorely beset; and we need not expect that Satan or those under his influence will treat us well. But there are angels who excel in strength, who will be with us in all our conflicts, if we will only be faithful. Christ conquered Satan in our behalf in the wilderness of temptation. He is mightier than Satan, and He will shortly bruise him under our feet.

Our spiritual strength and blessing will be proportionate to the labor of love and good works which we perform. The injunction of the apostle is, "Bear ye one another's burdens, and so fulfill the law of Christ." Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works. After we have done all that we are capable of doing, we are then to say, We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favor from God. Christ must be our righteousness, and the crown of our rejoicing.

All must be lost who will not arouse themselves and work with Christ. Many encase themselves in cold, unfeeling, unsympathizing armor. There is but little life and warmth in their associations with others. They live for themselves, not for Jesus Christ. They are careless and indifferent to the needs and conditions of others less fortunate than themselves. All around us there are those who have soul hunger, and who long for love expressed in words and deeds. Friendly sympathy and real feelings of tender interest for others would bring to our souls blessings that we have never yet experienced, and would bring us into close relation to our Redeemer, whose advent to the world was for the purpose of doing good, and whose life we are to copy. What are we doing for Christ? "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

CORRECTION: In the May-June issue of *The Sabbath Watchman*, the article titled "The Serpent" was written by Idel Suarez, Jr., of Tampa, Florida.

Priceless Gift

By FRITZ BAUMUNG, Sydney, Australia

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32.

"AS this wonderful, priceless Gift was bestowed, the whole heavenly universe was mightily stirred in an effort to understand God's unfathomable love, stirred to awaken in human hearts a gratitude proportionate to the value of the Gift. Shall we, for whom Christ has given His life, halt between two opinions? Shall we return to God only a mite of the capabilities and powers lent us by Him? How can we do this while we know that He who was Commander of all heaven laid aside His royal robe and kingly crown, and, realizing the helplessness of the fallen race, came to this earth in human nature to make it possible for us to unite our humanity to His divinity? He became poor that we might come into possession of the heavenly treasure, 'a far more exceeding and eternal weight of glory.' 2 Corinthians 4:17. To rescue us He descended from one humiliation to another until He, the divine-human, suffering Christ, was uplifted on the cross to draw all men to Himself. The Son of God could not have shown greater condescension that He did; He could not have stooped lower.

"This is the mystery of godliness, the mystery that has inspired heavenly agencies so to minister through fallen humanity that in the world an intense interest will be aroused in the plan of salvation. This is the mystery that has stirred all heaven to unite with man in carrying out God's great plan for the salvation of a ruined world." —Ellen G. White, *Testimonies for the Church,* vol 7, p. 29.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4, 12. Jesus—our Saviour—is the most priceless Gift which heaven could give to rescue a fallen world. "As His representatives among men, God does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took humanity that He might reach humanity. A divine-human Saviour was needed to bring salvation to the world. And to men and women has been committed the sacred trust of making known "the unsearchable riches of Christ." —Ellen G. White, *The Acts of the Apostles,* p. 134. Words and written pages can never express the real value of this "precious and priceless Gift;" it has to be *experienced* by every individual. Jesus Christ is the ONLY Saviour of mankind.

Time is running out, and every individual person on this planet has to make sure that he has made Christ Jesus his only remedy for sin and misery and also his personal Redeemer, Substitute and Surety. If this has never "happened" in your life, then it is high time to make a U-turn and surrender all to Jesus. Have active faith in the promises of God's word. There the "treasure" is hidden. What we have to do is dig deeper and deeper until we have found the precious, goodly pearl. Matthew

13:45-46; John 5:39; Isaiah 34:16. As you can read in the Gospel of Matthew, the merchant man, when he had found the one pearl of great price, went and sold all he had and bought it. You cannot hold on to old, sinful things and still claim the priceless gift. You have to let go of *everything* that keeps you from acquiring the goodly pearl, which is Jesus Christ. "The Lord God is bound by an eternal pledge to supply power and grace to everyone who is sanctified through obedience to the truth. Christ, to whom is given all power in heaven and on earth, cooperates in sympathy with His instrumentalities—the earnest souls who day by day partake of the living bread, 'which cometh down from heaven.' John 6:50." —Ellen G. White, *Testimonies for the Church,* vol. 7, p. 31.

And on page 30 of the same volume we find the wonderful words given to every individual child of God, telling him what is needed to be a good representative of our Redeemer, whom we can find from the first pages of the Scriptures to the last: "It is the efficiency of the Spirit that enables human agencies to be representatives of the Redeemer in the work of soul saving. That we may unite with Christ in this work *we should place ourselves under the moulding influence of His Spirit.* Through the power thus imparted, we may cooperate with the Lord in the bonds of unity as laborers together with Him in the salvation of souls. To everyone who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."

From these few lines you can clearly see that our "faith in Christ" as the priceless gift is not a matter of mere religion but rather a matter of heart through practical experience. This is the main reason we are here and why we talk again and again about our wonderful Saviour, Jesus Christ.

United with Him we can form characters which represent Christ fully to a fallen world. All the satanic agencies and authorities of darkness cannot ensnare a faithful, praying soul. Christ Jesus is the guarantee for that! He is the priceless Gift.

EDITOR'S NOTE: Brother Baumung's health has not improved since his back operation. Your prayers and cards would be received by him with much appreciation.

TV: "Televiolence"

By IDEL SUAREZ, JR., Miami, Florida

TELEVISION is a small or large box with a phosphorescent glowing screen of 300,000 tiny dots never portraying a real picture. The pictures are constructed over time at a rate faster than the nerve pathways between the retina and the brain.[1] Although the scenes are perceived as actually on the screen, the TV never portrays a real picture. Yet, if four or five year olds are offered a choice between giving up TV or their father, one third will decide not to make room for dad.[2]

Surgeon General's report

Since television became available to a mass audience over 30 years ago, more than 2,500 scientific reports on its social effects have been published.[3] Four fifths of this literature has dealt with the factors in TV viewing that may induce antisocial behavior, particularly violence. As a result, in 1972, the Surgeon General of the U.S., upon the recommendation of the Scientific Advisory Committee on Television and Social Behavior review of 5 volumes of research done by independent scientists, issued a warning on TV viewing. "There is a causative relationship between televised violence and subsequent antisocial behavior."[4]

Televiolence theories

Several theories have emerged to explain the "causative relationship between televised violence and subsequent antisocial behavior," but two primarily stand out. The first, Observational Learning Theory, holds that violent TV acts observed are later performed.[5, 6, 7] The viewer sees and hears violent acts. These are stored in his memory. Then, in any given moment, he can display the newly learned aggressive behavior. The effects of this learning have been documented when individuals have copied in precise detail a crime or assault which they have seen on television. Within the volume of evidence, there is: The successful blackmailing of Qantas Airlines for $500,000 by a team which imitated a televised movie; the burning alive of a young woman by a gang of adolescent boys in emulation of entertainment seen on TV; or the twenty two people shot, at last count, while "playing" Russian roulette after having viewed such a scene on the highly acclaimed film "Deerhunter."[5, 8]

The second, called the General Arousal Theory, sustains that the action viewed on TV causes arousal and, therefore, possible increases in aggression.[6, 7] The viewer sees, hears, or feels something—not necessarily violence—which makes him nervous and then causes him to be aggressive. Such is the likely explanation for the death of a small boy when he interrupted his father while the latter was viewing an exciting soccer match. The aroused father forcefully pushed his son away, not wanting to miss an important goal attempt, killing him.

Televiolence factors

Nevertheless, what factors in TV viewing correlate with antisocial behavior? There are three: (a) the TV itself, its hypnotic or mesmerizing effect, regardless of content; (b) the TV time, the quantity of time spent watching TV; and (c) the TV content, the sensual, alcoholic and violent content of TV programs.

Telehypnosis

"Television has become a new psychic medium—a treacherous narcotic. Especially in children it produces a trance-like condition as if they were mesmerized."[9] The TV target is so far away, and the screen is so small that the eyes need not move; it is looking at infinity, in a way, like looking at a hypnotist's flashlight.[1] In hypnosis, the main method in inducing trances is to keep the subject quiet and still, cut down all diversions and outside focuses and then create a new focus to keep the subject's attention.[1] Similarly, with "the television viewer, the real world is eclipsed, and he sinks into an inactive mental condition," a trance-like telehypnosis.[9]

"By their very natures, reading and television are very different."[9] Corollary studies have shown that television, unlike reading, is a communication medium that effortlessly transmits huge quantities of information not thought about at the time of exposure. Unlike images, words that are read do not just pour into the memory banks; the reader, not the book, sets the pace. All people read at different speeds and rhythms. When reading, the reader has the choice of rereading, stopping to think or underlining. All these actions further conscious awareness of the material being read. The reader effectively creates the information wished to be placed in the conscious mind. Images require nothing of the sort. They only require the eyes to be open. The images are imprinted in the viewer's memory without critical analysis. This is like pouring fluid into a container. Television viewing, unlike reading a book, may then qualify as a kind of wakeful dreaming, except that it's a stranger's dream, from a far-away place, not thought about, but perhaps unconsciously reacted to at a later time.[1]

Televolume

After the sixth consecutive year of record-setting TV viewing, with over 98% of all U.S. households having at least one set, television is now viewed in the average American household seven hours a day.[10, 11] By the time most young people leave high school, they will have viewed some 15,000 hours of television as compared with 11,000 hours of formal classroom instruction.[12, 13, 14] This means that the average American youth will have spent more of his life watching television than in any other single activity but sleep.[8] As Alberta Siegel says, just common sense "tells us that any activity occupying so many hours in a person's life must have a lasting significance for him."[13]

Advertisers feel that in a 30- to 60-second burst on television they can make a difference in their sponsor's sales. If advertisers can make a difference with such short segments, think of the impact seven hours of programming per day can make![14]

The quantity of time spent in front of a TV screen

is making an impact on the aggressiveness and school underachievement of Western Europe and America's youth.[15] A 1975 London study of 726 children, ranging from 9 to 15 years old, reveals a positive correlation between the frequency of watching TV and aggressive attitudes.[16] Likewise, a 1980 "California survey indicates that the more a student watches television, the worse he does in school. California Schools Superintendent Wilson Riles said that no matter how much homework the students did, how intelligent they were or how much money their parents made, the relationship between TV and test scores was practically identical."[14]

Telecontent

Illegitimate sex, alcohol abuse and violence are the daily menu of television program. On TV drama movies, 70% of all allusions to intercourse occurs between unmarried couples or involves a prostitute. "Television characters drink 3.5 times per hour, four times an hour during prime time." "For every time milk is consumed, alcohol is consumed 44 times. For every time water is drunk, alcohol is drunk 48 times."[14]

"Violence occurs in Saturday morning cartoons about 20 to 35 times per hour."[5] Violence is vividly portrayed in televised sports, where world-famous boxers and baseball and football players throw tantrums, dispute calls and antagonize their opponents.[17] Violence is subtly presented in the network news coverages. Real people—not actors—are blown up by real bombs thrown by other real people. The observed settings are similar to the viewer's setting. The aggressor is not punished. And rarely do newscasters criticize aggression as morally wrong or contrast it with ethical principles.[13] Television is rightfully the menacing medium.[14] It is massively polluting the minds of millions.

Furthermore, a lengthy study by the Task Force on Children and Television of the American Academy of Pediatrics says like violence, drug consumption, alcohol abuse and smoking increase with TV viewing.[12]

A lengthy study by the Task Force on Children and Television of the American Academy of Pediatrics says like violence, drug consumption, alcohol abuse and smoking increase with TV viewing.

Teleaddiction overcome

Television viewing is turning modern society into a class of video addicts. Here are several symptoms of teleaddiction: As soon as they get home, TV addicts turn on the TV. They require instant gratification. They are listless and lethargic while viewing their favorite program. And like alcoholics, they deceive themselves about their own TV compulsion and dependency. Nevertheless, without too many pangs of withdrawal, such teleaddiction

A 1980 California survey indicates that the more a student watches television, the worse he does in school.

can be overcome in four weeks:

Week 1. Keep a detailed daily schedule of all viewing—the total hours will astonish the viewer.

Week 2. Decide which programs will be watched and evaluate them.

Week 3. Select only 1 hour of TV viewing per night and continue evaluation.

Week 4. Turn it off![2]

Conclusion

Television is a violent form of entertainment. It not only portrays violence; it induces violence. It not only hypnotizes; it decreases the cognitive ability to reason. It impresses the mind to solve the day-to-day problems—consciously or unconsciously—in an antisocial manner. As someone emphatically put it: "The course pursued by the base and vile is kept before the people . . . and everything that can excite passion is brought before them in exciting stories. They hear [and see] so much debasing crime, that the once tender conscience, which would have recoiled with horror from such scenes becomes hardened, and they dwell upon these things with greedy interest."[18]

Remember, "a mind is a terrible thing to waste."

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[9]Drofenik, F. Television. Sabbath Watchman, pp. 9-12, May-June 1984.
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[11]Brown, B. Our TVs are on 6 hours, 55 minutes daily. USA Today, Thursday, May 17, 1984.
[12]Tooth, G. Why Children's TV Turns Off So Many Parents. US News & World Report, p. 65 (undated photocopy).
[13]Frazier, S.H. Mass media and psychiatric disturbance. Psychiatric Journal of the University of Ottawa 1(4):171-172, 1976.
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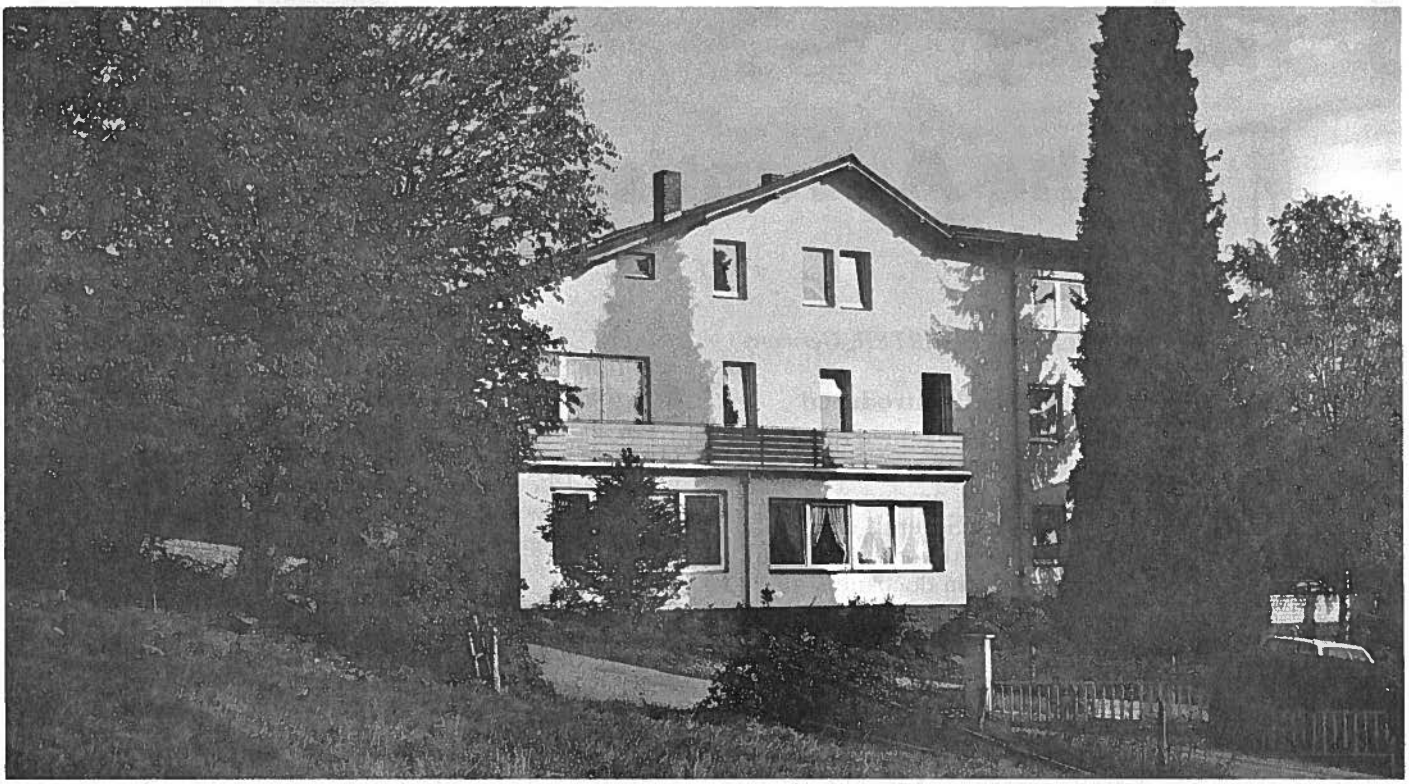


Medical Training Courses

Dear Brother and Sister:

May the peace and help of Jesus Christ be with you! Philippians 4:4.

Since we need more co-workers in many developing countries in the medical and social areas, we want to call upon young brothers and sisters, especially from the medical professions, to devote their energies to this branch of the work. With this circular letter, we want to introduce the course for health counselors.

Two different courses are planned. The first, a course for physicians to train for Naturopathy, will start January 1, 1987, and end June 30, 1987. This course is only for physicians who have completed their formal education.

The second course, to train Health Counselors, will start October 1, 1987, and end September 30, 1989.

Requirements for attending the school include the following:

1. The student must be a baptized member of the church.
2. A recommendation from the responsible Union/ Mission Field must be submitted.
3. The student must have a basic knowledge of the German language.

In addition, more favorable consideration will be given those who have completed the following:

1. Graduation from high school
2. Complete medical training (e.g., nurse, midwife, masseur, dietician, etc.)

In order to save cost and time, the student will be required to take an entrance examination before the beginning of the school which will be a deciding factor in the student's acceptance. The subjects on this entrance examination are as follows: anatomy and histology, physiology, biology and biochemistry, as well as internal medicine.

Submit any further questions to: Medical Department of the General Conference, RE: School for Health Counselors.

Upon request, a list of the subjects will be sent.

The school costs come to US $220 per month. This includes board and lodging, as well as extra costs such as electricity, heating, etc. If a student agrees to work within the church after his education is completed, he can apply for the financial support of his Union/Mission Field.

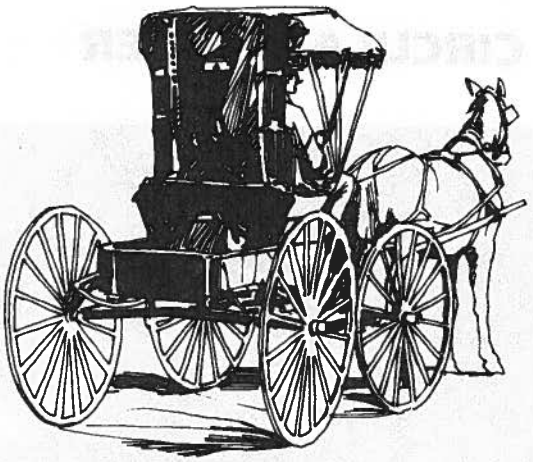
Deadline for registration for physicians: October 30, 1986.

Deadline for registration of applicants to the School for Health Counselors: June 30, 1987.

May the Lord inspire you and help you make your decision under the influence of His Spirit. United in the love of Jesus, and with many greetings, we remain,

The Health Department
of the General Conference

The Way of the Adventists



PART 3

By WILHELM EGERTER, Germany

1845

The Sabbath question—the Sabbath introduced

"During the 'midnight cry,' in 1844, the Lord began to lead the minds of His people to the keeping of the seventh-day Sabbath. This doctrine, among Adventists, arose on this wise: Rachel Preston, a Seventh-day Baptist, moved to Washington, N.H., where there was a church of Adventists. She accepted the Advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of the fourth commandment. . . . In the *Cry* of September 5, 1844, we read, 'Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day.' . . .

" 'Last week we found ourselves brought to this conclusion: *There is no particular portion of time which Christians are required by law to set aside as holy time.* If this conclusion is incorrect, then we think *the seventh day* is the *only day* for the observance of which there is any *law.*' " —*The Great Second Advent Movement,* p. 249.

"While on a visit to New Bedford, Mass., in 1846, I became acquainted with Elder Joseph Bates. He had early embraced the Advent faith, and was an active laborer in the cause. . . .

"Elder Bates was resting upon Saturday, the seventh day of the week, and he urged it upon our attention as the true Sabbath. I did not feel its importance, and thought that he erred in dwelling upon the fourth commandment more than upon the other nine.

"But the Lord gave me a view of the heavenly sanctuary. The temple of God was open in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood one at either end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. . . .

"Jesus raised the cover of the ark, and I beheld the tables of stone on which the ten commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel, 'It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein.'

"When the foundations of the earth were laid, then was also laid the foundation of the Sabbath. I was shown that if the true Sabbath had been kept, there would never have been an infidel or an atheist." —*Life Sketches,* pp. 95, 96.

"From that time the third angel's message, as connected with the other two, began to be proclaimed. The Sabbath truth, as connected with the ark of God, and the light developing with reference to the sanctuary, confirmed what had been previously shown, that the past Advent movement was right, and in the order of the Lord." —*Rise and Progress,* p. 123.

1848

An eventful year

"The year 1848 was memorable, not only in the advent history, but politically. The truths of the third angel's message were very well defined, and the way was opening in different directions for the advancement of the work. At this time events in the moral and political world were assuming a shape calculated to arouse anew the attention of the students of prophecy. . . .

"On the 21st day of February, 1848, when the courtiers of Louis Phillippe, of France, were gathered around him, he said: 'I was never more firmly seated on the throne of empire than I am tonight.' In the twilight of the next evening, wearing a 'pea jacket,' disguised as a hackney coachman, he fled outside the walls of the city of Paris seeking a refuge for his personal safety. The cause of this great and sudden change is said to have been the result of some movement on his part favoring the papal usurpation, which offended his subjects and his soldiers. He had on that day completed, in the city of Paris, a grand military review of the French army; and when their arms were stacked, he retired to the palace, when suddenly a small boy jumped upon a canon, waving a tri-colored flag, crying, 'DOWN WITH THE POPE! DOWN WITH THE POPE!' The soldiers taking up the cry, it passed swiftly up and down the lines, gaining strength as it went, until connected with it was the cry, 'AND DOWN WITH THE KING!' In a few hours all Paris was a scene of wild confusion. The soldiers, with guns in hand, accompanied by a mob, were rushing for the king's palace. He, on being informed of the turmoil, hastened to escape under disguise.

"The commotion and unrest of France spread rapidly to other countries. . . . Within three months all Europe was astir, and over thirty empires and kingdoms were in the greatest disorder. Thrones were burned in the streets, kings and emperors were fleeing and hiding for fear of losing their lives. Politicians predicted that there would be a general revolution of the governments of

the world. . . ." —*The Great Second Advent Movement,* pp. 270-272.

The holding of the winds

"Some three months later, the outburst among the nations quieted down, not, however, by a settlement of their grievances, but in a manner that journalists themselves could not explain. Of this trouble, Horace Greeley in the New York *Tribune* said: 'It was a great wonder to us all what started so suddenly that confusion among the nations; but it is a greater wonder still what stopped it.' " —*The Great Second Advent Movement,* p. 272.

"While the message has been thus advancing, what has been the condition of the nations? From that time down, in the public journals, we have often been treated to statements concerning the general war that is soon to be in Europe. While there has been strife here, and an outbreak there, the general 'whirlwind' is held back—the 'four winds' are not permitted to blow all at once, 'until the servants of God are sealed.' That the elements of strife and war are there, but do not break out because they are held in check, is evident to all. . . .

"But the whirlwind of war still delays, while the *sealing work* goes on." —*The Great Second Advent Movement,* pp. 278, 280.

The mysterious rappings

In the fall of 1847, in a humble house in Hydesville, distinct raps began to be heard. By March, 1848, the rappings were of nightly occurrence, most frequent near the bed occupied by the two Fox sisters, Kate and her older sister Margaretta.

Wearied by loss of sleep for a succession of nights, on Friday, March 31, 1848, the family made arrangements which they hoped would cause the annoyance to cease, and allow them to obtain much-needed rest. Turning to the place from which the rappings came, Kate snapped her fingers, and said, "Here, old Splitfoot, do as I do!" And the knocking sounds instantly responded.

"Count ten," her mother said, addressing the noise. Ten strokes, distinctly given! "How old is my daughter Margaret?" Twelve strokes. "And Kate?" Nine.

"Interest in these manifestations rapidly increased until, on November 14, 1949, by direction of the spirits, a public lecture was given in Corinthian Hall, Rochester." —J.E. White, *Past, Present and Future,* pp. 217-222.

The adherents to this new teaching were called Spiritualists. Therefore, in 1848, there was not only commotion among the nations of Europe but in this same year began the revelations of spiritualism.

In *Early Writings,* p. 59, Sister White wrote the following: "August 24, 1850, I saw that the 'mysterious rapping' was the power of Satan; some of it was directly from him, and some indirectly, through his agents, but it all proceeded from Satan. It was his work that he accomplished in different ways; yet many in the churches and the world were so enveloped in gross darkness that they thought and held forth that it was the power of God."

1849

Clearness on the sealing—Sister White's vision concerning it

"While those claiming that this stir among the nations in 1848 was to usher in the coming of the Lord, met with a sad disappointment, how was it with Seventh-day Adventists who claimed that the time had now come for the 'seal of the living God' to be presented to the people? In reply we quote from a tract published by Elder Joseph Bates in the month of January 1849. . . .

"A small company of brethren and sisters were assembled in a meeting in Dorchester, near Boston, Mass. Before the meeting commenced, some of us were examining some of the points in the sealing message; . . . and whereas we had made the publishing of the message a subject of prayer at the Topsham (Maine) conference a little previous, and the way to publish appeared not sufficiently clear, we therefore resolved unitedly to refer it all to God." —*Great Second Advent Movement,* p. 273.

On January 5, 1849, the following was shown to Sister White in vision: "I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, *'My blood, Father, My blood, My blood, My blood!* Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all around Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, *'Hold! Hold! Hold! Hold!* until the servants of God are sealed in their foreheads.'

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads." —*Early Writings,* p. 38.

"Elder James White, in an unpublished letter giving his account of this meeting, writes: '. . . Ellen was again taken off in vision. She then began to describe the Sabbath light, which was the sealing truth. Said she: "It arose from the rising of the sun. It arose back there in weakness, but light after light has shone upon it until the Sabbath truth is clear, weighty and mighty. Like the sun when it first rises, its rays are cold, but as it comes up, its rays are warming and powerful; so the light and power has increased more and more until its rays are powerful, sanctifying the soul; but, unlike the sun, it will never set. The Sabbath light will be at its brightest when the saints are immortal; it will rise higher and higher until immortality comes." '

"She saw many interesting things about this glorious sealing Sabbath. . . ." —*Life Sketches,* p. 116 (footnote).

"It was after this vision that Mrs. White informed her husband of his duty to publish, and that as he should advance by faith, success would attend his efforts." —

Life Sketches, p. 116 (footnote)

"The whole volume of *The Present Truth* consisted of eleven numbers of eight pages, two columns each." —*The Great Second Advent Movement,* p. 276.

1850

Three important visions

In the year 1850 three important visions were given by Sister White.

To the little flock

"I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in. . . .

"As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful. . . .

"I then saw the glorious Redeemer, beautiful and lovely; that He left the realms of glory and came to this dark and lonely world to give His precious life and die, the just for the unjust. . . .

"Then again was held up before me those who were not willing to dispose of this world's goods to save perishing souls. . . .

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause." —*Early Writings,* pp. 48-50.

The last plagues and the judgment

"At the General Conference . . . I was shown that the seven last plagues will be poured out after Jesus leaves the sanctuary. Said the angel, 'It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners, but they will not then execute the judgment written. The execution of the judgment will be at the close of the one thousand years.'. . .

"The saints, in unison with Jesus, pass their judgment upon the wicked dead. 'Behold ye,' said the angel, 'the saints, in union with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names.' This, I saw, was the work of the saints with Jesus through the one thousand years in the holy city before it descends to the earth. Then at the close of the one thousand years, Jesus, with the angels and all the saints, leaves the holy city, and while He is descending to the earth with them, the wicked dead are raised, . . . It is at the close of the one thousand years that Jesus stands upon the Mount of Olives, and the mount parts asunder and becomes a mighty plain. Those who flee at that time are the wicked, who have just been raised. . . .

"Then the wicked saw what they had lost; and fire was breathed from God upon them and consumed them. This was the *execution of the judgment."* — *Early Writings,* pp. 52-54.

Mysterious rapping

We have already mentioned this vision but will add a few more important points.

"I saw that soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more, that Satan's power would increase, . . . I was shown that by the rapping and mesmerism these modern magicians would yet account for all miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on earth were accomplished by this same power . . . and that just before the final deliverance of the saints, God would work powerfully for His people, and these modern magicians would be permitted to imitate the work of God.

"That time will soon come, and we shall have to keep hold of the strong arm of Jehovah; for all these great signs and mighty wonders of the devil are designed to deceive God's people and overthrow them. Our minds must be stayed upon God, and we must not fear the fear of the wicked, that is, fear what they fear, and reverence what they reverence, but be bold and valiant for the truth." —*Early Writings,* pp. 59, 60.

Other events

"In the autumn of 1850, the first volume of the *Second Advent Review and Sabbath Herald* was published as a semi-monthly. . . . The enlarged size of the paper over *Present Truth* was a very good index to the proportionate spread of the truth, the increase of laborers in the cause, and of supporters of the work." —*Great Second Advent Movement.* pp. 283, 284.

"In 1851, Elder White moved from Paris, Maine, and published the second volume of the *Advent Review.* The name of the paper was slightly changed from that of the *Second Advent Review.* . . . to the *Advent Review and Sabbath Herald,* the name which . . . it still retains.

"On May 6, 1852, the first number of Volume III of the *Advent Review and Sabbath Herald* was published in Rochester, N.Y., and was printed on a press and with type owned by Seventh-day Adventists. . . .

"In August there was begun in the Review office the publication of the *Youth's Instructor,* a monthly. . . .

"In 1853 Elder Uriah Smith began his labors in the office of the *Review and Herald.* . . .

"In the *Review* of Oct. 12 and Dec. 24, 1854, calls were made for a $500 tract fund to enable the office to furnish ministers with tracts for free distribution in connection with their labors." —*Great Second Advent Movement,* pp. 285-287.

Up to the year 1855, the Sabbath was kept from 6:00 Friday evening to 6:00 Sabbath evening. It was understood that the expression "the evening and the morning" referred to 6:00. J. N. Andrews then proved by investigation and eager search in the Scriptures that Biblical chronology points out the day from sunset to sunset. Then, in a vision to Sister White, it was verified that the Sabbath should be kept from sundown to sundown. —*Testimonies for the Church,* vol. 1, p. 116.

1856

Beginning of warnings concerning the decline in spiritual life; calls to repentance

"Dear Brethren and Sisters: The Lord has shown me in vision some things concerning the church in its present lukewarm state, . . . Said the angel to the church: 'Jesus

speaks to thee, Be zealous and repent.' This work, I saw, should be taken hold of in earnest. There is something to repent of. Worldly-mindedness, selfishness, and covetousness have been eating out the spirituality and life of God's people.

"The danger of God's people for a few years past has been the love of the world. The more they get of this world, the more they set their affections on it; and still they reach out for more. . . .

"Heed the counsel of the True Witness. Buy gold tried in the fire, that thou mayest be rich, white raiment that thou mayest be clothed, and eyesalve that thou mayest see.

"Oh, how precious was this promise, as it was shown to me in vision! 'I will come in to him, and will sup with him, and he with Me.' Oh, the love, the wondrous love of God! After all our lukewarmness and sins He says: 'Return unto Me, and I will return unto thee, and will heal all thy backslidings. . . .

Vision of the "Shaking"

"November 20, 1857, I was shown the people of God, and saw them mightily shaken. . . .

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

"The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified." —*Testimony Treasures*, vol. 1, pp. 59, 60.

(To be continued)

WHEN JESUS COMES

No heart shall ache when Jesus comes;
We'll all be gathered home:
No sad heartbreak when Jesus comes;
We'll all be gathered home!
No teardrops dim our waking eyes,
No sound of grief or sorrow's sighs,
But rapturous songs shall fill the skies;
We'll all be gathered home!

No death's cold wave when Jesus comes;
We'll all be gathered home:
Nor lonely grave when Jesus comes;
We'll all be gathered home!
No long farewell, the fond heart must
No longer sigh, "Dust unto dust";
But glorious meeting with the just;
We'll all be gathered home!

Oh, glorious time when Jesus comes,
We'll all be gathered home!
Oh, sight sublime when Jesus comes,
We'll all be gathered home!
Oh, hasten on, great day, so blessed,
And bring the saints' eternal rest!
Oh! let me hide in Jesus' breast,
When we are gathered home.

—*Mrs. M. L. Moon*

The Bible in Education

By ALONZO T. JONES (ca.1890)

MORAL science . . . is no less important than . . . mental science, . . . because it is only with the *mind* that it can be studied. Right *morals* can be discerned only with a right *mind*. Therefore true moral science can be understood only through true mental science. Thus, though in this sense moral science is second in *order* to mental science, it is not less in importance; indeed, the two are inseparably connected.

However, though we speak of these as "moral science" and "mental science," and treat them as sciences which they truly are, let no one fall into the mistake of thinking that these sciences are abstruse things, obscured and confused under long sentences of high-sounding words, and beyond the reach of people of common understanding. It is not so. True science is always simple and easily understood. The nearer true, and the better understood, any science is, the simpler it is, and the plainer it can be made to those who would know it.

"Morals" is the common name for *virtue*: so that moral science, or the science of morals, is the science of virtue. And virtue pertains to right, the good, the true, the pure. It relates to *conduct*, and conduct relates to character. In other words, moral science is *character*-science. And science is knowledge. Fully expressed in other words, then, as *morals* is *character*, and *science* is *knowledge*, moral science is *character-knowledge*; the *science of morals* is the *knowledge of character*.

What shall be the field, then, for the study of moral science? What *character* shall be the basis and subject of this *knowledge*? Shall it be the human character, or the divine character? That is to say, Shall it be human moral science, or shall it be divine moral science, that shall be studied in Christian schools?

As these schools profess to be Christian, the only moral

science that can there be consistently studied is Christian moral science. Christian character is the character of Jesus Christ, and the character of Christ is the character of God; therefore, the only character-science that can be consistently studied in any Christian school is science of the character of God.

In education, character is everything. In all true education the one chief aim, the one thing, to which all other things must tend and must be made to contribute, is *character*. For it is even written that, though I have understanding of the profoundest philosophy, and of all science, and though I have such versatility and eloquence that in these I could speak with the tongues of men and of angels; yet "I am *nothing*" if I have not charity, which is simply supreme character, "the bond of perfectness." And we have seen in Greece and Rome the vicious nature and ruinous results of the highest classical education without character: of the almost perfect mental and physical culture without morals.

The story of man's morals is parallel to the story of man's mind. This is inevitable, for the mind is the citadel of morals: "As he thinketh in his heart, so is he:" "With the mind I serve the law of God."

God made the man upright, in His own image, clothed with His own glory, reflecting His own character. God made the man to stand in this estate forever: yet free to choose not so to stand. And the man did choose not so to stand with God; but to take the way of Satan and sin. Instead of abiding forever in the realm of God and His righteousness, the man chose the realm of Satan and his sin, the realm of the transgression of the law of God, the realm of immorality.

If it be asked, Could not God have made the man so that he could not sin? the perfectly safe and true answer is, *He could not.* That is, He could not so make him *a man*: so to have made him would have been to make him unintelligent, a mere animal machine, incapable of morals. For to have made the man so that he simply *could* not sin, would have been equally to make him so that he could not do right. It would have been to make him so that he could not choose: and to have made him unable to choose would have been to make him incapable of virtue. Freedom of choice is essential to morals. God made man to be moral. Therefore He made him free to choose. And He forever respects that of which He is the Author, the freedom of choice in man. He Himself will never invade a hair's breadth the freedom of man to choose for himself.

Thus in His wisdom God created the man upright, holy, and free, only "a little lower than the angels." He gave to him paradise for his home. He gave to him dominion over the earth and over every living thing upon it, as the representative of God. He made to grow from the ground "every tree that is pleasant to the sight, and good for food," and "the tree of life, which is in the midst of the paradise of God." He gave to him everything that could please the eye, charm the senses, and delight the mind. He gave it all to the holy pair to be enjoyed by them forever. He made them free to enjoy it or to refuse it: therefore He put also in the midst of the garden the *forbidden* tree, "the tree of knowledge of good and evil." "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Thus for the man then, as for man forever, there was established the principle, "Choose you this day whom ye will serve:" the divine principle of self-government, and government with the consent of the governed.

And in the exercise of the freedom of choice the man chose not to govern himself, but to sell himself to Satan in the bondage of sin and to the principle of lawlessness—immorality. And just there when the man had sinned and was lost, Christ offered Himself to save him. And the only reason why the man did not die that day, even in the very hour in which he sinned, is that *just then* Jesus Christ offered Himself in his behalf, and took upon Himself the death that would have then fallen upon the man; and thus gave to man another chance, a probation, a breathing space, that he might choose life. This is how God could immediately say to the deceiver: "I will put enmity between thee and the woman, and between thy seed and her Seed." This is how it is that He is "the Lamb slain from the foundation of the world;" and how He can say forever, "I am come that *they might have life,* and that they might have it more abundantly."

Here it may be queried: As God made man, and of course all intelligent creatures, free to choose, and therefore free to choose the way of sin if they should so choose, did He not then have to provide against this possible choice, *before* man was made? The answer is, Certainly He did. And since He made and must make all creatures of moral sense also thus free to choose, He had to make provision for the possibility of the entrance of sin, even before ever there was a single intelligent creature created. And *thus He did so.* This provision is but a part of that eternal purpose which He purposed in Christ Jesus our Lord.

Let us, in thought, go back to when there was no created person or thing: back to the eternal counsels of the Godhead. The existence of God is not a self-satisfied existence. His love is not self-love. His joy is not fulfilled in wrapping Himself within Himself, and so sitting solitary and self-centered. His love is satisfied only in flowing out to those who will receive and enjoy it to the full. His joy is fulfilled only in carrying to an infinite universe, full of blessed intelligences, the very fulness of joy.

Standing, then, in thought, with God before there was a single intelligent creature, He desires that the universe shall be full of joyful intelligences enjoying His love to the full. In order that this shall be, they must all choose to enjoy His love and His joy. In order to choose this, they must be *free* to choose it. And in order to be free to choose it, they must be free *not* to choose it: free to choose not to serve Him, to choose not to enjoy His love and joy. They must be free to choose Him or themselves, life or death. This involves the possibility that some will choose not His way, but their own way apart from Him; and so involves the possibility of the entrance of selfishness, the entrance of sin, which is directly the opposite of all that is Himself. Shall He then refuse to create intelligences at all because if He creates, it must be with the possibility that sin may enter? If this shall be the decision, the result could only be that He must eternally remain self-centered and solitary. But that itself

is also the opposite of all that is Himself. Therefore to decide thus would be to decide that He would cease to be God. But He cannot cease to be God; "He cannot deny Himself;" therefore He must create even to the infinite limit.

And He did create. He created intelligences. He created them free to choose: free to choose His way, or to choose the opposite: and therefore free to sin *if* they choose. And *at the same time,* in His infinite love and eternal righteousness, *He purposed* to give Himself in sacrifice to redeem all who would sin; and give to them a *second* freedom to choose Him or themselves, life or death. And those who, against all this, would the second time choose death, let them have what they have persistently chosen. And those who would choose life—the universe full of them—let them enjoy to the full that which they have chosen: even eternal life, the fulness of perfect love and of bliss forevermore.

This is God, the living God, the God of love, the God and Father of our Lord Jesus Christ, who is fully able to do whatsoever He will in heaven and earth, and yet leave all His creatures free. This is He who from the days of eternity "worketh all things after the counsel of His own will." And this is "the mystery of His will, . . . which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." This is "the eternal purpose which He purposed in Christ Jesus our Lord," in whom God reconciles the world unto Himself.

Yet even in this supreme and divine act of reconciliation, God does not seek to bind man to Himself in an absolute and irresponsible bondage, as Satan bound him when his way was chosen. God ever respects the freedom of choice of which He is the Author. He will not even now compel man to take the way of righteousness, nor compel him to keep that way after he has chosen it. When that creative word was spoken, "I will put enmity" between mankind and the enemy, He made man free again, *to choose for himself* whom he will serve. By that word man's will is freed, and forever abides free, to choose to serve whom he will, to choose deliverance from the bondage of sin or to remain in it.

This word of God which plants in each soul enmity against Satan; this hatred of evil that desires deliverance which is found only in Christ—this is the gift of faith to man. The object of this faith is Christ, and the Author of it is Christ: and so He is the Author and Finisher of faith. Hebrews 12:2. Thus the planting of eternal enmity between Satan and the woman, and between the seed of these, was the beginning of the revelation of the mystery of God which had been "kept in silence through times eternal." Romans 16:25, R.V. And "when the fulness of the time was come, God sent forth His Son, made of *a woman,* made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4:4, 5. Then were seen and heard things which many prophets and righteous men had desired to see and had not seen, and had desired to hear and had not heard. Matthew 13:16, 17. And then in the words of Him who spake as never man spake, there were uttered things which had "been kept secret from the foundation of the world." Matthew 13:35.

Thus Christ in His gospel is the one only Way from sin to righteousness, from vice to virtue, from immorality to morality. "For by grace are ye saved *through faith*; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are *His* workmanship, *created* in Christ Jesus *unto good works* [unto morals], which God hath *before ordained that we should walk in* them." Ephesians 2:8-10. And thus moral science stands equally with the thought of redemption in mental science, as preceding the study of the thought of God as expressed in the original or physical creation. The thought, the word, and the work of God in the moral creation, in His creating the lost soul unto the good works—the morals—which He originally ordained as the way of man, must be known and understood, before these can be correctly known or understood in the physical creation. For it is only "through faith" that "we understand" or can understand "that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3.

"Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13.

Therefore, after *wisdom,* which is the fear of the Lord, and the beginning of knowledge, Solomon, the wisest man who ever lived since Adam, exalted *morals* as the sum of all books and of all study, the conclusion of all that has been or can be said: "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. And one reason why wisdom stands in the lead of all things, is that she "leads in the way of righteousness," which is morals. Proverbs 8:20. And that "One greater than Solomon," the model Man of all the ages, and "the last Adam," also exalts morals to this same place: "Seek ye *first* the kingdom of God and His righteousness." Matthew 6:33. the righteousness of God is the only true morality. The law of God is the only true moral law. And the Book of God, the teaching, the instruction, of God is the only true moral instruction.

What, then, does this Book, this instruction, of Him who "is perfect in knowledge" say on this subject of morals? What does it say as to the morals, the character, of man *as he is*: human morals? Here is the Word of Him who teacheth man knowledge: "Both Jews and Gentiles . . . are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are

in their ways: and the way of peace have they not known: there is no fear of God before their eyes." Roman 3:9-18. "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7:21-23.

That is a sketch of human character by the One who certainly knows. And the study of human moral science is simply the study of that sort of character: of rather the study of men's conception of that sort of character. And in this, men's conceptions are altogether amiss; for the writers on moral science do not believe that human character is such as is here truly described. They conceive of it as a far different thing. But when moral science is "the science of human duty, *based on a knowledge of human nature,* its springs and faculties of action;" and when men's conceptions of human nature are altogether different from what human nature really and truly is, and these false conceptions of human nature are built up into a "moral science" for the guidance of men; it is perfectly plain that the whole worldly idea of moral science is not only "science falsely so called," but is a fatal delusion.

(To be continued)

Children's Corner

Jacob

By EVELYN HOLMSTROEM, Hayward, California

JACOB was a sweetheart. No, he *is* a sweetheart. A typical little boy with springs (it seems that way) in his shoes and laughing eyes and a sweet smile. Dad sees that his face is always shiny, his hair combed and his shoes on the right feet. Mom makes sure that Jacob's shirt is frequently tucked back under his belt. That's needed, because Jacob is so active. Those springs in his shoes keep him bouncing all the time!

Jacob has always loved his parents. Especially after those times when their quiet talks must be ended with that type of discipline which is not so likely to be forgotten soon. The kind of discipline that always brings tears to Jacob. And sometimes to Mom or Dad—or even Mom *and* Dad—as well.

His parents have been consistent in teaching Jacob to do all that he can for himself. He can set the table and clear it. He can even carry out the garbage. Jacob did what he was told, but often it took, it seemed, more time to show him how to do something and stay with him until it was done, than it would have taken Mom or Dad to do it alone.

One day Jacob announced to his friends at church, "Soon we are going to move to Chicago and never come back!" This sounded exciting to Jacob and perhaps brought a twinge of I-wish-I-could-go-too into the hearts of the other little boys.

Mom and Dad knew how much work there was to be done. All kinds of things had to be taken care of. Not only the usual cooking, washing, cleaning and shopping, but also finding a new place to live in Chicago; making arrangements to leave their present apartment; closing bank accounts; telling the post office when and where to forward their mail; trying to figure out how to use up the extra food in the refrigerator but still have enough to eat on the last day!

Then Dad had to find a lot of boxes. How many would you guess they needed? Sixty? Seventy five? One hundred?

Those boxes were not for Jacob to play with, either. They were meant to be filled—filled with kettles and dishes and towels and underclothes. Mom and Dad had to be careful to leave out the kettles and dishes and towels and underclothes that were to be used during their last few days in the apartment. But once something was packed, it was meant to stay in its box until that box was delivered to Chicago. Boxes were carefully marked so that they could be put into the right room in their new home. "China, best set." "Dishes, everyday." "Jacob's toys." No, that wouldn't do, for Jacob had lots of toys. "Jacob's toys—Lego." "Jacob's toys—trucks." "Jacob's books." And, if that weren't enough, there were Dad's books to be packed, too. We won't try to count those!

Where did Jacob fit into all this? He had a choice: He could be a great hindrance—or a tremendous help!

Oh dear, it looked as if Jacob were going to be a hindrance. What little boy wants to put down his toys and help move? Who wants to work?

One day Dad had a little talk with Jacob. Among other things, Dad said, "You know, Jacob, the Bible says, 'If a man doesn't work, he doesn't eat.' " Jacob thought for a while, and then. . . .

And then Jacob began to help! He picked up an item on the floor and asked, "Where does this go, Mom?"

When Dad needed a hammer from the other side of the room, Jacob gladly ran to get it and gave it to his father. Mom asked for some string. "Sure, Mom. Here it is." Jacob held open doors and tucked in tails that hung out of boxes and found lost belongings. He put his eyes and his ears, his hands and his feet, and his heart into the job. What did his mom and dad hear as Jacob scurried from room to room? "If a man doesn't work, he doesn't eat!" And when he closed the window through which the wind was blowing papers out of a box that Mom was packing? "If a man doesn't work, he doesn't eat!"

After a while, Jacob added another verse that he'd been taught some time before: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Pick up. Put down. Carry. Open and close. "If a man doesn't work, he doesn't eat!"

Jacob still loves to play. With trucks and Legos and games and stuffed animals. But he remembers that, when there's work to be done, it is even more fun than playing. It feels *so* good to know that you are making someone else happy!

Tidbits

. . . Fruit, Exercise and Salt

By JOHN S. THEODOROU, D.D.S., Athens, Greece

GOD'S word declares that "the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, in the which is the fruit of the tree yielding seed; to you it shall be for meat." Genesis 2:15; 1:29.

"It is my view that the Vegetarian manner of living by its purely physical effect on the human temperament would most beneficially influence the lot of mankind." —Albert Einstein, December 27, 1930.

"To keep the body in a healthy condition, in order that all parts of the living machinery may act harmoniously, should be the study of our life." —Ellen G. White, *Counsels on Diet and Foods,* p. 18.

"Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study the requirements in regard to our own bodies, and conform to them. Ignorance in these things is sin." —Ellen G. White, *Testimonies for the Church,* vol. 6, pp. 369, 370.

1. The Pelasgians, the oldest inhabitants of Greece, and the people who came after them ate the fruit of virgin forests and the blackberries of the fields. Plutarch, a Greek biographer and historian, observed that "the ancient Greeks, before the time of Lycurgus, a Spartan lawgiver (9th century B.C.), ate nothing but fruit." Onomacritus of Athens, a contemporary of Peisitratus, said, "In the days before Lycurgus, each generation reached the age of 200 years." Philochorus said of the Pelasgians: "Their heroic spirit and their strong arms to destroy their foe were formed of shiny red apples from the forest. Apples were their favorite foods, and the speed of their feet never lessened. They raced against stags and won. They lived for hundreds of years in the world of Cronus." —Victoras Kulvinskas, *Survival into the 21st Century,* p. 126.

2. There are at least 30 known animal diseases which are transmitted to man through mammalian meat. Furthermore, nutritional experiments by W. Lintzel showed that plant proteins are more efficient than animal proteins in maintaining the nitrogen balance in adults. —Victoras Kulvinskas, *Survival into the 21st Century,* p. 20.

3. Regular exercise increases oxygen transport to the brain through natural processes and can significantly improve mental performance (Dr. H.A. de Vries, University of Southern California). Exercise is essential for our mental health, especially in the acquisition of new skills, in cooperative adventures with other people and in competition (Dr. F. Jung, AMA Consultant).

4. Animal studies have indicated that a stimulating environment such as challenging toys (a ladder, running wheel, block of wood) benefited the brain with increased growth of brain cells. The animals (rats) in the "impoverished" and "dull" environment had smaller and fewer brain cells (University of California, Berkeley, Rosenzweig, psychologist, E.L. Bennett, biochemist, and M.C. Diamond, neuroanatomist).

5. "Physical exercise is a precious blessing for both mental and physical ailments. Exercise, with cheerfulness would in many cases prove a most effective restorer to the complaining invalid. Useful employment would bring into exercise the enfeebled muscles, and would enliven the stagnant blood in the system, and would arouse the torpid liver to perform its work. The circulation of the blood would be equalized and the entire system invigorated to overcome bad conditions." —Ellen G. White, *Medical Ministry,* p. 107.

6. "I sometimes meet with young women lying in bed sick. They complain of headaches. Their pulse may be firm, and they be full of flesh; yet their sallow skins indicate that they are bilious [a liver dysfunction—excessive secretion of bile]. My thoughts have been that, if I were in their condition, I should know at once what course to pursue to obtain relief. Although I might feel indisposed, I should not expect to recover while lying in bed. I should bring willpower to my aid, and should strictly observe regular habits of rising early. I should eat sparingly, thus relieving my system of unnecessary burden, and should encourage cheerfulness, and give myself the benefits of proper exercise in the open air. I should bathe frequently, and drink freely of pure, soft water. If this course should be followed perseveringly, resisting the inclination to do otherwise, it would work wonders in the recovery of health." —Ellen G. White, *Medical Ministry*, p. 107.

The information presented here may not be in accordance with the current consensus of the medical profession and is not intended to be prescriptive. The author makes no claims to offer any cures, but desires to encourage a way of life in keeping with God's laws of health. The publisher assumes no responsibility for the improper use or interpretation of this information and recommends that anyone desiring help with medical problems needs first to consult his medical doctor.

Those who desire clarification of the information presented here are asked to contact the author, John S. Theodorou, D.D.S., M.S., F.R.S.H. C/o RLPA. (D.D.S.—Orthodontist; M.S. in oral biology; F.R.S.H.—Fellow Royal Society of Health, Athens, Greece.) Your comments, experiences, and contributions are welcome.

Pantry

Sodium

By WENDY EATON, Vancouver, British Columbia

DEFINITION: A soft, light, extremely malleable silver-white metallic element, used especially in the production of many industrially important compounds. —The American Heritage Dictionary.

THE primary function of sodium is to maintain the body's fluid balance and pressure; thus, the higher the level of sodium, the higher the blood pressure and vice versa. Salt also supplies a necessary nutrient—iodine.[1]

Potassium and sodium

Sodium and potassium are in a state of dynamic balance within the body. For optimal balance, we should receive slightly more potassium than sodium in our diet. Yet the average American consumes two to five times as much sodium as potassium. How does this happen? Grains lose up to 80% of their minerals during the refining process, leaving them with a bland taste. The refined food is then laced heavily with sugar and salt to make the food appealing to the palate. Manufacturers add copious quantities of sugar and salt because this sells their products. Most of us are sugar and salt addicts, craving more of these substances than is good for us.[2]

Negative effects of excessive salt

Salt should be used very sparingly. It contains chloride of sodium, which is an inorganic mineral and cannot be used by any cell structure of the body. It irritates the stomach and blood stream, is indigestible and hinders the digestion of other foods. Putting harmful minerals into the system is one of the causes of rheumatism, dizziness, cancer and scurvy.[3] Excessive salt can also cause depression, irritability, and other symptoms of tension. Salt is one of the most direct causes of PMS. Women naturally retain fluids before menstruation. Salt draws fluid, and the liberal consumption of sodium results in excessive premenstrual water retention. This excessive fluid presses upon the body tissues, including the brain, resulting in tenseness and depression.[4] Too much sodium may also lead to high blood pressure, stomach ulcers, stomach cancer, hardening of the arteries and heart disease.

Sources

Sodium salts are plentifully found in fruits and vegetables such as tomatoes, asparagus, celery, spinach, kale, radishes, turnips, carrots, lettuce, strawberries and many others.[5] It should be unnecessary to use additional salt.

[1]Michael Lesser, M.D., *Nutrition & Vitamin Therapy*, p. 115.
[2]*Nutrition & Vitamin Therapy*, p. 116.
[3]Jethro Kloss, *Back to Eden*, p. 75.
[4]*Back to Eden*, p. 75.
[5]*Back to Eden*, p. 75.

Exercise

By JUANITA FIELDS, Denver, Colorado

DEFINITION: Bodily exertion for the sake of maintaining physical fitness. —Webster's Collegiate Dictionary.

GET rid of those tiresome diets, get off your bathroom scales, and get ready for a great new concept in physical fitness! Start thinking "fit," and forget the word "weight."

Do you know that before obvious (subcutaneous) fat appears on a sedentary person, he is already fat, even if he appears to be slender? It's true, according to Covert Bailey, the author of *Fit or Fat*. It seems that when living is easy and sitting down or a typing job take priority over walking, jogging, bicycling, etc., the good, strong muscles we had as children atrophy (deteriorate), and fat builds up in the body muscle tissue. It may take years for fat to fill the lean body mass; but when it does, the subcutaneous fat, having filled the muscle with nowhere else to go, starts layering itself over muscle tissue. That's the part that shows. Fat is absolutely essential to the

human body for energy, but too much of it can kill.

Mr. Bailey explains that an aerobic exercise session should be done continuously, at an intensity of 80% of the maximum heart rate, for about 12-20 minutes, once a day, four to six days a week.

An aerobic workout should never be so exertive as to strain the muscles. If the muscles are sore after exercise, they have been overworked. In such a case, the exercise is not as effective as it could have been, because the muscles are too tight to release the dynamic fat-burning enzymes that get rid of fat quickly. Make the next exercise session milder, but continuous—and no stopping! That's important. Go at your own pace, and slowly build your own program. It may take a while, but it's well worth the time and patience. Just between you and me, I would pray about it first. The best Motivator of the best things in life is our Saviour, Jesus. Those who have health problems should check with a doctor before doing anything too strenuous, especially the more mature person.

Regular exercise can become a fun part of your schedule, so much so that nothing will take priority over it. Select a certain time of day away from the demands of life to do something special for yourself. Certainly, in the long run, you will be pleased to see that the wonderful machine God gave you to live in is alive and WELL. A good, healthy body means a good, happy life. So do yourself a favor, and at least read about it. Good nutrition and fairly moderate amounts of aerobic exercise make fitness a wonderful reality without too much trouble. In fact, it may even become a pleasure.

Hopefully, your interest is piqued enough for you to invest in the book, *Fit or Fat,* by Covert Bailey. It is available at book stores and health food stores everywhere. It is brief, easy reading but contains a wealth of information that broadens the understanding of physical fitness.

Our Responsibility in Health

By JERRY EATON, Vancouver, British Columbia

GOD gave health laws to the nation of Israel for their physical, mental and spiritual well-being. He wanted them to show the surrounding nations that following Him would bring health to body, soul and spirit. Unfortunately, the simple directions God gave His people were not always appreciated and taught; and instead of practicing the healing art as directed by the great Creator, many chose witch doctors and quacks. In every age, there have been such who have preyed upon the ignorant and unsuspecting.

Two hundred years ago, there were two opposing schools of medicine. (Both denied in one way or another the natural school of health which is becoming recognized as so important today.) One school subscribed to the theory that disease is caused by inflammation, and thus bleeding and drugs like opium, quinine and belladonna were used to artificially slow the disease's spread. The other school believed that the body's defense mechanisms should be stimulated with minute amounts of poisons, such as strychnine and arsenic.

It is an interesting fact that just a few years before Ellen G. White was born, the President of the United States, George Washington, became ill with a bad case of influenza. Since he was running a high fever, the doctors (being from the first school mentioned above) decided to bleed him—copiously. They drew about 32 ounces of blood, but this didn't seem to help. So they drew another 14 ounces of blood. The fever kept on. The President was very weak; and as he tried to speak to the doctors assembled in the room, they had to bend close to hear what he said. "Let me die in peace, " he said torturously and then passed away.

The practitioners of our day recognize the futility of bleeding to cure infection. Instead, they use drugs. There seems to be a drug for every purpose, but the corresponding list of harmful side effects is as long as your arm. How many of these things can truly promote health when they carry with them so many residual problems?

According to some estimates, 50% of disease today is caused by drugs and/or medical practices themselves. A recent strike by medical doctors in a Middle Eastern country underscored this, as the mortality rate went down more than 200% while the doctors were out on strike.

It behooves us, then, to study some of the health practices that God gave to ancient Israel, for these came directly from the Source of all health and wisdom.

The first place to begin is with cleanliness. Strict hygiene was to be observed by the entire nation, and the instructions for dealing with the sick and the dying isolated infectious diseases. In addition, instructions regarding cleanliness and food preparation stopped the formation and spread of mildew and mold.

The diet God gave them is also a lesson for us. It was simple and very nourishing. They were to shun blood, fermentation and all kinds of spoiled food. Leavening, a type of fermentation, was to be put out of their homes on Passover as symbolic of the putting away of sin. In the Old Testament Scriptures, there is much practical advice given by the Lord about the right, "clean" foods to eat, as compared to wrong or "unclean" foods. In Acts 15, we see that this principle still remained in New Testament times as guidelines on health for the early Christian church.

Examining the subject of cleanliness in the light of New Testament scripture has caused questions in the minds of many. In Mark 7:1-5, N.I.V., the Pharisees and some of the teachers of the law came to ask Jesus why some of his disciples ate food with "unclean"—that is, ceremonially unwashed—hands. (The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.)

So the Pharisees and teachers of the law asked Jesus, "Why don't Your disciples live according to the tradition of the elders instead of eating their food with 'unclean' hands?"

Jesus, in bringing the people back to the original will of God, spoke against the Talmud—the 'traditions of the elders' or, in other words, all the burdensome collection of men's wisdom which often made void the law of God. Actually, the disciples were not violating what God had given as guidelines at all but, understanding correctly, went around man's tradition.

Here we see the true nature of the kingdom of God. The commandments of God, the foundation of God's government, were being set aside by the Pharisees for the sake of human tradition. They tried to accuse the disciples to Christ by saying that they were ceremonially unclean because they didn't go through the prescribed number of ritual washings before they ate. He turned their own accusation against them by saying they were neglecting much more important matters. Mark 7:6-13, N.I.V. He replied, "Isaiah was right when he prophesied about you hypocrites; as it is written: 'These people honor Me with their lips, but their hearts are far from Me. They worship Me in vain; their teachings are but rules taught by men.' You have let go of the commands of God and are holding on to the traditions of men."

And He said to them: "You have a fine way of setting aside the commands of God in order to observe your own traditions. For Moses said, 'Honor your father and mother,' and, 'Anyone who curses his father or mother must be put to death.' But you say that if a man says to his father or mother: 'Whatever help you might otherwise have received from me is Corban' [that is, a gift devoted to God], then you no longer let him do anything for his father or mother. Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that." (See also Matthew 23:23.)

Faith is a matter of perspective or balance, and here the Pharisees chose to see all the superficial things rather than what really counted. All their ceremonies amounted to nothing, for Christ said: "What comes out of the heart, sin, is the only thing that defiles a man." In fact, in verse 19, the marginal reading declares that Jesus meant the body naturally cleanses all food by the process of evacuation. Food does not enter the heart but the stomach and thus passes out of the body in the natural process of elimination.

A parallel verse that we should also look at that we often hear quoted is Peter's vision in Acts 10. Starting in verse 9, we see that Peter has a vision of a large sheet, let down to the earth by four corners. In it were all kinds of unclean animals, and a voice came to Peter telling him "to arise kill and eat." But Peter responded, "No, Lord; for I have never eaten anything that is common or unclean." Peter, at this point, did not understand what God really meant in this vision. He thought it was merely a matter of food; but Peter later understood and explained in verse 28 what God was really getting at: "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean."

Now, since this study is about health, what we want to emphasize is that for something to be ceremonially clean for the Jew didn't necessarily mean it was good for you. They had weighed down the original requirements of God with many difficult and harsh ceremonies in the Talmud, and these were almost impossible to keep. Yes, the health laws given to Israel by the Lord were connected with the ceremonial laws so the proper enforcement of the law could be made. God wanted to keep the people healthy, but to do it He had to take the people by the hand like children and lead them. Remember, they had learned many unhealthful practices in their 430-year sojourn among the heathen. The Lord had to take them step by step away from those things—so He underlined the health laws with the ceremonial laws.

We know that once Jesus died upon the cross of Calvary the ceremonial laws were done away with, and the enforcement structure of the health laws was done away with as well. But since mankind's physical needs and make-up are exactly the same now as before, we can also say that the health laws are just as much in effect today as before. Christ desires us to be in good health and prosper physically just as much now as He did when He led the nation of Israel by the pillar of cloud and the pillar of fire.

Ninety percent or more of all natural healing is really done in the prevention stage. Jesus . . . admonished the souls to stay away from sin—physically, morally and spiritually.

Jesus has taken away from us all the burden of sin spiritually, and He wants to take our physical burdens as well. When He was upon this earth, He actually spent more time healing than preaching the gospel. When He performed a miracle to heal some sin-sick soul and body, He always said, "Go and sin no more, lest a worse thing come upon you."

What is it like today with the sensational type of healings we see in the popular churches? Many of the people indulge their tobacco, alcohol and sinful practices just as much after their so-called healing as before. The Lord would never work in such a way.

Ninety percent or more of all natural healing is really done in the prevention stage. Jesus, knowing this, admonished the souls to stay away from sin—physically, morally and spiritually.

Christ sent missionaries to teach, heal and baptize. Matthew 10:7, 8. Medical missionary work is an essential part of the heart-to-heart work that will close Christ's work on the face of this earth.

"We should ever remember that the object of the medical missionary work is to point sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding Him, they will be changed

into His likeness. We are to encourage the sick and suffering to look to Jesus and live. Let the workers keep Christ, the Great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual disease. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of Him who gave His life to make it possible for them to have life eternal. Talk of His love; tell of His power to save.

"This is the duty and precious privilege of the medical missionary, and personal ministry often prepares the way for this. God often reaches hearts through our efforts to relieve physical suffering.

"Medical missionary work is the pioneer work of the gospel. In the ministry of the word and in the medical missionary work the gospel is to be preached and practiced.

"In almost every community there are large numbers who do not listen to the preaching of God's word or attend any religious service. If they are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. Missionary nurses who care for the sick and relieve the distress of the poor will find many opportunities to pray with them, to read to them from God's word, and to speak of the Saviour. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. Their unselfish love, manifested in acts of disinterested kindness, will make it easier for these suffering ones to believe in the love of Christ. . . .

"Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick. . . . All gospel workers should know how to give simple treatments that do so much to relieve pain and remove disease." —Ellen G. White, *The Ministry of Healing,* pp. 144-146.

"The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message." —Ellen G. White, *Medical Ministry,* p. 259.

Ministering to the sick is not only for the Gospel Worker but for everyone of us. There will be many times when we will be confronted with sickness in a friend or family member, and we must know what to do. For many outside the church we can be a help.

In almost every community there are large numbers who do not listen to the preaching of God's word or attend any religious service. If they are reached by the gospel, it must be carried to their homes.

"Everywhere there is a tendency to substitute the work of organizations for individual effort. Human wisdom tends to consolidation, to centralization, to the building up of great churches and institutions. Multitudes leave to institutions and organizations the work of benevolence; they excuse themselves from contact with the world, and their hearts grow cold. They become self-absorbed and unimpressible. Love for God and man dies out in the soul.

"Christ commits to His followers an individual work—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice is the requirement of the gospel." —*The Ministry of Healing,* p. 147.

"Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full.' " Luke 14:23. "Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe him, and not to turn away from your own flesh and blood?" Isaiah 58:7. ". . . they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well." Mark 16:18.

ONE HOME, ONE LOVE

A humble cottage 'neath the hill,
Where children laugh and romp at will –
With parents' tender love and care,
How could their lives be else than fair?
Oh, let them all be glad today,
For swift the years will pass away,
And when they're women grown, and men,
'Twill never be the same again.

The wedding bells may sweetly ring,
And glory be on everything;
But when one leaves the dear home nest,
'Tis lonelier for all the rest.
And if they one by one shall leave,
How can the parents help but grieve?
All come and go, and love—but then,
'Tis never quite the same again.

Ah, well! perhaps 'tis better so,
That deeper meanings we may know.
There is no loss, no grief, no pain,
That may not bring its own sweet gain;
And in that blessed land above,
There'll be again one home, one love,
Then one in heart, and one in name,
At last 'twill ever be the same.

—Mrs. Frank A. Breck

Newsnotes

WESTERN FIELD CONFERENCE

July 3-5, 1986 — Sacramento, California

Thursday

As the believers began assembling for the first meeting of the Western Field Conference on Thursday morning, July 3, 1986, it was a joy to see believers not only from the West Coast but also from Colorado, Canada and even Europe! This conference was preceded by a 3-day youth conference in which the youth shared thoughts, ideas and experiences and also spent time together in recreational activities.

Brother Henry Holmstroem, from Hayward, California, welcomed everyone and introduced the conference theme, "Looking Unto Jesus." He described God's desire to welcome us as citizens into the heavenly kingdom by giving us a free passport to that wonderful place. Since the gate is open to each one, the question was asked, Why do some people stand outside as strangers and aliens? Each word, verse and chapter of the Bible is an invitation to come to Christ—"Learn of Me, believe Me, explore My way." Every person is invited to come.

Two workshops were then conducted, one by Brother John Formosa, of Toronto, Ontario ("Have You Been Born Again?"), and the other by Sisters Verica Dering and Amelia Theodorou of Sacramento, California ("Guard the Avenues of the Soul"). Brother Formosa described in detail the experience of Nicodemus in visiting Jesus by night and equated it with the experience that we make. Nicodemus had head knowledge but not heart knowledge. And even though he sought an interview with Jesus at a time when no one would see him, Jesus did not rebuff him but saw that he was searching and planted seeds which would lead him to salvation. Jesus drew Nicodemus the same way He draws us; and when this ruler saw Jesus on the cross, the Saviour became real to him. After his conversion, Nicodemus gave all of his wealth for the spread of the gospel. If we are truly converted, others will also see a change in us. We will die, and Christ will live in us. If we love Christ, we will also love those for whom He died.

In the workshop on guarding the avenues of the soul, we were reminded that our senses (sight, hearing, smell, taste and touch) have been given to us to be used for good purposes. But Satan would also like to possess our souls; he wants to benumb us so we will not seek for God, and for this reason we need to guard our senses. Satan cannot control us without our permission. Various means which he uses to try to overcome us were described, including music, sports, reading material, movies, TV, friends, overwork, unhealthful environment, food, drink, drugs, wrong education and indulgence of lust. "What's wrong with a good movie?" was a question that was discussed. The answer was that the "good" parts of a movie serve as bait to keep people coming back, and that everything in the movie affects one's thoughts and feelings and ultimately his character, for "as a man thinketh in his heart, so is he." If our thoughts are wrong, our feelings will be wrong. Prayer and regularly resisting every inclination to sin, no matter how small it may seem, will help us be victorious; and following good health practices will help the Christian be strong to guard the avenues of his soul.

Following a delicious lunch, the new officers of the Western Field were presented to the conference by Elder Branko Cholich. They are: President—Henry Dering; Secretary—Henry Holmstroem; Treasurer—Union Treasurer Jim Demarest; Committee—Levern Briley, Larry Watts, Saul Villegas; Youth Leader—Larry Watts; Missionary Leader—Henry Dering; Union Conference Delegates—Saul Villegas, Henry Holmstroem, Levern Briley, Peter Visnjevich (alternate), Michael Swenson (alternate); Field Ministers—Branko Cholich, Henry Dering, Larry Watts (to be ordained later at this conference); Bible Worker—Oscar Valles; Retired Worker—Oscar Kramer.

Brother Cholich spoke of the importance of the Lord's workers being servants. These officers have been elected to serve God's people and to bring great blessings to the believers and to souls whom they seek to bring to Christ.

Two more workshops were then conducted by Sister Dorothy Demarest, from Sacramento, California ("Christ Our Saviour"), and Sister Barbara Watts, of Denver, Colorado ("The Heavenly Sanctuary").

Sister Demarest described the Elijah

message as being the three angel's messages. *Early Writings,* p. 233, states: "Servants of God were raised up in the spirit and power of Elijah to proclaim the message." We can be sure that God will continue to raise up such men in this Reformation. Parallels were drawn between Elijah's work and that of God's people today. Elijah proclaimed the hour of judgment, the hour of decision and the restoration of the broken altar; God's people today proclaim the second coming of Christ, the hour of judgment and the restoration of God's broken law. Elijah saw the need for more faith and that God has a remnant. We see our need of the righteousness of Christ and that 144,000 will be prepared to meet Jesus face to face.

In the workshop on the heavenly sanctuary, a review was given of the basic meaning of the earthly sanctuary as a picture of Christ's work of salvation. Coupled with the prophecy of the 2,300 days, it was seen that both of these important doctrines center on Christ's mediatorial work in justifying, sanctifying and judging His people. The question was asked why most Protestant denominations object so strongly to the concepts of the sanctuary and the investigative judgment as pictured in the earthly day of atonement and the cleansing of the sanctuary in Daniel 8:14. The answer was that both the sanctuary and the investigative judgment show that God's law is the standard against which every life will be measured, and people do not want to acknowledge this. The appropriation of the atonement of Jesus Christ to ourselves is the only means of being reconciled to God and being able to stand in the judgment.

After dinner, Brother Oscar Valles, who is now working in Hayward, California, spoke on the subject "Christ's Life in Me." The question was asked, How long must a man live? An examination was made of King Hezekiah's life and how he asked the Lord for more time to live. 2 Chronicles 29. Up to this point, he had done God's will in bringing about reformation in Israel. The added years were actually years of sorrow, and yet he repented. The answer was given that a man must live long enough for him to do God's will, for why would he want to live any longer? The Psalms tell us to number our days and apply our hearts to wisdom, and the Proverbs admonish us to seek God early and commit our ways to Him.

Friday

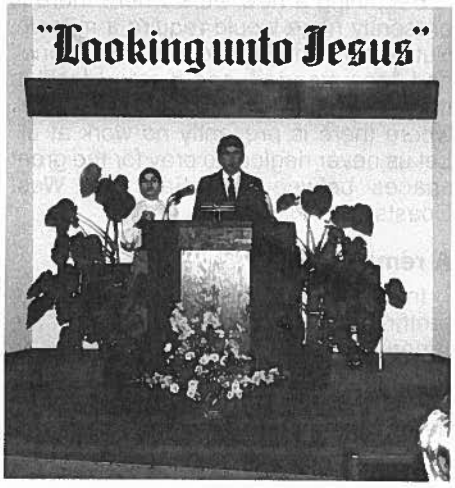
As we assembled again on Friday morning, Brother Jerry Eaton, who is now working in Vancouver, British Columbia, spoke on the topic, "Jesus, the Mystery." Christ is a revealed mystery to us only as we look to Him and discern the information He gives to us. Society manipulates information to mislead, but God never withholds any knowledge that we need. Faith is of no use unless it leads us to obey the principles of God's word. As we look to Jesus, national and cultural differences are seen in their proper perspective. We are one brotherhood, and our purpose is to prepare for Jesus' coming.

Two more workshops were conducted following this service. "Christ Our Saviour" was the topic discussed by Brother Chris Teske, of Sacramento, California; and "The Lord's Healing Program" was led by Brother and Sister Michael and Vicki Swenson, chiropractors from Denver, Colorado.

Brother Teske asked how we can best use the tools God has given us in His word and the testimonies to reach souls and help them to obtain eternal life. When people don't seem to respond to perhaps direct doctrinal studies, we can reach out with another tool. That greatest of all tools is our own personal knowledge and the experience we've made with Jesus. The Holy Spirit, the Bible, prayer and faith are all given to help us bless others. We may conquer sin through Jesus. Eternal life begins when we accept Him.

Brother and Sister Swenson spoke of good health being achieved when there is a unity of mind, body and spirit. Illness should not be viewed as negative, because it shows that the body is working to rid itself of toxins and disease. A healthy body responds quickly to changes. Care of the nervous system—which is the purpose of chiropractic adjustments—is crucial in the proper functioning of the systems of the body. Attention needs to be given to this, as well as to diet, rest and exercise, so that our bodies can function at their optimum level.

Lunch and dinner were served during the time allotted for preparation for the Sabbath. Then Elder Henry Dering opened the Sabbath with the topic, "Confidence in a Fearful World." While others put hope in world leaders, ecologists, scientists and even alcohol or drugs, we have confidence in the soon return of Christ. We may be as confident as was the little girl who swam for four hours in the ocean, without worry, because her father said he would return for her—and he did! The church cannot save us, nor can the law, but Christ's blood will. A prisoner was once set free because he was the only one who admitted he was guilty of the crime he committed. When we admit our guilt, Christ will save us.



Sabbath

Sabbath morning found the congregation assembled once more for a teachers' meeting and then Sabbath school. The Sabbath service was conducted by Elder Branko Cholich. If our hearts are far from wanting to keep God's commandments, the most beautiful words we speak are not acceptable to Him. Now is the time to work to save our friends and loved ones. When Jesus comes, it will be too late. Man's laws are innumerable, but God's laws number only 10. They sum up the essence of God's character and hence are a perfect guide to peace and harmony in society. It is our duty to keep them with Christ's help, in response to the great love He has shown us and because they are a marvelous protection. When we accept the gift of salvation, the character of God will shine out from us.

After lunch, we gathered for the ordination of Brother Larry Watts into the ministry. Elder Branko Cholich spoke of the responsibilities of the minister and his family. He is a servant to the flock. He is to be an ambassador for Christ, blameless and hospitable, having his children in subjection to him. The minister should be ahead of the flock in knowledge of the Scriptures and should willingly work to feed the flock.

Elder Watts then spoke, describing the differences between the old covenant and the new covenant. In the Bible, a covenant is a last will and testament (in the Greek) or an arrangement (in the Hebrew). The Biblical old covenant was an agreement between a lord and a slave, while the new covenant is between equals. The old covenant lacked the power of God in the individual, and there was no one to give this power. Those living under the old covenant can become self-righteous. Under the new covenant, Christ gives us power to live out His righteousness. He makes our burden lighter and helps us lift up holy hands to God.

The children then came forward and delighted us with songs, Bible verses,

poems and finger plays to the honor and glory of God. Then the youth presented the cantata titled "Within the Gate," which included both music and spoken parts telling of the Christian's response to the mercy and love of God.

After our last meal together, Elder Andrew Barash closed the Sabbath as he spoke on "Freedom in Christ." In John 8:31-36, Jesus took up the subject of freedom. As the truth, He sets us free from the bondage caused by deception—deception about Jesus, sin and ourselves. As the Son, He sets us free from the bondage of slavery—insecurity, fear and sin. Hence, our receiving Jesus results in absolute freedom.

As the time came for this conference to close, Elder Henry Dering called on the believers to express their joy at the blessings God has bestowed. He also made a call to the young people to devote their lives in service for Christ, and many of the youth stood to answer this call. May God bless each of them, as well as all of those who attended this conference, that they will share the blessings as they return home.

Special thanks go out to the members of the Sacramento church, who opened their homes and hearts to the believers from other places and prepared delicious meals every day of both the youth conference and the Field conference. May God bless them in a very special way. —EVELYN HOLMSTROEM

News from the NORTH AMERICAN UNION NEWSLETTER

"Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus. . . .

"The fact that you have been baptized in the name of the Father, the Son, and the Holy Spirit is an assurance that, if you will claim their help, these powers will help you in every emergency." —*Testimonies for the Church,* vol. 6, pp. 91, 99.

Hayward

Four souls hallowed their love for the Lord on May 18, when they were baptized in the San Francisco Bay. Believers from both the Hayward and the Sacramento church gathered for this blessed event.

Then, the following week, the Hayward church joyfully witnessed two members of the church of God join their lives together in holy matrimony. We pray that Brother Edwin and Sister Flor Mayora will ever remain knit to one another as they make the Lord an ever-present member of their household.

New York

The believers in New York report that their missionary activity is constant and fruitful. Certain Sabbath afternoons are used to go throughout various neighborhoods conducting surveys. Going door to door, the believers of the New York church have contacted interested souls through this means.

Their missionary work also involves the selling of our publications in which they have reported well over a hundred magazines sold in previous months.

Sister Elsa Argueta, our Bible worker in New York, related an inspiring experience: A Pentecostal minister invited her to speak to his congregation on the subject of health reform. Not willing to forfeit so grand an opportunity, Sister Argueta accepted the invitation. When her talk was over, the Lord blessed her as she sold 50 books on the subject authored by Brother Carlos Kozel. Furthermore, there were several among her listeners who indicated a desire to study the Bible with her.

Transfer of worker

Brother Andrew Barash's move to New York is now complete. Anyone wishing to contact him may address all correspondence to the New York church at 2808 Middletown Rd., Bronx, NY 10461.

As the summer months close, the conferences in the three fields will be completed. Let us pray that all the decisions made at these important gatherings will be according to the will of God so we may initiate new plans to hasten His soon coming!

The Southwest

Brother Henry Dering reports that there is a spark of interest in the southwest portion of the United States.

In Albuquerque, New Mexico, there are three people interested in knowing more about the truth as it is in Jesus. A couple in Keene, Texas, are also especially interested in knowing more about the history and the necessity of Reformation; the man in this case is an ex-minister.

Beginning a new work where there is presently none would require a miracle. But the one who "spoke, and it was done" and "commanded, and it stood fast" is the same God who can create a work where there is presently no work at all. Let us never neglect to pray for the great spaces between the East and West Coasts.

A reminder to pray

In past newsletters we have asked the brethren to pray for various needs of the American Union. We should continue to pray that the Lord will send more workers into the vineyard. Young, energetic people are needed to continue this great work of Reformation.

Truly, this summer has been very productive. Let us continue to strive in prayer and labor as we offer ourselves to the Lord as co-laborers in this great work of Reformation.

—BRANKO CHOLICH
ANDREW BARASH

TORONTO

On Sunday, March 31, 1986, a group of young men, women and the young at heart went canvassing in the large city of Toronto, Ontario, Canada. Everyone seemed to be of good courage and had a fervent desire to do door-to-door missionary work.

The youth in Canada are zealous and are pushing forward the Reformation message not only in Toronto, but in the cities of Montreal and Ottawa as well.

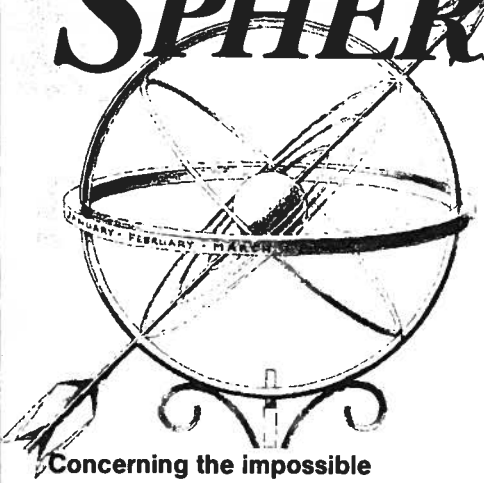
As readers of the *Sabbath Watchman,* let us support our youth and pray earnestly for them. The Lord is coming very soon, and today He is calling on our young people to be laborers for Him.

Consider the following words from the pen of inspiration: "In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men." —Ellen G. White, *Messages to Young People,* p. 20.

"When church members realize the importance of the circulation of our literature, they will devote more time to this work. Papers, tracts and books will be placed in the homes of the people to reach the gospel in their several lines. . . . The church must give her attention to the canvassing work. This is one way in which she is to shine in the world. Then will she go forth 'fair as the moon, clear as the sun, and terrible as an army with banners.' " —Ellen G. White, *Colporteur Ministry,* p. 7.

—HENRY DERING

CURRENT SPHERE



By BARBARA WATTS

Concerning the impossible

A strange advertisement appeared in *U.S. News & World Report* in November 1985, sponsored by B.B. Stoller, Ph.D., of Santa Cruz, California. Quoting Matthew 17:20, in which Jesus said that nothing would be impossible to those who have faith in Him, as well as three quotations from Shakespeare downplaying the supposed impossible, this individual paid for a full-page advertisement to get his point across. This point seems to be that the Judeo-Christian culture must be maintained, that this means the Western civilization is destined to be a group of human beings with God-like powers, that the Soviet Union is the ultimate enemy, and that the Star Wars defense initiative is the means needed to bring all this about. "However, I am confident," this person writes, "that Pres. Reagan and his SDI plan will protect us, and that the progress of Judeo-Christianity will reach ever-increasing heights of creativeness!"

God's promise of salvation is not based on national origin but on our personal relationship to Him through the merits of Jesus! What a blessing the Scriptures give us in that we don't have to trust in what man can and cannot do. With God all things are possible—especially the change of the human heart and the eradication of sin from the entire universe.

Where is the U.S. headed?

Colorado Governor Richard Lamm, who has been outspoken on rather controversial issues in recent years, made some interesting observations in an interview in late 1985. Here are some of them: "People have this almost fatalistic belief that God is an American and every generation has an inalienable right to be richer than its parents. That's not the way I read history. All major civilizations commit suicide. They start when they don't come to grips with their problems. Our problems are outrunning solutions. The trends are ominous."

Listing the problem areas, as he saw them, he continued: "This country borrows 20 cents out of every dollar it spends. We have a trade deficit of unbelievable proportions and the lowest productivity growth of any industrialized nation. Our systems such as health care are essentially out of control. In three years, we will become the world's largest debtor nation.

"We have the highest number of functional illiterates of any industrialized country in the world. We have an average Scholastic Aptitude Test score that went down for 20 years. Now it has leveled off. But the average Japanese student scores 11 points higher on IQ tests than the average American student. . . .

"Our health-care system is one of the most expensive in the world. We spend $1,500 per capita on health care. England spends $400. Singapore spends $200—and we all have the same health outcomes. There's no correlation between how much a society spends on health care and what it gets. . . .

"The big enemies of mortality and morbidity have not been doctors and hospitals. They've been things like sanitation, vaccination and refrigeration. Public-health people have saved far more lives than doctors and hospitals. We equate health with how many doctors and hospitals we have. That's wrong. I'd rather have a dollar-a-pack tax on cigarettes than to double the money that we put into health care."

Governor Lamm described other problems such as immigration, illegal aliens, illigitimate births and fiscal mismanagement and concluded with a warning that the future is a dangerous one. "History teaches us that all great truths begin as heresies, and that there is always a Copernicus or a Darwin out there somewhere who is saying something that is at first upsetting and then is generally recognized as truth.

"But almost everybody except politicians are saying these things. I'm really not a lonely voice. I am a political voice saying what almost every banker, businessman and economist will tell you."

Movies—a reflection of society

Recent trends in the film industry have been toward increased violence, and it seems all too often that the message is that the only way to solve problems is by being violent. Joseph McNamara, chief of police in San Jose, California, and author of two novels, said: "What's being depicted is really the end of civilization as we know it—that people will be walking around with their own Uzi machine guns. At the same time they're showing this, we have a massive gun industry conditioning everyone to think you have to have a gun in your house, car or pocket because any day someone is liable to attack you. . . .

"In film, it's the people who deserve to get blown away who are killed. Unfortunately, in real life, some individual might think a person who cuts him off in an automobile deserves to be blown away. That's the frightening thing."

The influence of today's films on children and youth is recognized by authorities such as Robert Coles, Harvard child psychiatrist and author of the upcoming book, *The Moral Life of Children*. "Children take what they see in movies to be the adult world in operation—they tell you that." The values in movies today, he says, are "hedonism, sexuality, violence, greed, selfishness."

"Never before," Coles observes concerning cable TV and videocassettes, "have we had this kind of technology and this range of materials available to children at the press of a button. Children mark and laugh at kids whose families don't have this technology. I'm not going to say these kids are going to be driven crazy; we don't know yet. But this is a phenomenon that ought to be watched carefully."

His advice: Cut it off. To watch the worst in popular culture with children and then try to explain it would only, he says, "sanction the stuff—just the opposite of what you want."

Marie Winn, author of *Plug-In Drug*, says too much exposure to electronic media is dangerous, regardless of the messages. "If children are watching TV and missing real-life experiences, how are they going to pick up those values?"

It is a frightening time. It is only by faith in God that we can live without fear, for He promises to watch over and protect those who wish to be on His side. Let's set our sights and those of our children much higher than the things that surround us in this world.

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Everyone must give to God an account of himself, not of others, whether he is faithful or otherwise. We should not make others our criterion, nor excuse anything in our course because others have done wrong. God has given us consciences for ourselves.

PRICELESS GIFT page 4

Time is running out, and every individual person on this planet has to make sure that he has made Christ Jesus his only remedy for sin and misery and also his personal Saviour.

TV: "TELEVIOLENCE" page 5

Television viewing is turning modern society into a class of video addicts. There are several facets to this phenomenon, and we should be aware of them, as well as how to help those who are addicted!

MEDICAL TRAINING COURSES page 7

The General Conference Medical Department is offering two training courses over the next two years—one for training in Naturopathy, and one for training as Health Counselors.

THE WAY OF THE ADVENTISTS, Part 3 page 8

The years 1845-1856 are covered in this article. Of special issue during this time were the Sabbath, the upheaval among the nations, spiritualism and the sealing.

CHILDREN'S CORNER page 14

The story of Jacob is a lesson for children—and adults!

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. . . Fruit, Exercise and Salt.

PANTRY page 16

Sodium. Exercise.

OUR RESPONSIBILITY IN HEALTH page 17

According to some estimates, 50% of disease today is caused by drugs and/or medical practices themselves. It behooves us to study some of the health practices God gave to ancient Israel, for these came directly from the Source of all health and wisdom.

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