

Pre-11th Hour Ministry



*Has World War
II ended yet?*



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Pre-11th Hour Ministry

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God *can* Give What We Seek

As you may already know, Donald Trump has been elected 47th president of the United States in a stunning political battle that has shocked America and the entire world. Inspiration tells us:



“Everyone seems to think that peace and prosperity depend upon the man they put in the white house. On the authority of the Word, however, I stand to tell you that no matter who is put in office there will be no lasting peace and prosperity desirable, because God is left out of the plans that have been devised even though He alone can give what we seek.”

The signs of the times are upon us and only the Lord knows how much time we have left to finish our work. May the Lord help us in this new year so that we can make the best use of our time in preparing for the soon coming of the Kingdom. Let us strive to be there brothers.

MESSAGE
From the
EDITORS

WORLD WAR II IS NOT OVER YET,

NOR HAVE THE SAINTS BEEN LIBERATED?



By Nahum

....study the book of Nahum. The burden of this entire book, three chapters in all, is concerning two separate people. To ascertain who these people are, we shall begin with-

Nah. 1:1; 3:18—*"The burden of Nineveh. The book of the vision of Nahum the Elkoshite. . . Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them."*

Plainly, Assyria with her capital city, Nineveh, are the one people.

Now to find who the other people are, we shall read chapter 1, verses 12,13, and 15 (omitting those parts of the verses which pertain to Assyria).

Nah. 1:12,13,15—*"Thus saith the Lord; . . . Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder . . . Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace !O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."*

The people whom God has afflicted (by their dispersion among the nations) and whom He promises to afflict no more, and to break the Assyrian yoke from off their shoulders, are His people, His church—antitypical Judah. They are, therefore, the other people.

The title of God's people, you note, is "Judah." They are counselled to behold the messenger of God who at the fulfilment of this prophecy brings to them good tidings, tidings of peace. . . the message of the Kingdom of peace (Isa. 11:6-9). The Lord counsels them to be honest with Him, honest in their profession of faith. They are, moreover, assured that at the fulfilment of this prophecy the destroying angels are to remove the wicked from the midst of the righteous. Thus will the wicked be "raptured" away and be no more.

So it is that while Nahum predicts liberation and peace for God's faithful people, he predicts disaster and humiliation for antitypical Assyria (the power which they serve) and for the wicked in the church.

Three verses of chapter two will suffice to show the fate of Assyria:

Nah. 2:6,10,13—"*The gates of the rivers shall be opened, and the palace shall be dissolved. . . She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness... Behold, I am against thee, saith the Lord of hosts and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.*"

Here the prophet predicts that Assyria's capital city will be emptied, and her palace dissolved: Clearly, then, the kingdom of Judah, is set up in time of war and turmoil. What additional signs will mark the time?—Let us read from chapter two:

Nah. 2:3, 4—"*The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.*"

Since this prophecy meets its fulfilment in the day when the chariots are with "flaming torches"; when they run like lightning; when they jostle one against another in the highways and in the broadways, and since the automotive traffic of today completely and perfectly answers the prophet's description of it, then there is no other conclusion but that the day in which we are now living is the day in which Nahum's prophecy is to be fulfilled.





Now, in view of the truth that we are living in such a period as described by Nahum, together with the fact that preparations for Nahum's war are made during a time of such lightning-like travel, the evidence clearly stands out that Nahum's prophecy is to meet its fulfilment in our day, and that the "Assyria" here in prophecy, therefore, is not ancient Assyria, but another widespread power that exists "in the time of the end" (Dan. 12:9,10) the time in which its yoke is removed from God's people.

Moreover, since this antitypical Assyria's fall liberates God's people, and since from then on the wicked no longer pass through their midst, the time and the events are solidly clinched: All these predictions come to pass in the time of the purification of the church, in the Judgment day of the living, during the great and dreadful day of the Lord.

Nah. 2:1—*"He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily."*

It is plain to see that the one who dashes in pieces, and who comes before Assyria's face is the one who forces Assyria to prepare, to militarize herself mightily. Her forced military preparations, agitated by him that dashes in pieces, starts Assyria on her downfall.

Now, to find out what happens to the one who dashes in pieces—he who compels Assyria to prepare mightily, we shall read—

Nah. 2:5—*"He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared."*

His worthies (his mighty generals) stumble in their walk; that is, they make a mistake as they march on in hope of victory. In view of their disastrous blunder, and in view of the fact that "he that dasheth in pieces" is mentioned no more in Nahum's book, it is evident that by his stumbling he loses the war. Nevertheless, according to the verses that follow in Nahum's chapters, the fall of Assyria is certain.

The question, then, arises, If Assyria is to fall, and if the one that starts the war, the "he that dasheth in pieces," is himself to lose out first, then at whose hands is Assyria to fall? For the answer, Let us turn to Isaiah 31, where this same Assyria is again brought to view:

Isa. 1:6-8—*"Turn ye unto Him from Whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of*

silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited."

Assyria is to fall and to be devoured, but not by the sword of a mean man, not by him who dashes in pieces.

Now the fact that God's people are admonished to turn unto Him against Whom ancient Israel revolted, shows again that Inspiration is speaking to antitypical Israel, to God's people in the Christian era.

Verse 7—*"For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin."*

Obviously the prophet is looking down the stream of time, to a time of a thorough reformation, a time in which only those who forsake every sin and embody Truth and righteousness will be left in the church. None others will be found in the congregation of the Lord. Then Assyria shall fall and thus shall her yoke be removed from the neck of God's people.

The Assyrian is to fall because of his wickedness, and because God's people return to Him, because of a thorough revival and reformation.

Verse 9—*"And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem."*

All these calamities overtake Assyria as soon as God's people turn to Him, as soon as they cast away their idols.

What are the Lord's fire in Zion, and His furnace in Jerusalem for? The answer we shall find in

Mal. 3:1,2—*"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap."*

The prophecy of Isaiah, along with the prophecy of Malachi, make the subject very simple: According to these prophecies, during the





Judgment of the Living and while the first fruits—the servants of God, the 144,000—stand with the Lamb on Mount Zion, the headquarters of the gospel shall be in Zion and Jerusalem. "

Now before passing judgment as to whether Nahum prophesies the "World War II" it will be well to refresh our minds by summarizing the main points of the study:

1. Two people are brought to view—the church, and a nation comparable to ancient Assyria, to which the church is under subjection.
2. God's people, Judah, are asked to behold the messenger of God, who at the fulfilment of this prophecy and at a time broiling with war brings them good tidings of the Kingdom of peace.
3. The prophecy is fulfilled in the day of unprecedented motorized vehicular traffic, the day when the chariots (automobiles) are with flaming torches and when they jostle one against another in the broad ways— unquestionably in our day.
4. In this day, "he that dasheth in pieces" wars with this antitypical Assyria. He begins her downfall.
5. Assyria fortifies her power mightily after her enemy comes before her face.
6. On the march to victory, Assyria's enemy—"he that dasheth in pieces"—makes a mistake and consequently falls, loses the war.
7. Assyria, nevertheless, later falls, too, but not by the sword of a mean man.
8. The war, the fast-rolling chariots, and a revival and reformation such as the world has never seen, are signposts of the fulfilment of Nahum's prophecy.
9. When God's people cast aside all their idols, fully turn to Him, then it is that Assyria falls. Then it is that the wicked are removed from the midst of the people of God, the Assyrian yoke is broken, and the servants of God, evidently the first fruits, the 144,000, stand with the Lamb on Mt. Zion.

Let us now consider the already historic facts:

Hitler made his preparation for war in an era when the chariots were raging in the streets, running lightning-like, and jostling one against another in

the broadways; that after the allies saw Hitler's military might breaking everything in pieces wherever he took his guns, then it was that they themselves began to build gigantic war machines; Hitler stumbled, as it were, by starting war against Russia while he was still engaged in war with Great Britain; although Germany lost the war, yet rather than taking deeper root since the downfall of Hitler, England is instead wearing away, and the crashing sounds of her empire are becoming louder with each passing day; Hitler's war has dashed in pieces the whole world, and new chips and cracks are heard and seen right along—that there are new partisan politics from within and from without in every nation and people.

Since Nahum's description of the city and country traffic at the time his war prophecy is fulfilled perfectly fits the conditions of World War II, we are assured that the war which Hitler began will actually be finished when Assyria falls, and when her yoke is removed from the neck of God's people. From then on the wicked shall no more be found in the congregation of the righteous.

What is the over-all purpose of Nahum's prophecy? It is to enlighten God's people of the signs of the times, to make them aware that "the great and dreadful day of the Lord" is at hand, that the purification of the church, the "Judgment in the house of God" (1 Pet. 4:17) is soon to take place, that the wicked shall not much longer be in their midst, that the redemption of the righteous is at hand, that they must not fail to perform their God-given duties. Indeed, Nahum's prophecy clearly identifies God's people of today under the Assyrian yoke, and points to their liberation.

Most important of all, though, the prophet Nahum plainly tells that all these things take place in our day, and that the fall of Assyria takes place while God's people are turning to Him, while revival and reformation are successfully carried by him who "publisheth peace" (Nah. 1:15). If we, therefore, fail to take hold of the message, and if we fail to reform as it recommends, then it is not possible to survive the day of the Lord.

(For a detailed study of the book of Nahum, study Tract No. 14, "War News Forecast.")

TIMELY GREETINGS VOL. 1 #24



Fault

4SC No1-3 pg. 6-9.

FINDING

“It is strange how oblivious we can be of our own faults and of the blemishes in our own character, and how clearly we can see the faults and blemishes of other people. Finding so much wrong in others is not a flattering indication of what our hearts contain. We ought to be very quiet and modest in criticizing others, for in most cases we are just telling the world what our own faults are. Before we turn our microscopes on others to search out the unbeautiful things in them, we had better look in our mirrors to see whether or not we are free ourselves from the blemishes we would reprove in our neighbor. There is a wise bit of Scripture which bids us get clear of the beams in our own eyes, that we may see well to pick the motes out of the eyes of others.”—“In Green Pastures,” pp. 39, 40.

Experience has proved that those who are so zealous that others be above reproach, are, themselves, more reproachable than those for whom they profess to be so concerned, for now, after only a few short months, they are either on their way or are already out of the message which they not long ago so confidently believed to be the truth. Thus they clearly show that the motives behind their great concern to correct others, were engendered, not by a pure and all-consuming zeal for the prosperity of the sealing message and its



advocates, but rather by the power of the archdeceiver whose determined purpose is to foment trouble and discourage and dishearten as many as possible, thereby making the truth of none effect.

Such cases have been obtaining among Present Truth believers, not only in the field, but also among those right at Mt. Carmel, where the enemy knows that his accomplishment will be the greater if he succeeds in his cunningly-devised scheme to thwart the work.

There are but few, if any, Present Truth believers, those at Mt. Carmel not excluded, who fully realize what the “camp” really stands for, or the reason why any of us are here. Moreover, we find it surpassingly hard to make Present Truth believers sympathetically to understand the pioneer stage in which Mt. Carmel is at the present, most significant evidence of which is seen in the fact that when applicants are asked why they desire to come here, the most of them answer, “to learn the message,” or “to become better Christians,” or “to get away from the world,” etc., etc. There is nothing wrong with such desires in themselves. However, Mt. Carmel has not yet reached the stage where she can serve such needs in the way she is expected to.

Many, upon arriving here, think that they must spend the greater part of the day in the class room, and they expect to receive their wings simply by our laying hands upon them, and when finding this to be impossible, they conclude that the trouble is due to Mt. Carmel instead of to themselves. Consequently, they begin to search for wrongs, to pick flaws, to criticize, and to appoint themselves to the business of making good things out of bad matters—thus getting out of their place.

Therefore, in order to save those who are in this way so easily led into the enemy’s ranks, Mt. Carmel is herein solemnly announcing to all that from now on she is accepting none but workers until at such a time when she shall be able to take in the worthy poor, the sick, and the aged, and those who wish to take a short ministerial course.

Moreover, our advice to those who wish to become subjects of the kingdom, is that they take heed to themselves by watching their own steps rather than watching the steps of others, for if they turn their eyes from their own feet and focus them on the steps of others, they will surely fall off the narrow path of light, and plunge into the bottomless abyss of perdition.

Do not insist upon any one's measuring up to your opinion of yourself; make not your business that of finding fault with others, nor of advertising their sins; expect no one to confess to you any sins other than those committed against you personally; and never from any man demand an apology or confession.

That Code readers may surely know and understand that those who continue in the evil habit of watching others instead of themselves, will never see the glory of the kingdom, each is enjoined carefully to study the following plain, positive statements from the Spirit of Prophecy:

“You have yourselves thrown open the doors for Satan to come in. You have given him an honored place at your investigation, or inquisition meetings. But you have shown no respect for the excellencies of a character established by years of faithfulness. Jealous, revengeful tongues have colored acts and motives, to suit their own ideas. They have made black appear white, and white black. When remonstrated with for their statements, some have said, ‘It is true.’ Admitting that the fact stated is true does that justify your course? No, no. If God should take all the accusations that might in truth be brought against you, and should braid them into a scourge to punish you, your wounds would be more and deeper than those which you have inflicted on Bro Even facts may be so stated

as to convey a false impression. You have no right to gather up every report against him, and use them to ruin his reputation and destroy his usefulness. Should the Lord manifest toward you the same spirit which you have manifested toward your brother, you would be destroyed without mercy. Have you no compunctions of conscience? I fear not. The time has not yet come for this Satanic spell to lose its power. If Bro were all that you represent him

to be—which I know he is not—your course would still be unjustifiable.

“When we listen to a reproach against our brother, we take up that

reproach. To the question, 'Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?' the psalmist answered, 'He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.'

"What a world of gossip would be prevented, if every man would remember that those who tell him the faults of others, will as freely publish his faults at a favorable opportunity. We should endeavor to think well of all men, especially our brethren, until compelled to think otherwise. We should not hastily credit evil reports. These are often the result of envy or misunderstanding, or they may proceed from exaggeration or a partial disclosure of facts. Jealousy and suspicion, once allowed a place, will sow themselves broadcast, like thistledown. Should a brother go astray, then is the time to show your real interest in him. Go to him kindly, pray with and for him, remembering the infinite price which Christ has paid for his redemption. In this way you may save a soul from death, and hide a multitude of sins."—"Testimonies for The Church," Vol. 5, pp. 57-59.

". . . Satan exults over the condition of God's professed people. While many are neglecting their own souls, they eagerly watch for an opportunity to criticize and condemn others. All have defects of character, and it is not hard to find something that jealousy can interpret to their injury. 'Now,' say these self-constituted judges, 'We have *facts*. We will fasten upon them an accusation from which they cannot clear themselves.' They wait for a fitting opportunity, and then produce their bundle of gossip, and bring forth their tidbits.

"In their efforts to carry a point, persons who have naturally a strong imagination, are in danger of deceiving themselves and deceiving others. They gather up unguarded expressions from another, not considering that words may be uttered hastily, and hence may not reflect the real sentiments of the speaker. But those unpremeditated remarks, often so trifling as to be unworthy of notice, are viewed through Satan's magnifying glass, pondered, and repeated, until mole hills become mountains. Separated from God, the sur-misers of evil become the sport of temptation. They scarcely know the strength of their feelings or the effect of their words. While condemning the errors

of others, they indulge far greater errors themselves. 'Consistency is a jewel.'

"Is there no law of kindness to be observed? Have Christians been authorized of God to criticize and condemn one another? Is it honorable, or even honest, to win from the lips of another, under the guise of friendship, secrets which have been entrusted to him, and then turn the knowledge thus gained to his injury? Is it Christian charity to gather up every floating report, to unearth everything that will cast suspicion on the character of another, and then take delight in using it to injure him? Satan exults when he can defame or wound a follower of Christ. He is the 'accuser of the brethren.' Shall Christians aid him in his work?

"God's all-seeing eye notes the defects of all, and the ruling passion of each; yet he bears with our mistakes, and pities our weakness. He bids his people cherish the same spirit of tenderness and forbearance. True Christians will not exult in exposing the faults and deficiencies of others. They will turn away from vileness and deformity to fix the mind upon that which is attractive and lovely. To the Christian every act of faultfinding, every word of censure or condemnation, is painful.

"There have always been men and women who profess the truth, who have not conformed their lives to its sanctifying influence; men who are unfaithful, yet, deceiving themselves, and encouraging themselves in sin. Unbelief is seen in their life, their deportment, and character, and this terrible evil acts as does a canker.

"Would all professed Christians use their investigative powers to see what evils needed to be corrected in themselves, instead of talking of others' wrongs, there would be a more healthy condition in the church today. Some will be honest when it costs nothing, but when policy will pay best, honesty is forgotten. Honesty and policy will not work together in the same mind. In time, either policy will be expelled, and truth and honesty reign supreme, or, if policy is cherished, honesty will be forgotten. They are never in agreement; they have nothing in common. One is the prophet of Baal, the other is the true prophet of God. When the Lord makes up His jewels, the true, the frank, the honest, will be looked upon with pleasure. Angels are employed in making crowns for such ones, and upon these star-gemmed crowns will be reflected, with splendor, the light which radiates from the throne of

God.

“Our ministering brethren are too often imposed upon by the relation of trials in the church, and they, too, frequently refer to them in their discourses. They should not encourage the members of the church to complain of one another, but should set them as spies upon their own actions. None should allow their feelings of prejudice and resentment to be aroused by the relation of the wrongs of others; all should wait patiently until they hear both sides of the question, and then believe only what stern facts compel them to believe. At all times, the safe course is not to listen to an evil report, until the Bible rule has been strictly carried out. This will apply to some who have worked artfully to draw out from the unsuspecting, matters which they had no business with, and which would do them no good to know.

“For your soul’s sake, my brethren, have an eye single to the glory of God. Leave self out of your thoughts as much as possible. We are nearing the close of time. Examine your motives in the light of eternity. I know you need to be alarmed; you are departing from the old landmarks. Your science, so-called, is undermining the foundation of Christian principle. I have been shown the course you would surely pursue, should you disconnect from God. Do not trust to your own wisdom. I tell you, your souls are in imminent peril. For Christ’s sake, search and see why you have so little love for religious exercises.

“The Lord is testing and proving His people. You may be just as severe and critical with your own defective character as you please, but be kind, pitiful, and courteous toward others. Inquire every day, Am I sound to the core, or am I false-hearted? Entreat the Lord to save you from all deception on this point. Eternal interests are involved. While so many are panting after honor, and greedy of gain, do you, my beloved brethren, be eagerly seeking the assurance of the love of God, and crying, Who will show me how to make my calling and election sure?” —“Testimonies for The Church,” Vol. 5, pp. 95-97.

“There are many matters in connection with the work of God with which you find fault, because it is natural for you to do so. And since you have turned your face against the light God revealed to you in regard to yourself, you are fast losing your discernment, and are more

than ever ready to find fault with everything. You give your opinion with dictatorial confidence, and treat the queries of others in regard to your opinion as personal abuse. True refined independence never disdains to seek counsel of the experienced and of the wise, and it treats the counsel of others with respect.”—“Testimonies for The Church,” Vol. 4, p. 240.

“ . . . Your wife is engaged too much in seeking a spot and stain upon the characters of her brethren and sisters. While seeking to weed the gardens of her neighbors, she has neglected her own. She must make the most diligent efforts in order to build up a spotless character. There is the most fearful danger that she will fail here. If she loses Heaven, she loses everything. Both of you should cleanse the soul-temple, which has become terribly polluted.....”—Id. p. 337.

“I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight,—watching for every fault, to make trouble with them. And while doing this, their minds are not on God, nor on Heaven, nor on the truth; but just where Satan wants them,—on some one else. Their souls are neglected; they seldom see or feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls, or searching their own hearts. A person’s dress, bonnet, or apron takes their attention. They must talk to this one or that one, and it is sufficient to dwell upon for weeks. I saw that all the religion a few poor souls have, consists in watching the garments and acts of others, and finding fault with them. Unless they reform, there will be no place in Heaven for them, for they would find fault with the Lord himself.

“Said the angel, ‘It is an individual work to be right with God.’ The work is between God and our own souls. But when persons have so much care of others’ faults, they take no care of themselves. These notional, fault-finding ones would often cure themselves of the habit if they would go directly to the individual they think is wrong. It would be so crossing that they would give up their notions rather than go. But it is easy to let the tongue run freely about this one or that one when the accused is not present.” —“Testimonies for The Church,” Vol. 1, p. 145.

"The Use Of Remedies"

The Ministry of Healing Chap. 17



Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents and, by correct living, place themselves in better conditions.

The greater number, however, suffer because of their own wrong course of action. They disregard the principles of health by their habits of eating, drinking, dressing, and working. Their transgression of nature's laws produces the sure result; and when sickness comes upon them, many do not credit their suffering to the true cause, but murmur against God because of their afflictions. But God is not responsible for the suffering that follows disregard of natural law.

God has endowed us with a certain amount of vital force. He

has also formed us with organs suited to maintain the various functions of life, and He designs that these organs shall work together in harmony. If we carefully preserve the life force, and keep the delicate mechanism of the body in order, the result is health; but if the vital force is too rapidly exhausted, the nervous system borrows power for present use from its resources of strength, and when one organ is injured, all are affected. Nature bears much abuse without apparent resistance; she then arouses and makes a determined effort to remove the effects of the ill-treatment she has suffered. Her effort to correct these conditions is often manifest in fever and various other forms of sickness.

Rational Remedies

When the abuse of health is carried so far that sickness results, the sufferer can often do for himself what no one else can



do for him. The first thing to be done is to ascertain the true character of the sickness and then go to work intelligently to remove the cause. If the harmonious working of the system has become unbalanced by overwork, overeating, or other irregularities, do not endeavor to adjust the difficulties by adding a burden of poisonous medicines.

Intemperate eating is often the cause of sickness, and what nature most needs is to be relieved of the undue burden that has been placed upon her. In many cases of sickness, the very best remedy is for the patient to fast for a meal or two, that the overworked organs of digestion may have an opportunity to rest. A fruit diet for a few days has often brought great relief to brain workers. Many times a short period of entire abstinence from food, followed by simple, moderate eating, has led to recovery through nature's own recuperative effort. An abstemious diet for a month or two would convince many sufferers that the path of self-denial is the path to health.

Rest as a Remedy

Some make themselves sick by overwork. For these, rest, freedom from care, and a spare diet, are essential to restoration of health. To those who are brain weary and nervous because of continual labor and close confinement, a visit to the country, where they can live a simple, carefree life, coming in close contact with the things of nature, will be most helpful. Roaming through the fields and the woods, picking the flowers, listening to the songs of the birds, will do far more than any other agency toward their recovery.

In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system and assists nature to resist disease. The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood. A cold or cool bath is an excellent tonic. Warm baths open the pores and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalize the circulation.

But many have never learned by experience the beneficial effects of the proper use of water, and they are afraid of it. Water treatments are not appreciated as they should be, and to apply them skillfully requires work that many are unwilling to perform. But none should feel excused for ignorance or indifference on this subject. There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home

treatments. Mothers, especially, should know how to care for their families in both health and sickness.

Action is a law of our being. Every organ of the body has its appointed work, upon the performance of which its development and strength depend. The normal action of all the organs gives strength and vigor, while the tendency of disuse is toward decay and death. Bind up an arm, even for a few weeks, then free it from its bands, and you will see that it is weaker than the one you have been using moderately during the same time. Inactivity produces the same effect upon the whole muscular system.

Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. The skin, too, becomes inactive. Impurities are not expelled as they would be if the circulation had been quickened by vigorous exercise, the skin kept in a healthy condition, and the lungs fed with plenty of pure, fresh air. This state of the system throws a double burden on the excretory organs, and disease is the result.

Invalids should not be encourage in inactivity. When there has been serious overtaxation in any direction, entire rest for a time will sometimes ward off serious illness; but in the case of confirmed invalids, it is seldom necessary to suspend all activity.

Those who have broken down from mental labor should have rest from wearing thought; but they should not be led to believe that it is dangerous to use their mental powers at all. Many are inclined to regard their condition as worse than it really is. This state of mind is unfavorable to recovery, and should not be encouraged.

Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor, and would give power of endurance to all brain workers.

Those who have overtaxed their physical powers should not be encouraged to forgo manual labor entirely. But labor, to be of the greatest advantage, should be systematic and agreeable. Outdoor exercise is the best; it should be so planned as to strengthen by use the organs that have become weakened; and the heart should be in it; the labor of the hands should never degenerate into mere drudgery.



When invalids have nothing to occupy their time and attention, their thoughts become centered upon themselves, and they grow morbid and irritable. Many times they dwell upon their bad feelings until they think themselves much worse than they really are and wholly unable to do anything.

In all these cases well-directed physical exercise would prove an effective remedial agent. In some cases it is indispensable to the recovery of health. The will goes with the labor of the hands; and what these invalids need is to have the will aroused. When the will is dormant, the imagination becomes abnormal, and it is impossible to resist disease.

Inactivity is the greatest curse that could come upon most invalids. Light employment in useful labor, while it does not tax mind or body, has a happy influence upon both. It strengthens the muscles, improves the circulation, and gives the invalid the satisfaction of knowing that he is not wholly useless in this busy world. He may be able to do but little at first, but he will soon find his strength increasing, and the amount of work done can be increased accordingly.

Exercise aids the dyspeptic by giving the digestive organs a healthy tone. To engage in severe study or violent physical exercise immediately after eating, hinders the work of digestion; but a short walk after a meal, with the head erect and the shoulders back, is a great benefit.

Notwithstanding all that is said and written concerning its importance, there are still many who neglect physical exercise. Some grow corpulent because the system is clogged; others become thin and feeble because their vital powers are exhausted in disposing of an excess of food. The liver is burdened in its effort to cleanse the blood of impurities, and illness is the result.

Those whose habits are sedentary should, when the weather will permit, exercise in the open air every day, summer or winter. Walking is preferable to riding or driving, for it brings more of the muscles into exercise. The lungs are forced into healthy action, since it is impossible to walk briskly without inflating them.

Such exercise would in many cases be better for the health than medicine. Physicians often advise their patients to take an ocean voyage, to go to some mineral spring, or to visit different places for change of climate, when in most cases if they would eat temperately, and take cheerful, healthful exercise, they would recover health and would save time and money.

Influence of the Mother

The Adventist Home Chap. 39

Mother's Influence Reaches Into Eternity

—The sphere of the mother may be humble; but her influence, united with the father's, is as abiding as eternity. Next to God, the mother's power for good is the strongest known on earth.

The mother's influence is an unceasing influence; and if it is always on the side of right, her children's characters will testify to her moral earnestness and worth. Her smile, her encouragement, may be an inspiring force. She may bring sunshine to the heart of her child by a word of love, a smile of approval....

When her influence is for truth, for virtue, when she is guided by divine wisdom, what a power for Christ will be her life! Her influence will reach on through time into eternity. What a thought is this—that the mother's looks and words and actions bear fruit in eternity, and the salvation or ruin of many will be the result of her influence!

Little does the mother realize that her influence in the judicious training of her children reaches with such power through the vicissitudes of this life, stretching forward into the future, immortal life. To fashion a character after the heavenly Model requires much faithful, earnest, persevering labor; but it will pay, for God is a rewarder of all well-directed labor in securing the salvation of souls.

Like Mother—Like Children—The tenderest earthly tie is that between the mother and her child. The child is more readily impressed by the life and example of the mother than by that of the father, for a stronger and more tender bond of union unites them.



The thoughts and feelings of the mother will have a powerful influence upon the legacy she gives her child. If she allows her mind to dwell upon her own feelings, if she indulges in selfishness, if she is peevish and exacting, the disposition of her child will testify to the fact. Thus many have received as a birthright almost unconquerable tendencies to evil. The enemy of souls understands this matter much better than do many parents. He will bring his temptations to bear upon the mother, knowing that if she does not resist him, he can through her affect her child. The mother's only hope is in God. She may flee to Him for strength and grace; and she will not seek in vain.

A Christian mother will ever be wide awake to discern the dangers that surround her children. She will keep her own soul in a pure, holy atmosphere; she will regulate her temper and principles by the word of God and will faithfully do her duty, living above the petty temptations which will always assail her.

The Wholesome Influence of a Patient Mother—Many times in the day is the cry of, Mother, mother, heard, first from one little troubled voice and then another. In answer to the cry, mother must turn here and there to attend to their demands. One is in trouble and needs the wise head of the mother to free him from his perplexity. Another is so pleased with some of his devices he must have his mother see them, thinking she will be as pleased as he is. A word of approval will bring sunshine to the heart for hours. Many precious beams of light and gladness can the mother shed here and there among her precious little ones. How closely can she bind these dear ones to her heart, that her presence will be to them the sunniest place in the world.

But frequently the patience of the mother is taxed with these numerous little trials that seem scarcely worth attention. Mischievous hands and restless feet create a great amount of labor and perplexity for the mother. She has to hold fast the reins of self-control, or impatient words will slip from her tongue. She almost forgets herself time and again, but a silent prayer to her pitying Redeemer calms her nerves, and she is enabled to hold the reins of self-control with quiet dignity. She speaks with



calm voice, but it has cost her an effort to restrain harsh words and subdue angry feelings which, if expressed, would have destroyed her influence, which it would have taken time to regain.

The perception of children is quick, and they discern patient, loving tones from the impatient, passionate command, which dries up the moisture of love and affection in the hearts of children. The true Christian mother will not drive her children from her presence by her fretfulness and lack of sympathizing love.

To Shape Minds and Mold Characters—Especially does responsibility rest upon the mother. She, by whose lifeblood the child is nourished and its physical frame built up, imparts to it also mental and spiritual influences that tend to the shaping of mind and character. It was Jochebed, the Hebrew mother, who, strong in faith, was “not afraid of the king’s commandment,” of whom was born Moses, the deliverer of Israel. It was Hannah, the woman of prayer and self-sacrifice and heavenly inspiration, who gave birth to Samuel, the heaven-instructed child, the incorruptible judge, the founder of Israel’s sacred schools. It was Elizabeth, the kinswoman and kindred spirit of Mary of Nazareth, who was the mother of the Saviour’s herald.

The World’s Debt to Mothers—The day of God will reveal how much the world owes to godly mothers for men who have been unflinching advocates of truth and reform—men who have been bold to do and dare, who have stood unshaken amid trials and temptations; men who chose the high and holy interests of truth and the glory of God before worldly honor or life itself.

Mothers, awake to the fact that your influence and example are affecting the character and destiny of your children; and in view of your responsibility, develop a well-balanced mind and a pure character, reflecting only the true, the good, and the beautiful.

Miracle at the feet

Now we will focus on a very important time and place. We will talk about a prominent figure in history: Joshua, the successor of Moses. We will place ourselves at the moment when Joshua is about to conquer Canaan. They are on the other side of the Jordan. I invite you to join me on this journey and imagine those moments as I narrate the story.

The Hebrews had arrived in the land of Canaan, but they had not yet conquered any cities. From a human perspective, the struggle to take possession of the land seemed long and difficult. The region was inhabited by a powerful population, determined to defend their territory from invaders. Everything seemed to be against Israel, but only with a strength that was not their own could the Israelites hope for success in the war.

One of the greatest strongholds of the land was the large and wealthy city of Jericho. Near Jericho was Joshua's camp, on the other side of the Jordan. Jericho was one of the main

cities of paganism. Situated on the edge of a fertile plain, it abounded with the rich and diverse products of the tropics. This proud city, whose palaces and temples were home to luxury and vice, defied the God of Israel from its massive fortifications.

Jericho was also one of the main centers of idolatry. Its inhabitants worshiped a false goddess named Astarte, whom they considered the goddess of the moon. But the city did not know that one greater than their gods would bring destruction to this pagan city.

Now, let us return to the camp on the other side of the Jordan. Joshua understood that the capture of Jericho had to be the first step in the conquest of Canaan. But before acting, he sought assurance of divine guidance, and it was granted to him. If we were like Joshua, seeking divine direction in everything we do, our lives would be very different.

The Lord gave Joshua a command:

"Arise," was God's first message, "and cross this Jordan, you and all this people, to the land I am giving to the children of Israel."

No specific instructions were given on how they should cross the river. However, Joshua knew that the Lord would make it possible for His people to accomplish whatever He commanded. With this faith, the fearless leader immediately began making the necessary preparations to advance.

Meanwhile, Joshua sent two spies to Jericho to examine aspects of the city. The spies returned without incident, bringing the following news:

"The Lord has delivered the entire land into our hands; all the inhabitants of the country tremble."

In Jericho, it was said:

"We have heard how the Lord dried up the waters of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan, Sihon and Og, whom you completely destroyed. When we heard this, our hearts melted, and no one had the courage to resist you, for the Lord your God is God in heaven above and on the earth below."

The people were then instructed to prepare for the advance. They had to gather food for three

days, and the army was to prepare for battle. Everyone wholeheartedly accepted the plans of their leader and assured him of their trust and support:

“We will do all that you have commanded us and go wherever you send us. Just as we obeyed Moses in all things, so will we obey you; only may the Lord your God be with you, as He was with Moses.”

Leaving their camp in the acacia groves of Shittim, the army descended to the banks of the Jordan. However, they all knew that without divine help, they could not hope to cross the river. At that time of year, spring, the melting snow from the mountains had greatly swollen the Jordan, causing the river to overflow and making it impossible to cross at the usual fords.

God wanted Israel's crossing of the Jordan to be miraculous. By divine order, Joshua commanded the people to sanctify themselves; they were to set aside their sins and cleanse themselves of all outward impurity:

“For,” he said, “the Lord will do wonders among you tomorrow.”

What a beautiful procession! Each tribe marched in order. The “ark of the covenant” was to lead the army and clear the way. When they saw this emblem of the Lord's presence, carried by the priests, move from its place in the center of the camp and advance toward the river, the order was:

“You shall set out from your place and follow it.”

The circumstances of the crossing were carefully foretold, and Joshua declared:

“By this you shall know that the living God is among you and that He will drive out the Canaanites before you.”

At the appointed time, the advance began. The ark, carried on the shoulders of the priests, led the vanguard. It was a symbol that God was with His people. Behind the ark of the covenant marched the Israelite army, followed by the people, each tribe in its place. The people were instructed to stay some distance behind, leaving more than half a mile between them and the ark.

“What a moment!” Everyone watched with deep interest as the priests stepped toward the banks of the Jordan. They saw them advance steadily with the holy ark toward the rushing, turbulent waters until the feet of the ark bearers touched the water. Then, the waters coming from upstream suddenly stopped, while those downstream continued their course, leaving the riverbed dry.

It was a great miracle that the Lord performed for His people. What faith and courage the priests carrying the ark of the covenant demonstrated! We too should follow the counsel

our Father gives us through His Word.

Obedying the divine command, the priests advanced to the center of the riverbed and remained there while the entire army crossed to the other side. This miracle reminded all of Israel that the power that had held back the waters of the Jordan was the same that had opened the Red Sea for their fathers forty years earlier.

When all the people had crossed, the ark was carried to the western bank. As soon as the priests' feet touched dry ground, the restrained waters were released and rushed downstream along the river's natural course in an unstoppable torrent.

Future generations were not to lack a testimony of this great miracle. While the priests carrying the ark were still in the Jordan, twelve men, one from each tribe, were instructed to take a stone from the riverbed where the priests stood and carry it to the western bank. These stones were set up as a monument at the first campsite Israel established after crossing the Jordan. This monument would serve as a reminder for the people to tell their children and grandchildren about the great deliverance God had performed for them.

Joshua declared:

“So that all the peoples of the earth may know that the hand of the Lord is mighty, and so that you may fear the Lord your God always.”

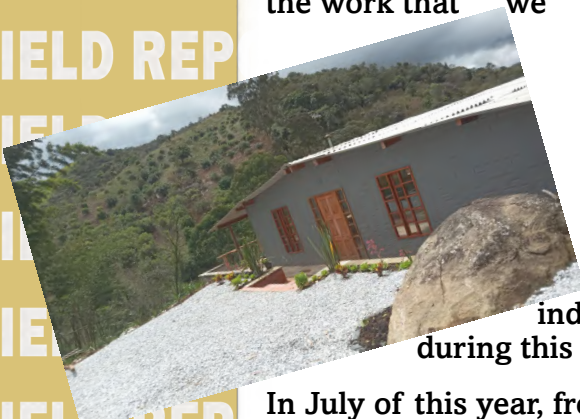
What a beautiful lesson Joshua and the people of Israel teach us about trusting entirely in God and allowing Him to guide every moment of our lives!



Field Report



Among the beautiful mountains of Eastern Antioquia is the camp located in Colombia. Little by little, and thanks to our beloved Heavenly Father, the facilities have been adapted to serve as a training center for everyone who is part of our Ministry. This is to ensure that we all fulfill the work that we



individually must do during this special time.

In July of this year, from the 11th to the 14th, we gathered with the brothers and sisters who support the Ministry in Colombia to define the course for the present and future of our Ministry.

We held the election of a new board, which will be responsible for leading and organizing, together with all the brothers and sisters, the development of the message in different parts of the country where we have members and in new fields

Field Report

to be reached. This effort takes advantage of the work of each member within their respective communities.

Not only are we continuing to work on printed materials for our country, but we have also sent materials to El Salvador and Mexico. Due to several changes that have occurred and recognizing the need to keep materials readily available, a plotter has been acquired to produce charts, ensuring they are always accessible for those who wish to acquire them easily.

We are also producing outlines that are easy to understand and study so that all brothers and sisters have tools at hand to share the Message.



Field Report

For the upcoming year, we will once again hold a gathering with the brothers and sisters, including supporters, with the purpose of having a fellowship meeting. This is because brothers and sisters from different regions have joined the Ministry, and it will be an opportunity for them to get to know the camp facilities and for us to connect with one another.

We are sharing some photos from our July gathering:



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