

distinction between good and evil. God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight. The people are taught to regard the Decalogue as a dead letter."²⁵

So long as anything relating to the law of God is considered "legalistic," Satan occupies front and center with his teaching of "love." So long as those who uphold that law as the standard of righteousness are branded as "judgmental," the voice from the devil's headquarters of evil is being heard.

Down through the long corridors of time echo the words of the apostle Paul, "Examine yourselves, whether ye be in the faith."

It is Christ's purpose to keep the soul as a fortress guarded by His Spirit. But Satan will always have access to the stronghold of the heart whenever we indulge in some sinful trait of character or cherish a known sin.

What far too many desire is "a method of forgetting God which shall pass as a method of remembering Him."²⁷ In this setting the belief system and theology inevitably adjust downward to the lowest level required to feel comfortable.

The final fallout comes when the powers of apostate Protestantism and spiritualism link with Romanism to trample on the rights of conscience.²⁸ Sunday enforcement manifests the last apostasy and the "large class" of

Seventh-day Adventists separate.

Down through the long corridors of time echo the words of the apostle Paul, "Examine yourselves, whether ye be in the faith."²⁹

NOTES

1. Ellen G. White, *The Great Controversy*, p. 583.
2. *TV Guide*, December 31, 1988.
3. White, *Great Controversy*, p. 608.
4. *Ibid.*
5. Ellen G. White, *Testimonies for the Church*, vol. 7, p. 138.
6. *Ibid.*
7. *Ibid.*
8. *Judg* 2:10.
9. Ellen G. White, *Patriarchs and Prophets*, p. 603.
10. *Ibid.*
11. *Jude* 3.
12. White, *Great Controversy*, p. 43.
13. 1 Kings 18:17 NIV.
14. 1 Kings 22:8 NIV.
15. White, *Patriarchs*, pp. 316-17.
16. White, *Testimonies*, vol. 3, pp. 298-99.
17. *Ibid.*, pp. 299-300.
18. White, *Great Controversy*, p. 385.
19. White, *Patriarchs*, p. 317.
20. *Ibid.*, p. 361.
21. White, *Great Controversy*, p. 378.
22. *Mat* 6:2 NIV
23. White, *Great Controversy*, p. 606.
24. White, *Testimonies*, vol. 5, p. 463.
25. White, *Great Controversy*, p. 588.
26. *Ibid.*, p. 558.
27. *Ibid.*, p. 572.
28. *Ibid.*, p. 588.
29. 2 Cor 13:5.

No Other Gods

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Where do we get the values, standards, and beliefs that guide our actions and form our characters?

"Where do you get your values?" our professor asked. I watched him as he approached each student in the graduate philosophy course. Though it was years ago, I remember distinctly the professor's penetrating dark brown eyes that seemed to look right through us as he challenged our every inconsistency.

One member of our class was a Catholic sister. She wore her habit, clearly identifying her loyalties. The professor had directed his questions to one student after another, going around the circle. The sister was next. Would she allow birth control literature to be mailed if she were the

postmistress of the United States? Or would she obey the authority of the church regarding moral issues, teaching her students that they must obey the church, even against the laws of the country? Yes, she would be loyal to her church, she confirmed, and would follow its pronouncements.

"You really cannot be a good American citizen if you put the demands of the church before the ideals and laws of the country," the professor declared. As a democratic country, America protects the right of the individual to free choice. "So you really are not a good American, are you?" he argued.

Prayerful Choice. Through the years my professor's insistent question has lingered in my mind. Unless we have prayerfully examined our values and have clearly come to understand their consequences, we may be living inconsistent lives. We must personally choose our standards and