

Our Firm **FOUNDATION**

The 7th-Day Sabbath

Immutable Law of God

Non-Immortality of the Soul

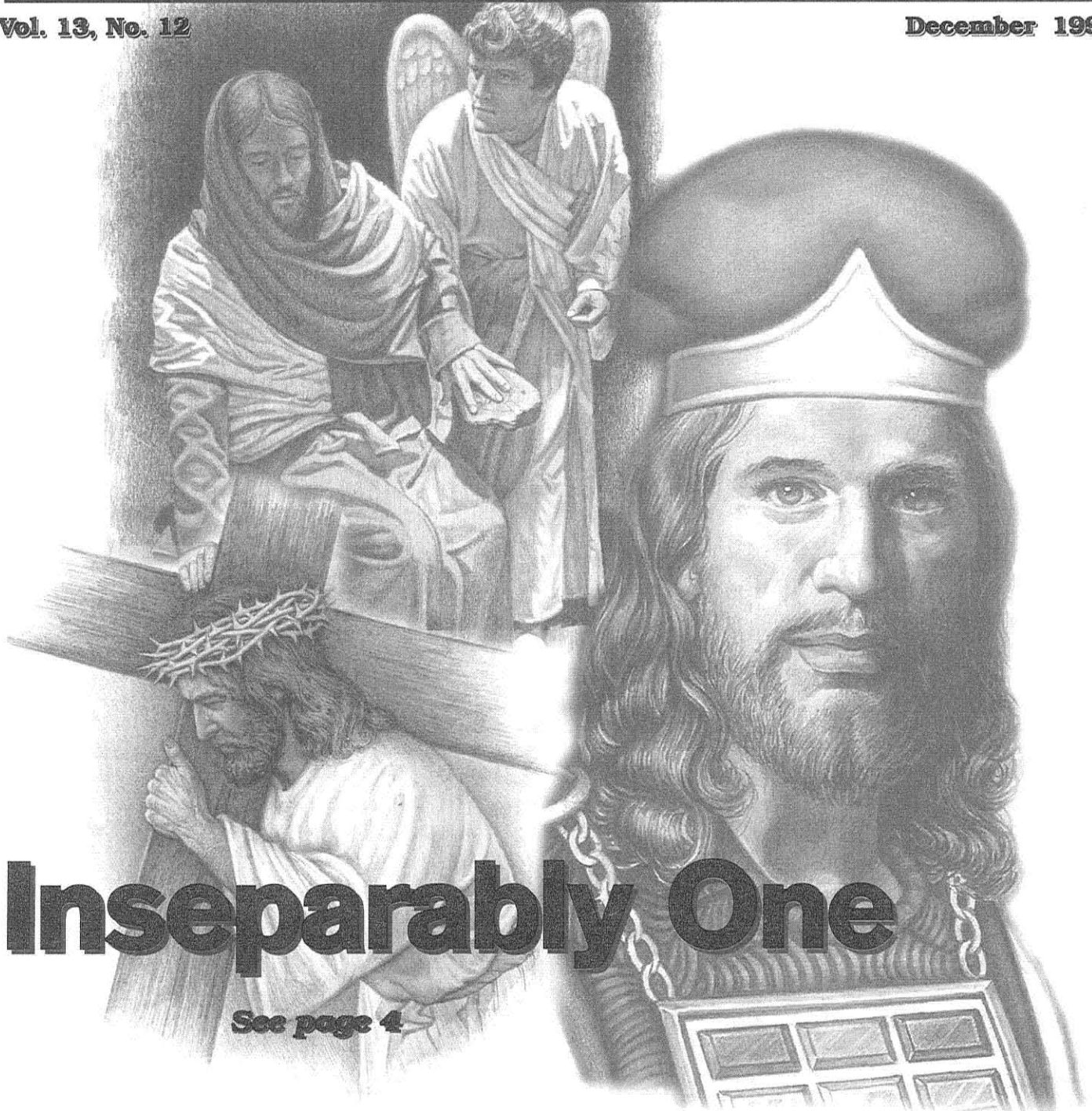
Christ Our Righteousness

Three Angels' Messages

The Sanctuary

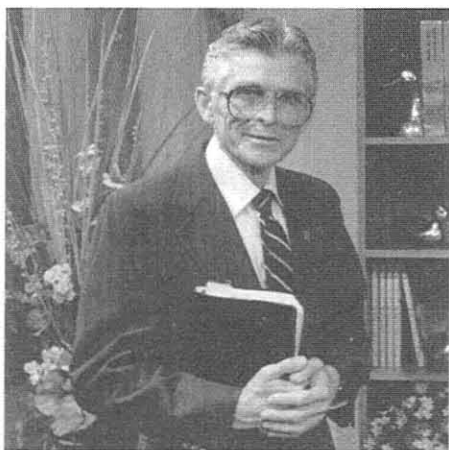
Vol. 13, No. 12

December 1998



Inseparably One

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Editorial

MY editorials have usually been centered in theology—the preparation for eternity and the righteousness by faith messages. I suppose this is what I have been most noted for around the world. But this edition will be a bit different.

Old age gives us some time to review our life's story, because life is a story of joy, happiness, and sometimes tragedy.

It covers one's earliest recognition of life as a child—birthday parties, Christmas mornings with snowflakes falling on the windowpane, the family meeting around the Christmas tree, the excitement of opening the gifts that contain your name, the laughter, the music of Christmas with Mom at the piano and the family singing the familiar carols!

For me there were also lazy summer days while haying and harvesting on the family ranch in Northern California, and swimming in the river after a hard day's work in the field.

Mom always ushered in the Sabbath with prayer and the family singing our favorite hymns. All of this is part of the storybook of my life as a child.

World War II found me in the Medical Corp. of the army, then off to college, marriage, and then on to my call and ordination to the ministry, which was one of the high points of my life.

Subsequently, I was called to Africa as a missionary. Yes, Africa in the 50s was still Africa. Friendly people, the joys of serving, preaching, helping, and building have all added fond memories to my story. The memories of canoeing down rivers at midnight with hippos and crocodiles, outrunning an angry elephant with the help of my guardian angel—all are still vivid in my mind! Among my fondest memories is the joy of helping in the baptism of 300 precious souls in the river below Kilimanjaro in Tanzania.

Yes, tragedy is also a part of my story. We lost our oldest son on a battlefield in Vietnam in 1969, and then returning from Africa for the last time in 1972, we placed his only son, our grandson, beside him in the grave with a brain tumor. There are times when tragedy has driven some people away from God, but in my experience, tragedy brought me into a closer walk with a loving God and my Saviour, Jesus Christ.

Since resigning from my work at the *Review and Herald* in 1982, I have traveled around the world preaching and writing the wonderful story of salvation contained in the special messages God gave to His remnant church for this last generation.

I thank God for my life story. It has been full and overflowing with thousands of blessings from a loving God! I marvel at the way He has led and preserved me with good health and strength to con-

tinue to travel, write and preach of His love and soon coming to the church and to the world. I have already passed my three score and ten years, and I praise God for each day that He adds to my 74 years so that I can help to hasten the day when my Lord can return and that I may hear His words, "Well done."

Dear friends, let us all now meditate on the divine glory of God's plan for the salvation of our souls and the souls of those around us in this doomed world. Let us study His Words to know the glorious truths of the plan of redemption and His plans for each of our lives. May our hearts be the scene of the divine recreation, more wonderful than the Creation of this world! May we submit daily to His will, recognizing that we can do nothing to pay in the least for our salvation, but also that we must strive daily to enter in through the strait gate, though only a few will find it. See Matthew 7:13-14 and Luke 13:24.

God asks us only to yield, and to consent to wait upon Him and to obey present truth. Then He will work in us to do His great pleasure. Then our souls will sink down in deep humility as we contemplate His love, His sacrifice, and as we look forward to His soon return in glory.

Ron Spear—EDITOR

It is the mission of Hope International and the editors of *Our Firm Foundation* to clearly present Christ and His truth. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world.—EDITORS

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Audio subscription (2 cassettes per month):

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Hope International publications may be obtained from the following sources:

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Friday: 9:00–12:00 Pacific Time

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Rangiora, South Island

New Zealand, 64-3-3138908

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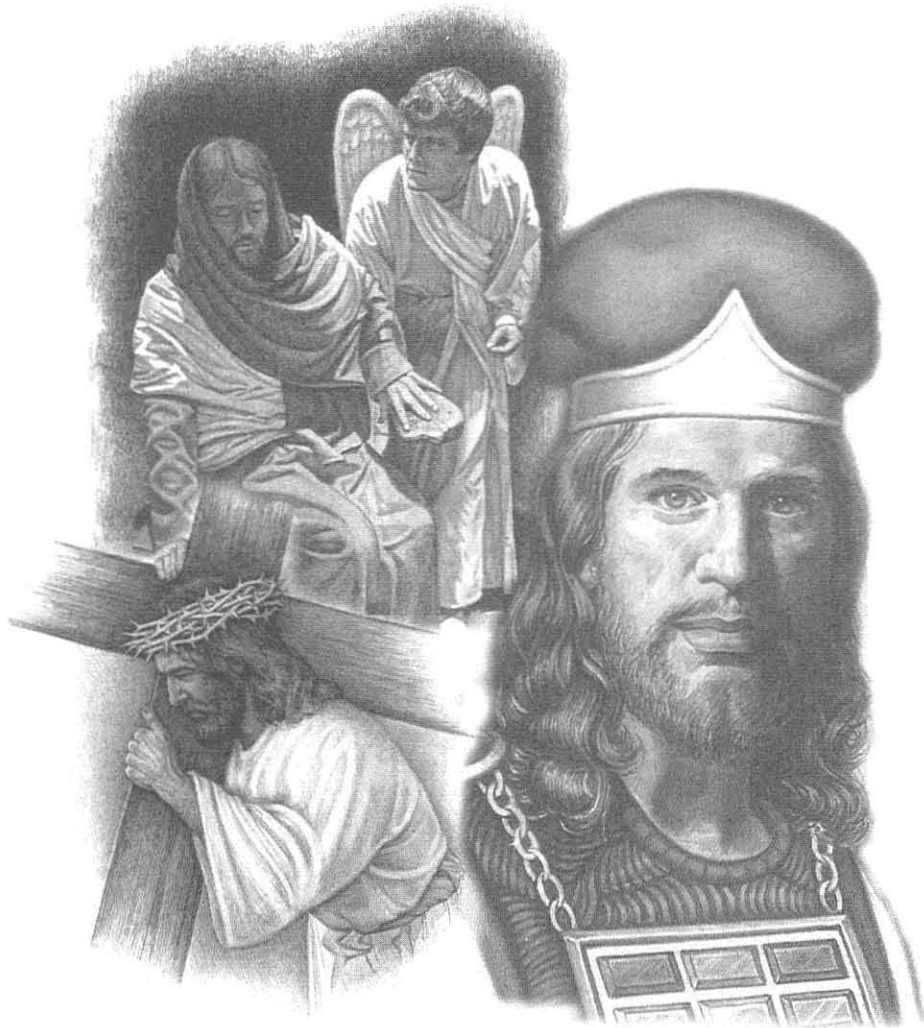
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Inseparably One

As a Seventh-day Adventist Christian, I am coming to know and experience Christ in increasing degrees. Consequently, it is my desire to share with you from my own experience the insights that are bringing my life into closer fellowship with my Lord and Saviour Jesus Christ.

The call for you and for me to follow Christ's example, and to walk in His footsteps, is so high that there is every reason to wonder, How can sinful men and women be expected to walk like the Son of God? The answer that most people give is that it cannot really be expected. Yet the Word of God sets before us an ideal which is beautiful in its concept—but is it really attainable?

The answer is to be found in the Scriptures—that golden rule with which we are to measure all truth. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps . . .

who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." 1 Peter 2:21, 24. Here the apostle Peter points us to the wonderful relationship unto which we are called—in Christ.

And what is this relationship? It is threefold. Peter speaks in this passage of Christ as our **Surety**, our **Example**, and our **Head**. (All emphasis supplied unless otherwise noted.)

Let us look into these inseparable aspects of Christ and their place in the Christian's experience.

Christ is our Surety. "Christ also suffered for us . . . who his own self bare our sins in his own body on the tree." As Surety, Christ suffered and died in our place. He undertook to make atonement for your sins and for my sins, thus preparing the way to deliver us from the punishment to which we have rendered ourselves liable. The Innocent One bore the chastisement of the guilty:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world **through him** might be saved." John 3:16-17. He that believeth not (all three aspects) is condemned already, because he hath not believed in the name of Jesus, which means He "shall save his people **from** their sins." Matthew 1:21.

The Spirit of Prophecy puts it this way: "Christ gave Himself, an atoning sacrifice, for the saving of a lost world. He was treated as we deserve, in order that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by **His** righteousness, in which we had **no** share. He suffered the death which was ours, that we might receive the life [all three aspects] which was His. 'With his stripes we are healed.' Isaiah 53:5." *Testimonies*, vol. 8, 208-209. See also Mark 10:45.

So we see that Christ as our Surety suffered and died in our place. He bore our sin, and at once **broke its curse and power**. As Surety, He did what we could not do—pay the ransom for our sins. Praise the Lord, for He is our Surety!

Christ is also our Example. In the one sense, that of Surety, His work is unique and cannot be duplicated by us. In another sense we have to follow Him in it; we must do as He did—live and suffer as He did: "Christ also suffered for us, **leaving us an example**, that ye should follow his steps." Christ suffering as my Surety calls me to lay down my life, a life of self-serving, to take up a life of surrendering my will as He surrendered His will to the will of the Father. See Luke 22:42. This is the life of surrender to which we are called, in the same way He was called to be our Example.

But is this reasonable? Christ in His life of service as Surety and Example had the power of the divine nature combined with His human nature, so how can I be expected in the weakness of the flesh to live and suffer as He did? Is there not an impossible gulf and chasm between accepting Christ not only as our Surety but also as our Example, even though the apostle Peter unites them so closely? No, there is a blessed third aspect of Christ's work which bridges that gulf and chasm for you and for me. It is the connecting link between Christ

Jim Hohnberger, of Restoration International, writes from Polebridge, Montana, and has dedicated his life full-time to reaching all people with the practical gospel.

Jim Hohnberger

as our Surety and Christ as our Example. It makes it possible for us in our daily thoughts, words and deeds to take the Surety as our Example, so that we may live like He lived. This third aspect of Christ as our Head, is part of the answer to all our failures to walk as He walked, to abide in Him as He abided in the Father, and to live as He lived.

Christ is to be our Head. “The head of every man is Christ.” 1 Corinthians 11:3. In this aspect, His Suretyship and His Example have their root and unity. If we can see and understand this third aspect of Christ, and allow it to be incorporated into our daily lives, then we will be able to bridge that gulf in which so many professed Christians have fallen so short. It was when the first Adam ceased to let Christ be his Head that Adam had need of a Surety and Example. So it is, that as we allow Christ to be truly our Head, He becomes in reality, not only our Surety, but also our daily Example.

Christ is the second Adam. As believers, by faith we become spiritually one with Him. In this union, He lives in us (see Galatians 2:20) and imparts to us the power of His resurrection as He did to the apostles at Pentecost, when they finally allowed Him to be their Head.

It is on this ground that we are taught in Romans 6 and elsewhere that the Christian is indeed dead to sin and alive to God. The very life that Christ lives, works in the believer who continually submits his will to God. Thus we are dead to the old man, and have risen again with Christ. It is this thought that Peter brings forth when he says, “Who his own self bare our sins in his own body on the tree, [not only that we, through His death, might receive forgiveness, but], that we, being dead to sins, should live unto righteousness.”

As we had part in the spiritual death of the first Adam, having died to God in him, so we may have part in the second Adam, dying to sin through the power of Christ. See Romans 5:18–19. Through Christ, we are made alive again to God:

“How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Romans 6:2–4, 11.

Christ then becomes not only our Surety who lived and died for us, and our Example

who showed us how to live, but He is also our Head, with whom we are one, in whose death we have died (symbolized by our baptism), and in whose life we now live. This, dear friend, gives us the power to follow our Surety as our Example. Christ, being our Head, is the bond that makes the believing in the Surety and the following of the Example “inseparably one.”

Christ, being our Head, is the bond that makes the believing in the Surety and the following of the Example “inseparably one.”

Dear believer, let us ask these questions: Can Christ be divided? See 1 Corinthians 1:13. Can I accept Christ as my Surety, but not my Example? Can I accept Christ as my Example, but not as my Head?

The three truths of Christ as Surety, Example and Head may not be separated from each other; they are one! Yet this happens much too often! We find some who wish to follow Christ’s Example without having faith in Christ’s atonement. They seek to find within themselves the power to live like He lived. However, their efforts are in vain. Then there are others, who firmly believe in the Suretyship, but who neglect or lay aside the Example. They believe in redemption through the blood of the cross, but they neglect to follow in the footsteps of Him who bore it. Faith in the atonement is indeed the foundation of the building, but it is not the whole building. Theirs too, is a deficient Christianity, with no true view of sanctification, because they do not see how, along with faith in Christ’s atonement, the following of His Example is indispensably necessary.

There are still others who have received these two truths—Christ as Surety and Christ as Example—and yet they lack **something**. They feel compelled to follow Christ as their Example, but they lack the **power**. They do not have a full and proper understanding of how it can be worked out in their own lives, making it their own. What they need is a clear insight into what the Scriptures teach about Christ as the **Head**, for if we have completely submitted our wills to Him, and have invited Him to dwell within us, then He who is our Surety is the One in whom we are, and who is in us.

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Galatians 2:20.

You see, His very life lives in me. Christ said, “I have come to bring you life.” See John 10:10. He lives Himself in me, whom He

bought with His blood. See Mark 10:45. This is done through **my cooperation** with Him as my Head—by saying **Yes** to God and **No** to self. This point is what the great songwriter Frances Havergal in 1864 was illustrating in the hymn, “Live Out Thy Life Within Me”—“In all things have Thy way!”

To follow in His footsteps is our duty and our joy! Let this thought forever be resolved in our minds. Scripture is very plain in this: “For even hereunto were ye called . . . leaving us an example, that ye should follow his steps: who did no sin, neither was guile [deceit] found in his mouth.” 1 Peter 2:21–22. God would not command it if it were not possible. Following in His steps, is the blessed result of allowing Him to be our **Head** in **all** things. It is only when this is understood **correctly** that the blessed truth of Christ’s Example will take its rightful place in our experience. Jesus Himself promises to do this in us. Just listen to His Words: “I shall be sanctified in you.” Ezekiel 36:23. This, then, confirms to us that it is possible. “Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?” Jeremiah 32:27. See also Isaiah 40:31; 41:10, 13–14; Ezekiel 36:23–28. If Jesus Himself, with our cooperation, promises to work out His likeness in us, then **our part** in this joint effort needs to be made very plain!

Ours is a twofold work:

On the one side, we must study His **Example**, so as to know it and follow it. “Behold the Lamb of God, which taketh away the sin of the world.” John 1:29. Dear believer, it is by **beholding** that we are transformed in character. So let us always behold without ceasing the Lamb of God. Behold Christ—behold Calvary—behold the

character of Christ—meditate on His life. My dear friends, “Behold your God” and you will be transformed.

While our salvation is wholly dependent upon Jesus, yet we have another work to do in order that we shall be saved. The apostle Paul says: “Work out your own salvation with fear and trembling.” Philippians 2:12. Our second area of responsibility is that of our **cooperation**. Here is where the conflict is the sternest, the hardest, and the fiercest. It requires **yielding our will**. Just consider these inspired words:

“The life of the apostle Paul was a constant conflict with self. He said, ‘I die daily.’ 1 Corinthians 15:31. His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God’s will,

however **crucifying** to his nature.” *The Ministry of Healing*, 452–453.

“The warfare **against self** is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a **struggle**, but the soul must submit to God **before** it can be renewed in holiness.” *Steps to Christ*, 430. So then, man must do the work of beholding and yielding. God gives us the power, but we must choose.

My dear friends, as surely as Christ conquered sin and its curse **for us**, Christ will, with our cooperation, conquer sin and its power **in us**. What Christ began by His death for us, He can and will, with our cooperation, perfect by His life in us. It is because Christ is our **Surety**, as well as our **Head**, that His **Example** must and will be the rule of our lives.

For Jesus said: “Marvel not that I said unto thee, Ye must be born again.” Nicodemus replied, “How can these things be?” John 3:7, 9.

You see, if the Lord, who lives in us, gives us what He requires of us, then **no** requirement can be too high.

“The blessing comes when by faith the soul surrenders itself to God. **Then** that power which no human eye can see, creates a new being in the image of God.

“It is impossible for finite minds to comprehend the work of redemption. Its mystery exceeds human knowledge; yet he who passes from death to life realizes that it is a divine reality.” *The Desire of Ages*, 173.

My dear friends, Jesus is our **Surety**, our **Example** and our **Head**—because He is our **Life**. □

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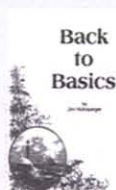
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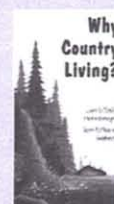


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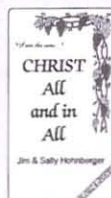


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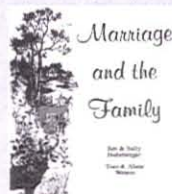


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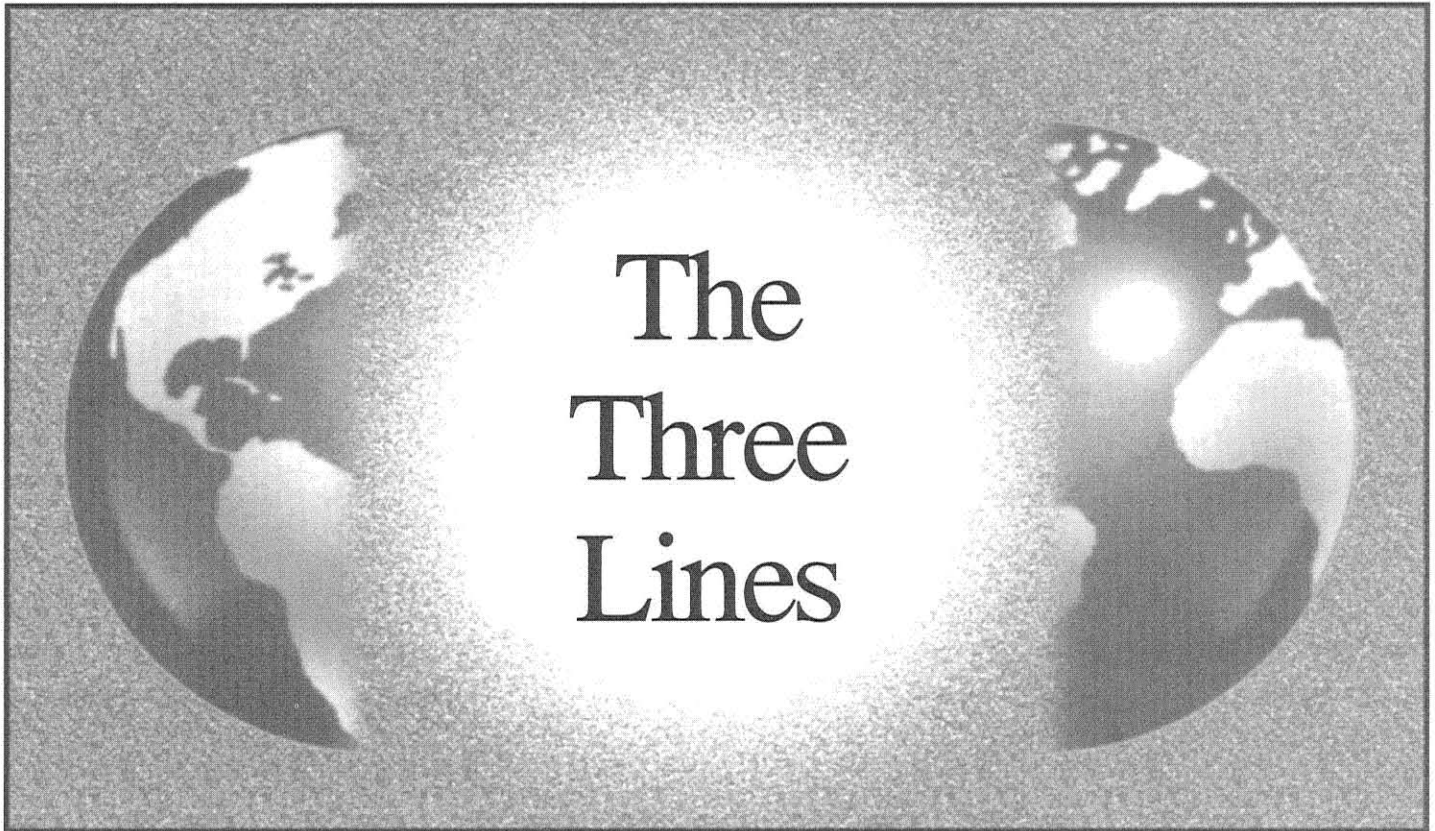
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The Three Lines

THE Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20:28.

Jesus came to our world to minister, not to be ministered unto, and to give His life a ransom for those who would be willing to believe and to surrender their wills to Him as He surrendered His will to the Father. Then they could be His ministers to witness of His power.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." John 4:34.

"I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." John 5:30.

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. . . . Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet." John 7:38, 40.

This was the secret of Jesus' success in overcoming all temptations and living the life of a perfect example for us to follow, so that we can receive the power of the Holy Spirit to finish His work upon the earth.

Jesus, from His childhood to His death on Calvary, was to minister to others. His great love and compassion for suffering humanity must be our love and compassion for suffering humanity—yes, for those who are doomed to eternal death unless they are willing to be made willing to do the will of the Father by rendering the full surrender of their lives to Jesus.

The First Line of Service

There are three great lines of service for Jesus. The first is for the individual members, who have received Jesus into their lives. They seek to obey His will, rendering service to Him, and living in the love of God by His mighty power. These truly converted members are faithful workers who make their living in the secular world as carpenters, mechanics, office workers, brick layers—and yes, faithful wives and mothers in their homes. By the experience of sacrifice and self-denial, they are living witnesses of what God can do, and will do, if there is a complete surrender of the will to God each day.

These dedicated Seventh-day Adventists are faithful in their attendance in the

churches each Sabbath where the present truth is being preached. Their love for Jesus and His sacrifice is shown by their experience and their love for the truth as it is in Jesus. Their children, their neighbors, their communities recognize by their holy lives that they have been with Jesus. The family altar, morning and evening, testifies of their search to know Him. To serve Him is their heart's greatest desire.

"And ye shall seek me, and find me, when ye shall search for me with all your heart." Jeremiah 29:13.

They are the modern Bereans, who receive the Word with readiness of mind to make sure of their understanding of present truth as we see exemplified in Acts 17:11:

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

They are the true and faithful Seventh-day Adventist Christians who refuse to follow the words of men, but rather prove all things by the Scripture and by the Spirit of Prophecy.

A truly converted Seventh-day Adventist then becomes a powerful witness by giving Bible studies, handing out lit-

Ron Spear

erature, and seeking for every opportunity to tell all of what God has done in his or her own life.

However, tragically, the Laodicean condition has so overwhelmed the majority of our members that they have become satisfied just to attend church and Sabbath school, rendering their tithes and offerings as if paying their monthly

hearts and souls that God has the power to keep them from sinning. They are to preach and live a message of victory! With joy and gratefulness they are to be preparing their congregations for the soon coming of our Lord and Saviour, Jesus Christ!

They are to be teaching their congregations, by precept and example of how

Jesus and the disciples were self-supporting workers. Most of the preaching and witnessing through the ages of the great controversy was accomplished by such men, women, and young people.

dues, and then retreating to their comfortable homes with their Laodicean beliefs that all is well and that they are good, faithful members ready for heaven. Unfortunately, their Laodicean condition has robbed them of their zeal for present truth, of their love for their neighbors, and for a finished work. They have lost their vision of heaven and therefore also of a finished work.

“Where there is no vision, the people perish: but he that keepeth the law, happy is he.” Proverbs 29:18.

God calls every member of the church to be faithful in giving tithes and offerings by practicing self-denial and self-sacrifice. This is the test of our discipleship—our love for His sacrifice—the ultimate manifestation in this world of self-sacrificing love.

The Second Line of Service

God has called some to full-time work in the organized structure, spreading the present truth of the gospel with the preaching of the three angels’ messages and the cleansing of the sanctuary message. They are pastors, evangelists, administrators, and Bible workers in the second line of service in Jesus’ church—the Seventh-day Adventist Church. Men and women who are fully surrendered to do God’s will have followed Jesus daily by faith into the Most Holy Place. They can be recognized by their godly lives and their burden for souls. They are to be awake to the fulfilling prophecies and are continually sounding the trumpet of present truth, believing with all their

they also can be powerful witnesses of the Holy Spirit’s power.

They are to be continually placing in the hands of a trained and dedicated laity the responsibility of caring for the sick, the poor, the weak and the loyal members, while they spend their time and energies in evangelism.

In this relationship the laity will be spiritually confident in their ministers, a confidence which will be manifested by their faithful support with their time and service for Christ, as well as with their tithes and offerings. Pastors who follow the heavenly design for this type of ministry show that they have been ordained by the Holy Spirit.

The Third Line of Service

Self-supporting workers are men and women who are not favored with a paycheck from the organized church, but who have been called by God to do a special work. They have been called to full-time service for their Master and are dependent upon Him for their support. By faith in their calling, they have dedicated themselves to full-time gospel work—the third line of service.

The Bible is full of the record of such dedicated men and women. In fact, most of the Bible, both the Old and New Testament, was written by such workers. Jesus and the disciples were self-supporting workers. Most of the preaching and witnessing through the ages of the great controversy was accomplished by such men, women, and young people.

Peter, James, and John were called by God from their fishing nets to be fishers of men. Yes, Matthew came from his position as a tax collector to be a self-supporting worker. These men became self-supporting missionaries because of their enduring faith that God had called them to this important work.

Many times throughout the history of the church, God used self-supporting men and women to give a straight testimony to the church. Many times in the history of the apostasy of the church, He sent self-supporting missionaries to the leaders of His church with a call for repentance, revival, and reformation. Just so in the final hours of the world and the church’s probation, He again has called men and women to self-supporting work to give a greatly needed straight testimony:

“According to the light that God has given me in vision, wickedness and deception are increasing among God’s people who profess to keep His commandments. Spiritual discernment to see sin as it exists, and then to put it out of the camp, is decreasing among God’s people; and spiritual blindness is fast coming upon them. The straight testimony must be revived, and it will separate those from Israel who have ever been at war with the means that God has ordained to keep corruptions out of the church. Wrongs must be called wrongs. Grievous sins must be called by their right name. All of God’s people should come nearer to Him and wash their robes of character in the blood of the Lamb. Then will they see sin in the true light and will realize how offensive it is in the sight of God.” *Testimonies*, vol. 3, 324.

The following startling, inspired words of warning and rebuke must now be given to the church:

“We are made sad as we see in many places so much left undone that should be done. But the Lord will use in the accomplishment of His work means that we do not now see. He will raise up from among the common people, men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done, will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places. Now is the time for us to awake

and do what we can." *Loma Linda Messages*, 131-132.

The awakening [revival] therefore will come from the common people, whom the dictionary defines as people without rank.

"The Lord must be given an opportunity to show men their duty and to work upon their minds. No one is to bind himself to serve for a term of years under the direction of one group of men or in one specified branch of the Master's work, for the Lord Himself will call men, as of old He called the humble fishermen, and will Himself give them instruction regarding their field of labor and the methods they should follow. He will call men from the plow and from other occupations, to give the last note of warning to perishing souls. There are many ways in which to work for the Master, and the Great Teacher will open the understanding of these workers, enabling them to see wondrous things in His Word." *Counsels on Health*, 395.

"The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God." *Review and Herald*, August 20, 1903.

"God will carry on His work through wholly consecrated workmen. If His ministers fail of representing Christ, He will turn to others, many of whom have not been prepared for the work by a regular course of study, and will put a message into their lips, even the last message of warning. He will call men from their various employments, and at His bidding they will go forth to proclaim present truth." *Ibid.*, December 9, 1902.

And so we must see that if the pastors, leaders, and Laodicean laity do not actuate a living experience in service, in a love for souls both in the church and in the world, God will then raise up from the grassroots of His beloved church, men and women of courage, of spiritual strength in the Scriptures and the Spirit of Prophecy. They will give the last warning message to the church and to the world.

Those in the third line of service—self-supporting work—have always received persecution from the church. Jesus

remonstrated with the Pharisees in the twenty-third chapter of Matthew with these words:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. . . . Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: . . . O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matthew 23:23-24, 31-34, 37-38.

They crucified Jesus because of His straight talk—His straight testimony. In the inspired words of our prophet Ellen White, we listen to God prophesy to us of our condition:

"We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ—how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth." *Selected Messages*, book 1, 406.

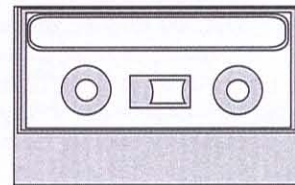
Let us now remember that the first and second lines of service are still the church's opportunity to accept the true experience of service and witnessing revealed in our Example—the life of Jesus.

However, if the first and second lines of service continue to fail in finishing the work of God on the earth, He still has the third line of service which He is using in this great hour for the completion of the great controversy.

May we now press together in all three lines of our end-time mission so that by His mighty power we can finish His work and very soon go home to be with Him in glory! □

Are You

- Visually impaired?
- In need of material to share with a blind friend?
- Frequently driving long distances?
- Busy doing housework?
- Holding group meetings?
- Too busy to read all that you would like to read?



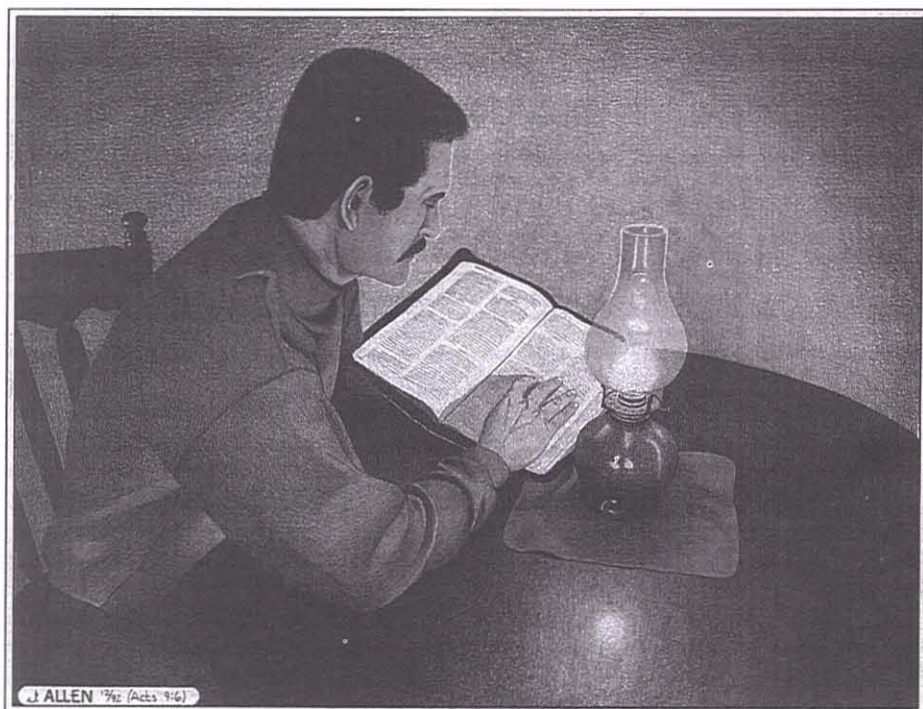
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A Lawyer's Quest for Truth

GOD is good! God is love! He seeks to work with us to open our hearts and minds to His existence no matter where we are in our spiritual walk. God was very patient with me in my quest to find out what life was really about.

I had attended church once in a while in my youth and teenage years, but it was more of a social experience than a spiritual one. As a teenager interested in learning, I accepted the theory of evolution. Christianity was far from my heart. I had no desire to read or study the Bible. New Age ideas crept into my heart and mind. Self became the king on the throne of my life. I sought to gain power through self-motivation. But God was not finished with me.

It took many years traveling down various pathways before I finally realized that there is a God who rules, and that He is a God of order and reason—the God of the Holy Scriptures. This God is interested in each of us personally, and seeks to bring us to a point in our lives where we accept Him as our personal King, and the Bible as the Guide for our lives. Our acceptance is based upon faith—not a blind faith, but a faith based on factual evidence.

As a lawyer, trained in the laws of evidence, it was important to me to see

factual logic to verify the truth of a loving God and the veracity of the Scriptures. Part of that proof came through an experiential relationship with Jesus—through His working in my life, changing my life and heart. Part of that proof came through the fulfillment of Bible prophecy, and part of that proof came through God's timing in regard to archaeological finds relating to the Bible.

In chapter 5 of the Biblical book of Daniel, the last king of Babylon is mentioned in regard to a great drunken feast which he held the night of Babylon's conquest by Cyrus the Persian:

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." Daniel 5:1.

The story of the handwriting on the wall is provided in this same chapter:

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." Verse 5.

Because of his great desire to know the meaning of the handwriting on the wall, King Belshazzar offered to reward the one who could interpret that handwriting the position of being "the third ruler in the kingdom." This offer of "third ruler in the kingdom" is mentioned three times in this chapter. See verses 7, 16, 29.

Both prophecy and archaeology have had interesting roles to play in regard to this chapter. Prophecy comes into importance because of the mention of the fall of Babylon as Darius the Median became its new king. See Daniel 5:30-31. Cyrus, the Persian, is mentioned in chapter 6, verse 28. History records that Babylon was conquered by the joint effort of the Medes and Persians under the rulership of Cyrus the Great. Darius then became its first king. This was in fulfillment of Bible prophecy.

As we shall see, archaeology has played its part in confirming the Biblical claim that Belshazzar was ever a king of Babylon, and that the interpreter of the handwriting on the wall would be given the position of the third, not second, ruler in the kingdom. This, we shall also examine.

To understand the magnitude of the prophecy we are about to study, one needs to understand the magnificence of the city of Babylon. "Babylon was colossal in size, twenty-five miles square, with walls almost three hundred feet high and over eighty feet thick. Outside the wall was a moat filled with water, of the same dimensions as the walls. The world since that day has never viewed a city its equal. In those times there were no engines of war capable of being used with any effect upon a city wall like Babylon's. If the guards in the towers were watchful, there was no hope, humanly speaking, of Cyrus ever taking the city. This the Chaldeans knew, and they scoffed at Cyrus and his soldiers outside the walls. Belshazzar had food stored within the city sufficient to care for all needs for twenty years." *Cyrus the Persian* by Sherman A. Nagel, 165. Thus Belshazzar was able to hold the great feast within the walls of Babylon, even with soldiers surrounding the great city.

However, God had a plan for Cyrus to be the one to allow the Jewish captives of Babylon to return to Jerusalem to rebuild the city, its walls, and its temple. He disclosed this plan through His prophet Isaiah over 100 years before Cyrus was ever born:

The Lord "saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in

Clark A. Floyd

pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. . . . I have even called thee by thy name: I have surnamed thee, though thou hast not known me.” Isaiah 44:28; 45:1-4.

Babylon was built on the Euphrates River with the river passing through the center of the city, but with huge walls rising on both sides of the river. The night of Belshazzar’s drunken feast, the Medo-Per-sian army diverted the Euphrates River from its course, and walked through the channel of the river under the outer walls of Babylon. The gates of the inner walls had carelessly been left open (in accordance with the prophecy) and the army was able to enter and conquer the city.

Cyrus later issued the first decree, allowing the Hebrews to return to re-build the city of Jerusalem. This decree is found in Ezra, chapter one. Isaiah lived and prophesied from around 745 B.C. to around 686 B.C. Cyrus’ conquest of Babylon was in 539 B.C. A most remarkable prophecy and fulfillment!

There are many critics seeking to find flaws in God’s Word. The book of Daniel has been attacked many times because of the remarkable prophecies contained within its pages. Some critics have questioned the veracity of Daniel 5, which states that Belshazzar was the last king of Babylon. For many years the only place where the name of this king could be found was in the book of Daniel. The lists of ancient kings that had been uncovered archaeologically always mentioned Nabonidus as the last king of Babylon. Was Belshazzar the product of the fervent imagination of the author of the book of Daniel? At the same time the book of Daniel was claimed by these same critics to have been written in the second century B.C. by an unknown author rather than by Daniel in the sixth century B.C. The critics refused to recognize that history had been prophesied in advance. And the mention of the reward offered to the interpreter of the handwriting on the wall as being the position of the third ruler in the kingdom was claimed to be without any historical significance.

“That the identity and office of Belshazzar have now been fully established from contemporary sources, thus vindicating the reliability of chapter five, is one of the great triumphs of Biblical archaeology

of the last century.” *Seventh-day Adventist Bible Commentary*, vol. 4, 806.

The proof emerged slowly in God’s own timing. In 1861 a name similar to Belshazzar, “Belsharusur,” was found in certain texts discovered in the Moon Temple at Ur, in a prayer of Nabonidus for his elder son. *The Journal of the Royal Asiatic Society*, vol. 19, 195. Some

because it employs the name Belshazzar, because it attributes royal power to Belshazzar, and because it recognizes that a dual rulership existed in the kingdom. Babylonian cuneiform documents of the sixth century B.C. furnish clear-cut evidence of the correctness of these three basic historical nuclei contained in the Biblical narrative dealing with the fall of

God leaves us room to doubt if we choose, but He also gives us enough evidence—such as archaeology and fulfilled prophecy—to believe His Word if we so choose.

writers accepted this as proof that Nabonidus, the last king of record for Babylon, had a son, Belshazzar. Others rejected this idea.

In 1882 the *Nabonidus Chronicle* was discovered and published. It told of the capture of Babylon by Cyrus. It mentioned that Nabonidus stayed in Tema, while his son was in Babylon. *Transactions of the Society of Biblical Archaeology*, vol. 7, 150.

Other texts followed speaking of the different functions and positions that Belshazzar, the son of Nabonidus, held before and during the reign of his father. None of these texts referred to Belshazzar as king, as the Bible does.

Then in 1916 a writing was published in which an oath was jointly entered into by Nabonidus and Belshazzar. See *Proceedings of the Society of Biblical Archaeology*, vol. 18, 30. In 1924 a text was published in which Nabonidus “entrusted the kingship” to his eldest son. *Babylonian Historical Texts*, 88. Other texts were discovered after that time adding additional evidence proving the relationship of Belshazzar to Nabonidus.

A monograph was published in 1929 listing all the evidences relating to Nabonidus and Belshazzar. The conclusion of this document reads as follows:

“Of all non-Babylonian records dealing with the situation at the close of the Neo-Babylonian Empire the fifth chapter of Daniel ranks next to cuneiform literature in accuracy so far as outstanding events are concerned. The scriptural account may be interpreted as excelling

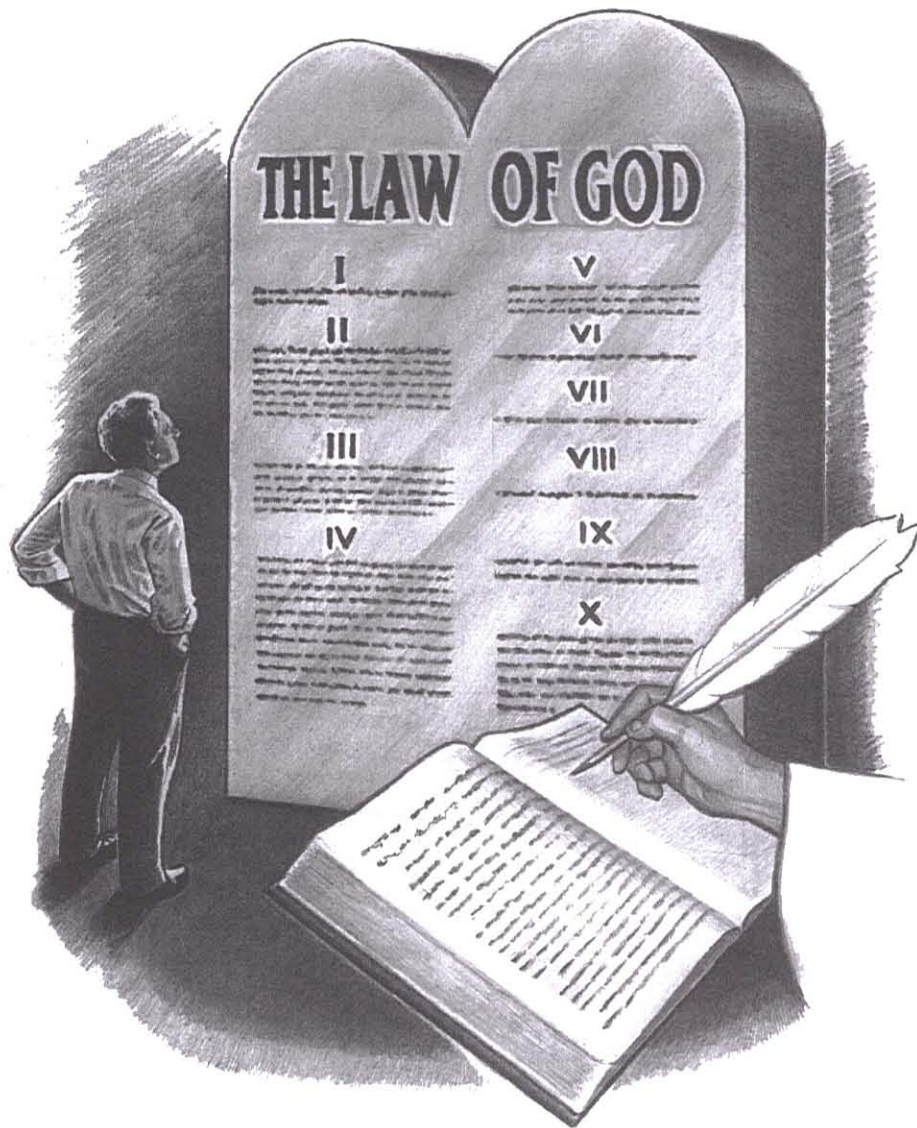
Babylon.” *Nabonidar and Belshazzar* (New Haven, 1929), 199-200.

The critics who have claimed that the book of Daniel was written in the second century B.C. are also stymied by the discovery of the sixth century B.C. cuneiform tablets. The Greek historians and other historians who wrote in the fifth and fourth centuries and thereafter, did not have the understanding of the coregency of Nabonidus and Belshazzar.

“Two famous Greek historians of the fifth and fourth centuries B.C. do not mention Belshazzar by name and hint only vaguely at the actual political situation which existed at the time of Nabonidus. Annals in the Greek language ranging from about the beginning of the third century B.C. to the first century B.C. are absolutely silent concerning Belshazzar and the prominence which he had during the last reign of the Neo-Babylonian Empire. The total information found in all available chronologically fixed documents later than the cuneiform texts of the sixth century B.C., and prior to the writings of Josephus of the first century A.D., could not have provided the necessary material for the historical framework of the fifth chapter of Daniel.” op. cit., 200.

Our God does not answer every question we might have. He leaves us room to doubt if we choose, but He also gives us enough evidence—such as archaeology and fulfilled prophecy—to believe His Word if we so choose.

“The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever.” 1 Peter 1:24-25. □



The Commandments

WHOSOEVER therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:19.

Who, what are they, that make the preaching of the law a character of reproach? Do they not see on whom the reproach must fall—on whose head it must light at last? Whosoever on this ground despiseth us, despiseth Him that sent us. For did ever any man preach the law like Him, even when He came not to condemn, but to save the world; when He came purposely to bring "life and immortality to light through the gospel"? 2 Timothy 1:10. Can any preach the law

more expressly, more rigorously, than Christ does in these words? And who is he that shall amend them? Who is he that shall instruct the Son of God how to preach? Who will teach Him a better way of delivering the message which He hath received of the Father?

"Whosoever shall break one of these least commandments," or one of the least of these commandments. "These commandments," we may observe, is a term used by our Lord as an equivalent with the law, or the law and the prophets, which is the same thing, seeing the prophets added nothing to the law, but only declared, explained, or enforced it, as they were moved by the Holy Ghost.

"Whosoever shall break one of these least commandments," especially if it be done willfully or presumptuously.

One; for "he that keepeth the whole law, and offends in one point, is guilty of all" (see James 2:10); the wrath of God abideth on him, as surely as if he had broken every one. So that no allowance is made for one darling lust; no reserve for one idol; no excuse for refraining from all besides, and only giving way to one bosom sin. What God demands is an entire obedience; we are to have an eye to all His commandments; otherwise we lose all the labor we take in keeping some, and our poor souls forever and ever.

"One of the least," or one of the least of these commandments. Here is another excuse cut off, whereby many, who cannot deceive God, miserably deceive their own souls. "This sin," saith the sinner, "is it not a little one? Will not the Lord spare me in this thing? Surely He will not be extreme to mark this, since I do not offend in the greater matters of the law." Vain hope! Speaking after the manner of men, we may term these great, and these little commandments; but in reality they are not so. If we use propriety of speech, there is no such thing as a little sin, every sin being a transgression of the holy and perfect law, and an affront on the great Majesty of Heaven.

"And shall teach men so." In some sense it may be said that whosoever openly breaks any commandment, teaches others to do the same; for example speaks, and many times louder than precept. In this sense it is apparent, every open drunkard is a teacher of drunkenness; every Sabbathbreaker is constantly teaching his neighbor to profane the day of the Lord. But this is not all; a habitual breaker of the law is seldom content to stop here; he generally teaches other men to do so too, by word as well as example, especially when he hardens his neck, and hateth to be reproved. Such a sinner soon commences an advocate for sin; he defends what he is resolved not to forsake; he excuses the sin which he will not leave, and thus directly teaches every sin which he commits.

"He shall be called least in the kingdom of heaven"; that is, shall have no part therein. He is a stranger to the kingdom of heaven which is on earth; he hath no portion in that inheritance, no share of that "righteousness, and peace, and joy in the Holy Ghost." Romans 14:17. Nor, by consequence, can he have any part in the glory which shall be revealed.

John Wesley

But if those who even thus break, and teach others to break, one of the least of these commandments, "shall be called least in the kingdom of heaven," shall have no part in the kingdom of Christ and of God; if even these shall be cast into "outer darkness, where is wailing and gnashing of teeth" (see Matthew 8:12), then where will they appear whom our Lord chiefly and primarily intends in these words—they who, bearing the character of teachers sent from God, do nevertheless themselves break His commandments; yea, and openly teach others so to do; being corrupt both in life and doctrine?

These are of several sorts. Of the first sort are they who live in some willful, habitual sin. Now if an ordinary sinner teaches by his example, how much more a sinful minister, even if he does not attempt to defend, excuse, or extenuate his sin? If he does, he is a murderer indeed; yea, the murderer general of his congregation. He peoples the regions of death. He is the choicest instrument of the prince of darkness. When he goes hence, "hell from beneath is moved to meet him at his coming." See Isaiah 14:9. Nor can he sink into the bottomless pit without dragging a multitude after him.

Next to these are the good-natured, good sort of men, who live an easy, harmless life, neither troubling themselves with outward sin, nor with inward holiness; men who are remarkable neither one way nor the other—neither for religion nor irreligion; who are very regular both in public and private, but do not pretend to be any stricter than their neighbors. A minister of this kind breaks, not one, or a few only, of the least commandments of God, but all the great and weighty branches of His law which relate to the power of godliness, and all that require us to "pass the time of our sojourning in fear" (see 1 Peter 1:17), to "work out our salvation with fear and trembling" (see Philippians 2:12), to have our "loins always girt, and our lights burning" (see Ephesians 6:14), to "strive" or agonize "to enter in at the strait gate" (Luke 13:24). And he *teaches men so*, by the whole form of his life, and the general tenor of his preaching, which uniformly tends to soothe those in their pleasing dream who imagine themselves Christians and are not; to persuade all who attend upon his ministry, to sleep on and take their rest. No marvel, therefore,

if both he, and they that follow him, wake together in everlasting burnings!

But above all these, in the highest rank of the gospel of Christ, are they who openly and explicitly "judge the law" itself, and "speak evil of the law" (see James 4:11); who teach men to break (*lusa*, to *dissolve*, to *loose*, to *untie* the obligation of) not one only, whether of the least or of the greatest,

It is no other than betraying Him with a kiss, to talk of His blood, and take away His crown; to set light by any part of His law, under pretense of advancing His gospel.

but all the commandments at a stroke; who teach without any cover, in so many words—"What did our Lord do with the law? He abolished it. There is but one duty, which is that of believing. All commands are unfit for our times. From any demand of the law, no man is obligated now to go one step, or give away one farthing, to eat or omit one morsel." This is indeed carrying matters with a high hand; this is withstanding our Lord to the face, and telling Him that He understood not how to deliver the message on which He was sent. O Lord, lay not this sin to their charge! Father, forgive them; for they know not what they do!

The most surprising of all the circumstances that attend this strong delusion, is that they who are given up to it really believe that they honor Christ by overthrowing His law, and that they are magnifying His office, while they are destroying His doctrine! Yea, they honor Him just as Judas did, when he said, "Hail, Master, and kissed Him." And He may as justly say to every one of them, "Betrayest thou the Son of man with a kiss?" It is no other than betraying Him with a kiss, to talk of His blood, and take away His crown; to set light by any part of His law, under pretense of advancing His gospel. Nor, indeed, can any one escape this charge who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God.

It is impossible, indeed, to have too high an esteem for "the faith of God's elect." Titus 1:1. And we must all de-

clare, "By grace are ye saved through faith . . . not of works, lest any man should boast." Ephesians 2:8-9. We must cry aloud to every penitent sinner, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. But, at the same time, we must take care to let all men know we esteem no faith but that which worketh by love; and that we are

not saved by faith, unless so far as we are delivered from the power as well as the guilt of sin. And when we say, "Believe, and thou shalt be saved," we do not mean, "Believe, and thou shalt step from sin to heaven, without any holiness coming between, faith supplying the place of holiness"; but, "Believe, and thou shalt be holy; believe in the Lord Jesus, and thou shalt have peace and power together; thou shalt have power from Him in whom thou believest, to trample sin under thy feet; power to love the Lord thy God with all thy heart, and to serve Him with all thy strength; thou shalt have power, 'by patient continuance in well-doing seek for glory and honour and immortality' (Romans 2:7); thou shalt both do and teach all the commandments of God, from the least even to the greatest; thou shalt teach them by thy life as well as thy words, and so 'be called great in the kingdom of heaven' (Matthew 5:19)."

Whatever other way we teach to the kingdom of heaven, to glory, honor, and immortality, be it called the way of faith, or by any other name, it is, in truth, the way to destruction. It will not bring a man peace at the last. For thus saith the Lord: "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matthew 5:20. □

Signs of the Times, July 3, 1884.



Bresnan, 1986.

The Necessity of Dying to Self

I FEEL very grateful to God that we can have His blessing; that we do not have to go on amid the trials and perplexities of this life, to meet the opposition of the world, in merely human strength. God's commandment-keeping people are described by the prophet as "men wondered at." Zechariah 3:8. We are to be a people distinct from the world. The eyes of the world are upon us, and we are observed by many of whom we have no knowledge. There are those who know something of the doctrines we claim to believe, and they are noting the effect of our faith upon our characters. They are waiting to see what kind of influence we exert, and how we carry ourselves before a faithless world. The angels of heaven are looking upon us. "We are made a spectacle unto the world, and to angels, and to men." 1 Corinthians 4:9.

From the light which God has given me, I know that the Lord would do far more for us as a people if we would walk in humility before Him. Every one of God's people will be tested and proved, and we want you to be in a position where you will bear the prov-

ing of God, and not be found wanting when your moral worth is weighed in the balances of the sanctuary. We want you to be constantly moving onward and upward; but that which hinders your progress in a large degree is your self-esteem, the high opinion that you entertain of your own ability. If there was ever a place where self needed to die, it is here. Let us see the death struggle. Let us hear the dying groans. Self-exaltation ever separates the soul from God, no matter in whom it is found, whether in those in responsible positions or in those who are in some less important place. Whatever has been done to attract the attention to self, has detracted from the glory that should have been rendered to God, and has brought leanness to your souls. It is through this avenue of self-esteem and self-sufficiency that Satan will seek to ensnare the people of God.

The Lord has very important lessons for us to learn; and if we have not a meek and teachable spirit, we shall not be where we can learn the lessons He desires to teach us. We shall think we are wise when we are not. We shall

think that we know the whole story, when we have need to study the ABCs of the lesson. God will prove us again and again, until we overcome our besetments or are wholly given over to our rebellion and stubbornness. There is danger, when the Lord deals with us thus, that we shall rise up against Him, and set ourselves determinedly not to submit to His will. We are living in solemn times. We are looking forward to the judgment, and onward to eternity, and it is fitting for us to walk in great humiliation of soul before God.

There have been those who have risen up against the Testimonies that God has sent them. They have been willing to acknowledge that the testimony given to others was all right, and that the truth was pointed out in the cases of their brethren; but when their own errors were laid bare, and their own faults pointed out, they have declared that it could not be so. They have wrapped the garments of their self-righteousness around them, and have said, "That does not mean me." A spirit of Phariseeism has been coming in upon the people who claim to believe the truth for these last days. They are self-satisfied. They have said, "We have the truth. There is no more light for the people of God." But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig in the mine of God's Word for truth. "Light is sown for the righteous, and gladness for the upright in heart." Psalms 97:11. Some have asked me if I thought there was any more light for the people of God. Our minds have become so narrow that we do not seem to understand that the Lord has a mighty work to do for us. Increasing light is to shine upon us; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18.

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do. Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures;

Ellen G. White

should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians, and investigate the position presented, in the light of God's Word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position in the least if it were false, or strengthen your position if it were true. If the pillar of our faith will not stand the test of investigation, it is time that we knew it. There must be no spirit of Phariseeism cherished among us. When Christ came to His own, His own received Him not; and it is a matter of solemn interest to us that we should not pursue a similar course in refusing light from Heaven.

We must study the truth for ourselves. No living man should be relied upon to think for us. No matter who it is, or in what position he may be placed, we are not to look upon any man as a perfect criterion for us. We are to counsel together, and to be subject to one another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment. We must individually develop a character that will stand the test in the day of God. We must not become set in our ideas, and think that no one should interfere with our opinions.

Since my return from Europe, I have been pained to notice how men ask counsel of men, instead of seeking wisdom of God. We should make God our support. Those who bear responsibilities in our different institutions should go to Him for wisdom. How much we need men of thinking, care-taking minds! But we lack these men. If every young man would seek for the truth as for hid treasures, if he would be meek and lowly, if he would be a learner in the school of Christ, we should not at this time be so destitute of talent. There would be scores that would be ready to take their places in the front of the battle, to bear burdens and share responsibilities. God wants men to develop characters to meet the demands of the time. This will be accomplished when the youth put their cases into His hands as they should.

We should have that love and compassion that will lead us to guard one another's interests. We should not become impatient because others hold views that we do not indorse, or have

traits of character that are unlike our own. How glad we should be that we are not all fashioned after the same pattern. This would cause difficulty; for there is a great work to be done, and it will take men of varied minds and experiences to reach the different persons in society. We must have the help of God wherever we go. The servant of Christ must be looking to Him

Heaven. The Lord cannot work with those who are self-sufficient, and who exalt themselves. Self must be hid in Jesus. If we would see the deep movings of the Spirit of God, we must have the truth as it is in Jesus. The efficiency of a discourse depends on the application of the truth to the heart by the Spirit of God. When Elijah sought God in the mountains, a de-

We are to counsel together, and to be subject to one another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment.

continually for orders. Christ must be first, and last, and best in everything. Does God want you to grow in grace and knowledge?—Yes; He certainly does. He does not want you to make any man your criterion. He would not have you marked with the defects of any man's character. You are to be continually looking to Jesus, the Author and Finisher of your faith. When you do this, you will have a testimony fresh from Heaven, full of dew and moisture. The light of Heaven will be reflected in your very countenance, and will be revealed in your character.

“Let us go forth therefore unto him without the camp, bearing his reproach. . . . By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.” Hebrews 13:13, 15-16. I am anxious that we may obtain a living, choice experience in the things of God. Do the shepherds of the flock expect that God will work with them? From the light that God has given me, I know that there might have been twenty-fold more accomplished than has been accomplished, if the workers had sought God for strength and support instead of depending so much upon man. There is need of men of faith for this time, not simply to be preachers, but to be ministers to the people of God. We want men that walk with God daily, that have a living connection with

voicing fire swept by; but God was not in the flame. A tempest rose, the thunder rolled, and the lightnings flashed; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord. It is the still, small voice of the Spirit of God that has the power to convict and convert men's souls.

It is our work to reveal to the people the character of our Heavenly Father, and we ought never to make a display of self. Our strength is in working together with God. If we labor as Christ labored, we shall have the shield of Omnipotence to shelter us, and power will attend all we do. As we sailed from Europe, I noticed how the prow of the vessel plowed into the deep, and for miles and miles you could see the wake of its course. There was power and weight in its movements. We should not glide along without causing a ripple; we should carry a weight of influence with us, and speak as those who have authority. We must be connected with the God of power. “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” 1 Peter 5:6. As we carry the truth to the people, we should have a solemn sense of our responsibility, that we may not make a display of our talents and intelligence; but that the truth may cut its way to the very soul as an arrow from the Almighty.

O that all the messengers might teach the people, both by precept and

Continued on 29

Tracts From Hope International

We are pleased to share with you a wide variety of tracts, most of which are from the pen of Ellen G. White and other Adventist pioneers. Because they are inexpensive, they are especially attractive to leave at places while traveling or doing business. Some people like to include a tract in the envelope along with their utility payments, rent, and so on. Pray for the Holy Spirit to guide you as to how to plant seeds of truth, and you will find that the possibilities are limitless.

“Christ came to this world to give this message to His servant to give to the churches. It is to be proclaimed to every nation, kindred, tongue, and people. How are we to give it? The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time.” *Christian Service*, 145.

Outreach Tracts:

These tracts are excellent to share with your non-Adventist friends and neighbors, but you will find that many Adventists will benefit from them as well.

A Test and a Sign



by Ralph Larson

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- *Pure Air*
- *Exercise*
- *Proper Diet*
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- *Sunlight*
- *Water*
- *Trust in Divine Power*

Our Country—Its Dangers



by Ellen G. White

How is society—including America—impacted by the teaching that men are released from the obligation to obey God’s moral law?

The Prayer of Victory



by E. J. Waggoner

Practical instruction on how to pray for help and deliverance when confronted with temptation. Draws from Jehoshaphat’s experience recorded in 2 Chronicles 20.

The Gospel



by S. M. I. Henry

Stresses the point that Christ came to save us from our sins—now. This tract addresses the corrupting, unhealthful habits that many professed Christians claim have nothing to do with their salvation.

The Remnant Church



by J. N. Loughborough

Revelation 12:17 is used as the basis to identify God’s remnant church—that church which keeps all the commandments of God and has the Spirit of Prophecy.

Church Festivals



by Ellen G. White

The humble, self-denying life of Christ is contrasted with the activities of many professed Christians in their church fund-raising efforts.

The Only True Mediator



by Ellen G. White

An explanation of how Christ is the Mediator for every soul that turns to Him. There is no need for any other priesthood.

The Second Coming



Author Unknown

What is the purpose of the Second Coming? How do I prepare for it? In what manner will Christ come? This tract answers these questions and more.

The Seventh, or One Seventh?

Author Unknown



Is the seventh day of the week any more sacred or special than the other six days? Discusses the importance of keeping the seventh day of the week holy versus any day of your choice.

The Two Sanctuaries

Author Unknown



Helps the reader understand the earthly sanctuary structure and function, including the Day of Atonement. Explains how we are to participate in the day-of-atonement cleansing of the heavenly sanctuary.

The Value of Trial

by Ellen G. White



Why does God allow His people to suffer trials? "Without trial we would not feel so much our need of God and His help; and we would become proud and self-sufficient." They prove "that the Lord sees something in us very precious."

The Word Made Flesh

by Ellen G. White



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by Ellen G. White



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by Ellen G. White



A compilation of Spirit of Prophecy passages on our sanctuary message—"one of the points on which there will be a departing of the faith." *Evangelism*, 224.

Let Us Look Before We Leap

by Ralph Larson



This tract cautions Adventists against the false revival of the celebration movement with its changes to a Pentecostal worship style.

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This strong appeal urges church members to apply the principles of health reform to their own lives.

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by Uriah Smith



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How to Honor the Reformers

IN the *Independent* of October 9, 1884, Rev. David Macrae, of Dundee, Scotland, gives an excellent article on "The Scottish Covenanters, and How to Honor Them," in which he tells some wholesome truth to those "who claim to be the Covenanters'¹ successors," which is as closely applicable to those who profess to be the successors of Luther, or Wesley, or any other of the reformers, as it is to the would-be successors of the Covenanters. With much more that is good, he says:

"Some people seem to think that the more rigidly they adhere to the Covenanters' doctrinal views, the more honor they do to the Covenanters themselves, and the more entitled they are to be regarded as their successors. But, in point of fact, such people are doing discredit to the spirit of the Covenants, while adhering to the letter; and, under the impression that they are honoring the Covenanters, are doing them the gravest injustice. For, to adhere to the theological dogmas and political tenets of the Covenanters, in the form in which they held them, is to make the monstrous assumption that, if the Covenanters had lived till our time, they would never have got beyond the point where they stood in the seventeenth century.

It is to assume that, after two hundred years of prayer for more light, they would never have got any, or, getting it, would have refused to receive it. It is to assume that they would have studied the Bible for two centuries, and never have learned anything more of its character, its purpose, and its meaning than they did. It is to assume that they would have watched the operations of God's providence, and witnessed the struggle and the development of Christianity for two hundred years, without learning anything more of God's ways, or of man's duty, than they did at first. Such a supposition is far from complimentary. Truth remains the same, but not man's knowledge of it. The motions of the planets are the same now as in Ptolemy's time; but Ptolemy's view of their motion was a mistaken view. His system had to give way before a fuller knowledge of the facts. There is a similar change and progress in theology; not in the facts on which a true theology is based, but in man's knowledge and interpretation of these facts.

"Those, therefore, who are the true successors of the Covenanters, are not those who stand where the Covenanters stood two hundred years ago, but

those who, advancing in the lines in which Covenanters struggled to keep open, stand now where the Covenanters themselves would have stood had they enjoyed the advantage of two centuries more of thought, and research, and Christian experience, such as the Christian commonwealth has had since their time. . . .

"The mistake of those who claim specially to be the Covenanters' successors is that they cleave to the Covenanters' errors, and allow the living principles by which these errors would have been rectified, to escape. . . .

"There is much, indeed, that our Christian churches of today have yet to learn from the Covenanters of two hundred years ago. Had they more of the Covenanters' loyalty to truth, we should not see so many doctrines maintained in the creed professed, which are no longer believed. We should not see churches professing to be Protestant, paying to antiquated confessions of faith, and catechisms, the same homage which Catholics pay to the pope, only more shameful because less sincere.

"With such trust in the truth and fearless loyalty to conviction as the Covenanters had, we should see in the churches more men dealing with arro-

Alonzo T. Jones

gance and error as Luther did when he nailed his theses to the church door at Wittenberg; as Cameron and Cargill did, when, with life at stake, they affixed their declaration to the market cross at Sanquhar, two hundred years ago. We should see the churches themselves entering more boldly upon the path of progress and reform, which such men kept open, and striving to do for this generation, with its new wants, what the Scottish Covenanters did so nobly for theirs.”

We are glad of these words from such a source, for we see the spirit which they reprove, so persistently manifested in the churches of the present day, whenever the claims of the fourth commandment are presented. They act as though what the reformers did not hold and practice, must be rejected as *prima facie*, false, and as though all that was ever to be learned of doctrine and progress in Bible truth, had been learned by the reformers, and that the churches as their true successors are therefore the repositories of all truth, and the utmost limit of Christian progress; and that whatever arises that differs from what they believe, must be heresy just *because* it so differs. But as Dr. Macrae says, such are not the successors of the reformers, but they are rather the successors of those who persecuted them.

It has ever been so. The Lutherans were ready to pour out their furious invectives against Melancthon, only because, after Luther's death, he made some advances; and there stand the Lutherans yet, just where Luther left them, and they still profess to be the successors of Luther, and seek to honor him, by seeing no more in the noonday of the nineteenth century than Luther saw in the dimness and mist of the early dawn of the sixteenth. It would be only to repeat the same story, to tell of the other reformers and churches which have successively arisen, each of them persecuted in its turn by the one which had gone before; all, after becoming established and popular, resisting vigorously any advance in the knowledge of religious truth; all seeking to honor the leaders in their reform, by knowing no more truth than they did, and treating as heretics all who urge upon the attention of the people any Bible truth, however plainly expressed, which the leaders of their particular reform did not see. Yet all

these reformers, Luther, Melancthon, Zwingle, Calvin, Arminius, and the Wesleys, were without exception heretics each in his time; but each one was a reformer. The reformer is always

be turned from their accustomed channel without resistance.

Nevertheless, knowing all this, and expecting it all, and knowing also the truth and the virtue of the principle which

Luther, Melancthon, . . . and the Wesleys, were without exception heretics each in his time; but each one was a reformer. The reformer is always a heretic. He is always counted an enthusiast, and very often a fanatic.

a heretic. He is always counted an enthusiast, and very often a fanatic. Such is the heritage, in his day, of every reformer, and such he must expect to be counted, if he will do the work of a reformer. In the very nature of things it must be so. For he goes squarely against the established customs and order of things. He cries out against the popular ideas and practices of the day. And human nature is not going to be disturbed in its popularity, its pleasures, and its pleasant dreams, and take it all calmly. The waters of that immense stream are not going to

he advocates, the reformer as he really is, but heretic as he is held, out of pure love of the principle, urges it always, everywhere, and against all opposition, until finally he achieves its success, and compels its recognition. □

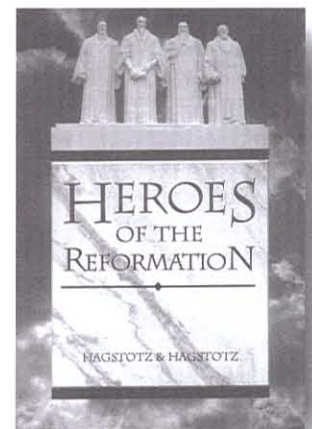
Signs of the Times, October 23; 1884.

¹ “Covenanters” was a name given to those who adhered to the Scottish National Covenant of 1638. They were the predecessors of the Presbyterians of today. See *Encyclopaedia Britannica*, 1964 ed., vol. 6, 676.

Heroes of the Reformation

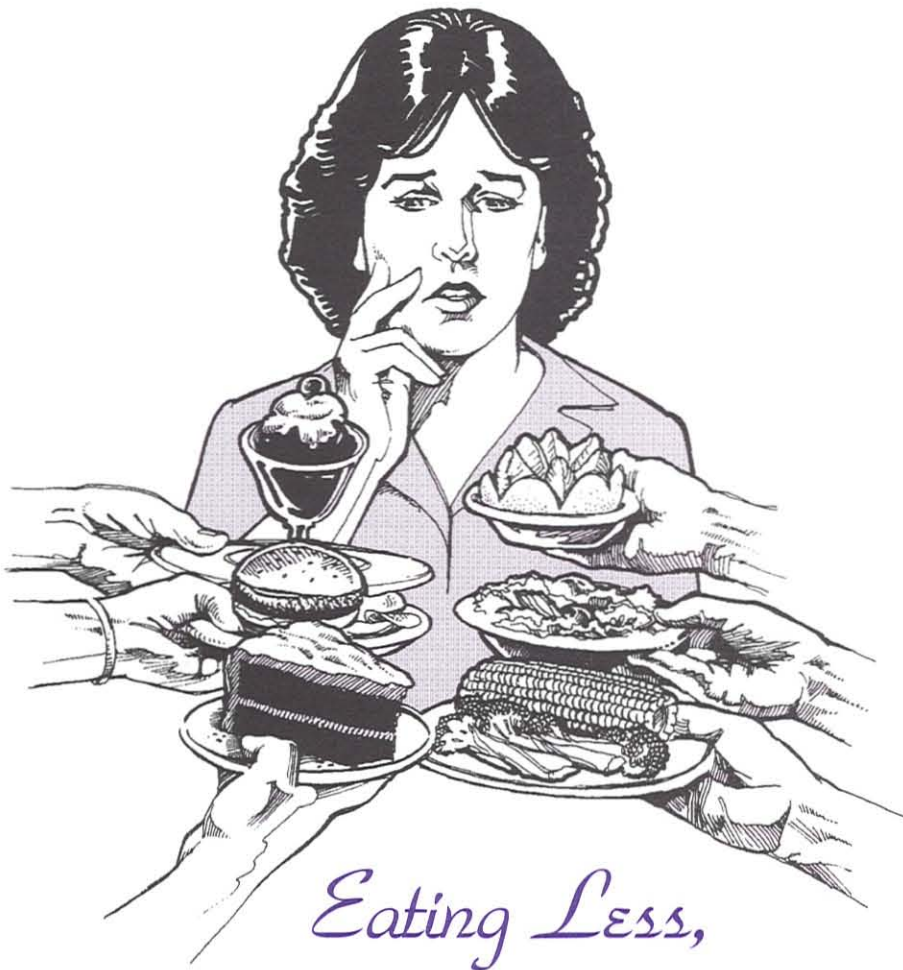
by G.D. and H.B. Hagstotz

This volume brings together a comprehensive picture of the leaders of the Reformation who arose in every part of Europe. The faith and freedom bequeathed to us must be preserved in our day. We must know of the sacrifices and aims, the beliefs and hopes of the Reformation leaders who blazed the way out of the darkness of the Middle Ages.



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Eating Less, Living Longer

IT is true that man must eat to live. But did you know that eating less may cause you to live longer and healthier?

Researchers from the Food and Drug Administration's (FDA's) Center for Toxicological Research in Arkansas suggest that dietary restriction protects deoxyribonucleic acid (DNA) molecules from damage. DNA molecules provide the blueprint for replication of our body's cells.

"According to Dr. Angelo Turturro, researcher at FDA's Center for Toxicological Research, caloric restriction is akin to putting the body into a state of deep freeze—every process in the body slows down, including the rate of aging. 'What we commonly think of as aging is merely degenerative disease,' Turturro commented. 'Caloric restriction slows down the onset of disease, thus slowing down the aging process.'"

Dr. Roy Walford, a research gerontologist at the UCLA School of Medicine, agrees with this theory, and by his experimentation has nearly doubled the life span of laboratory mice, and notably extended their reproductive lives with a regimen called caloric restriction. He reduced their caloric intake to just half of what they would normally consume with their regular diet. As a result these mice have been referred to as the "Methuselahs of rodents," since they are lively and active at the old age of four years.

Moreover, Walford has also used himself as a guinea pig and restricted his own caloric intake. While he lost weight initially, he says he subsequently has had no problem maintaining his 140 pounds at 5'8". He contends that his diet cannot hurt him, for it greatly resembles the diet that is recommended for fighting heart disease. Walford believes that eating

smaller amounts of better food acts to slow aging by keeping the immune system from breaking down.

We as Seventh-day Adventists also have been given counsel to eat less food. In *Medical Ministry*, 295, we read that "Often twice as much food as the system needs is eaten." And *Counsels on Diet and Foods*, 132, says "Nearly all the members of the human family eat more than the system requires. This excess decays and becomes a putrid mass."

We will be content with less food if we chew our food slowly. In *Counsels on Diet and Foods*, 107, we find: "In order to secure healthy digestion, food should be eaten slowly. . . . If your time to eat is limited, do not bolt your food, but eat less, and masticate slowly. The benefit derived from food does not depend so much on the quantity eaten as on its thorough digestion; nor the gratification of taste so much on the amount of food swallowed as on the length of time it remains in the mouth."

We see evidence bearing out this principle in the following examples:

A man was released from a concentration camp. Amazingly, he was in better health than the rest of the prisoners. When asked why he fared better, he said that he chewed each mouthful 200 times.

A centenarian was asked what she felt was the reason for her living to be 150 years old. She replied that she never ate when she was not hungry, and that she chewed her food until it became a cream in her mouth before she swallowed it.

According to Dr. Agatha Thrash from Uchee Pines Lifestyle Center, Seale, Alabama, few people chew their food adequately. When she was first exposed to the autopsy room as a medical student, she was astonished at the number of stomachs that they found with large chunks of unchewed, partly digested food. Make an unobserved survey of your friends, and you will find that there are few who chew even very large mouthfuls more than five or six times. Large chunks of food require much strong digestive juice to break them into small enough particles to be sent on to the small intestine. It is a rule of digestion that the benefit we derive from our food, as well as the satisfaction from it, depends more on the length of time the food spends in the mouth than on the quantity eaten.

Nancy DuMonceaux writes from Marshall, North Carolina.

Nancy Du Monceaux

Many stomach complaints and much overweight could be avoided by taking small bites and chewing well. Dr. Agatha says chewing the food too little, eating too fast and in large bites, are stomach irritants.

Here are a few suggestions to help you slow down your eating:

- Never have something on your fork while you have something in your mouth.
 - Put the fork down between bites.
- Family members can remind one another to put their utensil down in between bites until the practice becomes a habit.

Effects of Overeating

The Lord gave us an abundance of information on the effects of overeating, much of which has been compiled into the book *Counsels on Diet and Foods*. The following is a list of some of the effects of overeating quoted from that book:

A Cause of Sickness—"The Lord has instructed me that as a general rule, we place too much food in the stomach. Many make themselves uncomfortable by overeating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves; and God desires them to realize that pain is the result of transgression." *Counsels on Diet and Foods*, 136.

Memory Affected—"The Lord has given me light for you on the subject of temperance in all things. You are in-temperate in your eating. Frequently you place in your stomach double the quantity of food your system requires. This food decays; your breath becomes offensive; your catarrhal difficulties are aggravated; your stomach is overworked; and life and energy are called from the brain to work the mill which grinds the material you have placed in your stomach. . . . This is one great cause of your forgetfulness and loss of memory." *Ibid.*, 137-138.

Prevents Us From Accomplishing All That We Could—"Overeating is especially harmful to those who are sluggish in temperament; these should eat sparingly, and take plenty of physical exercise. There are men and women of excellent natural ability who do not accomplish half what they might if they would exercise self-control in the denial of appetite." *Ibid.*, 138.

Causes Physical and Mental Debilities—"As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of a large share of the feebleness which is apparent everywhere." *Ibid.*, 135.

Lessens Vital Force—"Overtaxing the stomach is a common sin, and when too much food is used, the entire sys-

Temptations to the indulgence of appetite possess a power which can be overcome *only* with the help that God can impart. But with every temptation, we have the promise of God that there shall be a way of escape.

tem is burdened. Life and vitality, instead of being increased, are decreased. This is as Satan plans to have it. Man uses up his vital forces in unnecessary labor in taking care of an excess of food." *Ibid.*, 131.

Clogs the Body and Burdens the Liver—"The digestive organs should never be burdened with a quantity or quality of food which it will tax the system to appropriate. All that is taken into the stomach, above what the system can use to convert into good blood, clogs the machinery; for it cannot be made into either flesh or blood, and its presence burdens the liver, and produces a morbid condition of the system." *Ibid.*, 103.

Causes a Tired Feeling—"If more food, even of a simple quality, is placed in the stomach than the living machinery requires, this surplus becomes a burden. The system makes desperate efforts to dispose of it, and this extra work causes a tired, weary feeling." *Ibid.*, 132.

Causes Drowsiness During Church Service—"When we eat immoderately, we sin against our own bodies. Upon the Sabbath, in the house of God, gluttons will sit and sleep under the burning truths of God's Word. They can neither keep their eyes open, nor comprehend the solemn discourses given. Do you think that such are glorifying God in their bodies and spirits, which are His? No; they dishonor Him." *Ibid.*, 136-137.

How much *should* we eat?

In *Counsels on Diet and Foods*, 139, we read: "Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.

"Some wish that an exact rule could be prescribed for their diet. They overeat and

then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control and should act from principle."

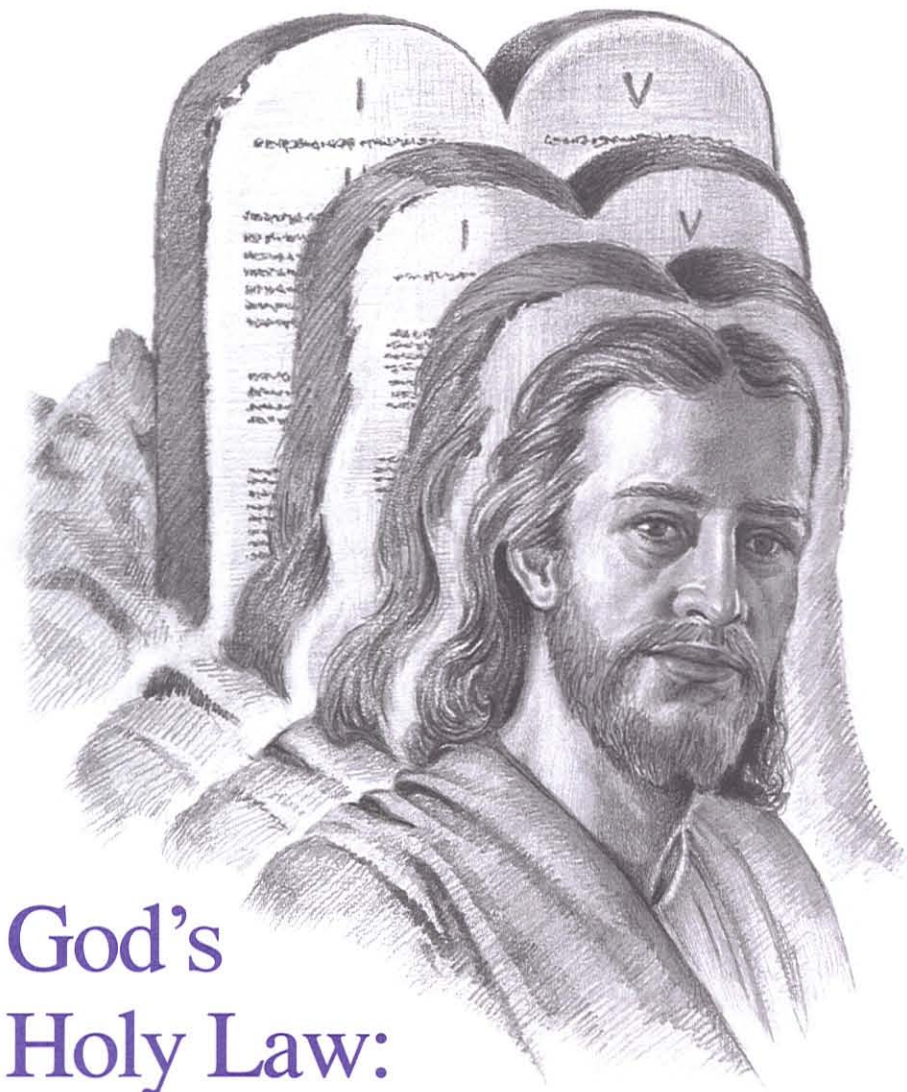
We read in *Counsels on Diet and Foods*, 163:

"The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character."

As we near the close of time, Satan's temptation to indulge the appetite will be more powerful and more difficult to overcome.

Temptations to the indulgence of appetite possess a power which can be overcome *only* with the help that God can impart. But with every temptation, we have the promise of God that there shall be a way of escape. See 1 Corinthians 10:13. Why then are so many overcome? It is because they do not put their trust in God. They do not avail themselves of the means provided for their safety. The excuses offered for the gratification of perverted appetite are, therefore, of no weight with God.

So to be victorious in controlling our appetites, we need to claim Bible promises and ask for the Lord's help. One of my favorite texts is Philippians 4:13: "I can do all things through Christ which strengtheneth me." □



God's Holy Law: The Unchanging Standard

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation." Jeremiah 22:1-5.

These words show plainly that God's promises are fulfilled on condition of obedience to God's commandments. These commandments are not grievous. God has given them for the good of His people. His law is the hedge which He has built around His vineyard for its protection. The Lord has plainly stated the laws of His kingdom, and has declared that He will abundantly bless His people if they will obey them. It is their life to obey. In keeping God's commandments there is great reward.

God sends messengers to tell His people what they must be and do in order to obey His laws of righteousness, which if a man do, he shall also live in them. They are to love God supremely, having no other gods before Him; and they are to love their neighbor as themselves, doing to him as they would wish him to do to them.

Not one tittle of God's holy law is to be treated lightly or disrespectfully. Those who transgress a "Thus saith the Lord," stand under the banner of the prince of darkness, in rebellion against their Maker and their Redeemer. They claim the promises given to the obedient, saying, "The temple of the LORD, the temple of the LORD, are" we (Jeremiah 7:4), while they dishonor God by misrepresenting His character, by doing the very things He has told them not to do. They set up a standard which God has not given. Their example is misleading, their influence corrupting. They are not lights in the world, for they do not follow the principles of righteousness.

Men cannot show greater treachery toward God than by disregarding the light He sends them. Those who do this mislead the ignorant, for they set up false waymarks. They are continually perverting pure principles.

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.

"Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." Jeremiah 22:13-17.

In the words of Holy Writ we are plainly told why desolation came upon the Jewish nation. They had great light, rich blessings, and wonderful prosperity. But they proved unfaithful to their trust. They did not care faithfully for the Lord's vineyard, or render Him the fruits thereof. They acted as though there were no God, and therefore calamity overtook them.

During the journeyings of the children of Israel through the wilderness, Jesus Christ, enshrouded in a pillar of cloud by day and in a pillar of fire by night, led them on their way, indicating where they should march and where they should pitch their tents. Christ guarded them from all the beasts of the wilderness and from the poisonous serpents.

Ellen G. White

This they had reason to know; for when God removed His restraining power from the serpents, great was the affliction in the camp of the Israelites. Their murmuring was a constant offense to God. He saw that they had thrown off all fear of Him, and He permitted fiery serpents to attack them, that they might realize how in the past His power had guarded them from untold dangers.

Those bitten by the serpents cried out in their dying anguish, entreating Moses to call upon the Lord for deliverance. Moses cried to the Lord, and the Lord heard him, and told him to make a serpent of brass, and lift it up in the sight of all the people. To this serpent the people were to look, and those who looked were healed.

God desires men and women to awaken to a sense of His great mercy and loving kindness. Every blessing we receive comes from Him. The Governor of the universe, He takes cognizance of the words and actions of human beings. He knows whether His children are deserving of praise or of condemnation. Each human being will be rewarded or punished according to his works.

Retribution must come upon those who disregard the laws which God has made known. Those who are loyal and obedient will be rewarded with the richest blessings. Those who are disloyal and presumptuous, who dishonor the laws of God's kingdom, refusing to repent, will surely be punished with death.

It is Satan's studied plan to keep God out of men's thoughts. He has great success in carrying out this plan. He is constantly bringing forward inventions to keep the mind absorbed in pleasure and moneymaking. The minds of the great majority of men are so taken up with the things of time, with worldly devices, that the things of eternity make no impression on them. Irrespective of the warnings in the Word of God, they show a most surprising indifference to the laws of His kingdom.

Selfishness, covetousness, and fraud bear sway in the world. There are thousands and millions who know nothing of their true relation to God, nothing of the laws which He has given them, nothing of the consequence of disobedience. Many are not ignorant of the facts, but they do not duly consider these facts as applied to their own case. All know that they must die, but not all ask themselves the question, "What shall be the future of my soul?" They know that there is a

judgment to come, but their minds are so darkened that they are utterly unconcerned regarding what this judgment will bring to them. They have no realization of the selfishness of sin. They follow a course which the Lord of heaven has told them not to follow.

God will not let those who dishonor His name go unpunished. Unless they repent as they see the signs of His displeasure, unless they change the course

think the thoughts of God. His perceptions will be sanctified by the grace of Christ. He will work in Christ's lines, manifesting His kindness, thoughtfulness, mercy, and love, helping and not discouraging those around him.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. Wonderful are the possibilities placed before us, and to these possibilities we may attain by studying

In every trying situation we are to ask, "Were Christ placed as I am, what would He do?" We are to go to God in humble faith, and on our knees give ourselves wholly and entirely to Him.

of action which is dishonoring to His name, He will stretch forth His hand to punish again and again.

Satan calls intrigue, selfishness, [and] idolatry, proper and commendable. The children of disobedience are controlled by a spirit from beneath, which works with an intensity of effort against God.

God's character is revealed in the precepts of His holy law. This is the reason why Satan wishes this law to be made of none effect. But notwithstanding all his efforts, the law stands forth holy and unchanged. It is a transcript of God's character. It cannot be impeached or altered.

Wonderful inducements are held out to us to lead us to strive to attain to the glory and virtue manifested in Christ. Every encouragement is offered. Every provision has been made that we may be so conformed to the divine character that Christ can take us to live with Him in heaven. Exceeding great and precious promises have been made to us, but they are fulfilled to us only as we gain a knowledge of God. Divine knowledge is given to those who become partakers of the divine nature. Those who are saved must in this life gain a fitness to dwell with the royal family in the courts of heaven.

If we have that faith that works by love and purifies the soul, we shall gain an experience of more value than gold or silver or precious stones. The Holy Spirit works in the children of obedience. He who is a partaker of the divine nature will

and practicing the Word of God. But if we do not lay hold of Christ, if we do not daily gain an experimental knowledge of Him as our sufficiency, we are constantly losing ground. Many professed Christians have not yet reached the height and breadth of Christlikeness. We are to behold Christ by faith as the One whose perfection of character we are to obtain. With an intense, prayerful desire to be like Him, we are to behold Him, full of tenderness and love. Then, as we behold, we shall be changed into His likeness. He is the Author and Finisher of our faith.

In every trying situation we are to ask, "Were Christ placed as I am, what would He do?" We are to go to God in humble faith, and on our knees give ourselves wholly and entirely to Him. We are to make it our choice to do as Christ would do. Christ has placed every one of us on vantage ground. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able also to succour them that are tempted." Hebrews 2:16-18.

Christ assumed human nature that He might reach humanity and at the same time through His divinity lay hold of divine power. He became a man that men

and women might become one with Him as He is one with the Father. While on this earth, He was tempted in all points like as we are. He says to every believing child, Fear not; I have overcome the world. See John 16:33. "The victories that I obtained make it possible for you to be more than a conqueror."

I am instructed to present the rich and gracious assurance that by faith we may be partakers of the divine nature,

They need to repent and be converted, for Christ is greatly dishonored by their selfishness. The Saviour does not abide in their hearts, or they would be touched with the feelings of others' infirmities. They are self-centered, harsh, unaccommodating. They choose to represent the spirit that dwells in the children of disobedience.

If when Christ comes the second time, they are as they are now—harsh in words,

ing Christians. They might have done a good work in saving souls, but they have been stung to death by the inconsistency of those claiming to follow Christ, those who are Christians in name only. These weave into the web of life unsightly threads of selfishness, but their eyes are not anointed with the heavenly eyesalve, therefore they assert that the pattern is correct. But the threads of selfishness are there.

To some it appears degrading to wear Christ's yoke of submission and obedience. Many prefer to wear the yokes which they have manufactured for themselves. They choose the way that seems right in their own eyes. Their actions testify that they have not an experimental knowledge of God.

Those who are connected with God's service should be sanctified, soul, body, and spirit, else they will mar God's work and put Christ to open shame. What does God's Word mean when it declares that Christ will present to Himself a church without spot or wrinkle or any such thing? It means that God's people can and must reach the standard of Christian perfection. But in order to do this they must learn of Christ, His meekness and lowliness. "This is life eternal," the Saviour said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

Study the instruction given in the first chapter of First Peter. It points out to us the source of our strength. By the sacrifice of Christ every provision has been made for believers to receive all things that pertain to life and godliness. God calls upon us to reach the highest standard of glory and virtue. The perfection of Christ's character makes it possible for us to gain perfection.

He who desires to rise to true greatness must walk humbly before God, not with a forced humility, but with a genuine sense of his own inefficiency and of God's greatness. He is to strive earnestly to make the soul temple a place where God delights to dwell.

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he hurries away, a God-sent, God-inspired messenger, to do a work in which angels can cooperate. □

Manuscript Releases, vol. 14, 343-352.

Unless men reveal Christlikeness in all their dealings with their fellow men, unless they obey the law of Heaven in every particular, they will never enter the city of God.

having overcome the corruption that is in the world through lust. Christ has endured all the suffering and overcome all the temptation that we shall be called upon to endure and overcome. He knows what it means to be tried and tested. His experience in suffering with humanity has given Him a tender, sympathetic heart for all human suffering. He is willing to give grace to all who are tempted.

He who claims to be a teacher, a shepherd of the flock, a guide and an instructor, should show that his perverse heart has been changed by a knowledge of the truth as it is in Jesus. By his kindness and tenderness he is to show what the truth can do for one who will practice it. As precious jewels, words of sympathy are to fall from his lips, strengthening and encouraging and blessing the needy. Those whose hearts are filled with the love of Christ will express this love in word and action.

God is in earnest with us. Only those who are converted will enter into the kingdom of heaven. What would we think of Christ manifesting no warmth of love, no disposition to help those in need? Yet thus do many who claim to be His followers. They are cold and unsympathetic. They make no efforts to help those with whom they come in contact. They show that they are not transformed in character. Their words show that they are not converted. They have none of Christ's tenderness. Their unamiable traits of character, their lack of sympathy, show that they have lost their first love.

coarse in spirit, destitute of Christian love—their candlestick will be removed out of its place. They will be unready to meet their Lord. Oh, that they would feel the necessity of putting on the Lord Jesus! Oh, that they would seek to understand what is due from man to God!

I tell you in the name of Jesus of Nazareth, that there must be an individual reformation. Unless men reveal Christlikeness in all their dealings with their fellow men, unless they obey the law of Heaven in every particular, they will never enter the city of God. There is no excuse for anyone to fail. Christ's character is before all, for study and imitation.

When, like Christ, men manifest goodwill toward men, the truth will sanctify the soul. But preaching the truth while the practice is corrupt makes the truth of none effect. God is dishonored by those who honor Him in theory only.

If one does a piece of work which is not wholly perfect, shall his brethren pull it to pieces, speaking of it scathingly and contemptuously? The one who has made mistakes may be doing his very best. Did Christ treat the work of His disciples thus? If He should treat erring human beings as their shortcomings deserve, what would become of them? Well may every mortal say, "Let me fall into the hands of the living God, rather than into the hands of men." God is too wise to err, and too good to do us harm.

There are those who are driven away from Christ by the harshness of profess-

The Economy

by Phil Garber

"We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth. . . .

"Study Revelation in connection with Daniel, for history will be repeated. . . . We, with all our religious advantages, ought to know far more today than we do know." *Testimonies to Ministers*, 116.

I believe there is, and we can find, a very interesting parallel between the ancient pagan Roman Empire, including the events that led to the rise of the Papacy, and the events taking place around us today. Let us compare the financial conditions of the Roman Empire from the second century onward. Quoting from *A Short History of Rome* by Frank Frost Abbott, 1906, 218, we find the following statement:

"Financial conditions were steadily growing worse and worse. This is shown by the fact that the state had to cancel the payment of large sums due it in the form of taxes, to spend a great deal of money in helping the poor, and to depreciate the currency. . . . The trouble lay partly in the extravagance of the court and in a faulty system of taxation, but mainly in the lack of energy and in the incapacity of the people themselves, and in their tendency during times of prosperity to assume financial responsibilities which they could not maintain when unexpected demands were made upon their resources." There are definite parallels today in the extravagance of our government, the large waste in our welfare system, and the lack of self-control on the part of the American people to stay out of debt.

Let us look at just a few of the statements of how world economics are faring lately. Some of the captions are as follows:

"China's New Threat to the World Economy—To save itself, China may worsen Asia crisis."—*U.S. News & World Report*, August 17/ August 24, 1998.

"A Currency Meltdown North of the Border—The Canadian dollar hits a record low"—*U.S. News & World Report*, August 31, 1998.

"Is Clinton Planning a Global New Deal?—The White House ponders world economic rescue"—*Newsweek*, October 5, 1998.

"Yardeni: Slump to Spread—Woes of Asia, Russia will spread to United States and Europe, economist says"—*CNN*, October 5, 1998.

"Japanese Economy Gets Second Helping of Bad News"—*The Washington Times*, October 7, 1998.

As we can plainly see, the world economic picture is in serious disarray. As the *U.S. News & World Report*, October 12, 1998, goes on to state, "The fabric of the global financial system has begun to tear. Stock markets here and abroad have been tottering. . . . Grave consequences loom. . . . A global recession may be difficult to avoid."

The question we might ask in light of the overwhelming evidence that time is very short, is, What are we doing with our means? Are we faithful stewards? The Spirit of Prophecy plainly states that, "The very means that is now so sparingly invested in the cause of God, and that is selfishly retained, will in a little while be cast to the moles and the bats. (See Isaiah 2:20.) Money will soon depreciate in value very suddenly when the reality of eternal scenes opens to the senses of man." *Evangelism*, 63.

We are also warned that, "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances." *Testimonies*, vol. 5, 463.

There is a work to be done, and God calls upon all of us to do our part by supporting His cause. Jesus has plainly counseled His people saying, "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matthew 6:20-21.

So as we see history repeating itself in the conditions of our world, and as we see Rome regaining her former hold on the minds of men, let us arouse to comprehend the situation. Let us stand as faithful watchmen for Christ and His cause, is my prayer. □

In Defense of the Trinity

Does Inspiration support the doctrine of a godhead composed of three co-equal, co-eternal persons?

THE claim is now being heard in various circles of historic Adventism that the doctrine of the Godhead, or Trinity, is a Catholic teaching without foundation in Scripture or in the Spirit of Prophecy. Such persons teach that the Holy Spirit is not God, but rather a divine essence working in conjunction with God. Many of these same persons wish to revive the Arian (or Semi-Arian) perspective on the divinity of Christ held by some of our Adventist pioneers. This view, while not denying the pre-existence of Christ prior to His birth in Bethlehem, holds that at some time in the past reaches of eternity, Christ was brought into existence by the Father.

Long ago Ellen White warned the church:

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing.”¹

Yet we need not despair, for the same writer assures us:

“Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. All has taken place as He has predicted through His prophets.”²

The two great inspired sources, the Bible and the Spirit of Prophecy, must remain our changeless criterion in all doctrinal controversy:

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20.

“God has, in that Word [the Bible], promised to give visions in the ‘last days’; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth.”³

“Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth; but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days.”⁴

These inspired writings must prevail as our exclusive authority. Those who speak of the need to return to the teachings of the pioneers need to remember this: Only one pioneer was inspired, and her name was Ellen G. White. About her writings she wrote, “There is one straight chain of truth, without one heretical sentence, in that which I have written.”⁵ Ellen White wrote no such endorsement concerning anyone else’s writings—except, of course, the Bible. We cannot therefore assume that anything the pioneers taught about any subject must therefore be true. Only the Bible and the Spirit of Prophecy writings are free of doctrinal error.

The Holy Spirit’s Deity and Personhood

Both Scripture and the writings of Ellen White are clear that the Holy Spirit is God, as well as a Personal Being. Repeatedly, in His promise to His disciples to send the Holy Spirit, Christ refers to this Spirit by such pronouns as “He” and “Him.” See John 14:16-17; 15:26; 16:7, 13-14. In giving the Great Commission just before His ascension, Jesus placed the Holy Ghost alongside His Father’s name and His own name, declaring that His followers should be baptized in the name of all three. See Matthew 28:19. In the book of Acts, Peter accused Ananias of lying to the Holy Ghost (see Acts 5:3), and in the following verse stated to him, “thou hast not lied unto men, but unto God.” Verse 4.

The Spirit of Prophecy writings are equally clear on this point. While some have insisted that the word Trinity is a Catholic term never used by Ellen White, the following statement uses the word trio, which means exactly the same thing:

“The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.”⁶

The following statements make it clear that the Holy Spirit is both God and a Person:

Kevin D. Paulson

"The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them [the disciples] with more than mortal energy . . . would advance with them to the work and convince the world of sin."⁷

"We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds.

"The Holy Spirit is a Person, for He beareth witness with our spirits that we are the children of God. . . .

"The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God."⁸

"The prince of the power of evil can only be held in check by the power of God in the Third Person of the Godhead, the Holy Spirit."⁹

"The Comforter is called 'the Spirit of truth.' His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. . . . Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. . . .

"Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power."¹⁰

"Evil had been accumulating for centuries and could only be restrained and resisted by the mighty power of the Holy Spirit, the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power."¹¹

"He [Christ] determined to give His Representative, the Third Person of the Godhead. This gift could not be excelled."¹²

"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption."¹³

Jesus Christ's Eternal Pre-Existence

The clearest Biblical passage contradicting the Arian view of Christ's divinity is found in Micah 5:2:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he

come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

The New Testament likewise says of Christ, "In him dwelleth all the fulness of the Godhead bodily." Colossians. 2:9. Elsewhere Paul writes: "And without controversy great is the mystery of godliness: God was manifest in the flesh."

In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God.

1 Timothy 3:16. The New Testament leaves no doubt whatsoever that Jesus was—and is—fully God.

Ellen White speaks even more decisively concerning this subject:

"In Christ is life, original, unborrowed, underived."¹⁴

"The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, 'whose goings forth have been from of old, from the days of eternity.' Micah 5:2, margin."¹⁵

"From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.'"¹⁶

"When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity."¹⁷

"The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven."¹⁸

"In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God."¹⁹

"Here Christ shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures."²⁰

"From all eternity Christ was united with the Father, and when He took upon

Himself human nature, He was still one with God."²¹

"The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the One in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. . . .

"Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore."²² □

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Stand and Rejoice!

LIFE is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If injuries and insults are meekly borne, if insulting words are responded to by gentle answers, and oppressive acts by kindness, this is evidence that the Spirit of Christ dwells in the heart.

The standard is high to which we must attain if we would be children of God, pure, holy, and undefiled. How could we reach this standard if there were no difficulties to meet, no obstacles to surmount, nothing to develop patience and endurance? Trials are not the smallest blessings that come to us. They are designed to nerve us to determination to succeed. Instead of allowing them to hinder, oppress, and destroy us, we are to use them as God's means of enabling us to gain the victory over self.

In the daily life we often come in contact with those who are full of pettishness. In dealing with such ones, we are enjoined to "stand, and rejoice." By obeying this injunction we shall be able always to gain the victory. When someone speaks fretfully, simply "stand, and rejoice." Do not speak a word in reply to the provoking utterance. If the lips are opened to speak in vindication of self, a volume of words will flow out. Keep silent. This is the easiest way to gain the victory.

Words spoken in reply to those who are angry, usually act as a whip, lashing the temper into fury instead of soothing it. Great blessings are lost because of passionate words. Let us learn lessons of self-control. Feelings of anger, when met with silence, die out very quickly. Silence is eloquence, and puts to shame the one who is full of wrath. We can

mortify Satan by keeping the tongue with all diligence.

Not only are we to rejoice, but we are to "glory in tribulations also: knowing that *tribulation worketh patience*; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly." Romans 5:3-6. (Emphasis supplied.) Wonderful love! "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." Verses 7-9.

The apostle Paul declares, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1. Those who do not have this peace are liable to become irritable. He who manifests a fretful, scolding spirit may well ask himself the question, Am I a Christian? So long as he frets and scolds, he is not a Christian, and is exerting an influence that does great harm. Let us put on Christ; let us be Christlike in every word and act; let us so live that others may see the difference between the disposition of a Christian and the disposition of one who makes no claim to be a follower of Jesus.

We are to realize that the Divine Presence is constantly by our side. Christ has said, "Lo, I am with you always, even unto the end of the world." Matthew 28:20. He hears every unkind word, every harsh, cutting expression. Could we see Him standing by our side, would we speak such words? Words that create heart-burnings and disunion should never

escape our lips. Let us guard carefully every word and act, walking in all lowliness of mind, cherishing a spirit of meekness and kindness.

Fathers and mothers, whether you are in your home or elsewhere, it is never right for you to speak one disrespectful word to each other. If you are harassed, say firmly to yourself, "This is from Satan. He wants me to echo his words, to communicate his spirit; but this I will not do." Determine to speak in love; to cultivate patience, kindness, long-suffering, courtesy, and delicacy in dealing with one another. Why?—Because you are Christians; because you are preparing for the society of the heavenly angels, for a home in the kingdom of glory, where no harsh, unkind, impatient words are ever spoken. Remember that it is Satan who prompts men and women to speak unkindly. Sanctify your talent of speech. Words are a precious gift, capable of doing much good, of accomplishing a great work for the Master. Every thought, every word, is recorded in the books of heaven. Guard well your thoughts and words, that in the judgment you may not be ashamed to meet your record.

As Satan failed utterly in his attempt to cause Christ to sin, so he will fail of overcoming us, if we will act sensibly. Let us firmly resolve that when the enemy tempts us to speak hastily, feeling that we are treated unjustly or are misunderstood, we will not open our lips. If we should speak even one word in reply, the enemy would be almost sure to gain the victory. We must learn the lesson of silence. With tongues bridled, we may be victorious in every trial of patience through which we are called to pass. □

Signs of the Times, February 18, 1903.

Ellen G. White

The Necessity of Dying to Self

Continued from 15

example, what it means to hide self in Jesus! There is no need of our working in our own finite wisdom, no need of going a warfare at our own charges. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." James 1:5-6. It is your privilege to go to God with your request, as children go to their parents. Ask His grace. Do not think of going into the desk without a deep, solemn conviction of the responsibility of your work.

A minister after preaching a discourse which fully convicted one of his hearers of the Bible truth, was accosted with the question, "Do you really believe what you have preached?" "Certainly," he answered. "But is it really so?" said the anxious questioner. "Certainly," said the minister, as he reached for his Bible. Then the man broke out, "O, if this is the truth, what shall we do? What shall we do?" "What shall we do," thought the minister. "We?" Why, was not he a minister? What could the man mean? But the question forced its way to his very soul. He went away alone to plead with God as what he should do. He had the solemn realities of eternity to present to a dying world. For three Sundays his place in the desk was vacant. He was seeking an answer to the solemn question, "What shall we do?"

When this minister returned to his charge, he had an unction from the Holy One. He had realized that in his preaching he made little impression, and he had felt the terrible weight of souls upon him, and now he came to his desk, but not alone. There was a great work to be done, but he realized that he was not to do the work alone. He knew that there was a power behind him. It was God that was to do the work. God was to be magnified, and lifted up before the people. He presented the Saviour and His matchless love. There was a revelation of the Son of God, and a revival began that spread through the church and to the surrounding regions.

O that we might here see of the salvation of God! O that the shepherds of the flock and the workers might have intercourse and communion with God! How little we know of God! Those who minister in sacred things cannot afford to go into the desk unless they know God.

The disciples were to tarry at Jerusalem until they were endowed with power from on high, and cannot we afford to tarry before God until we are ready for our work? Jesus has promised, "Lo, I am with you always, even unto the end of the world." Matthew 28:20. O if He were with us, we would not be without sheaves to bear to the Master. What is the reason that men labor month after month and

power, and for the honour of my majesty?" Daniel 4:30. But there was an unseen watcher that marked his spirit and recorded his words, and a voice fell from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and

O that the shepherds of the flock and the workers might have intercourse and communion with God! How little we know of God! Those who minister in sacred things cannot afford to go into the desk unless they know God.

year after year, and bear no fruit? It is because they do not have Jesus with them.

When we went to Potterville, Michigan, Brother Van Horn said, "I am so glad this meeting is not like the meetings we had in the past. There seems to be so much more weight to the truth. There is not so much levity and jesting. The people seem to have a realization of the solemn importance of the truth." Why should we not have a solemn realization of the truth at this time? What place have we for jesting and levity right here on the borders of the eternal world? We are to live to the glory of God. There are angels measuring the temple of God and those who worship therein; but how much there is of self. It is self, all self.

When Nebuchadnezzar glorified himself, and did not give praise to God, he was made an example before the world of how God regards this spirit of self-exaltation. As he walked in the palace of his kingdom, he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my

seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Verses 31-32.

Let not the messengers return to their fields of labor, until they can go in humility of spirit, with the power of the grace of Christ in their hearts, and with a deep experience in the things of God. We must be clothed with humility as with a garment. We must act our part. Let us do it here and now. Let us have the power of God manifested among us. Let us have the shout of the King in the camp. When we have humbled our hearts before God, His grace will be poured upon us, and we shall bear a clean-cut testimony that will cleave its way to the hearts of men. O that Zion might arise! O that she might respond to the message, "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." Isaiah 60:1. □

Review and Herald, June 18, 1889.

There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Romans 8:1-4.

Letters to the Editor



Dear Hope International.
Thank you so much
for sending me Our
Firm Foundation.

Greetings to all the staff of Hope International. We have been blessed so very much by your ministry and the *Our Firm Foundation* magazine. May the Lord bless you all for your work in waking up many, and for keeping us awake!

I wish I had money to send you, but money is the one thing I have very little of.

In the past you have blessed us with literature and Bibles, and for this I thank you very, very much. Words are not enough to tell you just what a great blessing you have been to us!

At the present time, we are giving away or passing out *Earth's Final Warning*. We have no transportation of our own so we depend on public transportation. We also do a lot of walking, and at times we use bikes. We need transportation of our own, but we have no money. We have been praying for a vehicle for a long time. The Lord knows best. Please pray for us. I especially need prayer for courage to do God's work. We have no brethren who believe like us close by, so we worship at home.

If you can please send the books, they will really help us. We want the Lord to include us in the Loud Cry! We want to be ready for His coming! We want to go home! Please pray for us.

MG, Belize

Thank you for everything you have done for me. I have learned so much from *Our Firm Foundation*! God is leading you and I am thankful. Please, keep writing as you have been so we will know the real truth. May God continue to lead, guide, and protect you all as you continue to press onward and upward. Pray for us that we may be faithful until the end.

JK, Florida

I truly enjoy the information in your magazine, and I am blessed with the truths I find in them. As stated on the card I am sending, I cannot presently afford the subscription price, due to my being incarcerated.

Dr. and Mrs. Colin Standish have come to visit me here, which I have enjoyed immensely. I hope to meet with more people so firmly founded in the Adventist faith. I am now studying as an extension student of Hartland Institute in my second year. My major is Pastoral/Evangelism. God has opened a door for me that I never thought possible, especially considering I am incarcerated. I realize how lost I was and how much further I must go to reach the kingdom of heaven. My joy here is to introduce the three angels' messages and preach present truth to the inmates. The tools you provide greatly aid me in this endeavor. I praise God for His mercy, and I thank you for this opportunity.

JC, Virginia

Just a note to say Hello and wish you God's blessing in the work you are doing for our Lord. Please accept my small gift. I just want to be a part of the wonderful work that you are doing!

Please put us on your prayer list, and I will continue to pray for you.

EO, Florida

May the joy and peace from the Lord be with you! As for myself, I have been blessed—thanks be to God!

First of all, I want to thank you for all those Christian books and magazines that I have been enjoying so much—especially the book of *Daniel and Revelation*. It has helped me to understand better the prophecies concerning the end-time and how we are living in the last chapters of Revelation.

As you know, I am presently incarcerated in California State Prison. For the last two weeks we have been in lock-down, so I have been having all the time in my cell to read and study

the Word of God. That is what my heart desires the most! Since I have been in the state prison, I have been reading and having Bible studies because I feel that by the Word of God is the only way that I am going to be able to have victory over the devil when I get out. And little by little, I am growing in the Lord!

Dear brothers, I want to ask you for a favor. Could you please send me that instructive magazine *Our Firm Foundation*, even if they are past or old issues, because they are very educating and from what the captain of this jail said, we are going to be in lock-down for about three or four more weeks. As it is, I am reading the last book that you sent me—*Prophets and Kings*. It is a wonderful book—just as are all the books by Mrs. White. I read *The Great Controversy* and enjoyed it so much!

Will you please send me the book *Education* by Mrs. White, or any other Christian books or literature. I read *The Desire of Ages* and it really touched my heart just knowing what our Lord Jesus Christ went through to save us from eternal death.

DO, California

I received a tabloid from Hope International entitled *Earth's Final Warning*, which I found to be very informative, e.g. *Keys of This Blood* extracts.

In this magazine, the articles are most educating, especially to those who are not Sabbathkeepers, they would be great eye openers! I do a lot of photo-copying, and I usually make ten to twenty copies at one time, which I give to my workmates and to other Sabbathkeepers who have no access to them.

Therefore, I would be very grateful if I could receive the entire 28-page booklet *Rome's Challenge* of unanswerable documented arguments from the *Catholic Mirror*. If you have any old magazines which you no longer need—anything will be of use—please, may I have them.

FP, Zimbabwe

Our Firm Foundation

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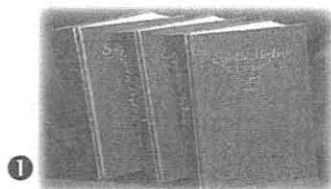
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