The Substitute
See page 4
Our Sabbathbreaking has delayed the latter rain and the coming of our Lord. Very few of us keep the Sabbath holy as defined in the fifty-eighth chapter of Isaiah.

The book of Isaiah reveals that the church of his day was in apostasy. The leaders, priests, and people had forms of godliness, but they were continually denying the power of God. They fasted and prayed; they went to the synagogues on Sabbath. But now Isaiah’s voice is raised like a trumpet in the stillness of the coming dawn. God called him to be His revivelist in an era when tradition, policy, and man’s authority had taken the place of obedience to God’s commandments.

In this tragic hour Isaiah cries out against this institutionalized religion.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isaiah 58:1.

The leaders of the church had given a false gospel to the people. "For the leaders of this people cause them to err; and they that are led of them are destroyed." Isaiah 9:16.

The gospel of works made them feel secure in their traditions. Christ tells us our good works should be done as acts of our love for Christ and our assurance of His promise. But they offered their daily sacrifices and came to believe that those sacrifices would save them.

God’s cure for the legalism in Isaiah’s day is found in the following verses:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isaiah 58:6-8.

Because the leaders and priests had preached a false gospel to the church, policy and tradition became their religion, and the church followed in the footsteps of their leaders, and many, probably the majority, lost their souls.

Ellen White reveals the problem in Isaiah’s day: “The people represented in Isaiah 58 complain that the Lord allows their services to go unnoticed. This complaint is the expression of hearts unsubdued by grace, rebellious against the truth. Those who receive the truth which works by love and purifies the soul are loyal to God, honoring Him by obedience to His law, which is holy, just, and good. The spirit of true fasting and prayer is the spirit which yields mind, heart, and will to God.

“Ministers of God have been guilty of the sin of disregarding a 'Thus saith the Lord.' They have led the members of their churches to observe rites which have no foundation in the Word of God, but are in direct opposition to His law. By perversion and misrepresentation of the Word of God, they have caused the people to commit sin. God will reward them according to their works. Even as did the priests and rulers in the time of Christ, they have caused the people to err. Christ says of them as He said of the Jewish leaders, 'in vain they do worship me, teaching for doctrines the commandments of men.' Matthew 15:9.

“My brethren, you need to study more carefully the fifty-eighth chapter of Isaiah. This chapter marks out the only course that we can follow with safety." The Seventh-day Adventist Bible Commentary, vol. 4, 1149.

Because of worldly policies, traditions, and ceremonies, and the unsanctified authority of the leaders, the church put their dependence in men instead of God. They refused the warnings of Isaiah and the prophets sent by God to give guidance and rebuke. The Sabbath also became a tradition without the true experience of worship. They celebrated it every seventh day and returned to their homes to wait for the setting of the sun, but they received no blessing from it at all. What tragedy! These important words are just as applicable to us in 1995:

“And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:12-14.

“The whole chapter is applicable to those who are living in this period of the earth’s history. Consider this chapter attentively; for it will be fulfilled." Ibid., 1149.

In these final hours of probation, let us call sin what it really is, transgression of God’s holy law. Let us now teach our people the true gospel, the true way of Sabbath worship so clearly presented in Isaiah 58:13. May our leaders, pastors, and church elders now set the example in the experience of self-denial, righteous living, and true Sabbathkeeping. Then the blessings of Isaiah 58:14 will come, the latter rain will fall, probation will quickly close, and Jesus will come. He will soon cut His work short in righteousness. Let us not forget that Isaiah 58 is a chapter which belongs to the Seventh-day Adventist Church now in its final hour. See Testimonies, vol. 2, 35-36.

Brothers and sisters, leaders, pastors, and laity, the purity and holiness of Jesus imputed to us through His righteousness, along with careful, prayerful daily obedience to all known truth is the key to receiving the latter rain. With His power we can, we will, cut His work short in righteousness.

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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We are accepting article-length (1800–4000 words) manuscripts for possible publication in Our Firm Foundation. We cannot give consideration to longer submissions. Whenever possible, we ask that manuscripts be submitted either on 3½- or 5½-inch floppy disk in IBM format or neatly typed, using double-spacing. Address all correspondence to Editors, Our Firm Foundation, P.O. Box 940, Eatonville, WA 98328.

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The Substitute, Part One

BEING found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philippians 2:8. "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." Romans 8:3.

What was the nature of Christ's obedience? Paul tells us in Romans 16:25-26:

"Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

Obedience is the result of a life lived by faith.

Let us think for a moment about the life of Christ, His birth, His growing up, all the way to the cross. When Jesus was a young lad, a very small boy, do you suppose He had what it took to meet those teachers He would meet when He was twelve years old? I think not. At twelve years old, when He met the teachers and they wondered at His knowledge, do you suppose He had what He needed to face the Garden of Gethse-

mane? And when He entered the Garden that last evening do you suppose He was prepared to meet the cross? What was it that enabled Him to make that historic decision, the one that earned our salvation? Let us hear Luke's testimony:

"And the child grew, and waxed strong [increased in vigor] in spirit, filled with wisdom: and the grace of God was upon him." Luke 2:40. Emphasis supplied.

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5:8-9.

Christ was growing in grace, the power from His Father. He was maturing in His relationship with His Father. He did not know who He was as a youngster, but as He learned at the knee of His mother, as He studied the Scriptures, He began to realize who He was. His relationship with His Father grew and in that growth process He did something for us that was very, very special. By His life in connection with His Father, Jesus met the requirements of the law. It was a life of faith; a faith that enabled His Father's grace to work in His life. A faith that defied sin; even to the death of the cross. Every step of faith He took was one more that condemned sin. It was by His life of faith empowered by grace, that He secured our freedom from bondage. The ordinances God gave to Israel, taught a lesson in type, that all may understand that His plan of salvation is just and true. God's judgments are always investigative in nature that we might understand, that we might come to know the truth. As we examine the evidence let us answer the question, "How was it that Jesus became our Substitute?" Let us start with why He had to become our Substitute.

Created in His Image

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1:26-27.

The Hebrew word translated as "image" means having resemblance, or to be a representative figure. The word translated as "likeness" means very much the same but is based on the root word which means to think, or thought. God created man in an ennobled state not only in
stature, but his thoughts were in perfect harmony with God's will and character. But this relationship changed; man chose another allegiance.

The Fall of Man

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Genesis 3:1-8.

Man broke faith with God; sin entered and separated him from his Creator. Having lost their innocence, their eyes were indeed opened and they perceived their sinfulness and they hid themselves from their Creator. They had yielded to their own desires; self had taken control, and indeed, as had been predicted by the serpent, they had become gods unto their own; having known good, they now knew evil. They had broken God's law. For as God was later to articulate:

"Thou shalt have no other gods before me." Exodus 20:3. They turned to the desire of "self." "Paradise was lost to Adam and the curse was pronounced upon the earth because of the transgression of the Father's law, and death came because of sin." Review and Herald, April 29, 1875.

They were changed. Their characters had been perfect, for they had been created in the likeness of God. But now their characters were marred and at enmity with Him.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7.

"Adam found by sad experience that it was easier to transgress the commandments of God than to resist and press back the tide of moral wretchedness that was pressing in upon him." Ibid.

Such was to be the nature of the inheritance they were to pass down to the generations to follow. The psalmist says:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalm 51:5.

Second, it is the enmity between Christ's followers and the world.

"Christ was the special One who should bruise the head of the serpent; but the prophecy also includes all those who shall overcome the enemy by the blood of the Lamb, and by the word of their testimony. In the words addressed to the serpent is a delineation of the great, unended conflict that has been waging in the world from the beginning of sin. The earth is the battlefield for the conflict, and the result of the conflict, while it brings temporal loss upon the followers

The book of Ruth is a love story. It is a story of redemption. I would suggest that these descriptions are the same, for the act of redemption is an act of love.

The Hebrew word translated "iniquity" means to be perverse. The root of this word means "to crook," that is to be bent. This is the opposite of the Hebrew word translated as "upright" which means to be straight. The tendency of man is to lean toward self, where before, he had been upright before God in faith.

The Promised Redeemer

Seperated from God, man in his own strength could no longer keep God's law and therefore came under the curse of the law, and became "worthy of death."

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isaiah 59:2.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

"For the wages of sin is death." Romans 6:23.

But there is hope . . . in what He said to the serpent, God revealed what was to come by giving a promise:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

The enmity spoken of here is twofold. First, it is the enmity between the Redeemer, Christ, "the Son of God," and the accuser, Satan, "the god of this world." of Christ, will bring eternal ruin upon Satan, evil angels, and evil men, who unite with the enemy in the controversy against Christ." The Youth's Instructor, October 11, 1894.

Justice Meets Mercy

How is this possible?

"God's love has been expressed in His justice no less than in His mercy. Justice is the foundation of His throne, and the fruit of His love. It had been Satan's purpose to divorce mercy from truth and justice. He sought to prove that the righteousness of God's law is an enemy to peace. But Christ shows that in God's plan they are indissolubly joined together; the one cannot exist without the other. 'Mercy and truth are met together; righteousness and peace have kissed each other,' Psalm 85:10." The Desire of Ages, 762.

The Hebrew word translated as "truth" also implies "stability." The stability of God's kingdom must be maintained as He exercises mercy. But how is this to be accomplished? The law must be preserved in such a way that it stands up to investigation.

"If God were to extend mercy at the expense of His law, He would stand justly accused by Satan. The equivalent of our debt must be paid so God cannot be accused of lessening the guilt of sin." The Youth's Instructor, December 16, 1897.
The Redeemer

The book of Ruth is a love story. It is a story of redemption. I would suggest that these descriptions are the same, for the act of redemption is an act of love. In the story we find two terms used, “next of kin,” or “kinsman,” and “redeemer.” The Hebrew word translated for both these terms is ga’al. Speaking of Boaz, “Naomi said unto her daughter-in-law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.” Ruth 2:20.

This is to say:

“The man is a relative of ours, he is of our redeemer.” Young’s translation. Which is to say:

“Boaz is so closely related to us by his flesh and blood relationship that, according to Levitical law, he can step in and redeem their inheritance that went away from us when we went out into the land of the Moabites.”

They found themselves under condemnation of a law which said they had lost their inheritance. The reality of the condemnation was the fact they were not empowered to redeem their inheritance. And to make matters worse, they inherited the loss of their inheritance. Their only hope was to appeal to the ga’al. It was the role of the ga’al, the next of kin, or redeemer, to do that which they could not do. The redeemer must reclaim their inheritance in such a way that it was lawful. In other words, he must preserve the law that condemned them. The law that condemned them was also the one that could restore them.

We stand under condemnation of a law, the law of God. But what is the inheritance that is out of our reach? What are we not empowered to do? What is the debt that must be paid? And how is the law that condemns us to be preserved and yet at the same time to restore us? I would suggest the inheritance we lost is life; life that exists only in union with God. “For the wages of sin is death.” Romans 6:23. It is this union with God that must be restored while at the same time preserving the law. It is sin that separates us.

The question we must ask is, “How is our inheritance reclaimed and yet at the same time the law is preserved?” The law of the ga’al is a type of God’s law. They both require a payment commensurate with the debt. But what is the debt we cannot pay? We are “a debtor to do the whole law.” But what is it that keeps us in debt? It is sin. And that which we cannot do is to condemn sin because we are under the condemnation of the law because we are sinful. This cycle must be broken by someone who is not under the condemnation of the law. One who is not in debt by sin, and yet who is so close to us that He is considered our next of kin.

“Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Philippians 2:8. “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.” Romans 8:3.

But how can this be? What does the law say? Let us investigate the case of Ruth and Naomi in the context of the law of the ga’al, and judge for ourselves how this can be so.

“Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, seloth a parcel of land, which was our brother Elimelech’s: and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. [This redemption that was to take place was to be full and complete. It was not to be partially done.] And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself, for I cannot redeem it. Now this was the manner in former time in Israel concerning redeeming and concerning charging, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech’s, and all that was Chilion’s and Mahlon’s, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.” Ruth 4:1–10. [Remember God’s judgments are investigative in nature.]

(1) The redeemer had to be a member of the family, more specifically, the next of kin. Boaz had to establish himself as the next of kin. This was done at the gate, the place of judgment, before the elders, the judges (witnesses), and found to be so.

(2) It was an action that was taken when the condemned could not redeem his own inheritance. Boaz was not under condemnation, but his next of kin were. Ruth and Naomi stood under condemnation of the law. It was not only Boaz’s responsibility to redeem, but it was his privilege. As a member of their family he was allowed to stand as their representative, or substitute. He was allowed to make the claims of the law, for he was able to meet the demands of the law. In his love for Ruth he sought to redeem her inheritance that he might “raise up the name of the dead upon his inheritance.”

(3) A person must show the interest he seeks to protect is within the protective scope of the statute. Boaz presented their case. He presented the loss of the inheritance that would still be theirs had it not been lost and that was rightfully theirs should they be restored.

(4) Be willing to pay the price. It was clear from verse 6 that it was Boaz who was not only willing, but also able, to pay the price. The one who was closer could not do it lest he lose his inheritance. The price was too great. Boaz was fully able to meet the requirements of the law and fully redeem the inheritance at the expense of his own.

I believe this is a type, or example, of what Christ has done, and is doing, for us. Is the law of the ga’al unique to the time of Boaz? How might this case stand up under modern-day law? □

To be continued.

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The True Remedies  
Pure Air—I

Pure air, sunlight, abstinence, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature’s remedial agencies and how to apply them. Ministry of Healing, 127.

Air is the free blessing of Heaven, calculated to electrify the whole system. Without it the system will be filled with disease and become dormant, languid, feeble.” Testimonies, vol. 1, 701.

“Air, air, the precious boon of Heaven which all may have, will bless you with its invigorating influence if you will not refuse it entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves. Air must be in constant circulation to be kept pure. The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, and renders the digestion of food more perfect, and induces sound and sweet sleep.” Ibid., 702.

“In order to have good health, we must have good blood; for the blood is the current of life. It repairs waste, and nourishes the body. When supplied with the proper food elements and when cleansed and vitalized by contact with pure air, it carries life and vigor to every part of the system. The more perfect the circulation, the better will this work be accomplished.” The Ministry of Healing, 271.

“In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color, and send it, a life-giving current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite, and renders digestion more perfect; and it induces sound, refreshing sleep.” Ibid., 272.

“Among the first things to be aimed at should be a correct position, both in sitting and in standing. God made man upright, and He desires him to possess not only the physical but the mental and moral benefit, the grace and dignity and self-possession, the courage and self-reliance, which an erect bearing so greatly tends to promote. Let the teacher give instruction on this point by example and by precept. Show what a correct position is, and insist that it shall be maintained.

“Next in importance to right position are respiration and vocal culture. The one who sits and stands erect is more likely than others to breathe properly. But the teacher should impress upon his pupils the importance of deep breathing. Show how the healthy action of the respiratory organs, assisting the circulation of the blood, invigorates the whole system, excites the appetite, promotes digestion, and induces sound, sweet sleep, thus not only refreshing the body, but soothing and tranquillizing the mind. And while the importance of deep breathing is shown, the practice should be insisted upon. Let exercises be given which will promote this, and see that the habit becomes established.

“The training of the voice has an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease. To ensure correct delivery in reading and speaking, see that the abdominal muscles have full play in breathing, and that the respiratory organs are unrestricted. Let the strain come on the muscles of the abdomen, rather than on those of throat. Great weariness and serious disease of the throat and lungs may thus be prevented. Careful attention should be given to securing distinct articulation, smooth, well-modulated tones, and a not-too-rapid delivery. This will not only promote health, but will add greatly to the agreeableness and efficiency of the student’s work.” Education, 198–199.

“The lungs should be allowed the greatest freedom possible. Their capacity is developed by free action; it diminishes if they are cramped and compressed. Hence the ill effects of the practice so common, especially in sedentary pursuits, of stooping at one’s work. In this position it is impossible to breathe deeply. Superficial breathing soon becomes a habit, and the lungs lose their power to expand. A similar effect is produced by tight lacing. Sufficient room is not given to the lower part of the chest; the abdominal muscles, which were designed to aid in breathing, do not have full play, and the lungs are restricted in their action.

“Thus an insufficient supply of oxygen is received. The blood moves sluggishly. The waste, poisonous matter, which should be thrown off in the exhalations from the lungs, is retained, and the blood becomes impure. Not only the lungs, but the stomach, liver, and brain are affected. The skin becomes sallow, digestion is retarded; the heart is depressed; the brain is clouded; the thoughts are confused; gloom settles upon the spirits; the whole system becomes depressed and inactive, and peculiarly susceptible to disease.” The Ministry of Healing, 272–273.

“Every article of dress should fit easily, obstructing neither the circulation of the blood, nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised, the clothing will be correspondingly lifted.” Ibid., 293.

“The noise and excitement and confusion of the cities, their constrained and artificial life, are most wearisome and exhausting to the sick. The air, laden with smoke and dust, with poisonous gases, and with germs of disease, is a peril to life. The sick, for the most part shut within four walls, come almost to feel as if they were prisoners in their rooms. They look out on houses and pavements and hurrying crowds, with perhaps not even a glimpse of blue sky or sunshine, or grass or flower or tree. Shut up in this way, they brood over their suffering and sorrow, and become a prey to their own sad thoughts.” Ibid., 262–263.

“In the construction of buildings, whether for public purposes or as dwellings, care should be taken to provide for

Continued on 14
The Test of Character

At the close of probation there will be the greatest uncovering of soul nakedness that has ever been since the fall of man. Many will find that they have been deceived. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” Matthew 7:21-23.

These are some of the most solemn words found in the Bible. They point forward to the day of judgment—“Many will say to me in that day.” These words are not spoken to the sinner who never professed to love God, but they are addressed to those who professed to be Christians, who believed in the religion of the Bible and expected to be saved. They had built their hopes on their supposed Christian experience. “Have we not prophesied in thy name? . . . and in thy name done many wonderful works?” say they.

There are three ways in which men who are not prophets, or even Christians, may prophesy: First, they may teach the prophecies, as did Caiaphas (see John 11:49-51); second, they may sing songs of praise and play on musical instruments in worship (see 1 Chronicles 25:1-3); third, they may bear testimony in social meetings (see 1 Corinthians 14:22-26).

These people who are here referred to by Jesus Christ were not simply professors of the Christian religion, but were active in teaching the prophecies. They had sung the song of Zion, they had cast out devils, and done many wonderful works. They were self-deceived, for their lives were not in harmony with their profession.

“That day” does not refer to the time when Christ is seen coming in the clouds of heaven; there is no pleading with God then, as mentioned in these Scriptures; for at that time the righteous are taken, and the wicked are destroyed. But this refers to the time when there is no intercession. See Isaiah 59:16. It is when the word comes from the heavenly courts: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Revelation 22:11-12.

The end of human probation will come as suddenly and unexpectedly as a thief in the night. In the morning the evidence that the thief has been in the house is seen in the absence of the goods. So it will be with those who have expected to be saved, but whose Christian experience has not been in harmony with the Written Word. They had what they thought was evidence of their acceptance with God; they had taught the prophecies with energy and zeal; they had prayed for the sick, and they were healed; they had done many wonderful works, but in the final crisis they find they have no oil in their vessels. Because of their zeal and their energy they had felt sure of salvation; but no religious experience, unless it is in harmony with the Word of God, is to be relied upon.

Amid the falling of the seven last plagues these terror-stricken souls behold the protection over the children of God—how, though a thousand fall at the side of the saints, and ten thousand at their right hand, no harm comes to them, and no plague comes nigh their dwelling. See Psalm 91. Then it is that these deceived souls find that they have built their house upon the sand; and so when the floods come, and the winds blow, it falls; and great is the fall of it. See Matthew 7:24-27.
The law of God is hung out in the heavens, and, as they behold the righteousness of God as manifested in that law, they see where and how and when they first departed from integrity and righteousness. See Psalms 97:6; 98:2. They find, when it is too late, that they had not placed a proper estimate upon the testimony God had sent them. "Too late! Too late!" is the doleful cry. They had rejected the warning, and trusted in an emotional religion. One ounce of Christianity founded upon trust and obedience to the Word of God is worth a lifetime of emotion and spiritual ecstasy without faith in the testimony of God's Inspired Volume. "The word of the Lord endureth for ever." 1 Peter 1:25.

Men may give their goods to feed the poor, but that will not save them without the love of God in their hearts. Men may make great sacrifices, but that will not save them. The prophet says: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Micah 6:6-7. Then he adds, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Verse 8. All emphasis supplied.

Saul was very zealous for the Lord, and God tested him by giving him great success in battle. When he went forth to battle, the prophet Samuel said to him: "Now therefore hearken thou unto the voice of the words of the Lord. . . . Smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Samuel 15:1, 3.

Saul went forth to the battle, but he thought he could improve upon what God had said, so, while he utterly destroyed all the people, he spared the best of the sheep and cattle to be used as offerings. He would not destroy them, but he did utterly destroy everything that was vile and refuse. So confident was he that this was the wise thing to do, that when he met Samuel, he said, "Blessed be thou of the Lord: I have performed the commandment of the Lord." Verse 13. But Samuel said, "What meaneth this then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Verse 14. Saul then explained to him that he had spared the best of the sheep and oxen to offer as sacrifices to the Lord. He began to reason with Samuel why he had done this thing, and even laid the blame of it upon the people. Then Samuel said unto Saul: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Verses 22-23.

God's hand is extended down from the battlements of heaven to grasp the hands of all who will reach up, saying in their hearts, I am helpless, help Thou me; and strength will be imparted to every uplifted soul.

To obey is better than great sacrifices. There is nothing that can take the place of obedience; to obey without reasoning, to submit without questioning, is a test of character; or, in other words, it is to say Yes when God speaks.

Said the prophet Micah, "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Micah 6:7. The greatest sacrifice that man can make, the greatest show of outward acts, will save no one, unless the heart obeys God. "To obey is better than sacrifice, and to harken than the fat of rams." There is no test so great as that which comes through obedience to God's Word. There is no condition of mind that is acceptable with God except that of submission.

We are living in the most solemn period of this earth's history. God is preparing His people for heaven. We are looking for, expecting, and, in some cases, receiving, showers of the latter rain; and no person can receive the latter rain whose heart is not right with God. No heart is right with God unless it is in a condition to say, "Speak, Lord; for thy servant heareth." 1 Samuel 3:9.

God speaks to His people in His Word and through the Spirit of Prophecy. The Testimonies come to God's people, and he who will by faith make a personal application of what God says, will realize that he is being weighed in the heavenly balances. This is the only safe position for the people of God at the present time; for one unconfessed sin is sufficient to shut the soul out of the kingdom. One evil trait of character that is not overcome, will be a barrier between a pure and holy God and the soul.

Many duties are required of God's people at the present time that were not so forcibly enjoined in years past: but they come to us with a double force because we are in the time when God has said, "Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more." Amos 7:8. We are in the latter days and Satan has come down with great wrath.
SON of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.” Ezekiel 3:17-18.

Here are presented souls that might have been saved if the watchman had spoken to them the words of life. But this he neglected to do. He chose his own course, was indolent and self-indulgent; and although brought into close contact with souls, he made no personal effort to save them. The work of the watchman is to speak as from the lips of God. By so doing he might save a soul from death; but, neglecting his God-given work, the soul is left to perish in his iniquity. But God declares, “His blood will I require at thine hand.” It is not enough for the minister to preach; he is to be a watchman. The duty of a watchman is arduous; he is to show untrining vigilance. He is to be a discerning man, able to see the dangers and understand the peril of souls.

Many love to preach, but shun the labor that is required to lift souls out of sin. Men are dying all around us, and we have not made any special efforts to address them earnestly, interestedly, affectionately, as Christ would have done had He been on the earth. We are Christ’s ambassadors, watchmen unto the house of Israel, to see the dangers that await souls, and give them warning. The pastor is a shepherd of the sheep, guarding them, feeding them, warning them, reproving them, or encouraging them, as the case may require. There is visiting to be done, not to have a pleasant chat, but to do the work required of a watchman. There should be earnest conversation and prayer with these souls. This is the kind of work that gains valuable experience in the upbuilding of Christ’s kingdom.

But if this work is neglected, the wolves will find access to the flock. They will work for their master, as the watchman has failed to work for his. The sheep will be wounded and bruised, owing to the cold indifference and irresponsible course pursued toward them by the shepherd.

God has enjoined upon the watchmen to watch for souls as they that must give an account. Said the apostle Paul: “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” Acts 20:26-28.

Joseph felt the need of strength from God in his youth. He sought the kingdom of God and His righteousness. Although a lonely exile, his life was marked with fidelity. He sought to do others good, and the beauty of holiness, of faith and trust in God, manifested in his life, was a living illustration of a child of God, an heir of heaven.

Jesus, our precious Saviour, was the Majesty of heaven. But what a life was His, marked with self-denial, with love, with tenderest compassion for the fallen race! He was a Man of sorrows, and acquainted with grief. With His own special sorrows?—No; but with the griefs and sorrows of men. Jesus was a living illustration of what man must become. That which He experienced and exemplified in His life He expects us to practice in our lives. He made Himself of no reputation; He was holy, harmless, undefiled; His life was glorified by the light that shines from the throne of God.

The kingdom of God must be our first consideration. There must be obedience to God’s requirements. With sorrow for sin,
and patient love, we must have that faith which works by love and purifies the soul; we must work as Christ worked. We shall have greater earnestness and zeal when we take in the plan of redemption, and what a great sacrifice has been made to save the fallen race. We must participate in that sacrifice. Ministers must arouse from their lethargy, and labor for the salvation of the souls for whom Christ has paid so infinite a price.

This work is done leisurely and indifferently. There must be more earnest and determined effort. John Welch, a faithful minister of Christ, felt so great a burden for souls that he often arose in the night, and sent up to God his earnest supplication for their salvation. His wife pleaded with him on one occasion to regard his health, and not venture on such exposure. Mark his answer: "O woman, I have the souls of three thousand to answer for, and I know not how it is with them." John Knox, when in an agony of prayer for his beloved land, cried out in the burden of his soul, "O God, give me Scotland, or I die!"

In a town in New England a well was being dug; when the work was nearly finished, while one man was still at the bottom, the earth caved in and buried him beneath an avalanche of sand and gravel. Instantly the alarm went forth, and mechanics, farmers, merchants, lawyers, and ministers hurried breathless to the rescue. Ropes, ladders, spades, shovels—all that could be needed and used were soon brought by eager and willing hands. "Save him! O, save him!" was the cry. They worked with desperate energy, till the sweat glistened like beads upon their brows, and their arms trembled with exertion. At length a thin tube was thrust down, through which they shouted to the man to answer if he was still alive. The response came, "Alive, but make haste! It is fearful here." With a shout of joy they renewed their efforts, and at last he was reached and saved, and the joyful cheer went up that seemed to reach to the very heavens, "He is saved!" and the cry was taken up and echoed through every street and alley in the town.

Was this too great zeal and interest, too great enthusiasm, to save the life of one man? It surely was not; but what is the loss of one life in comparison with the loss of a soul? If the threatened loss of one life will create such intense excitement in human hearts, should not the loss of a soul create greater and deeper solicitude in the hearts of men who claim to realize their danger? Shall we not show as great zeal and perseverance in laboring for the eternal salvation of souls as were manifested for the life hanging in the balance, of that man buried beneath the sand and rubbish? The Son of God, who was equal with the Father, gave His life to save the souls of men; and He has enjoined upon His followers that they love one another as He has loved them. Souls are perishing around us for the want of light. They are to be labored for, prayed for, attracted to God by the good works of those who profess the truth. Thus shall we follow the injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16. "Ye are the light of the world." Matthew 5:14. Then let the light shine in true goodness, in the beauty of holiness, leaving a bright track heavenward. Reflect light, and it will be reflected back to God in thankful praise from men whose hearts are quickened, whose imagination is kindled, to grasp the glories that eye hath not seen and hear the melodies which ear hath not heard. Grasping the things that are unseen, let heaven's glory shine forth upon others.

A Presbyterian lady once made the remark: "O that we could have the pure gospel as it used to be preached from the pulpit! Our minister is a good man; but he does not take in the wants of the people. He clothes the cross of Calvary with beautiful flowers, which hide all its shame, conceal all its reproach. My soul is starving for the Bread of Life which came down from heaven. How refreshing it would be to hundreds of poor souls like me to listen to something simple, plain, and scriptural, that would nourish our souls. The ministers do not have what we want. We want light, and peace, and holiness." The cross of Calvary alone can reveal the worth of the soul. No man can correctly estimate its value unless he is able to comprehend the height and depth of the glory from which Christ descended that man might be saved and join in the glad song of triumph and everlasting praise to God and the Lamb. The price of man's ransom could be paid only by One equal with God, the spotless Son of the infinite Father. Unless this sacrifice had been made, souls would have perished.

The greatest blessing that God can give to man is the spirit of earnest prayer. All Heaven is open before the man of prayer. The prayers offered in humble faith will be heard. "The Spirit itself maketh intercession for us with groanings which cannot be uttered." Romans 8:26.

The ambassadors of Christ will have

We shall have greater earnestness and zeal when we take in the plan of redemption, and what a great sacrifice has been made to save the fallen race. We must participate in that sacrifice.
God is waiting on us! "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. He is desirous that each of us will develop the character that will make us safe to live in heaven and in the new earth among the angels and other created beings for eternity without a new rebellion arising.

"Why has the Lord so long delayed His coming? The whole host of heaven is waiting to fulfill the last work for this lost world, and yet the work waits. It is because the few who profess to have the oil of grace in their vessels with their lamps, have not become burning and shining lights in the world." Maranatha, 55.

God is looking for each one of His people to perfectly reproduce His character, and then He will return to take them home. See Christ’s Object Lessons, 69. But this character can only be reproduced as we consent to surrender our wills and allow Jesus to fully work in each of us. Our language must be as Paul’s was in Galatians; "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.

But the question arises, "How, in a practical way, do I really surrender fully to God, and walk the true Christian walk?"

Our prophet, Ellen White, tells us, "The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God." Education, 125.

Therefore we should be able to turn to the Bible to find solid, down-to-earth advice concerning the true Christian walk. We should be able to find God’s prescription for success by studying the Bible and the Spirit of Prophecy.

"In all our ways we should acknowledge God, and He will direct our paths. We shall consult His Word with humble hearts, ask His counsel, and give up our will to His. We can do nothing without God." Selected Messages, book 2, 369.

We find many biblical characters that we could study for the dual purpose of learning from their mistakes as well as from their successes. I have chosen, for the purposes of this article, to look at the life of Moses, with the prayer that as we reflect upon his life, each of us will also study the many other life accounts to our soul’s advantage. Remember, Jesus is our only perfect Example, but other lives can also be good patterns for us.

"Be ye followers of me, even as I also am of Christ," 1 Corinthians 11:1. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Hebrews 12:1.

Moses, by providential circumstances ordered by God, was placed in the family of Pharaoh. Thus he received what the world considers the great advantages of wealth combined with a worldly education. He seemed to have everything anyone might desire. He was trained to be the future leader of one of the greatest nations upon earth. But as everyone knows who has had them, riches and power do not bring lasting happiness.

 Providentially Moses had a godly mother who instilled in him a sense of his "roots" of belonging to the Israelites. And in spite of the rich earthly rewards that awaited him as a member of the ruling family of Egypt, he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Hebrews 11:25. But Moses had certain character traits to overcome before he could be a successful worker for God.

In initially standing for God’s people, Moses sought to do things his way. Although he had faith enough desiring to belong to the God of heaven, he did not have faith enough to seek His counsel through prayer for every action. When he
saw an Egyptian hitting one of the Hebrews, "he slew the Egyptian and hid him in the sand." Exodus 2:12. "In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness." Fundamentals of Christian Education, 342.

Although he had received an extensive education in the schools of Egypt, this training was not adequate for him to be a leader for God. "A knowledge of the attributes of the character of Christ Jesus cannot be obtained by means of the highest education in the most scientific schools. The lessons of Christlike meekness, lowliness of heart, reverence for sacred things, are taught nowhere effectively except in the school of Christ." Ibid., 343.

Thus Moses failed in his first attempt to serve God, and in fact, he had to flee from Egypt out of fear for his own life. "In the very height of his human glory the Lord permitted Moses to reveal the foolishness of man's wisdom, the weakness of human strength, that he might be led to understand his utter helplessness, and his inefficiency without being upheld by the Lord Jesus." Ibid., 344.

And so Moses fled into the wilderness to the land of Midian, where he was to dwell for forty years. There he married Zipporah, the daughter of Jethro, a Midianite priest, and settled down to being one of the most highly educated shepherds of his day. In the 1888 Materials, vol. 1, 83, we are told, "You remember Moses went into the wilderness and stayed forty years, during which time he put away self, and that made room so that he could have the presence of God with him."

"As a shepherd of sheep, Moses was taught to care for the afflicted, to nurse the sick, to seek patiently after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble." Fundamentals of Christian Education, 343. Moses had to unlearn many of the lessons he had learned in the great university of Egypt and in his growing-up years in Pharaoh’s family. We find that when God approached him at the burning bush forty years later, he had lost the early self-confidence he had displayed at the time he killed the Egyptian. When God sought to send him unto Pharaoh to rescue the children of Israel, "Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Exodus 3:11.

By this answer Moses also indicated that he realized his helplessness. In our own lives this is the first step in the prescription for success in the army of God. We must lose self-confidence—the idea that we can do it ourselves—realizing how truly helpless we are in attempting to live Christ’s life and do God’s work in our own strength.

But as he realized his helplessness and his counsel to those who would finally enter into Canaan, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not,

The greatest victories gained for the cause of God . . . are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power.

lost his self-confidence, Moses was very open to putting his trust in God, and the more he exercised that trust, the more God could use him. As we follow him from very hesitantly leaving the flock of sheep on the mountain to going with Aaron to the courts of Egypt, and finally to leading the people of God from Egypt, we see a man who has grown in Christian character to the point that he is willing to sacrifice his life for the lives of the Israelite people. "Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written." Exodus 32:32.

Ellen White counsels us, "In the example of Moses pleading for the children of Israel, is represented the position that we should take in regard to the people of God, however erring, or weak, or defective they may be." Review and Herald, October 3, 1893.

Because of their disobedience to the commands of God and their lack of trust in His leading, the Israelites failed to enter the Promised Land of Canaan and instead wandered in the wilderness for forty years. Moses patiently (except for the one instance of impatience that kept him from entering Canaan with his people) bore with this rebellious people. He never sought to have a new group established, although God offered to make of him a great nation. See Exodus 32:9-10. His keenest interest was maintained in the people whom God had selected. His trust in God only grew stronger as he reviewed in his mind how God had led them through this period of time.

neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deuteronomy 8:2-3.

And today we must also rehearse in our own minds how God has led us in the past, the providences and blessings that He has bestowed upon us, in order that we may build trust in Him for the future. The next step in the prescription for success is to put our trust in God. Proverbs 3:5-6 says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Another term for trust is faith. Ellen White has given many definitions of faith, a few of which we might be wise to put to memory. "Faith is the clasping of the hand of Christ in every emergency." Gospel Workers, 262. "Faith is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ." Mind, Character, and Personality, vol. 2, 531. "Many hold faith as an opinion. But saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life." Gospel Workers, 261. And finally she says, "The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power. . . . Faith is trusting in God—believing that He
loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way.... Our lives, ourselves, are already His; faith acknowledges His ownership, and accepts its blessing. ... It is faith that enables us to look beyond the present, with its burdens and cares, to the great hereafter, where all that now perplexes us shall be made plain.” Ibid., 259.

“There is a class who say, “I believe, I believe,” and claim all the promises which are given on condition of obedience. While they claim everything in the promises of God, they do not the works of Christ. God is not honored by any such faith, it is a spurious faith. Then we see a people trying to keep all of God’s commandments, but there are many of these who do not come up to their exalted privileges and claim nothing. God’s promises are to those who keep His commandments and do those things that are pleasing in His sight. ...

“I have to fight the good fight of faith everyday. I have to put to the stretch the powers of faith and not rely upon feeling, and act as though I knew the Lord heard me, and would answer me and bless me. Faith is not a happy flight of feeling, it is simply taking God at His word and believing, because God said He would do this.”

The Faith I Live By, 9
A.T. Jones in Lessons on Faith, 16, says, “Faith is the expecting the Word of God to do what it says, and then depending upon that Word to do what it says.”

The last step in our prescription for success is obedience to God’s commands. Moses recognized the importance of this action as he put together his final speech to the people of Israel in preparation for their entry into the Promised Land. Again and again, as found throughout the book of Deuteronomy, Moses emphasized the importance of obedience to the commands of God—the blessings that would follow, if obedient, and the curses that would result through disobedience.

Ellen White advises us, “Deuteronomy contains much instruction regarding what the law is to us, and the relation we shall sustain to God as we reverence and obey His law.” The Seventh-day Adventist Bible Commentary, vol. 1, 1118.

The obedience here spoken of is obedience that comes through the power of God working in our lives to give us the ability to be lawkeepers. Satan would seek to convince us that strict obedience is not possible.

“Satan declared that it was impossible for the sons and daughters of Adam to keep the law of God, and thus charged upon God a lack of wisdom and love. If they could not keep the law, then there was fault with the Lawgiver. Men who are under the control of Satan repeat these accusations against God, in asserting that men cannot keep the law of God. Jesus humbled Himself, clothing His divinity with humanity, in order that He might stand as the Head and Representative of the human family, and by both precept and example condemn sin in the flesh, and give the lic to Satan’s charges.” Signs of the Times, January 16, 1896.

“In the spiritual as in the natural world, obedience to the laws of God is the condition of fruit bearing. And when men teach the people to disregard God’s commandments, they are preventing them from bearing fruit to His glory. They are guilty of withholding from the Lord the fruits of His vineyard.” Christ’s Object Lessons, 305-306.

“Through the cultivation of righteous principles, man may gain the victory over the bias to evil. If he is obedient to the law of God, the senses are no longer warped and twisted; the faculties are no longer perverted and wasted by being exercised on objects that are of a character to lead away from God. In and through the grace bestowed by Heaven, the words, the thoughts, and the energies may be purified; a new character may be formed, and the debasement of sin overcome.” Mind, Character, and Personality, vol. 1, 30–31.

Moses had faults, but he was willing to allow God to work fully in his life. He truly had a prescription for success. He lost his worldly self-confidence. He realized his own helplessness. He put his trust in God. And through the strength and power gained through his relationship with Jesus, he was obedient to God’s commands. Even though he did not initially enter the Promised Land of the earthly Canaan, he ultimately was admitted into the heavenly Canaan to live throughout eternity.

What about you, dear brother and sister? Will you follow God’s prescription for success and join Moses in the kingdom of God? 

Medical Missionary Corner
Continued from 7

good ventilation and plenty of sunlight. Churches and schoolrooms are often faulty in this respect. Neglect of proper ventilation is responsible for much of the drowsiness and dullness that destroy the effect of many a sermon and make the teacher’s work toilsome and ineffective.” Ibid., 274.

“Sleeping rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, and the curtains put aside, and the rooms thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere.” Counsels on Health, 57.

“In no case should sick persons be deprived of a full supply of fresh air in pleasant weather. Their rooms may not always be so constructed as to allow the windows or doors to be opened, without the draft coming directly upon them, thus exposing them to the taking of cold. In such cases windows and doors should be opened in an adjoining room, thus letting fresh air enter the room occupied by the sick. Fresh air will prove far more beneficial to sick persons than medicine, and is far more essential to them than their food. They will do better, and will recover sooner, when deprived of food, than when deprived of fresh air.” Ibid., 55.

“Physicians and nurses should encourage their patients to be much in the open air. Outdoor life is the only remedy that many invalids need. It has a wonderful power to heal diseases caused by the excitaments and excesses of fashionable life, a life that weakens and destroys the powers of body, mind, and soul.

“How grateful to the invalids weary of city life, the glare of many lights, and the noise of the streets, are the quiet and freedom of the country! How eagerly do they turn to the scenes of nature? How glad would they be to sit in the open air, rejoice in the sunshine, and breathe the fragrance of tree and flower! There are life-giving proper ties in the balsam of the pine, in the fragrance of the cedar and the fir, and other trees also have properties that are health-restoring.” The Ministry of Healing, 264.

“Out-of-doors, amid the things that God has made, breathing the fresh, health-giving air, the sick can best be told of the new life in Christ. Here God’s Word can be read. Here the light of Christ’s righteousness can shine into hearts darkened by sin.” Ibid., 266.
Early Experiences

No. 7 — The First Camp Meeting

In 1866, John Orr Corliss became a Freewill Baptist, and in 1868, he became a Seventh-day Adventist. He lived with the James White family for some time and was tutored in Seventh-day Adventist beliefs by Joseph Bates. He pioneered Seventh-day Adventist work in Australia as well as in the states of Virginia, Colorado, and California. In the late 1880s, Corliss and A. T. Jones were the first Seventh-day Adventists to appear before legislatures to plead the cause of separation of church and state. See The Seventh-day Adventist Encyclopedia, 307.

This article continues a 10-part series, originally printed in the Review and Herald, January 16–March 20, 1919, in which John Corliss wrote of the beginnings of the Seventh-day Adventist movement, especially focusing on the value of the Spirit of Prophecy as an agent to unify God’s remnant people.

—The Editors

THERE must have been a substantial reason for calling together at the center of worship the entire body of Israel’s forces three times a year. We do not know at this remote time the full motive for such a requirement, but readily understand that, by so doing, a general meeting of the various families, and factions—if anything of that kind existed—was available in case chosen leaders desired to reach quickly the ears of all the people. Then, too, it has been plainly stated that these special convocations were called that the people might bring gifts to the treasury, such as freewill offerings and thank offerings, according as the Lord had blessed them. In this way spiritual interests were kept alive in all minds, and other influences thus prevented from controlling their lives.

General assemblies after this order have ever been found necessary for the preservation of particular interests, whether in sacred or in secular organizations. Although in our work a few feeble conferences had been established here and there prior to 1868, yet no special goal had been set for these to reach; in fact, the things to be gained by such organization had not yet dawned upon the minds of the leaders. Hardly any of the brethren seemed to look beyond the purpose of conferring upon matters of more or less local interest. But when later the general interests became more prominent, the great question loomed up as to how the rank and file of our people could best be organized to meet the developing situation.

It happened that in the year 1868, Elder James White was engaged in writing the book entitled Life Incidents, and had invited Elder J. N. Andrews to his home to help in verifying certain parts of it relating to matters with which he was more or less familiar. The writer was also a member of the family at the time, and so heard much of the roundtable conversation. As the general situation and condition of the cause was canvassed, and its needs considered, Sister White ventured to suggest having a camp meeting, where many people could be assembled to hear the needs of the message presented.

This was as startling a proposition as it was new to Elder Andrews. Elder White said little, seeming to wait on expression from Elder Andrews. The principal objection offered by Elder Andrews was an expressed fear lest camp meeting should open the road to irregularities in the ranks of our people, as he thought such meetings had done among other denominations. However, upon seeing the earnestness of Sister White about the matter, he agreed that one such meeting might be held, and if that did not prove satisfactory, the matter need not go any further.

Accordingly a notice appeared in the Review and Herald, that a camp meeting would convene the first week in September, in the wooded pasture belonging to Brother E. H. Root, in Ottawa County, Michigan. No manufactured tents were then at hand, so the people who would attend the meeting were advised to bring with them bolts of factory cloth, and on the ground, from this material, arrange their temporary homes to their liking. The encouraging suggestion was offered that no loss would be sustained in the purchase of the cloth, since it would be available after the meeting for home use, in making sheets, pillow cases, and so on.

For seating purposes at the camp, planks were arranged under the beech and the maple trees, while the preachers occupied a board structure fronting the seated space, and thence dispensed the Word of life. Probably two hundred or more persons were present, gathered from various parts of Michigan, with a few from western New York, Wisconsin, and Illinois. The ministers present were Elder James White and his wife, Elder J. N. Andrews, Elder John G. Matteson, and a New York preacher, Nathan Fuller by name, who afterward apostatized from the faith. A bookstand was also in evidence, consisting of three boards of a foot or more in width, arranged between trees in the form of a triangle, and without any covering except the shade of the trees and the blue heavens above. It was indeed a primitive affair, but was well patronized, making sales amounting to $600 during the week.

The preaching, which was chiefly done by Elders White and Andrews, and Sister White, was of a powerful nature, reining the people up before the great judgment bar, as if actually and personally on trial in heaven’s “court week.” The general verdict was that no such meeting had ever been held before in the history of the work. Indeed, so well was it received that urgent calls were at once received for camp meetings to be held in other places. The lateness of the season, however, prevented the holding of more than two other meetings that autumn, one in Illinois and one in Iowa.

The following year witnessed more and larger meetings, all of which helped the people to get a stronger hold upon the message. The believers were made to see a broader work to be accomplished in preparation for that coming day for which they had longed. As these meetings increased in number, their advantage to the work at large came to be recognized by nearly all, even as had been pointed out by the servant of the Lord. First of all, it was revealed that to be in readiness to meet the calls of the “ever-widening work,” a general unity of purpose must necessarily be cultivated, and some fixed standard of support be arranged; for up to the time of our first camp meeting the tithe paying was not in practice. There was a recognized method called “Systematic Benevolence,” which was accepted as a sort of general utility plan, based on the logic of necessity, rather than on a plain “Thus Continued on 27
P R I O R to the creation of mankind and this world, Satan came forth with the concept that the holy angels did not need any laws to govern them. He presented the idea that God was unjust to have laws to govern the sinless dwellers of heaven. See The Great Controversy, 499-500. One third of the angels sided with Lucifer and thus began the great controversy between good and evil. See Testimonies, vol. 5, 291. Emboldened by the fall of Adam and Eve Satan stated that the fallen sons and daughters of Adam could not obey God’s laws. See Selected Messages, book 3, 136. Satan claimed therefore that the law must be defective and since the law was representative of God’s character that God Himself was defective and unfit to be the Ruler of the universe. According to the great deceiver, the problem of sin and rebellion against God was the fault of God Himself and His unnecessary and unjust laws.

By these claims, Satan thus placed God’s laws, God’s character, and God Himself on trial before the whole created universe. God countered Satan’s claims not merely with words but with an informational program that would actually demonstrate to His creation that He was love and that His laws were just and good. His program would demonstrate that His laws were reasonable and that they could be obeyed. God would document Satan’s claims as being utterly false by demonstrating that even the fallen sons and daughters of Adam could obey fully His commandments. By such a demonstration God would be able to show to the universe that the sin problem was not the fault of His laws or His character.

God would demonstrate that Adam’s sin separated the human race from Divinity. “Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit, there could not result such terrible consequences as God had declared. But this small matter was the transgression of God’s immutable and holy law, and it separated man from God, and opened the floodgates of death and untold woe upon our world.” Steps to Christ, 33. God would demonstrate that this separation of humanity from Divinity because of Adam’s sin, resulting in every descendant lacking spiritual discernment and overcoming power, must be healed if man was to return to a life of obedience. God would show that even the fallen sons and daughters of Adam, if they would choose to allow God to sanctify their wills and to accept of Him discernment and power, could then carry out their choices to obey His law. God would demonstrate that even the inheritance of a fallen nature was not a reason nor an excuse for sin and rebellion. God’s demonstration of Satan’s claims as being false would be so conclusive that sin—disobedience and rebellion—would never rise again in His eternal kingdom.

Satan and the third of the heavenly angels who followed him had rebelled against God, in spite of their knowledge of God’s character and power. When they were cast from heaven there was nothing more that God could do to redeem them from their rebellion. See Review and Herald, February 24, 1874. Such was not the case with fallen man. Therefore, God put into effect a program to reveal to fallen man His character of love and the justness and fairness of His laws. With the fall of Adam and Eve, a plan was activated to redeem any and all repentant members of the fallen race and to restore them as loyal sons and daughters of Heaven. God’s plan to redeem fallen man is known as the everlasting gospel. Through the everlasting gospel God will not only redeem repentant, fallen mankind, but He will also prove Satan’s claims false. Through the outworking of the everlasting gospel, it will be shown that God’s law, and God’s character—He Himself—are holy,
just and good and worthy of loving and obedient service from all of His created beings. Through the victorious results of Heaven’s plan to redeem the fallen human race the great controversy will be resolved. All of Satan’s claims will be proved false, and sin will arise no more.

Because of the high stakes in the controversy between Satan and God, Satan is doing everything possible to give an incorrect and misleading representation of the everlasting gospel and the issues which are involved:

“It is Satan’s constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy.” The Great Controversy, 569.

In order not to be deceived by Satan, and thus fail to participate in the success of the everlasting gospel, it behooves us to understand as fully and as clearly as possible the various issues at stake. This goal is perhaps best accomplished through an understanding of the two Adams of the human race.

Man was created with physical, mental, social, and spiritual needs. Associated with these needs are desires, tendencies, passions, and appetites. Adam was created in perfect physical, mental, and moral health. He was connected with Divinity and thus had a full understanding of God’s will for him, for God’s laws were written in his heart. See The Great Controversy, 466–467. His natural desires, impulses, appetites, inclinations, tendencies, and propensities were to obey the laws of the Creator. Adam was created with his higher powers—reason, conscience, and the will—in control of his lower powers of appetites, passions, desires, propensities, passions, and tendencies. His sanctified will was inclined toward obedience to the divine will. His connection with Divinity provided Adam with strong moral powers which enabled him, if he so chose, to fully and constantly obey God’s law and God’s will. All of fallen Adam’s faculties were upright, tending to loving service to God and God’s creation around him. At creation, Adam was placed as head of the future human race. He was placed initially on probation to test his allegiance to the Creator. How he passed or failed this probationary period would determine that which he could pass on to his sons and daughters. With such great ability to will and to do, Adam had true freedom of choice. How he would exercise that choice was to determine his future and the inheritance of his future posterity.

Adam was required to render perfect obedience to God, not only in his own behalf, but in behalf of his posterity. God promised him that if he would stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would ensure his acceptance and favor with God. He would then be forever established in holiness and happiness, and these blessings would extend to all his posterity. But Adam failed to bear the test. And because he revolted against God’s law, all his descendants have been sinners.” Manuscript Releases, vol. 9, 229.

We are all too painfully aware that Adam’s and Eve’s willful choice to partake of the forbidden fruit of the tree of knowledge and of good and evil has provided for all of their descendants a knowledge and experience of evil. It is important to understand what we receive from our father—the first Adam—in order that we may better understand that which we have received and that which we may receive from the Second Adam—Christ Jesus.

Adam’s and Eve’s sin was not merely in yielding to appetite, but it was in choosing to distrust God’s goodness, to disbelieve His word, and to reject His authority. “Your eyes shall be opened,” the enemy had said; ‘ye shall be as gods, knowing good and evil.” Genesis 3:5. Their eyes were indeed opened; but how sad the opening! The knowledge of evil, the curse of sin, was all that the transgressors gained. There was nothing poisonous in the fruit itself, and the sin was not merely in yielding to appetite. It was distrust of God’s goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors, and that brought into the world a knowledge of evil.” Education, 25.

At the moment of sin two major things happened. Adam and Eve, and thus the entire human race, were condemned to eternal death. The second major happening was that Christ, at that moment by a prior promise, activated the benefits of His future incarnation when He would take Adam’s place as Head of the human family.

“Four thousand years before [the Incarnation]... Christ in counsel with His Father laid out the plan for His life on earth. It was not a chance, but a design that the world’s Redeemer should lay off His crown, lay aside His kingly robe, and come to our world as a man. He clothed His divinity with the garb of humanity, that He might stand at the Head of the human family, His humanity mingled with the humanity of the race fallen because of Adam’s disobedience.” The Southern Work, 85. See The Seventh-day Adventist Bible Commentary, vol. 1, 1085.

Prior to the creation of this earth Christ had taken the responsibility of being not only the Lamb of God, but also man’s Surety, Redeemer, and Example in its fullest sense. The sentence of eternal death was to be deferred. Adam and Eve, and their descendants, were to have a second probationary life. By this immediate intervention of the Second Adam, the first Adam’s sin with condemnation of all his descendants to eternal death, was deferred and each descendant would appear at the final judgment seat of God to be judged innocent or guilty, a saint or sinner, and would be given eternal life or eternal death based upon his own personal choices.

This second chance, probationary life for the human race, would also serve as a laboratory where the principles of Satan’s government would be allowed to develop and thus become manifest to the universe. In order for the human race and the universe to learn the lessons essential to be learned, the family of Adam, during this probationary time, would need to bear in their natures and in their environment the consequences of Adam’s rebellion. See Education, 25.

The consequences of Adam’s sin were multiple and far-reaching, for as head of the human race he could pass on to humanity only that, and nothing less than that, which he possessed. Every normal
We receive an inheritance from the two Adams without our choice, without our participation. From the first Adam we receive, without our choice, only “disobedience, guilt, and death.”

3. Painful childbirth. See Genesis 3:16; Patriarchs and Prophets, 58.
4. Woman’s subservience to man. See Genesis 3:16.
5. The ground cursed, necessitating earning one’s livelihood by the sweat of one’s “face.” See Genesis 3:17-19.
6. Man’s diet was modified by the removal of the tree of life, the addition of the herbs of the field, and later the addition of flesh meats. See Genesis 3:17-18; 9:5; Patriarchs and Prophets, 107.
7. A congenitally defective physical body with diminished physical and mental strength and stamina. Ibid., 60.
8. Ongoing affliction by Satan’s temptations. See ibid., 59.
9. Dominion over the earth lost; the inferior creatures in rebellion to man’s authority. Ibid., 59-60.
10. Lifetime sorrow from beholding the blight of sin in nature and humanity—referred to as “the penalty of transgression.” See Maranatha, 315.
11. Sinful lower powers of the human nature characterized by the presence of unholy and evil as well as good desires, appetites, passions, propensities, and tendencies, resulting in a bent to self-serving and sin—“a force which, unaided, he cannot resist.” Education, 29.
12. Weakened higher powers of human nature with the will unsanctified and reason and conscience unilluminated and discerning, resulting in a bent to self-serving and sin with a tendency for domination of the higher powers by the lower. See ibid., third and fourth generations. See Patriarchs and Prophets, 306.
13. Separation from divine power resulting in diminished moral power with inability to overcome temptation and sin. See Review and Herald, June 10, 1890.
15. Inherited tendencies, morals, passions, and appetites as well as physical disease and degeneracy, especially to the weakened desire to seek good or God, with natural tendencies, passions and propensities to do evil, with an unsanctified will serving self with its inherent perverted tendencies and unconnected to Divinity and thus with insufficient moral power to resist temptation, every natural child of Adam has found it impossible, of himself, to do anything other than that which is contrary to God’s laws and will. Every child of Adam has been born separated from Divinity resulting in an unsanctified will, a lack of spiritual discernment, and a deficiency of moral power. The inheritance of every child solely from Adam, is of fatal physical, mental, and moral defects. Every wholly natural descendant of Adam has been born so perverted by his ancestors’ sins that he has, before the age of accountability, prior to choice, like the dumb brutes, without the aid of outside power, acted to serve self and sin. Without a Saviour he is condemned to a participation in disobedience to God’s will even prior to having reason or choice. And after arriving at the age of accountability, all of his seemingly good deeds are no more than filthy rags.

“By sin we have been severed from the life of God. Our souls are palsied.” The Desire of Ages, 203.

“By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: ‘Dead in trespasses and sins;’ ‘the whole head is sick, and the whole heart faint;’ ‘no soundness in it.’ We are held fast in the snare of Satan, ‘taken captive by him at his will.’ Ephesians 2:1; Isaiah 1:5-6; 2 Timothy 2:26.” Steps to Christ, 43.

Every descendant of Adam, after the age of accountability has chosen, knowingly and/or unknowingly, to participate in the sins of his parents. All natural descendants of Adam, without exception, have joined Adam in his rebellion. All such sons and daughters of Adam inevitably, personally follow in Adam’s footsteps of distrust God’s goodness, disbelieving His Word, and rejecting His authority. By repeating our father Adam’s initial sin we have personally become sharers of his guilt, and thus personally worthy of his condemnation to eternal death. Indeed, all sin is an echo of Adam’s first sin.

“To a large degree Satan has succeeded in the execution of his plans. Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to
mind. Every sin committed awakens the echoes of the original sin.” Review and Herald, April 16, 1901.

Because of humanity’s inheritance of a fallen nature from the first Adam, as well as separation from God, every natural member of the race has, and does, to a degree, like the dumb animals, unknowingly or in ignorance choose to cherish wrong thoughts and/or to perform evil deeds and/or not to perform good deeds. Because of separation from Divinity and because of our universal degradation by our ancestors’ sins, which has predisposed us to participation in their wrong choices of cherished thoughts and evil deeds, we are all parties in humanity’s universal sin, guilt and condemnation. We can thus understand the truthfulness of the following inspired statements:

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” “For if by one man’s offence death reigned by one; . . . therefore as by the offence of one judgment came upon all men to condemnation; . . . for as by one man’s disobedience many were made sinners.” Romans 5:12, 17–19.


“The inheritance of children is that of sin. Sin has separated them from God. . . . As related to the first Adam, men receive from him nothing but guilt and the sentence of death.” Manuscript Releases, vol. 9, 236.

“These dear children received from Adam an inheritance of disobedience, of guilt and death.” Ibid., vol. 13, 14.

Indeed, Adam’s transgression caused the human family to receive a deadly wound. See ibid., vol. 11, 365. The legacy from the first Adam alone is that of sin, guilt, and eternal death.

Without outside assistance, the human race would have died soon after it began. The human race would have perished while still in Adam and Eve if Christ had not immediately activated the benefits of His future incarnation. Only by Christ giving humanity a second chance through probationary life was the applicability to the entire human race of Adam’s sin, guilt, and sentence of eternal death deferred. But prolongation alone of temporal life was not sufficient to save humanity. The human inheritance from the first Adam must be modified for their second chance to be of any value. Christ restored freedom of choice to man’s inheritance by becoming “the Light, which lighteth every man that cometh into the world.” John 1:9. As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart.” Education, 29. Emphasis supplied. See The Great Controversy, 505.

Thus every son and daughter of the first Adam is to some degree also, without his/her choice, beneficiaries of the Second Adam as Head of the fallen race. By instantaneously taking the failed Adam’s place, Christ has provided for every human descendant temporal life with a

From the Second Adam we receive, also without our choice, not justification or holiness, not eternal salvation, but a deferment of the sentence of eternal death, a second probation.

measure of knowledge between right and wrong, a measure of moral power and a measure of desire for goodness. This work of Christ for man, though, is also not sufficient to redeem mankind. On the very day Adam yielded to temptation and rebelled, the Second Adam, Christ, came to the guilty pair and shared with them the promise of a Redeemer to come.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Genesis 3:15.

This promise foretold the coming of the Second Adam to this earth to prove God’s law and character holy, just, and good. This promise foretold the coming of the Second Adam to this earth to be not only the Second Adam of the fallen race but also the Head of a redeemed human race. See Lift Him Up, 38; Review and Herald, November, 3, 1904.

This promise was the kernel of the gospel of Christ taking the nature of fallen man and living a life of full obedience to His Father, thus perfecting a character worthy of eternal life. This promise was the acorn of the everlasting gospel that will gather from every nation, kindred, tongue, and people a final generation of faithful saints. God’s final generation, during the time of trouble such as never was, by receiving Christ’s perfected character worked out in their own lives of obedience to God’s will, strike a death

probation. From the Second Adam we each, without our choice, receive “some ray of divine light” providing a measure of spiritual discernment, spiritual power and a desire for goodness, thus providing freedom of choice to each person during probationary time.

Every wholly natural child of the first Adam, has inherited, without choice a human nature so physically, mentally, and morally perverted that, of himself, he can do nothing else than to participate with the first Adam in his rebellion against God and His law. It will be shown that the only solution for this desperate condition is to become a full-fledged member of the family of Christ, the Second Adam. It will be seen that the inheritance in that family is such that the sons and daughters will do nothing else than to participate with the Second Adam in His willing obedience to every desire and principle of God and His law.

Footnote:

1 Some use these and similar references to attempt to support the doctrine of original sin. In future articles we will see that this doctrine is not true.

2 Infants of believers who die before exercising free choice will be saved or lost by whether or not the parent is saved. See Selected Messages, book 3, 314. With infants of unbelievers, in the same situation, we are told that God has not revealed to us their destiny. See ibid., 315.
AND thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. "Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me." Exodus 4:22–23; 9:1.

The Israelites could no longer serve God and remain in Egypt. Obedience to God made it imperative that they leave Egypt. While in bondage they were serving man instead of God and were therefore guilty of idolatry. See Exodus 1:13–14; 14:5, 12.

In serving the Egyptians they were actually serving and worshiping the beast or dragon. "Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." Ezekiel 29:2–3. Not "a" but "the great dragon," and there is but one. Egypt was the first of the seven heads of the great red dragon and the beast of Revelation 12, 13 and 17, which represents Satan's earthly kingdom in all its phases since the Deluge. The purpose of Israel's deliverance from Egyptian bondage is again stated in Psalm 105:43, 45:

"And he brought forth his people with joy, and his chosen with gladness: . . . that they might observe his statutes, and keep his laws. Praise ye the Lord." See also Deuteronomy 6:21–25.

The Antitype

God is calling His people out of modern Egypt or Babylon for the same purpose. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6–7; see also Revelation 18:1–5.

We give glory to God and serve Him by obeying Him, and obedience is worship. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:16. The language of the last message indicates that the people of God in Babylon are giving glory to another besides the Creator. They are serving and thus worshiping man and are therefore guilty of idolatry. "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Revelation 13:4, 8, 18. "For it indicates a certain man."—Weymouth. In serving the man at the head of the beast power they are worshiping the beast and the dragon, which primarily represents Satan and secondarily his kingdom. Satan is called a "man" because he is a created being with no right to receive worship. He is primarily "the man of sin" who sits in the temple of God to receive worship as God, and the whole world does him homage. He is "the god of this world."

Satan's Throne

"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Revelation 2:13. "Satan's throne is there."—Weymouth. "Where the throne of the adversary is."—Emphatic Diaglott. "Where God's throne should have been, Satan had placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy." Testimonies, vol. 6, 236.

Satan's throne and headquarters in this world over which he rules is in Babylon.
and he is the king of Babylon. See Revelation 18:2–3.

God's people cannot serve Him and remain in Babylon and so the call is given, "Come out of her, my people." Revelation 18:4. They are God's people and are called out to obey His law. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 12:17; 14:12; 22:14. This exodus from modern Babylon will include all of the honest in heart, for they are the people of God. "Every truly honest soul will come to the light of the truth." The Great Controversy, 522.

"And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith." "Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion." Revelation 18 points to the time when . . . the people of God still in Babylon will be called upon to separate from her communion. . . . Then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: 'Come out of her, My people.' " Ibid. 383, 390.

Sign of Allegiance

Moses and Aaron tried to teach the Israelites to observe the Sabbath in Egypt. See Exodus 5:4–14.1

Resting on the Sabbath made Pharaoh angry and he issued a decree that made Sabbathkeeping impossible in Egypt. The other commands of the law of God could be more easily observed. The test came on the Sabbath commandment, and Sabbathkeeping brought oppressive legislation and persecution. Israel was called out of Egypt that they might observe the Sabbath and obey God's whole law. To Israel the Sabbath became the test of obedience and the sign of allegiance. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezekiel 20:20. Since only the Creator can redeem, and it requires creative power to recreate, the Sabbath is also the sign of holiness or redemption from sin. "And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." "Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the sabbath from polluting it, and keeth his hand from doing any evil." Ezekiel 20:11–12; Isaiah 56:2.

Sabbath in Advent Movement

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." Isaiah 56:1. When does this text apply? "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Hebrews 9:28; 1 Peter 1:4–5.

In Isaiah 56:2–8 is described the gathering of Sabbathkeepers just before the coming of Christ: "Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my
covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon, that they may not worship the beast nor his image.” —An Appeal to Our Ministers and Conference Committees, 16, February 18, 1892.

A Separate People

“And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding.” Nehemiah 10:28. The Sabbath has always made its observers a separate and distinct people from the world. “He that observes the Sabbath aright holds the history of that which it celebrates to be authentic. He therefore believes in the creation of the first man; in the creation of a fair abode for man in the space of six days; in the primeval and absolute creation of the heavens and the earth, and as a necessary antecedent to all this, is the Creator, who at the close of His latest creative effort, rested on the seventh day. The Sabbath thus becomes a sign by which the believers in a historical revelation are distinguished from those who have allowed these great facts to fade from their remembrance.”—James G. Murphy. Quoted from an editorial in The Moody Bible Institute Monthly, November 1930.

Why God Chose Israel

Israel was not selected from among the nations of the world because of their numbers, for they were “the fewest of all people.” See Deuteronomy 7:6-9. Yet there were several millions of them. They were chosen because their hearts were more inclined toward the law of God than those of any other people. Their obedience made them a holy nation, a peculiar people, separate and distinct from all the world. Likewise the Advent people are a “little flock” compared to other religious movements and are therefore called “the remnant,” but because of their obedience to their Creator and His laws they also are a “peculiar people” and a “holy nation.” “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.” 1 Peter 2:9. Because they are different from the

The Sabbath command makes authentic the whole law since it is the only one of the ten that identifies the Lawgiver. Its observance therefore is the test of obedience to the whole law.

prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.”

This gathering under the Advent movement includes every “man” who “keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.” It also includes “the sons of the stranger” and “the eunuchs that keep my sabbaths.” Not only does this call include the “outcasts of Israel” but “others” which embraces “all people,” for the Lord declares that His house “shall be called an house of prayer for all people.”

In the Advent movement, the Sabbath must be the outward sign of a godly character and separation from all evil. It is the outward sign of the character of God.

Seal of the Law

“Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.” “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 8:16-17, 20.

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the children of Israel.” “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” “And in their mouth was found no guile: for they are without fault before the throne of God.” Revelation 7:1-4; 14:1, 5.

The Sabbath command makes authentic the whole law since it is the only one of the ten that identifies the Lawgiver. Its observance therefore is the test of obedience to the whole law. See James 2:10-12.

True Sabbathkeeping shows that the law of God is written in the heart and that we are under the New Covenant. “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.” Hebrews 8:10.

Because the Sabbath is the sign of loyalty to the Creator, and a sign of holiness in those who keep it, its observance stirs up the wrath of the dragon, and he persecutes. See 2 Timothy 3:12; Revelation 12:17; 13:8, 15-17. Religious laws will eventually become so oppressive that the sentence of death will be visited upon the violators. It is not so difficult to observe the other nine commandments in modern Babylon, but it is impossible to keep the Sabbath and remain where the opposition is so bitter and the persecution so great. “As God called the children of
world they will be hated and persecuted. See John 16:18-20.

Sabbathbreaking

While the children of Israel had the true Sabbath, they were often unfaithful and lax in its observance. See Ezekiel 20:12-20. “During the entire forty years in the wilderness, the people were every week reminded of the sacred obligation of the Sabbath, by the miracle of the manna. Yet even this did not lead them to obedience. Though they did not venture upon so open and bold transgression as had received such signal punishment, (as the man who defied God by gathering sticks on the Sabbath) yet there was great laxness in the observance of the fourth commandment.” Patriarchs and Prophets, 409-410. The disastrous results of laxness in Sabbathkeeping in the later history of Israel are related in Jeremiah 17:24-27, and Nehemiah 13:17-18:

“And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” “Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.”

Modern Israel

Since we are following in the footsteps of ancient Israel we are in danger of the same laxness in Sabbath observance, and of this danger we are warned, “We must be guarded, lest the lax practices that prevail among Sundaykeepers shall be followed by those who profess to observe God’s holy rest day. The line of demarcation is to be made clear and distinct between those who bear the mark of God’s kingdom and those who bear the sign of the kingdom of rebellion.

“Far more sacredness is attached to the Sabbath than is given it by many professed Sabbathkeepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath . . . . We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath will rest upon them. Every day they will have the companionship of Christ and will exemplify the perfection of His character . . . . We should each Sabbath reckon our souls to see whether the week that has ended has brought spiritual gain or loss. It means eternal salvation to keep the Sabbath holy unto the Lord.” Testimonies to the Church, vol. 6, 353-354. □

1 See also Prophets and Kings, 180-181.

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Leadership

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NE is your Master, even Christ; and all ye are brethren.” Matthew 23:8. Jesus addressed these words to the twelve, in the hearing of the multitude. And while they were a rebuke to the scribes and Pharisees, they were also designed to impress the disciples with the great truth, that should be felt in all coming time, that Christ is the Head and Leader of the church.

The prophetic eye of the Son of God could look forward to the close of the Christian Age, and take in at a glance the errors and dangers of the church. And we may look back over her sad history and see that strict adherence to the principle set forth in the text has been important to the purity of the church, while departure from it has marked the progress of different forms of corrupted Christianity. The most prominent among these is the Roman Church, which has set one man over the church whose claims to infallibility are sustained by that corrupt body.

In the discussion of the subject of leadership, we propose to bring out evidence from the words of Christ, and from the teaching and practices of the early apostles, that Christ is the Leader of His people, and that the work and office of leadership has not been laid upon any one person, at any one time, in the Christian Age. And for the views presented in this discourse we wish to be alone held responsible.

At the very commencement, in laying the foundation of the Christian Church, as Jesus was walking by the Sea of Galilee, He saw “two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men.” Matthew 4:18-19. “And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me.” Chapter 9:9.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.” Luke 5:27. “Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Matthew 19:27-28.

The transfiguration was designed, not only to illustrate the future kingdom of glory, after the resurrection and change to immortality, but also to impress the church with the glory of Christ as her Head and Leader. No part of that grand scene could be more impressive than the bright cloud that overshadowed them, and the “voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.” Matthew 17:5.

And at no time during His public ministry does Christ intimate that any one of His disciples should be designated as their leader. He does say, however, “He that is greatest among you shall be your servant.” Matthew 23:11. And on the occasion of submitting the great commission to His first ministers, to be perpetuated in the Christian ministry to the close of the age, Christ gives the pledge that ever has been and ever will be the supporting staff of every true minister, “Lo, I am with you alway, even unto the end of the world.” Matthew 28:20.

Christ’s ministers have ever had a worldwide message. “Go ye therefore, and teach all nations.” Matthew 28:19. And wherever their footprints have been seen upon the mountains, or in the valleys, there Christ has been by the ministration of His holy angels, and the teachings of the Holy Ghost. “I am with you” is the soul-inspiring promise to every true minister. Christ proposes to lead His servants,
and it is their privilege to approach the throne of grace, and receive from their sovereign Leader fresh rations, and orders direct from headquarters.

And there is no intimation that the apostles of Christ designated one of their number above another as their leader. Paul would have the Corinthians follow him only as he followed Christ. He says, “Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.” 1 Corinthians 11:1-2. Paul, so far from claiming to be the head of the church at Corinth, and securing their obedience, sympathy, and benevolence on this ground, would shake them off from seeking to be directed by him. He exalts Christ as their Leader in the first sentence of the very next verse. “But I would have you know, that the head of every man is Christ.” Verse 3.

Christ’s ministers are shepherds of the flock, and leaders of the people in a subordinate sense. Peter exhorts the undershepherds in these words, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” 1 Peter 5:2-4. He not only shows the relation which ministers sustain to the flock in the foregoing, but he also plainly stated in the following, the relation which they sustain to one another. Mutual submission is demanded of all in the spirit of humility, in all their labors and councils, while age and experience are regarded as worthy of especial respect by the younger. The apostle continues, “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” Verses 5-6.

Paul enjoins obedience and submission in his epistle to the Hebrews. But he does not require this in particular for himself, or for any other one who may be regarded as the chosen leader of the church. He pleads in behalf of all faithful ministers in these words: “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end [object or subject] of their conversation. Jesus Christ, the same yesterday, and today, and for ever.” Chapter 13:7-8. Again he says in verse 17 of the same chapter: “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”

The apostle exalts Christ as the great Head of the church, and the only One to whom she should look for leadership, in Hebrews 12:1-2. He would have the church benefited by the experiences of the heroes Paul? or Moses and Luther? or Moses and Wesley? or Moses and Miller? We need not say that they are Moses and Christ.

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath built the house hath more honour than the house. For every house is built by some man; but he that built all things is God. And Moses

No man can be Christ’s ambassador until he has made a complete surrender of his right of private judgment to Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow man.

of faith, mentioned in the eleventh chapter, called in the first verse of the twelfth a cloud of witnesses. But He faithfully guards the church against looking back to them with a spirit of idolatry, or accepting any man as their leader or pattern of the Christian life, in these three words: “looking unto Jesus.” Paul says: “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

All true ministers are Christ’s ambassadors. 2 “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” 2 Corinthians 5:20. In their ministry they are to represent the doctrine of Christ, and the interests of His cause in this world. They surrender their own judgment and will to Him who has sent them. No man can be Christ’s ambassador until he has made a complete surrender of his right of private judgment to Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow man.

The apostle compares two faithful leaders in his epistle to the Hebrews. Are they Moses and Peter? or Moses and Mary was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Hebrews 3:1-6.

The points clearly stated in the foregoing quotation, to which we call close attention, are as follows:

1. As prophets, or teachers of the people, Moses and Christ were alike. Deuteronomy 18:18; Acts 3:22. It is also stated that both were alike faithful. But in other respects they were unlike. Christ was counted worthy of more honor than Moses. How much? Here a figure of a builder and the house He builds is given to illustrate. The carpenter represents Christ, and the house He builds represents, not the physical system of Moses by any means, but rather what is called the Mosaic system, the typical system of the Jewish religion. This proves just what we have often affirmed, and again here repeat, that Christ is no less the Author of the Jewish system than He is of the Christian.

2. Moses was simply a faithful servant in the Jewish house, while Christ is a Son over His own house. Moses was not a Lord in the Jewish house. He was servant, while Christ was Lord.

The typical system related to redemption no less than the Christian. And every-
thing in the Bible, whether in the figures of the Old Testament, or in the facts of the New, has been revealed to a lost world through our adorable Redeemer.

Christ, then, is the Leader of His people in all the ages. At the opening of the Jewish system, He chose one man as a subordinate leader of the people. At the beginning of the Christian Church, He chose twelve. Moses was a faithful servant in the former. And Christ said of the twelve in the latter, “He that is greatest among you shall be your servant.” As a servant in the Jewish Church, Moses led the Hebrews in the wilderness, not by his own wisdom, however superior, but by direct communications from Christ, who was the Angel that was with him in the church in the wilderness. Acts 7:37–38. And Christ leads the Christian Church, by His ambassadors, through the ministration of angels, attended by the Holy Spirit, in harmony with the Written Word.

The foregoing expresses our solemn convictions relative to the leadership of Christ, and the relation which His ministers sustain to their great Leader, to one another, and to the church. But too many have left the great question of leadership here, with the truth expressed only in part. They have passed over the teachings of Christ and His apostles, relative to discipline, and the proper means of securing unity in the ministry and in the church, and do not let them have their proper qualifying bearing upon the subject. This has opened a wide door for men to enter the ministry who had not submitted their judgment and will to Christ as their Leader, while at the same time they take the broadest ground, and exercise the greatest freedom relative to the right of private judgment. Creed power has been called to the rescue in vain. It has been truly said that “The American people are a nation of lords.” In a land of boasted freedom of thought and of conscience, like ours, church force cannot produce unity; but has caused divisions, and has given rise to religious sects and parties almost innumerable. And there are not a few professing Christians who reject church organization on account of the use that has been made of creed and church power. Some of these, however, in their mistaken zeal, in the advocacy of religious freedom, are disposed to trample on the rights of others, and use their boasted “liberty for a cloak of maliciousness.”

The remedy, however, for these deplorable evils is found in the proper use of

The report of that meeting at Jerusalem to settle a festering difficulty, commences on this wise: “For it seemed good to the Holy Ghost, and to us.” Acts 15:28. And the brethren which were from among the Gentiles in Antioch, and Syria and Cilicia, “rejoiced for the consolation.” Verse 31. Differences settled in this way frequently seem more than settled, and generally remain settled; while those disposed of by the exercise of mere church authority are seldom really settled at all.

But when we say that the ambassador for Christ cannot yield his judgment to any but Christ, we do not mean that a young minister, or any one whose ministry has been marked with serious imperfections, and even grave mistakes, should exalt his opinion above his brethren, and turn away his ear from their entreaties and admonitions, under the plea that Christ is his leader. And, on the other hand, the minister who submits his ministry to a superior, the bishop, the president, or one in authority in the church, to be sent out and directed in his ministry, cannot in the fullest sense, be Christ’s ambassador. Again we repeat the golden text: “One is your Master, even Christ; and all ye are brethren.” Matthew 23:8.

Between the two extremes we find the grand secret of unity and efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable apostle Peter to his elders of his time. “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” 1 Peter 5:1–6.

When Christ’s ministers sustain the relation to each other as exhorted in the foregoing, Christ, their glorious Head and Leader, will be with them in power, and lead them on in unity and in love.
In painful contrast with the foregoing are those ecclesiastical conferences and assemblies of our time, where ministers distinguish themselves by a spirit of strife and debate, and in the use of language which would be regarded as ungenerally, not to say unchristian, in all other respectable associations.

We affirm that there is not a single apology in all the Book of God for dis-harmony of sentiment or spirit in the church of Christ. The means are ample to secure the high standard of unity expressed in these words of Paul: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” 1 Corinthians 1:10.

Again he appeals to the church at Rome: “Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.” Romans 15:5–6.

We can find no better words to close our remarks upon this subject than the triumphant appeal of the great apostle. Hear him, as he sets forth the proper condition of mind of the true disciple, and the oneness and efficiency of the ample means to secure the unity and perfection of the church of Christ:

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Ephesians 4:1-6.

The more definite means ordained in the church of God for her perfection and unity, should by no means be overlooked. Let the reader bear in mind that these were all given at the same time, for the same purpose, and all to cease at the same time. Has a part ceased? all have ceased.

Do a portion continue? then all continue. Paul speaks of Christ’s endowment of the church thus: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Verses 11-13. □

Review and Herald, December 1, 1874.

Note:
1 It is of interest to note that, at the time of the writing of this article, Elder James White had served two terms as the General Conference president (1865-1867, 1869-1880) and just four months prior to publishing this article he had been elected to his third term which would last six years. Clearly, Elder White perceived the role of Christian leadership as that of saying only that which Christ said on any issue, thus allowing Christ to have direct rule over the people. See The Seventh-day Adventist Bible Commentary, vol. 1, 1117–1118.
2 An ambassador is “a minister of the highest rank, employed by one prince or State at the Court of another, to manage the public concerns of his own prince or State, and representing the power and dignity of his sovereign.—Webster.

Early Experiences

Continued from 15

saith the Lord.” But this was in no wise satisfactory, since the reason for its adoption did not appeal to all alike, and was therefore inadequate for the growing needs of the cause.

Another design of the camp meeting plan was to call away from anxious, consuming care for a few days those brethren of large worldly interests, who so much needed the spiritual influence of such gatherings, and also to enlist their sympathies in forwarding the work to its predicted early consummation. Besides, it was foreseen that to provide a general formula for spiritual labor by all the people, these large gatherings would be necessary in order to unify sentiment regarding the proper use of literature, with which successfully to approach unbelieving neighbors and friends. Then, too, as it dawned more clearly upon leaders the foreign missions would be established, the question of preparatory schools came up for consideration, as the following word will show, which was later sent abroad:

“Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God’s control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare willing to do and dare for God, knowing that His omnipotence will supply their need.” Christian Service, 77. The Lord’s work is to widen and broaden until it encircles the world.” Testimonies, vol. 7, 15.

In view of this enlarged vision of the future extent of the work, it was soon decided that in order to enlist everybody in the advancement of the message, an annual conference encampment, in which the majority of the church membership could be present for education and spiritual uplift, was an absolute necessity. For how could the work of warning the nations of earth be carried forward, except by the united support of all devoted believers? But much of the knowledge of definite work to be done and of the methods to be employed in doing it, was yet unknown, so far as the people at large were concerned, when camp meetings were established as a system among Seventh-day Adventists. God, who sees the end from the beginning, had the detail of it all in mind in the establishment of these general gatherings; yet infinite wisdom deemed it necessary to conceal the full knowledge until time and circumstances would enable the people to appreciate the bearing of these meetings upon humanity.

But were we to suppose that no one was needed in those days through whom God could and would communicate His designs and order of work, how would a company be found united in a single purpose to carry the last message to every nation, kindred, tongue, and people? Let doubts ponder well the question. □
FOR both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” Hebrews 2:11. “But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” Hebrews 11:16. The disciples lived so entirely for the glory of Christ that their lives witnessed to the power of His grace, and by their zeal for God, they declared to the world that they sought a better country, even a heavenly, thus pointing the world heavenward. The Lord could trust them as representatives of His character; for from their meekness, lowliness, piety, and goodness, men could take knowledge of the character and teaching of their Master. In beneficence, in courtesy, in gentleness, in forbearance, in love, in untiring zeal for the salvation of souls, they made manifest the character of Christ.

The record declares, “When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.” Acts 4:13. But could the same testimony be borne concerning the professed followers of Christ today? Could Christ leave His character to be interpreted before the world in the zeal, piety, godliness of the church today? Do those who have had great light from Heaven manifest intense love for souls for whom Christ has died, so that the world will take knowledge of them that they have been with Jesus? The disciples had learned from Christ, the greatest Teacher the world ever knew. Though they were unlearned, they were willing to yield up their will to God, and meekly to receive the instruction of Christ. Jesus rejoiced that the lowly and humble of the earth could comprehend the things pertaining to eternal life. He said: “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” Matthew 11:25-27. “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” Matthew 28:18-20.

For three years the disciples were under the influence and instruction of Jesus. The Majesty of heaven had made them the repositories of His truth, not that they might hoard it up, but that they might let the light of Heaven shine forth to the world. A woeful state of ignorance prevailed among the people, and it was necessary that light be kindled that would never grow dim, but illuminate the moral darkness that covered the earth, and the gross darkness that covered the people. His divine instruction was so simple that the minds of the common people were able to comprehend its truth, and yet His teaching was marked by one characteristic that set it in contrast with the teaching of all others—He spake as One having authority. Whatever theme He presented, was presented with power; and yet in such a way that it appealed to the human heart with its eloquence, and fastened conviction upon the mind. He knew that His doctrine could not be controverted, although it might be misrepresented, misapprehended, and wrested from its true meaning by those who were condemned by its application. There was marked authority in His requirements and promises, and His invitations were full of compassion and entreaty. How tenderly He said to the
tolling people, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28-30.

With what power and compassion Jesus cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive." John 7:37. Again He said: "I am the light of the world." John 8:12. "I am the bread of life." John 6:35. "I am the way, the truth, and the life." John 14:6. "I am the good shepherd." John 10:11. Do we believe on Him who is the Light of the world? And is Jesus in us a well of water springing up into life eternal? Are we endowed with the Holy Spirit, so that with heavenly wisdom we may meet the emergencies of this age, and counteract as far as possible the movements of the world? It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the walls of Zion. Peculiar and rapid changes will soon take place, and if the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy. It is now time earnestly to seek the Lord that every one of you may know what is the will of God in reference to the part you shall act in the conflict, and when you see an opportunity for labor, obey the indication of the Lord. Christ is saying to His people, "Can ye not discern the signs of the times?" Matthew 16:3. It is the duty of the watchman to mark these signs, and at the cry of the church, "Watchman, what of the night?" (Isaiah 21:11) to give the correct signal, and not to present that which will be misleading and ruinous. Those who have been, and who still are, diligent students of prophecy, are to "prepare ye the way of the Lord, make his paths straight." Matthew 3:3.

God has given to every man a work to do in connection with His kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. Thus rob God of the glory that would flow to Him through the conversion of others. Religion should be interwoven with all the concerns of life. Parents should patiently and lovingly instruct their children, that they may have a knowledge of Christ and His love, call upon His name, and follow in His footsteps. But instead of this, there is great neglect on the part of parents to rear their children in the fear and admonition of the Lord. How carefully should the little ones be trained for the service of the Lord, how faithfully instructed in the lessons of Christ! But unless parents are diligent, interested students of the Bible; unless they learn the practical lessons which Jesus taught, they cannot educate their children in the Word of the Lord. What excuse can the professors of Christ offer for neglecting to train their children in such a way that they will for the sake of advancing the work of Christ, bind about their wants in dress, and avoid all extravagance and display? The children should be educated in such a way that they will have sympathy for the aged and afflicted, and lend all the help in their power to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in the missionary work; and from their earliest years, principles of self-denial and sacrifice for the good of others should be inculcated, that they may be laborers together with God. Parents have not borne their God-given responsibility; and as a result, many children among us are growing up with no knowledge of God, doing nothing for Him who has purchased them with His own blood. They have not been taught to wear the yoke and lift the burden of Christ, and they ignore all responsibility in the religious life. Both at home and in the church, so far as the work of God is concerned, they are as blanks; for they reflect not the light of God. They are trees in the vineyard, but their fruitless boughs proclaim them cumberers of the ground. They spread their branches over the soil that more fruitful trees should occupy. O that parents would look carefully and prayerfully after their children's eternal welfare! Let them ask themselves, Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we a solemn account to settle with God because we have permitted our children to use their talents, their time, and influence in working against the truth, against Jesus Christ? Have we neglected our duty as parents, and increased the subjects of Satan's kingdom?

Well-instructed children and youth can work in many lines for the Master, and can even in their early years be a blessing to those with whom they come in contact. When children are unconverted, careless, reckless, irreligious, they influence their playmates to take the same course of godlessness. Let parents consider this question, What can be of sufficient importance to demand your time and influence to the neglect of the training of your families, when by lack of training they become the agents of Satan, the enemies of truth and righteousness? They lift up their hearts in pride, and stand in defiance of every effort made to win them to Christ. What a sad spectacle to the world are the numbers of unconverted children that attend our churches? The influence of a well-ordered, well-disciplined family is far greater for good than is the influence of powerful sermons from the pulpit.
that all may arouse, and manifest to the world that this is a living faith, that a vital issue is before the world, that Jesus will soon come! Let men see that we believe we are on the borders of the eternal world.

vindicate the name of the Lord by which he is called. Let sound faith and earnest piety take the place of slothfulness and unbelief. When faith lays hold upon Christ, the truth will bring delight to your soul, and religion will not be a dull, uninteresting enterprise. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit, and your daily experiences will become rich, as you practice the Christianity you profess.

O that this experience might be understood in all our ranks! Were children and parents converted, and did they but unite in using all their intrusted talents for the Master, and by using them, double them, what a work might be done! Never was there a time in the history of the world when there was a more urgent demand for workers than at present. The seeds of truth are to be sown, and the reapers are to follow after to gather in the sheaves. If the members of all our churches did but have the love of Christ, and the love for souls which His indwelling presence would impart, they would be aggressive workers, and would lay aside their busy activities upon unimportant things, and would put out to interest their talents, and invest in that which would bring treasure throughout eternal ages. In the service of the Master, they would have increased strength and light. O then, why not study as to how you may reach souls who are out of the ark of safety? Let your work be proportionate to your advantages and privileges, and trade on the talents you have at your command, and you will have a living experience in the things of God.

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I have been told that an unknown person has paid for my subscription to Our Firm Foundation for 1995. My daughter and I want to thank you from the depths of our hearts for this wonderful material. We have benefited from it more than from any other magazine, and we feel spiritually refreshed. May God bless you and each member of your staff as you continue to bring the Bible and the Spirit of Prophecy to us. It seems there are so many false beliefs entering the church, even here in South Africa, that we look forward to receiving more of these magazines.

MK, South Africa

Please use this donation to send out more literature to those here and overseas who are requesting Our Firm Foundation. It has helped me so much. I am 86 years old. I live with my daughters and can get to church only when they can take me, so I know how much shut-in people enjoy your work.

MW, California

We appreciate the many donations that have been earmarked for “Overseas Literature,” as well as donations marked “Subscription Assistance.” It is because the Lord has blessed this ministry through your generosity that we have been able to respond to many of the requests that we receive from needy people around the world who are thirsting for the truth. — EDITORS

I would like to thank you for your article “The Story of Hope.” It stirred my heart to see how our Heavenly Father is working to bring His message of truth to His people.

I would also like to thank all the staff of Hope International for Our Firm Foundation. If these truth-filled articles were printed in the Review and sent to every Seventh-day Adventist member, our people would arouse from their Laodicean condition. They would proclaim the truth to all they came in contact with. The world would be warned and Jesus would come very soon. CK, North Carolina

Thank you for Our Firm Foundation. Our church would be even further away from the truth without it. Enclosed is a money order for the subscription which I am receiving and three copies of Issues Clarified. Thank you again for Our Firm Foundation. Even we in prison must be kept informed.

LF, Kentucky

Responses to Earth’s Final Warning

I really enjoyed your newspaper. It was given to me by a friend who received it in the mail. His wife is a Catholic. They were moved deeply by your paper to search for truth. Keep up the good work! Please send me your free Bible studies, Rome’s Challenge, and Heralds of Peace.

NK, California

You are strange people. The information you produce must be believed by only your group. Your data is very old and does not reflect any reality that exists today. I’m referring to your quotes regarding the Catholic Church. —, California

[From a pastor of The Church of God, Seventh Day.] I read the publication, Earth’s Final Warning, and I really enjoyed it. There is no doubt in my mind that these things are true to prophecy.

As a minister, I have been studying and teaching the Prophetic Word, and I have found that many people do not want to know the truth. However, there is a great need for the truth in these last days. Your publication has helped me in my teaching, so I am requesting 10 or 15 more copies to use as a teaching aid in spreading the truth. Please accept this small donation of $20 to help in your work.

JB, California

The reason that I am writing you this letter is that one of your newspapers, Earth’s Final Warning, came to my hands and woke up my interest in prophecy as I read it. Now I would like, if it is possible, to have some more of these newspapers because now the Lord put it in my heart to share them with my people at work and with anyone else. I know that Jesus is coming back to Earth and I want to have some souls all ready to go with Him. I will appreciate your answer to my letter, and God bless you for publishing this prophecy.

WJ, California

I have been studying your publication Earth’s Final Warning which I received in the mail last summer. It makes more sense to me than any religious teaching I have come in contact with for many years. I have had unsatisfactory contact with a number of religions, and I would like to know if you have any other publications and if there is a group of like-minded people in this area.

MH, Idaho

I have gone to a Christian school all my life except for this year. I am now a senior at a public high school. After I read your article I was shocked at how little I have noticed what was going on in the world. All that you have stated is true. It also opened up my eyes to what is really going on around me. Being interested in taking care of my life and spiritual walk as a Christian, I would like to ask for one of your free books—Heralds of Peace.

JH, California

I found Earth’s Final Warning in my mailbox. I am interested in finding out more. I did not know the Roman Catholics changed the Sabbath. Please send me the free Bible study course.

MK, California

I was at my Aunt’s house yesterday when I noticed on her bed a copy of Earth’s Final Warning. I began to read it, and, being a Christian, I was very excited about the articles and would love to receive it in my home. Enclosed is a love offering of $5.

ZF, California
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