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As I write this editorial, I have just returned from walking my dogs. The beautiful leaves of fall are gone from the trees. They seem to be everywhere on the ground. The reds, and yellows and other colors are no longer with us, having been replaced by the grays of the coming winter. During my walk my mind thought about God and His plans. He had first given us a beautiful planet that knew no death or unhappiness, but with the fall of Lucifer and the entry of sin, God’s plans had to change.

But the trees give us hope. Even though their leaves die and fall off and rot upon the ground, we know that new leaves will form when spring comes. And like the leaves that provide nutrients for other plants and trees around them when they rot, the writings of those who have gone on before us, give us nutrients from which life may spring forth, if we choose to allow it to do so. We have the Bible and the Spirit of Prophecy to give us hope and help us prepare for the resurrection that will occur in the time of the second coming. The question is: Are we allowing God’s work to occur in each of our lives so that we are truly going to be ready for all the blessings He has ahead of us?

And like the leaves that begin again to appear in the reviving time of the year to help announce the coming of Spring, are we sharing our messages with others?

“The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God. The mightiest conflicts are involved in the furtherance of the message, and the results of its promulgation are of moment to both heaven and earth.

“We should now purpose, as did Daniel and his fellows in Babylon, that we will be true to principle, come what may.”

Clark Floyd, editor of Our Firm Foundation magazine, has been co-host of the radio program Bible Answers with Clark and Lee and is a licensed attorney and an ordained Seventh-day Adventist pastor. He has spoken internationally and makes his home in the beautiful mountains of western North Carolina.

“We should now purpose, as did Daniel and his fellows in Babylon, that we will be true to principle, come what may.”

“Today the world is full of flatterers and dissemblers; but God forbid that those who claim to be guardians of sacred trusts shall betray the interests of God’s cause through the insinuating suggestions and devices of the enemy of all righteousness.

“There is no time now to range ourselves on the side of the transgressors of God’s law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must labor to become a unit, to be holy in life and pure in character. Let those who profess to be servants of the living God no longer bow down to the idol of men’s opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul.” TM 470, 471

“As diligent students, read the word, be doers of the word, and the Holy Spirit will be close by every worker, and the love of God will be kindled in the soul of the one who is ministering, in doing the very work the Lord has appointed to be done in missionary lines.”--Special Testimonies to Ministers and Workers (Series A, No. 11, 1898), page 31
Our Mission:
It is the mission of Hope International and the editors of Our Firm Foundation to clearly present Christ and His truth. The days remaining for this world are few, and we must work 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. —Editor

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In the porch of King Solomon’s magnificent temple stood two mighty pillars of brass, nearly thirty feet in height: to the one he gave the name Jachin, He shall establish; to the other Boaz, strength. Thus would the royal preacher seem to teach all generations that to the house of prayer we should come to be firmly established in sound doctrine, and to receive strength to stand fast in the faith.

**temple lily-work**

But we are not only told of the size and material of those stately columns, but of their ornaments also: “The chapiters that were upon the top of the pillars were of lily-work in the porch.” Such details were not deemed too insignificant to find a place in the Word of God. Now, the question of the amount of ornament to be desired in a church is not one into which I desire to enter, believing that where a devout congregation worship God in spirit and in truth, it is of minor importance whether the edifice in which they meet be fair as Solomon’s temple, or plain as the “upper room” in which the disciples assembled. Let us rather consider the beautiful lily-work on the pillars as a type of that which is lovely crowning that which is lofty; the spirit of kindly sympathy towards our fellow-worshippers forming a complement and addition to exalted devotion towards God.

**So little lily-work in the church**

Were we to ask the use of churches, we might receive the reply, “They are buildings set apart for prayer, praise, and preaching, and the celebration of the sacraments ordained by our Lord.” This might be correct, but it would not be a complete answer, unless it conveyed the idea of social worship, brethren meeting as brethren in the house of their Father, lovingly uniting their hearts and voices, as they hope to do in their home above. Much is it to be regretted that there is so little of this spirit of religious sympathy; that we have, as it were, the pillars of brass without the lily-work round them.

**Worldly distinctions and vanities can be found in God’s house**

There is often a chilling formality in places of worship that makes us painfully feel that the world has brought its distinctions and its vanities even into the house of prayer. We see, perhaps, the large pew with its solitary occupant, while weary women are standing in the aisle; it is the piece of silver that admits to the seat, and those who are unable to bribe are treated as strangers, almost as intruders, in the place where beyond all others, they should find themselves welcome. Is it not constantly the man in goodly apparel, the woman in gay clothing, to whom it is virtually said, “Sit thou here in a good place”, while the poor must obey the implied though unuttered command, “Stand thou there, or sit here under my footstool”? Hospitality in church is not a subject likely to be treated of in either religious or moral essay; the very name might provoke a smile; but I had once a practical sermon preached to me on the subject, which sank deeper into my memory than almost any sermon which I ever heard, which makes me venture to mention the trivial incident.

**A practical sermon on hospitality**

Many years since, I entered as a stranger a church in Brighton. The preacher was a very popular one, and I knew that I might have difficulty in obtaining a seat, so I took the first which I saw vacant; it was a free seat, close to a wall. I soon found that my position was a very undesirable one as regarded comfort; a large air-hole was directly in front, probably intended to warm the church with hot air, but that which
rose up, almost under my feet, was the chilling breath of November. I merely state the circumstance to introduce mention of the conduct of two ladies, perfect strangers to me, between whom I chanced to be seated. The one on my left hand surprised me by offering to change places with me: as there was no reason why she should be exposed to the chilling draught rather than myself, I of course declined her offer. I know not whether the lady on my right was related to the other, but she was at least her sister in kindness; for she lent to me, an utter stranger, her handsome fur tippet to place over my knees, to protect me from cold.

The pillars of brass must not lack the lily-work on the chapiter

“A very trivial incident indeed”, may be said; but when I consider its effect upon my own mind, I cannot look upon it as so trivial: often and often has the example of those ladies recurred to me in church. I heard an eloquent sermon on that November day in Brighton; but I derived at least as much benefit from the conduct of two of the congregation. I asked myself why they should be so kind to me, a stranger, and concluded that they were not of those who merely attend church to keep up a cold, heart-less form of devotion, but that they had felt the genial influence of Christianity while uniting in social prayer. With them the pillars of brass lacked not the lily-work on the chapiter.

In church, selfishness and pride are peculiarly repulsive

Church is a place that often affords opportunity for the exercise of the little courtesies of life. The proffered seat, the church-book lent, the place in the hymn-book found for the deaf, the guiding hand held out to the blind—these are trifling things in themselves, but they warm the heart of strangers, and make devotion itself more earnest by contact with Christian kindness. In church, selfishness and pride are peculiarly repulsive; we should feel the connecting link which binds together those who are one in Christ; we should see that our religion is one of humility and love. Solomon’s noble pillars would have looked cold and hard but for the graceful lily-work which crowned them; it might not, indeed, add to their strength, but it greatly enhanced their beauty.

Editor’s Note: The church mentioned here may not be like our church—but kindness to visitors is always as important as the sermon, and, in fact, is a sermon in itself.
Be of One Mind

By Mrs. E. G. White

The message of God for this time must go to every nation, kindred, tongue, and people. The Bible is to be opened to the understanding of men, women, and children in every part of the world; but there is so great an indifference to the teaching of the holy word of God, that those who accept the responsibility of enlightening others, must themselves be enlightened, so that they may be able to present the truth with clearness, and in such a manner that it will be recommended to the best judgment of honest minds.

THERE IS DANGER OF BEING ELATED AND SELF-SUFFICIENT

There are many workers in the cause who are not properly equipped for this great work, and when they are given some measure of success, they are in danger of becoming elated and self-sufficient. They work in their own strength, and do not discern their danger, and therefore, do not avoid the perils that are in their pathway. Erroneous ideas will be brought into the work, and presented as a part of the truth to the people; but everything that God has not connected with the truth will only serve to weaken the message and lessen the force of its claims. Satan is constantly seeking to divert the mind from the real work to a spurious work; and those who have but little experience in the dealings of God, are in danger of becoming bound about with overstrained notions, and of holding ideas similar in character to those which bound the Jews in the days of the Saviour’s sojourn with men. The rigorous exactions of the Pharisees, the heavy yokes of the traditions of men, made of none effect the commandment of God, and the work of Christ was to free the truth from the rubbish of error and superstition, that men might behold the true character of God, and serve him in spirit and in truth.

A YOKE THAT IS NOT OF THE MEEK AND LOWLY JESUS

Those who proclaim the truth for today have a similar work to do. The truth must be lifted from the obscurity of men’s traditions and errors that the world may behold the marvelous light of the gospel of the Son of God. There are those who turn away from this great and all-important work, to follow their own way. They have independent ideas and will not receive counsel. They choose to follow their own course, until the third angel’s message becomes a thing of minor importance, and finally it loses all its value. They hold another doctrine, opposed in principal to the doctrine of the Bible. They do not comprehend the nature of the work, and instead of leading the people to the firm platform of truth, they lead them to place their feet on the sandy foundations of error. They induce men to wear a yoke that is not the yoke of the meek and lowly Jesus.

THOROUGH DISCIPLINE, SUFFICIENT EXPERIENCE, AND KNOWLEDGE ARE NEEDED

We cannot exercise too great care in sending laborers into the cause of God. If one is left to engage in the work without thorough discipline, he is left to shape his own course. He is left with insufficient experience, with too limited knowledge of the truth, and the old errors which have not been thoroughly uprooted, will bear a part in his teaching and influence. His trumpet will not give a certain sound. The doctrine of truth will be mingled with error, and the result will be that those who are taught will cherish error as they do the truth. Those who are raised up under such a teacher, are in need of the most arduous and patient labor. It will be more difficult to reach and correct their errors, than to bring a company into the truth from the darkness of complete ignorance of the truth. It would have been...
better if they had not heard this mingling of the truth with falsehood, for then the truth in its purity would be more effective in reforming their lives and characters. More harm can be done by one who has a mixture of truth and error, than many who teach the whole truth can undo and correct. There is in the human heart a natural affinity for error and evil. Error takes root in the soil of the heart more readily, and grows more vigorously than the precious seeds of truth. Jesus said, “I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.” The Jews rejected the divine Son of God; but they were ready to accept many an impostor who came in his own name, making empty boasts of his power and authority. And so it is in our day. Men turn away their ears from hearing the truth and are turned unto fables.

THE LORD HAS SAID THAT THE SABBATH IS A SIGN BETWEEN HIM AND HIS PEOPLE FOREVER

Those who would labor in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people. It is the third angel’s message that bears the true test to the people. Satan will lead men to manufacture false tests, and thus seek to obscure the value of, and make of none effect, the message of truth. The commandment of God that has been almost universally made void, is the testing truth for this time. The Sabbath of Jehovah is to be brought to the attention of the world, whether they will hear or whether they will forbear. The word of the Lord, by the prophet Isaiah, declares to the men of this time, “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.” The Lord has said that the Sabbath was a sign between him and his people forever. The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by this mark of their allegiance to Heaven. But all man-made tests will divert the mind from the great and important doctrines that constitute the present truth.

WE CANNOT NEGLECT THE WEIGHTIER MATTERS OF THE LAW

It is the desire and plan of Satan to bring in among us those who will go to great extremes,—people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law,—judgment and mercy and the love of God. Through the work of a few of this class of persons, the whole body of Sabbath-keepers will be designated as bigoted, Pharisaiical, and fanatical. The work of the truth, because of these workers, will be thought to be unworthy of notice.

THE CAUSE OF GOD IS TO BE GUARDED

God has a special work for the men of experience to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. There will be false teachers, evil workers who will, by insinuating error, draw away souls from the truth. Christ prayed that his followers might be one as he and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren.

WE ARE TO BE CONTROLLED BY THE SPIRIT OF GOD

God calls for laborers; but he wants those who are willing to submit their wills to his, and who will teach the truth as it is in Jesus. One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good, than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work.

“SPEAK THOU THE THINGS WHICH BECOME SOUND DOCTRINE”
The instruction of Paul to Titus is applicable to this time, and to our workers: “Speak thou the things which become sound doctrine.” The apostle had to contend with evils of a similar character to those with which we will have to contend. He speaks of the faithful worker as “holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not. . . . Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth.”

WE MUST BE TEACHING PRESENT TRUTH

There were those in Paul’s day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had died upon Calvary’s cross, and circumcision in the flesh could not be of any further value. The typical service and the ceremonies connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and the shadow ceased in the substance. Paul was seeking to bring the minds of men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision.

“LET NOTHING BE DONE THROUGH STRIFE OR VAINGLORY…”

Instruction for the workers today is given in the word of truth: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.” “Now the God of patience and consolation grant you to be like-minded 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.” “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.”

CULTIVATE PIETY AND HUMILITY OF MIND

Let those who contemplate giving themselves to the work, place themselves in connection with those who have had a good experience in the ways of God, and a knowledge of his cause. Let all seek a clear understanding of the Scriptures of truth. See to it that the living Saviour is your Saviour, and that you are following in his footsteps. Cultivate piety and humility of mind. Combat intellectual laziness and spiritual lethargy. Be ready for every work that you can do for the Master. Instead of catching up every new and fanciful interpretation of the Bible, cling to the message. Let not every influence affect you; but seek to develop a character that is consistent, meek, teachable, and yet firm and cheerful; and with all this, be sober and watch unto prayer. Walk in a perfect way. Let the high, sacred truth you profess be constantly elevating your character, ennobling and refining you, and fitting you for the heavenly courts. The learners in Christ’s school must show that they are not unappreciative scholars. Let the sanctifying grace of God strengthen, soften, and subdue your entire nature. You must yourself be what you wish others to be. Christ prayed concerning his disciples, “I sanctify myself, that they also might be sanctified.” Bring into your life the piety, the Christian courtesy, the respect for one another that you wish to see reflected in those who embrace the truth through your instrumentality.

RH May 29, 1888

Ellen G. White, 1827–1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels are an incalculable blessing to God’s people around the world.
Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You can not charm, nor interest, nor please,
By harping on that minor chord, disease.
Say you are well, or all is well with you;
And God shall hear your words, and make them true.

--Ella Wheeler Wilcox
God's counsel will guide if we will yield to his gentle monitions. He will guide out of darkness into light, out of doubt into faith, out of self into him.

To be guided, there must be a willingness to be led. He leads, and we follow whithersoever he leads. There must be no pleading for him to alter his pace or plan, to heed our cry or lamentation; for if we are to be guided, our constant prayer is, "Thy will be done."

We need not see, if we walk by faith; we need not choose, if we leave all with him. Reasoning, seeing, choosing, is not ours, if let him do the guiding.

**LET HIM GUIDE YOU INTO ALL TRUTH**

Place your hand in his, look up into his face, trust implicitly in his love. Let him be made unto you wisdom; let him open the way, direct your path, and guide you into all truth.

Keep looking unto him. He sees you, and he sees the way; and you see him and his will; and this is enough.

His ways are higher than our ways; in fact, they are past finding out. His love and wisdom, and might make him the proper One in whom to trust and confide. His love is unalterable, his wisdom is wonderful, and he is omnipotent. Surely we can trust him for guiding.

**HE IS THE GUIDE, THE BIBLE IS THE CHART**

“But,” says unbelief, “if we thus trust, we shall be led astray, become fanatical, and lose our place, pay, and position in church, in society, in business, at home.” Nay, verily. They who thus trust will never be confounded. Our wisdom is utter folly; and if we trust in self or in others, we shall be destroyed.

The Spirit's office is to be our guide. “The manifestation of the Spirit is given to every man to profit withal.” He comes to instruct us; no man, no man's books, can do this. The only source of guidance is he and his book, and he in his book—never separated. “Sanctify them through thy truth: thy word is truth.” He is the Guide; the Bible is the chart. He alone can make the Bible intelligible and plain. Be guided by him, and be guided through his word.

**OUR GUIDE CANNOT FAIL US**

How blessedly he will lead and guide! Why, he “will open rivers in high places, and fountains in the midst of the valleys; he will make the wilderness a pool of water, and the dry land springs of water.”

If God is allowed to guide, he will not permit us to carry burdens or be afflicted with cares. He wants us to run and not be weary, to walk and not faint. How can we if we are loaded down with worry, and fret, and anxiety! O, no! He will so guide by the side of still waters, and through green
pastures, in the paths of righteousness for his name’s sake, that our souls shall rejoice evermore.

Our Guide can not fail us. We trust, and he accomplishes; we abide, and he abides; we ask and receive, and our joy is full. In fact, dejection is impossible; for the joy of the Lord is our strength.

SEEK NOT THE GUIDANCE OF MEN

Then let us give ourselves to his guiding. Seek not the guidance of men; they are blind guides. If you lack wisdom, ask of God, who giveth liberally, and upbraideth not, and it shall be given.

“But,” says unbelief again, “is there not great danger that if we trust to his guidance, the adversary will, as an angel of light, deceive us with his smooth and specious reasoning, and thus we be turned aside?”—No; the danger is not on this line; the danger is that we will not trust God, that we will not let the Holy Ghost be our guide. We go everywhere else but to him; and then the wily tempter, knowing this, easily leads us astray. The adversary speaks to our heads, and we reason with him instead of receiving the Spirit; then he becomes the guide, and we fall into doubt, darkness, and death.

LET HIM DO HIS WORK IN HIS OWN TIME

Divine guidance is guidance into all truth, perfect peace, and sure and certain victory. Be quiet, then, so God can guide. Never bustle, nor worry, nor fuss. Stop leading, cease guiding; be led of the Spirit. Let him do his work in his own time and in his own way. Fret not. Calmly take everything as from him. He does all things well; he makes no mistakes. Take a rest my soul, or, as John Newton sang—

“Be still, my heart! those anxious cares
To thee are burdens, thorns, and snares;
They cast dishonor on thy Lord,
And contradict his gracious word.

Brought safely by his hand thus far,
Why wilt thou now give place to fear?
How canst thou want if he provide,
Or lose thy way with such a guide?

Did ever trouble yet befall,
And he refuse to hear thy call?
And has he not his promise passed
That thou shalt overcome at last?”

Editor's note: This was an article in the Review and Herald of June 14, 1898, but not from Ellen White. It was taken from a publication called the King’s Messenger.
By Joe Olson

Who hasn’t heard these words at some point in their lives? Who hasn’t said them? Most of us started out very early in life saying these words. Of course, most of us needed to say them because of what we did. The entire Bible only uses the word, “sorry” 11 times. I was really surprised to know that. With all that people have done wrong, whether to each other or to God, it seems to me there would have been a few more times of “sorry” in the Bible.

Are we anxious or afraid for our sins?

David, as you can probably imagine, was sorry. “For I will declare mine iniquity; I will be sorry for my sin.” Ps. 38:18. He would be “sorry” for his sin. This might surprise you…The Hebrew word for sorry means to be anxious or afraid. I did not expect that to be the definition. I assumed it would be more like regret, or ashamed, or something similar.

Another thing gave me pause as well - doesn’t it strike you as odd that David said he “will be” sorry for his sin? He did not say that he “was” sorry, but that he “will be”, or “would be” sorry. When you look at the Hebrew meaning of the word, it makes more sense. David is saying that he would “declare his iniquity” and that he would be “sorry”, or “anxious”, or “afraid” for his sin. This is a most important thought to us, and as we can imagine, to God as well. Are we “anxious” or “afraid” for our sins? When we sin, do we become “anxious” about them or are we “afraid” about them? I mean, do we really have fear over committing sin?

Are we just afraid of the consequences of our sins?

Now, I’d like to distinguish here between two different ideas. I’m not talking about being afraid of the consequences of our sins. Being anxious for the consequences of sin is quite different than being anxious for the sin itself. One is being concerned or worried or upset over the committing of the sin itself, the other is concerned or worry over what will happen to us as a result of our sin. Do you see the difference? One is worried about the sin he committed; the other worries about the results.

Let’s use a real obvious illustration…Do most people worry about speeding, or about getting caught for speeding? Do we look down at the speedometer and notice we are speeding and feel concern over the fact that we are breaking the law, or do we look down, and then immediately look up to see if we are being noticed for it? When we eat fattening food, do we get upset over the fact that the food was fattening, or over the fact that the fattening food will do something to our bodies that we won’t like?

Sometimes we differentiate between the two “sorrys” by saying one was “genuine” and the other was not. Maybe…maybe not. I think you can be genuinely sorry for what you did because you were genuinely sorry for the consequences... not for the actual act itself.

David makes it clear that he does not want to sin anymore

But David said he would be sorry for his sin, not the results of his sin. That was another interesting point… When you say you “will be” something, you are using the future tense. For instance, when you say you “will be” there, you mean when the time comes, you plan on being there. It’s in the future. “I will be” careful spending my money.” You haven’t done it yet, or you would have said, “I was careful spending my money.”

David has said that he plans to be anxious or concerned about his sins. He will declare them, or in other words, admit them, and he “will be” sorry for them. He doesn’t
want to do it any more. He wants to and plans to be sorry or afraid to do it… to commit sin. Well, don’t we all? David has recognized that sin is bad. Don’t we all recognize that sin is bad? I guess you would have to qualify sin first to really answer that question.

Not everyone is in agreement as to the definition of sin
You might think that a little elementary, but not everyone is agreed on what sin is. The Bible makes it pretty clear though… “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” 1 John 3:4. There you have it… pretty cut and dried isn’t it? Sin is breaking the law… God’s law. But in many churches, and in many people’s minds, they have been convinced that the law has been nailed to the cross. So how can you sin if the law is done away with? The Bible is very clear that sin is the transgression of the law. But if there is no law, there is no transgression… right? Of course.

Do we have the autobahn mentality about God’s word?
Take the autobahns in Germany. There is no posted speed limit on those highways, at least on portions of them. If there is no speed limit; if there is no law regarding how fast you can go, then you cannot break the law… right? You can only transgress the law if there IS a law. But if the law has been nailed to the cross, then you cannot transgress it. If you cannot transgress the law, then you cannot sin, because sin, as the Bible says, is the transgression of the law. So there may be a lot of argument as to what sin is or is not. But even though people have been convinced that the law has been done away with, no one really accepts what that truly means. If there is no law and no sin for breaking it, then you can go in anyone’s house and steal, or destroy, or murder and there is nothing wrong with that because there is no law… not from the Christian perspective anyway.

If there is no law, there can be no law breaker
You’ve heard it said that the law is for law-breakers. They say that locks are for honest people. What does that mean? It refers to the fact that if someone tries a door, and it is locked, they know not to go in there. But if a thief tries a door, and it is locked, he will break in anyway. Someone who simply goes fifty-five miles an hour on the highway does not need a sign saying “go 55”. Laws are for law-breakers. But if there is no law, there is, by extension, no law-breaker.

But David fully recognized that there were laws and that he had broken them, and he said he would declare it, and then he went on to say that he would be sorry for the breaking of those laws. He would be sorry for sin. He would be afraid and anxious for committing sin. Why? Because of the sin itself or the consequences?

Do we feel guilt over the transgression, or do we feel anxious over the consequences?
Let’s look at another verse about sin and David… “For I acknowledge my transgressions: and my sin is ever before me.” Ps. 51:3. Again, David says here that he acknowledges, or admits, or declares his sin. And then he says that his sin is ever before him. Another Bible translation says it this way, “And I cannot forget my terrible guilt.” David feels guilty. David believes that his sin caused him to be guilty. And this guilt has made him anxious and afraid. Please remember that this is guilt for the sin! He is not sorry for what happened to him as a result of his sin as much as he is sorry for the sin itself.

We say “I’m sorry” all the time. If we bump into someone, we say, “I’m sorry.” If we didn’t hear someone, we say, “I’m sorry?” If we stand in front of someone so they cannot see, we turn and say, “Oh, I’m sorry.” Do we actually feel any guilt for those things? How about when we actually do something wrong? When we are caught lying… When we are caught speeding… When we are caught stealing or cheating or whatever… Do we feel guilt over the transgression? Or, do we feel anxious over what will happen as a result?

Jesus can help you change
A lot of people have the wrong idea about sin, and heaven, and hell. They have been told that they must not sin, because they will go to hell. While there is an element of truth to that, when it is said that way, people tend to think in terms of consequences for sin rather than remorse for sin itself. What we should focus on and tell people and act like is that SIN is evil and we don’t want to be evil. Sin is wrong and we don’t want to be wrong. Sin is bad and we don’t want to be bad. Let’s not say, “Sin will cause you to go to hell”. That’s thinking consequentially. Worrying about consequences will never change your behavior. Worrying about being evil can change your behavior.
you don't want to be evil, come to Jesus and He can help you change. But if all you care about is the consequences, then if you remove the consequence, you don’t really care about being evil.

Most people won’t care about being law-breakers if there is no consequence for breaking the law. That’s why you see skinny people eating all sorts of fattening and sugary foods. They can eat and eat and eat whatever they want and still stay skinny. There are no consequences, or… none that they notice! Now, obviously not all skinny people eat wrong, but you get the point.

**Are we REALLY sorry?**

**Do we REALLY mean it?**

How often do we say that we are sorry, when we really aren’t? How often do we say we are sorry and then do the same thing we said we were sorry for, over and over and over again? How sorry are we? If I step on someone’s foot, and say, “I'm sorry”, most people will forgive and let it go. But do it twice and see what look you get. Do it three or four or five times, and forgiveness goes out the window doesn’t it? Now they are questioning how sorry you really are, or if you are sorry at all. Now they are going to present some consequences: “If you step on my foot one more time, I’m going to...” Now there are consequences. Most people, depending upon the consequences, will now take care to avoid stepping on the person's foot again. But now, it is obvious it is because of what will happen to them if they do, not because they are ashamed, or afraid for being someone who steps on feet. This is the real question here...When we say “I’m sorry” do we really mean it? Are we sorry for the act itself, or for what will happen as a result? This is such an important concept because it determines if you will actually ever quit sinning, and thereby, go to heaven.

**We, like God, want our children to obey because they see the value in obedience**

God says, “Act this way”, whatever that way might be. It might be to be kind to one another; it might be to forgive one another; it might be to pray for one another; it might be to eat this or not eat that. God has all sorts of rules or guidelines or instructions on how to live and act. Just as we have for our children. “Don’t drink the drain cleaner!” “Don’t poke your sister in her eye.” “Don’t play with fire.” And they aren’t all “don’ts” are they? “Be nice to your sister.” “Be patient.” “Be unselfish and think of others before yourself.”

We have lots of dos and don’ts for our children. God has the same. And we, like God, want our children to follow our “rules” if you will, because they recognize the value and worth and intelligence of our rules. And when they break one of our rules, do we want them to be worried about the results, or would we prefer that they are “sorry” for not following our instruction, because they see the value in doing so? Don’t we all want to see our children obey because they agree with what we say, rather than fearing to be spanked? Let’s put it this way...What would you rather...Your child says, “I’m not going to drink the drain cleaner because the drain cleaner will kill me.” Or this...“I’m not going to drink the drain cleaner because I’ll get spanked if I do.” Which act of obedience would you prefer? Oh, they might both give you the desired result...but do they really? Do you just want them to not drink the drain cleaner, or would you prefer that they understand why drinking drain cleaner is bad for them?

**We should desire to avoid all sin**

You see, if they understand the concept, then you don’t have to have a rule for every single item in your house. But if it just about drain cleaner, then all you have accomplished is making them fear the results of disobeying you. God is trying to get us to see that sin is bad, and that we should desire to avoid it; ALL sin...not just some particular few that we have been instructed about. Otherwise, He has to come up with a new list every time we come up with a new sin. “God didn’t “say” I couldn’t watch horror shows on TV.” “God didn’t “say” I shouldn’t smoke pot.” “God didn’t “say” I need to tithe on the gross and not the net.” Pick what you want. But if you deal with the *principle* of sin rather than the individual sins, then you don’t have to address every single possibility.

**How do you know if you are truly sorry for your sin?**

Now, how do you know then if you are truly sorry for your “sin”, whatever it is? How do you know if you are sorry for the sin, or for the consequences? By what happens after you say, “I'm sorry.” Paul explains it to us...“Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.” 2 Cor. 7:9. There is a “sorry” that is after a “godly manner”. If
there is a “godly manner” type of sorry, then you can be sure there is an “ungodly manner” of sorry, too.

But Paul said in this verse that the people “sorrowed to repentance” and that made it a “godly sorrow”. THIS is how you know it was a real “sorry” and not a fake one. Maybe I should rather say, this is how you can tell a “sorry” about the sin rather than a “sorry” for the consequence. A real “sorry”, or one that is afraid or anxious, will cause the person to repent, or to quit doing it; and not because of what will happen to him or her, but because they really dislike sinning.

The story of David tells us what a true “I’m sorry” is all about

This is what true sorrow did for David. He hated the sin, and he wanted to be washed clean of it. “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” Ps. 51:7. His concern was not for forgiveness per se… he wanted cleansing! He wasn’t worried about hell, he was worried about the stain of sin on his character, and he wanted his character to be clean and white again. THIS is being sorry; THIS is godly sorrow. Truly being sorry means to desire not to do it anymore… whatever “it” is.

The devil has taken the words “I’m sorry” and used them for every possible answer and reaction, so that now, we barely recognize the true anymore. “I’m sorry”, “Sorry about that”, “So sorry”, “SORRY”, “I’m sorry:” – Sorry, sorry, sorry, sorry. We say it so often that we don’t even know what it means anymore. That’s one of the reasons God put the story of David in the Bible, so we could remember, once again, what a true “I’m sorry” is all about.

An example of an “ungodly sorry”

Now, just one more example of “I’m sorry” to drive the point home. This one is a “sorry” that was not “godly” because it did not lead to repentance. “And the king was sorry: nevertheless for the oath’s sake, and them which sat with him at meat, he commanded it to be given her.” Matt. 14:9. This king was king Herod and what he promised, or what his oath was, was anything his wife Herodias’ daughter wanted. She had just danced up a storm, and the king was so captivated by her that he offered her whatever she wanted, up to the half of his kingdom! And she said, “Give me the head of John the Baptist on a platter.”

And the Bible said he was sorry. But apparently not sorry enough not to do it, because he commanded, and they cut off the head of John the Baptist, and he gave it to her. Would you say he was really sorry? No. He was not truly sorry.

Are you serious?! Forgive 490 times?!

Are we truly sorry for what we do wrong? Or do we just say we are sorry so we feel better about ourselves? “Well, I said I was sorry!” “Yes, but you keep doing it.” “Well, I keep being sorry for it.” Really? Do we really believe that? How many times can we say “I am sorry” before we quit being believed?

Remember Peter’s concern about how many times we should forgive? “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.” Matt. 18: 21, 22. Well, you can imagine that flipped Peter out. Forgive someone 490 times!!!! I mean, after 490 times, how serious can the person be about being sorry? But please notice that the issue here was not how serious the one who said “sorry” was, but about the issue of being forgiving. God forgives us all… over and over and over again. Many times more than 490! And that is what God wants us to be like. Forgive like He forgives. Jesus was not addressing the forgivee, He was addressing the forgiver.

We need to make sure our “sorry” for sin is real

The forgivee, or the one asking forgiveness, or the one saying he was sorry, is a whole ’nother story. Jesus didn’t need to address that part because David already had. And He knew that He would have Paul address it as well. We need to make sure our “sorry” is real, and we need to know exactly how real it really is. Do we quit it? Do we stop doing what we keep asking forgiveness for? Do we repent after a godly sorrow?

By the power of Jesus Christ, who has all power in heaven and earth, we can make our “sorry” for real. Let’s ask God to make us sorry for sin instead of the consequences. If we do, and if we are, there will be an eternity of bliss awaiting us!

Joe Olson serves as the executive director and chairman of the board of Hope International. He also travels as an international speaker.
“And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the mount of Olives.”

Here was established the great memorial, the Lord’s Supper. Can we take in the strains of Christian melody rising to heaven from the lips of the disciples? Christ, the Captain of our salvation, made of himself a sacrificial offering. The Prince of life became the Prince of martyrs.

“Ye are not all clean”

“Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.”

This ordinance was to bring brother to an understanding of the feelings of his brother

The act of Christ in washing the feet of his disciples was a sacred one; his motive in so doing was to bring about, through their remembrance of what Christ had done for them, a state of feeling where no exaltation of one above another should find place. This ordinance was to bring brother to an understanding of the feelings of his brother.

The last act of Christ in behalf of his betrayer was to wash his feet. He, their Lord and Master, showed that he would do anything to save the most guilty sinner. He said, “He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.” If he will believe on Jesus Christ as the Son of...
God, the Redeemer of the world, he is the child of God.

Christ had read the secret purposes of Judas

Christ came not to save man in his sins, but from his sins. John’s testimony of him was, “Behold the Lamb of God, which taketh away the sin of the world.” And “as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

Christ had washed the feet of Judas first. This disciple was having his last opportunity. When the ceremony was ended, the Master said, “Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.” These words were spoken that Judas might understand that Christ had read his secret purposes, that he was not ignorant of his wicked schemes. This was his opportunity to confess and be converted. The disciples did not understand his words at the time, but they were imprinted on their memory afterward, and they had something to consider in the patience, the mercy, and the forbearance of God toward the most grievously erring.

The washing of feet does not cleanse away sin

Christ gave his disciples to understand that the washing of their feet did not cleanse away their sin, but that the cleansing of their heart was tested in this humble service. If the heart was cleansed, this act was all that was essential to reveal the fact. He had washed the feet of Judas; but he said, “Ye are not all clean.” Judas brought a traitor’s heart to this scene, and Christ revealed to all that he knew him to be the betrayer of his Lord,

and that the washing of his feet was not an ordinance to cleanse the soul from its moral defilement.

The servant is not greater than his lord

“So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am [for I have given you an example of the position you should hold toward one another]. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.”

Here is the object-lesson: “Ye also ought to wash one another’s feet.” “Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them.”

This ordinance is not to be treated in a mechanical way as a form. Its real object is to teach humility.

“I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.”

Christ knew the heart of Judas, yet He washed his feet

Jesus would give convincing proof that he understood perfectly the character of Judas, and that he had not withheld his ministry even from him whom he knew to be working to betray him into the hands of his enemies. And we have, in his example, the lesson that the ordinance of feet-washing is not to be deferred because there are some professed believers who are not cleansed from their sins. Christ knew the heart of Judas, yet he washed his feet. Infinite Love could do no more to bring Judas to repentance, and save him from taking this fatal step. If this service of his Master, in humbling himself to wash the feet of the worst sinner, did not break his heart, what more could be done? It was the last act of love that Jesus could evidence in behalf of Judas. Infinite Love could not compel Judas to repent, confess his sin, and be saved. Every opportunity was granted him. Nothing was left undone that could be done to save him from the snare of Satan.

Christ sought to restore, not destroy

Let all behold, in the boundless love of Christ, a long-suffering Saviour, who holds out every inducement for the sinner to receive him, repent, and be cleansed from the defilement of sin. We must understand that because we suppose one to be in error and sin, we are not to divorce ourselves from him, refuse to have any association with him, and make our suppositions prominent. The example of Christ will not sustain any one in
these conclusions. Many a soul may be saved by further effort on the part of his brother; but a careless separation from him, leaving him exposed to the temptations of Satan, and driving him upon the devil’s battle-ground, is not the method of Christ. He sought to restore, not to destroy. He who washed the feet of his disciples was the Majesty of heaven. He had the hoarded love of eternity in his heart, but he was in their midst as one who served; and in washing their feet, he gave them evidence that he would do any service, however humble, in order to make them heirs together with him of all the eternal wealth of heaven’s treasure.

We are given this ordinance as a test, a heart-searcher

When this simple ordinance is being performed, the followers of Christ should bear in mind that this is the time for all to search their hearts to see if they are willing to humble themselves in spirit, and follow the example of Christ. He gives them this ordinance as a test, a heart-searcher. The Holy Spirit will be present on every occasion to convince of sin, to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved.

This ordinance we to take the place of the previous rites and ceremonies

This ordinance does not speak so largely to man’s intellectual capacity as to his heart. His moral and spiritual nature needs it. If his disciples had not needed this, it would not have been left for them as Christ’s last established ordinance in connection with, and including, the last supper. It was Christ’s desire to leave to his disciples an ordinance that would do for them the very thing they needed; that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah. Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul’s hunger, would be in receiving his word and doing his will.

RH, June 14, 1898

Editor’s Note: Underlining has been added by the Editor to emphasize the ending of the Jewish ceremonies, and the keeping of them being an “insult to Jehovah”.

Ellen G. White, 1827–1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels are an incalculable blessing to God’s people around the world.
Between the days—the weary days—
He drops the darkness and the dews;
Over tired eyes His hand he lays,
And strength and hope and life renews—
Thank God for rest between the days!

Else who could bear the battle stress,
Or who withstand the tempter’s shocks?
Who tread the dreary wilderness,
Among the pitfalls and the rocks,
Came not the night, with folded flocks?

The white light scorches; and the plain
Stretches before us, parched with heat:
But by and by, the fierce beams wane;
And lo! The nightfall, cool and sweet,
With dews to bathe the aching feet!

For he remembereth our frame!
Even for this I render praise.
O tender Master, slow to blame
The falterer on life’s stony ways,
Abide with us between the days!

--Emma Herrick Weed
By Meade MacGuire

Editor’s Note: Several articles on the Latter Rain were written for the Review and Herald from June 3 to August 12, 1943, with the hope of encouraging God’s people to get ready for the outpouring of the Latter Rain. We repeat these articles for the same reason.

WE MUST ACCEPT GOD’S WORD WITH SIMPLE CHILDLIKE FAITH
Perhaps you have heard the story of a little child whose parents were discussing the meaning of a text of Scripture. There seemed to be a difference of opinion. Finally the little girl said, “Well, if God did not mean what He said, why did He not say what He meant?” How important it is that we study God’s word to know just what He says, and then accept it with simple childlike faith, believing that He means just what He says.

CHRIST ALWAYS SEPARATES THE CONTRITE SOUL FROM SIN
“God’s ideal for His children is higher than the highest human thought can reach. ‘Be ye therefore perfect, even as your Father which is in heaven is perfect.’ This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.

THERE IS NO EXCUSE FOR SINNING
“The tempter’s agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God.” DA 311.

WE MUST ENTER THE KINGDOM OF GOD WITH PERFECT CHARACTERS
“Many of us fail to improve our privileges. We make a few feeble efforts to do right, and then go back to our old life of sin. If we ever enter the kingdom of God, we must enter with perfect characters, not having spot or wrinkle, or any such thing.” MYP 105.

“God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to comprise His kingdom.” COL 315.

THE WORD OF GOD NEVER CONTRADICTS ITSELF
Sometimes we meet persons who quote scriptures which they think set forth a different standard. They say, “The Bible teaches that ‘there is none righteous, no, not one.’” But the same passage from which they quote, Roman 3:10-18, also says that “there is none that seeketh after God”, and “their feet are swift to shed blood”, and “there is no fear of God before their eyes”. Anyone reading this passage will see at once that it does not apply at all to God’s children, but to the godless and unbelieving world. The word of God never contradicts itself, and we read in Genesis 7:1, “The Lord said
unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me, in this generation.” And again we read of Zacharias and Elizabeth, the parents of John the Baptist, “They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” Luke 1:6.

THERE IS NO QUESTION ABOUT GOD’S STANDARD OF PERFECTION

Whatever we may think of God’s requirements for the past, there is no question about His standard for those who live to see the close of probation, the time of trouble, and the coming of the Saviour.

“Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation….Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father’s commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.” GC 623.

THE CASE OF THOSE WHO DELAY PREPARATION IS HOPELESS

Again, there are those who are conscious of their defects of character, and what are often called “little sins and imperfections”. But they feel sure that when the time of trouble and persecution comes, they will arouse and seek God and obtain the victory. But the Lord has warned us against the danger of this attitude.

“Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless.” GC 620.

THE COMING OF CHRIST DOES NOT CHANGE OUR CHARACTERS

There are others who have the idea that if they “try hard” to overcome their besetments, and if they “do the best they can”, whatever wrongs and imperfections of character remain will be taken care of when Jesus comes. Here again, the instruction is plain and specific.

“It is a solemn thing to die, but a far more solemn thing to live. Every thought and word and deed of our lives will meet us again. What we make of ourselves in probationary time, that we must remain in all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change.” 5T 466.

WHEN THE LORD COMES, THOSE WHO ARE HOLY WILL BE HOLY STILL

“We believe without a doubt that Christ is soon coming….When He comes, He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy, will remain so forever. No work will then be done for them to remove their defects, and give them holy characters. The Refiner does not then sit to pursue His refining process, and remove their sins and their corruption. This is all to be done in those hours of probation. It is now that this work is to be accomplished for us…

GOD’S TRUTH ELEVATES US AND REMOVES EVERY IMPERFECTION AND SIN

“We are now in God’s workshop. Many of us are rough stones from the quarry. But as we lay hold upon the truth of God, its influence affects us. It elevates us, and removes from us every imperfection and sin, of whatever nature. Thus we are prepared to see the King in His beauty, and finally to unite with the pure and heavenly angels in the kingdom of glory. It is here that this work is to be accomplished for us; here that our bodies and spirits are to be fitted for immortality.” 2T 355, 356.

GOD MAKES HIS STANDARD PLAIN

God does not want this high standard to discourage us, and so He makes it very plain that He will accomplish the work if we will only co-operate with Him.

“God had made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will, and thus frustrate His grace.” MB 116.

We have reason to be of good courage, and to press forward with hearts full of joy and confidence when we read what God has done, and will continue to do in our behalf.

THE LATTER RAIN NO. 10
continued on page 31
Feature Product

GINKGO BILOBA

GINKGO AND MULTIPLE SCLEROSIS

- Ginkgo extract was reported to significantly improve functional measures (such as coordination, energy level, strength, mental performance, mood, and sensation) in 22 individuals with multiple sclerosis (MS).

GINKGO AND STROKE

- It’s believed that by preventing blood clots from developing and increasing the blood flow to the brain, Ginkgo may help stop strokes from occurring. It has also been helpful in long-term therapy for stroke victims, by increasing the blood flow to the brain.

90 Capsules ........$12.99 HXHH-GBIL

Suggested Adult Dosage:
- 2-3 capsules daily

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*Prices listed above do not include shipping and handling or sales tax

Because of Ginkgo Biloba’s wide range of medicinal properties, it is helpful in combating a variety of diseases. In addition, it is one of the most well-researched herbs in the world, and is commonly prescribed in both France and Germany.

Ginkgo Biloba increases the blood flow to the brain and improves blood flow through both major blood vessels and capillaries. It increases metabolism efficiency, regulates neurotransmitters, and boosts oxygen levels in the brain (which uses 20% of the body’s oxygen).

It has been shown to increase brain functionality, which is beneficial to those suffering from poor concentration and memory loss. For this reason, Ginkgo has been used in the early treatment of A.D. It has been proven effective in stopping the advancement of Alzheimer’s and improving the mental function of elderly people.

GINKGO AND MENOPAUSE

- Clinical studies have found that Ginkgo extract may reduce the side effects of menopause as well as risk factors for osteoporosis and cardiovascular disease. Women are becoming more reluctant to use pharmaceutical hormone replacement therapy (HRT) due to its undesirable side effects, such as irregular bleeding and an increased risk of breast cancer. Studies show that Ginkgo has estrogenic activity and might be suitable as an alternative to HRT.

GINKGO AND PARKINSON’S DISEASE

- The lack of dopamine is believed to produce the progressive stiffness, shaking, and loss of muscle coordination typical in Parkinson’s disease. Ginkgo may help symptoms by increasing the brain’s blood flow and thereby allowing more of the depleted dopamine to be circulated to the areas that need it most.

GINKGO AND ERECTILE DYSFUNCTION/IMPOTENCE:

- Recent evidence indicates Ginkgo extract appears to be effective in the treatment of erectile dysfunction caused by the lack of blood flow to the genitals. For this reason, it is used in many herbal Viagra® alternative supplements. Since Ginkgo increases blood flow, it’s been found to help up to 50 percent of patients with impotence after six months of use.

GINKGO AND ALZHEIMER’S:

- Clinical studies suggest that Ginkgo Biloba may provide the following benefits for people with Alzheimer Disease (A.D.):
  - Improvement in thinking, learning, and memory (general improvement in cognitive function)
  - Improvement in both: activities of daily living and social behavior (with fewer feelings of depression)

*These statements have not been evaluated by the Food and Drug Administration. This product is not intended to prevent, diagnose, treat, or cure any disease.
Christian Crossword

ACROSS
1. One of the twelve apostles also known as Nathanael
2. A well known Jew in Ephesus who became a convert of Paul
4. Called by Deborah to head a raid against Sisera
7. The minor prophet from the town of Elkosh
8. Abraham’s half-sister who became his wife
10. The 5th Roman procurator of the province of Judea
13. The prophet, well known in Jezebel’s time
14. King of Israel after Ahab
16. The man compelled to bear the cross of Jesus
17. Named “son of my sorrow” or Benoni by his mother
9. The girl from Moab who married Naomi’s son, Mahlon
11. The father-in-law of Ruth
12. The one who irreverently grabbed the Ark
14. The priest of Nob who looked after David, a fugitive of Saul
18. A tax collector who became a follower of Jesus
20. The father of the seer, Balaam
22. Paul’s companion on his second missionary journey

19. A patient, upright man, whose trust in God could not be shaken
21. The original husband of Bathsheba
22. The man who raped Jacob’s daughter, Dinah
23. The wife of Elimelech who emigrated to Moab
24. Abraham’s grandfather
25. The prophet who confronted David in regard to Bathsheba
26. The runaway slave belonging to Philemon

DOWN
1. He showed kindness to David when David was fleeing from Absalom
3. Laban’s beautiful younger daughter
4. The king who sought to have a curse placed on Israel
5. One of two men nominated to take Judas’ place
6. Jacob’s second son by Leah

9. The girl from Moab who married Naomi’s son, Mahlon
11. The father-in-law of Ruth
12. The one who irreverently grabbed the Ark
14. The priest of Nob who looked after David, a fugitive of Saul
15. One who offered unholy fire to the Lord
18. A tax collector who became a follower of Jesus
20. The father of the seer, Balaam
22. Paul’s companion on his second missionary journey

Answers from Christian Crossword published in the November 2011 issue of Our Firm Foundation

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Volume 26, Number 12
This month we’ll be continuing on with more information about excitotoxins. If you have any questions or haven’t read the previous articles, please go back and read parts 1-3. Just to recap where we left off though, Dr. Olney (the neuroscientist and neuropathologist who did the rat studies on the MSG effects on the retina) goes to the FDA and asks for action to be taken (for MSG to be removed from baby foods). They refuse and he has no option but to meet with a Congressional committee. The food manufacturers agree to take out the MSG. So, DID they take the ingredient out of baby foods?? Yes. Well, they took MSG out. So instead of adding pure MSG to the baby foods, they added a substance known as “hydrolyzed vegetable protein” that not only contains MSG, but it has three known excitotoxins as well!! So for legal purposes, they took it out. But toxically speaking, the baby food was now just as bad, or worse. With the variety of excitotoxins in hydrolyzed vegetable protein, this substance is even more dangerous than MSG!

Is there a connection between “diet sodas” and obesity?

The human brain, when fully developed, contains one hundred billion neurons, with trillions of fiber connections between them. The development of these connections between neurons requires stimulation of the body by touch, speech, and vision. (Under-stimulated babies left undisturbed in their cribs are delayed in their ability to sit up and to walk.) Overstimulation, just as understimulation, can be devastating on brain development.

Since we cannot experiment on human children, we must rely upon animal experimentation to learn the effects of substances that are potential health hazards. Baby mice fed MSG, for instance, grow up to be short and grossly obese despite dietary intake in normal amounts for mice. (Today obesity is a growing health problem. Could this be related to the heavy consumption of the so-called “diet sodas” containing NutraSweet®, which actually promote obesity due to the effects of the excitotoxin?)

He goes on to say...

“A question that will be raised is: Are children receiving enough excitotoxins to damage their hypothalamus? They may be. A child...
consuming a soup containing MSG plus a drink with NutraSweet® will have a blood level of excitotoxins six times the blood level that destroys hypothalamus neurons in baby mice. The younger the child, the greater the danger to the brain.” (3)

How can we make the change?

Now you know that MSG is an excitotoxin, or maybe you knew before. However, since the public has learned about the syndrome of undesirable symptoms produced by MSG, food manufacturers often disguise it. What are the other disguised forms of MSG and other excitotoxins? How can you know that your food is excitotoxin-free? Before I list the ingredients, I’d like to start by saying that the food industry wants you to think these ingredients are safe. Remember: By food industry definition, these ingredients are “naturally occurring”. “Natural” doesn’t mean “safe”. “Natural” only means that the ingredient started out in nature, like arsenic and hydrochloric acid.

When you eat real, whole foods, you automatically avoid MSG, aspartame and other excitotoxins. No need to memorize the whole list of different food additives and E numbers, simply skip the processed junk and EAT REAL FOOD! But for those of you who’d like to know what could be contributing to your current health problems, here you go!

**Additives that always contain MSG**
- Monosodium glutamate
- Hydrolyzed vegetable protein
- Hydrolyzed protein
- Hydrolyzed plant protein
- Plant protein extract
- Textured protein
- Sodium caseinate
- Calcium caseinate
- Yeast extract
- Autolyzed yeast
- Hydrolyzed oat flour

**Additives that frequently contain MSG**
- Malt extract
- Malt flavoring
- Bouillon
- Broth
- Stock
- Flavoring
- Natural flavoring
- Natural beef broth
- Natural chicken broth
- Seasoning
- Spices

**Additives that may contain MSG or excitotoxins**
- Carrageenan
- Enzymes
- Soy protein concentrate
- Soy protein isolate
- Whey protein concentrate
- Glutamic acid (MSG) is present. If you see disodium guanylate and disodium inosinate in the ingredient list, chances are, there is MSG in it. These two ingredients are expensive food additives that work with inexpensive MSG. They would probably not be used as food additives if there were no MSG present.

**Those are “ingredients”, but what about some specific foods?**

**Packaged Food**

MSG is frequently found in packaged foods. Pre-made salad dressings and gravies can be expected to contain MSG unless clearly labeled otherwise. Certain brands of chips and chip dips, including Doritos, commonly list more than one ingredient that contains MSG. Most pre-made soups, broths and stocks contain MSG. Frozen meals, frozen pizza, ramen, instant noodles and even some processed cheeses may include the flavor enhancer.

**Seasonings**

Although MSG is considered a seasoning itself, manufacturers commonly add it to other products that are also used for seasoning. Many spice blends
will include MSG in their mix. Soy sauce will always contain a naturally occurring form of MSG. Companies producing sandwich dressings such as ketchup and mayonnaise tend to include MSG in their recipes.

**Snacks**

Some soft drinks, iced tea mix, concentrates and sports drinks contain MSG. Children’s snacks are also common culprits of added MSG. Some granola bars, fruit snacks and candy, gum and some candy bars will contain it. Even snacks most people consider healthy, such as yogurt and cottage cheese, may include the flavor enhancer.

**Meat Analogs**

Pretty much all of them. I know we didn’t talk much about aspartame specifically, but aspartame is another dangerous excitotoxin that has many of the same brain-damaging effects as MSG. If you or a family member is diabetic, or just chooses “sugar-free” items to “be healthier”, you may want to warn them of the dangerous effects of this ingredient. And remember, these excitotoxins work cumulatively to cause damage. Meaning when you get a MSG hamburger with MSG fries and a diet (aspartame) soda, this one meal is giving your brain a grand slam of excitotoxins.

**Foods that contain aspartame:**

- Breath Mints
- Carbonated Soft Drinks
- Cereals
- Chewing Gum
- Flavored Syrups for Coffee
- Flavored Water Products
- Frozen Ice
- Frozen Ice Cream Novelties
- Fruit Spreads
- Gelatin, Sugar Free
- Hard Candies
- Ice Cream Toppings
- Ice Creams, No Sugar Added or Sugar Free
- Iced Tea, Powder
- Iced Tea, Ready to Drink
- Instant Cocoa Mix
- Jams & Jellies
- Juice Blends
- Juice Drinks
- Maple Syrups
- Meal Replacements
- Mousse
- No Sugar Added Pies
- Non-Carbonated Diet Soft drinks
- Nutritional Bars
- Powdered Soft Drinks
- Protein Nutritional Drinks
• Pudding
• Soft Candy Chews
• Sugar Free Chocolate Syrup
• Sugar Free Cookies
• Sugar Free Ketchup
• Table Top Sweeteners
• Vegetable Drinks
• Yogurt, Drinkable
• Yogurt, Fat Free
• Yogurt, Sugar Free

So what items are always excitotoxin free? In the natural health community, the advice is pretty much to just assume all foods made today contain MSG or other excitotoxins.

What foods do we know for sure are MSG and excitotoxin-free? Fruits, grains, nuts, and vegetables, in their purest form!! This is the diet that we were told was best for promoting health and this is the diet that science is now proving is the best diet for health and nutrition. On upcoming messages we’ll be dealing with what foods you CAN eat, how to make them exciting and delicious, and more!

If these ingredients (excitotoxins) are really so bad, how in the world are they still included in our foods? Stay tuned next month for Excitotoxins Part 5: The Cover Up!
"Rescue workers in the eastern Turkish city of Van sift through debris in search of survivors after a 7.2 magnitude earthquake left nearly 500 dead and dozens missing. This remote, mountainous corner of the country is highly quake-prone. Many, including Turkish Prime Minister Recep Tayyip Erdogan, said the high death toll was the result of shoddy construction and the failure of local governments to enforce safety standards."

**End Time Perspective #1:** "The time is at hand when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn. Disasters by sea and by land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of disorganized, unregulated forces of nature, wholly beyond the control of man; but in them all, God's purpose may be read. They are among the agencies by which He seeks to arouse men and women to a sense of their danger."—PK 277.

**End Time Perspective #2:** "It is in the law of God that the last great struggle of the controversy between Christ and His angels and Satan and his angels will come, and it will be decisive for all the world. . . . Men in responsible positions will not only ignore and despise the Sabbath themselves, but from the sacred desk will urge upon the people the observance of the first day of the week, pleading tradition and custom in behalf of this man-made institution. They will point to calamities on land and sea - to the storms of wind, the floods, the earthquakes, the destruction by fire--as judgments indicating God's displeasure because Sunday is not sacredly observed. These calamities will increase more and more, one disaster will follow close upon the heels of another; and those who make void the law of God will point to the few who are keeping the Sabbath of the fourth commandment as the ones who are bringing wrath upon the world. This falsehood is Satan's device that he may ensnare the unwary."—Southern Watchman, June 28, 1904.

**Editor's Note:** The above two End Time Perspectives show how that earthquakes and other disasters will not only be used to indicate the nearness of the return of Jesus, but will be used by Satan to push for the need of Sunday laws to pacify God.
A powerful detoxifier and loaded with nutrients! Carrot juice powder supports eyesight and healthy cholesterol levels, while balancing the body’s pH. With its naturally sweet, fresh taste, carrot juice is one of the most popular vegetable juices, yet juicing carrots can be expensive, messy, and time consuming.

With Hope for Health’s Organic Carrot Powder, you simply mix a scoop with water, juice, or a smoothie and enjoy! Try mixing our Organic Carrot Powder, Broccoli Sprout Powder, and Organic Beet Powder for a tremendously nutritious drink!

**ORGANIC CARROT POWDER**

MORE NUTRITION
- In addition to being a great source of beta carotene, our Organic Carrot Powder is rich in alkaline elements which purify and revitalize the blood. They nourish the entire system and help in the maintenance of acid-alkaline balance in the body. Carrot powder contains a very complete nutritional profile which helps provide our body with essential vitamins, minerals and enzymes such as:
  - Vitamins: B1 (thiamine), B2 (riboflavin), B6 (niacin), B7 (biotin) B9 (folic acid) C, and K
  - Minerals: Magnesium, and potassium
  - Phytonutrients: Lutein, lycopene, alpha, beta and gamma carotenes (converted to vitamin A in the body), zeaxanthin and xanthophyll.

10 oz. powder....................... $19.99

Suggested Adult Dosage:
- One scoop in water or juice once or twice a day.

*NOTE: 100% pure organic raw carrot powder has a tendency to clump so it is not unusual to find some clumps in this powder

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**HOPE FOR HEALTH’S CARROT POWDER HELPS BY:**
- Promoting healthy adrenal glands
- Strengthening and supporting colon health
- Maintaining acid-alkaline balance within the body
- Supporting healthy cholesterol and blood pressure levels
- Revitalizing & purifying the blood
- Supporting healthy eyesight
- Promoting healthy kidney function
- Enhancing the quality of breast milk in lactating women
- Improving the appearance of skin, hair and nails

**VITAMIN A**
- Carrots are nutritional heroes; storing a gold mine of nutrients. For starters, no other vegetable or fruit contains as much carotene as carrots, which the body converts to vitamin A. The high level of beta-carotene is very important and gives carrots their distinctive orange color.

**CARROT POWDER FOR PREGNANCY**
- Vitamin A is essential for growth and differentiation of a number of cells and tissues. Notably during pregnancy and throughout the breast-feeding period, vitamin A has an important role in healthy development, with lung development and maturation being particularly important. It is recommended that a 40% increase
- in vitamin A intake for pregnant women and a 90% increase for breast-feeding women is important. So reach for Hope for Health’s Organic Carrot Powder to supplement your diet with a safe and rich source of beta-carotene to benefit the health of not only you, but also for your precious bundle

*These statements have not been evaluated by the Food and Drug Administration. This product is not intended to prevent, diagnose, treat, or cure any disease.*
ADAMS, W.S.
• “Mercy’s Call”, April

ANDREASEN, M.L.
• “Restoration”, October

A.L.O.E.
• “The Bible Museum Opened - The Tables of Stone”, January
• “The Bible Museum Opened - The Writing Table of Zacharias”, February
• “The Bible Museum Opened - Dagon’s Stump”, March
• “The Bible Museum Opened - The Apostles’ Net”, April
• “The Bible Museum Opened - The Queen and the Twelve Names”, May
• “The Bible Museum Opened - The Golden Scepter”, June
• “The Bible Museum Opened - The Jawbone of an Ass”, July
• “The Bible Museum Opened - The Ark of Bulrushes”, August
• “The Bible Museum Opened - Saul’s Spear”, September
• “The Bible Museum Opened - Seed Corn From Barzillai’s Gift”, October
• “The Bible Museum Opened - Jonathan’s Bow”, November
• “The Bible Museum Opened – Temple Lily-work”, December

ATTEBERRY, A.K.
• POEM – “The Fleeting and the Abiding”, June

BRICKEY, WILLIAM
• POEM – “The Lord Our Refuge”, February

BRITISH WEEKLY
• POEM – “At Even, or at the Cock-Crowing, or in the Morning”, May

CHRISTIAN GUARDIAN, THE
• POEM – “Christ in You”, October

CLARK, M.B.
• POEM – “Permanence”, July

COLLIER, EDWARD A.
• POEM – “In Remembrance of Me”, January

CORLISS, J.G.
• “Redemption of the First-Born”, February

COTTRELL, R.F.
• POEM – “O Solemn Thought!”, August

ESTEB, ADLAI
• “The Prescription for Victory”, September

EVerson, charles T.
• “A Change of Government Necessitates a Change of the Seal”, July

FLOYD, CLARK
• “Resistance unto Death”, January
• “The 144,000 – Who Are They?”, February
• “O Worship the Lord”, March
• “If Noah, Daniel and Job Were in the Land”, April
• “Two Gospels Within the Church”, May
• “Spiritual Restoration”, August
• “The Two Roads”, September
• “Procrastination or Laodicea”, October

HALLOCK, ELI
• POEM – “I Know Not the Hour of His Coming”, September

HARRIS, WORTHIE
• POEM – “For the Mind of Christ”, October

HOLDEMan, jim
• “The Rise and Spread of Futurism”, June

INMAN, MARY E.
• POEM – “Be Strong and of Good Courage”, October

LOCKE, MARGARET
• POEM – “Solemn Thought”, March

LOYD, JULIA E.
• POEM – “Anticipation”, April

MACGUiRE, MEade
• “The Power of Pentecost”, February
• “The Latter Rain #1”, March
• “The Latter Rain #2”, April
• “The Latter Rain #3”, May
• “The Latter Rain #4”, June
• “The Latter Rain #5”, July
• “The Latter Rain #6”, August
• “The Latter Rain #7”, September
• “The Latter Rain #8”, October
• “The Latter Rain #9”, November
• “The Latter Rain #10”, December

MCKNiTnE, AMY
• “Dressed in the Gospel”, December

MORRISOn, llewELLyN A.
• POEM – “Every Sinner May Be Sharer”, November

OLSON, HEATHER
• “Asthma”, January
• “High Blood Pressure”, February
• “Quercetin”, March
• “Quercetin – Part 2”, April
• “Diet and Disease Part 1 – pH and You”, May
• “Diet and Disease Part 2 – Alkalize or Die”, June
• “Diet and Disease Part 3 - Plant Foods vs. Animal Foods”, July
• “Diet and Disease Part 4 – Plant Foods vs. Animal Foods, cont.”, August
• “Excitotoxins Part 1 – Is Our Food Poisoned?”, September
• “Excitotoxins Part 2 – What Happens to Our Bodies?”, October
• “Excitotoxins Part 3 – What is the Secret Ingredient?”, November
• “Excitotoxins Part 4 – Am I Consuming Them?”, December
OLSON, JOE
- “Ten Plagues or Ten Pleas?”, January
- “Heaven: Real or Too Fantastic to Believe?”, February
- “Why Choose Jesus?”, March
- “Servanthood – Is It Really All that Bad?”, April
- “How’s Your Robe Coming?”, May
- “How to Kill a Vampire…Myth”, June
- “Who Holds the Cord?”, July
- “Zechariah’s Flying Scroll”, August
- “The Woman in the Ephah”, September
- “The Box that Had No Power”, October
- “How to Return/Come to God”, November
- “I’m Sorry”, December

REYNOLDS, MRS. L.R.
- POEM – “The Two Prayers”, March

SANTEE, L.D.
- POEM – “The Pentecost”, May
- POEM – “God’s Secret”, June

SMITH, PATRICIA J.T.
- “In the Throne Room of Grace”, November

SMITH, URIAH
- POEM – “It’s Jewish”, August

STARR, VIRGIL
- “Revelation: A Letter to the Bride”, July

STOCK, SARAH G.
- POEM – “One Look”, January

STUTTLE, MRS. L.D. AVERY
- POEM – “Rejoice, O Earth!”, July

SWARTZ, JOEL
- POEM – “Ye Are Not Your Own”, February

UNKNOWN
- POEM – “An Infinite Giver”, February
- POEM – “The Record the Angels Keep”, April
- “Bringing Glory to God Through Music”, May
- POEM – “Lines on a Skeleton”, September

WEED, EMMA HERRICK
- POEM – “Between the Days”, December

WERE, LOUIS
- “The Twelve Tribes of Israel”, May

WHITE, ELLEN G.
- “How to Meet Temptations”, January
- “Truth to be Rescued From Error”, January
- “Vital Connection With Christ Necessary”, February
- “A New Year’s Letter”, February
- “The Church’s Greatest Need”, March
- “An Example of Faithfulness”, March
- “Daily Time With Jesus”, April
- “What Was Secured by the Death of Christ?”, April
- “Redemption”, May
- “The Faith That Works by Love”, June
- “Search the Scriptures”, August
- “How to Gain Success in Christ’s Service”, September
- “Higher Education”, October
- “Sin Condemned in the Flesh”, November
- “The Lord’s Supper and the Ordinance of Feet Washing”, December

WHITE, ELLEN G.
DREAMS AND VISIONS
- “With Whom Will You Be?”, March
- “1847, At Topsham, Maine”, April
- “We Must Be Lost, Unless God Should Deliver”, May
- “Do You Wish to See Jesus?”, June
- “Traveling the Narrow Way”, July
- “The Betrayal of Christ”, August
- “Covetousness”, September
- “False Shepherds”, October
- “The Mystery of Iniquity”, November

WILCOX, ELLA WHEELER
- POEM – “Speech”, December

ZOLLAR, T.A.
- POEM – “Salvation’s Message”, November

THE LATTER RAIN NO. 10 continued from page 21

THE TRANSFORMATIONS MADE IN US BY JESUS ARE INCOMPREHENSIBLE TO SATAN
“The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angel of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupation and pleasures of heaven…. 

CHRIST LOOKS UPON HIS PEOPLE AS THE REWARD FOR ALL HIS SUFFERING
“The gift of His Holy Spirit, rich, full, and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory—Christ, the great center from which radiates all glory.” TM 18 & 19.
"Jesus is coming as He ascended into heaven, only with additional splendor. He is coming with the glory of His Father, and all the holy angels with Him, to escort Him on His way. Instead of the cruel crown of thorns to pierce His holy temples, a crown of dazzling glory will deck His sacred brow. He will not then appear, the man of sorrows and acquainted with grief; but His countenance will shine brighter than the noonday sun. He will not wear a plain seamless coat, but a garment whiter than snow - of dazzling brightness."

This quote is from Lift Him Up, a daily devotional by Ellen White available at the Hope International Bookstore for $12.99