

Old Paths

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.
Jeremiah 6:16

The secret of the LORD is with them that fear him; and he will shew them his covenant.
Psalm 25:14

Vol. 32, No. 8

Straight and Narrow

August 2023



Sisters Sonya and Irina at the camp meeting in France



Corporate Accountability, Part 2

By Allen Stump

Part 1 of this study asked our readers if they would be comfortable being a member of the Masonic Lodge or of its sister counterpart, the Eastern Star. We also asked if they would be comfortable being a Jesuit or even a Knight of Columbus.

We saw that the body of Christ is his church, the depository of truth, which leads us to the way.

The term *corporate* comes from the Latin *corpus*, meaning *body*. To incorporate is to make a few or many members into one body, into a single unit. When a corporate body is religious in nature, we call it a church or the church, the body of Christ.

The succession of the church is based upon truth, not upon organization or blood lineage. If we believe and live the way and the truth, we are a part of the body of Christ. We are a part of the *corpus Christi*, but if we are a part of a corporation not in the way or in the truth, we are working against the purposes of God.

More questions

Would you be a member of the Nazi party today? Why not? What if you were raised in the Nazi party and believed it was good, only to mature and see the evil of it? You might have a lot of family and friends in the Nazi party. If you left the Nazi party or denounced it, you might lose your influence. Would you feel that way? NO, NO, NO! Despite what others might say, you know enough about the Nazi party to avoid it like the plague. Instead of staying, you would leave and with earnest tones explain to those you loved why you had to leave and the great danger they would have in staying.

Would it be okay if you belonged to a white supremacist, far-right terrorist hate group like the Ku Klux Klan? White supremacists think racial purity is good. We know there is

a lot wrong with such thinking! But would you still be a member if you grew up in the Klan, thinking, at first, it was a great organization?

I treasure the memory of my mother. How do you think I would react to someone calling her an old whore? What if someone said she was a witch? Would I want to keep company with such people? What if it were your mother, wife, daughter, or granddaughter? I desire to be a man of God. I would not be provoked to wrath if someone said I was a bum, sluggard, or even a pimp, but if you called my daughter something evil, I would most certainly defend her.

How is it that we can have such a defensive nature for those we love on this earth but allow our Father and his Son, our Saviour, to be defaced and misrepresented theologically? How can we belong to associations or corporate bodies that do this and not say anything but play along like *all is well* and that we agree? You will have to answer for yourself, but I have come to the clear conclusion that I cannot do this, and one of the reasons is corporate accountability.

The God of the Old Testament

Let us look a perspective of God from the Old Testament, keeping in mind that he is the same today.

Rebellion broke out on Israel's travel from Mount Sinai to the land of promise. Korah, of the tribe of Levi, and Dathan and Abiram, of the tribe of Reuben, challenged the leadership of Moses. In response, Moses commanded the leaders and those associated with them to appear before God at the sanctuary so that Jehovah might reveal his will on who should be leading Israel.

Dathan and Abiram refused to come. The Lord then ordered all of the congregation of Israel to separate from the

tents of these men. Because Dathan and Abiram would not appear at the tabernacle, Moses went to their tents, followed by the elders of Israel.

And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. (Numbers 16:25)

Observe what followed. Moses spoke to the congregation saying:

And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. (Numbers 16:26–27)

Here were the families of Dathan and Abiram. We might call them corporate identities. They were all standing together, that is their “wives, and their sons, and their little children.”

But who had sinned? Two men, Dathan and Abiram, had sinned, the heads of the households, the corporate identities. Here were ties of loyalty and kinship. Maybe the voice of God was still ringing in their ears from Mount Sinai, “Honor thy father and thy mother.”

Would their corporate identification overrule individual responsibility? Which would win out?

How would the decision of Dathan and Abiram affect their “little children”?

Interestingly, the word translated “little children” is *taph*, and it can mean *infant*. This word is used in Ezekiel when the slaughtering angel is told to:

Slay utterly old and young, both maids, and little children, and women . . . (Ezekiel 9:6)

Would God separate the little children from the judgment carried out upon their fathers who had sinned? The record continues:

And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. (Numbers 16:28–29)

Moses said if Korah, Dathan, and Abiram continued to live and die a common death like everyone else, then God did not send Moses, but if Moses was sent of God, notice what he declared would happen:

But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. **They, and all that appertained to them**, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. (Numbers 16:30–33; all emphasis in this article supplied unless otherwise noted)

That seems hard does it not? Is this a God of love, the one who sends glad tidings? Yes, it is, and he is also a God of justice and righteousness.

The families of Dathan and Abiram fell together under the judgment from God **because they refused to separate themselves from their corporate identity**. The record also notes that the sons of Korah did not die.

And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. Notwithstanding the children of Korah died not. (Numbers 26:10–11)

The sons of Korah did not appear with their father and the two hundred and fifty princes who had assembled at the door of the sanctuary to challenge the leadership of Moses and Aaron. The sons of Korah **chose to exercise their individual responsibility** and refused to be identified in or with the **corporate entity** which initiated the rebellion, and thus they escaped the judgment of God.

Another story that comes later and is recorded in the book of Joshua tells us when Jericho was to be taken. Very strict instruction was given, and we read about it in Joshua 6:

And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD. (Joshua 6:18–19)

Notice the instruction was that the people were not to take anything because if they did, they would not only make themselves accursed but would also make the camp of Israel accursed. Wait. Would someone only just make themselves accursed and maybe also their family, if the family agreed? No, Joshua told them they would make the

camp of Israel accursed. The people had been specifically warned, but what happened?

But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel. (Joshua 7:1)

God's anger was not just at Achan but also "against the children of Israel." There was a corporate accountability, and the result was that when Israel went to destroy the city of Ai, thirty-six good men died because a single man had transgressed the commandment. When Achan was found out, what happened?

And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, **it was hid in his tent, and the silver under it.** (Joshua 7:20–22)

Where were the stolen goods kept? They were secreted in Achan's tent! But Achan did not live alone in that tent. His family lived there and no doubt knew of the stolen goods but kept quiet and did not say anything. So, was just Achan stoned? NO!

And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned **them** with fire, after they had stoned **them** with stones. (Joshua 7:24–25)

Who were burned and stoned? The whole family! Men and women are responsible not only for the sins they themselves commit but also for sheltering an evildoer and for withholding information that might assist those responsible for administering justice. Inspiration has told us:

Achan's sin brought disaster upon the whole nation. For one man's sin the displeasure of God will rest upon His church till the transgression is searched out and put away. The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that keep back the blessing of the God of Israel and

bring weakness upon His people. (Ellen White, *Patriarchs and Prophets*, p. 497.2)

Jonah's story

These are not the only lessons from the God of the Old Testament. The Bible tells us about the prophet, Jonah. God told him to rise and go to Nineveh and proclaim to them that in forty days that city would be destroyed. Did Jonah want to go? No, he did not. He went instead to Tarshish, boarded a ship, and tried to sail away.

Jonah was disobedient to God's commission to go to Nineveh, and God was going to destroy that ship because of Jonah:

Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, **let us not perish for this man's life**, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. (Jonah 1:14–15)

The sailors were most likely pagan idol worshipers. When the storm began, we are told "the mariners were afraid, and cried every man unto his god" (Jonah 1:5). Now, however, they called out to Jehovah, the God of Jonah. The word *LORD* in verse 14 is from the tetragrammaton. In their despair, they are crying out to the God of the Hebrews, saying: "We beseech thee, let us not perish for this man's life and lay not upon us innocent blood." The sin of the one man was going to adversely affect the lives of innocent people.

Jeremiah's story

As usual, in Jeremiah 26 we find the prophet had been instructing the people to obey the law of God. If they did not, God would:

Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth. (Jeremiah 26:6)

What was the reaction? Did the people say that they loved Jeremiah and that he was a good prophet? Did they say we like him because he speaks the smooth words we enjoy?

Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. (Jeremiah 26:11)

The problem was not that Jeremiah had spoken the truth. The problem was the people did not like the truth. Please notice very carefully what Jeremiah replied to them:

As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. But know ye for cer-

tain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears. (Jeremiah 26:14–15)

What these ungodly Israelites were going to do would certainly bring a judgment upon the other people in the city because there was a corporate accountability. God looked upon them as a *corpus*, as a family, and he was going to judge them as a *corpus* because of the sins of certain individuals.

Is God different today?

Now I ask you a question. Is God different today? There are those, even among the professed people of God, who would have us believe that the God with whom we deal today is not the same God as yesterday, but what does Inspiration say?

For I am the LORD, I change not . . . (Malachi 3:6)

Jesus Christ the same yesterday, and to day, and for ever. (Hebrews 13:8)

God does not change, and he has limits to his mercy. In Genesis, we read:

And the LORD said, My spirit shall not always strive with man . . . (Genesis 6:3)

Today some vainly hope that God will grant unlimited time for insubordinate people to repent of their apostasy and that it is safe to stay with them in their corpus.

The members are told that God is too merciful to visit his people in judgment. They are advised to look at all the great and wonderful institutions which God permitted to be built as monuments to his glory. They are asked, *would God forsake such a people and such an organization?* But Inspiration says:

When men urge that God is too merciful to punish the transgressors of his law, let them look to Calvary; let them realize that it was because Christ took upon himself the guilt of the disobedient, and suffered in the sinners' stead, that the sword of justice was awakened against the Son of God. (Ellen White, *The Signs of the Times*, January 6, 1881, par. 14)

The reasoning goes like this: God is different today. Times have changed. The following could not happen to us:

The Jewish people cherished the idea that they were the favorites of heaven, and that they were always to be exalted as the church of God. They were the children of Abraham, they declared, and so firm did the foundation of their prosperity seem to them that they defied earth and heaven to dispossess them of their rights. But by lives of unfaithfulness they were preparing for the con-

demnation of heaven and for separation from God. (Ellen White, *Christ's Object Lessons*, p. 294.2)

Concerning the slaughter in Ezekiel 9, we read:

Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus "Peace and safety" is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. **Men, maidens, and little children all perish together.** (Ellen White, *Testimonies for the Church*, vol. 5, p. 211.2)

Men, maidens, and little children all perish together. Why? Why must even the maidens and little children perish? It is because they are identified corporately in the guilt of the leaders who have refused to exercise their individual responsibility. The God who held the sons, the sons' wives, and their little children guilty with Dathan and Abiram and the God who held the family of Achan accountable will visit in judgment not only the leadership who have "betrayed their trust" but also the laity. He will visit in judgment the men and women and their families who by their corporate identity have supported that leadership by consenting to the apostasy and who have upheld their hands, even using the Lord's means to do so.

Is it not time for an awakening? What shall we do? The Bible has an answer for us:

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. (Revelation 18:1–3)

God has not yet given instruction on what to do. He is giving us the backdrop and sharing what is going on. In verse 4, God gives a call for action, based upon verses 1–3.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Revelation 18:4)

This call comes from heaven. It is the voice of Jesus, for he calls those to whom the message is going “my people.”

John hears the voice calling to come out of her—to come out of Babylon, to come out of the confusion, to come out of the apostasy, to come out of her my people that you be not partakers of her sins and that you be not numbered to receive of her plagues. Ultimately, when we stay corporately accountable to an apostate body, we will eventually partake of its sins.

Conclusion

So, may I ask you again? Are you willing to be a Nazi or a member of some racial hate group? What is worse, being a Nazi or being a member of a church that is sending people to hell? There is no disputing that the Nazis practiced some of the worst human atrocities ever. They committed systematic war crimes, including massacres, mass rapes, looting, the exploitation of forced labor, the murder of three million Soviet prisoners of war, and participated in the extermination of six million Jews in the labor camps and in the gas chambers. Terrible human experiments were perpetrated upon the weak and innocent.

Today the United States Navy has charts that tell how long a person can last in cold water of varying temperatures. How did they arrive at the numbers that tell how long a person will last in certain water temperatures before they drown? They obtained this data from the Nazi records of experiments putting people in tanks of water at controlled temperatures until they drowned!

The Nazis piped truck exhaust into rooms filled with low functioning and invalid people who could not be productive to society. Do you like that idea?

I have been to the Auschwitz Birkenau camp in Poland twice. I have seen the ovens in which people were burned. I have seen the rooms where people were gassed by the hundreds. The virtue of the Nazis is not up for debate. The Nazis were terrible people who practiced some of the worst human atrocities that have ever been committed, atrocities that we would never condone.

The Ku Klux Klan did a lot more than burn crosses in people's yards. They hung many African Americans for the supposed crime of being of African descent. They shot and murdered white people who dared to help black people vote or gain access to whites-only areas. We would never stay in an organization like that today, would we? I ask these questions based upon a cryptic statement of Jesus. Do we, could we, do worse? Jesus said:

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. (Matthew 10:28)

The Nazis were able to kill the body. They put upwards of ten million people to death. They could not, however, destroy the soul of a single person.

Dear reader, what if you are part of a corpus of which Satan has now become the conductor? (See Ellen White, *Early Writings*, page 88.)

We are not to fear those who kill the body but those who can destroy the soul. I fear worse those who are doing the worst sin, those who would condemn my soul to hell. The Nazis were bad because they burned up the bodies of their victims. If we are a part of a church that is preparing people to burn in the lake of fire, that is worse!

Just so there is no misunderstanding, just so I speak clearly and plainly so that no one will misunderstand me, the corporate Seventh-day Adventist Church with headquarters in Silver Spring, Maryland, today trains people how to disobey God, how to reject the final atonement, how to deny that Jesus really died, and that he is not truly the Son of God. Yet Jesus said:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3)

If you still doubt that knowing Jesus as the Son of God is a salvational issue, please also consider:

He that hath the Son hath life; and he that hath not the Son of God hath not life. (1 John 5:12)

I believe in liberty; I believe in freedom. If you wish to be associated with Babylon in any of its various facets, that is your decision, for God has given you free will, but, according to the word of God, it will finally lead to your destruction.

As we noted in the beginning of Part 1, the Lord does not accept divided service, divided loyalties, divided allegiance! Jesus said:

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. (Luke 14:33)

The principle is you cannot have Jesus and something else! You cannot have Jesus and someone else! You will not find Jesus in a corporate body that is in disobedience to him; instead, you will be in rebellion and in apostasy toward him.

He that hath an ear, let him hear what the Spirit saith unto the churches. (Revelation 3:22)



Fundamental Principles of the Church Organization

By Jean-Christophe Bolotte

(Pastor Jean-Christophe Bolotte has prepared a book on gospel order and church organization comprised of quotations from the Bible and the writings of Ellen White. Last month we published the preface and the first part of Chapter 1. Below is a partial continuation of Chapter 1. Editor)

Without organization, the Church of Christ becomes Babylon

I was shown that some have been fearing they should become Babylon if they organize; but the churches in Central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future. They must scatter into fragments. (Ellen G. White, *The Review and Herald*, August 27, 1861, Art. C, par. 1)

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Revelation 18:1–4)

Note: God commands his people to come out of Babylon, which is the home of demons. Since Babylon also represents the disorganized churches, as well as the apostate churches, it follows that the spirit that opposes the organization of the church is none other than that of Satan.

The organization of the people of Israel

A perfectly organized people

The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's

created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens," and, lastly, officers who might be employed for special duties. Deuteronomy 1:15.

The Hebrew camp was arranged in exact order. It was separated into three great divisions, each having its appointed position in the encampment. In the center was the tabernacle, the abiding place of the invisible King. Around it were stationed the priests and Levites. Beyond these were encamped all the other tribes.

To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey. When the camp set forward they were to strike the sacred tent; when a halting place was reached they were to set it up. No person of another tribe was allowed to come near, on pain of death. The Levites were separated into three divisions, the descendants of the three sons of Levi, and each was assigned its special position and work. In front of the tabernacle, and nearest to it, were the tents of Moses and Aaron. On the south were the Kohathites, whose duty it was to care for the ark and the other furniture; on the north Merarites, who were placed in charge of the pillars, sockets, boards, etc.; in the rear the Gershonites, to whom the care of the curtains and hangings was committed.

The position of each tribe also was specified. Each was to march and to encamp beside its own standard, as the Lord had commanded: "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch." "As they encamp, so shall they set forward, every man in his place by their standards." Numbers 2:2, 17. The mixed multitude that had accompanied Israel from Egypt were not permitted to occupy the same quarters with the tribes, but were to abide upon the outskirts of the camp; and their offspring were to be excluded from the community until the third generation. Deuteronomy 23:7, 8. (Ellen G. White, *Patriarchs and Prophets*, pp. 374.2–375.2)



Temperance — Basic Principles

By Allen Stump

During the fourth century, hundreds of ascetics sought to escape temptation and to punish their bodies by living as hermits. The extremes to which they went in their attempts to deny gratification of “physical lusts” seem incredible.

There is record of one so-called saint who wore so many chains that he had to crawl around on hands and knees. One monk would not even give in to his body’s desire for restful sleep. For forty years he would not lie down while sleeping. Another sat naked in a swamp for six months, until mosquito bites made him look like a victim of leprosy. Another spent eleven years in a hollowed-out tree trunk. Others have lived in caves, dens of beasts, dry wells, and even tombs.

These individuals were all trying to have control over the body, a type of what might be called temperance. Even the great Martin Luther tried to control his flesh and purge his sins by sleeping in the snow without blankets and by performing flagellation.

But is it the will of God to achieve perfection by such means? The Bible speaks of temperance, or self control, but it is not the work of being in submission to chains and mosquito bites; rather, it is the work of the Holy Spirit controlling all aspects of our lives.

This study shall examine one of the great principles of Christian living—temperance, or self control. Many times when temperance is discussed within worldly circles, as well as in the church, the subjects of alcohol and/or tobacco are brought up. Christians should have a much broader concept of temperance. Even when temperance is mentioned within the church, the subject at times comes down to a list of what you must do and what you should not do. The goal of this message, however, is not to provide a list of dos and don’ts but, rather, to examine the great principal of temperance and why and how temperance is so important to God’s people.

We have been told by Inspiration:

Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God’s great purpose for humanity. Could the principles of true temperance be thus brought before them, there are very many of the higher classes who would recognize their value and give them a hearty ac-

ceptance. (Ellen White, *Testimonies for the Church*, vol. 6, p. 256.1)

From the above statement, we can see that strict temperance is necessary in all things, but even more importantly we learn that the principles of temperance should not be presented “in a narrow or arbitrary way, but in the light of God’s great purpose for humanity.” It is, therefore, vital that we begin with an understanding of what God’s great purpose is for humanity.

Isaiah gives a direct reason for humanity’s purpose:

Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. (Isaiah 43:7)

In the book of Revelation, the twenty-four elders declare:

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. (Revelation 4:11)

We have all been created for the glory or pleasure of God, but we must understand that God’s glory is not a selfish glory. When Napoleon was going to be crowned king by the pope, he took the crown from the pope and crowned himself. He was seeking for a selfish glory, but God’s glory shows his great love and beneficence. God has called us to be the light of the world.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:14–16)

The light we are to shed is not about ourselves but, rather, about God and his Christ and their glory! The message of the first angel is about giving glory to God:

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 14:7)

God’s glory is to love and to demonstrate his love and care to others. Humanity has been created to show the principles of God’s love and care, and in all aspects of life we are to give glory to God. The apostle Paul writes:

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Corinthians 10:31)

While we are to eat and drink to the glory of God, true temperance does not end there. It only starts there. In all we do, we are to give glory to God, and in Jeremiah God expresses his desire for humanity:

For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. (Jeremiah 29:11)

Even when we are commanded to do statutes or laws, it is for our good. Notice the following two verses from Deuteronomy:

And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. (Deuteronomy 6:24)

Notice the reason given why we are to keep God's sacred ordinances—that it is for our good and so that God may keep or preserve us alive.

O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! (Deuteronomy 5:29)

The Hebrew word for fear is *yare* (יָרֵא). It can mean to fear in the sense of reverence. God wants “the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity” (White, *Testimonies for the Church*, vol. 6, p. 256.1) to be shared with the world because it will help fit them to live and give the message about bringing honor and glory to God. In other words, temperance is not the goal of Christianity but the means to help us to draw closer to God and to be safe in his protection.

Definition of temperance

Now, we should define more clearly what Inspiration means by temperance.

The Greek word for *temperance* is *ἐγκράτεια* (*egkrateia*), and it means to have mastery, self-control. It is from a root word that means inside power or strength.

As we noted before, many times when temperance is mentioned one may think of its reference to alcohol or tobacco, but the principle of temperance is to be considered for anything used in excess or that is harmful. It can be for caffeine consumption, gluttony, thoughts, lusts, etc.

Ellen White says that:

True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful. (*Patriarchs and Prophets*, p. 562.1a)

An example of using “judiciously that which is healthful” is found in Proverbs, concerning honey:

My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: (Proverbs 24:13)

Inspiration says that we should eat honey. It has nutritional value, providing sugar and trace elements to the body. However, the Bible also warns us not to use unlimited amounts of honey.

Hast thou found honey? eat so much as is sufficient for thee, Lest thou be filled therewith, and vomit it. (Proverbs 25:16)

While honey is sweet and good, if you use too much of it at a time, you will be sick and even vomit! If I take a cup of granola and add one teaspoon of honey, it will sweeten the cereal and make it nice. But if I were to put a cup of honey upon a cup of cereal and try to eat it, I would be very sick. In verse 27 of the same chapter, we are plainly told that:

It is not good to eat much honey . . . (Proverbs 25:27)

While appetite is not all there is to temperance, it is a very important foundational basis for many aspects of temperance. When our Master was tempted in the wilderness, the first temptation that Satan brought was on appetite.

It was not the gnawing pangs of hunger alone which made the sufferings of our Redeemer so inexpressibly severe. It was the sense of guilt which had resulted from the indulgence of appetite that had brought such terrible woe into the world, which pressed so heavily upon His divine soul. . . .

With man's nature, and the terrible weight of his sins pressing upon Him, our Redeemer withstood the power of Satan upon this great leading temptation, which imperils the souls of men. If man should overcome this temptation, he could conquer on every other point. (Ellen White, *God's Amazing Grace*, p. 164.4, 5)

This plainly tells us that if we can overcome on the matter of appetite, we can be victorious on every temptation.

It was a lack of temperance concerning rest that caused two of the greatest failures found in the Bible.

Moses was wearied with the forty years' wandering of Israel, when for the moment his faith let go its hold upon infinite power. He failed just upon the borders of the Promised Land. So with Elijah, who had stood undaunted before King Ahab, who had faced the whole nation of Israel, with the four hundred and fifty prophets of Baal at their head. After that terrible day upon

Carmel, when the false prophets had been slain, and the people had declared their allegiance to God, Elijah fled for his life before the threats of the idolatrous Jezebel. (Ellen White, *The Desire of Ages*, p. 120.2)

Moses had been *wearied* for forty years. His job was not glamorous and was very difficult. Day by day and year by year he labored for Israel. His overall strength became weakened, and he was open to being impatient. Likewise, Elijah became wearied, but on the short term. He had fasted all day at Mount Carmel. Elijah had personally slain the four hundred fifty prophets of Baal. He had run about twenty miles in the rain in front of Ahab's chariot to Jezreel. At this point, his blood sugar would have been very low, and he would have been very tired and easily discouraged. If these champions of truth failed on this point of temperance, what a warning it should be for us today to be temperate and to obtain proper rest, two of God's natural remedies.

We are also told that temperance will help us with spiritual insights and mental strength.

All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God's word. For this reason temperance finds its place in the work of preparation for Christ's second coming. (Ibid., p. 101.2)

Notice also that the "appetites and passions must be held in subjection to the higher powers of the mind." We will look at this *golden principle* more later, but this reference in a section on John the Baptist explains how temperance was important for this herald of the first coming. For the same reasons, temperance is needful for those who are heralds of the second coming.

In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the powers of darkness. (Ibid., p. 117.4)

Just as we saw that being able to conquer appetite would help us overcome every temptation, here we see that the gaining of victory over appetite enters "into all our conflicts with the powers of darkness" In fact we are told that there is no higher lesson in which we are to learn than that of controlling appetite and passions.

Of all the lessons to be learned from our Lord's first great temptation none is more important than that

bearing upon the control of the appetites and passions. In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works to destroy the mental and moral powers that God gave to man as a priceless endowment. Thus it becomes impossible for men to appreciate things of eternal worth. Through sensual indulgence, Satan seeks to blot from the soul every trace of likeness to God. (Ibid., p. 122.1)

Just as temperance is a tool of God to help us overcome every temptation, intemperance is a tool of Satan to destroy the mental and moral powers of God.

The uncontrolled indulgence and consequent disease and degradation that existed at Christ's first advent will again exist, with intensity of evil, before His second coming. Christ declares that the condition of the world will be as in the days before the Flood, and as in Sodom and Gomorrah. Every imagination of the thoughts of the heart will be evil continually. Upon the very verge of that fearful time we are now living, and to us should come home the lesson of the Saviour's fast. Only by the inexpressible anguish which Christ endured can we estimate the evil of unrestrained indulgence. His example declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God. (Ibid, p. 122.2)

In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. "Be of good cheer," He says; "I have overcome the world." John 16:33. (Ibid, p. 122.3)

By ourselves, apart from divinity, we have no self-control, no power to have true temperance, no power to do anything good, but the indwelling power of the Spirit will enable us to live victoriously, for we see that temperance is one of the fruit of the Spirit.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. (Galatians 5:22- 23)

God wants you to submit continually to him, crying out for help. As we submit to the control of the Lord, the Holy Spirit living within brings a long list of fruit, including temperance, into our lives.

To have victory over your temptations and to give glory to God, you must walk by the Spirit and not by the flesh.

Our characters are to reflect the character of God, but to do that we must be close to God and in the proper position to reflect his character. If you stand before a mirror and wish to see a reflection, you must be close enough to be able to see yourself, and even if you are close, if the mirror is turned to the side, it cannot reflect an image. So, to reflect the character of God, we must be close to him and in proper relationship to him. A temperate lifestyle is important in helping one to do this.

Golden principle

I mentioned a concept I called the *golden principle* earlier. Now let us look at it as described in *Patriarchs and Prophets*:

There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body. (Ellen White, *Patriarchs and Prophets*, p. 562.1b)

Do you see what this principle is? God wants to use your mind to control your body, while Satan wants to use your body to control your mind! If we allow our flesh to dictate and control our minds, we are lost. But if we have the mind of Christ (Philippians 2:5), with Christ in control of the mind, the flesh will follow in submission to the mind.

Paul understood the necessity of keeping the body under control. Writing to the Corinthian believers, he uses the training of an athlete to illustrate his point.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. (1Corinthians 9:24–27)

The expression “that striveth for the mastery” is from ἀγωνίζομαι (*agōnizomai*), and it means “to compete in an athletic contest, with emphasis on effort—‘to compete, to struggle’” (Johannes Louw, Eugene Nida, *Greek-English*

Lexicon of the New Testament based on Semantic Domains, vol. 1, p. 527).

In verses 26 and 27, Paul makes a counterpoint followed by a point. The **counterpoint** in verse 26 is that he *does not* run uncertainly or box as one beating the air.

The point in verse 27 is that he *disciplines* his body and *brings it under control* or in line with temperance.

The Greek for “keep under” is ὑπωπιάζω (*hupōpiazō*). It means to strike under the eyes or, by implication, discipline. “I strike a blow to my body and make it my slave.”

In modern English when we read “I keep under my body,” it sounds like something is physically under the body.

The Greek interlinear below shows that the word order of the Greek has been followed in the translation, but the best translation for *hupōpiazō* is *discipline* and the translation should be: *I discipline my body and bring it into subjection*.

Surface	air: 27	But	I	keep	under	my	body,	
MSS	←	ἀλλ' ₁	→	ὑπωπιάζω ₂	←	μου ₃	τὸ ₄	σῶμα ₅
Lemma Trl		alla		hupōpiazō		egō	ho	sōma
Root		αλλος		οραω		εγω	ο	σωμα
Morph		C		VPAI1S		RP1GS	DASN	NASN
Strong's		G235		G5299		G3450	G3588	G4983
Louw		LN 89.125		LN 88.89		LN 92.1	LN 92.24	LN 8.1
Sense				to discipline ↔ bruise				body self

So, the one striving to win the victor's crown is temperate in all things, keeping his body in control by the power of the indwelling Spirit of Christ.

Paul said that if he were not temperate, he would be a castaway or rejected. I do not want you to be rejected, and I am sure you do not either.

Self-denial is of absolute necessity in every Christian but of a double necessity in a minister, as he has a double sanctification or dedication to God.

One day my unbelieving father was in a local restaurant buffet line behind the pastor of the most popular church in town. This pastor's girth was literally longer than his height. As he was putting on his plate large portions of ham, chicken, and rich foods, he turned to my dad and said, “I just can't help it; I love the food so much.” I promise you that my dad was not impressed! He told me that if Christianity could not do more for a person than that, it was not worthwhile.

Beloved, this pastor came from one of the churches of Babylon. Among the people who respect the word of God and the testimonies there should be no preachers who look

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A Forever Family

By Allen Stump

Adoption is “the action or fact of legally taking another’s child and bringing it up as one’s own” (*New Oxford American Dictionary*).

The picture directly below, taken forty-one years ago, shows my family as it was then.



Stump family with Daniel Allen Stump held by his father

I am holding our son, Daniel Allen. Daniel was adopted into our family forty-two years ago. Some social workers had given him the name Larry Peters because he did not have a family who could care for him. Daniel was a pitiful, little, sick child with physical deformities. My family understood there were probably going to be mental challenges, as well, but we just fell in love with this little child. We wanted him to be a part of our family, so we adopted him. He looks quite small here. Also in the picture is his brother, Hans, held by his mother. Hans, at this point, was about three months old, while Daniel was fourteen months old. Daniel was so small because he had what is termed *failure to thrive*. He could not grow. This picture was actually taken the day before he died. What a little blessing he was in our home, and I am so thankful that we had him. He was truly ours.

The next picture shows my granddaughter, Gillian. She is also an adopted child and very precious at that.

The first picture shows her the day she was legally and formally adopted by my daughter. Gillian is standing between the judge who officiated at the proceeding and her parents. Oh, what a happy day it was! One thing the judge

made clear was that Gillian would now have every legal privilege that any biological child has. For example, she would be a full legal heir and would share this legal inheritance just as much as any other child. Keep that point in mind. You will hear more about it later.



Gillian with her parents and the judge on court day

The next picture is Gillian with her grandfather. The judge, knowing she was going to be presiding over this little girl’s adoption, had brought a little pink bag with little things in it for her. Inside was a little teddy bear, some bubbles, and a few other things. The whole event was so sweet.

We went out to celebrate and have some lunch afterwards. We stopped at a Mexican restaurant where we could sit outside, and we were so happy. It was so joyous. The waitress could see how happy we were and asked what the special occasion was. After she found out, without asking, she brought out a treat for Gillian. How could we say no on that day?



You might say adoption is important to my family. My brother, Russell, and his wife, Cheri, have three biological children and six adopted children.

After Russell and Cheri had adopted two or three children and with their three other children, they decided

their quiver was full. They then started helping other families with adoption by going to adoption events and speaking about their experiences and about the joys of adoption. Children who needed a home would be at these events, hoping that someone would choose them for their family.



A young teenage boy named Andrew was at one of these meetings. He was handsome in his wire-rimmed glasses, but not many people are interested in adopting a child in their teens. Andrew did not have anyone showing interest in him, so he looked at my brother and asked, “Would you please adopt me?”

My brother said something like, “Well, we’d like to help, but our family is sort of full now, and we don’t really have any more room, but we’re here to help people to know about adoption and to encourage them, and I’m sure that there will be some good people who will want to adopt you and make you part of their family.”



Andrew Stump

So they said good-bye to Andrew, but a few months later there was another adoption event, and again there were children there who needed adoption and were looking for prospective families, and Andrew was with them. Again he looked up at my brother and said, “Would you please be my dad? Would you adopt me and make me a part of your family?” This time my brother became emotional, so he talked to Cheri, and they make a quick decision. “We don’t have an extra bedroom, but we’ll figure it out,” he said, and Andrew was soon legally adopted into their home.

Andrew grew up, and this is Andrew on his wedding day.

During the reception he gave what I thought was one of the most touching, beautiful, and meaningful speeches I have ever heard, especially from a young person. Andrew talked about how valuable his father was and what it had meant to him to have a father, a real father, because he counted my brother as his father in every way. Especially touching was the part when he said what it meant to be a part of a forever family and how this family would be his family forever!

Just to show you that we are an equal opportunity adoption family, the picture below is my nephew, Demetrius, and his sweet family.

People who have never adopted children wonder how you could ever love an adopted child like a biological child and that there surely must be a little bit of a difference, if not a lot of difference. I can assure you from my own personal experience of being not only an adopting father, but also having an adopted granddaughter, nephews, and nieces that you can dearly love them just the same as biological children. I know this because it is God who gives us love, and he loves adoption!



Interestingly, you cannot remember the day you were born, but you can know when you were adopted into the family of God, the day you gave your heart to Jesus Christ.

The concept of biblical adoption in the New Testament is that of God giving us the status and privileges of being his children. God adopts those who believe in him and grants them the benefits of his salvation.

Believers are no longer slaves but sons

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. (Galatians 4:4-5)

God wants you to be adopted as a son or daughter, and this is imperative because without this you cannot be saved. God wants to change your eternal status!

*⁷ Wherefore thou art no more a servant [δοῦλος *doulos*], but a son; and if a son, then an heir of God through Christ. ⁸ Howbeit then, when ye knew not God, ye did*

service unto them which by nature are no gods. ⁹ But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? (Galatians 4:7–9)

The Greek word for *servant* is *doulos*. It is the same word that is translated *slave* in many other Bible translations, and it means *one who is required of labor*. Yet under adoption, you are no more a servant or slave, implying that before you had been a slave, specifically a slave to sin. Now you are a son or daughter and an heir of God through Christ.

We see the same concept in the teachings of Jesus:

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant [*doulos*] of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. (John 8:34–36)

Christ wants to make us free from being the servant of sin (the breaking of the Ten Commandments) and make us free from bondage.

Believers are children of God

John tells us to behold the love of God. What we see is not the average, or commonplace, idea of love. God's love is nothing humans have of themselves. It is a love that is worthy of beholding or of gazing upon.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (1 John 3:1–2)

The Greek word translated *behold* is in an imperative form, meaning we must do this. We must behold the love of the Father.

It is a great thing to think that we who are of the dust of the earth can become the sons of God, and that thought takes us to Romans and a truly beautiful concept.

Believers are sons and heirs of God

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. (Romans 8:14–15)

How many people does the Spirit of God want to lead? Everyone! The Spirit of God is speaking to everyone's

heart, but not everyone will let the Spirit lead. To all who let the Spirit lead, however, they are the sons of God.

The word *Abba* in verse 15 is not a translation but, rather, a transliteration of an Aramaic word meaning *father*. It is used as a term of endearment. An English equivalent would be the word *daddy*. A child could look at his male parent with love, affection, and acceptance and use a formal term like *father* but, instead, use *daddy*. As children of God, we can approach our Father as *Abba* because of the spirit of adoption.

Now let us consider further the concept of being an heir of God.

The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. (Romans 8:16–17)

Paul did not write that if we are *creatures*, then we are heirs. Many people think that we are a part of the family of God by creation, but the Bible does not say that we are heirs just because we are his creation. Neither does Paul write that being the children of Abraham makes one an heir. Many Israelites believed that they were automatically children of God because they were the children of Abraham; however, to some of them Jesus said, “Ye are of your father, the devil” (John 8:44).

Paul says we are *heirs* and even *joint heirs* with Christ. Being a joint heir means to share equally with each other and Christ. God affords to you an equal portion that he affords to his Son. How can he do that? I do not know, but we have a hint given by Jesus in his high priestly prayer:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and *hast loved them, as thou hast loved me*. (John 17:23)

Notice the last part of the verse. God loves us like he loves his only begotten Son! How can God love a wretch like me in the same way he loves Jesus Christ? I do not know. I cannot understand it, but the good news is I do not need to understand it. I can accept it and appreciate God loves me like he loves his Son. God has made me a joint heir with Christ! James declares that even if we are “the poor of this world rich in faith,” we are “heirs of the kingdom” (James 2:5).

I want to tell you a little bit about Brigadier General Theodore Roosevelt, Jr. He was the son of United States President Theodore Roosevelt. Although he was crippled

with arthritis and had a heart condition and other medical concerns, he was the only general to land at Normandy during D-Day of World War II. If you know anything about the battles that day, you know that they were mostly very bad. As soon as the doors dropped on some of those troop carriers, a whole group of soldiers were cut down with machine gun fire. Brigadier General Roosevelt was one of the first people off the boats and onto the beach, and he went up and down the troops, directing traffic and telling the troops where to assault and what to do. He encouraged the men while shells were going off near him and blowing up dirt around him and while bullets were going past him.

General Omar Bradley was asked what the most single heroic action he had ever seen in combat was, and he said “Ted Roosevelt on Utah Beach.” General George Patton wrote in his diary that Roosevelt was “one of the bravest men I’ve ever known.” Just a few days later Patton would serve as one of the pallbearers at Roosevelt’s funeral.



Theodore Roosevelt, Jr.

Theodore Roosevelt, Jr., had also been the general governor to the Philippines and the governor of Puerto Rico. He had been Assistant Secretary of the Navy and had filled many positions prior to the war.

I have a reason for telling you about Roosevelt, for I want you to understand the caliber of this man, and with that I will share a story with you.

Roosevelt was waiting to get on an airplane, and he overheard the piteous plea of a soldier, a private, who was going to war. Before he went overseas, he wanted to see his mother. He informed the person at the ticket counter he had to go see his mother, and he only had three days. If he did not go by plane, he could not see her. The agent told him that there were no seats available in the airplane. Just then Roosevelt stepped forward and said, “I’ll surrender my seat to him.” A fellow officer was beside Roosevelt, and

he protested, saying, “This is a matter of rank,” the idea being *you can’t do this because he’s a private and you’re a general*. To this Roosevelt replied, “He’s a son; I’m only a general!”

Beloved, there are people in this world who are richer or who have a higher position than you. They may have influence that you do not have, but if you are a son or a daughter of God and if they are not Christians, you outrank them on everything that counts. Roosevelt knew this. He understood the principle of sonship, and that is why he quickly responded as he did.

God has conferred the highest honor upon us when he calls us his sons and daughters. There is a relationship which people have when they have the same father. They are siblings—brothers and sisters!

Believers are brothers of Jesus Christ

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, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. (Hebrews 2:11–12)

I have done some things in the past of which I am not proud. There was a time that I was at a college football game with my brother and some other young men. I became seriously inebriated. I am not proud of that. Due to my state of intoxication, I proceeded to make a tremendous fool of myself in many ways, and I am sure my brother, Russell, was very ashamed of my actions. However, he stayed with me, helped me, and got me through the bad time. Russell was not ashamed that I was his brother. On a higher level, I am thankful I have an elder brother, Jesus Christ, who, despite the fact that I have rebelled against his Father and my Father, have broken his law, and have transgressed his commandments in every respect, can still look at me and say he is not ashamed to call me brother.

It is related of Charles Spurgeon that on one occasion he found a boy on the streets who was ragged and hungry. Taking him home, the good pastor fed and clothed him, and then knelt down and prayed for the friendless boy as only Spurgeon could pray. Several times in the prayer he referred to the Almighty as our Father.

When the prayer was finished, the boy asked, “Did you say our Father?”

“Yes, my boy, your’s and mine.”

“Yes,” was the reply. “Then we are brothers.”

“Yes,” gravely replied the pastor, and then he talked to him of the Lord Jesus Christ and finally, on taking leave of him, gave him a letter to a certain boot dealer for a pair of boots.

A few days later, Spurgeon was passing the boot shop when the dealer saw him and called to him. “I had a strange thing the other day,” he said. “A boy came into the shop and asked for a pair of boots, saying that his brother had sent him, and when I asked him who his brother was, he said you were.”

“That is right,” said Mr. Spurgeon, “and he is your brother, too, and if you like we will share the cost of the boots.”

Believers are members of God’s household

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; (Ephesians 2:19)

Paul is saying that before you found Jesus and became an heir, you were a stranger and a foreigner. It does not matter what country of the world you are from, being a foreigner has a little bit of a stigma to it. When you go into another place, you are looked upon differently, not quite fully accepted. Yet, Paul declares that instead of being foreigners, we are fellow citizens of the household of God, and we are no longer strangers. If we are faithful, Inspiration tells us that soon there will be a day that we will sit at “a table of pure silver . . . many miles in length” with “manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit” (Ellen White, *Early Writings*, p. 19.1), and no one will ask why are you here? No one will hassle you for being there because you are a fellow citizen and a joint heir with Christ.

Ellen White poignantly put it this way:

*“Except a man be born again,”—unless he receive a new heart, new desires, purposes, and motives, leading to a new life—“he cannot see the kingdom of God.” He must no longer remain in subjection to the power of sin. He is no longer to be a willing subject to the enemy of Christ. He is to become an heir of God by faith, a son of God by adoption. (Ellen White, *The Signs of the Times*, March 9, 1882, par. 14)*

By grace through faith we can be saved and be a child of God by adoption. This gives the believer access to the life of Christ and to his character:

He grafts us into His life and into His character. Our drawing nigh to Christ is faith, and the grafting process

*is adoption; and by this mutual act we become sons of God and joint heirs with Christ, partakers of the divine nature, having escaped the corruption that is in the world through lust. (Ellen White, *Testimonies on Sexual Behavior, Adultery, and Divorce*, p. 135.1)*

We are grafted into the family of God, and Ellen White calls this a *mutual act* which means something by which both sides benefit. We gain a Father and an elder Brother, and God gains more sons and daughters.

It has been God’s plan from the very beginning to adopt you and me. In the councils of heaven in eternity past, God knew of the sin and rebellion of Lucifer. God knew that there would be a time in which he would create our earth and that humanity would succumb to the deceptions of Satan, but Paul wrote of God’s plan to overrule Satan and sin:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (Ephesians 1:3–5)

Knowing that we were going to turn into wretches, God still planned to adopt us. He has predestinated, or chosen, each one of us for his kingdom. Of course, he will not force us to leave sin. He gives us a choice, but we have that choice because he has already chosen us. John simply states it this way:

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John 1:12,–13)

Notice John says “which were born, not of blood.” Salvation and adoption is not a matter of genetics. While in one sense we have an obligation to God by creation, of ourselves we can never fulfill that obligation to him. We must be adopted into his family.

One day Napoleon had a horse which ran away from him. One of his lowly privates went and caught it and brought it back to him. Napoleon simply said, “Thank you, Captain.” The man immediately went to his tent and retrieved all of his belongings. He left the enlisted men and went to the officers’ mess. Why? Because Napoleon had

called him *Captain*. By his word Napoleon made the private a captain, and the soldier understood his meaning and immediately acted upon it.

Beloved, God wants to call you his sons and daughters, and all you have to do is to receive his word, and adoption is yours. You will be fully, legally, and in every respect children of our Father and our God. Further, just as physical children can expect their fathers to care for them, so our Father will care for us.

In Philippians 4:6, we are exhorted to “be careful for nothing.” We have here a word that has changed its meaning. Today, to be careful means to be cautious, to exercise caution. The Greek word translated *careful* in this text is *μεριμνάω* (*merimnaō*), and it means to be full of anxious care or to worry. *Merimnaō* is used in this second century sentence: *I am writing in haste to prevent your being anxious (merimnaō), for I will see that you are not worried (merimnaō).* *Merimnaō*, therefore, is a synonym for the word *worry*.

The force of the word in the Greek is that of forbidding the continuance of an action already going on. Thus the translation is, “Stop perpetually worrying about even one thing.” The same Greek word is found in Matthew 6:25 and is translated, “Take no thought.” We have the same force of the Greek here. “Stop perpetually worrying.” This recognizes the habitual attitude of the unsaved human heart toward the problems and difficulties of life. God commands us to “Stop perpetually worrying about even one thing.” We commit sin when we worry. We do not trust God when we worry. We do not receive answers to prayer when we worry, because we are not trusting. (Kenneth Wuest, *Wuest’s Word Studies in the Greek New Testament*, vol. 17, p. 43)

Is God reasonable to ask us never to worry? Yes, he is, and he provides us the assurances that he is watching over us and has control of our lives. This is why we need not worry.

Casting all your care upon him, for he careth for you.
(1 Peter 5:7)

The word *care* is from *merimnaō*. We are commanded to cast all our worry upon him. The word *cast* is not the ordinary word in Greek which means “to throw,” (*βάλλω* – *ballō*); instead, it is from *ἐπιρίπτω* (*epiriptō*) “which signifies a definite act of the will in committing to Him our worries, giving them up to Him” (Wuest, p. 44).

Because we are now continually allowing God to assume the responsibility for our welfare, we are through worrying about every matter.

There is on record a man who lived in the second century named Titedios Amerimnos. Archeologists found his grave with his name inscribed on an ossuary. The first name is a proper name, like James or John. The second name is made up of the word *merimnaō*, which we saw means “to worry,” with the Greek letter alpha (α) prefixed to it, giving the word the opposite meaning of what it originally meant. It is believed that this man was a pagan who perpetually worried but after accepting Christ stopped worrying. So, at his baptism he was called “Titedios, the Man Who Never Worries.” When he became a Christian and was adopted into the family of God, Titedios understood that he was an heir and a joint heir with Christ. May heaven be able to give us such a name as *one who does not worry!*

Maybe you have had concerns or maybe you have worries and feel like you have nothing to commend you to God. You may be thinking, *I do not have money, position, or prestige, and I certainly have a backlog of sin. How can God accept me?* Let me explain how with a story about Dr. Thomas John Bernardo. He was called doctor, but never really received a full medical degree, though he had attended medical school for a time.

Bernardo became a great friend of friendless and homeless children and set up homes for children who had no place to go. Bernardo would find dirty, raggedly dressed, homeless children and give them a home.

One day a dirty, little ragged boy met him on the street, and he requested that he might be taken into one of Bernardo’s homes.

“I know nothing about you, my lad,” said the doctor. “What have you to recommend you?”

“I thought these would be enough,” said the little chap, pointing to his rags.

Dr. Barnardo gathered him up in his arms and took him in.

Beloved, that is the way I feel. I do not have anything to commend me to God. The Bible says:

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.
(Isaiah 64:6)

“Righteousnesses” is plural. All the things we might be tempted to think are good and righteous are but as filthy rags before the pure, holy God of the universe.

Beloved, you have nothing good to bring to God to commend yourself to him. It is your poverty that commends you to God. It is only your poverty that is your acceptance ticket and the acknowledgment of that poverty. The Bible says:

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9)

If you will simply confess your sins and acknowledge your wretchedness and repent of your wrongdoings, God will accept you into his family.

You can be part of a forever family! What a wonder of wonders. You can be part of a family that never will break up. You can be a part of a family that never has to be gone. God only wants your permission, friends! Nothing in your hands can you bring. Simply to the cross you cling. That is all. You cannot bring him anything except your rags and your poverty, but the good news is those very rags are, in fact, your assurance of acceptance.

When you enter by adoption the family of God, he is not going to roll out a big ice cream treat for you like my granddaughter received, but I tell you it will be a great celebration! Jesus says that there is “joy . . . in heaven over one sinner that repenteth” (Luke 15:7). You can be thankful for adoption, and God wants you to be thankful and to have joy, too.

Maybe you have had reservations about giving your life to Christ. Maybe you have felt like you were unworthy. That is actually a good thing because if you felt good and worthy, you would not seek Christ. Remember, your unworthiness and your rags commend you to God. If you come before God and confess your sins, God, for Christ’s sake, will forgive your sins and make you his child. He will adopt you into his forever family, and you will be an heir and a joint heir with Christ. You can receive it today by grace through faith. I encourage you to bow your head now and dedicate your life to the Saviour. He is waiting for you!

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Youth’s Corner – The North Wind Changed into a South Wind

It was towards the end of November of 1857 when I was most unexpectedly informed that the boiler of our heating apparatus at No. 1 leaked very considerably, so that it was impossible to go through the winter with such a leak.

Our heating apparatus consists of a large cylinder boiler, inside of which the fire is kept and with which boiler the water pipes, that warm the rooms, are connected. Hot air is also connected with this apparatus. The boiler had been considered suited for the work of the winter. To suspect that it was worn out and not to do anything towards replacing it by a new one and to

have said I will trust in God regarding it, would be careless presumption, but not faith in God. It would be the counterfeit of faith.

The boiler is entirely surrounded by brickwork. Its state, therefore, could not be known without taking down the brickwork. This, if needless, would be rather injurious to the boiler than otherwise, and as for eight winters we had had no difficulty in this way, we had not anticipated it now. But suddenly, and most unexpectedly, at the commencement of the winter, this difficulty occurred.

What then was to be done? For the children, especially the younger infants, I felt deeply concerned that they might not suffer through want of warmth. But how were we to obtain warmth? The introduction of a new boiler would, in all probability, take many weeks. The repairing of the boiler was a questionable matter on account of the greatness of the leak, but if not, nothing could be said of it till the brick-chamber in which it is enclosed was, at least in part, removed; but that would, at least, as far as we could judge, take days; and what was to be done in the meantime, to find warm rooms for 300 children?

It naturally occurred to me, to introduce temporary gas-stoves; but on further weighing the matter, it was found that we should be unable to heat our very large rooms with gas, except we had many stoves, which we could not introduce, as we had not a sufficient quantity of gas to spare from our lighting apparatus. Moreover, for each of these stoves we needed a small chimney to carry off the impure air. This mode of heating, therefore, though applicable to a hall, a staircase, or a shop, would not suit our purpose.

I also thought of the temporary introduction of Arnott's stoves, but they would have been unsuitable, requiring long chimneys (as they would have been of a temporary kind) to go out of the windows. On this account, the uncertainty of their answering in our case and the disfigurement of the rooms, led me to give up this plan also. But what was to be done?

Gladly would I have paid £100, if thereby the difficulty could have been overcome, and the children not be exposed to suffer for many days from being in cold rooms. At last I determined on falling entirely into the hands of God, who is very merciful and of tender compassion, and I decided on having the brick-chamber opened to see the extent of the damage and whether the boiler might be repaired, so as to carry us through the winter.

The day was fixed when the workmen were to come, and all the necessary arrangements were made. The fire, of course, had to be let out while the repairs were going on. But now see, after the day was fixed for the repairs, a bleak North wind set in. It began to blow either on Thursday or Friday before the Wednesday afternoon when the fire was to be let out. Now came the first really cold weather which we had in the beginning of that winter, during the first days of Decem-

ber. What was to be done? The repairs could not be put off. I now asked the Lord for two things, viz., that He would be pleased to change the north wind into a south wind and that He would give to the workmen a mind to work, for I remembered how much Nehemiah accomplished in 52 days, whilst building the walls of Jerusalem because the people had a mind to work.

Well, the memorable day came. The evening before, the bleak north wind blew still, but on the Wednesday, the south wind blew, exactly as I had prayed. The weather was so mild that no fire was needed. The brickwork is removed, the leak is found out very soon, the boiler makers begin to repair in good earnest. About half-past eight in the evening, when I was going home, I was informed at the lodge that the acting principal of the firm, whence the boiler makers came, had arrived to see how the work was going on and whether he could in any way speed the matter. I went immediately, therefore, into the cellar to see him with the men to seek to expedite the business. In speaking to the principal of this, he said in their hearing, "the men will work late this evening and come very early again to-morrow."

"We would rather, Sir," said the leader, "work all night." Then remembered I the second part of my prayer, that God would give the men "a mind to work." Thus it was by the morning the repair was accomplished, the leak was stopped, though with great difficulty, and within about 30 hours the brickwork was up again and the fire in the boiler, and all the time the south wind blew so mildly that there was not the least need of a fire.

Here, then, is one of our difficulties which was overcome by prayer and faith. (George Muller, *Answers to Prayer from George Muller's Narratives*, pp. 28-30)

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“Temperance . . .” continued from page 11

like they could be pregnant. Such men should not be preaching from our pulpits.

That does not mean we should fail to encourage those who have been intemperate in the past but now wish to reform. We should be encouraging to such people. There is a nearby gym I work out in at least four days a week. Sometimes I see some very overweight people there. Do I make fun of them or laugh at their plight behind their backs? No! I try to especially visit and encourage these dear folks whom Jesus greatly loves. They are there because they want to change. They know they have had bad habits that have led to unhealthiness, but now they want to change, and they are working at it, and we should do all we can to help them.

Proper rest, good eating habits, exercise, sunshine, fresh air, pure water, and trusting in divine power are all necessary as part of a lifestyle program and with them is temperance.

Temperance is so important that when Paul was speaking to Felix and Drusilla, it was one third of his presentation to this ruler.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. (Acts 24:24–25)

What a great outline for a three-point sermon! Paul, along with righteousness and the judgment to come (future), included temperance.

But the record says that Felix trembled. He was unwilling to control self and told Paul maybe he would hear him again at a future time, but that time never came.

Shortly after this, Felix was called to Rome and disgraced. Drusilla, and a son she had by Felix, lived close to Pompeii and were consumed in the eruption of Mount Vesuvius in AD 79.

Ellen White contrasts Felix with the humble jailer of Philippi:

How wide the contrast between the course of Felix and that of the jailer of Philippi! The servants of the Lord were brought in bonds to the jailer, as was Paul to Felix. The evidence they gave of being sustained by a divine power, their rejoicing under suffering and disgrace, their fearlessness when the earth was reeling with the earthquake shock, and their spirit of Christlike forgive-

ness, sent conviction to the jailer’s heart, and with trembling he confessed his sins and found pardon. Felix trembled, but he did not repent. The jailer joyfully welcomed the Spirit of God to his heart and to his home; Felix bade the divine messenger depart. The one chose to become a child of God and an heir of heaven; the other cast his lot with the workers of iniquity. (Ellen White, *The Review and Herald*, November 2, 1911, par. 20)

Temperance is part of Peter’s ladder of Christian growth:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; (2 Peter 1:4–6)

Temperance is rightly placed here as to order. Knowledge is certainly a prerequisite to temperance and temperance to patience. It is very difficult for an intemperate person to be patient.

My earthly father was not a Christian, but he was a very hard worker. He worked too much. His job was highly stressful, and he had to travel an hour to and an hour from work each day. He worked a lot at the house in the evenings. He smoked three packs of cigarettes a day. His diet was terrible, and what were the results? He was a very impatient person. I do not ever remember him telling me he loved me, but I remember his angry temper well. I remember him hitting or slapping me several times for not performing a task correctly. As I grew up, I later realized that most of his anger was caused by intemperance. Looking back at his life, I know he did not wish to be like this. However, with his lifestyle, what else could he do without God in his life?

Solomon wrote:

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. (Proverbs 16:32)

One cannot rule his spirit without temperance in the life.

The truth of the matter is that many people do not need to be told what they need to do and what they should refrain from doing in order to live a temperate life.

There was a very wise elder who used to visit the unbelieving husband of a church member. This unbelieving man smoked and lived a very intemperate life. On one visit, the man was working in his yard and smoking and

said to the elder, “You’ve come to tell me I have to quit smoking!”

The elder replied, “No, I haven’t.”

“You haven’t?” replied the unbeliever! “Why not?”

The elder replied, “Because you already know better.”

And how true that is. We already know better. Our issue is simply being willing to do the will of God.

Think of the great ills that intemperance have caused. Look at what happened to Nadab and Abihu, the sons of Aaron (Leviticus 10:1–10). Their use of alcohol brought destruction to them and shame to their father and to Israel.

Intemperance by Herod brought a swift end to John the Baptist (Matthew 14:5–11).

Intemperance brought lifelong problems to David over his sin with Bath-sheba (2 Samuel 11) and caused a chain of events that led to a civil war in Israel (2 Samuel 15–18).

Daniel persevered and could keep his mind clear and focused on God because of temperance. God gave Daniel wisdom and used him to move the hearts of kings. Because of his faith in the living God and because of God’s Spirit guiding him, Daniel became a great leader. No wonder we dare to be like Daniel!

Of course, Jesus Christ was the model example of temperance. His life was one of perfection, and we are to model our lives after his perfect life.

We teach our youth the little song, “I have decided to follow Jesus.” Following Jesus means that we are to live temperate lives. Lives of self control should mark the Christian.

Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. For many years a flood of light concerning the principles of true reform has been shining on our pathway, and we are accountable before God to let this light shine to others. Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today. (Ellen White, *Gospel Workers*, p 384.1)

Today we live in a world of indulgence. “Have it your way” is the slogan for most people, and they live daily as if there is no judgment to follow. But the judgment is solemn indeed, and that which affects the judgment is serious.

The judgment is spoken of by every Bible writer. It is mentioned over a thousand times in the Sacred Writings. It is more solemn than death; for death separates friends only until the resurrection, but the judgment separates them forever. (Stephen Haskell, *The Cross and Its Shadow*, p. 230.1)


Perhaps the most solemn testimony ever written by Ellen White is found in volume 4 of the *Testimonies*. It speaks of the great day of judgment and of sins that will cause us to be lost. Notice what is said about *intemperance*.

The great day of the execution of God’s judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before Him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire: “Ledger of Heaven.” One of these books, containing the names of those who claim to believe the truth, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force.

Another book was opened, wherein were recorded the sins of those who profess the truth. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins.

Under covetousness came falsehood, theft, robbery, fraud, and avarice; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, and hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. As I beheld I was filled with inexpressible anguish and exclaimed: “Who can be saved? who will stand justified before God? whose robes are spotless? who are faultless in the sight of a pure and holy God?” (Ellen White, *Testimonies for the Church*, vol. 4, pp. 384.1–385.1)

All sin is rooted in selfishness, and under selfishness heaven reveals that there are four main categories: covetousness, ambition, jealousy, and intemperance! Yes, intemperance is at that head of a long list of terrible crimes. It is one of four great classes of sins, so it is a very important concept for us to know and realize.

I hope that this study has helped you to see the importance of temperance in all things and that you cannot fulfill the purpose for which God has created you without temperance in your life. God only wishes and purposes for you that which is for your very best. So, please consider the place of temperance in your life and how you can bring the beneficial principle more into your life. 

Prayer and Faith

By Ellen G. White

(This study is from Chapter 21 in Christian Experience and Teachings of Ellen G. White, pp. 126.1–127.3)

I have frequently seen that the children of the Lord neglect prayer, especially secret prayer, altogether too much; that many do not exercise that faith which it is their privilege and duty to exercise, often waiting for that feeling which faith alone can bring. Feeling is not faith; the two are distinct. Faith is ours to exercise, but joyful feeling and the blessing are God's to give. The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise.

True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil, and let our faith take hold of the promised blessing, and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the word it is ours. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Here is faith, naked faith, to believe that we receive the blessing, even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up. But many suppose they have much faith when sharing largely of the Holy Spirit, and that they cannot have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith.

The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds.

True faith rests on the promises contained in the word of God, and those only who obey that word can claim its glorious promises. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

We should be much in secret prayer. Christ is the vine, we are the branches. And if we would grow and flourish, we must continually draw sap and nourishment from the Living Vine; for separated from the Vine, we have no strength.

I asked the angel why there was no more faith and power in Israel. He said: "Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong

Continued on page 24, column 2.

Family Spiritual Retreat

October 5–8

The Maranatha 7th-Day Chapel is teaming up with 1889 HSDA to hold a family spiritual retreat October 5–8 at Fall Creek Falls State Park near Spencer, Tennessee.

There will be different activities, such as hikes, campfire singing, testimonies, and events, as well as studies from the word of God.

The retreat will be held at the Cane Creek camping area of Fall Creek Falls State Park, the same location where the 1889 HSDA camp meeting was held this last spring. The GPS coordinates are 35.64827° N, 85.34806° W. The facilities are older and rustic but are adequate for camping. There are twenty cabins in three loops which are centered around a large meeting building. The cabins hold six to eight people. **IMPORTANT:** Everyone will need to bring their own bedding, such as sheets, blankets, pillows, and/or sleeping bags.

There are small bath houses in each loop, and two loops have smaller meeting buildings. The main meeting building has a large kitchen with a large room that will be used for dining and for the main meetings.

There will be no cost for staying at the camp, but it would be helpful to know how many will be attending so appropriate plans can be made. We have a link to register at <https://smyrna.org/2023-family-spiritual-retreat-survey/>

Meals will not be provided other than a light supper each day and a plant-based Sabbath lunch. Please plan accordingly. Any volunteers who would like to help with the kitchen duties and/or with cleanup afterwards for the food provided would be greatly appreciated.

Fall Creek Falls State Park is a beautiful place with several waterfalls, a large lake for boating, and many hiking trails. There is also a golf course which is very near the Cane Creek camp ground and is a helpful landmark to be able to locate the camp. The temperatures in early October will be moderate throughout the day and cool to cold at night.



France Camp Meeting Report

The French 1889 HSDA Conference held its annual camp meeting July 18–23, 2023, in the central part of France at La Petite Ravauderie near La Celle-Condé.



Fields near the encampment

Pastor Jean-Christophe Bolotte and an energetic team of workers gathered to study about “Preparation for Departure to the Countryside” (“Préparation pour le Départ à la Campagne”). As the name suggests, the camp dealt largely upon preparation for moving into the country and how to witness in these last days of earth’s history.

Sister Irina (Ira) Railean from Moldova was the guest speaker for the early morning devotions which discussed practical issues of Christian living, such as having a vital prayer life. Various other speakers from French-speaking areas shared the word of God with the camp attendees and the online listeners. Many of the messages focused on moving out of the cities and living in the country. Pastor Allen Stump from the USA 1889 HSDA Conference shared five messages, including the message for the Sabbath worship hour.

There were special meetings for the youth. Practical teachings on how to study the Bible and how to give biblical studies were also presented daily. On Wednesday through Friday



Shanna helping with changing tent at baptism



Congregation listening to a message



Baptism of Josué

there were health demonstrations on food preparation, including how to prepare homemade probiotics.

The videos will be posted soon at <https://www.youtube.com/@LeReste/featured>. All of the videos are in French, but those from Sister Railean and Pastor Stump are in English with French translations.

Two precious souls were buried in the watery grave Sabbath afternoon in a beautiful small river a few miles from the camp, followed by a communion service later that evening.

Pastor Bolotte translating for Sister Railean





Pastor Stump with Sisters Corisande and Delphine



Small lake near Pastor Bolotte's home



Lunchtime




Pastor Bolotte giving Christia her baptismal certificate



"Faith and Prayer" continued from page 22.

faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them." I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord, and at last the cloud was seen.

I saw that we had doubted the sure promises, and wounded the Saviour by our lack of faith. Said the angel, "Gird the armor about thee, and above all take the shield of faith; for that will guard the heart, the very life, from the fiery darts of the wicked." If the enemy can lead the depending to take their eyes off from Jesus, and look to themselves, and dwell upon their own unworthiness, instead of dwelling upon the worthiness of Jesus, His love, His merits, and His great mercy, he will get away their shield of faith, and gain his object; they will be exposed to his fiery temptations. The weak should therefore look to Jesus, and believe in Him; they then exercise faith. 

Old Paths is a free monthly newsletter/study-paper published by Smyrna Gospel Ministries, 750 Smyrna Road, Welch, WV 24801-9606 USA. The paper is dedicated to the propagation and restoration of the principles of truth that God gave to the early Seventh-day Adventist pioneers. Duplication is not only permitted but strongly encouraged. This issue, with other gospel literature we publish, can be found at our website. The url is: <http://www.smyrna.org>. Phone: 1-304-732-9204. Fax: 1-304-732-7322.

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