

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

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**Our soul is
escaped as a
bird out of
the snare of
the fowlers:
(Psalm 124:7)**





Important Thoughts on Camp Meeting

Ellen White

The Members of Our Churches Should Attend Camp-meeting

It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many, and because our numbers are few, we should present as strong a front as possible. Individually, you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth.

Some will say "It is expensive to travel, and it would be better for me to save the money, and give it to the advancement of the work where it is so much needed." Do not reason in this way; God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.

Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You cannot afford to lose one such privilege.

Anciently the Lord instructed his people to assemble three times a year for his worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin-offerings, and their offerings of gratitude. They met to recount God's mercies, to make known his wonderful works, and to offer praise and thanksgiving to his name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept

alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another.

In the days of Christ these feasts were attended by vast multitudes of people from all lands, and had they been kept as God intended, in the spirit of true worship, the light of truth might through them have been given to all nations of the world.

With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon these holy convocations. The Lord saw that these gatherings were necessary for the spiritual life of His people. They needed to turn away from their worldly cares, to commune with God, and to contemplate unseen realities.

If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict? And if the people of the world then needed the light which God has committed to his church, how much more do they need it now?

This is a time for every one to come up to the help of the Lord against the mighty. The forces of the enemy are strengthening, and as a people we are misrepresented. We desire the people to become acquainted with our doctrines and work. We want them to know what we are, and what we believe. We must find our way to their hearts. Let the army of the Lord be on the ground to represent the work and cause of God. Do not plead an excuse. The Lord has need of you. He does not do his work without the co-operation of the human agent. Go to the camp-meeting, even though you have to make a sacrifice to do so. Go with a will to work. And make every effort to induce your friends to go, not in your place, but to go with you, to stand on the Lord's side and obey his commandments. Help those who are interested to attend, if necessary providing them with

food and lodging. Angels who are commissioned to minister to those who are heirs of salvation will accompany you. God will do great things for his people. He will bless every effort to honor His cause and advance his work.

Preparation of Heart Needed

At these gatherings we must ever remember that two forces are at work. A battle unseen by human eyes is being waged. The army of the Lord is on the ground seeking to have souls. Satan and his synagogue are also at work, trying in every possible way to deceive and destroy. The Lord bids us, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Day by day the battle goes on. If our eyes could be open to see the good and evil agencies at work, there would be no trifling, no vanity, no jesting, or joking. If all would put on the whole armour of God and fight manfully the battles of the Lord, victories would be gained which would cause the kingdom of darkness to tremble.

None should go to the camp-meeting depending on the ministers or the Bible workers to make the meeting a blessing to them. God does not want his people to hang their weight on the ministers. He does not want them to be weakened by depending on human beings for help. They are not to lean, like helpless children, upon some one else as a prop. As a steward of the grace of God, every church member should feel an individual responsibility to have life and root in himself. All should feel that in a measure the success depends upon them. Do not say, I am not responsible; I shall have nothing to do in this meeting. If you feel thus, you are giving Satan opportunity to work through you. He will crowd your mind with his thoughts, giving you something to do in his lines. Instead of gathering with Christ, you will scatter abroad.

The success of the meeting depends on the presence and power of the Holy Spirit. For the outpouring of the Spirit, every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to his working. The Spirit can never be poured out upon us while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil-surmising, and evil-speaking are of Satan, and they effectually bar the way against the Holy Spirit's working. Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care; nothing so offends God as an act that injures the influence of those who are doing his service. He will call to account all who aid Satan in his work of criticising and discouraging.

Those who are destitute of sympathy, tenderness, and love cannot do Christ's work. Before the prophecy, The

weak shall be "as David," and the house of David, "as the angel of the Lord," can be fulfilled, the children of God must put away every thought of suspicion against their brethren. Heart must beat in unison with heart. Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears, "Draw together, draw together." The solemn, sacred truth for this time is to unify the people of God. The desire for pre-eminence must die. One subject of emulation must swallow up all others,—who will most nearly resemble Christ in character, who will most entirely hide self in Jesus?

"Herein is my Father glorified," Christ says, "that ye bear much fruit." If there was ever a place where the believers should bear much fruit it is at our camp-meetings. At these meetings, the acts, the words, the spirit of the believers are marked, and their influence is as far reaching as eternity.

Transformation of character is to be the testimony to the world of the indwelling love of Christ. The Lord expects his people to show that the redeeming power of grace can work upon the faulty character, and cause it to develop in symmetry and abundant fruitfulness.

But in order for us to fulfill God's purpose, there is a preparatory work to be done. The Lord bids us empty our hearts of the selfishness which is the root of alienation. He longs to pour upon us his Holy Spirit in rich measure, and he bids us clear the way by self-renunciation. When self is surrendered to God, our eyes will be opened to see the stumbling stones which our unchristlikeness has placed in the way of others. All these God bids us remove. He says, "Confess your faults one to another, and pray one for another that ye may be healed." James 5:16. Then we may have the assurance that David had when, after confession of his sin, he prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Psalm 51:12, 13.

When the grace of God reigns within, the soul will be surrounded with an atmosphere of faith and courage and Christlike love,—an atmosphere invigorating to the spiritual life of all who inhale it. Then we can go to the camp-meeting, not merely to receive, but to impart. Every one who is a partaker of Christ's pardoning love,—every one who has been enlightened by the Spirit of God and converted to the truth, will feel that for these precious blessings he owes a debt to every soul with whom he comes in contact. Those who are humble in heart, the Lord will use to reach souls whom the ordained ministers cannot approach. They will be moved to speak words which reveal the saving grace of Christ.

And in blessing others, they will themselves be blessed. God gives us opportunity to impart grace, that he may refill us with increased grace. Hope and faith will strengthen as the agent for God works with the talents and facilities that

God has provided. He will have a divine agency to work with him.

Business To Be Deferred

So far as possible, our camp-meetings should be wholly devoted to spiritual interests. They should not be made occasions for the transaction of business.

At the camp-meetings workers are gathered from all parts of the field, and it seems a favourable opportunity for considering business matters connected with the various branches of the work, and for the training of workers in different lines. All these different interests are important, but when they have been attended to at a camp-meeting, only a small margin of time and effort remains in which to treat of the practical relation of truth to the soul. Ministers are diverted from their work of building up the children of God in the most holy faith, and the camp-meeting does not meet the end for which it was appointed. Many meetings are conducted in which the larger number of the people have little interest, and if they could attend them all, they would go away wearied instead of being refreshed and benefitted. Many are thus disappointed at the failure of their expectation to receive help from the camp-meeting. Those who came for enlightenment and strength return to their homes little better fitted to work in their families and churches than before attending the meeting.

Business matters should be attended to by those specially appointed for this work, and, so far as possible, they should be brought before the people at some other time than the camp-meeting. Instruction in canvassing, in Sabbath-school work, and in the details of tract and missionary work, should be given in the home churches or in meetings specially appointed. The same principle applies to cooking-schools. While these are right in their place, they should not occupy the time at the camp-meeting.

The presidents of conferences and the ministers should give themselves to the spiritual interests of the people, and should, therefore, be excused from the mechanical labour attendant upon the camp-meeting. The ministers should be ready to act as teachers and leaders in the work of the camp when needed, but they should not be wearied out. They should feel refreshed, and be in a cheerful frame of mind; for this is essential for the best good of the meeting. They should be able to speak words of cheer and courage, and to drop seeds of spiritual truth into the soil of honest hearts to spring up and bear precious fruit.

The minister should teach the people how to come to the Lord, and how to lead others to Him. Methods must be adopted, plans must be carried out, whereby the standard shall be uplifted, and the people should be taught how they may be purified from iniquity, and may be elevated by adherence to pure and holy principles.

There must be time for heart searching, for soul-culture. When the mind is occupied with matters of business, there must necessarily be a dearth of spiritual power. Personal piety, true faith, and heart holiness must be kept before the mind until the people realise their importance.

We must have the power of God in our camp-meetings, or we shall not be able to prevail against the enemy of souls. Christ says, "Without me ye can do nothing."

Those who gather at camp-meetings must be impressed with the fact that the object of the meetings is to attain to a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigour; and, unless we realise this, the meetings will to us be fruitless....

Need of the Church

Many come to the camp-meeting with hearts full of murmuring and complaining. Through the work of the Holy Spirit, those who indulge in this murmuring must be led to see, that it is an offence to God. They must be led to feel self-reproach because they have allowed the enemy to have control over their mind and judgment. Complaining must be turned to repentance, uncertainty and despondency to the earnest inquiry, How shall I become true in faith?

When man is a partaker of the divine nature, the love of Jesus will be an abiding principle in the soul, and self in its peculiarities will not be exhibited. But it is sad to see those who should be vessels unto honor, indulging in the gratification of the lower nature, and walking in paths that conscience condemns. Men professing to be followers of Christ, fall to a low level, always mourning over their short comings, but never overcoming and bruising Satan under their feet. Guilt and condemnation constantly enshroud the soul, and the cry of such might well be, "O wretched man that I am! Who shall deliver me from the body of this death?" Through indulgence in sin, self-respect is destroyed; and when that is gone, respect for others is lessened; we think that others are as unrighteous as we are ourselves.

At our yearly convocations these things should be set before the people, and they should be encouraged to find in Christ deliverance from the power of sin. He says, "When ye shall search for me with all your hearts, I will be found of you." The standard should be elevated, and the preaching should be of the most spiritual character, that the people may see the reason of their weakness and unhappiness. Many are unhappy because they are unholy. Purity of heart, innocence of mind only can be blessed of God. When sin is cherished, it can in the end produce nothing but unhappiness; and the sin which leads to the most unhappy results is pride of heart, the lack of Christ-like sympathy and love. . . .

The Third Angel's Message

The Third Angel's Message is to be given with power. The power of the proclamation of the first and second messages is to be concentrated in the third. In the Revelation, John says of the angel that unites with the third angel, "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."

We are in danger of giving the Third Angel's Message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. At our camp-meeting a mistake has been made. The Sabbath question has been touched upon, but has not been presented as the great test for this time. While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us, "Show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound.

At our camp-meetings, when you have a congregation before you for only two weeks, do not defer the presentation of the Sabbath question until every thing else is presented, supposing that you thus pave the way for it. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by your strong arguments make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teaching. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Revelation 1:3.

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. Present truth is to be our burden. The Third Angel's Message must do its work of separating from the churches, a people who will take their stand on the platform of eternal truth.

Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force, then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul.

The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed, be left untouched. If our people were half awake, if they realized the nearness of the events portrayed by John in the Revelation,

such a reformation would be made in our churches that many more from all churches would believe our message. We have no time to lose; God calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in the clear cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the centre of all hope, "The Root and the offspring of David, and the bright and morning Star." . . .

Intervals Between Discourses

Do not immediately follow one discourse with another, but let a period of rest intervene, that the truth may be fastened in the mind, and that opportunity for meditation and prayer may be given for both ministers and people. Thus there will be growth in religious knowledge and experience.

Personal Labour

The Lord's servants must not only preach the Word from the pulpit, but must come into personal contact with the people. When a discourse is given precious seed is sown. But if personal effort is not made to cultivate the soil, the seed does not take root. Unless the heart is softened and subdued by the Spirit of God, much of the discourse is lost. Observe who in the congregation seem to be interested, and speak to them after the service. A few words spoken in private will often do more good than the whole discourse has done. Inquire how the subjects presented appear to the hearers, whether the truth is clear to their minds. By kindness and courtesy show that you have a real interest in them and a care for their souls. Many have been led to believe that as a people we do not believe in conversion. When we appeal to them to come to Christ many hearts will be softened, and prejudice will be swept away.

No part of a minister's duty is to be neglected. He is to labour with individuals and visit families, not merely to talk of common-place happenings, but of things of eternal interest, praying with the people and in simplicity teaching the truth of God. (Ellen White, *Camp-Meetings Their Object, and How to Conduct Them*, pp. 9.1-16.4; 22.4-23.2; 31.2-33.2; 41.2-42.1)

(Editor's Note: *The above has been taken from counsel we will do well to heed. Space prohibits publishing the whole document, but we encourage you to read the whole pamphlet, for there is much good to be gained from it. We truly hope to see you at the upcoming camp meeting!*)



Medo-Persia—The Chest and Arms of Silver

Onycha Holt

In 605 BC Nebuchadnezzar began his rule over the Neo-Babylonian Empire, located around the Tigris-Euphrates basin in the area we know as Iran, and this empire is depicted as the golden head of the image Nebuchadnezzar saw in a dream (Daniel 2). Nebuchadnezzar was not the head of gold, although Daniel 2:38 does speak of him as the head, but he was the representative of the kingdom. The head of gold symbolized the kingdom, just as the other parts of the image also represented kingdoms. In the days of Nebuchadnezzar, Babylon was the greatest and richest city in the world. Isaiah called it “the golden city” (Isaiah 14:4), Jeremiah called her “a golden cup” (Jeremiah 51:7), and merchants called mystical Babylon a great city clothed “in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls” (Revelation 18:16).

God’s history of the nations did not start with Babylonia because Babylonia was the biggest, the best, the most important, or the greatest nation that had thus far existed, although it does have a long history of existence. It was a cradle, so to speak, of civilization, but so was China. China has had a large and long presence on the world field also, though much of it was after the Babylonian Empire, and China has had a rich range of intellectual development and artistic attainments, and the art of war, if you can call it an art, began in China. God did not note China, however, nor Egypt in his history of nations. You may wonder why Egypt, with its long history of many dynasties and with much knowledge in science and mathematics, in medicine, in the cultural arts, and in a system of false religious doctrine, was not noted as the first nation in God’s sacred history of nations instead of Babylon.

The reason China and Egypt were not chosen is because these two countries did not have the impact upon God’s people as the Neo-Babylonian Empire and the nations which followed her did. Stephen Haskell explains it this way:

The angel [of Daniel 8] began with the history of the Persian kingdom, for at the time of the vision the Babylonian monarchy was entirely gone. It was the third year of the sole reign of Cyrus, and the fifth year since Darius the Mede had taken Babylon. It will be remembered that Daniel had seen the various nations, as they rose one after another on the stream of time. God is the only perfect authentic historian; the only unbiased record of national events is found in the Scriptures. Men record acts, but only God can give those acts their proper setting in the great drama of life. There is one unbroken chain of events, a silken thread in the web of life, a perpetual spring in the tide of human affairs. *This is the record of*

God’s dealings with his chosen people. Egyptian history is noted in the inspired record of the world, but only as it played some part in connection with Jehovah’s people. Likewise Assyria, Babylon, Greece, and Rome; whatever the nation and whatever its place in time, its history is noted by the divine historian *only* during the time when it has been an instrument in God’s hand to spread his truth, or to protect his people.

It was for such a purpose that the Medo-Persian kingdom came into existence, and when it had fulfilled that work, and the Spirit of God was withdrawn, it passed from the stage of action.

The Medo-Persian empire was born when the time was ripe for Israel’s deliverance from the bondage of Babylon. The first king of the united empire was Darius the Mede. He was a man well advanced in life when he came to the throne; threescore and two years old, the record states. But throughout his reign, Gabriel stood by him “to confirm and to strengthen him.” To Darius was given an opportunity to liberate the Jews. The Spirit of God pleaded with him, and it brought Daniel into his favor, so that he placed the prophet in the third position in the kingdom. Darius knew of God and his power, for it was he who spent the sleepless night in prayer while Daniel was in the lions’ den. Darius, however, did no great work for the Lord. He reigned but two years, when Cyrus took the kingdom.

From the accession of Cyrus to the end of the history of Medo-Persia, Gabriel worked with the kings. His first words to Daniel in this last vision are to this effect: “I will return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come.” [Daniel 10:20] When, therefore, the influence of God should be withdrawn from the king of Persia, no power on earth could help them. This thought was made emphatic when the rough goat was seen to meet the ram on the banks of the River Granicus. Wealth, arms, and influence were without avail. (Stephen N. Haskell, *The Story of Daniel the Prophet*, pp. 161.1–162.1; all emphasis in this article supplied unless otherwise noted)

Daniel lived six hundred years before Christ during the Neo-Babylonian empire and the first part of the Medo-Persian Empire. His long life and his involvement in the affairs of the nations allowed him to witness the growth and decline of Nebuchadnezzar’s kingdom and the rise of the Medo-Persian Empire, including the time Darius entered Babylon and *took* the kingdom or as Dr. William Shea explains in the next quotation, when he *received* the kingdom, and part of Cyrus’s rule.

Darius the Mede

The role of Darius the Mede is uncertain. No one is sure if he was a king or if he was a regent of the king, and there is no unified opinion among many biblical scholars even for his existence. These uncertainties exist for at least two reasons. The first is that most scholars do not believe the book of Daniel was written by the prophet Daniel at the time the events took place (sixth century BC). They regard it as written much later by someone writing an historical account who did not know the correct name for the person called Darius in the Bible. This is a result of what we know as higher criticism, which we reject and which has been addressed in past issues of *Old Paths*. Another reason for the uncertainty is that no tablet has been discovered that contains the name *Darius*, but this also was true for Belshazzar until the mid-nineteenth century, when translations of cuneiform inscriptions revealed his name. Dr. William Shea, now deceased but formerly of the Biblical Research Institute, explained the rulership of Darius and the use of his name in this way:

The name given to Cyrus' general in the Nabonidus Chronicle varies. In one instance it is spelled as Ugbaru, in another instance it is spelled Gubaru, and in the third occurrence the first sign of the name is defective. Clearly the same individual is referred to in all three cases, and for convenience he is referred to here [by me] as Ugbaru.

Ugbaru was the general whose troops conquered Babylon on the 16th of Tishri, according to the Nabonidus Chronicle. This fits perfectly with the reference in Dan 5:31, which states that Darius the Mede "received" the kingdom when Belshazzar was slain, the night the city fell (v. 30). The verb used here (*qbl*) has been accurately translated as "received," and it does not mean that he became king then. It only implies that he took over rule there on a temporary basis until Cyrus the full king arrived. Darius was, in effect, the trustee of the conquered kingdom until Cyrus came. In this span of two weeks, from 7/16 (i.e., 16th of Tishri, the seventh month) to 8/3 (i.e., 3rd of Marchesvan, the eighth month), he could best be described as the military governor. . . .

The Nabonidus Chronicle dates the arrival of Cyrus in Babylon . . . Crowds of people greeted him, apparently with jubilation. They saw him as a deliverer from the disliked Nabonidus and his son Belshazzar.

It is at this time that Cyrus, as the reigning authority, would have installed Ugbaru as **vassal king** in Babylon to rule jointly with him. Ugbaru **took the throne name of Darius**, by which he appears in the book of Daniel. Daniel refers to this event with the verb in Daniel 9:1 stating that Darius "was made king." This is the correct

translation of the *hophal* verbal form, and the weaker translation "became king" (RSV, et al.) does not adequately capture the sense intended. He was made king by the agency of someone else, i.e. Cyrus. (William H. Shea, "The Search for Darius the Mede (Concluded), or, The Time of the Answer to Daniel's Prayer and the Date of the Death of Darius the Mede," *Journal of the Adventist Theological Society*, Spring 2001; emphasis supplied)

Whether Darius was the Ugbaru mentioned in the Nabonidus Chronicle or whether he was a king in his own right or even a vassal king under Cyrus does not detract from the veracity of the account of Daniel and from its importance.

God's prophetic list of nations, starting with Babylon and ending with the nations of the world existing just before the second coming of Jesus, is a list of nations that have had a continuous impact on God's people. The unerring prophecy of nations revealed to Daniel and to Nebuchadnezzar is wonderful in its prophetic vision alone, but when you add the nations' unbroken individual and successive effect on God's people through time, one after the other, and also consider their applications to us who live at the end of time, we can only bow before the Majesty of heaven in awe. "God had a purpose when he gave the history of the four kingdoms, Babylon, Medo-Persia, Greece, and Rome" (Haskell, p. 179.3), and a main purpose is to prepare us upon whom the ends of the world are come for the solemn and shattering events that have been revealed to us aforesaid on the screens of prophecy:

For whatsoever things were written aforesaid were written for our learning, that we through patience and comfort of the scriptures might have hope. (Romans 15:4)

Babylon . . . represents a condition of things which will exist in the church of the last days. Great was the splendor of that kingdom, but she was a harlot, and a mother of harlots" and "Medo-Persia was a daughter of Babylon, and she played the harlot also; that is, she partook of the sins of Babylon, and departed from the living God. The principles of the religion of Babylon were carried out by the daughter, though the wickedness was in a measure checked by the constant presence of angels in the court, who labored in behalf of the chosen people of God; but the constant tendency toward tyranny and oppression in the government are revealed in the decree of Ahasuerus in the days of Esther. (Haskell, pp. 179.3-180.1)

Nebuchadnezzar conquered God's people, destroyed the earthly sanctuary, and relocated some of the Jewish people to Babylon, where Daniel, Hananiah, Mishael, and Azariah served him faithfully in an environment of paganism. The experiences of Daniel, as well as those of his three companions on the plain of Dura, are most significant to the people

of God today. Everyone bowed to Nebuchadnezzar's image of gold except three men, and the example of these men has had a profound effect on us today, for we may be among those who will be commanded to worship a false god and a false sabbath or face death. That was Babylon, but what about Medo-Persia?

Esther, the queen of the Medo-Persian Empire

The Medo-Persian rule continued long after the death of Daniel, and we read more about it in the book of Esther, the only book in the Bible which does not mention God. The book of Esther does, however, provide a picture of the Medo-Persian empire, not under Darius or Cyrus but under Ahasuerus, and also furnishes an example of the implementation of law in the kingdom of the Medes and the Persians. A death decree to be imposed upon the Jewish people had been issued by Haman, and no man could reverse it, for it had been written in the king's name and sealed with his ring (Esther 8:8).

The same spirit that in ages past led men to persecute the true church, will in the future lead to the pursuance of a similar course toward those who maintain their loyalty to God. Even now preparations are being made for this last great conflict.

The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath.

Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, men will stir up the passions of the people. Not having a "Thus saith the Scriptures" to bring against **the advocates of the Bible Sabbath**, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. But those who fear God, cannot accept an institution that violates a precept of the Decalogue. On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue. Today,

as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people. (Ellen White, *Prophets and Kings*, p. 605.1-3)

One crisis for God's people in ancient Babylon involved the command to worship a false god on the plain of Dura, and people today face a similar type of command, although not under the threat of death—a requirement to believe in and to worship the false god of the trinity in order to be a member of the denominated Seventh-day Adventist Church—and we can assume every Seventh-day Adventist of the approximately twenty-one million members of the denominated Adventist Church is bowing down to this so-called god. In ancient Medo-Persia, God's people faced death by governmental decree, and in the last days the same crisis will face God's people—a Medo-Persian type of legal decree will seek to enforce a false sabbath, as we read about in the quotation above. How do we know this biblically?

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. (Revelation 13:15)

Not will be killed or would be killed but should be killed. The Greek verb is in the subjective mood which indicates an action that is probable or that is intended but is not definite. It is the great test for God's people before the close of probation. Will they bow the knee to the image of the beast, or will they stand tall for God and his law? The decision made at that time will result in receiving either the seal of God or the mark of the beast. We know death for God's people will not occur once God's people are sealed and probation has closed. Satan cannot touch them with death, but he can threaten them, and he can roar. At this time God's people will rely on the promise in Psalm 91:15 that God will be with them and will deliver them.

The great truth about the relationship between the Father and his Son and their Spirit is denied by most of the Christian world today, including the millions of members of the Adventist denomination. The great truth about the seventh-day Sabbath is also denied by most of the non-Adventist Christian world and is taken lightly in much of the Adventist world, which is hard to believe because Adventists know the broad outline and much of the details of the end of the great controversy between Christ and Satan and their followers and also because they are experts on the Sabbath truth. They believe they would never deny the seventh-day Sabbath. They are sure they will stand for this truth through the last great crisis though the heavens fall, but the promise is that the 144,000 will have **no** guile in their mouths. They will espouse **no** error. They will have studied the Bible, not tradition, and know what it teaches,

The experiences of Daniel, as well as those of his three companions on the plain of Dura, are most significant to the people of God today. Everyone bowed to Nebuchadnezzar's image of gold except three men, and the example of these men has had a profound effect on us today, for we may be among those who will be commanded to worship a false god and a false sabbath or face death.

but brothers and sisters, how can we stay on the straight and narrow path, knowing and loving the truth about the Sabbath, and deny another great truth of the Bible, the truth about the personality of God? We cannot hold onto the truth on one issue and onto error on another. In this case, God will be forced to say, *I never knew you*. It is that serious. I realize any member of the corporate Adventist Church could look at me and say, *you are the one not on the straight and narrow path, you are the one mixed up about who God is, and you are the one with guile in your mouth*; but, remember, there is no scripture that tells us God's Spirit and his Son are gods coeternal, coequal, and coexistent with the Father. Jesus and the Father both verified that Jesus is the Son of God, and the Ancient of Days also stated clearly that Jesus Christ is God. Being the Son of God and being God are not divergent truths. Jesus is the only begotten Son of God, and he is also God and is so not because the Father and the Son have always coexisted, coequally and coeternally one with the other but because the Father has conferred upon the Son life, position, and authority:

For as the Father hath life in himself; so hath he **given** to the Son to have life in himself; (John 5:26)

Who, being in the form of God, **thought it not robbery** to be equal with God: (Philippians 2:6)

And Jesus came and spake unto them, saying, All power [*exousia*: authority] is **given** unto me in heaven and in earth. (Matthew 28:18)

Hath in these last days spoken unto us by his Son, whom he hath **appointed** heir of all things, by whom also he made the worlds; (Hebrews 1:2)

But unto the Son *he saith*, Thy throne, **O God**, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (Hebrew 1:8)

John also declares Jesus to be God:

In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)

As does Thomas:

And Thomas answered and said unto him, My Lord and my God. (John 20:28)

And Matthew:

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matthew 1:23)

And Isaiah:

For unto us a child is born, unto us a son is given: And the government shall be upon his shoulder: And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6)

All of the men quoted above never tell us Jesus is coeternal, coequal, and coexistent with the Father. Jesus declared himself to be the only begotten Son of God, and the Father proclaimed at his Jesus' baptism and at his transfiguration that Jesus is his Son:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matthew 3:17)

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. (Matthew 17:5)

Mark, Luke, and Peter also affirm the Sonship of Jesus (Matthew 16:16; Mark 1:11; Luke 3:22; 2 Peter 1:17). In addition, thirteen verses in the Bible use the phrase "God the Father" (John 6:27; 1 Corinthians 8:6; Galatians 1:1, 3; Ephesians 6:23; Philippians 2:11; 1 Thessalonians 1:1; 2 Timothy 1:2; Titus 1:4; 1 Peter 1:2; 2 Peter 1:17), and hundreds of references in the writings of Ellen White speak of "God the Father," but no verse of the Bible and no reference in the writings of the Spirit of Prophecy uses the phrase *God the Son* or *God the Holy Spirit*. We do read, however, many times in God's word and in the Spirit of Prophecy about the Son of God and about the Spirit of God. How can doctrines be taught as truth that are not mentioned in Inspiration?

Brothers and sisters, may we be as steadfast as Daniel, Hananiah, Mishael, and Azariah were, so that no matter who is politically ruling the affairs of the nations and no matter what the rulers try to impose upon us, we will be as true to God and to duty as the needle is to the pole.



Translation Help Needed

We are now able to translate, to a great degree, our published materials into most foreign languages, but we are in need of people fluent in these languages to read the final copy to ensure that the most appropriate words and grammar have been used. If you have this wonderful talent of being fluent in another language and would be willing to check our final copies, please contact Pastor Allen Stump at allen@smyrna.org and thank you for considering this great need!



A Mission Need

The Waldensian Center in the Philippines is in need of a vehicle. Their current vehicle has been repaired many times, and it has reached the point where it needs to be replaced. The cost of replacing it with a good used vehicle is \$14,000.00. Approximately \$3,000 can be obtained by selling the old vehicle, and \$3,500 has been raised thus far for a replacement vehicle. If you would like to help the Waldensian Center obtain a suitable vehicle, you may send your donation to Smyrna Gospel Ministries. Please note that it is for the Waldensian Center's vehicle, and once again we thank you for your consideration.



Help Needed in Montana

We are Colleen and Colette Korschuh (twins) who take care of our 93-year-old mother on her 40 acres in NW Montana, and are in need of finding a practical young man, a middle-age man, or of any age (or maybe a couple), with practical skills who might be free to help us with repairs and general maintenance of our small farm.

This property is dedicated to God and for His people for the soon-to-come Time of Trouble. We have followed the guidance of the Spirit of Prophecy about country living and want to encourage you to do so also.

After 30+ years, garden boxes need repair, fences need repair, and we need other basic farm help. The backhoe for our Kubota tractor needs to be attached; minor electric type work, such as thermostat replacement in one of the greenhouses needs to be done, and maybe some small plumbing projects and hot wire installation at orchard fence.

Gathering up FIREWOOD to the house for the fall/winter season is now too heavy of a job for us to really accomplish without injury.

There is a 750 square foot cabin that is available for living accommodations, with bath/shower, washer/dryer, and a loft with a king-size bed, small kitchen downstairs and small living room. Internet hookup is presently available via ethernet cord—though wi-fi would probably not be difficult to acquire.



If interested, or if you know someone who might be available and is skilled in mechanical or building and other practical things, please contact us at:

PO Box 1727, Eureka, MT. 59917
406-889-3242 (h) or 406-309-4737 (c)

We really desire a one-true-God believer who is a true Sabbath keeper for spiritual harmony and fellowship. We are happy to visit with anyone interested or with someone you may know. We are open to suggestions for an equitable arrangement of any combination of ideas.



What Is True Worship?

Sheri Stump

Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matthew 4:10)

Preface: This study will consist mostly of biblical verses and statements from the Spirit of Prophecy which will help to explain the concept of worshiping in spirit and in truth.

Introduction

Recently, as I was praying, I felt impressed to study worship. Many years ago I attended an Assembly of God mega church. The general belief in that church was that worshiping God consisted of singing a few contemporary songs and shouting “Praise God,” but I have discovered that true worship is much more than singing worship songs and saying “Praise God.”

The mega church I attended began with a thirty minute song service with very lively choruses. Over three thousand people were standing in their pews, bouncing up and down and clapping their hands. The atmosphere was charged. Visitors who attended often asked me if the church service was always like this. They said it was like attending a large-stadium sporting event. It was exciting and stimulating. They loved it! These peppy songs would be followed by a few medium-tempo songs and after that the slow, emotional songs intentionally selected to touch people’s hearts. Many of the people would even cry, which, it was believed, prepared them for the sermon. There is a reason for leading music this way. It is to prepare people to accept the message the pastor gives. I was involved in leading songs in this manner and was taught by the minister of music the philosophy of song leading.

When I was thirty-seven years old, I left the Assembly of God Church and attended a large Seventh-day Adventist Church with about three hundred in attendance. I remember my first visit walking down the center aisle of the church. The pews were already fairly full, and the opening song was being sung. The congregation was singing a beautiful hymn, accompanied by soft piano music, and I remember thinking, “Oh, this is reverence!” My heart seemed to sigh in agreement. I thought I had discovered true worship.

However, true worship is much more than singing hymns in church, even if you sing them reverently.

In John 4:23, 24, Jesus explains to the Samaritan woman how to worship God;

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:23–24)

Jesus said God is looking for *true worshippers*, ones who will worship God in spirit and in truth.

In the Assembly of God Church, I was taught that to worship God in spirit was to pray in the spirit, that is, in tongues. To pray with our *heavenly language*. These were the terms used. So, they taught that to worship God in spirit was to pray in tongues, but I do not find this teaching in the Bible.

Here is a statement from Ellen White where she explains about church services:

We must go to the people with the solid Word of God; and when they receive that Word, the Holy Spirit may come, but it always comes, as I have stated before, in a way that commends itself to the judgment of the people. In our speaking, our singing, and in all our spiritual exercises, we are to reveal that calmness and dignity and godly fear that actuates every true child of God. (Ellen White, *Letters and Manuscripts*, vol. 23, Ms 115, 1908, par. 88)

It is through the Word—not feeling, not excitement—that we want to influence the people to obey the truth. (Ibid., par. 102)

In the following quote Ellen White addresses church services. She gives an example of false worship and then provides information about what the most profitable service would look like.

Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. “Ye shall know them by their fruits.” Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling. But the influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting because their happiness did not come from the right source. The most profitable meetings for spiritual advancement are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ. (Ellen White, *Testimonies for the Church*, vol. 1, p. 412)

In spirit

What does it mean to worship in spirit and in truth? Please notice that the word *spirit* in John 4:23, 24 is all lower case. The biblical translators added the punctuation and capitalization. From the context of the verse it is understood that the word *spirit* is not referring to the Holy Spirit. This is not the Spirit of God. It is our spirit. The spirit of a person is the inner person; it is what makes you, you.

The Bible uses the terms *mind* and *spirit* interchangeably in several places. For example, in Isaiah 40:13 we read, “Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?” The Greek translation of the LXX reads:

Who has known the mind of the Lord, and who has become his counselor? Who will advise him?

This shows that the translators understood spirit and mind to be equivalent. You might be thinking, *but maybe they were wrong*. That is a good thought. We can know they understood properly because Paul, under inspiration, quoted Isaiah 40:13 twice from the LXX without altering it.

For who hath known the *mind* of the Lord, that he may instruct him? But we have the mind of Christ. (1 Corinthians 2:16)

For who hath known the *mind* of the Lord? or who hath been his counsellor? (Romans 11:34)

There are several verses in the Psalms, in Proverbs, and in other places where by parallelism we can see that the concept of heart is also an equivalent for mind or spirit. Notice the following:

Create in me a clean *heart*, O God; and renew a right *spirit* within me. (Psalm 51:10)

The sacrifices of God are a broken *spirit*: a broken and a contrite *heart*, O God, thou wilt not despise. (Psalm 51:17)

Therefore is my *spirit* overwhelmed within me; my *heart* within me is desolate. (Psalm 143:4)

A merry heart doeth good like a medicine: but a broken spirit drieth the bones. (Proverbs 17:22)

But when his *heart* was lifted up, and his *mind* hardened in pride, he was deposed from his kingly throne, and they took his glory from him: (Daniel 5:20)

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their *hearts*, and in their *minds* will I write them; (Hebrews 10:16)

The Greek word for *spirit* is πνεῦμα (*pneuma*), and as we see below, we can see how its definition parallels mind or heart:

. . . an attitude or disposition reflecting the way in which a person thinks about or deals with some matter—‘disposition, attitude, way of thinking. (*Greek-English Lexicon of the New Testament based on Semantic Domains*, vol. 1, p. 349)

For example, in 2 Chronicles 36:22 we read, “Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, *the Lord stirred up the spirit of Cyrus king of Persia.*”

One could also say the Lord stirred the *heart* of Cyrus, or the *mind* of Cyrus.

There are many biblical verses and Spirit of Prophecy statements which will help us understand what it means to worship God in spirit.

As soon as a man puts on Christ, an evidence of the change wrought in him is seen *in spirit and word and act*. A heavenly atmosphere surrounds his soul; for Christ is abiding within. (Ellen White, *Lift Him Up*, p. 301; all emphasis in this article supplied)

Here we see that evidence of spiritual change is seen in spirit, word, and act. When we put on Christ, others can see a change in the way we behave. As they said about the disciples, they knew that they had been with Jesus.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. (Acts 4:13)

The following verse tells us that when we love the Lord our God, we will walk in all his ways, keep his commandments, cleave unto him and serve him with all our heart and with all our soul.

But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with *all your heart and with all your soul*. (Joshua 22:5)

The Hebrew word לֵבָב (*lebab*) translated *heart* is also translated as *mind* (1 Chronicles 22:7; Jeremiah 51:50; and Ezekiel 31:10).

The Hebrew word נֶפֶשׁ (*nepesh*) translated *soul* is also translated as *mind* (Genesis 23:8), *heart* (Exodus 23:9; Leviticus 26:16; Psalm 10:3; Proverbs 23:7, etc.), and even *desire* (Ecclesiastes 6:9), among others.

Loving and serving God is a total commitment; it is total love, total obedience, and service to God with all your heart and with all your soul. This is how you worship God in spirit.

There are many verses containing the words *in spirit* that help us understand what the spirit of man is:

Not slothful in business; *fervent in spirit*; serving the Lord; (Romans 12:11)

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, *in spirit*, in faith, in purity. (1 Timothy 4:12)

Blessed are the *poor in spirit*: for their's is the kingdom of heaven. (Matthew 5:3)

The sacrifices of God are a *broken spirit*: a broken and a contrite heart, O God, thou wilt not despise. (Psalm 51:17)

Man must be emptied of self before he can be, in the fullest sense, a believer in Jesus. When self is renounced, then the Lord can make man a new creature. (Ellen White, *The Faith I Live By*, p. 136.3)

Create in me a clean heart, O God; and renew a *right spirit* within me. (Psalm 51:10)

The Sabbath is a test to this generation. In obeying the fourth commandment *in spirit and truth*, men will obey all the precepts of the Decalogue. To fulfill this commandment one *must love God supremely*, and exercise love toward all the creatures that He has made. (White, *The Faith I Live By*, p. 291.4)

The Lord Jesus is an example in all things. . . . *In spirit*, in works, in his whole earthly history, he revealed the mind and purpose of God toward his heritage among men. In his obedience to the law of God, he exemplified in his human nature the fact that the law is a transcript of divine perfection. (Ellen White, *The Signs of the Times*, April 11, 1895, par. 3)

The place of worship may be very humble, but it is no less acknowledged by God. *To those who worship God in spirit and in truth and in the beauty of holiness it will be as the gate of heaven.* The company of believers may be few in number, but in God's sight they are very precious. By the cleaver of *truth* they have been taken as rough stones from the quarry of the world and have been brought into the workshop of God to be hewed and shaped. But even in the rough they are precious in the sight of God. The ax, the hammer, and the chisel of trial are in the hands of One who is skillful; they are used, not to destroy, but to work out the perfection of every soul. (Ellen White, *Testimonies for the Church*, vol. 6, p. 363.2)

Let us remember that the spirit of man (the heart/mind) can be negatively controlled by the world. The quote below tells us that selfishness and self-indulgence prevent the cultivation of true godliness and sterling integrity.

Satan will in every conceivable manner assail those who profess to be the commandment-keeping people of God and to be waiting for the second appearing of our Saviour in the clouds of heaven with power and great

glory. He will lead as many as possible to put off the evil day and become in spirit like the world, imitating its customs. I felt alarmed as I saw that the spirit of the world was controlling the hearts and minds of many who make a high profession of the truth. Selfishness and self-indulgence are cherished by them, but true godliness and sterling integrity are not cultivated. (Ibid., vol. 4, p. 306.1)

In truth

Now let us explore what worshipping God in truth means. Let us begin by the words of Jesus in John 17:17: "Sanctify them through thy truth: thy word is truth." Now notice what Paul, writing to Timothy, says:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Timothy 2:15)

Here Paul tells us that we must understand truth. We must study the word of God, rightly dividing the word of truth, so we will be approved unto God and not ashamed workmen.

If we are instructed to rightly divide the word of truth, it is obvious that we can wrongly divide, or wrongly interpret, the word of truth. We must study God's word and be diligent in our study. Peter says:

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: (1 Peter 3:15)

In the book *Reflecting Christ*, we find the expression "in spirit and in truth," referring to commandment-keeping.

He who willfully breaks one commandment, *does not, in spirit and truth, keep any of them.* "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). (Ellen White, *Reflecting Christ*, p. 69.2)

And the following quote from *Prophets and Kings* helps us understand that when we assemble to worship God, we must put away every evil thing and worship him in spirit and truth and in the beauty of holiness:

Although God dwells not in temples made with hands, yet He honors with His presence the assemblies of His people. He has promised that when they come together to seek Him, to acknowledge their sins, and to pray for one another, He will meet with them by His Spirit. *But those who assemble to worship Him should put away every evil thing. Unless they worship Him in spirit and truth and in the beauty of holiness, their coming together will be of no avail.* (Ellen White, *Prophets and Kings*, p. 50.4)

To be ready for the second coming of our Lord, we must be holy as God is holy.

But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. (1 Peter 1:15–16)

Let us consider these thoughts from G. W. Holt, which James White published:

Dear brethren, let us seek for holiness of heart. – I fear the standard is too low. Let us think upon holiness. Let us meditate on holy things. Let us talk of a holy God, and the holy angels, and read of the acts of holy men and women recorded in the word of God. The New Earth will be a holy place. Holy beings will inhabit that clime. And if we would dwell with them there, we must be holy here. The great and holy God will soon roar from on high, and utter his voice from his holy habitation. Who then will be able to stand before his holiness, while the earth is reeling, and the mountains falling, and wicked men calling for the rocks and mountains to fall on them, to hide them from the face of Him that sitteth on the throne. Who, I ask, but holy ones will be able to stand and behold that dreadful scene?

Do you realize that the Lord himself will soon appear with all the holy angels. Oh, how can we stand before that holy throng, unless we are holy? (G. W. Holt, *The Adventist Review and Sabbath Herald*, August 19, 1852, p. 59, para. 15, 16)

From the book *Christ's Object Lessons*, we understand that we are to praise God by tangible service. It is not simply saying we praise God that is required. We must show through our actions that we praise God.

We are to praise God by *tangible service*, by doing all in our power to advance the glory of His name. God imparts His gifts to us that we also may give, and thus make known His character to the world. Under the Jewish economy, gifts and offerings formed an essential part of God's worship. The Israelites were taught to devote a tithe of all their income to the service of the sanctuary. (Ellen White, *Christ's Object Lessons*, p. 300.3)

So far, we see that true worship is much more than singing songs and verbally praising God. It involves pure characters, holiness, truth, obedience to the law of God, and even the giving of tithes and offerings.

Let's consider the following verses from Isaiah concerning how important it is to worship God and not be deceived.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the

mount of the congregation, in the sides of the north: (Isaiah 14:12–13)

The Bible teaches us that Satan has fallen from heaven and is diligently working to turn the hearts of men from the worship of the true God of Heaven, to worship himself. According to the verses cited above in Isaiah, Satan wants to sit on the throne of heaven and be worshiped. He wants to be like the Most High.

Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. He cannot expel God from his throne, but through the system of idolatry, he plants his own throne between the heaven and the earth, between God and the human worshiper. He intercepts every ray of light that comes from God to man, and appropriates the worship that is due to God. (Ellen White, *The Review and Herald*, October 22, 1895, par. 2)

And please notice these inspired thoughts:

When there is no special effort made to resist his power, when profound indifference prevails in the church and in the world, he is not concerned; for he is in no danger of losing those whom he is leading captive at his will. But when the attention is called to eternal things, and souls are inquiring, "What shall I do to be saved?" he is on the ground, seeking to match his power against the power of Christ, and doubling his efforts to counteract the influences of the Holy Spirit. Angels of God, with Jesus at their head, are present to press back the powers of darkness; but no one is forced to accept Jesus, and no one can be compelled by Satan's power to reject him. (Ellen White, *The Signs of the Times*, May 8, 1884, par. 2)

... he [Satan] is in attendance when men assemble for the worship of God. Though hidden from sight, he is working with all diligence to control the minds of the worshipers. (Ellen White, *The Spirit of Prophecy*, vol. 4, p. 341.1)

This quote indicates that many Bible-believing people go to church and think they are worshipping God, but there is no special effort made to resist the power of the Satan. Many *worshippers* are living like the world and participating in worldly things, and yet they go to church and appear to be good Christian people. Satan is not concerned about these *worshippers*. They are already doing exactly what he wants them to do. They are not fully consecrating their lives to serving God and throughout the week they live for themselves and not God. They live like the world. They dress like the world. They eat like the world, and their co-

workers and neighbors see no difference between themselves and professed Christians.

But if these *nominal Christians* truly begin to seek God, when they ask what they must do to be saved, the devil is right there seeking to snatch away the conviction of the heart and take back his followers, these worldly church attendees, back into their nominal state. Satan knows that when *professed Christians* attend church and act like the world outside of the assembly he has nothing to worry about. They are his followers. But the first angel's message is a call designed to counter attack against the prince of darkness:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and *worship him that made heaven, and earth, and the sea, and the fountains of waters.* (Revelation 14:6-7)

According to biblical prophecy, we are now living in the hour of God's judgement. It is essential to our salvation that we understand what it means to fear God and give glory to him at this time. We are to fear God, give glory to God, and worship the God who created all things. We are to fear God, give glory to him, and worship him as the Creator.

To *fear God* in this context means to respect, show reverence for, and to have such awe or respect for him as to involve a measure of fear.

As I consider my past experience with corporate worship in the Assembly of God mega church I attended, a lack of reverence was displayed, both in the style of worship and in the way people dressed, as well as in the frivolous gayety displayed.

Two different worship services

Now let us examine two contrasting worship services in the Bible and see what kind of worship God accepts and what he cannot accept.

During the dedication of God's temple, as recorded in 1 Kings, the people are standing and Solomon is offering a humble prayer of praise and petition to God.

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. (1 Kings 8:10-11)

These verses indicate that the style of worship at the dedication of the Temple was accepted by the Lord. "The glory of the Lord had filled the house of the Lord."

In verses 55-61, the Bible says:

And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: That all the people of the earth may know that the LORD is God, and that there is none else. Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day. (1 Kings 8:55-61)

The prayer of King Solomon is sincere, reverent, and one of consecrating the people to the service and worship of the true God.

In Exodus 32:1-4 we find another kind of worship. Here is the story of the children of Israel in the wilderness when they worshipped a golden calf made by Aaron, the high priest;

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. (Exodus 32:1-4)

This story continues:

And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I

commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: (Exodus 32:5-9)

The story continues:

And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. (Exodus 32:17-19)

Shouting, singing, and dancing—is this the kind of worship that shows reverence to God? This is fun to the nominal professor and similar to the kind of worship I experienced in the mega church. This is the kind of worship that reminds people of being in a football stadium, cheering for their favorite team. People may participate in this kind of *worship* thinking they are worshipping God, but are they?

Now we will look at another verse about worship:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (Romans 12:1)

The Greek word translated *service* here is also translated “divine service” in Hebrews 9:1 and could be translated *worship*. So, we could read it this way: that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable worship.

- ☞ Worship is essential.
- ☞ Who we worship is essential.
- ☞ How we worship is essential.

Worship involves presenting our physical bodies to the Lord as a living sacrifice. *Sacrifice* in this verse indicates that we give up some of our physical pleasures in service to the Lord. Jesus is our earthly example of presenting our bodies as a living sacrifice. Jesus' life was holy, pure, and fully consecrated to God. Was there ever a time, a day of the week, when Jesus relaxed his standards of purity and holiness? Not one second of Jesus' life was lived to worldly standards!

The first verse listed in this article is Matthew 4:10, “Thou shalt worship the Lord thy God, and him only shalt thou serve.” This verse well sums up the theme of this

study. Worshipping God and serving God are linked together.

It is my prayer that you will worship God in spirit and in truth. Do not be deceived into a shallow expression of worship. God requires much more. Please surrender everything to God and strive to be all he has called you to be. Your entire life is involved in worshipping “the only true God, and Jesus Christ” (John 17:3). This is vital, especially in these last days.



Meetings at Loma Linda



Pastor Allen Stump will be holding meetings the morning of August 24 at the Civic Center Auditorium in Loma Linda, California. The location is 25541 Barton Rd, Loma Linda, CA 92354. All are invited

to attend and bring many friends. The theme will be the truth about the Father and Son, conversion, and baptism. You may contact Kevin Whang for more information at 951-941-1212 or kevenwhang@gmail.com.



“Camp meeting” continued from page 20

There are plenty of cabins with beds, but you need to bring your own bedding, such as a sleeping bag or sheets and blankets with pillow.

Two healthy vegan meals will be provided each day at no cost to the campers.

Please bring your Bibles and a good attitude because, according to the testimonies, you will get the blessing you expect, so plan now to attend!



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Youth's Corner—On the Trail of the Colporteur Evangelist—A Story of Miracles and Providences

(On the Trail of the Colporteur Evangelist was compiled by the General Conference Publishing Department of Seventh-day Adventists. We share the conclusion of Chapter 7.)

BY WAY OF SUGGESTION

The Saviour instructed His disciples that “the children of this world are in their generation wiser than the children of light.” The colporteur evangelist must wisely master the perversities of human nature, and seek to turn objection into enthusiastic reception, oftentimes by some astute means, as is set forth in the following rhyme:

“She said, ‘I do not want to buy!’
He said, ‘That may be true,
But since I call on other folks,
I’d like to call on you.’

“She said, ‘No use to take your time!’
He said, ‘Oh, that’s all right;
Why, when your neighbors saw my work,
Their hearts filled with delight.’

“Well, you may step in, if you choose;
I’ll take a little look:
But one thing sure, I tell you now,
I’ll never buy a book!’

“But soon he had her interest,
She talked as if she’d buy,
Until she learned the prices,
And then she said, ‘Too high!’

“But when he showed that Mrs. Dell,
The poorest soul in town,
Had bought the best he had to sell,
She said, ‘You put me down

“For that full leather, if you please,—
The one like this! You see,
I’ll never let that Mrs. Dell
Once get ahead of me.”

WISE AS SERPENTS — HARMLESS AS DOVES

A Mexican colporteur relates two experiences,—the first in demonstration that “persistence wins,” and the second

offering valuable suggestions for tactful persistency in dealing with Mexican Catholics:

Experience No. I.—“I called at a home, and was met at the door by the lady of the house, who said to me, ‘No, you can’t step in!’ I smiled at her, and said, ‘Well, that is a plain answer. If you were to call at my home when engaged in a line of Christian work, I would say, Come right in! But, nevertheless, just permit me to show you something (at the same time taking the prospectus from my pocket). The title of this book is ‘Bible Readings for the Home Circle.’ ‘Well,’ she replied, ‘if you are going to show the book to me, you might as well step in.’ So I thanked her politely, and stepped inside the house and gave a complete canvass for the book.

“The woman became much interested, but she said she would have to see her husband before giving the order. I wanted to see the husband myself, and asked when it would be possible for me to do so, and succeeded in making a definite appointment for the following Sunday at ten o’clock. I assured the woman that her husband would be very enthusiastic about the book when he had opportunity to see it, but she did not seem to be of that opinion. I later learned that when she mentioned the matter of the purchase of the book to her husband that evening, he said to her, ‘Nothing will persuade me to have anything to do with a book agent. I meet many of them; and if that man comes back here, I don’t want to see him.’

“When I called at the time appointed, the man did not greet me very cordially, but I reached out my hand to him, and with a broad smile on my face, said, ‘Good morning, Mr. Brown!’ He did not seem to be expecting a book agent to be very friendly, and my greeting took him by surprise. His unfriendly attitude changed at once.

“Well, he let me into the house before he had taken time to think of his resolve, and after being seated, I began showing him the book. He soon broke in by saying, ‘Can’t I study all that out without the book?’ ‘Yes, sir, you can,’ I said, ‘but most of us are so busy that we seldom have much time, and if you were to make a study of any one of these important subjects, you would have to read the Bible through to see what every writer has to say on that particular subject, and perhaps you would never find time to do so. Doctors, lawyers, bankers, and business men are very busy, as you of course know, and that is why so many of them buy this book, because it saves time for them.’

“As I began to pull for the order, the man said, ‘Well, I will say that you are one of the best salesmen I have ever met. I did not intend to look at that book at all, when my

wife mentioned it to me, but you have made me sit up and take notice. It is a fine book, but I can't order one now.

"I then asked if his wife was at home, and said that I would like to see her. He called to his wife, and as she came in, I said, 'Good morning, Mrs. Brown!' and kept right on smiling.

"Say, Mrs. Brown, do you remember what I told you last Friday when I called?"

"No,' she said, 'I don't recall just what you said.'

"Well, I told you that your husband would be all wrapped up in this good book, and now he tells me I am the best salesman he has ever met. It is because the book is so good that he thinks I am a good salesman. Now, Mrs. Brown, you see the men folks are all alike — they do not know how to save money, so they have to call on their wives. How long will it take you, Mrs. Brown, to save money enough to buy one of these good books?"

"Well, not very long,' was the reply.

"Then the husband spoke up, and said, 'You may bring me a book in the best leather binding. And I want you to go and see my mother [giving me the address], and tell her that I sent you, and that I want her to order a book, the same as I have done.' I think it paid to be persistent in this case."

Experience No. 2.—"In my work with Mexican Catholics I have not had much trouble in making deliveries, as I used to be a Catholic myself, and understand their viewpoint. It may be of interest to other colporteurs who meet this class of people to know something of how I deal with them. When I go to the door, I never forget to wear a smile. I always appear delighted with the surroundings of the house, and interested in whatever may be going on. I generally do all the talking while I am unwrapping the book, which I then hand to the customer. Often the people refuse to take the book. Then I read to them some nice portion from the book, making the words sound as musical as possible. Generally, this convinces them that they want the book; but sometimes they will not take it. Then I proceed something like this:

"Lady, please feel the weight of this beautiful book, and see if it is not as heavy as any ordinary book.' They are always curious to feel the weight of the book, and when they try to hand the book back to me, I say, with a smile, 'It is yours, lady. Didn't you order it from me?' The usual reply is, 'Yes, but I didn't order a Protestant book, and I will not have a Protestant book in my house. The Protestants do not believe in the virgin Mary.' My answer is, 'Lady, pardon me. I will tell you just what I believe regarding the virgin Mary.' Then I take out my Bible and read Luke 1:26–35, and when I get through with these verses, there is no further argu-

ment, for they are convinced that we do not consider the virgin Mary a bad woman."

Another incident illustrates the value of a ready and tactful answer. The colporteur had given an enthusiastic canvass, and the prospective customer was apparently convinced of the merit of the book, but seeking an evasive excuse, she said: "If you can show me from the Bible that I should buy that book, I will do so."

"All right," said the colporteur; and turning to Proverbs 23:23 he read, "Buy the truth, and sell it not; also wisdom, and instruction, and understanding."

The order for the book followed.

The Colporteur's Song

(Tune: "The Old Rugged Cross," "Gospel in Song," No. 9.)

WE are servants of God, going forth with His word,
With a message for rich and for poor.
Ere we start on our way, we must take time to pray —
The victory then will be sure.

Chorus:

For the angels of heaven draw near,
And before us they walk in the way;
Let us keep this ever in mind.
And stop just a moment to pray.

Very tired, one day I walked on my way
To a cabin beyond, on a hill,
And I thought, "Just today I'll not stop this way,"
But a Voice seemed to whisper, so still:

Chorus:

"Jesus called you to carry His word
To the soul that's in darkness and fear;
So the message to all you must bear,
While the day of probation is here."

Jesus called me to work! To this work I'll be true;
I've determined a home not to pass!
For the dear Lamb of God, He has given me strength,
To carry His word to the lost.

Chorus:

So I'll cherish the colporteur work
Till my trophies at last I lay down;
I will cling to the colporteur work,
And exchange it some day for a crown.

To be continued

The Herb Garden

Winnifred Anderson

Chives are a member of the onion family that are cool-season, cold-tolerant perennials. They are a wonderful companion plant in the garden because they help deter pests. Chives are excellent to grow with lettuce, carrots, peas, celery, and tomatoes. They are sun-loving plants; however, they will tolerate light shade.

To plant chives, you can sow them directly into the ground with the seeds about 2 inches apart, then thinning to 4 to 6 inches in all directions. You may also break established chives into smaller clumps, replanting the smaller clumps into other areas of your garden.

Chives should be divided every three to four years during the spring. Dividing regularly induces higher productivity.

You may begin to harvest chives thirty days after transplanting or sixty days after seeding. Cut the leaves down to the base (1 to 2 inches above the soil) when harvesting. During the first year, harvest three to four times. After the first year, cut the plants monthly. Actually, you may need to, at times, harvest more frequently than once a month. Chives grow quite fast.

Minimal care is required once the chives are established.

Chives are drought tolerant, but for higher yields give them consistent watering, moistening the soil thoroughly.

Chives will flower in late spring or early summer. The flowers are edible, tasting their best right after they have opened.

Chives are best used fresh. However, they can quite successfully be frozen in airtight bags, but chives will lose their flavor when dried.

MASHED POTATOES WITH CHIVES

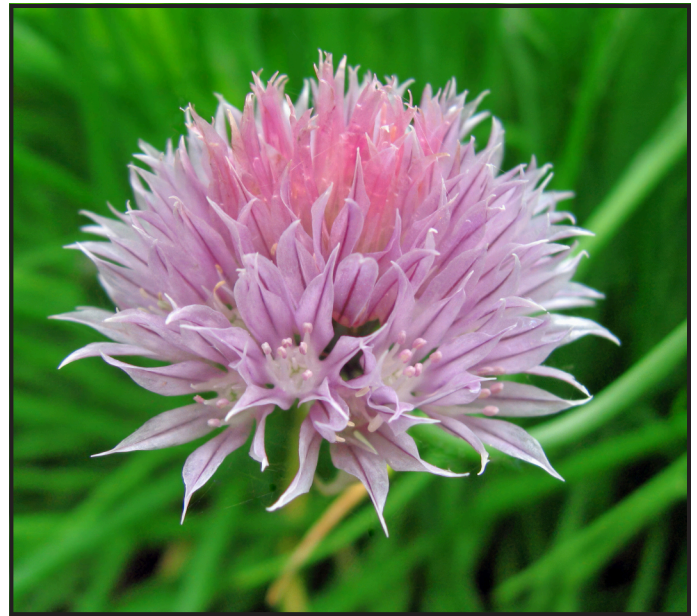
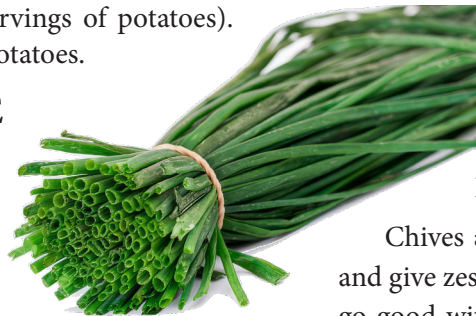
Simply add desired amount of chives to your mashed potatoes. (About 4 tablespoons to 8 servings of potatoes). Chives can also be added to sweet potatoes.

ZUCCHINI WITH CHIVE MARINADE

14 ounces small, firm zucchini
4 tablespoons olive oil
2 tablespoons lemon juice and 1
tablespoon finely grated zest

1 teaspoon finely chopped chives, plus 2 teaspoons to finish

1 teaspoon finely chopped parsley, plus 1 teaspoon to finish



Chive Flower

1 teaspoon finely chopped thyme

Sea salt

1). Rinse the zucchini, pat them dry, and then top and tail them. Using a vegetable peeler, shave lengthwise into thin strips. (It doesn't matter if some strips are just peel or a little thicker.) Reserve on a plate lined with a double layer of paper towels.

2) In a bowl, mix 1 tablespoon of the olive oil with the lemon juice and zest, chives, parsley, and thyme, and season lightly with salt. Add the zucchini strips and toss to coat. Leave to stand in cool place for at least 40 minutes.

3) Put into colander, pressing down gently, then pat dry with paper towels.

4) Transfer to a serving bowl. Spoon over the zucchini the reserved olive oil, chives, and parsley, and toss lightly. Season to taste with salt. Serve at room temperature. (Cox, J and Mine, M. P., *The Cook's Herb Garden*,

p. 145)

Chives are a favorite herb of mine. They are versatile and give zest and snap to whatever they are added to. They go good with Asian green vegetables, celery, beets, potatoes, sweet potatoes, peas, tomatoes, avocados, and coconut. Add them to soups, dips and scrambled tofu.

Experiment, enjoy, and bon appétit.



1889 HSDA Camp Meeting

The 1889 HSDA camp meeting this year will be at the Piney Creek Camp in Fall Creek Falls State Park near Spencer, Tennessee.

Last year we had camp meeting in the Cane Creek Camp, and it was a blessing, but the camp had some restrictions, such as a combined meeting and eating area which needed to be larger. Additionally, the cabins were in three different loops. The Piney Creek Camp, on the other hand, has a large building just for the kitchen and eating area and a separate large building with a meeting room. Additionally, the cabins are all in one large loop. This should make our stay much better!

The schedule for the camp is printed below and includes a variety of presenters. This camp meeting we will have some breakout sessions where you may choose from various instructional presentations, including Evangelism & Witnessing by Dr. Sorke, Current Events and Prophecy by Pastor Daniel Mesa, Health Evangelism by Dr. Glenn Waite, Active Outreach by Pastor Todd Brown, and The Truth about God by Pastor Allen Stump. There will be two breakout sessions each on Wednesday and Thursday. The

meetings on Thursday will be a repeat of Wednesday, giving campers an opportunity to attend different sessions.

Again, Fall Creek Falls State Park is near Spencer, Tennessee. The GPS coordinates are latitude 35.65853 – 85.3865 longitude.



Cabin at Piney Creek Camp
The GPS coordinates are latitude 35.65853 – 85.3865 longitude.

Camp Meeting Broadcast Information

The services at camp meeting August 6–10 can be listened to at join.onstreammedia.com/live/smyrna/go and by telephone at 1-805-744-6450, conference code 73407721#. If you cannot be with us in person, please join us in this way!

Continued on page 16, column 2

2024 1889 HSDA Camp Meeting Schedule (August 6–10)						
Central Standard Time	Tuesday	Wednesday	Thursday	Friday	Sabbath	Sunday
6:30–7:00 am		Martin Barlow	M. Woodward	Raquel Akens	Martin Barlow	Young People
7:00–9:00 am	Breakfast					
9:00–10:25 am		Brian Thomas	Fay Ulett	Rob Chisum	Rob Chisum	
9:00–10:25 am		Children and Youth	Children and Youth	Children and Youth	Children and Youth	
10:25–11:10 am	Break					
11:10–12:35 pm		Ana-Maria Woodward	Dr. Ingo Sorke	Allen Stump Communion	Allen Stump	
12:35–3:05 pm	Lunch					
3:05–4:15 pm		Breakout Sessions	Breakout Sessions	Testimonies	Testimonies Baptism	
4:15–4:50 pm	Break					
4:50–6:00 pm		Breakout Sessions	Breakout Sessions	Sabbath Preparation	Dr. Ingo Sorke	
6:00–7:00 pm	Break					
7:00–8:30 pm	Todd Brown	Dr. Ingo Sorke	Daniel Mesa	Daniel Mesa	Daniel Mesa	