

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 show them his covenant.
Psalm 25:14

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The Keeping Power of God

By M. L. Andreasen

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I wish to speak this morning on the message for this time, especially as related to the sanctuary question. The first picture we have of God, after man had sinned, is that of His walking in the garden in the cool of the day, looking for Adam. And the first recorded words are, “Where art thou?” I like that picture of God looking for man. The man has sinned. He is hiding. He is running away from God, but God is looking for him. This is the same picture that we have in the parable of the prodigal son. The father is looking for the son; and when he is yet a long way off, the father runs to meet him. Adam had sinned, but he, doubtless, did not fully understand the nature of that sin, or just what it meant. He was taught the lesson, however, and very impressively, that sin meant death.

You know how God took skins and clothed Adam and Eve. We may suppose, and rightly, that some animals were killed, and that God made them coats of skins from those animals. We are told, definitely, that Adam, of course, had not seen death before, and when he saw the first slain lamb, it must have come to him with fuller significance than in any other way that sin means death. God took those skins and clothed Adam. His garments were a continual reminder to him of his sin. But more than that, they were a continual reminder to him also of salvation from sin, of the Lamb of God to die for him. But the principal lesson, that sin means death, was impressed upon him by the death of the lamb, signifying the One slain from the foundation of the world.

You remember that first promise in the Bible, “I will put enmity between thee and the woman, and between thy seed and her seed.” Gen. 3:15. “I will put enmity.” If I were to paraphrase or interpret that text, I would accept it not merely as a statement but as a promise. I would interpret it this way, “I will put hatred into your heart for sin.” You re-

member how it is spoken of Christ, as recorded in the first chapter of Hebrews, ninth verse, “Because Thou hast loved righteousness and hated iniquity.” It is just as important to learn to hate sin as it is to learn to love righteousness. “Thou hast loved righteousness, and hated iniquity.” That hatred I conceive to be part of the plan of God; for as long as there is still a hankering after sin, or a love for sin in the heart, we are not on safe ground. It is only when we learn to hate the sin that kills and destroys and pollutes—only then are we on safe ground. Hence that first promise, “I will put hatred in your heart toward sin.” That I take to be more than a statement. To me it is a promise. This hatred toward sin I consider fundamental to Christianity.

In the record given in the first chapters of Genesis, the whole gospel is summed up. God is looking for man. God provides him an object lesson, showing that sin means death. God does more; He puts in his heart—in the sinner’s heart who desires to turn from sin—a hatred of sin. God wanted to teach man from the very beginning that it was not necessary to be overcome by sin. God had provided a way of escape.

As I think of those days, I believe the lesson is doubly impressed that sin meant death, but that there was a power to overcome sin. “Do thou rule over it.” It is the same lesson that God sought to teach Israel later on in the sacrificial system, when the priests stood there day by day, ministering in and with blood. God wanted them to receive through that ministration an abhorrence for sin. By no stretch of the imagination can one ever believe that it is pleasant work to minister with blood, to dip the hand into it, to work with it all the day long. God wanted not only to teach Israel that, under sin, death ensues, but also to teach His ministers, and people, all of them, abhorrence for sin, so that they would go and sin no more.

I wish to emphasize that. The sacrificial service, wonderful as it was, was not intended to be permanent. It was

a lesson to teach man that sin means death, and to teach him abhorrence for sin—really, in the words of Christ, “Go, and sin no more.”

However, that beautiful service, for it was beautiful, was perverted. The priests should have been teaching the people, admonishing them to go and sin no more, saying in effect to them: “You have sinned. I do not want you to come back here again, ever; go home and sin no more.” However, there were altogether too many priests who did not have that vision. Oh, there were faithful priests, priests who were prophets of God, true ministers; but there were also many who had a perverted view of what God intended, and after a while many of the people received the idea that sin could be paid for with an offering. “True, I have sinned; but here is the payment for it.” It is that same doctrine that finds its climax in the teaching of the Roman Catholic Church.

There were reasons why some of the priests felt the way they did. Of every sin offering, the priest received the hide, also the right shoulder and the breast. These were a source of large income to them. There were times when there were hundreds of thousands of Jews in Jerusalem. They were told not to come there empty-handed; and their offerings were a source of great income to the priests.

While in the beginning the high priest was selected by God and there was a succession arranged for, later on, as you remember, that office became a political one. The government selected the high priest, and we have records of where the high priest not only bought the office, but where the office itself was auctioned off to the highest bidder—a complete perversion of all that God had in mind.

Now the question comes: Was there any remedy, any way by which God could rectify matters? And the answer is, Yes. God sent the prophets with a message to His people, and especially to His priests. That message you will find all the way through the Old Testament. It begins with Samuel. And you will remember the statement in 1 Samuel 15:22, “Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” That was the prophetic message all the way through the Old Testament, “Behold, to obey is better than sacrifice.”

The priests were perfectly willing that the people should come and bring their sin offerings, the more the better. But the prophet said, “To obey is better than sacrifice,” or in the words of Christ, “Go, and sin no more.”

Let me read Isaiah 1:11: “To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he

goats.” That is the prophetic message. What is the purpose? “Go, and sin no more.”

The prophets did not become very popular at the temple when they gave these messages. When the priests invited them to come, and the prophets said, “Bring no more vain oblations; incense is an abomination. . . . I cannot away with,”—I repeat, they did not become very popular as a result of giving that message.

I read in Micah 6:6: “Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?” “Yes,” the priest would say, “the Lord is pleased with that.” “Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” Isa. 6:7, 8.

I trust you will not misunderstand this. The prophets stood for the temple service. They were in favor of it. But many of the priests had perverted it, and God wanted to bring it back as He originally intended it to be. Many considered the sin offering a payment for their sin. If they sinned, they could bring their offering, and all would be well; and if they sinned again, bring another offering; and if they sinned a third time, bring another offering, for would not God forgive?

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There is no more beautiful doctrine in the Bible than that of forgiveness of sins. Yet that doctrine is as capable of perversion as was the sacrificial system. For however interesting or otherwise this history may be, unless it has a present application, unless it is present truth, it will not avail much. Let me repeat: There is no more beautiful doctrine than forgiveness of sins. If I sin, however dark that sin may be, I can be forgiven. There is cleansing in the blood of the Lamb. If I sin once, twice, seven times, seventy times seven, God will forgive. But the moment I begin to trust to the forgiving power of God apart from that greater power, the keeping power of God, I am on the wrong track. Let me repeat that: Wonderful as is the power of God to forgive, and much as I ought to and must rejoice in it, when I begin to trust that power to the exclusion of the higher power, that of abstinence from sin, or being kept from sin, I am going in the wrong direction.

Let me illustrate this thought: Today I am speaking here. Suppose tomorrow you should find me here in San Francisco, drunk. You would say, "Well, now, Brother Andreasen, that is terrible. How can you preach one day and do this the next?" "Well," I say, "I am sorry; I was overcome. Is there no hope for me?" "Oh, yes," you say, "there is hope for you, God can forgive you if you will repent, and go and sin no more." And so I receive the forgiving power of God, and rejoice that God can take a man who is down in the mire, and lift him up. Praise the Lord for the forgiveness of sins.

But next week the same thing happens; and you find me and you ask, "What is this?" "Well," I say, "I am sorry, but I was overcome again." You say, "But, brother, that won't do. God, who can forgive, can also keep you." "Well, yes, but didn't you tell me that God could forgive, and doesn't the Bible say that we are to forgive as He forgives? He asks us to forgive not only seven times, but seventy times seven. I thank God for His forgiving power. I can get drunk every week, and God will forgive me." You immediately say, "That is perverting the doctrine," and that is what it is. The moment I trust to the forgiving power of God apart from the keeping power of God, I am going in the wrong direction.

Now many of the priests of old did not have the vision that the prophets had. The message of the prophets all through the Bible is: "Go, and sin no more," "To obey is better than sacrifice." The priest ministered, and the people received forgiveness of sin. The blood was brought into the first apartment of the sanctuary, and therefore forgiveness

was secured. On the Day of Atonement the ministry changed to the second apartment, where sin was blotted out. The first stands for forgiveness, the second for blotting out. Through His flesh we are to enter.

May I read to you some paragraphs from "Early Writings," that have been perverted and misunderstood, but in the right setting have a beautiful significance. In this standard edition it is pages 54-56, "End of the 2300 Days":

"I saw a throne, and on it sat the Father and the Son. . . Before the throne I saw the advent people,—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son; and from the Son to the praying company."

This is a picture of what goes on in the first apartment of the sanctuary. There on the throne sat the Father and the Son. A company was bowed before the throne, another company stood by uninterested. Now comes the end of the 2300 days, or 1844:

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him."

In the first apartment they were bowed before the throne as the Father went into the most holy, and as Jesus came in; most of those that were bowed before the throne arose with Him.

"I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. . . . Then a cloudy chariot . . . came to where Jesus was. He stepped into the chariot, and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. . . . Those who rose up with Jesus would send up their faith to Him in the holiest, and pray 'Father, give us Thy Spirit.'"

Do you get this picture of the change at the end of the 2300 days? First, in the first apartment they were bowed before the throne worshipping. Then the service changed to the most holy. The Father went there, the Son went there, and most of those who were bowed went with Him into the most holy, and those who rose up with Jesus sent up their faith to Him in the holiest, and prayed, "My Father,

give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath there was light, power, and much love, joy, and peace."

Now the picture: "I turned to look at the company who were still bowed before the throne [in the first apartment]; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne [they are praying now in the first apartment], and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace."

This chapter has been much misunderstood and used by our enemies, and I am afraid that because of that we have neglected to read it as we should; but, friends, there are wonderful lessons here. God wants us to pass from the first to the second apartment, the first standing for forgiveness, the second for the blotting out of sins. Wonderful as is the doctrine of forgiveness, there is a still higher power, that of keeping from sinning.

Christ wants us by faith to enter in with Him where He is now ministering, and there is a people that will do that. They will send up their faith to Him in the holiest of all. They will receive light and power and much joy and sweet peace and love. There are others who will receive light and power, but not that love which God alone can shed abroad in the hearts of His people by the Holy Spirit.

Are we ready to take that step that God wants us to take? Are we ready to follow the direction given here to go with Him into the most holy, where sins are blotted out, where there is an end of sin, where transgression is finished, where reconciliation for iniquity—that means making right, restoring, clearing up the King's-highway, and then bringing in everlasting righteousness—is made?

Are we willing to accept the forgiving power of God? We need that, friends, but we also need the keeping power of God. We need righteousness by faith, but also, friends, we need the right kind of sanctification. Of that we must never lose sight. That, I understand, is to be the message of today. That is the message of the sanctuary. That is the message of the prophets of old and of the prophet of today. O that we might by faith enter with Him into that experience, and gain not only forgiveness, but that keeping power of God that will enable us, as Christ says, to go and sin no more. That is the prophetic message. That is God's message today. We must take an advanced step, or we shall be left behind in darkness in the first apartment.

1889 HSDA Week of Prayer

The 1889 HSDA–USA conference invites you to please join us for a Week of Prayer as we welcome a positive and spiritually uplifting New Year! The event will take place from December 29 to January 4, hosted via the Smyrna Zoom Room beginning at 7:00 EST each evening. Everyone is warmly invited to participate in this meaningful time of study and prayer.



Each session will include a brief, but impactful, reading from Ellen White or a selected study by a pioneer, followed by a dedicated time of prayer. The week of prayer was an important time for the church during the life of Ellen White. She often spoke at our institutions during this special season. At one time she could encouragingly write:

The week of prayer is now near at hand, and we have every reason to expect a gracious outpouring of the spirit of God. Many are hungering and thirsting after righteousness, and the promise of the Lord is that they shall be filled. Never were we more needy of God's blessing than now, and never was God more willing to bestow his blessing. As ministers we should properly lead out in the work. May this be so indeed at this time. The spirit of God is awaiting our demand and reception. Just as surely as we seek the Lord with all the heart, so surely he will be found of us. (Ellen White, *Special Testimonies*, series A, no. 2 p. 28.3)

You may join the meetings on the Internet by clicking the following link: <https://us06web.zoom.us/j/6132127443?pwd=VGNhRTViOFpEYUs0QmY0R2JzNWlnQT09> or using the QR code.



To participate with a phone in the United States dial: 1-646-931-3860 and enter conference ID 613 212 7443, followed by the # symbol when prompted. Then press the # symbol again.

Our Attitude Toward Sin

By Allen Stump

What is our attitude toward sin? The Bible says that sin is the transgression of the law of God (1 John 3:4). As E. J. Waggoner noted:

“All unrighteousness is sin.” 1 John 5:17. “Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” 1 John 3:4. Sin is the transgression of the law, and it is also unrighteousness; therefore sin and unrighteousness are identical. But if unrighteousness is transgression of the law, righteousness must be obedience to the law. Or, to put the proposition into mathematical form: Unrighteousness = sin. 1 John 5:17. Transgression of the law = sin. 1 John 3:4. (*Christ and His Righteousness*, p. 47.2; see Waggoner’s study on righteousness on page 17)

Here we clearly see that *sin* and *righteousness* are on opposite extremes. Our distaste or hatred of sin will be in direct proportion to our love for righteousness and obedience. We learn that God implanted in the beginning within man, after sin, what would be at that time an unnatural hatred for sin.

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

The Hebrew word we translate *enmity*, *ebah*, means hostility or a state of deep-seated ill will. Yet while man may have a hatred towards sin, of himself he has no power over the pull of sin. Yet with the new birth, or when one is born from above (John 3:3 margin), he now not only has a hatred for sin but the power to repulse sin. In fact, John is so bold as to write:

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (1 John 3:9)

Literally, “Everyone that is begotten of God” (πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ). This experience is not limited to a few but to all believers.

The Christian does not commit sin. Many commentaries state that the verb tense of the Greek may be understood as not being in a state of habitually sinning. Some translations carry this idea.

No one who is born of God will continue to sin, because God’s seed remains in them; they cannot go on sinning, because they have been born of God. (1 John 3:9 NIV)

However, one commentary states:

His higher nature, as one born or begotten of God, doth not sin. *To be begotten of God* and *to sin*, are states mutually excluding one another. In so far as one sins, he makes it doubtful whether he be *born of God*. (Jamieson, Fausset and Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2, p. 532)

God has certainly made provision for overcoming all sin. Paul writes:

What shall we say then? Shall we continue in sin, that grace may abound? (Romans 6:1)

For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. (Romans 6:14–15)

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. (1 Corinthians 10:13)

While we are to hate sin and want to be fully cleansed from it, we are not to deceive ourselves into thinking that we are pure at any given time.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. (1 John 1:8)

If we say that we do not hold, or cling to, any sin (a possession of the mind), then we lead ourselves astray, and the truth is not in us.

Notice that John included himself when he said, “If we say that we have no sin . . .” This is talking about anyone, from the most pure saint to the most vile sinner. If you are abiding in Christ, as John was, you will not say that you are without sin.

Who can say, I have made my heart clean, I am pure from my sin? (Proverbs 20:9)

Young’s Literal Translation puts it this way:

We cannot say that we are clean and pure from our sins. “Who saith, ‘I have purified my heart, I have been cleansed from my sin?’”

The Bible says that Job was a perfect and upright man (Job 1:1). Even God himself called Job perfect and upright (Job 1:8).

Yet, Job saw himself vile and not upright:

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life. (Job 9:20–21)

If we say that we are perfect, then it will prove that we are perverse or crooked. Even though Job was perfect, he says that he would not know it and that he would despise his sinful life. Someone once said, “Humility is a strange thing. As soon as you think you’ve got it, you’ve lost it.” It could be just as truly stated perfection is a strange thing, for as soon as you think you’ve got it, you’ve lost it.

Paul noted:

For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. (1 Corinthians 4:4)

Just because we are not conscious of any faults or sins, that does not mean that we are free from sin; therefore, we cannot say that we are without sin. We usually do not know the depths of our sinfulness.

Who can understand his errors? cleanse thou me from secret faults. (Psalm 19:12)

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. (Psalm 90:8)

We have sins of which we do not know; therefore, it would be impossible for us to know, of ourselves, when we are completely free from sin.

Our attitude toward the removal of sin should be as Job’s:

That which I see not teach thou me: if I have done iniquity, I will do no more. (Job 34:32)

For though thou wash thee with nitre [lye or soda], and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD. How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; (Jeremiah 2:22–23)

How can any person *say* that he or she is not polluted?

Again, please, do not fail to interpret what the Bible teaches. The Bible **does not** say that we cannot stop sinning. In fact, it clearly states that God’s remnant people can and must have victory over sin.

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. (Zephaniah 3:13)

And in their mouth was found no guile: for they are without fault before the throne of God. (Revelation 14:5)

God’s people can and will stop sinning, but they will not boast about it. God’s remnant people who will stop sinning before Christ returns will not say, “I am without sin. I have stopped sinning even in thought.” Our only glory will be in the cross:

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (Galatians 6:14)

Only God truly knows the heart. Jesus said God knows the heart:

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. (Luke 16:15)

We must search our hearts and our ways and see if there is any iniquity in us that we have not dealt with. “Let us search and try our ways” (Lamentations 3:40). Just because you cannot find any sin in your life does not mean you have overcome sin completely. There may be sins that you do not know about yet.

The prophet Isaiah was a man of God; yet, when he saw the glory of the Lord, he was compelled to admit that he was a man of unclean lips.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. (Isaiah 6:5)

Paul, writing to the Philippians, noted:

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; (Philippians 2:12–15)

We can clearly see from these verses that we should not say that we are perfect and without sin. If any man says to you that he is without sin and has overcome sin, you can surely know that man is not free from sin, for in that very act he sinned. It is like saying I have never lied in my life. In that very statement you would be lying.

We can continue to follow the light that is given us, and we may be living up to all the light that we have, but we must never triumphantly say that we have stopped sinning, even in thought. If this were the case, then we would have all the light, “. . . for whatsoever doth make manifest is light.” (Ephesians 5:13)

God in his mercy shows us our faults and sins little by little, so that we will not be overwhelmed.

The sin offerings in the sanctuary were for sins of ignorance only. (See Leviticus 4:2, 13, 22, 27.)

When I first became a Christian I had a simple understanding of tithes and offerings. I thought that a tithe was 10% but that the various offerings made up the 10% tithe. Thankfully a good treasurer explained the biblical teaching on both tithes and offerings. I was doing wrong, but I was doing it in ignorance. My heart was not in rebellion against God; yet, I was not serving him from proper knowledge.

We are commanded to repent in the Bible (Matthew 3:2; Luke 5:32; Acts 2:38). Repentance is a turning away from sin, and only as sin is revealed to a person can he or she repent.

God's law and its requirements are much broader than we have realized. It is not simply to refrain from killing or stealing. The first and greatest commandment is to love God with all the heart, all the strength, all the soul, and all the mind (Deuteronomy 6:5; Mark 12:33). If you are guilty of breaking this one commandment, then you are guilty of all.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. (James 2:10)

The following three paragraphs from *The Acts of the Apostles* summarize this study in a concise manner.

Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; *so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience.*

None of the apostles and prophets ever *claimed* to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.

So will it be with all who behold Christ. *The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves.* There will be a continual reaching out of the soul after God, a continual, earnest, heartbreaking confession of sin and humbling of the heart before Him. At

every advance step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone and shall make the apostle's confession our own: 'I know that in me (that is, in my flesh,) dwelleth no good thing.' 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' Romans 7:18; Galatians 6:14." (Ellen G. White, *The Acts of the Apostles*, pp. 560.3–561.2; emphasis supplied.)

May God give us all wisdom, so that we can discern between truth and error. I pray that each of you would be found among that group of people that will completely overcome sin.



"The Righteousness of God" continued from page 19

The case, then, stands thus: 1) The law of God is perfect righteousness, and perfect conformity to it is demanded of everyone who shall enter the kingdom of heaven. 2) But the law has not a particle of righteousness to bestow upon any man, for all are sinners and are unable to comply with its requirements. No matter how diligently nor how zealously a man works, nothing that he can do will meet the full measure of the law's demands. It is too high for him to attain to; he cannot obtain righteousness by the law. "By the deeds of the law there shall no flesh be justified [made righteous] in His sight." What a deplorable condition! We must have the righteousness of the law or we cannot enter heaven, and yet the law has no righteousness for one of us. It will not yield to our most persistent and energetic efforts the smallest portion of that holiness without which no man can see the Lord.

Who, then, can be saved? Can there, then, be such a thing as a righteous person? Yes, for the Bible often speaks of them. It speaks of Lot as "that righteous man." It says, "Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings" (Isaiah 3:10), thus indicating that there will be righteous persons to receive the reward, and it plainly declares that there will be a righteous nation at the last, saying, "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isaiah 26:1, 2. David says, "Thy law is the truth." Psalm 119:142. It is not only truth, but it is the sum of all truth; consequently, the nation that keeps the truth will be a nation that keeps the law of God. Such will be doers of His will, and they shall enter into the kingdom of heaven. Matthew 7:21.



THE INSIDIOUS PROGRESSION OF EVIL

By Sheri Stump

Recently we passed another Halloween season. In front of many homes there were hideous creatures displayed. Many human skeletons were sitting in rocking chairs around fake campfires, carefully arranged. Orange and red lights were decorating houses. Halloween celebrates death, fear, and demonic activity. The celebration of Halloween has become popular and expensive. I walked into Hobby Lobby and although there was Christian music playing throughout the store, I could see decorations for Halloween, the day honoring Satan, as well as decorations for the pagan celebration of Christmas. Satanic and pagan holidays are accepted by church people who claim to worship the true God of heaven. How have we come to this?

Satan has a master plan. He has insidiously progressed the acceptance of evil in our world. Slowly but surely evil has been introduced. One way it began was to present it as funny and cute. Consider the 1982 movie "E.T. Come Home," in which a supposedly extraterrestrial being is stranded on earth and becomes the friend of a young boy named Elliot. E.T. is a short, hideous, bulbous-headed creature with skinny, long legs and a squatty, round, fat, body. Elliot brings E.T. home with him where Elliot hides E.T. from his parents and introduces E.T. to his younger brother and sister. In the movie the children fall in love with the hideous little creature they call E.T. (for extraterrestrial). E.T. is kind and sad, and in the movie he has real feelings and needs the children to protect him. Even adults liked the movie and thus was introduced the sympathy and love for hideous demonic monsters. Today, children are taught to enjoy horror, fear, and satanic creatures.

Alternative lifestyles were introduced through sitcoms and movies in much the same way. I remember when it was unheard of to see same sex relationships flaunted on prime time television or in movies. Not so today! Television show by television show and movie by movie the progression of and the acceptance of evil continues. Now those of us who do not wish to pay homage to Satan with his diabolical plan to gain our adoration and worship are considered intolerant and prudish.

Satan has an insidious plan. The definition of insidious is:

1 a : having a gradual and cumulative effect : SUBTLE the insidious pressures of modern life

b of a disease : developing so gradually as to be well established before becoming apparent

2 a : awaiting a chance to entrap : TREACHEROUS

b : harmful but enticing : SEDUCTIVE (<https://www.merriam-webster.com/dictionary/insidious>)

Satan's plan has been cultivated and slowly promoted over many years. The evil that would not have been tolerated fifty years ago is now embraced, but more than embracing evil and sin, those who dare to stand for the right are treated with disdain. Today evil is considered good, and good is considered evil. We who cling to the truth and attempt to hold fast to godly standards and resist satanic practices are accused of being legalistic and unloving.

Here is a quote by Ellen White found in her book *Christian Service* on page 41:

It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon. This half-and-half work is a constant denying of Christ, rather than a confessing of Christ. So many have brought into the church their own unsubdued spirit, unrefined; their spiritual taste is perverted by their own immoral, debasing corruptions, symbolizing the world in spirit, in heart, in purpose, confirming themselves in lustful practices, and are full of deception through and through in their professed Christian life. Living as sinners, claiming to be Christians! Those who claim to be Christians and will confess Christ should come out from among them and touch not the unclean thing, and be separate. (Ellen White, *Christian Service*, p. 41.1)

If not one in twenty were ready at the time Ellen White wrote this, what would it be one hundred years later? In the same quote she also says: *They are professedly serving God, but they are more earnestly serving mammon. This half-and-half work is a constant denying of Christ, living as sinners, claiming to be Christians!*

I typed a question into a search engine on my computer: How has society changed over the last one hundred years?

An AI internet overview came up:

Over the past 100 years, significant changes in social behavior include a shift towards increased individual autonomy, more diverse family structures, greater gender equality, increased interconnectedness through technology, a decline in traditional community ties, and evolving attitudes towards social issues like race and sexuality, largely driven by increased access to education and globalization.

Satan has degraded society and distracted people from the worship of the true God of heaven.

Here is a quote from Ellen White that sums up Satan's diabolical plan to gain control of the hearts and minds of society found in *Testimonies*, volume 2:

Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good; he mingles some little improvement with the folly and amusements, and deceived souls urge as an excuse for engaging in them that great good is to be derived. This is only the deceptive part; Satan's hellish arts are masked. Beguiled souls take one step, then are prepared for the next. It is much more pleasant to follow the inclination of their own hearts than to stand on the defensive and resist the first insinuation of the wily foe, and thus shut out his incomings. Oh, how Satan watches to see his bait taken so readily and to see souls walking in the very path he has prepared! He does not want them to give up praying and maintaining a form of religious duties, for while they do this he can make them more useful in his service. He unites his sophistry and deceptive snares with their experience and profession, and thus wonderfully advances his cause. The hypocritical Pharisees prayed and fasted, and observed the forms of godliness, while they were corrupt at heart. Satan stands by to taunt Christ and His angels with insults, saying: "I have them! I have them! I have prepared my deception for them. Your blood is worthless here. Your intercessions and power and wonderful works may as well cease; I have them! They are mine! Notwithstanding their high profession as subjects of Christ, notwithstanding they once enjoyed the illumination of His presence, I will secure them to myself in the very face of heaven, which they are talking about. It is such subjects as these that I can use to decoy others." (Ellen White, *Testimonies For The Church* vol. 2, p. 142.2)

Satan is a master of deception. He is slowly but surely infiltrating our culture with compromise. He gains access to our hearts with baby steps that catch us off guard. Like an illustration I heard of laying railroad tracks. If the parallel position of the tracks are just a fraction of an inch off, the end result will be a vast separation of the tracks. As we look back on our lives, we will be able to see the difference. But day by day we may not see where the small change in perspective or thought is leading. Our only safeguard is to stay close to God, meditating on his word day and night and allowing the word of God to keep our thoughts fixed on him.

We read in the book of Hebrews:

For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and

marrow, and is a discerner of the thoughts and intents of the heart. (Hebrews 4:12)

We need the word of God to discern the thoughts and intents of the heart and keep us on track as we journey toward heaven in this evil and wicked world. We are living in enemy territory.

Here are a few verses that admonish us to watch, pray, stand fast, and be strong:

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. (Matthew 26:41)

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:36)

Watch ye, stand fast in the faith, quit you like men, be strong. (1 Corinthians 16:13)

Let's spiritually evaluate these social changes that, according to the internet, have occurred in the last one hundred years:

1. Increased individual autonomy
2. More diverse family structures
3. Greater gender equality
4. Increased interconnectedness through technology
5. A decline in traditional community ties
6. Evolving attitudes towards social issues like race and sexuality, largely driven by increased access to education and globalization

The first change listed is increased individual autonomy. Is this change a good thing according to the Bible?

The definition of individual autonomy is the ability to be one's own person and to live life according to one's own reasons and motives.

Here are some biblical verses to help us understand the biblical position on this societal change.

Jesus said in the Gospel of John:

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

Jesus was submissive to his Father's will in everything. Jesus did not come to this earth to be his own person and live his life according to his own reasons and motives. Jesus is our perfect example.

In Philippians, Paul writes:

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. (Philippians 2:3)

The last part of this verse says let each esteem the other better than themselves. This biblical mindset is not compatible with individual autonomy.

I graduated high school in 1974. I was a teenager during the development of the 'Me First', 'Look out for number one', and 'If it feels good, do it' era. Satan introduced his insidious propagation of self-serving long before my time through Shakespeare's Hamlet play where the saying 'to thine own self be true' was made popular. These sayings are based in the exaltation of self. Godly character is developed through the subjection of our selfish will to God's will.

In Romans, we read:

Be kindly affectioned one to another with brotherly love; in honor preferring one another; (Romans 12:10)

And in Ephesians, it says:

Submitting yourselves one to another in the fear of God. (Ephesians 5:21)

In the book *Child Guidance*, we find:

The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come. The harvest is a reproduction of the seed sown. Every seed yields fruit after its kind. So it is with the traits of character we cherish. Selfishness, self-love, self-esteem, self-indulgence, reproduce themselves; and the end is wretchedness and ruin. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians 6:8. Love, sympathy, and kindness yield fruitage of blessing, a harvest that is imperishable. (Ellen White, *Child Guidance*, p. 162.4)

The next change listed is diverse family structures.

First, let's look at what is a biblical marriage. A biblical marriage is monogamous and heterosexual. It is a lifelong commitment between a man and a woman as was God's design in the Garden of Eden.

In the book *Adventist Home*, it says:

God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable"; it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature. (Ellen White, *The Adventist Home*, p. 25. par. 4)

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. (Matthew 26:41)

From this quote we can see why Satan would attack marriage. He has perverted marriage into a negative, a bondage. Today marriage does not fulfill its purpose to guard the purity and happiness of the race. Divorce is rampant. Marriage is no longer elevating the physical, intellectual and moral nature. Satan has targeted this divine institution to destroy its beneficial qualities.

The father, mother, and children make up a biblical family, but family structures are becoming more diverse. Although God's design for family is one man and one woman in a monogamous relationship and being fruitful and multiplying, the acceptance of many different types of families are being promoted in our society today, including:

Blended families: Families formed when two families come together

Single-parent families: Families with one parent

Foster families: Families where children are cared for by people other than their birth family

Adoptive families: Families where children are legally adopted by adults

Interfaith families: Families where people of different religions are part of the same family

LGBTQ+ families: Families with LGBTQ+ parents

Co-habitation outside of marriage: Living together as married without a marriage license

Chosen families: Families that include people you care about, like friends or neighbors

Of course, some of these family structures are good and in some cases unavoidable, such as in the death of a spouse which results in a single-parent home. However, I personally know of three different women who wanted a child and chose a man to father a child with and then left the man. The woman only wanted the child. This is very sad and will not result in a healthy environment to raise the child. Children need the father and the mother to be well-balanced and realize the purpose of God's original design for the family. It is ultimately selfishness on the part of the woman to desire a child without a father in the home.

Foster families and adoptive families can be very positive and loving.

Interfaith families are challenging. We need to consider that the Bible says to not be unequally yoked together with unbelievers, helping us to understand that to intermarry with people who differ doctrinally may cause dissension and division. Marriage is challenging enough without adding spiritual division to the mix.

LGBTQ+ families and co-habitation outside of marriage are not biblical. These are perversions of God's original plan for the human race.

In Ephesians we see that Christ illustrates the ideal union of a man and woman in marriage with the relationship of Christ and the church. Satan is working to destroy this institution in his war against God's kingdom.

Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 32 This is a great mystery: but I speak concerning Christ and the church. (Ephesians 5:22–27, 32)

Ellen White addresses this subject in her book *Adventist Home*:

God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character as to give to the world an object lesson of what families who love God and keep His commandments may be. Christ will be glorified; His peace and grace and love will pervade the family circle like a precious perfume. (Ellen White, *Adventist Home*, p. 17.2)

Here is another quote that explains well why Satan has worked so tirelessly to undermine the influence of a godly home:

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God's plan, are a wonderful help in forming Christian character. . . . Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble. (Ibid., p. 19.6)

Notice the sentence: *Christian homes, established and conducted in accordance with God's plan, are a wonderful help in forming Christian character.*

Obviously, Satan does not want anyone to build godly character! So, he works to change the very definition of a family and includes variations of home life that are not the ideal and in some cases are ungodly and will eventually destroy the fabric of society.

We must return to God's original plan for marriage and family. Here are a few quotes to help us as we take a look at our own families to see if we are pleasing God in our homes:

The first work to be done in a Christian home is to see that the Spirit of Christ abides there, that every member of the household may be able to take his cross and follow where Jesus leads the way. (Ibid., p. 20, par. 1)

God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable"; it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature. (Ibid., p. 25, par. 4)

Now we will look at greater gender equality. Did God create man and woman equal?

In Genesis it says:

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. (Genesis 2:22–23)

Another verse in Genesis reads:

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (Genesis 2:24)

And the next chapter says:

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. (Genesis 3:16)

From these verses, we see that God created the man first and then from the man's rib God made the woman. In Genesis chapter 3, we see the results of sin. The Bible says that Eve took of the forbidden fruit and ate and then gave to her husband. God had to inform Adam and Eve of the consequences of sin. He explained in Chapter 3 that the woman would have greatly multiplied sorrow in childbearing and that her husband would rule over her.

In 1 Peter, God tells the man to dwell with his wife according to knowledge and calls the woman the weaker vessel:

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. (1 Peter 3:7)

There are a few verses in the 11th chapter of 1 Corinthians that will shed additional light on this subject. Paul is explaining the role of the woman and the man, that God is the head of Christ, Christ is the head of the man, and man is the head of the woman.

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. (1 Corinthians 11:3)

For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels. (1 Corinthians 11:7–10)

For as the woman is of the man, even so is the man also by the woman; but all things of God. (1 Corinthians 11:12)

So, how are we to understand gender equality? Is this a movement sanctioned of God, or is this a scheme of the devil to lead us off the right path? Any deviation from God's plan will not end well. From these verses, we see that man and woman were not given equal abilities and talents. God's way is always best even when we don't fully understand it. We are each created by God to fulfill a specific role in God's kingdom. When we are functioning within our specific role, we have success and peace. When we step outside of our God-given role, we will have more stress and are not able to accomplish what God has created us to do.

Increased interconnectedness through technology

While it is true that we are more connected today than in the pre-telephone and internet era, is this ultimately a good thing? Has this technology improved our lives? Has our improved interconnectedness possibly gone too far? Has it distracted us from values we once held dear?

The cell phone and internet can be addictive, distracting, and can cause us to become disassociated or withdrawn, from real relationships. There is also cyberbullying and compromised privacy to consider. You have probably seen many people gazing at their cell phones, totally absorbed and possibly looking at social media and not communicating with their family at the meal table or perhaps while walking in a beautiful park. The person occupied on the cell phone is oblivious to the beauty surrounding them and even though they are with their family, they are not inter-

acting. They are withdrawn into their own private internet world. What kind of material are they absorbed in? Is it leading them closer to Jesus? Is it improving family relations? This all depends on what they are using their cell phones to do; however, the majority of the time the content of their interest on internet and cell phone is not positively influencing their lives.

This leads easily into the next point which is the decline in traditional community ties.

With all the distraction of technology and the self-absorption of living a life for selfish indulgence, it is easy to identify the breakdown of traditional community ties. Neighbors are often not even acquainted with each other. How would they know when the person living next door needs help?

Our world today is primarily focused on making money to pay bills, and for some it is in pursuit of selfish pleasure and indulgence. We do not stand and talk to our neighbors across the street or over the backyard fence; we are too busy surviving our day. Many are exhausted and weak. Some are depressed. Life can be very hard!

The last category is evolving attitudes towards social issues like race and sexuality, largely driven by increased access to education and globalization.

We are being programmed by our society to be tolerant of the wide varieties of beliefs and lifestyles in our world. If we speak out in defense of God's standards and values, we are criticized. Hollywood movies, television and social media are laced with propaganda to program us to *live and let live*.

God's laws and standards have not changed even though our society has changed. God is the same. If we would spend eternity in heaven with him and be ready to stand strong in the last days and overcome all sin, we must prayerfully consider our lives. Have we compromised truth to be accepted by society, co-workers, friends, and family? Let us examine ourselves and seek the right path no matter what others say and think.

Here is a solemn passage from the writings of Ellen White:

Many profess to be on the Lord's side but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections and our best energies? If we are on the Lord's side, our thoughts are with Him, and our sweetest thoughts are of Him, We have no friendship with the world; we have consecrated all that we have and are to Him. We long to bear His image, breathe His Spirit, do

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“Go, and Sin No More”

By Ellen White

Taken from *The Ministry of Healing*, pages 86–93.

The Feast of Tabernacles had just ended. The priests and rabbis at Jerusalem had been defeated in their plottings against Jesus, and, as evening fell, “every man went unto his own house. Jesus went unto the Mount of Olives.” John 7:53; 8:1.

From the excitement and confusion of the city, from the eager crowds and the treacherous rabbis, Jesus turned away to the quiet of the olive groves, where He could be alone with God. But in the early morning He returned to the temple; and as the people gathered about Him, He sat down and taught them.

He was soon interrupted. A group of Pharisees and scribes approached Him, dragging with them a terror-stricken woman, whom with hard, eager voices they accused of having violated the seventh commandment. Pushing her into the presence of Jesus, they said, with a hypocritical display of respect, “Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest Thou?” Verses 4, 5.

Their pretended reverence veiled a deep-laid plot for His ruin. Should Jesus acquit the woman, He might be charged with despising the law of Moses. Should He declare her worthy of death, He could be accused to the Romans as one who assumed authority belonging only to them.

Jesus looked upon the scene—the trembling victim in her shame, the hard-faced dignitaries, devoid of even human pity. His spirit of stainless purity shrank from the spectacle. Giving no sign that He had heard the question, He stooped and, fixing His eyes upon the ground, began to write in the dust.

Impatient at His delay and apparent indifference the accusers drew nearer, urging the matter upon His attention. But as their eyes, following those of Jesus, fell upon the pavement at His feet, their voices were silenced. There, traced before them, were the guilty secrets of their own lives.

Rising, and fixing His eyes upon the plotting elders, Jesus said, “He that is without sin among you, let him first cast a stone at her.” Verse 7. And, stooping down, He continued writing.

He had not set aside the Mosaic law nor infringed upon the authority of Rome. The accusers were defeated. Now, their robes of pretended holiness torn from them, they stood, guilty and condemned, in the presence of infinite purity. Trembling lest the hidden iniquity of their lives should be laid open to the multitude, with bowed heads and downcast eyes they stole away, leaving their victim with the pitying Saviour.

Jesus arose and, looking upon the woman, said, “Where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.” Verses 10, 11.

The woman had stood before Jesus, cowering with fear. His words, “He that is without sin among you, let him first

cast a stone,” had come to her as a death sentence. She dared not lift her eyes to the Saviour's face, but silently awaited her doom. In astonishment she saw her accusers depart speechless and confounded; then those words of hope fell upon her ear, “Neither do I condemn thee: go, and sin no more.” Her heart was melted, and, casting herself at the feet of Jesus, she sobbed out her grateful love and with bitter tears confessed her sins.

This was to her the beginning of a new life, a life of purity and peace, devoted to God. In the uplifting of this fallen soul, Jesus performed a greater miracle than in healing the most grievous physical disease; He cured the spiritual malady which

is unto death everlasting. This penitent woman became one of His most steadfast followers. With self-sacrificing love and devotion she showed her gratitude for His forgiving mercy. For this erring woman the world had only contempt and scorn, but the Sinless One pitied her weakness and reached to her a helping hand. While the hypocritical Pharisees denounced, Jesus bade her, “Go, and sin no more.”

Jesus knows the circumstances of every soul. The greater the sinner's guilt, the more he needs the Saviour. His heart of divine love and sympathy is drawn out most of all for the one who is the most hopelessly entangled in the snares of the enemy. With His own blood He has signed the emancipation papers of the race.

Jesus does not desire those who have been purchased at such a cost to become the sport of the enemy's temptations. He does not desire us to be overcome and perish. He who curbed the lions in their den, and walked with His faithful witnesses amid the fiery flames, is just as ready to work in our behalf to subdue every evil in our nature. Today He is standing at the altar of mercy, presenting before



Ellen G. White

God the prayers of those who desire His help. He turns no weeping, contrite one away. Freely will He pardon all who come to Him for forgiveness and restoration. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Whosoever will, may take hold of God's strength, and make peace with Him, and He will make peace.

The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer in the light proceeding from the throne of God.

The blood of Jesus Christ cleanses “from all sin.” 1 John 1:7.

“Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Romans 8:33, 34.

Over the winds and the waves, and over men possessed of demons, Christ showed that He had absolute control. He who stilled the tempest and calmed the troubled sea spoke peace to minds distracted and overborne by Satan.

In the synagogue at Capernaum, Jesus was speaking of His mission to set free the slaves of sin. He was interrupted by a shriek of terror. A madman rushed forward from among the people, crying out, “Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.” Mark 1:24.

Jesus rebuked the demon, saying, “Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.” Luke 4:35.

The cause of this man's affliction also was in his own life. He had been fascinated with the pleasures of sin and had thought to make life a grand carnival. Intemperance and frivolity perverted the noble attributes of his nature, and Satan took entire control of him. Remorse came too late. When he would have sacrificed wealth and pleasure to regain his lost manhood he had become helpless in the grasp of the evil one.

In the Saviour's presence he was roused to long for freedom, but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the evil spirit put words into his mouth, and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of One who could set him free; but when he tried to come within reach of that mighty hand, another's will held him, another's words found utterance through him.

God does not control our minds
without our consent; but every
man is free to choose what power
he will have to rule over him.

The conflict between the power of Satan and his own desire for freedom was terrible. It seemed that the tortured man must lose his life in the struggle with the foe that had been the ruin of his manhood. But the Saviour spoke with authority and set the captive free. The man who had been possessed stood before the wondering people in the freedom of self-possession.

With glad voice he praised God for deliverance. The eye that had so lately glared with the fire of insanity now beamed with intelligence and overflowed with grateful tears. The people were dumb with amazement. As soon as they recovered speech they exclaimed one to another, “What is this? a new teaching! with authority He commandeth even the unclean spirits, and they obey Him.” Mark 1:27, R.V.

There are multitudes today as truly under the power of evil spirits as was the demoniac of Capernaum. All who willfully depart from God's commandments are placing themselves under the control of Satan. Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself controlled by a will stronger than his own. He cannot escape its mysterious power. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum.

Yet his condition is not hopeless. God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature.

“Shall the prey be taken from the mighty, or the lawful captive delivered? ... Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.” Isaiah 49:24, 25.

Marvelous will be the transformation wrought in him who by faith opens the door of the heart to the Saviour.

Health Matters

Fresh Air—One of God's Natural Remedies

By Sheri Stump

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)

Although what we eat is of vital importance for our health, there is more to health than simply eating the right food. In this article we will begin to look at the eight principles for good health given to us by inspiration. (See *The Ministry of Healing*, page 127.2.)

The eight principles for good health are pure air, exercise, pure water, rest, temperance, sunshine and trust in God. We will look at the first principle of health today.

Pure Air

A human can survive many days without food, a few days without water, but only a few minutes without air. Your life depends on air. Without air a person could have permanent brain damage in as little as ten minutes.

It is helpful to understand how air affects us internally. After taking air into our lungs, our red blood cells pick up the oxygen from that air and carry it to the rest of the cells in our body. Our cells then use this regular supply of oxygen in the energy production process called metabolism. Metabolism is constantly taking place in our cells. The process of metabolism produces waste byproducts, which need to be eliminated from the body. The air we exhale is not fit to inhale. It is deficient of oxygen and is now contaminated with toxic waste byproducts. If you regularly breathe in the stale, toxic air that your body is trying to eliminate you are depriving your cells of one of their most basic needs, oxygen. This is why it is so important to completely exhale that old, toxic air that has waste byproducts from your body and, instead, breathe in fresh, clean air. From this you can understand why wearing a mask is not generally healthy. We need fresh air! Breathing fresh air provides us with a steady supply of oxygen, which is needed for brain function and for the healthy function of every cell and organ in our body.

Breathing is a natural process we do unconsciously. Since we need constant supplies of oxygen-filled, fresh air, it is better to live in the country than in the city. Cities are full of polycyclic aromatic hydrocarbons (PAH) from automobile exhaust, asphalt, and many other toxins. If you are fortunate enough to live in an area where your air quality is good, open your windows and let the fresh air inside! Today's homes often contain more toxic air than what is available outside. This is due to the fabrics on our furniture, the paint on our walls, the wood finishes on our cabinets and

furniture, and cleaning products and laundry detergents we use daily, among many other factors. It is good to sleep with an open window in your bedroom as much as possible so that you breathe fresh air throughout the night. With a window open, your bedroom will not become toxic from the waste exhaling from your bodies throughout the night. You will find that you sleep much better and awake refreshed in the morning when your body is breathing in oxygen-rich fresh air all night.

Be sure to exercise in fresh-air environments. Walking or running beside a busy road where you are breathing in air which has automobile exhaust with PAH is counterproductive to health.

The body's organs will not function correctly without oxygen. Our bodies rely on oxygen for energy. Oxygen is carried to all parts of our body through our blood, making good circulation essential to good health. It is very important to breathe in pure air. When we breathe in contaminated air, our bodies must work hard to eliminate the toxins in the air that have now entered our bodies. These toxins create what is called a *body burden*. Body burden refers to the amount of chemicals and pollutants that accumulate in a person's body over their lifetime. These toxins may come through a variety of sources, including insecticides and artificial fertilizers in our food; plastics and synthetics in what we eat from the plastic containers we drink from and the plastics used in food storage; and carcinogens in personal care products, like shampoo, conditioners, and lotions. Toxins may enter our bodies through industrial solvents which include heavy metals. Toxins also enter our bodies from cleaning supplies, and toxins are even found in cosmetics, just to name a few. Have you walked down the laundry soap or cleaning supplies aisle at a grocery store? The smell of these chemicals is pungent to me! I hold my breath and hurry through that aisle.

The less body burden we have, the better our health and energy will be. It takes energy to remove toxins and impurities which results in body fatigue. Some of these toxins build up in our bodies and make us sick.

Breathing correctly is very important for good health. We need to breathe deeply into the lower third of our lungs. Most people are shallow breathers which deprives the body of vital oxygen. This is a habit that can be corrected. It is good to practice taking deep breaths. Several times a day consciously think about your breathing. Stop what you are doing and take several deep breaths. You will be energized by this simple practice. Dr. Jackson Saxon once stated at a camp meeting that if a person will inhale deeply, getting fresh air into the lower lung lobes, they will almost never get pneumonia.

Today's fashions includes clothing that is tight-fitting. The following Ellen White counsel sheds light on how clothing that restricts circulation affects our health:

If women make the customs of the world their criterion, they will become unfitted, both physically and mentally, for the duties of life. Many have done themselves untold injury by compressing the waist. Their power to do good in the family and in society is greatly lessened; and if they are mothers, their children are robbed of vitality. When the waist is compressed, the circulation of the blood is impeded, and the internal organs, cramped and crowded out of place, cannot perform their work properly. It is impossible, under such circumstances, to take a full inspiration. Thus the pernicious habit of breathing only with the upper part of the lungs is formed, and feebleness and disease are often the result. (Ellen White, *Christian Temperance and Bible Hygiene*, p. 88.1)

Consider your posture. If you are sitting or standing erect, you will be able to breathe easier. If you are slouching, your lungs are not able to expand as they should.

This Ellen White quote clarifies the importance of good posture:

The one who sits and stands erect is more likely than others to breathe properly. But the teacher should impress upon his pupils the importance of deep breathing. Show how the healthy action of the respiratory organs, assisting the circulation of the blood, invigorates the whole system, excites the appetite, promotes digestion, and induces sound, sweet sleep, thus not only refreshing the body, but soothing and tranquilizing the mind. And while the importance of deep breathing is shown, the practice should be insisted upon. Let exercises be given which will promote this, and see that the habit becomes established. (Ellen White, *Child Guidance*, p. 364.4)

Ellen White had a lot to say about breathing in fresh air. Here is another helpful quote:

Air, air, the precious boon of heaven which all may have, will bless you with its invigorating influence if you will not refuse it entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves. Air must be in constant circulation to be kept pure. The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, renders the digestion of food more perfect, and induces sound and sweet sleep. (Ellen White, *Testimonies for the Church*, vol. 1, p. 702.2; 1868)

Next month we will look at the value of exercise. Until then, practice taking long, slow, and deep breaths, and please remember:

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

The Righteousness of God

By E. J. Waggoner

(*This excellent and clear study by Dr. Waggoner comes from his book, Christ and His Righteousness, pages 46.1–56.1.*)

“But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” Matthew 6:33.

The righteousness of God, says Jesus, is the one thing to be sought in this life. Food and clothing are minor matters in comparison with it. God will supply them, as a matter of course, so that anxious care and worry need not be expended on them; but to secure God's kingdom and His righteousness should be the only object of life.

In 1 Corinthians 1:30 we are told that Christ is made unto us righteousness as well as wisdom, and since Christ is the wisdom of God and in Him dwelleth all the fullness of the Godhead bodily, it is evident that the righteousness which He is made to us is the righteousness of God. Let us see what this righteousness is.

In Psalm 119:172 the Psalmist thus addresses the Lord, “My tongue shall speak of Thy word, for all Thy commandments are righteousness.” The commandments are righteousness, not simply in the abstract, but they are the righteousness of God. For proof read the following:- “Lift up your eyes to the heavens and look upon the earth beneath, for the heavens shall vanish away like smoke and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.” Isaiah 51:6, 7.

What do we learn from this? That they who know the righteousness of God are those in whose heart is His law, and therefore that the law of God is the righteousness of God.

This may be proved again, as follows: “All unrighteousness is sin.” 1 John 5:17. “Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” 1 John 3:4. Sin is the transgression of the law, and it is also unrighteousness; therefore sin and unrighteousness are identical. But if unrighteousness is transgression of the law, righteousness must be obedience to the law. Or, to put the proposition into mathematical form:- Unrighteousness = sin. 1 John 5:17. Transgression of the law = sin. 1 John 3:4.

Therefore, according to the axiom that two things that are equal to the same thing are equal to each other, we have: Unrighteousness = transgression of the law...which is a negative equation. The same thing, stated in positive terms, would be: Righteousness = obedience to the law.

Now what law is it obedience to which is righteousness and disobedience to which is sin? It is that law which says, "Thou shalt not covet," for the apostle Paul tells us that this law convinced him of sin. Romans 7:7. The law of ten commandments, then, is the measure of the righteousness of God. Since it is the law of God and is righteousness, it must be the righteousness of God. There is, indeed, no other righteousness.

Since the law is the righteousness of God—a transcript of His character—it is easy to see that to fear God and keep His commandments is the whole duty of man. Ecclesiastes 12:13. Let no one think that his duty will be circumscribed if confined to the ten commandments, for they are "exceeding broad." "The law is spiritual," and comprehends a great deal more than can be discerned by an ordinary reader. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. The exceeding breadth of the law of God can be realized only by those who have prayerfully meditated upon it. A few texts of Scripture will suffice to show us something of its breadth.

In the sermon on the mount Christ said, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." Matthew 5:21, 22. And again, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery, but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Verses 27, 28.

This does not mean that the commandments, "Thou shalt not kill," and "Thou shalt not commit adultery" are imperfect or that God now requires a greater degree of morality from Christians than He did from His people who were called Jews. He requires the same from all men in all ages. The Saviour simply explained these commandments and showed their spirituality. To the unspoken charge of the Pharisees that He was ignoring and undermining the moral law, He replied by saying that He came for the purpose of establishing the law and that it could not be abolished, and then He expounded the true meaning of the law in a way that convicted them of ignoring and dis-

obeying it. He showed that even a look or a thought may be a violation of the law and that it is indeed a discerning of the thoughts and intents of the heart.

In this Christ did not reveal a new truth but only brought to light and unfolded an old one. The law meant just as much when He proclaimed it from Sinai as when He expounded it on the mountain in Judea. When, in tones that shook the earth, He said, "Thou shalt not kill," He meant, "Thou shalt not cherish anger in the heart; thou shalt not indulge in envy, nor strife, nor anything which is in the remotest degree akin to murder." All this and much more is contained in the words, "Thou shalt not kill." And this was taught by the inspired words of the Old Testament, for Solomon showed that the law deals with things unseen as well as things seen, when he wrote:

"Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." Ecclesiastes 12:13, 14.

The argument is this: The judgment passes upon every secret thing; the law of God is the standard in the judgment—it determines the quality of every act, whether good or evil; therefore, the law of God forbids evil in thought as well as in deed. So the conclusion of the whole matter is that the commandments of God contain the whole duty of man.

Take the first commandment, "Thou shalt have no other gods before me." The apostle tells us of some "whose god is their belly." Philippians 3:19. But gluttony and intemperance are self-murder, and so we find that the first commandment runs through to the sixth. This is not all, however, for he also tells us that covetousness is idolatry. Colossians 3:5. The tenth commandment cannot be violated without violating the first and second. In other words, the tenth commandment coincides with the first, and we find that the decalogue is a circle having a circumference as great as the universe and containing within it the moral duty of every creature. In short, it is the measure of the righteousness of God, who inhabits eternity.

This being the case, the correctness of the statement that "the doers of the law shall be justified," is obvious. To justify means to make righteous or to show one to be righteous. Now it is evident that perfect obedience to a perfectly righteous law would constitute one a righteous person. It was God's design that such obedience should be rendered to the law by all His creatures, and in this way the law was ordained unto life. Romans 7:10.

But for one to be judged "a doer of the law" it would be necessary that he had kept the law in its fullest measure every moment of his life. If he had come short of this, he

could not be said to have done the law. He could not be a doer of the law if he had done it only in part. It is a sad fact, therefore, that there are in all the human race no doers of the law, for both Jews and Gentiles are "all under sin; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Romans 3:9-12. The law speaks to all who are within its sphere, and in all the world there is not one who can open his mouth to clear himself from the charge of sin which it brings against him. Every mouth is stopped and all the world stands guilty before God (verse 19), "For all have sinned, and come short of the glory of God" (verse 23).

Therefore, although "the doers of the law shall be justified," it is just as evident that "by the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin." Verse 20. The law, being "holy, and just, and good," cannot justify a sinner. In other words, a just law cannot declare that the one who violates it is innocent. A law that would justify a wicked man would be a wicked law. The law should not be reviled because it cannot justify sinners. On the contrary, it should be extolled on that account. The fact that the law will not declare sinners to be righteous—that it will not say that men have kept it when they have violated it—is in itself sufficient evidence that it is good. Men applaud an incorruptible earthly judge, one who cannot be bribed and who will not declare a guilty man innocent. Surely, they ought to magnify the law of God, which will not bear false witness. It is the perfection of righteousness and therefore it is forced to declare the sad fact that not one of Adam's race has fulfilled its requirements.

Moreover, the fact that to do the law is simply man's duty shows that when he has come short in single particular he can never make it up. The requirements of each precept of the law are so broad—the whole law is so spiritual—that an angel could render no more than simple obedience. Yea, more, the law is the righteousness of God—a transcript of His character—and since His character cannot be different from what it is, it follows that even God Himself cannot be better than the measure of goodness demanded by His law. He cannot be better than He is and the law declares what He is. What hope, then, that one who has failed, in even one precept, can add enough extra goodness to make up the full measure? He who attempts to do that sets before himself the impossible task of being better than God requires, yea, even better than God Himself.

But it is not simply in one particular that men have failed. They have come short in every particular. "They are all gone out of the way, they are together become un-

profitable; there is none that doeth good, no, not one." Not only so, but it is impossible for fallen man, with his weakened power, to do even a single act that is up to the perfect standard. This proposition needs no further proof than a restatement of the fact that the law is the measure of God's righteousness. Surely there are none so presumptuous as to claim that any act of their lives has been or could be as good as if done by the Lord Himself. Everyone must say with the Psalmist, "My goodness extendeth not to Thee." Psalm 16:2.

This fact is contained in direct statements of Scripture. Christ, who "needed not that any should testify of man; for he knew what was in man" (John 2:25), said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man." Mark 7:21-23. In other words, it is easier to do wrong than it is to do right, and the things which a person naturally does are evil. Evil dwells within, and is a part of the being. Therefore, the apostle says, "The carnal [fleshly, natural] mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Romans 8:7, 8. And again, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Galatians 5:17. Since evil is a part of man's very nature, being inherited by each individual from a long line of sinful ancestors, it is very evident that whatever righteousness springs from him must be only like "filthy rags" (Isaiah 64:6), compared with the spotless robe of the righteousness of God.

The impossibility of good deeds proceeding from a sinful heart is thus forcibly illustrated by the Saviour, "For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." Luke 6:44, 45. That is to say, a man cannot do good until he first becomes good. Therefore, deeds done by a sinful person have no effect whatever to make him righteous, but, on the contrary, coming from an evil heart, they are evil and so add to the sum of his sinfulness. Only evil can come from an evil heart, and multiplied evil cannot make one good deed; therefore, it is useless for an evil person to think to become righteous by his own efforts. He must first be made righteous before he can do the good that is required of him and which he wants to do.

Continued on page 8, right column

Youth's Corner—On the Trail of the Colporteur

Transformations in Character

(On the Trail of the Colporteur Evangelist was compiled by the General Conference Publishing Department of Seventh-day Adventists. This month we finish Chapter 12.)

“I am instructed to say that some who outwardly appear the most fully given to sin will, when light dashes into the soul, make most successful workers in places where there are just such sinners as they themselves once were.”— Review and Herald, Sept. 17, 1903.

A PERSONAL EXPERIENCE

“I have been a very wicked and profane man. For over forty years I drank whisky and suffered frequent attacks of delirium tremens. I was steeped in tobacco, and was most unkind to my wife and family. It afforded me amusement to shoot at a person's shoe soles and make him dance, and on one occasion I made a man dance for about two hours, until he was exhausted and came near dying.

“Four years ago a change came into my life. I began to attend some meetings which were being conducted by a Seventh-day Adventist minister, and the sermons I heard reminded me of some books which my mother bought thirty years ago. These books were entitled, ‘Bible Readings for the Home Circle,’ and ‘Thoughts on Daniel and the Revelation.’ I hunted up these books, which had been stored away for so many years, and in connection with the sermons to which I listened night after night I read them, and was profoundly impressed with God's message of truth, and genuinely converted. My wife and I were baptized together, and united with the people of God, and a little later we were joined by our two sons and daughter-in-law.

“Soon after accepting the truth and becoming identified with the people intrusted with the responsibility of making it known, I felt a great burden on my heart to engage in the colporteur work. I purchased a prospectus for the book entitled, ‘Our Day in the Light of Prophecy,’ and with very meager instruction as to how to proceed in selling books, I started out.

“It was only a few days after entering the work that I found myself one morning down in the center of the little town where I lived, without my prospectus. I had come to town on personal business, and did not expect to canvass that day. But I found that the circus was in town, and that there was an unusual crowd of people on the streets. I found many of my old acquaintances, whom I had not seen since my conversion; and as I met them, I told them of the change which had come into my life, of how it had been brought about, and that I was now spending my time in selling literature containing the message of God for this time. Although I did not have my prospectus, I described to my friends the wonderful books, and I took many orders from them,— some for ‘Our Day,’ and other orders for ‘The Great Controversy,’ ‘The Desire of Ages,’ ‘Bible Readings,’ and ‘Christ's Object Lessons.’



The most important book the colporteur can share is the Bible. Here Bibles are given out in prison.

“My two sons entered the colporteur work and earned scholarships, and are preparing to enter college this fall. As the result of the literature which we have sold, I now know of a dozen people who are keeping the Sabbath and are being fully established in the whole truth through the personal efforts of

our ministers. To God be the praise.”

APPARENTLY HOPELESS MATERIAL

Hidden beneath a rough exterior, lies many a true heart of obedience and loyalty, and we are assured that —

“Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of His grace. . . . He makes His children His agents in the accomplishment of this work.”—“Testimonies for the Church,” Vol. VI, pp. 308, 309.

The colporteur evangelist is an agent who finds much “apparently hopeless material,” and who has the unsurpassed joy of seeing the transformation into “subjects of His grace.” A few experiences will illustrate how God's Spirit leads to these “diamonds in the rough” and produces miracles of divine grace:

Seeking a place at which to stay overnight, a colporteur was directed to a certain house in the distance, and to reach

it required him to cross a vacant field. As the colporteur neared the house, he heard loud talking and rough language. The sounds were so forbidding that he was about to turn and go back, when he remembered this divine statement:

“We are to present the word of life to those whom we may judge to be as hopeless subjects as if they were in their graves. Though they may seem to be unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part,”—“Testimonies for the Church,” Vol. VI, p. 442. Offering a silent prayer for guidance and protection, he went on and reached the house. He was met at the door by a rough appearing man, but as the colporteur made his mission known, this man raised no objection and listened attentively to the canvass. The order was secured, and arrangements made for a night's lodging. The next morning the colporteur went on his way, grateful for the courtesy which had been extended, and that the fear which took possession of him as he neared the house was entirely removed.

Not long after this incident, the colporteur met the man on the road, and a friendly conversation ensued. Numerous questions were asked by the man concerning what he had read in the book, and a standing invitation was extended to the colporteur to lodge at his home whenever convenient to do so.

One Friday afternoon, the colporteur found himself in the vicinity of the home, and decided that he could stay there over Sabbath and Sunday. He was given a cordial welcome, and this “rough” character had many questions to ask regarding the Sabbath truth. He was eager to learn, and responsive in attitude. He called the members of his family together, and told them that he had decided to begin keeping the true Sabbath, and asked them to get everything in readiness. All members of the family co-operated with the request of the husband and father, and as the sun sank in the west, the colporteur led the family in worship at the beginning of their first observance of the true Sabbath. It was a blessed Sabbath day in that home, and the Spirit of God led this family to put forth earnest efforts to extend the knowledge of truth which they had received to those living in the neighborhood. As a result, at the end of a three month period, three people decided to join them in keeping all the commandments of God, and others are interested.

“There is no need of your going to yonder house,” said a man after he had listened to the canvass by one of our colporteurs, “because the person living there is Jimmy:— the heavyweight pugilist. Every one knows Jimmy as a very rough character, who cares nothing for Christianity, and it certainly would be of no use for you to explain your book to him.”

But the colporteur had learned that a warning note of this nature is usually an indication of special need; so thanking his well-meaning informant, he went straight toward the pugilist's abode. “Jimmy” was in the yard and met the stranger as he came toward him, inquiring as to the occasion for his coming. The colporteur said he was engaged in Christian work, and was almost dumfounded to hear this man say:

“Christianity is something I have a desire to know more about. I have attended every church in the city. I have talked with every one who, I thought, could give me any satisfactory information on the subject, but all without avail. There is something in my heart which has not been satisfied. If you have a message which will meet my need, let me hear your story.”

Seating himself beside Jimmy, the colporteur told the simple story of the plan, of salvation and God's message to men at this period of earth's history, weaving in a complete canvass for the book “Bible Readings,” and explaining how this book would make the study of God's word a simple and delightful task. The order for the book was obtained, an earnest prayer offered, and the colporteur went on his way.

A month later, another call was made at Jimmy's home. The Spirit of the Lord had done its work in the heart of this notorious pugilist, and he said to the colporteur:

“Since you were here and gave me that talk, and had prayer with me, the longing in my heart seems to be satisfied. Something tells me that this is the message I have been looking for.”

Another season of prayer, and a brief Bible study attended the delivery of the book, and again the colporteur went on his way.

About six weeks later a tabernacle effort conducted by a Seventh-day Adventist evangelist, was in full operation in the vicinity of Jimmy's home, and the colporteur wrote asking him to attend the meetings faithfully. He did so, and in a few weeks was baptized and united with the people of God. The transformation which took place in his life was very apparent; domestic complications were made right as far as within his power to do, and the old sporting life was renounced. His new desire and determination are indicated in his own words to the colporteur as follows:

“I want to have the opportunity of going from house to house to tell the world what Christ has done for me. My only desire is to use my experience to bring other souls do a knowledge of Jesus and His truth.”

A KOREAN CONVERT

A colporteur traversing the hills of Korea came to the home of a family where the father was a drunkard. The man was at home and though under the influence of liquor, he lis-

tened to the canvass and purchased the literature, which in this case was a periodical containing the third angel's message printed in Korean. When the man became sober and realized that he had purchased Christian literature, he reasoned that it would be a waste of his good money to throw the literature away, and that the only way to realize on his investment would be to read the paper,— a very wise conclusion indeed, as the result was that the Holy Spirit spoke to his heart, led him into the light of the gospel, and he became a Christian Sabbath keeper.

Not long afterward he entered the colporteur work, and became a successful soul winner. He soon won another man who was a drunkard, from the evil of his ways and to acceptance of truth; and this transformed man reached out after another brother in the darkness of heathenism.

The fourth link in this human chain of transformed characters sold a copy of the Korean Signs of the Times to a man in the village, who lent the paper to another man. This last man referred to, read the paper from cover to cover, but, like the Ethiopian eunuch of old, he did not understand what he read. When this man reached his home, he told his brother of the literature he had received and of the wonderful teaching it contained, and the brother replied that on that very day a man had been there at the home selling the very same publication.

Together they started out in search of the colporteur, and finding him, they asked him to explain all that they could not understand. These two brothers quickly accepted the truth taught, and were baptized; and with them ten other members of the family united with the Korean company of believers and promoters of the third angel's message. So in far-away Korea, the colporteur is used of God for the accomplishment of marvelous transformations of character.

To Be Continued 卍

Blessed New Year

I wish you a happy New Year. Let us put away everything like distrust and want of faith in Jesus forever. Let us commence a life of simple child-like trust, not relying upon feeling but upon faith. . . .

. . . God wants you to be free; He wants you to be believing, to be trustful, and just cease to doubt, and believe. May God help you. . . . a New Year has opened upon us. Let it be a happy New Year. . . . nestle in the sheltering arms of Jesus, and do not wrestle yourself out of His arms; just believe and praise God and go forward. We are almost home. (Excerpts from Letter 31, January 1, 1887, of Ellen White to Martha Bourdeau) 卍

“The Insidious Progression of Evil” continued from page 13

His will, and please Him in all things. (White, *Testimonies for the Church*, vol. 2, p. 262.2)

The Bible says in Galatians that we must consider ourselves lest we also be tempted.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. (Galatians 6:1)

We are weak and need to keep our eyes on Jesus, the author and finisher of our faith, lest ye be wearied and faint in your minds.

Hope can be found in the book of Hebrews:

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. (Hebrews 12:2, 3)

Every man and woman is tempted. Let us be aware of the wiles of the devil.

The book of James tells us:

But every man is tempted, when he is drawn away of his own lust, and enticed. (James 1:14)

We do have an adversary who is seeking to devour us. We are living behind enemy lines. We see this in the book of First Peter:

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: (1 Peter 5:8)

Finally, here are a few verses and quotes I find very helpful. We need to stand for the right and hold fast till he comes.

Prove all things; hold fast that which is good. (1 Thessalonians 5:21)

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. (Titus 1:9)

Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) (Hebrews 10:23)

But that which ye have already hold fast till I come. (Revelation 2:25)

As we look around us at the ways of the world, we need to evaluate everything by God's word. Let us hold fast to the teachings of the Bible, and we shall represent God and his character in this world. We will be very different. May God give us each courage to stand for the right. 卍

Hid in My Heart

By Sheri Stump

This is the fourth article in the Hid in My Heart memorization series. We are memorizing scriptures that define the fundamentals of our faith so that we will be ready to give an answer for the faith that is in us. These biblical teachings are taken from the 1889 Fundamental Beliefs. So far, we have memorized scriptures for the Father, the Son, and Scripture. Now, 1889 Fundamental Belief number four is baptism.

That baptism is an ordinance of the Christian church, to follow faith and repentance,—an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode more fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

Ellen White writes in a *Signs of the Times* article that baptism is a very important step in our conversion, taught by Jesus' own example:

We have reason to rejoice that the world has not been left in solitary hopelessness. Jesus left the royal throne and his high command in Heaven, and became poor that we through his poverty might be made rich. He took upon himself our nature, that he might teach us how to live. In the steps which the sinner must take in conversion,—repentance, faith, and baptism,—he led the way. He did not repent for himself, for he was sinless, but in behalf of man. (Ellen White, *The Signs of the Times*, July 31, 1884, par. 13)

Here are five scriptural references to memorize. I have included a list of the first letter of each word as a memorization help after each verse.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5)

Ja,V,V,Isut,EambbowaotS,hceitkoG. J3:5



There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. Ephesians 4:4-6

Tiob,aoS,eayaciohoyc;OL,of,ob,OGaFoa,wiaa,ata,aiya. E4:4-6

For as many of you as have been baptized into Christ have put on Christ. (Galatians 3:27)

FamoyahbbiChpoC. G3:27

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. (Colossians 2:12)

Bwhib,wayarwhttfotooG,whrhftd. C2:12

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:4)

Twabwhbbid:t-lacwruftdbtgotF,eswaswinol. R6:4

You may communicate with me at: sheri1844@icloud.com I would like to know how you are doing with your scripture memorization.

Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the scriptures to memory, and then throw them right back upon Satan when he comes with his temptations, 'It is written.' This is the way that our Lord met the temptations of Satan, and resisted them. (Ellen White, *The Review and Herald*, April 10, 1888, par. 9)

(Sheri writes from her home in Smyrna Valley. She is the wife of Pastor Allen Stump and enjoys studying the Bible, singing, and sharing her faith with others.)

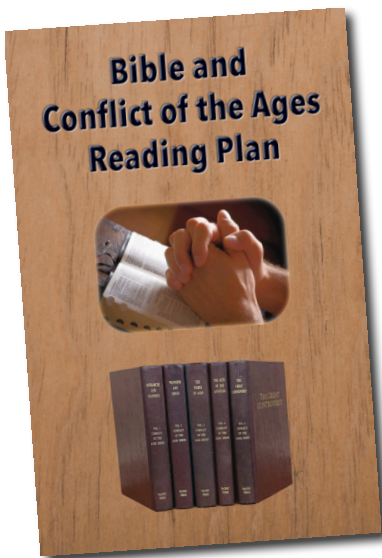


Bible and Conflict of the Ages Reading Plan

It is not too late to get the Bible and Conflict of the Ages Reading Plan for this coming year, if you do not already have one. This study guide will help you to have a coordinated reading plan of the Bible with the books known as the Conflict of the Ages series which are *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*. These books are abbreviated as PP, PK, DA, AA, and GC respectively.

This plan is simple enough for all to follow. The booklet is designed to be completed in a four-year program, but for those with a real hungering for righteousness, the plan can be accelerated as fast as the student wishes. It is not hard to finish it in one year.

We believe this booklet will be a great blessing to all who wish to study systematically in order to gain all the blessing they can. These booklets are available upon request, with a suggested donation of just \$1.00, plus actual postage costs. The pagination is that used in the Ellen G. White apps where the first beginning paragraph of each page is noted followed by the decimal point and 1. For example, the first paragraph of page 23 would be 23.1. If a paragraph continues from one page to the next, it is referenced as the page it began on, with the beginning paragraph number added to the page number, separated with the decimal point. We have included the first twenty-four days of the reading plan here, so you can see how it works and so you can get started, if you are delayed in getting your study guide.



January 1	Mark 1:1; Luke 1	January 14	DA 47.2–49.2
January 2	John 1:1–14	January 15	Luke 2:22–38
January 3	DA 19.1–23.3		DA 50.1–51.5
January 4	DA 24.1–25.2	January 16	DA 52.1–55.1
January 5	DA 25.3–26.3	January 17	DA 55.2–58.1
January 6	DA 27.1–28.5	January 18	Matthew 2:1–23 Luke 2:39, 40
January 7	DA 29.1–30.2	January 19	DA 59.1–62.2
January 8	Matthew 1:1–17	January 20	DA 62.3–64.2
January 9	Luke 3:23–38 DA 31–33.2	January 21	DA 64.3–67.1
January 10	DA 34.1–36.1	January 22	DA 68.1–70.3
January 11	DA 36.2–37.3	January 23	DA 70.4–72.4
January 12	Matthew 1:18–25 DA 43.1–47.1	January 24	DA 73.1–74.4
January 13	Luke 2:1–21		

Obituary Notice Arlene Bailey

We are very sad to share the news of the death of our long-time sister, Leona Arlene Bailey. Arlene, as she was known, grew up through a difficult childhood in Texas, but God was the center of her life even at a young age, and she was blessed to attend the Madison School while it was still being operated, graduating with a nursing degree.

Sister Arlene lived to the ripe age of ninety-eight years, and she was well known for praying to be among the 144,000. She was one of the most contented people I have ever met.



Arlene learned the truth about God many years ago when she was living in Arizona. Eager to help with the work, she helped organize camp meetings on her ranch in Arizona. Later she moved to West Virginia with the purpose of being nearer a church family and doing medical missionary work. She loved to raise a garden, fruit trees and study her Bible. Though she was old, her eyesight was good and her mind sharp all of her life except the last few months.

This last year a special effort was made to help Arlene be at camp meeting, as it appeared it could be the last one she would be able to attend. Sadly, we were correct.

We will miss Sister Arlene, but we have good reason to cherish the hope that we will soon see her in the bloom of youth at the second coming of Jesus.

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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