

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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Straight and Narrow

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A church that is not Christ-centered is a dying church.



Christ or Caiaphas

By Elder Arthur L. Bietz

Arthur L. Bietz (1913–2001) was a pastor for fifty years with long tenures at the White Memorial Church in Los Angeles, California, and the Glendale City Church in Glendale, California. He also served as a professor at the School of Religion at the College of Medical Evangelists, now Loma Linda University, and wrote twenty-five books and articles, including the book, When God Met Men. This sermon was delivered in 1963 and is more applicable now than sixty-two years ago. Instead of editing this message for publication, we have transcribed it from an old cassette tape as word-for-word as possible, so the reader can better catch the feeling of the sermon. There are only a few places where edits have been performed, where the tape quality could not be discerned even after multiple listenings.Editor)

I want you to be able to use your imagination to catch the meaning, the drama, the heart throb, the intensity of this situation, for these are days of crisis, days of tremendous meaning.

And when we study Scriptures, we must always be careful lest we simply read the Scriptures in terms of theories rather than life situations.

In some ways, Caiaphas is one of the most tragic of the figures of the New Testament. In another way, he is a man of tremendous splendor, a man who was loved, and probably in some respect greatly adored. People stood in awe before him, for he was indeed the symbolization of the great heritage of Israel. He embodied everything that Israel had fought for, all that Israel had prayed for, and it was a glorious heritage indeed. He had been chosen by the children of Is-

rael, as the custodian, if you please, of that great religious institution and that great religious organization.

But now something has happened. Suddenly, the world of then found itself polarized in two centers. On the one side, Caiaphas, the high priest, on the other, Jesus Christ, the Son of God. The crisis was on. Here, I say, is a tragedy, a tragedy, which has a degree of splendor in it, for this man, Caiaphas, was a very notable person, an impressive personality, indeed the most powerful man in Judaism at the time of Christ. He

had not only ecclesiastical power, but he had civil authority. All these were vested in him, and so you have here both a civil and a religious authority.

People have always responded to those who stand in authority. There is something splendid, something awe-inspiring, about a man in this position. And the children of Israel—the Hebrews, the Jews of this time—looked to him for guidance as they do look to those who are vested with the authority of the community.

He was feared by some, greatly respected by others, and greatly honored. He was the high priest. Only the high priest could enter into the most holy area of the temple. And he was the one who led all the parades, the religious parades in Judaism at this time, in his elaborate,

priestly robe. I think you would sort of find yourself responding with a bit of awe. You'd say, "Oh, I am proud of our high priest. I'm so glad that we have such a great man at the head of our religious institution."

Don't ever think that he was despised; he was not. He was a symbol embodying all the religious leadership of the time. and there were some twenty thousand priests. He was the head. He was a figurehead of this. They all moved under his



Elder Arthur Bietz

command. And these were the spiritual leaders of the nation. And now, then, suddenly a situation.

Caiaphas, on the one side, leading a great religious institution with a marvelous religious heritage, and Jesus Christ. One or the other had to go. Who? Who should be crucified?

Can you imagine the tenseness? Do you feel the drama in your own life and heart? Where would you have been as the forces were polarized? Where would you have stood, you respectable Christian people? With whom would you have cast your vote? Would you have cast your vote with recognized, religious, institutional authority? Would you have accepted Jesus? You see, the choice wasn't easy, was it?

And I want you to imagine the full impact of it. Yes, this man who headed the religious parade with all Jewish festivals, and on the annual Day of Atonement, all Israel trembled at the presence of Caiaphas, the high priest. They trembled, because he was their representative before God. It was to him that God would speak and bring his message of forgiveness to the people. He stood between God and the people as the people's representative. You see, he was responsible for safeguarding the religious heritage, and what a glorious heritage the Jews had. The Old Testament is a march of that heritage. There is no question but what God had been with the children of Israel.

And you remember when Jesus spoke, he was not speaking with the deference that should be given to a religious leader, and one of the very, very devout Jews struck out, and with the palm of his hand struck the face of Jesus. I say that was an intense moment.

And it wasn't a theory. This was a day of destiny. It was a day of choice. It was a day of salvation. It was a day of human hearts and human minds hanging in eternal destiny. Where would you have cast your vote?

Let's read John, eighteenth chapter, twenty-second verse:

And when he had thus spoken [Jesus], one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

Our Lord, the one whom we have come to worship, struck! And it was a blow believe me. I can see our Lord weaving as the blow struck him.

You don't speak to our religious leader like that. He symbolizes everything that we hold dear. It is to him we look.

It is to him that the people came for advice. What shall we do about the words of Jesus?

You see, Jesus had said some things about the religious leaders which were not complimentary, and in Matthew the twenty-third chapter, you have those words. He spoke very firmly against those who were the religious leaders of the people, and, of course, Caiaphas symbolized all of these. And so, finally, the issue was drawn. The forces were polar-

ized. Jesus Christ and a man, very devout. We have no reason to believe that this man did not want to save the church. Caiaphas had only one purpose, and that was to save the Jewish institution, the religious institution, which he represented. He said, *We must save the church*. On the other hand, was the Son of God, who also came to save the church. So you had two, and the forces polarized, both wanting to save, both wanting to actually help.

Now Jesus, as I have said, spoke concerning the heartlessness of the religious leaders of his time, and he didn't mince words, for Jesus had said, *they make up heavy yokes and pack them, pile them on men's shoulders*. And Jesus had said: *My yoke is easy. Their yoke is heavy and they feel heavier and heavier packs, and they put them on your shoulders*.

You wouldn't have liked if you had been in his [Caiaphas'] position, would you? No. Would you have become angry? Would you have resented it? Would you have liked it if somebody had called your religious leader heartless? Would you? Would you have gone along with your religious leader? Or would you have accepted Jesus Christ?

He [Jesus] said on another occasion, and, Caiaphas, of course, symbolizes [Judaism, and Jesus said:] *You shut the door of the kingdom of heaven in men's faces*, and I can see this man of majesty and awe stand up and say: *This is blasphemy, for we are here, and I am the high priest, and I am the head of this religious organization in order to open the kingdom of God, and he comes and says we shut the door in the faces of the people*.

Jesus had also said that Caiaphas and the religious leaders were more interested in power and prestige and favors than they were in shepherding the flock. Although there were twenty thousand religious ministrants paid out of the temple taxes, Jesus said, *Look at the people; they have no shepherds. There is nobody interested in people. All are serving the religious institution, but there are no shepherds*.

Now, that hurts. Preachers don't like to have those things said about them. I don't like to have that kind of thing said about me. The people didn't like it, and the mother of Jesus didn't like it, and she went and told the brothers of Jesus to please tell Jesus not to speak against the God-appointed religious authorities. Do you see the drama? Do you see the tragedy? Do you feel the suspense?

There is an old spiritual that goes something like this:

Were you there when they crucified my Lord? Were you there? Oh sometimes it causes me to tremble, tremble, tremble. Were you there when they crucified my Lord? Were you? Are you there today? Am I?

Believe me, we have here the very destiny of our souls, for Jesus has said *whatever they do*, and he has said things to the people, *whatever they do is done for show*. Oh that hurts. Places of honor at the feasts and at chief seats of the synagogue—there are your leaders—they do it for show. Finally,

is it any wonder that Jesus and the high priest would have the forces, the spiritual forces, in the hearts of the people's world? It is a fearful thing.

And not only that, but Jesus had dared to attack the financial structure of the church. It a terrible thing to do. You can do almost anything else, but you don't attack the financial because, after all, the total support of the institution is dependent upon finances. And Jesus said, *You eat up the properties of widows, while you say long prayers for appearance sake. You're going to receive a severe sentence.* Those are hard words. He attacked the financial structure. The religious institution requires more and more to keep the structure moving. Jesus attacked it.

And Jesus had also something to say about their mission program, and you don't speak against missions. But he said, *You travel over sea and land to win one convert, and when you have won him, you make him twice as fit for hell as you are yourself.* Is it any wonder that these two have to meet, Jesus and Caiaphas? Is it any wonder that they had to meet? This couldn't go on there very long. This thing has to come to a showdown. The people know it. All of the people in Jerusalem and the surrounding territories recognize that the moment of decision, the moment of destiny, has come. People are going to have to stand before the Almighty God and before religious institutions and give an answer.

Not only that, but he tackled them where it hurts, when he said you are not at all ministers of spiritual insight or spiritual values. You are blind. You are blind guides of the blind, and you are falling into the ditch, and the people are falling into the ditch with you. You swear by the sanctuary. You swear by the gold. You swear by the altar. You strain off a gnat. You gulp down a camel. He said you've turn religion into a quick gain of pageantry for lawyers. The organization of the temple is more important to you than God. You are poles covered with whitewash, full of dead men's bones. Is it any wonder that these two had to meet? This can't go on. Is it any wonder that a decision has to be made between the two?

Christ, Caiaphas, both wanting to save the church, for Jesus came the save the world, but this high priest was also ordained to be the custodian of the welfare of the people. He [Jesus] said that all of your religious organization and all of your twenty thousand priests ministering in the temple and all of your financial structure and your spiritual leadership is absolutely blind and your organization and your house and your institution is left unto you absolutely desolate. God is not in it. There's going to have to be meeting. There's going to have to be meeting. Something has to give. Someone has to go.

Jesus said to look, look. There is your temple forsaken by God, the temple which symbolized the totality of the religious heritage, the temple which was dear, dear, dear, dear to these people. He [Jesus] said, "It is forsaken by God." The

house is needed, but there needs to be a loving family in it, you see. But the house was desolate. The institution, the organization, is necessary, but only as a means to helping to shepherd the people. But you have a house, and you're engaged in a thousand religious administrations. You've lost contact with the needs of the hearts of the people. Your house is desolate.

This is a terrible thing. Isn't it a terrible indictment? Now, finally, no one can be silent. The high priest speaks. He speaks to all who have gathered to make a decision about this man who claims to be God. *You know nothing whatever,* he says. *You do not use your judgment.* Ah, here's a man of great judgment. A man of tremendous, administrative ability beyond anything that you and I might imagine.

[Caiaphas says to the council,] *The trouble with you is, you don't know good administration. You don't know. You don't use your heads. You don't have good judgment. It is more to your interests that one man should die for the people than that the whole nation should be destroyed.* All right, the decision is made. Where would you have stood? Where would you have stood? A decision was made. A decision had to made.

It was religious institutionalism versus a personal Christ and personal human being. It was, in effect, an organizational religionism versus the gospel. It was organization versus person. It was religious heritage against God. It was vested interest against Christ, for the earthen vessel has become more the object of devotion than the treasure within the vessel. And here is the everlasting tendency toward idolatry on the part of human beings, for man is basically religious and wishes to make himself secure within religious institutions and, therefore, hide himself from the very presence of the very God.

Laodicea has everything good, but Jesus Christ stands outside the door and knocks and knocks and knocks and knocks, and Laodicea has made a decision. But the question is as alive today for you, and you and you and for me, as it was two thousand years ago because Caiaphas is very much alive in every one of us.

You don't need to look back two thousand years. The issue is alive this morning. It's alive for you, and you will have to make your decision this moment, if you have not made it.

You see, anti-organization is of the rudest folly. We need it, but then the organization becomes the means as well as the ends of our devotion. Then we have crucified once again our blessed Lord and Savior Jesus Christ. It can happen today, just as verily as it happened then.

John A. Mackay, a very great spiritual leader, president of both Princeton Theological Seminary and the Presbyterian Alliance, recently told the Presbyterian Convention' *A crudely emotional approach to religion is preferable to religious formalism and institutionalism, which is purely aesthetic and orderly and lacking in dynamic sounds.* He said

further, *One of our serious troubles in the church today is that it has become legitimist to be institutional, but deep feeling and enthusiasm no longer exist. The moment the church becomes completely programized and depersonalized, it becomes a monument to God's memory and not an instrument of divine power.* A monument to God's memory instead of a place where God's people once again receives the Holy Spirit and where the living God once again takes possession of his people, where Jesus Christ once again takes precedence over institutional rubric, where the institution becomes a means toward helping people rather than people becoming the means of merely supporting the institution. The problem is everlastingly with us. The answer, of course, is not a crude emotionalism nor an anti-organizationism. The answer is to utilize the total function for one purpose, and that's the glory of God.

What could have happened if Caiaphas, the high priest, had said: Look, we are confronted with God. Come, let us accept him. Oh, what a power that would have been. Oh, what a help and an inspiration to timid foe! If he could only have said let's use this institution, let's use this money, let's use everything in order to glorify God, but let it be God who is in the center; and if the high priest had kneeled and said I now have my priestly robes baptized by thy presence. This is what the church needs today. This is what the Seventh-day Adventist Church needs. It's what the Baptist church needs. It's what the Methodist church needs. It's what we need. All institutionalism becomes corrupt with itself, and it begins to be built and built and built and built until we have forgotten the purpose of its building. And we seek security in everything except from him.

Would you have been on the side of Jesus Christ? Would I? Now, when the Holy Spirit comes into our lives, let's remember that there will be a unity of our heart—the binding of mind to mind, the binding of heart to heart, the binding of spirit to spirit—and institutionalism can provide an outward uniformity but only the baptism of the Holy Spirit can give us an interior union of our spirit.

Oh, that God would help us to understand that institutionalism, religious institutionalism, can become the greatest tool of the devil. Dr. Henry P. Van Dusen wrote recently in the *United Church Herald: The Holy Spirit has always been troublesome to officialdom, to institutionalism, because he's unruly and unpredictable and radical. The call to the ministry is to be alert, to discern every moment of the living, confounding, uncontrollable Spirit of God in what someone has called his sovereign unpredictability. We want security. We don't want to be shaken out of our false security. Our false securities are shattered when we stand helpless before a superior person who vitalizes our lives, and suddenly we recognize ourselves to be under the guidance of the Spirit of God, and now, under the guidance of the Spirit, you cannot control it, and, of course, institutionalism is built on control. So there is an everlasting problem here.*

Dr. Ernest Wright of Harvard writes: *God, through the work of the Spirit, has always been at war with human institutionalism, because the institution becomes idolatrous, self-perpetuating, and self-worshipping, because church membership becomes synonymous with the new birth, because man tries to make the Spirit follow law. Christian history has shown that the charisma, has a way of breaking out of all bounds, of achieving the unexpected and of violating institutional propriety.*

And this is what Caiaphas had to face. How can you attack an institution and still retain it? How can you shatter that which you love? I happen to be one who has been reared in the Seventh-day Adventist Church, and all of my tenderest emotions and feelings are tied into Adventism, but this can also become my greatest curse and damnation. Why? Because I begin to trust in it instead of the living God. Because I begin to think that this is what makes me a Christian instead of a personal friendship with a God and a baptism of the Holy Spirit, which makes me sane and vital and alive, and a bit, shall we say, un-institutional?

Well, I think I know, but as I say, concerning human institutions, I love none better than Adventism. I was nurtured in it, cradled in it, loved in it; but this can be my damnation, of which I know that all of this is for only one purpose, and that is to bow my heart and my mind before the living Jesus and say: *Come God. I'm yours. Take me where you wish, only let me follow. If I die, if I must die, I will. If I rejoice, if I can rejoice, I will. But my life is yours.* The issue is everlastingly alive, everlastingly vital, in your heart and in mine.

You see, the inner unity is what would happen through our congregations, if now our hearts could be blended together under Jesus Christ. Will you crucify Christ so that the institution may be saved, so that the nation may live? Or will I understand that unless Christ lives the institution is this—it has only desolation and hostility and criticism and fault-finding and judgment and legalism and institutionalism and all of that.

Oh that God would help us today to understand one thing—the issues—to understand them clearly, and to make the choice. The people two thousand years ago had to make their choice, and it was, indeed, hard. It is a devastating choice of destiny, and if you've never gone through it, you don't know what I'm talking about. Those of you who know what I'm speaking about, it has shaken you completely until you have experienced death because the very thing in which you have trusted has been shattered before you and now you'll never be the same again, because the basis of your life is real—Jesus Christ.



The Lion's Roar

By Onycha Holt

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. . . . And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. (Revelation 13:2, 6)

Depicted in the book of Revelation are four evil beasts—a great red dragon (Revelation 12:3), a leopard-like beast (Revelation 13:2), a beast with horns like a lamb (Revelation 13:11), and a scarlet-colored beast (Revelation 17:3). It would be hard to choose the worst of these beasts, but a likely choice would be the leopard-like beast, simply because of the animals used to depict it. Using the leopard tells me this beast represents something that is swift, stalking, and stealthy. That in and of itself would be enough to warn us to stay away from this beast. The feet of a bear adds danger, death, and destruction, for one swipe of its foot can kill, and the roar of the lion, i.e. the mouth of the lion, can send shivers down anyone's spine. It can be heard five miles away and is the loudest roar of any cat. Up close, the sound would be deafening and devastating, and this beast makes war and has such an intense and charismatic force about it that all who dwell on the earth, except God's people, of course, worship it and praise it. It is an absolutely terrifying beast, and knowing the serious dangers demonstrated by its physical characteristics should be enough to cause us to have the same terror and dread over the blasphemies uttered by the beast.

The roar of this lion's mouth has reverberated, over time, through all Christendom in the words of false doctrines. These false doctrines originate with the dragon himself and are spoken by the mouth of the Papacy, the dragon's representative. His terrifying roars have shaken the very core of pure Christianity with doctrines such as the trinity, purgatory, Sunday sacredness, papal infallibility, transubstantiation, infant baptism, auricular confession, indulgences, the Immaculate Conception, the Assumption of Mary, and the list goes on. Add to these the changes in God's law itself.

One of its blasphemies impacting us today is a false understanding of the preexistence of Jesus Christ. This false understanding is a pillar that upholds the false doctrine of the trinity and has helped to painstakingly fashion the trinitarian doctrine, century after century, so that both—the trinitarian doctrine and a false understanding of the preexistence of Christ—are accepted by the vast majority of Protestantism, including the Seventh-day Adventist denomination.

Closely connected to the concept of the preexistence of Jesus Christ is the concept of time. M. L. Andreasen called time inconceivable, and when you consider it, it is. Think of $E=mc^2$ —Einstein's famous equation that describes kinetic energy. Energy equals mass multiplied by the speed of light squared, and the speed of light is measured in time. It is 186,000 miles per second or 299,792,458 meters per second, and this measurement is a universal constant. It is foundational. No one questions it. Time is essential to understanding light and is essential to understanding our own existence. Life would lose all meaning, and maybe life itself, if we did not have time to organize it, order it, explain it, and give dependability to it. Everything involved with life on this earth is connected to time. The bird flying in the air, our driving to the store, all music, and every Sabbath involves time. All prophecy is based on time, and eternity exists in the framework of time, but before we consider eternity, let us contemplate what is meant by the preexistence of Jesus and consider his self-existence.

Dr. Carlos Teixeira, a professor at the Theological Seminary of Brazil Adventist University College, has written:

Speaking of Jesus, John declares, "In Him was life [Gk. *zoē*]" (John 1:4). The Greek word translated *life* concerns more than merely this physical life (Gk. *bios*, e.g., in 2 Tim 2:4); it is the real source of meaning that includes an endless life (Matt 7:14; Mark 10:30; John 3:36). **Rather than being given to Christ, this kind of life already existed in Him at the time of creation (John 1:4) and is available to us only in Christ through His work of redemption (1 John 1:2; 5:11–12).** But it is **inherent** in Him. He is not only **preexistent**. He is also **self-existent**. He has life in him that is original and underived (John 5:26). Peter acknowledges Him as "the Author of life" (Acts 3:15 ESV). Jesus even has authority over His own human life, to lay it down in death and take it up again in resurrection power (John 10:18). John the Baptist testified, "He existed before me" (John 1:30 NASB95), further declaring, "Whoever believes in the Son has eternal life" (John 3:36 ESV). Life, therefore, is dependent on knowing Him (John 14:6; 17:2), because that life is received in union with Him (Rom 5:21; 6:23). (Carlos Flavio Teixeira, "What Biblical Evidence Is There That Jesus Is God?", *Exploring the Trinity: Questions and Answers*, Clinton Wahlen, John C. Peckham, eds.; Location 1668 Kindle version; italics in original, bold added, and please note that all further emphasis in this article is supplied unless otherwise noted)

This quotation is detailed and may appear cumbersome, but we can begin to understand it by referring to some of the bold text, part of which is not clearly stated or perhaps is incomplete in thought. For example, "**Rather than being given to Christ, this kind of life already existed in Him at the time of creation.**" The time of what creation? The cre-

ation of the world? Of the universe? Perhaps the angels? Dr. Teixeira does not elaborate, but we should remember that all things that were made were made by Jesus:

All things were made by him; and without him was not any thing made that was made. (John 1:3)

And it stands to reason that the life which we know the Father gave his Son, was given to the Son before any act of creation.

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

We read more about this life in Proverbs 8, where Solomon refers allegorically to Jesus:

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up *with him*: and I was daily *his* delight, rejoicing always before him; (Proverbs 8:22–30)

The Hebrew word *qny*, translated “possessed” in verse 22, can mean *created* in this verse, but its use here is often recognized as meaning to *bring forth*:

It is probable that the word *qny* in Ug should be interpreted as “one who brings forth” rather than “creator.” The NIV translates Prov 8:22, “The Lord possessed me” with the footnote, “Or, The Lord brought me forth.” (*Theological Wordbook of the Old Testament*, p. 804)

This interpretation is also supported by Proverb 8:25:

Before the mountains were settled, before the hills was I brought forth: (Proverbs 8:25)

And by the Spirit of Prophecy:

And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Proverbs 8:22–30. (Ellen White, *Patriarchs and Prophets*, p. 34.1)

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. “The Lord possessed me in the beginning of his way,” **He [Christ] declares**, “before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth” (Proverbs 8:22–27). (Ellen White, *Selected Messages*, bk. 1, p. 247.4)

In going back to the quotation by Teixeira: “Rather than being given to Christ, this kind of life already existed in Him at the time of creation,” we note he uses John 1:4 to support his words on the endless life of Christ:

In him was life; and the life was the light of men. (John 1:4)

“The Greek word translated life” in John 1:4 is *zoē*, Teixeira explains and then states *zoē* means more than Christ’s physical life. It means an endless life, and that is where Teixeira stops, but the verse continues to state that Christ’s *zoē* was the light of men. *The Seventh-day Adventist Bible Commentary* explains the use of *zoē* in this verse as:

In Greek the definite article preceding both “life” and “light” equates “light” with “life.” (*The Seventh-Day Adventist Bible Commentary*, vol. 5, p. 898)

In other words, the two terms have symbolic meanings, and these meanings are equative characteristics, which Dr. Teixeira does not address. He presents the meaning of *zoē* as a physical life that is endless, and Christ’s life is endless, but how can a life whose only quality of note is endlessness provide light? While we realize Dr. Teixeira cannot give us all his thoughts on this text, we also realize that only the teachings of Christ, the spiritual light that his words provide, give us life. An endless life can give us nothing of itself. It is the quality of that life—what it offers and teaches—that gives life, and we believe this point is worthy of acknowledgement.

Another phrase from the quotation is: “And is available to us *in Christ*” (emphasis in original), which we can understand to mean that Christ has this endless life in himself and it is available to us only as we abide in him, which is true, but it is worth noting Ellen White uses a different preposition to explain this concept, and her choice of preposition is significant:

In him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only *through* Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour. (Ellen White, *Signs of the Times*, April 8, 1897, par. 2)

The use of the preposition *through* is important. She states this original, unborrowed, underived life comes *through* Christ to us. This means the life originates somewhere other than Christ and comes to us *through* him. From where does it originally come? The Bible tells us it was given to Jesus by his Father; so, the flow is from the Father to Jesus and from Jesus to us. Again, let us remember John 5:26:

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

This life flows to those who “believe in Christ as his personal Saviour,” as we read above, but of even more importance is the concept of the original, unborrowed, underived life of Jesus Christ. Trinitarians use this description, also expressed in *The Desire of Ages*, to sustain the belief that Jesus is eternally preexistent, meaning that he has always existed, just as the Father has always existed:

In Christ is life, original, unborrowed, underived. (Ellen White, *The Desire of Ages*, p. 530)

Since this life was given him by the Father, it cannot be that both the Father and the Son have always been equally in existence, as trinitarians claim, and it still be true that one had life to give to the other who had not life. Obviously, the Father existed prior to the existence of the Son in order to be able to give life to the Son.

Also connected to this falsely explained doctrine of the eternal preexistence of Jesus is another doctrine also falsely explained—that of the self-existence of Jesus. The self-existence of Christ, as commonly understood by trinitarians, goes hand-in-hand with the common concept of his eternal preexistence because if he has original, unborrowed, underived life on his own, without it being given to him by the Father, then, of course, he would be completely self-existent. Instead, self-existence came to him as a *result* of the original, unborrowed, underived life given him. Both were gifts. Connected to these two concepts of preexistence and self-existence is another—an understanding of eternity in the past.

Eternity, theologically speaking, involves a point of time in which the eternity starts and from which it moves forward and not a point of time from which it moves backwards. In other words, eternity has a beginning point and continues forward with no ending point and does not continue backward with no ending point. Could it be, however, that time has always been in existence, as some believe, just as the Father has always been in existence, and, therefore, time has no beginning point, just as the Father has no

beginning? M. L. Andreasen helps to clarify the concept of time:

Time is as impersonal as space, and equally inconceivable. One difference between the two is noticeable: space extends in all directions, while time might be compared to a one-way road, permitting traffic in one direction only. Man has no power over time, to hasten or retard it. Whether he will or not, he is carried along with it, and despite all protests is one day older tomorrow than he is today. He cannot reverse the process, however much he may wish to do so. Time is superior to him, and he obeys its mandates.

There are those who believe that God did not create time, but that in some way He found it already existing. But this cannot be. Time and space are not self-existent entities, operating apart from God and independent of Him. If that were true, they would be equal with God, or even His superior; for that which is coeval with God or exists prior to God must at least be equal with Him; and that which is not created by God is self-existent and is God. The Christian believes that “without Him was not anything made that was made,” and that time and space are created by God as verily as anything else He has made. John 1:3.

Though the two conceptions of time and space are beyond human comprehension, each is helpful in understanding the other. Our conception of space, for example, helps us to understand time better, and how it is possible for God to bless time.

We go to church to worship God, and enter the edifice dedicated to Him. The church building is merely four walls enclosing a part of space. The space within the walls does not appear to be different from the space outside. And yet there is a difference. Something has happened to it. It is a holy space, space dedicated to the service of God. God is present in the building in a sense in which He is not present outside the building. God has divided space from space—one is holy; the other is not. Explain it we cannot. But we may believe that it is so.

As God can set aside space where He chooses to reveal Himself, so God can set aside time. Out of the vast ocean of time—as out of space—He chooses a portion, blesses it, and turns it over as blessed time for man to use. It appears to be the same kind of time as other time, and yet it is different. It is blessed time, and is not to be used for common purposes, which in themselves might be lawful. As we would not use a dedicated cathedral for business purposes—perfectly lawful in themselves—so we are not to use God’s holy time for common pursuits, however legitimate they might be in themselves. When God’s people meet in the appointed place on the Sabbath to worship, they are thrice blessed: they themselves are a blessed peo-

ple; the place in which they worship is blessed; the very time of worship is blessed. A holy people worship a holy God at a holy time in a holy place. Surely, under such conditions God's richest blessing may be expected. (M. L. Andreasen, *The Sabbath*, pp. 54–56)

So, he understood time to have a beginning point. That is what we should remember about time—it has a beginning point—and time moves in a forward manner. It cannot flow backward. So, when we read the following statements, we can understand “from all eternity” to mean *from all time* and that time was created at some point in the ages past.

When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father **from all eternity**. (Ellen White, *The Acts of the Apostles*, pp. 38, 39)

When we read,

In speaking of His pre-existence, Christ carries the mind back through **dateless ages**. He assures us that there **never was a time** when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him. (Ellen White, *Signs of the Times*, August 29, 1900),

we know that, yes, “there never was a time” when Jesus was not in close fellowship with the eternal God, but this does not mean that Jesus has always been in existence, just as the Father has. It means, instead, that there never has been a measure of time, no matter how small, since time was created, that Jesus has not been in close fellowship with the eternal God. And what does “eternal God” mean? The same thing. There never has been a measure of time, no matter how small, since the creation of time when God has not been in existence. That is what eternity is. It is a measurement of time; it cannot be separated from time; and it has a beginning point and moves forward.

Einstein understood far more deeply than most the interplay of time and space, but this is only sinful man at his best. When we approach things beyond our comprehension regarding God's unsearchable ways, it is best to be still.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. (Psalm 46:10)

But one day we will be in the heavenly classroom, and we will grow and continue to grow in knowledge and understanding.

Heaven is a school; its field of study, the universe; its teacher, the Infinite One. A branch of this school was es-

tablished in Eden; and, the plan of redemption accomplished, education will again be taken up in the Eden school. (Ellen White, *Education*, p. 301.1)

Between the school established in Eden at the beginning and the school of the hereafter there lies the whole compass of this world's history—the history of human transgression and suffering, of divine sacrifice, and of victory over death and sin. . . . (Ibid., p. 301.6)

Restored to His presence, man will again, as at the beginning, be taught of God: “My people shall know My name: . . . they shall know in that day that I am He that doth speak: behold, it is I.” Isaiah 52:6. (Ibid., p. 302.4)

There, when the veil that darkens our vision shall be removed and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear “in the beauty of the Lord our God,” what a field will be open to our study! (Ibid., p. 303.4)

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through the ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed. (Ellen White, *The Great Controversy*, p. 677.3)

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. (Ibid., p. 678.1)

There we shall know even as also we are known. There the loves and sympathies that God has planted in the soul will find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, the sacred fellowship that binds together “the whole family in heaven and earth”—all are among the experiences of the hereafter. (White, *Education*, p. 306.2)

It is a goodly land. Let us go over.



Health Matters

By Sheri Stump

Temperance, One of God's Natural Remedies

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

The eight principles for good health are: fresh air, exercise, pure water, nutrition, rest, temperance, sunshine and trust in God. In this article we will look at the sixth health principle on our list: temperance.

The definition of temperance is: moderation or self-restraint in action, statement, etc.; self-control. Habitual moderation in the indulgence of a natural appetite or passion, especially in the use of alcoholic liquors.

Another word that is used for temperance is abstemiousness, which means the practice of restraint, especially in eating and drinking. It's about avoiding excesses in food and drink, being moderate and sparing. It's related to concepts like abstinence, temperate, and non-indulgent.

Ellen White uses the word *abstemious* often, as in the following quote:

Abstemiousness in diet is rewarded with mental and moral vigor; it also aids in the control of the passions. Overeating is especially harmful to those who are sluggish in temperament; these should eat sparingly and take plenty of physical exercise. There are men and women of excellent natural ability who do not accomplish half what they might if they would exercise self-control in the denial of appetite. (Ellen White, *The Ministry of Healing*, p. 308.2; 1905)

Included in the abstemiousness or temperance category are: indulging in alcohol, tobacco, illegal drugs, and even some legal drugs can be misused and cause negative consequences. In this article I will focus on overeating and eating between meals.

To get a good picture of the digestive process and the intricate creation of our bodies, we will first look at the alimentary canal. The alimentary canal is the digestive tract or gastrointestinal tract. This is the path through which our food passes through the body. It begins when food enters the body through the mouth. Food then passes through the pharynx, the esophagus, into the stomach, then into the small intestine, on to the large intestine; and all the nutrients that are not used by the body end up passing through the rectum and are eliminated through the anus. The alimentary canal is a very long, continuous tube that extends from the mouth to the anus. For an average-sized man, it is about forty feet long and is a bit shorter for the woman. The sur-

face area of the alimentary canal tubing would cover about half an acre.

The food you eat spends about four to six hours in the stomach, depending on what kind of food it is. The stomach mixes the food with hydrochloric acid which kills off many harmful microbes. The stomach mixes the food until it creates a pea soup like consistency called chyme (pronounced kime).

Bill Bryson, author of the nationally best-selling book, *The Body*, relays the story of being in a dissecting room at the University of Nottingham with Dr. Katie Rollins, a general surgeon and lecturer at the University of Nottingham, where she told him: "Without your stomach, a lot more of what you eat would kill you." This concerns me as the common way to control the acid reflux caused by a hiatal hernia is taking a prescription drug that reduces the hydrochloric acid production in the stomach. Dr. Agatha Thrash once told me you should never take anything that reduces the acid in the stomach.

After being mixed with hydrochloric acid, the chyme mixture empties into the intestine, where all that is nutritious is stripped away. The nutritious part is then sent to the rest of the body to be used for nourishment to the cells. The remaining portion enters the colon where the chyme leftovers are stored up to three days. The colon is essentially a large fermentation tank where billions and billions of bacteria pick over what the intestines could not manage or use, which is mostly fiber. This is why we are told to eat more fiber, because fiber keeps our gut microbes happy, and, for reasons not fully understood, this fiber reduces the risk of heart disease, diabetes, bowel cancer, and other causes of death.

What we eat is of great importance. Consider this: The Food and Drug Administration in 2016 found that 84% of chicken breasts, nearly 70% of ground beef, and more than 50% of pork chops contained intestinal E. coli. I am sure this problem has not improved since 2016. Food-borne illness is America's secret epidemic, according to Bill Bryson's book, *The Body*, which has a copyright in 2019. Every year three thousand people die of food poisoning in the United States and close to 130,000 are hospitalized. Salmonella is another extremely dangerous pathogen. Studies show that one quarter of all chicken parts sold in stores are contaminated with Salmonella. These odds are not good! There is no treatment for Salmonella poisoning, and estimates are around 1,120,000 cases each year.

What we eat and when we eat are important but also how much we eat. What is the problem with overeating? It stresses our stomach and reduces the effectiveness of the digestive process. Consuming excessive amounts of food in one sitting can strain the digestive tract and cause bloating, heartburn, and other issues. Eating between meals also slows down the digestive process. To empty the stomach, the

food you ingest must be mixed with the hydrochloric acid and break down into the chyme (that pea soup like texture). If you introduce more food in the middle of the process (eating between meals), the new food must be reduced to the chyme mixture and takes additional time. Nothing will leave the stomach until all is the right temperature and texture. This delayed emptying of the stomach begins an unhealthy fermentation process in the stomach. Here are two quotes from Ellen White on the effects of eating immoderately:

When we eat immoderately, we sin against our own bodies. Upon the Sabbath, in the house of God, gluttons will sit and sleep under the burning truths of God's word. They can neither keep their eyes open, nor comprehend the solemn discourses given. Do you think that such are glorifying God in their bodies and spirits, which are His? No; they dishonor Him. And the dyspeptic—what has made him dyspeptic is taking this course. Instead of observing regularity, he has let appetite control him, and has eaten between meals. . . . (Ellen White, *Testimonies for the Church*, vol. 2, p. 374.1; 1870)

Many students are deplorably ignorant of the fact that diet exerts a powerful influence upon the health. Some have never made a determined effort to control the appetite, or to observe proper rules in regard to diet. They eat too much, even at their meals, and some eat between meals whenever the temptation is presented. If those who profess to be Christians desire to solve the questions so perplexing to them, why their minds are so dull, why their religious aspirations are so feeble, they need not, in many instances, go farther than the table; here is cause enough, if there were no other. (Ellen White, *Christian Temperance and Bible Hygiene*, p. 83.1)

We have learned that overeating and eating between meals are injurious to our health.

In the following verses, the Bible teaches us to be moderate and temperate in all things:

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. (1 Corinthians 9:25)

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. (1 Corinthians 9:27)

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

For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; (Titus 1:7–8)

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the

divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. (2 Peter 1:4–7)

Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! (Ecclesiastes 10:17)

Next month we will learn about sunshine. Until then, please remember:

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

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“The Death of Modesty, continued from page 15

Quarterly of Papal Documents, a rather strange statement, but listen,

“The current mode of dress constitutes a serious offense against decency as a companion of modesty, and whose company chastity herself is safer.” The Greek Orthodox Church has spoken indirectly through its organized youth. The secular press states that an attempt was made to stage a popular bathing beauty contest at Athens, Greece, and cries of shame, shame from the orthodox youth actually caused the contest to be called off.

Well, the feeble, low voice of Protestantism has scarcely been heard, but there are some exceptions. If we had time we could give those today the *Watchmen Examiner* which has spoken emphatically on the immodesty of bathing beauty contests, and, according to that magazine, one Baptist State Assembly for years has enforced rules against the wearing of shorts and also against mixed bathing. So that’s about it, with a very few exceptions. The issue is almost entirely untouched in religious circles. Criticism of the existing order is not wanted, and the existing order today is that of the world.

So, friends, I say that it’s time for our pulpits to break this unholy silence that has allowed modern undress to be adopted by a large part of the constituents of our churches. Let’s hear some sermons from that text in Revelation, “Blessed is he that keepeth his garment, lest he walk naked, and they see his shame.” Let the religious press help stem this tide that’s flowing against the restraints of proper dress standards.

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The Death of Modesty

By Joe Crews

(This is a transcript of a two-part study given by the late Joe Crews (1924–1994), when he was speaker of the Amazing Facts broadcast. Like the lead article this month, this message has been transcribed from an old cassette tape as word-for-word as possible, so the reader can better catch the feeling of the sermon. This presentation, made decades ago, rings ever truer today than when given. Revelation 14:13 Editor)

The participation of women in crime has been growing at an alarming rate. Other statistics indicate that women are losing their femininity.

Every succeeding generation of world history has been distinguished by some mark of outstanding sin or depravity. The Bible assures us that mankind is depraved by nature and, therefore, with certain-to-follow paths of disobedience and rebellion. In order to appeal to the natural carnality that resides in every human heart, the devil invents various techniques and approaches for sin. Without doubt, the devil has developed through the long six thousand year period of human history, quite a long list of refined and sophisticated appeals to draw people away into sin or transgressions. Now I can imagine that some temptations were tailor-made to meet the particular circumstances that prevailed in certain periods of world history.

On the other hand, there are some fascinating and alluring evils that have been used as deadly sin bait in every age of man's existence. Satan has always been quite successful in perverting the emotions of an individual that throws the reasoning powers out of operation completely.

One manifestation of this malignant perversion of man's emotions is revealed in the terrible scourge of immorality that now sweeps over the world. This is nothing new, of course, because we have records of such incidents through the very earliest history of man. The book of Genesis, for example, tells us a great deal about the moral perversion of men and women who lived way back there very close to the creation of this world. Obviously, Satan began to make his powerful appeals to sexual instincts as soon as man opened the door by the original transgression. Jesus indicated that the great consuming sin of the antediluvian world was indulgence and fleshly excesses. Genesis tells us, the very imaginations of their hearts were only evil continually. Christ himself said, "As it was in the days of Noah, so shall it be also in the days of the coming of the Son of Man," Matthew 24:37. So it shouldn't surprise us to see the world involved in this great carnival of sinful pleasure and fleshly intelligence as we see it today.

Now, Paul assured us in his prophecy that men would be lovers of pleasures more than lovers of God. And everywhere we look today, we see the same kinds of evil that

marked those days before God destroyed the world before the flood. Immodesty, immorality, and sexual perversions are permeating our society with incredible boldness.

Many modern writers have felt that the saturation point is almost reached and that some change must soon take place in the other direction. Even non-Christians are alarmed and concerned over the fearful results that these departures from principle have brought us. Sometimes the questions are asked: What has triggered this tide of evil? How did sex become such an obsession with the American people?

One of the phenomena of our time is the mushrooming growth of look-alike boutiques and hair salons. Unisex shops and signs are everywhere appearing across the country, offering exactly the same clothes and the same hairstyles to both men and women. Now, what's the significance of this development, friends? Are there any spiritual dangers inherent in this growing trend?

First, we need to take notes to the astronomical rise in homosexuality in the last few days. America has been literally swamped with a blitz of newspaper and magazine stories about the gay movement and how it's proudly come out of the closet to demand its rights. Gay marches and demonstrations attract great crowds and wide publicity. Television forums have openly discussed the matter with billions of viewers, with both lesbians and homosexuals taking part.

Psychiatry has given formal recognition to the practice as normal sex behavior. Great Protestant church organizations are not only opening the doors to membership, but they're actually ordaining self-confessed homosexuals to the ministry. Churches have been established exclusively for the worship of homosexuals, and some marriages even have been performed between two persons of the same sex.

Well, much has been written about the causes for this spectacular escalation of a very old perversion. Very few seem to understand exactly why it's made such a sudden resurgence, but I believe we can discover the reasons by examining some parallel social developments which have given explicit encouragement to the gay movement. There's a cause for every effect, and through the centuries of time, the same conditions have produced similar results.

I think all Bible students are acquainted with a strong condemnation of Sodom that's woven throughout both the Old and the New Testaments. God labels it as one of the worst abominations of sin that will be utterly destroyed in the end and which utterly depraves those who practice it. The ancient pagan world was riddled with disgrace. The very name is derived from the city of Sodom, which harbored a host of militant homosexuals. Paul speaks in Romans 1:26, 27 of vile affections. He says, "For even their women to change the natural use into that which is against nature. And likewise, also the man leaving the natural use of women burned in their lust one toward another; men with men

working that which is unseemly, and receiving in themselves that recompense of their error which was meet.” Yes, the reprobate minds “which commit such things are worthy of death,” Paul stated in verse 32 of that chapter.

Now the land of Canaan, which the Israelites were to possess, was filled with the perverse iniquity of sodomy or homosexuality. And this was one of the reasons God gave such explicit instructions for them not to intermarry or intermingle with the inhabitants of the land. They were to avoid any contaminating contact that could lead Israel to join their debased practices. Furthermore, they were given specific instructions against dressing in a way that would create the climate for committing this sin. In Deuteronomy 22:5, we read: “The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are abomination unto the Lord thy God.”

Now, because sodomy involves the changing of sex roles, which is usually accomplished by a pattern of acting and dressing like the opposite sex, God warned his people not to open any door of temptation on this matter. They were to maintain clear lines of distinction between the dress of men and women. The New Testament reaffirms this principle of separation and appearance. Paul wrote, “Doth not nature itself teach you that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her.” 1 Corinthians 11:14, 15.

All right, now we’re ready to make some observations about the modern social scene that might explain why we see this alarming rise of homosexuality. If God saw that the blurring of sexual identity could cause problems, then we must admit to having a great problem. We’re seeing three factors at work today that never operated before in human history at the same time. Taken alone, none of these three things would be too impressive, perhaps, but, when we see the combined effect of their influence, it’s frightening even to contemplate. And the three contemporary conditions are these:

#1—The women’s lib movement whose declared purpose is to interchange the roles of men and women in much of our social, economic, and religious life

#2—The pants suit fashion revolution that has led the majority of women to abandon the traditional feminine dress

#3—The the growing tendency of man to dress with frills, with feminine hairstyles and the accompanying demasculinization

Now, friends, this combination of related circumstances probably has been responsible for pushing thousands or even millions of borderline homosexuals over the line into perversion. Many of them only needed the little bit of psychotic confusion that the three movements thrust upon them.

Dr. Charles Winick, Professor of Sociology at the City University of New York, is one leading authority who feels that the current vogue for interchangeable clothing is leading us to ultimate disaster. In his provocative book, *The New People*, he delineates the numerous ways that unisex is desexualizing the American people. He believes that even the over-thirty group has been critically affected by the radical changes around them, although they don’t fully realize how it’s happening.

Dr. Winick points out that even the staid businessmen are edging into patterned, pastel-hued shirts and pants. Men’s departments are doing a brisk business in jewelry, scented grooming aids, hairpieces, manicures, face creams, and colognes. Hairnets and permanent waves are discreetly labeled with terms like *trainers* and *hair processing*.

In his book, Dr. Winick catalogued several hundred pages of items in our culture that have become neutralized and bland and consequently boring. For example: parents are giving more and more interchangeable names to their children such as Kim, Chris, Leslie, Gene, Lee, and Dana. He believes that the blurring of masculine and feminine distinctions is leading our society into deep trouble, because people can’t cope with critical life situations until they are certain of their sexual identity.

Unisex clothing is confusing them and creating serious emotional crises for many. Sociologist Winick doesn’t care how masculinity and femininity are defined as long as they’re clearly defined. He says, just about every combination of male and female role relationships can be healthy and effective, except one in which roles are blurred, and he wrote that in *Medical Opinion and Review*, a magazine for physicians.

Well, in view of the scriptural statements and in view of the increasing tendency to have women dress as near like the other sex as possible, what can we say concerning the modern situation? The effects of this defeminizing of the women of America is seen in many, many ways.

In the last ten years, there’s been a large increase in female crime. We always used to count on females committing 3% of the total crime, but now it is up to 15 or 20%. In fact, it’s been steadily increasing, according to the FBI reports on the question. And many authorities believe that the unisex avalanche has really encouraged the participation of women in more masculine activities, such as crime.

It’s now almost unusual to meet a woman in the supermarket who’s wearing a dress. The Bible seems to recognize that dress holds a tremendous power for good or evil, because in 1 Timothy 2:9, 10 we read: “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.”

Now here, we find not only the immodesty condemned but also the wearing of gold and pearls and artificial adornment. You add to that text another in 1 Peter 3:3, 4. In Phillips translation, it reads this way: “Your beauty should not be jewelry or fine clothes, but on the inner personality, the unfading loveliness of a calm and gentle spirit, a thing very precious in the eyes of God.”

Well, some time ago Eloise Curtis, a designer of junior dresses and gowns, struck an alarming note when she said, “In many homes there is no longer an externally visible difference between the sexes. A woman donning pants subconsciously dons a few masculine characteristics in her approach to her own baby. The baby, seeing nothing but pants around, becomes confused as to where his mother begins and his father leaves off.”

Part 2

The principle of Christian modesty has been violated and almost destroyed. I'd like to introduce today's broadcast with a most revealing statement about feminine pride. The professional woman who made this statement had been in sales and served as a newspaper fashion editor. And here's what she said: “More and more American women who pursue fashion's far-out follies, kooky clothes, and mad makeup are no longer confined to a screwball few, they're being sold to millions. Women have gone crazy. The fantastic world of women's fashion has grown into one of the greatest con games ever devised. Take hair, for instance. If it isn't striped, it may be spotted with gold or silver flecks dusted on like visible fallouts. Or a woman's whole head may be dipped into the dye vat. Then there are green eyelids. No longer merely a stage makeup for a spooky thriller, this fungus-like look can be seen at any PTA meeting. Eyeshadow kits in all colors of the rainbows sell at department stores, discount houses, and dime stores. Fashion has turned into a relentless campaign to encompass every American female from the cradle to the grave. The old are made to look infantile and the young are high pressured into the feminine market before they are in diapers. Women have been so bewitched, bewildered, and brainwashed that they seem incapable of resisting the most errant nonsense. Anything wacky can be sold in the name of fashion. The tab for fuss and feathers is now close to twenty-five billion dollars a year.”

Well, that's the end of the statement by this newspaper fashion editor—a professional woman who knows what she's talking about. And you know, some authorities have raised the question as to whether modern dress styles have anything to do with the rising tide of sexual assaults and immorality. We have to all agree that there's been a tremendous moral decadence in society in recent years.

The facts and figures concerning illegitimacy are simply staggering. The FBI statistics for the United States revealed the fact that 225 rapes are reported to police every twenty-four hours. And when I began this broadcast ministry in

1966, the figure was only fifty-five rapes per day, but now look how it's jumped up to 224.

Now, listen, friends, I know there are many, many factors involved in this lowering of moral standards, but I'd like to remind you of something here that could be very, very significant. During these same years in America, when things have almost reached rock bottom, there's been a radical departure from the dress fashions and customs and taboos of a few years ago. Now, this will be granted by everybody who were adults when this period began. The present popular, near-nude attire at the bathing beaches, and of our streets and homes and of parading drum majorettes and festival queens has been arrived at garment-by-garment, inch-by-inch.

The voices of protest that were raised a few years ago have become well nigh inaudible now. People just aren't saying anything about these things anymore, friends, not even the preachers of the religious institutions. Now, I'm sure the reason for this is that it's such a prickly issue to deal with. If anybody says a word of criticism about these styles of near nudity, somebody's sure to accuse that person of being evil-minded. The time has come when somebody should stand up and have the courage to tell the truth about this monstrous evil.

While men and women are equally blameworthy, it's a fact that women are in a greater degree displaying the body for the sake of display and being exploited at every possible opportunity. You see, no popular festival occasion is complete without a half naked queen chosen largely for her curvaceous figure from a number of equally unclothed contestants. We're living in a day when the virtue call of modesty is almost a memory of yesteryear. Modesty is no longer considered necessary to the protection of virtue.

What place can it find in all the present freedom and sex appeal and the free mingling of the sexes in nearly all situations of life? Scanty clothing is considered a mere matter of choice, and sex appeal is regarded as legitimate for both Christians and non Christians. A minimum of clothing is deemed sufficient for both sinner and saint. Near-nude queens are encouraged by half-nude church members.

Who would be so blind as to say that there's no relationship between the present styles of undress and the rapidly rising incidents of sexual assault in the United States? The warden of one of the most famous prisons in America worked personally with and interviewed 170,000 prisoners in a twelve-year period. And this is a statement he made after those interviews. “Crimes of passion are increasing alarmingly. They will continue to increase until the principal cause of their increase is eliminated, and that cause, is our present styles of dress in America, which, to say the least, is immodest. Immodest dress has a direct bearing on crime incitation.”

Now, that statement, friends, was made by a prison psychologist who interviewed 170,000 prisoners, and he certainly has it from the horse's mouth. Now, that's the opinion, I say, of a man who knows what he's talking about. Just read the daily newspaper. What's the reason for this skyrocketing of sexual assaults? Now, please don't misunderstand me. I'm not trying to excuse the offenders in this case at all, but I'm saying that a return to the modesty, which once characterized this country, would eliminate, I believe, a very large measure of crime today. That 10% increase of sexual assault is going to be reported again next year and the next, and the next, probably. As long as the present trends of immodest dress and style are continued.

I believe Satan himself has devised many of these fashions to corrupt the imagination of the world. As we read a moment ago, the imagination of the hearts were only evil continually back there in the world before the flood, and Jesus said, "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man."

Today we see a world filled with evil imaginations. Ancient Rome had no more brazen infatuation with sex and vulgarity than we do today. America has gone mad over the unholy attempt of glorifying, glamorized sexual perversion. It assaults the eyes and ears on every side, television, radio, music, advertising. It's all so thoroughly saturated that even worldly people are complaining about it.

This generation can truly be said to worship the cult of the female body. Almost invariably, a new product introduced on the market is first advertised by some seductively clad woman. Physical impurity is the cursed sin of our day. The ungodly, unnatural obsession of our society with sex is the root of many of the social problems that we're having to meet.

Satan has always worked through nakedness or suggestive dress. There's absolutely no question about what he has designed, this gradual breaking down of inhibitions, especially on the part of women. Sights and sounds which would have shocked the most carnal people a few years ago don't even cause any alarm now in the saints of God. The stage has been set, conditions have been created, which mark this as the final moment before Jesus returns to the earth again.

My friends, we don't have to look, very far to know exactly how God considers and looks on these conditions. If some of the complacent compromising Christians of today would take a look at the Bible, they would know how God considers this matter of immodest dress.

I want you to notice in the word of God that one of the first things He did, after sin came into the world, was to clothe the nakedness of Adam and Eve. Oh, yes, they tried to clothe themselves, first of all, you'll remember, because they were ashamed and realized that they were naked. But let's read the account as it's given in Genesis 3:7, "And the eyes of them both were opened, and they knew that they were

naked, and they sewed fig leaves together and made themselves aprons." Now, notice what the margin of the Bible says concerning those aprons: "Things to gird about." That's what the margin says. Now, friends, if you want to come right down to it, I suppose we could say that this was the first example of topless dress, because this is apparently what it was. It was a kind of apron that wrapped around and covered only a part of the body. But this was not sufficient, and God did not approve it, because in verses 20 and 21, we find God coming to them and saying, "unto Adam and also unto his wife, the LORD made coats of skin and clothed them."

Now, we found in the same chapter 2, descriptions of the original dress. It was made for Adam and Eve after they sinned. They designed for themselves certain clothes that were mere aprons, but God came along later and made coats for them, so they were completely covered over. So there, friends, you have a perfect example of what pleases the Lord.

If you want to know what Satan's program is as far as clothes are concerned, go into some of the heathen lands of the world. The farther back you go into the bush country and jungles, you find people who are wearing less and less and then finally nothing. After he gets control of an individual, one of the first things Satan does is to try to get him to take his clothes off. Now the proof for this is found in Luke 8:27, concerning the poor man who had been possessed of a devil. Jesus had come to the land of the Gadarenes to visit, and the text says, "When he went forth to land, there met him out of the city a certain man, which had devils long time, and wearing no clothes, neither abode in any house, but in the tombs." Now notice this, friends, a devil had full possession of this man's faculties, and he had taken off all his clothes. Now go down to the 35th verse and read about this man after Jesus cast out the devils. "Then they went out to see what was done and came to Jesus and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid." Now, friends, just as soon as this poor man had been delivered from the influence of evil spirits, immediately he put on his clothes again. What a tremendous example of what God would have us do in seeking to live for him and serving him.

When the Holy Spirit dwells on an individual, he is going to be possessed of the high principles of true modesty. Now, it's true that we were created, male and female. But God expects us, having become conscious of the fact, to clothe our bodies as inconspicuously as possible. If we want men to see the image of God in our faces, we'll have to keep our bodies clothed.

Now, some voices have been bold enough to speak up from certain quarters about the disgraceful situation, but actually, very, very few Christian voices are speaking very loudly about it today. Here's a statement from the *American*

Continued on page 11, column 2

“Heaven Bound Upholding the Truth” — August 19–24 2025

1889 HSDA Camp Meeting Schedule

CST	Tuesday	Wednesday	Thursday	Friday	Sabbath	Sunday	
6:30–7:00 am		Joel Rivera	Damaris Rivera	Kevin Attride	Roy Arraya	Allen Stump	
7:00–9:00 am		Breakfast (Serving time 7:30–8:15 am)					
9:00–10:25 am		Sheri Stump	Daniel Mesa	Daniel Mesa	Sabbath School Fay Ulett	Clean up camp and leave	
9:00–10:25 am		Youth	Youth	Youth	Youth		
10:25–11:10 am		Break					
11:10 am–12:35 pm		Rob Chisum	Rob Chisum	Communion	Allen Stump		
12:35–3:00 pm		Lunch (Serving time 1:05–2:15 pm)					
3:00–3:50 pm	Set up camp	Breakout Sessions 1 The Truth About God Medical Missionary How to Prepare & Preach Sermons	Breakout Sessions 2 The Truth About God Medical Missionary How to Prepare & Preach Sermons	Testimonies	Baptisms and Testimonies		
3:50–4:00 pm		Break					
4:00–4:50 pm		Breakout Sessions 1 The Truth About God Medical Missionary Why 1889 HSDA?	Breakout Sessions 2 The Truth About God Medical Missionary Why 1889 HSDA??				
4:50–5:00 pm		Break					
5:00–5:50 pm		Breakout Sessions 1 How to Prepare & Preach Sermons Why 1889 HSDA? Youth	Breakout Sessions 2 How to Prepare & Preach Sermons Why 1889 HSDA? Youth	Sabbath Preparation	Questions and Answers		
5:50–7:00 pm		Light supper (Serving time 6:15–6:45 pm)					
7:00–8:30 pm		Todd Brown	Daniel Mesa	Ingo Sorke	Ingo Sorke	Ingo Sorke	

To register please go to <https://smyrna.org/2025-camp-meeting-attendance-survey/> or scan this QR code:



Hid in My Heart

By Sheri Stump

The purpose of the “Hid-in-My-Heart” series is to meditate on and memorize 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 Bible teachings are taken from the 1889 Fundamental Beliefs.

So far, we have memorized, or at least familiarized ourselves with, scriptures that support: the Father, the Son, the Holy Scripture, baptism, the new birth, prophecy, the fulfillment of prophecy and the truth about the world’s conversion and a temporal millennium.

1889 Fundamental Belief number nine says;

IX – That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.

This time period is explained in Ellen White’s book, *The Great Controversy* as follows:

In the typical system,—which was a shadow of the sacrifice and priesthood of Christ,—the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement,—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in Heaven, in the removal or blotting out of the sins of his people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when he comes, every case has been decided. Says Jesus, “My reward is with me, to give every man according as his work shall be.” [Revelation 22:12.] It is this work of judgment, immediately preceding the second advent, that is announced in the first angel’s message of Revelation 14:7: “Fear God, and give glory to him; for the hour of his Judgment is come.” (Ellen White, *The Great Controversy*, p, 352.2)

The following verses are probably very familiar to each of

I have included the first letter of each word following each verse. Memorizing the verse with this help will assure that you do not miss a word and will be a help to prompt you on what the next word in the verse begins with.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. (Revelation 22:12) A,b,Ic,q; amriwm, tgemaahwsb. R 22:12

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, (Revelation 14:6) AIsaafitmoh, htegtputtdote, aten, ak, at, ap, R 14:6

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:7) swalv, FG, aggth; fthohjic: awhtmh, ae, ats, atfow. R14:7

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. (Revelation 14:8) atfaa, s, Bif, if, tgc, bs-mandotwotwohf. R 14:8

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

(Revelation 14:9) attaft, swalv, lamwtbahi, arhmihf, oihh, R 14:9

Please turn to Revelation 14:10 and 11 to see the rest of the previous verse.

May God bless you as you meditate on these verses is my prayer for each of you!

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, *Review and Herald*, April 10, 1888, par. 9)



Biblical Hermeneutics

Part 2

By Allen Stump

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

(Psalm 138:2)

Perhaps the last conservative dean of the Seventh-day Adventist Theological seminary at Andrews University was Gerhard Hasel. He espoused a *high view* of inspiration and was opposed to the use of the *purely* historical-critical method (higher criticism) of biblical study. He wrote:

The history of any church body is also the history of its interpretation of Scripture. By implication a shift or change in the method used for interpretation of Scripture by a church, its scholars, or others within it inevitably would be accompanied by a shift or change in its course, doctrines, self-understanding, purpose, and mission. (Gerhard Hasel, *Biblical Interpretation Today*, p. 1)

During the first fourteen hundred years of the Christian era, two methods of biblical interpretation competed for acceptance. One was developed at **Antioch in Syria**, known as the **grammatical-historical method**. This school of thought insisted on the literal sense or meaning of the Scripture, and placed emphasis on grammatical studies.

In contrast to this approach, the school at **Alexandria in Egypt** adopted an **allegorical method** which claimed that all Scripture had a spiritual meaning but not all had a literal meaning. Thus, of the two, the most important was the spiritual. During the Dark Ages, the concepts of the school at Antioch were eclipsed by the Alexandrian perceptions. However, during the Reformation the grammatical-historical method was revived by Luther and other Reformers, such as Calvin, Zwingli, and Melancthon, as a basis for an understanding of the word of God.

Following the Reformation period, rising out of the age of enlightenment and rationalism in the eighteenth century, a critical method known as the **historical-critical method** developed. This became the method of interpreting the Bible by modern Protestantism. Its objective was to destroy the conservative orthodox view of biblical truth and history. Today certain scholars trained in this method and who used it now declare it bankrupt and, having run its course, must be considered to be at an end. This method reduced the Bible to a dead letter and destroyed faith in its divine origin.

During the 1980 Glacier View meeting, where Demond Ford's theology was reviewed, the methodology of biblical interpretation was not fully understood by many there. Writing about the discussion afterward, Raymond F. Cottrell, a participant at the meetings, noted:

Until about 1940, practically all Adventist Bible study relied on what is known as the proof text method. Today, most non-scholars in the church still follow that method, whereas almost all Bible scholars follow the historical [critical] method. The *SDA Bible Commentary* in the fifties (1952–57) was the first major Adventist publication to follow the historical [critical] method as its guiding principle. (Raymond F. Cottrell, *Spectrum*, vol. 11, no. 2, p. 17)

Cottrell continued in a way which demeaned the *proof-text* approach compared to the *historical-critical* method. He wrote:

The proof text method of Bible study consists of a study of the Bible in translation (English for instance), of reliance on the analogy of Scripture on the verbal level with little if any attention to context, of giving, at best, inadequate attention to the historical setting of a statement or message and what it meant to the people of its own time, and of permitting subjective preconceptions to control conclusions arrived at deductively. (Ibid., p. 18)

However, it was the proof-text method that was used to establish the truth that Jesus was the Messiah. Matthew writes:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. (Matthew 2:15)

From what prophet did Matthew quote?

When Israel was a child, then I loved him, and called my son out of Egypt. (Hosea 11:1)

It is very doubtful that one could use the historical-critical method and connect Hosea 11:1 and Matthew 2:15, but Inspiration does that very thing. Another example is Matthew quotes from Isaiah 7:14:

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

Isaiah 7:14 states:

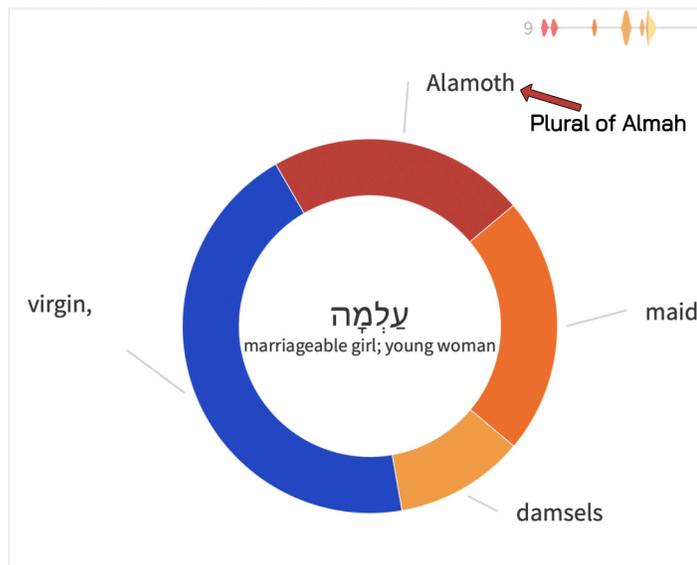
Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isaiah 7:14 KJV)

But the NSRV states it this way:

Therefore the Lord himself will give you a sign. Look, the young woman is with child (Isaiah 7:14 NRSV).

Why the difference? The Hebrew we translate *virgin* in the KJV is *almah* (אִלְמָה). It means a young girl and can be virgin. The following chart shows how it is used in the Old Testament.

The Septuagint and the New Testament use *παρθένος* (*parthenos*). In the New Testament *parthenos* is always (14 of 14 times) translated *virgin*, such as in the parable in



Matthew 25. Nine times Matthew uses the expression “that it might be fulfilled” and quotes verses from the Old Testament.

Cottrell goes on to write:

By contrast, the historical [critical] method consists of a study of the Bible in its original languages, of accepting the literary context of every statement and message as normative for its meaning, of determining what the messages of the Bible meant to the various reading audiences to which they were originally addressed, in terms of the

intention of the inspired writer and the Holy Spirit, of accepting that original meaning as a guide to an accurate understanding of their import for us today, and of reasoning inductively, arriving at conclusions on the basis of evidence. (Cottrell, *Spectrum*, vol. 11, no. 2, p. 18)

If Matthew had used the historical-critical method, he would never have proved that Jesus was the Messiah, the Son of God.

The study of the Bible in its original languages is commendable and should not be discouraged. In fact, during the latter half of the nineteenth century, *The Review and Herald* attempted to provide instruction in New Testament Greek for both ministers and laypeople within the church. Furthermore, it is essential to comprehend the context in which a biblical passage was composed and the intended audience for its message.

However, it is crucial to recognize that the Holy Spirit often delivered messages for different times and contexts. Additionally, the divine instruction on doctrinal concepts is interspersed throughout the entire Bible. These statements must be synthesized to establish a comprehensive and accurate understanding of a particular doctrine.

This really highlights the importance of understanding our beliefs and why we hold them. Since we believe the Bible to be the only infallible source of truth, the way we interpret it will shape our understanding of that truth.

(To be continued)

Youth's Corner—On the Trail of the Colporteur Evangelist **“Help From Unexpected Sources”**

(On the Trail of the Colporteur Evangelist was compiled by the General Conference Publishing Department of Seventh-day Adventists. This month's selection is taken from Chapter 14.)

A SPIRITUALIST MEDIUM LENDS A HELPING HAND

A Spiritualist medium became so interested in the book, “Bible Readings,” that she not only purchased a copy herself, but offered to accompany the colporteur to the homes of her Spiritualist friends. The offer was accepted, and as a result, seven books were sold to Spiritualists. Thus light is shed abroad “to open their eyes, and to turn them from darkness to light, and from, the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified.” Acts 26:18.

A FALSE ALARM AT THE OPPORTUNE TIME

“I was giving a canvass for a book to the hired man in the field, when suddenly our attention was attracted to a man coming toward us as fast as he could run. The hired man rec-

ognized him as the owner of the place, and was at a loss to understand what could be the trouble. On he came across the field of oats, through the potato patch and the meadow, and reached us almost out of breath, saying he thought he had heard the hired man give an unusual alarm, and concluded that he had gotten into trouble with the horses. As soon as the owner of the farm had regained his breath, and had been assured that everything was all right, the hired man introduced me to him, and I began to canvass him for the book, ‘Our Day in the Light of Prophecy.’ He gave me his order for the half-leather binding. Had he not come running toward us just at that time, I probably would not have come in contact with him, and I felt that even in this strange incident God had overruled.”

THE BAPTIST DEACON HELPS TO MAKE THE DELIVERY

“A large number of orders had been taken in the community, and the time had arrived for making delivery. I had covered a portion of the territory, and stayed overnight with a man who was deacon in the Baptist church. This man had pur-

chased a book and was pleased with it. During the evening, the deacon inquired as to who in that community had given me orders, and as I read the list of names to him, he remarked that it would take at least two days to make the delivery, as the roads were in such a bad condition; and he offered to assist me in placing the books. I hardly knew whether to accept of his kind offer or not, but during the night I thought the matter over, and decided that I would do so. This proved to be the right decision.

“At the first place at which we called, there was a little hesitancy about taking the book, but the deacon spoke up and said he had purchased the book, and that he considered it very valuable, and told the people they might just as well get the money and pay for the book which they had ordered and which had been brought to them. They took the book.

“The next person we were to call on was a preacher, and the deacon had heard that he had become prejudiced in some way and was not planning to take the book; so he told me he thought he could deliver that book for me without much trouble, and I left the matter in his hands. The deacon went to the house, and in a very short time returned with the money in his hand.

“At the next place the people did not have the money, and here again the deacon was equal to the occasion, offering to borrow the money for them; and on this basis the book was delivered.

“Throughout the day, whenever we found people who did not have the money, this volunteer helper would either pay for the book or make arrangements for them to get the money. At the close of the day we had delivered orders to the value of \$25, arrangements having been made to pay this amount through a local merchant, with whom the deacon made all necessary plans, and we secured the money without any trouble. Many other books were delivered according to agreement, and the memory of that day remains as a most interesting and encouraging experience. I believe that the Lord impressed the mind of the deacon to help me place the books in the homes of the people of that community.”

A CATHOLIC PRIEST UNINTENTIONALLY HELPS

A lady colporteur passing down the street, received a message from a woman to whom she had recently sold a copy of “Steps to Christ” in the French language, asking that she call at the house. On entering the home, the following conversation took place: “The priest has told me that this book is not good,” said the customer. “He tells me that if everything this book says could be found in the Catholic Bible, then it would be a good book.” Bringing forth the Catholic Bible which always had a place in her carrying case while working in this vicinity, the colporteur turned to text after text quoted in “Steps to Christ,” and proved to the satisfaction of the customer that the Scriptures used are the same as those found in the Catholic Bible.

“Then this is a good book,” concluded the woman, “because everything it quotes from the Scriptures is in the Catholic Bible.” The colporteur then began talking in a very earnest way, when from an adjoining room came a priest. Walking up to the colporteur, he asked, severely:

“Can you say the same things to me that I heard you saying to this woman?”

“Certainly; and a great deal more,” was the reply.

Then the colporteur picked up a copy of “Bible Readings,” and began to explain the prophecies concerning the papacy. The priest listened, but said nothing.

“Can’t you defend your religion, Father?” asked the woman. “This lady knows something!” was his reply.

“Well, there must be something wrong with the Catholic religion,” said the enlightened member of his flock. “For my part, I want to understand these things, and to learn more about the Bible.”

Such remarks were rather disconcerting, and the priest turned to the colporteur and said,

“Don’t tell the people these things which you know.”

“If God will, I’ll tell these things to the four corners of the earth, in order to bring people out of darkness into the light of truth,” said the lady colporteur.

And here the interview closed, but not the follow-up of the genuine interested created.

(To Be Continued)



Report next month on the Filipino and Kitwanga camp meetings.

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