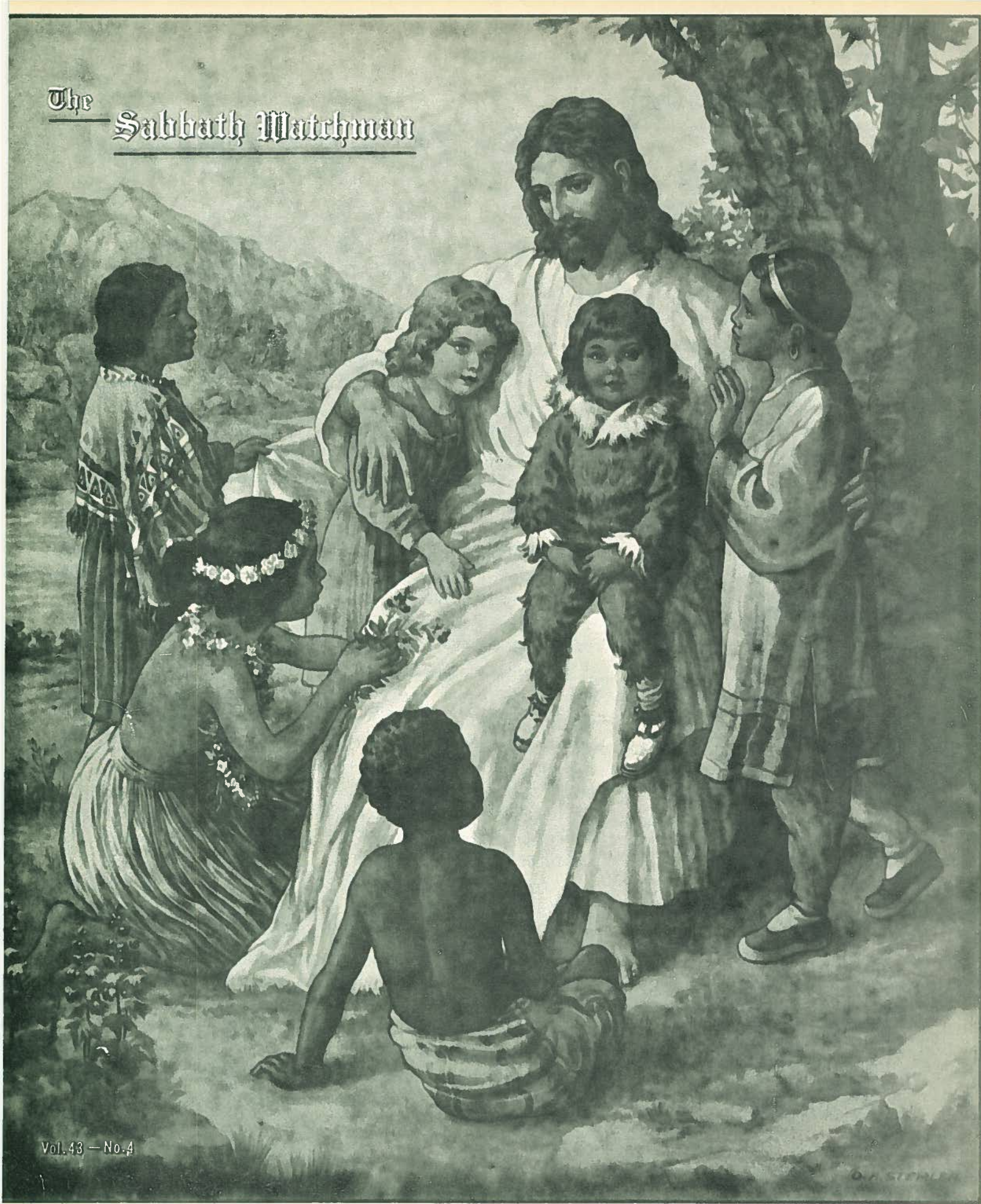


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Go to All Nations

*“Jesus loves the little children,
All the children of the world.
Red and yellow, black and white,
All are precious in His sight.
Jesus loves the little children of the world.”*



CHRIST recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of all the gifts of heaven and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.

The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life.

He passed no human being by as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself, He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them the children of God. . . .

Unity existing among the followers of Christ is an evidence that the Father has sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings with their different temperaments together in harmoni-ous action, their one aim being to speak the truth in love.

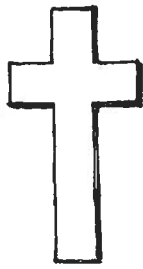
God's warnings and counsels are plain and decided. As we read the Scriptures and see the power for good that there is in unity and the power for evil that there is in disunion, how can we fail to receive the word of God into our hearts? Suspicion and distrust are as evil leaven. Unity bears witness to the power of the truth.

—Testimonies, Vol. 9, pp. 190, 191, 194.



Not

Under Law,



But

Under Grace

By M. P. RINGELBERG

THE statement of the apostle Paul in Romans 6:14, "For sin shall not have dominion over you: for ye are not under the law, but under grace," has in the traditional way of Adventist thinking, frequently awakened the immediate reaction of: "Yes, but."

When the great message of Christ Our Righteousness was first presented at the General Conference in Minneapolis in 1888, there was an attitude of disbelief, caution and even opposition to the revelation of God's wonderful love and Christ's work for man. There was a fear that this "new doctrine" would do away with our firm stand for obedience to the law of God and would place the Advent movement on the same level as the many other Gospel Churches. This important message, which was called "the third angel's message in verity," has since that historic date been set forth clearly and impressively in Sister White's books, such as *Desire of Ages* and others.

The doctrine of righteousness by faith and its true application form the great hinge upon which the history and success or failure of the Advent movement hangs. We have seen how the righteous people of the Old Testament were accepted by God on the basis of their living faith. And we have also seen how the simple but marvelous way of salvation known to the patriarchs was later overshadowed and worn away in the hearts and minds of God's professed people through the substitution of outward forms and ceremonies that were then regarded as the very means of salvation. The God of redemption and His plan to save men from their sins were forgotten, and the sole interest of the religious Jew in Jesus' days was fastened upon the rigid and strict outward fulfillment of the law in its various exaggerated, man-made forms.

What does the expression of the apostle, "Under the law," actually mean? It signifies that I, as a sinner, stand under the dominion of the law and thus am placed under the condemnation or curse of that law, because of my sin. But when I have accepted Christ by faith, my relationship toward that same law undergoes a fundamental and radical change. The force of the law is no longer directed at me, but at Christ. My own selfish ego has died and the only impulses, hopes, desires and actions that are left within me are now no longer my own, but Christ's. My own selfish fumbings with the requirements of the law have conclusively shown me that it proves my undoing unless I seek for

help. This help is acquired through faith in Christ, who has overcome all temptation in the flesh. The apostle Paul again states in Gal. 2:19, 20, "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The Spirit of Prophecy gives a clear definition of the law's activity in the *Review and Herald* of April 22, 1902: "The law of God, spoken in awful grandeur from Sinai, is the utterance of condemnation to the sinner. It is the providence of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the rewards of obedience. But it brings bondage and death to those who remain under its condemnation." The last sentence is the key phrase, "It brings bondage and death to those who remain under its condemnation." This implies, then, that there is a way to escape from this awful fate. In order to do this we must become immune or dead to the law, and our life must take on an entirely new content and direction. Romans 7:6 says: "But now we are delivered from the law, that being dead (or being dead to that) wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

But now to bring the question out of the hypothetical realm into the sphere of everyday reality, we quote the apostle Paul's heartsearching question in Col. 2:20: "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances" (laws of men)? These rudiments of the world or elemental spirits of the universe are called "the weak and beggarly elements" in Gal. 4:9. These elements or man-made principles or ordinances represent the house built of cards by the legalistic mind of the religious but totally dead and coldly formalistic professor of Christ. People living in the world of laws and statutes are not yet dead to the law, but their mind, pattern of thought and all their senses—in short, their whole existence—is very much alive to the demands of the law and its awful power of condemnation. This existence offers the sham satisfactions of legalistic achievement; while climbing the ladder of lawful perfection, it strengthens the

feeling of selfish pride and self-satisfaction in man, only to discover at the end of his course that there is a great gap between his favorite philosophy and God's ordained way unto righteousness.

Why, then, do God's professed people, who have been made the guardians of God's Holy Law and who are to be the bearers of the glad message of Christ and His righteousness, so often turn to the beggarly and weak elements of statutes and ordinances? Since we are living on the threshold of eternity, is it not high time to awake out of sleep and to become aware and vibrantly alive to the thrilling truth which shines above all others, so that we will no longer need to be under the condemnation of the law, because we are willing for our life to be melted together with Christ's life?

Listen to this startling statement of Sister E. G. White in the *Review and Herald*, April 5, 1906:

"By His obedience to all the commandments of God, Christ wrought a redemption for man. This was not done by going out of Himself into another, but by taking humanity into Himself. Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that man might be one with Him as He is one with the Father, that God may love man as He loves His only begotten Son, that men may be partakers of the divine nature, and be complete in Him."

Thus the righteousness that is Christ's cannot be brought to humanity, but humanity must come into Christ. Therefore, this is nothing that can be manipulated by men, accepted or discarded at will, but it involves a complete disintegration of self and a going up into Christ. In this way, then, there is not a grain of self-achievement, or self-righteousness, and no merit to be accounted for on our part, but purely and solely it is the grace of God, offering us His righteousness as a gift. When this gift is accepted in faith, man is justified or pardoned of his sins.

SANCTIFICATION - WALKING BY THE SPIRIT

After man has given up all his own righteousness and has yielded all to His Saviour, he stands before God even as Adam did before he ever sinned: No sin is recorded against his name. But there was one important difference between Adam and modern man; Adam stood there in his pristine beauty and unpolluted moral strength, whereas man of today stands in his degenerate body, depraved senses and moral weakness. But his record is still clean at this moment and God can accept him in the righteousness of His Son who is his surety. However, man cannot stand still; as long as life lasts, he must live on, and every hour, every day, he traces the record of his life. Every

thought that crosses his mind, every word he utters, and each deed that is done form the strokes of the pen in the book of heaven's record. Struggling under his inherited load of sin, he sometimes slips, stumbles and falls. But he always keeps his eyes directed on the shining cross of Calvary, on his Redeemer. Constantly his heart yearns for the exalted Example before him. The nature of the new-born man battles with the nature of the old man, and the more the new man leans upon Christ, the more often there will appear an entry of victory on the record. This desperate struggle is called sanctification. It is a battle of a lifetime, and day after day it requires all our strength, hope and faith to be victorious.

But the Lord has not left us alone in this battle. Before Jesus left this earth, He gave His followers a precious promise: "If ye love me, keep my commandments. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14: 15-17. Christ introduced here our great Ally in the battle with sin, the Comforter (He who gives strength), the Holy Spirit.

Sanctification is thus the same: as walking in the Spirit or by the Spirit. It is abiding by His rules of conduct, listening to His voice of admonition, and following His guiding instructions. Through the power of the Spirit we are to overcome the actions of the flesh, as it is so pointedly expressed in Romans 8:13, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Of course, this working of the Holy Spirit is not something new that was introduced only in the New Testament dispensation; it is found throughout the whole Old Testament where the Holy Spirit is portrayed as the regenerating and reviving power.

Ezekiel places it clearly before us in Eze. 11: 19, 20: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God." If we have received a heart that is soft and can be impressed with the Spirit's movings, this will enable us to keep the law of God. This is not by any power, cunning, or goodness of man, but purely by the gracious working of the Spirit of God.



LAODICEA:

SOME time ago, I met with a minister of the Adventist Church. It was only natural—we spoke together about our truth, and of course about the causes of our separation. "And yet," he said at the end of our discussion, "you must all return to us, because we are the seventh church, and you—because you left us and have become independent—are the eighth church. But according to the divine prophecies there is no eighth church. Therefore you stand outside God's plan of salvation."

From the beginning of time, long and fiery debates have been held over philosophy, politics and religion, as well as natural science and every other branch of the sciences. But there is one science that stands far above every doubt and is therefore exempt from debate. That is mathematics. Two times two equals four. There is no need to discuss this fact. If any case can be proved with mathematical precision, then for the sensible man every further discussion is superfluous, and he agrees to the fact.

Therefore, if the Seventh-day Adventist Church is the seventh church and there is no eighth—no matter whether there was ever a year of 1914 or any important event at any time—she is and remains God's church. Such thinking implies that you are secure and hidden in her and can safely follow her instructions. That would mean that the Seventh-day Adventist Church possesses irrevocably the right to be the only privileged church of God, in spite of her apostasy.

This explanation deceives many souls. With an almost phenomenal aptitude the Roman Catholic Church has an answer to this problem. In a genial simplification, she performs her calculations only with the number "one." According to her teaching throughout all Christian ages, there is only one true church. Peter was her first pope, and without a single error she can show the whole line of popes up to Paul VI. According to her "infallible teaching," error is impossible. What a soft pillow for the believer! All responsibility is taken from him; what a glorious feeling of security!

We are, however, thankful to God for the guidance of His Spirit that there have always been people who would not permit this responsibility to be taken from them. They did not lean on the strongholds of the church, such as the word of the rock man, Peter, on whom the church was supposedly built. They were more concerned about the truth of



There Is No Eighth Church!

By F. HERBOLSHEIMER

God's word than about human unity, which was kept intact only by fire and sword anyway. The burning desire for salvation, which the church of Rome could not extinguish, made its way to the truths of the word until finally the Reformation of the 16th century came on the stage. The Biblical prophecy calls this church Sardis, "song of joy." But the feeling of joy does not overwhelm us when we read the letter to Sardis: "...I know thy works, for thou hast the name that thou livest, but art dead." Rev. 3:2. Was, then, the fifth period of our Lord's church a stillborn child? Many of the people accepted the doctrine of Luther and his co-workers, but only few came to true spiritual life. Of those the Lord says: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Rev. 3:4. Of the mighty mass movement of the 16th century, the divine seer beholds only a small group, a few names, who emerge as victors from this earthly race. Where did the others go? They are spiritually dead, as the faithful Witness testifies. Whether they were Lutherans, Calvinists, Anglicans, or adherents of Zwingli's doctrines, the majority were dead. This became apparent especially in the later, subsequent years.

Last winter, a blind man, who was mentally very alert, called me up. He wanted to know something about our church. At my question as to how he had heard about us, he said, "I have been in contact with the Adventists for a long time and have received Bible studies. However, somehow, among other things, the patriotic attitude of the minister and above all his unclear answers concerning war and military service have disturbed me. This question is very important to me, for as a result of military service I lost my eyesight and have suffered many other injuries. Then, I thought, there must surely be people who do not agree with the stand of the Adventist Church. Therefore I

had my wife do some searching, and in this way I found your name."

Of course we do not doubt that the Adventist Church is synonymous with Laodicea. (Rev. 3:14-21.) The Lord wants to end His work with Laodicea. But we are always told by the large denomination, "Yes, we are Laodicea; this church was called to life in 1844 by the guidance of God, but your movement came seventy years later. Because we are, according to God's plan, the last church, there is no room for you; you have no right to exist!" This is a human conclusion. To God, the organization of the church is very intimately connected with the pure, true doctrine—"to the law and to the testimony"—and only as a church upholds the pure, divine doctrine does it have the right of existence. If it leaves this stand, it falls. Thus what forms a true church?

Is it not remarkable that the churches mentioned in the letters to the churches as once being the people of God but having fallen away because of apostasy still exist today? The Jewish people still maintain today that they are the chosen people of God, although for almost two thousand years they have not been recognized by God as His people. This is an admonition to all Adventists that they should not rest in false security.

Here is what the Spirit of Prophecy has to say about this: "There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the

world." —*Testimonies*, Vol. 6, p. 17.

Therefore it is the teaching, the truth, that has made the Adventist people what they are. Through diligent study of God's word, along with fasting and night-long prayer, the special truths were unfolded to the pioneers of the Adventist faith. These truths—not their organization—made the Seventh-day Adventists a special people. The light about the special points of truth came in the years from 1844 to 1848. The instruction that the church was to be organized came only in 1858. The first General Conference was held as late as May 20, 1863. Therefore, if the claim were justified that the organization, or the General Conference, constitutes the church, the beginning of the Seventh-day Adventist Church should be regarded as being May 20, 1863. But no one considers this, because the organization does not make the church something special, but it is the doctrine. We come to the conclusion, then, that the Laodicean or seventh church existed even when there was no organization with a General Conference at the head. As long as the General Conference acts in accordance with the divine principles of truth, there is of course no ground to resist her decisions. She then represents the interests of God on earth. However, when she departs from these principles, then things change, as the servant of the Lord writes from her experience:

"At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God." —*Gospel Workers*, p. 490.

Since the outbreak of World War I, the Seventh-day Adventist Church without

doubt has put aside the truths that have made it a special people. She has made the fourth and sixth commandments powerless and has called upon her members to act in accordance with the violation. But a small remnant, refusing to leave the old foundations which made the church a special people, was excommunicated, against its will, from the organization. However, they held fast to the old truths. They remained Adventists. Should they, then, because they have closed ranks and reorganized, no longer belong to Laodicea? Have they formed a new church in the sense of Revelation 2 and 3? No! Because the Reform Movement did not accept any new doctrine but held firmly to the old Advent truth, she can never be called an eighth church. She is the faithful part of the seventh church which had its beginning with the pioneers of the Advent movement and will end with the transformation of the living overcomers when Jesus comes. The claim of their being an eighth church is therefore not tenable in regard to the Reform Movement.

The Reform Movement among the Seventh-day Adventists was a necessity. It came just at the right time. As in the letter to the Sardis church, in Laodicea a terrible inner condition has also been revealed. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3: 15-17.

Unfortunately, this testimony of the true and faithful Witness is often wiped out with reference to the next verse:

"I counsel thee...." When the Lord gives us good counsel, then we cannot be as bad as all that. Certainly were it not for these verses, there would be no hope of salvation for Adventists. A possibility for escape from the general destruction and apostasy of the church is shown here. This good counsel was given to the church of Sardis also, but it did not change the general picture of that church. "Be watchful, and strengthen the things which remain, that are ready to die:..." Rev. 3:2.

The result of this warning was that the faithful Witness found some valuable names among the mass of spiritually dead ones in Sardis. The faithful ones from Sardis fought a great battle against apostasy from the inside and persecution from the outside. In enduring prayer, they gathered new strength. With this they set a worthy example for every subsequent reformation.

"Be watchful, and strengthen the things which remain, that are ready to die:..."

Reformation is not a one-time occurrence but a steady growth in God. As soon as that is neglected, the Reformation is again in need of reform. Reformation is not a goal in itself, but rather the aim is the loving searching for a brother who is in danger of destruction. "...Strengthen the things which remain, that are ready to die:..." The priestly heart of the reformer, who seeks his erring brother, not with accusations and damning judgment but with warm love, gives evidence of his being a true son of God. In watchfulness and connection with God and our fellow believers, we can face the coming conflict with courage. May the Lord grant that we may belong to those who hear His voice, open the door, and let Him in. Also, may still other souls hear the call of mercy.

SPURIOUS RIGHTEOUSNESS



IF the chosen people of God had always lived and understood the true meaning and application of the righteousness which comes from God, their history would have ended much differently than it did. They gradually lost the significance of this righteousness that was centered in God the

Father and that would be revealed in the coming Messiah. Let us try to follow this process of this apostasy and increasing self-righteousness.

In the New Testament, many times we read about the scribes or lawyers (Gr. *Grammateis*). Literally this title meant that they were "men of the book." The scribe was a professional interpreter of the law and also a judge in the ecclesiastical tribunal. He was solemnly ordained for this office by the laying on of hands. After this ceremony, he as-

sumed the title of "Rabbi," which means "Master" or "My great one," truly an appellation to foster pride in their hearts.

The first and most noted of these scribes was Ezra, who was from the house of Zadok and Phinehas. (Ezra 7:1-6.) The later scribes were all patterned after and traced their lineage back to Ezra. In Ezra 7:6, he is called "a skilled scribe," verse 10 states the three functions of his office:

- 1) To study the law of the Lord;
- 2) To do it
- 3) To teach His statutes and ordinances in Israel.

Based upon this record of Ezra, the scribes established the three kinds of authoritative regulations that we still find today in Judaism:

1) MIDRASH (from the verb "to search"): This was Scriptural investigation into both civil and religious matters.

2) HALAKAH (from the verb "to walk in"): This indicated what was to be observed—the traditions of the fathers. This was first in oral form and later written down.

3) HAGGADAH ("That which was said"): This was the oral teaching, consisting of illustrations, anecdotes and legends.

As you will understand, this last part was the portion most liked by the people.

The combined first and second authorities were called the MISHNAH and covered in fine detail everything about the private, family or public life of the Israelites; and it was this part that in time became a galling yoke that was hard to bear. In this MISHNAH it was regarded as sufficient before God if one obeyed literally every regulation and instruction. In later years (about A.D. 500), the MISHNAH was enlarged when all the discussions, explanations and illustrations were added, and this larger edition is called the TALMUD. The Pharisees were the later followers of the early scribes. The apostle Paul testifies of his early career as a Pharisee: "And profited in the Jews' religion above many my equals (in years) in mine own nation, being more exceedingly zealous of the traditions of my fathers." Gal. 1:14. And in Phil. 3:4-6, he says: "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."

The rabbis had a rather businesslike concept of sin and righteousness. They pictured God as taking the merits of a man and placing them on one side of a scale and his guilts or sins on the other side. If he had many merits, the scales would tip over to the right side and he would be accounted

righteous; if, however, his guilts were more than his merits, the scales would indicate his wickedness. They separated the spiritual and physical natures of man, regarding the spiritual as inherently good, containing moral power to fulfill the law; and the physical, inherently evil and sensuous, causing him constant trouble. With the power of the good inclination, however, the Jew could overcome the bad inclination of the body. But what would happen if the scales happened to be in balance? What then?

The rabbis taught that God then takes one demerit off the scale of this mediocre man, so that his merits become heavier. This was God's grace. Paul was instructed in this way at the feet of Hillel. But Rabbi Schammai did not agree with this last view and taught that the only thing a man could do is to make the difference between the two as great as possible. He could increase his merits and reduce his guilt in order to reach the goal. Good works, such as giving alms (which was called "sidqot," righteousnesses), charity, visiting the sick, feeding the poor, etc. would markedly increase his merits. In this way a man could earn his salvation. Judaism became a religion of self-redemption and stood on the same level as other heathen religions. The law of the Jews could at this stage be compared with the four noble sayings of Buddha and the like. For the Jew, the law became the greatest help against the power of sin. As long as he fulfilled the letter of the law, he felt that he was absolutely righteous before God. Hear the rich young ruler say, "All these things I have kept from my youth up: what lack I yet?" Matt. 19:20. He regarded the law as the unique and only means of obtaining righteousness before God, and in this way the law became in his sight the only God-given means of salvation and the very way to salvation.

One rabbi said: "The keeping of the commandments is the assurance of immortality." Others called the law the "tree of life."

The Jew regarded the mercy and grace of God only as another chance to earn his righteousness on the basis of that same law, in which he had first failed.

"One by one, as we place the sayings of the rabbis by the side of those of Jesus in the Sermon on the Mount, we mark the same essential contrast of spirit, whether in regard to righteousness, sin, repentance, faith, the Kingdom, alms, prayer or fasting." —*Jesus the Messiah*, by Alfred Edersheim, Vol. 1, p. 535.

How far the Jewish teachers and their people had erred from the pure and wonderful revelation of righteousness by faith! It had become a totally strange idea to them as they constantly beheld their own complicated, tortured construction of

laws and regulations, thus distorting even the beneficial and enlightening intent of the decalogue.

JESUS' ANSWER TO THE RABBIS

The clearest and most revealing answer Jesus gave to the rabbinical doctrine is found in Matt. 5-7, 23, the Sermon on the Mount.

“Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature....

“Christ’s first words to the people on the mount were words of blessing. Happy are they, He said, who recognize their spiritual poverty, and feel their need of redemption.

“The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ.” —*Desire of Ages*, pp. 299, 300.

There was a great contrast between His teachings and those of the scribes and Pharisees. “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven!” Matt. 5:20. This was shocking news to a people who had been taught that these men were the very embodiment of all righteousness.

And yet this teaching of Jesus must have rung a bell in the hearts of His listeners, for they had long felt the unmerciful burden of the Pharisaical teaching. Jesus held before them a righteousness higher than the one they knew. He showed that the commandments of God’s law reached much higher than just the literal fulfillment of the letter.

“The righteousness which Christ taught is conformity of heart and life to the revealed will of God. Sinful men can become righteous only as they have faith in God and maintain a vital connection with Him. Then true godliness will elevate the thoughts and ennoble the life.... Then the ceremonies required in the service of God are not meaningless rites, like those of the hypocritical Pharisees.... Then the external forms of religion accord with the Christian’s internal purity.” —*Desire of Ages*, p. 310.

Jesus contrasted the sayings of the men of old with what He said to them. (Matt. 5:21, 22, 27, 28, 32, 38.) This did not mean that Jesus did away with the law, for He did not contradict Himself when He said: “I am not come to destroy, but to fulfill.” Matt. 5:17.

That Jesus did not nullify the law is obvious in Matt. 23:23: “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith:

these ought ye to have done, and not to leave the other undone.”

And to stress the point of the worthlessness of work-holiness, He says in Luke 17:10: “So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.” Here every trace of righteousness by works is wiped out; it is merely our duty and no merit whatever if we keep the law.

The Spirit of Prophecy states very clearly why the law was given to the people of Israel — not to be a stumblingblock on their way to righteousness but as a means of convicting them of their sins.

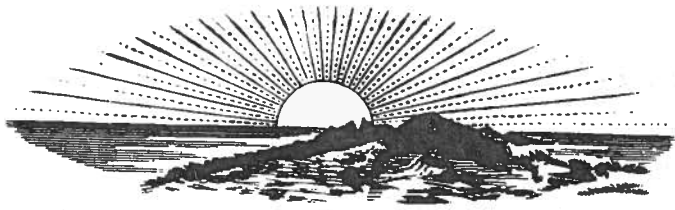
“When the law was proclaimed from Sinai, God made known to men the holiness of His character, that by contrast they might see the sinfulness of their own. The law was given to convict them of sin, and reveal their need of a Saviour. It would do this as its principles were applied to the heart by the Holy Spirit. This work it is still to do. In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart, as the light of Christ reveals to men their need of His cleansing blood and His justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith.” —*Desire of Ages*, p. 308.

When Jesus came on the scene, He restored in His teaching the pure and original OLD Testament way of salvation, justification and righteousness by faith alone.

Today there are many Christians even in the ranks of Advent believers who do not fully understand this most important doctrine of Christ Our Righteousness. Confusing theories abound concerning the way that leads to perfection. But when we follow in the footsteps of the Great Teacher, it becomes abundantly clear that there is nothing within ourselves, no faithful keeping of the law, no literal obedience alone that can lift us up out of the faulty sphere of human endeavor. We must rely fully upon the supernatural, divine Source of justification and sanctification. We are to yield our will fully to God’s divine will, so that this marvelous transformation into the image of Christ can take place.

To close with the words of Alfred Edersheim, who for seven years studied deeply the rabbinical teachings: “He who has thirsted and quenched his thirst at the living fount of Christ’s teaching can never again stoop to seek drink at the broken cisterns of Rabbinism.” —*Jesus the Messiah*, Vol. 1, p. 526.

—M. P. R.



NEWS from HOME and ABROAD

Report—Canadian Conference

HELD FROM JUNE 15 TO 16, 1968,
IN HAMILTON, ONTARIO

OUR conference opened on Sabbath morning with the Sabbath School. We studied our lessons with all our believers and friends in the truth. Brother Herman Gutknecht taught the review lesson, "Our Youth in the Work of Saving Souls." We saw that many of the Advent pioneers were very young when they started in the work of the threefold angel's message. The youth can do much, as the apostle Paul writes to the youth: "Let no man despise thy youth, but be thou an example for the believers in word, conversation, charity, spirit, and purity." The Lord wants the youth to work for Him. "Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening, make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be."
—*Christ's Object Lessons*, p.334.

Brother Timo Martin conducted the day's lesson, "The Last Reformation." We saw here the importance of the time we are living in. Because of the apostasy in the church, a reformation had to take place, and its prophetic foundation is on the law of God and the testimony of Jesus. The goal is to "build the waste places; to raise the foundation of many generations, and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in."

In the service, where Brother M. P. Ringelberg spoke to the congregation numbering as many as 90 people, young and old, he went over the seven promises of baptism. It was interesting how this was brought to our attention in a different way. As was pointed out,

- 1) I have to accept God. 1 Thess. 2:9.
- 2) I have to love Jesus as my personal Saviour. Acts 5:21; 4:12.
- 3) I take God and the Holy Spirit as my personal guide.
- 4) I take the word of God as the rule of my life. 2 Tim. 3:16, 17.
- 5) I take the people of God to be my people.
- 6) I give my whole self to the Lord. Rom. 14:7, 8.
- 7) How should we do this? We must take a stand. Josh. 24:14, 15.

He called these points the 5 "takes" and 2 "gives" and we were reminded again of the promises we had made in our own baptism so that all could clearly understand the message.

The highlight of the morning was when we could witness that today there are still people who accept Christ as their personal Saviour. Two dear souls were accepted into the church by having the right hand of fellowship reached to them as they took their stand with the people of God to fight the battle and to receive the promise given to us—the crown of life.

During lunchtime we ate in a different room, and many believers and friends were present. In the afternoon, we again assembled to hear a program presented by the young people. First, the very little ones praised God with the many songs and poems they had learned. We were all glad to see that even the little ones are willing to give their hearts to Jesus. Then the young people presented a program about the ten commandments as given on Mount Sinai. Each one presented a commandment and there was accompanying music and songs to beautify the program.

The next morning we again assembled together. Brother Ringelberg spoke to us of the work in the different fields and of the Mexican conference he attended, all of which encouraged us. From all these reports we can see that God's people are united in faith. It is wonderful to hear that the work is growing all over the world in the different fields. A special song was presented to us by the Ringelberg family, "The Meeting in the Air." The whole world should know about this great meeting, and God's people should proclaim how to meet Jesus, as based on 1 Thess. 4:16, 17.

Brother Ringelberg then spoke to us about "The Preparation for Jesus' Return." In Col. 3:10-14, we are reminded of the greatest need for the world and also God's people. The world is striving for something like a mirage. They reach for peace, and it is not there. They try to find and make unity to end wars but cannot find it, because the only peace is found in Christ. Division is based only on sin; it was not God's intention that such should enter the universe. He intended to have a paradise—everything beautiful and good. In *Selected Messages*, Book 1, p. 259, it says: "The secret of unity is found in the equality of believers in Christ... Christ is the center to which

all should be attracted;..." Only one door can we enter into salvation and that is Jesus Christ. 1 John 3:1 expresses His will and His thoughts. The center of our thoughts and well being is the desire to be sons of God. The prayer of Jesus in John 17:20-23 was for oneness among His people. If that is not found, the peace of Christ cannot dwell with His people.

Being Christians means being followers of Christ and changing one's deeds so they are befitting a Christian. We cannot finish the work without the latter rain, but we have to be of one accord like the disciples. The time has come for this, and we see it round about us; therefore, we have to be ready for this. Unity can never be achieved by laws and principles; it cannot be legislated; it must be born from a heavenly seed planted by God. It can never be made by man.

Every Christian has to take Christ as his guide. Many Christians do not understand that God is merciful, not like Jonah who didn't want to go and preach but wanted to see Nineveh destroyed. Christ was our great example and showed us how to be merciful. He taught men and gave them divine lessons of reconciliation and mercy. The plan of salvation should be made visible through the church as it shows how straightforward, honest and true Christ is. Through us, the people should see what it is all about when they come to church, so they can have a foretaste of heaven, peace and unity. The church's purpose is to show the people how to find Christ. It is to be a representation of Christ.

The unity of Christ binds us closer to Him and yet it also causes a separation. True unity will take a firm stand. We live in a time of shaking (1 John 2:19); therefore, some will come, and some will go. A true separation is caused by the Spirit of God. We have the truth, and what are we going to do with it? Sanctification must come from the truth. The secret of unity is found among the believers of Christ in equality and the love of God. To close this meeting, the young people had a special song, "Stand by Me."

Brother Ringelberg presented to the church the reports from the delegates, and we can see that the blessing of God rests upon His people, that the work is going forward and is growing. We still had a little time left, which we used so different ones could relate their experiences. Many thankful words were spo-

ken, and we thank the Lord for the wonderful blessings He has bestowed on us and on His work. After a hymn and prayer by Brother Ringelberg, we all went home strengthened and of good faith.

May God bless you and all of us!

AMEN!

—L. HAZELHOFF

Richmond, Virginia

“O COME, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great King above all gods.” Psalm 95:1-3.

As the people of God, we have much reason to praise the Lord for His lovingkindness. The believers and friends of the Richmond, Virginia, church were filled with great joy on May 26, 1968, when two young souls were added to the family of God through baptism. This day proved a great spiritual feast and encouragement for all.



The Richmond, Virginia, Group

The Lord has blessed the work in Richmond richly in the past several years. Many precious seeds of truth have been sown, and the promise of the Lord is that He will give the increase. The young people of Richmond have taken a great interest in the home missionary work and have placed many papers in the homes. Several families have been receiving Bible studies week-

ly, and others are taking or have completed the Bible Correspondence Course.

May the Lord grant that these souls will go all the way with the Lord and be numbered with His people. Let us pray for the work in Richmond and also pray that another worker may be found to continue the work in this field which is ripe for harvest.

—HELMUT KRAMER

The Perishing of Our Culture

By A. RINGELBERG

And Its Meaning

CULTURE is the fruit of human enterprise. The laws, customs, arts, sciences, and religion, yes, even the spiritual life of a people, a race or an age—all this we call culture. Thus the expression “modern culture” actually describes the present world order. It includes the social, spiritual and mental life of man and the way it is lived today in the so-called advanced countries of the world. Today we speak of a western or European culture as being in contrast with the culture of the eastern countries of Africa, China, etc. A civilized society with a culture is organized down to the minutest detail and presents a very delicate, complicated and confused picture.

An axe lasts very long and gradually is used up, but a watch with its many parts stands still when even one little cog is broken or cracked. It is likewise with our culture: It is not, as was formerly believed, everlasting, but extremely fragile and breakable, while “nature” people live on undisturbed.

Human history shows us a long chain of past cultures, such as those of the Babylonian, Greek and Roman people.

This is a fact which we should not overlook. History proves that all powerful past cultures have perished. They are buried under the desert sand or live on only in a memory of fabulous glory.

All cultures have their origin in religion; that is, in the belief in a higher power, or in God. The result of this is that when the seed or root of the culture, the religion, dies, this irrevocably leads to the destruction of the culture.

Christ did not come into this world to bring mankind a culture, but to save it. And yet His teachings have placed a stamp upon Christendom which is evident in many forms in our culture. The western culture is in many ways a fruit of Christendom. This is especially true among Protestantism, arising from the Reformation of the 16th century. The missionaries who have been sent out since that time are the carriers of culture.

The fate of culture, then, is very intimately connected with the Christian religion, so that with the weakening or even death of the faith, the decline of the culture is inevitable. Whoever looks upon our present culture with open eyes

can see how it is declining rapidly. Thinking men cannot free themselves from the thought that our culture is well into the process of decay.

An English economist wrote: “I wish to say that the culture in which we live is sinking rapidly. The European culture cannot carry on much longer... I do not believe that many people recognize how fast Europe is going down and how urgently the European affairs need to be placed upon a healthy foundation if our culture is to be saved... We are in the process of social decomposition, as deeply penetrating and dangerous as the one that undermined and broke the course of the Roman empire.”

These words were written in 1923—45 years ago. Since that time another world war, which has no parallel in history, has taken place. The post-war problems have grown beyond the control of the people. We are witnesses to the fact that faith in God has diminished steadily, and the spiritual and mental life of millions of people is now in a hopeless tangle.

Our culture is in danger because a revolution can be felt arising in every

sphere of activity. This revolution, as it appears, cannot be stopped. It does not work to ennoble men or lead humanity to a higher platform, but instead it tears down the former standards of purity, morality, family unity, devotion and faith.

Great efforts are being made to save the western culture, but it is becoming ever clearer that another culture is now arising and striving to take possession of the world. It is this striving which fills the hearts of the bearers of western culture with worry and fear.

It seems to be a law in history that only one culture can exist at a given time. When a new culture forces its way to the surface, that means that the old culture must disappear.

The true cause of the present decline of our culture is the fact that mankind has separated itself from God. Atheism, pantheism, political extremism, Buddhism and Mohammedanism are now displacing the pure doctrine of truth more and more. It is astonishing to hear how theologians, and even men bearing the title of "bishop," publicly confess their unbelief.

In this article I would not speak of the moral decline, nor of the many modern errors in the spiritual realm, because we all know them.

However this may be, for us as Adventists, the apparent decline of our culture is a message which we cannot heedlessly pass by. It is a challenge for us to test all things and study with greater heartsearching; it is an admonition to prepare for that which very definitely will come. I would like to go a little deeper into some points:

(1) The present emergency state of the world requires a true revival of the old Advent spirit, such as our forefathers, the pioneers, possessed. For more than 100 years the message has been proclaimed that Jesus is soon to come. All prophetic statements have been literally fulfilled. The signs of the time, to which the message directed all eyes (wars, famines, catastrophes, diseases, revolutions, etc.), have come to pass. The world has for many years mocked the bearers of this message. Today they no longer laugh and mock. The world lives in fear and anticipation of the things that are to come.

Nevertheless there are among the Advent believers some who have become weary of waiting and working. Faith in the soon return of our Lord does not stand so vividly before their minds; doubt has robbed them of joy in the truth and work of God. As a result, their hands have become weak; and their view, instead of being directed on the promises of God, is trained on the world. They arrange their houses and lives in a fashion which indicates that they do not expect Jesus to come for a long time. The second coming of Christ is very seldom the topic of their conver-

sation. The books that speak of the great and important truths for this time are seldom read. This is all partly a result of the spirit of the times, which penetrates the whole life and thinking of mankind. Such professed Adventists will not be prepared when Jesus comes.

Just now, today, we who are witnesses of the fulfilled prophecies cannot speak with less conviction and certainty in proclaiming the old true Advent message.

(2) The Spirit of Prophecy says: "...The angel of mercy folds his wings, prepared to fly away," and when the angels of God cease to hold the winds of human passion, all elements of battle will be released. The world will then be enveloped in a worse destruction than Jerusalem of old. Yes, God is still holding back the winds. But sin now appears in so many new forms, so many terrible and fearful novel means of destruction are invented, that we can no longer deny that this world is being delivered gradually to the evil angels.

Anyone who thinks just a little bit can see that we are dealing with supernatural, inhuman powers of destruction. Even many non-Christians are convinced that invisible powers are at work to effect the final destruction of mankind.

(3) A declining culture at this time will undoubtedly lead to such disorder, unhappiness and suffering as has no parallel in the history of lands and cities written in blood. When we think today of the many assaults, thefts, murders, child murders and the many rapes of women and girls, we shudder. Almost all of Christianity has lifted itself above the law of God. The results are now being felt in all the world. Immorality and anarchy are the results.

"The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption....

"Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. ...The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth." —*Great Controversy*, pp. 655, 585.

(4) The Holy Scriptures have already warned us of the coming of these days: "...Some shall depart from the faith, ... Speaking lies in hypocrisy; ... Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving...." 1 Tim. 4:1-3.

The Spirit of Prophecy says concerning this: "As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and

join the ranks of the opposition." —*Great Controversy*, p. 608.

This was fulfilled in the past and still happens today. Men have arisen proclaiming extreme things, and they have made points of truth which are of little consequence into main points. But because their pride or self-esteem was hurt, they placed themselves on the side of the enemy. Their dissatisfied spirit and criticism prove what Sister White says of such men: "They are not sanctified through the truth." It is evident that Satan makes special efforts to undermine the faith, and where possible to deceive the very elect. (Matt. 24:24; Rom. 16:17, 18.)

(5) Yet all this should not make us sad or discourage us; to the contrary, all these things should strengthen our hope in the soon coming of Christ. It shows us that the time when God desires to end His work is near. The time of the latter rain has come nearer. What we should do now is to prepare ourselves so that the Lord can use us in this final experience.

The declining western culture and the ever upsurging eastern nations (Rev. 16:12) tell us that the night is coming in which no man can work. Today it is more difficult than ever to reach people with the truth, and the work suffers from the lack of suitable workers, young men devoted to God.

Great territories of the world have closed their doors to the proclamation of the gospel. In the eastern countries and often in other countries as well only preaching that is in harmony with the ideology of these people is permitted, and their ideology is in essence non-Christian.

The so-called "Ecumenism" is the beginning of the image to the beast with all its consequences for the true believers.

Truly the night is coming. Then again God's people must go through the fire of persecution. But this should not hold us back and cause us to be unfaithful to what we have believed in good times. The blessed hope should enlighten us in increasing measure, and the deeper the world sinks and the darker the nights become, the more we should shine brightly to the glory of God. Soon our Saviour will come, and the greatest event of all times, the hope of the patriarchs and prophets, the apostles and martyrs, will be realized and the powers of sin will come to an end. Then we can exchange our declining culture, with its sin and suffering, for everlasting joy in the earth made new.



Doctrinal

On the 144,000

ONLY 144,000 LIVING SAINTS WILL BE
SAVED AT CHRIST'S COMING

"Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The *living saints, 144,000 in number*, knew and understood the voice, while the wicked thought it was thunder and an earthquake." —*Early Writings*, p. 16.

THE 144,000 SING OF AN EXPERIENCE
NO COMPANY HAS EVER HAD

"And they sing 'a new song' before the throne, a song which *no man can learn save the hundred and forty and four thousand.... None but the hundred and forty-four thousand can learn that song*; for it is the song of their experience — an experience such as *no other company* has ever had....

"They have passed through the *time of trouble* such as never was since there was a nation; they have endured the *anguish of the time of Jacob's trouble*; they have stood *without an intercessor* through the final outpouring of God's judgments. But they have been *delivered,....*" —*Great Controversy*, p. 649.

WHEN THE LAST ONE OF THE 144,000
IS SEALED, PROBATION CLOSES

"I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them.... The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn (Eze. 9, ins.) by his side returned from the earth and reported to Jesus that his work was done, and the saints were *numbered and sealed*. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, '*It is done.*' And all the angelic host laid off their crowns as Jesus made the solemn declaration, 'He that is unjust, let

him be *unjust still*: and he which is filthy, let him be *filthy still*: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.'

"*Every case had been decided for life or death. ... The plan of salvation had been accomplished, but few had chosen to accept it. And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, 'Too late! too late!'*" —*Early Writings*, pp. 279-281.

NO GREAT MULTITUDE SAVED NOW: THEY
COME FROM THE GRAVE

"He (Christ) presents to God the wave-sheaf, those raised with Him as representatives of that *great multitude who shall come forth from the grave at His second coming.*" —*Desire of Ages*, p. 834.

"The seer of Patmos, *looking down through the ages* to the time of this restoration of Israel in the earth made new, testified: 'I beheld, and, lo, a *great multitude*, which no man could number,....'" —*Prophets and Kings*, p. 720.

THE SEALING OF 144,000 IN REVELATION 7
IS THE SAME AS IN EZEKIEL 9

"Those whose hands are not clean, whose hearts are not pure, will not have the *seal of the living God....* This sealing of the servants of God (Rev. 7:4, ins.) is the *same that was shown to Ezekiel in vision*. John also had been a witness of this most startling revelation." —*Testimonies to Ministers*, p. 445.

FERMENT AMONG ADVENTISTS

The Los Angeles Times stated on January 17, 1968, that liberal voices from within the Seventh-day Adventist Church are asking that the church shed its fundamentalist character. R. E. Taylor, associated with *Perspective*, an unauthorized quarterly magazine, said he wants Adventists to join the ecumenical dialogue with other religions. "We have to realize we don't have the total truth," he said. Articles in the magazine, said the *Times* editor, have suggested that the church give greater freedom to individual congregations, re-examine its objections to the theory of evolution and de-emphasize traditional warnings on cards, lipstick, eyeshadow, novels, and movies.

"We would like to see a re-direction to make the church relevant to modern times," said Taylor.