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Christian Perfection page 9



Beacon of hope, faith, truth in a confused world. We believe:

The Bible to be infallible truth.

- God the Father to be the one Creator and upholder of heaven and earth through His Word.
- Jesus Christ to be God's Word made manifest and the world's only Saviour, who taught love revealed by obedience.
- His coming to be imminent, visible, victorious over His enemies and rewarding to His children of faith.
- The Holy Spirit to be His representative on earth, through whom we overcome a literal devil, Satan, the untiring instigator of evil.
- The Ten Commandments to be the foundation of all enduring reform and obedience to be the result of genuine faith in the righteousness of Jesus Christ.

THE SABBATH WATCHMAN is published by Religious Liberty Publishing Association, a subsidiary of the Seventh-day Adventist Church, Reform Movement, North American Union, International Missionary Society. World War I saw responsible men of the Seventh-day saw responsible men of the Seventh-day Adventist Church publicly declaring it to be the duty of all Adventist men to defend their respective countries with weapons in hand, even on the Sabbath. Hundreds of staunch believers protested this stand; but their protest was not heeded, and they were disfellow-shipped against their wishes. All attempts to reunite on the old platform of truth failed. This was the birth of the Reform Movement, which today is represented in all major countries.

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A7HEN thou wast little in thine own sight, wast thou not made the V head of the tribes of Israel?" Here Samuel points out the reason for Saul's appointment to the throne of Israel. He had a humble opinion of his own capabilities, and was willing to be instructed. When the divine choice fell upon him, he was deficient in knowledge and experience, and had, with many good qualities, various defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel.

Should he trust to his own strength and judgment, Saul would move impulsively, and would commit grave errors. But if he would remain humble, seeking constantly to be guided by divine wisdom, and advancing as the providence of God opened the way, he would be enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace, every good quality would be gaining strength, while evil traits would as steadily lose their power.

This is the work which the Lord proposes to do for all who consecrate themselves to Him. There are many whom He has called to positions in His work for the same reason that He called Saul, because they are little in their own sight, because they have a humble and teachable spirit. In His providence He places them where they may learn of Him. To all who will receive instruction He will impart grace and wisdom. It is His purpose to bring them into so close connection with Himself that Satan shall have no opportunity to pervert their judgment or overpower their conscience. He will reveal to them their defects of character, and bestow upon all who seek His aid, strength to correct their errors. Whatever may be man's besetting sin, whatever bitter or baleful passions struggle for the mastery, he may conquer, if he will watch and war against them in the name and strength of Israel's Helper. The children of God should cultivate a keen sensitiveness to sin. Here, as well as elsewhere, we should not despise the day of small things. It is one of Satan's most successful devices, to lead men to the commission of little sins, to blind the mind to the danger of little indulgences, little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence. But these little sins eat out the life of godliness in the soul. The feet which enter upon a path diverging from the right way are tending toward the broad road that ends in death. When once a retrograde movement begins, no one can tell where it may end.

THE SABBATH WATCHMAN, (ISSN 0098-9517) published bimonthly with a special issue in December at a yearly subscription rate of \$8.00 by Religious Liberty Publishing Assn., 9999 E. Mississippi Avenue, Denver, Colorado 80231, U.S.A. Copyright © 1987, Seventh-day Adventist Church, Reform Movement, North American Union. Second-Class Postage paid at Denver, Colorado. POSTMASTER: Send address changes to RLPA, 9999 E. Mississippi Avenue, Denver, CO 80231. Vol. 62, No. 6 Offset in U.S.A. In sparing Agag, the king of Amalek, Saul led his people to feel that they might follow their own judgment instead of God's explicit command. They did not see that their own prosperity as individuals and as a nation depended upon their strict adherence to the command of Him who sees the end from the beginning. God requires us to prove our loyalty to Him by unquestioning obedience. In deciding upon any course, we should not ask merely whether it is contrary to the will of God.

We must learn to distrust self, and to rely wholly upon God for guidance and support, for a knowledge of His will, and for strength to perform it. We must be much in communion with God. Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart's desires ever ascending to God—this is our only safety. In this manner Enoch walked with God. In this manner our Exemplar obtained strength to tread the thorny path from Nazareth to Calvary.

Christ, the sinless One, upon whom the Holy Spirit was bestowed without measure, constantly acknowledged His dependence upon God, and sought fresh supplies from the Source of strength and wisdom. How much more should finite, erring man feel his need of help from God every hour and every moment. How carefully should he follow the Leading Hand; how carefully treasure every word that has been given for his guidance and instruction! "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so should our eyes be upon the Lord our God. His commands should be received with implicit faith, and obeyed with cheerful exactness.

Self confidence is the rock upon which many have been wrecked. The secret of the Christian's strength and safety is revealed in the words of the apostle, "Kept by the power of God." In all the undertakings of life, the language of the heart should be, "If the Lord will." We should humbly wait for divine instruction, never going before, or contrary to, our Heavenly Guide.

Would that we could comprehend the significance of the words, "Christ suffered, being tempted." While He was free from the taint of sin, the refined sensibilities of His holy nature rendered contact with evil unspeakably painful to Him. Yet with human nature upon Him, He met the arch apostate face to face, and single-handed withstood the foe of His throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foot hold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, "The prince of this world cometh, and hath nothing in Me." The storms of temptation burst upon Him, but they could not cause Him to swerve from His allegiance to God.

All the followers of Christ have to meet the same malignant foe that assailed the Master. With marvelous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions. He is ever whispering in the ears of the children of men, as he points to worldly pleasures, gains, or honors, "All this will I give you, if you will do my bidding." We must look to Christ; we must resist as He resisted; we must pray as He prayed; we must agonize as He agonized, if we would conquer as He conquered.

Whatever the position in which God has placed us, whatever our responsibilities or our dangers, we should remember that He has pledged Himself to impart needed grace to the earnest seeker. Those who feel insufficient of their position, and yet accept it because God bids them, relying upon His power and wisdom, will go from strength to strength. When they enter upon their work, they may have almost everything to learn; but with Christ as a teacher they will become efficient laborers. God does not intrust His work to the worldly wise; for they are too proud to learn. He chooses those who, feeling their deficiencies, seek to be guided by unerring wisdom.

Those who have learned of Christ will manifest in all their intercourse a humble, teachable spirit, ever willing to receive counsel or correction. The Lord confers upon His servants varied gifts. No one person possesses all the qualifications essential in carrying forward the work of God. Hence no one is qualified to act independently in all matters pertaining to the Lord's cause. In the body of Christ there is the same law of dependence and the same necessity for harmony of action that exists in the human body. While no one member of the church is complete in himself, all combined form a perfect whole.

The meekness and humility of Christ will be seen in His followers. The grain ready for harvest, bending under the burden of its full, ripe ears, is a fitting emblem of the Christian ripening for the heavenly garner. The more closely he resembles Jesus, and the richer and more perfect his character in the development of the Christian graces, the less disposition will he have to honor or exalt self. With the sweet singer of Israel, the language of his heart will be, "Not unto us, O Lord, not unto us, but unto Thy name give we glory, for Thy mercy and for Thy truth's sake."

"Truth is implanted in the heavens and earth; it fills the stars, and keeps them in their places: it is that by which the plants grow, and the birds build their nests; it is that by which they know how to find their way across the sea. When Moses broke the tables of stone, the law was just as so adfast as it was before. Just so, though all the record of all our sin, even though written with the finger of God, were erased, the sin would remain, because the sin is in us. Though the record of our sin were graven in the rock, and the rock should be ground to powder—even this would not blot out our sin.

"The blotting out of sin is the erasing of it from the nature, the being of man. The blood of Jesus Christ cleanses from all sin. Our bodies are but the channel, the border, the sand upon the shore, of the river of life. Impressions have been made upon us by sin. At the seashore, when you see a smooth piece of sand, your first impulse is to make some mark on it, to write some characters upon it. Then the sea comes up, and each wave that passes over it helps to obliterate the impression until it is entirely blotted out. Even so the stream of life from the throne of God will wash away and blot ont the impressions of sin upon us.

The erasing of sin is the blotting of it front our natures, so that we shall know it no more. The worshippers once purged —actually purged by the blood of Christ—have 'no more conscience of sin.' because the way of sin is gone from them. Their iniquity may be sought for, but it will not be found. It is forever gone from them—it is foreign to their new natures, and even though they may be able to recall the fact that they have committed certain sins, they have forgotten the sin itself—**they do not think of doing it any more**. This is the work of Christ in the true sanctuary, which the Lord pitched, and not man—the sanctuary not made with hands, but brought into existence by the thought of God."

-E.J. Waggoner, "The Blotting Out of Sin," Review and Herald, Sept. 30, 1902.

[&]quot;We need to be on our guard against the idea that blotting out of sin is merely as the passing of a sponge over a slate, or an entry in a ledger, to balance the account. This is not the blotting out of sin. . . . The tearing of a leaf out of a book, or even the burning of the book containing the record, does not blot out the sin. The sin is not blotted out by blotting out the account of it, any more than throwing my Bible into the fire abolishes the word of God. There was a time when all the Bibles that could be found were destroyed; but the word of God—the truth—remained just the same, because truth is God Himself; it is His life.

The Major Danger of God's People in This Time

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh chapter of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated." —Letter 103, 1904.

By COR DE JONGE, Holland

THESE words, written by Ellen G. White in 1904, have already been fulfilled, and they are being fulfilled daily in our time. Since 1904, the perils in our world have multiplied at an alarming rate. The whole world is stirred with the spirit of war. As a result of this, "Men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. It is a dangerous time for the people of the world, for those who do not love God enough to keep His commandments. They are afraid of what is coming on the earth.

However, it is also a dangerous time for the people of God. The following words of Ellen G. White describe our time in a clear manner: "We are living in a most solemn, important time of this earth's history. We are amid the perils of the last days. Important and fearful events are before us. How necessary that all who do fear God and love His law, should humble themselves before Him, and be afflicted and mourn, and confess the sins that have separated God from His people. That which should excite the greatest alarm, is that we do not feel or understand our condition, our low estate, and that we are satisfied to remain as we are. We should flee to the word of God and to prayer, individually seeking the Lord earnestly, that we may find Him. We should make this our first business." - Testimonies for the Church, vol. 3, p. 53.

What are the earth's inhabitants doing?

Isaiah tells us that in the the last days "it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." Isaiah 24:2. What is the meaning of Isaiah's words? He is telling us that almost all people behave as do herd animals. What one does, they all do. Men seem afraid to do or be anything different from the majority, and so they all do the same things, have the same principles and look at things in the same way and with the same mind. How can people live this way? We read, "The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. . . . Cast out of heaven, Satan set up his kingdom in this world, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven-the influence of mind on mind. Men become tempters of their fellow men. The strong corrupting sentiments of Satan are cherished, and they

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"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4.

exert a masterly, compelling power." —Ellen G. White, Our High Calling, p. 109.

"We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them." —Ellen G. White, Letter 103, 1904.

This course of things is similar to hypnotism. As I read these words, I cannot help thinking about television. Many people are seeing exactly the same things. In our time, divorce is not considered so dreadful as it was some years ago. It is the same with theft, deception, and even murder. Satan is using television to influence millions of people. Religious things grow less and less interesting, as more and more adults and children see and hear less and less of sacred things.

Paul wrote to Timothy that "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4. It seems Paul was speaking of our day. Our world prefers fables to the truth, and at times it even shows a pronounced dislike for truth. People today would much rather listen to fables and to deformed principles than to simple truth.

But what about God's people? Are we any different? If not, we should be! Men and women who fear God and keep His commandments will surely not disregard the Sabbath, or steal, or deceive. They will give of their means to sustain the cause of God with their tithes and offerings and will not go chasing off to dances and places of worldly amusements. Certainly not. The "larger" crimes they will not commit, but how is it with the so-called "minor affairs" of our lives?

Listen! "Satan leads many to believe that God will overlook their unfaithfulness of minor affairs of life; but the Lord shows in His dealings with Jacob that He can in no wise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. . . Those who are unwilling to forsake every sin and to seek earnestly for God's blessing, will not obtain it. But all who will lay hold of God's promises as did Jacob, and be as earnest and persevering as he was, will succeed as he succeeded." —Ellen G. White, *Patriarchs and Prophets*, pp. 202, 203. Once more: How are we doing in the minor affairs? Let us look at some of these areas and test our lives by God's standard.

How do I dress?

"There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible and to fashion their dress very much like that of men, but God pronounces it abomination. —Ellen G. White, *Child Guidance*, p. 427. "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." Deuteronomy 22:5. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety." 1 Timothy 2:9.

"Curved small of the back and high heels. To be 'beautiful,' people apparently have to suffer pain. That applies to elegant high heels. The woman who wears them shouldn't wonder why her back and/or feet ache. Shoes with high heels cause the body of a woman to stand continually on its toes. This causes the spine to be bent like an 'S.' The vertebrae become overburdened and wear out. Chronic backache is the result." —MK, 4/85, p. 15 (Herold der Reformation, July 1985).

Hairdo. "Doth not even 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: for her hair is given her for a covering." 1 Corinthians 11:14, 15.

Adornment. "Moreover the Lord saith. Because the daughters of Zion are haughty, and walked with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: . . . In that day the Lord will take away the bravery of their tinkling ornaments about their feet and their cauls, and their round tires like the moon, . . . the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings. . . . Thy men shall fall by the sword, and thy mighty in the war." Isaiah 3:16, 18, 20, 21, 25.

"The prophecy of Isaiah 3, was presented before me, as applying to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: 'Thy men will fall by the sword, and thy mighty in the war.' I was shown that this scripture will be strictly fulfilled. Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens and felt no individual responsibility, are to be proved. They will be brought low in the dust, and will long for an experience in the things of God, which they have failed to obtain. 'War lifts his helmet to his brow; O God, protect Thy people now.' " —Ellen G. White, *Testimonies for the Church*, vol. 1, p. 270.

Modesty. "I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity Little by little, the customs and practices of the world change, but not usually for the better. Customs and traditions may change, but truth never changes. And those who follow it will be steadfast.

should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime and murder are the order of the day among those who know not the truth, and who refused to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions." — Testimonies for the Church, vol. 2, p. 459.

It is all too true that most women and youth today are not modest. They are often seen kissing each other, men and women, young and old, married and unmarried alike. In former days this was not common, but now nearly everyone is doing so. This improper behavior is to many a "minor affair," but by taking part in these things we open ourselves up to one of the greatest dangers of God's people today. Little by little, the customs and practices of the world change, but not usually for the better. Customs and traditions may change, but truth never changes. And those who follow it will be steadfast.

"Those who despise the warning will be left in blindness to become self-deceived. But those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. This class you will ever find in perfect harmony with the testimony of the Spirit of God." — Testimonies for the Church, vol. 3, p. 257.

The time of Joshua

As Joshua led the children of Israel into Canaan, the Lord gave the following command: "And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it." Joshua 6:18.

As Jericho fell to Israel in a most wonderful way, they were overjoyed and trusted the Lord. With this came selfassuredness, and they went on to the next town, Ai, to take it also, but the war there did not go well. "And the men of Ai smote of them about thirty and six men: . . . and smote them in the going down." Joshua 7:5. Neither the people nor Joshua could understand why the Lord had left them. After prayer, the riddle was solved. "But the children of Israel committed a trespass in the accursed thing, for Achan . . . took of the accursed thing: and the anger of the Lord was kindled against the children of Israel." Verse 1.

After the transgressor was discovered, Achan confessed his guilt, but not with true remorse for the sin itself. Like Judas, he repented because of the results of his sin. Therefore he was stoned. Concerning this, Ellen G. White

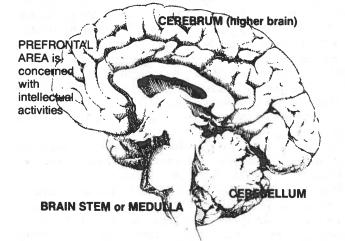
wrote: "I have been shown that God here illustrates how He regards sin among those who profess to be His commandment-keeping people. Those whom He has especially honored with witnessing the remarkable exhibitions of His power, as did ancient Israel, and who will even then venture to disregard His express directions, will be subjects of His wrath. He would teach His people that disobedience and sin are exceedingly offensive to Him and are not to be lightly regarded. He shows us that when His people are found in sin they should at once take decided measures to put that sin from them, that His frown not rest upon them all. But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins. In His dealings with His people in the past the Lord shows the necessity of purifying the church from wrongs. One sinner may diffuse darkness that will exclude the light of God from the entire congregation. When the people realize that darkness is settling upon them and they do not know the cause, they should seek God earnestly, in a great humility and self-abasement, until the wrongs which grieve His Spirit are searched out and put away.

"The prejudice which has risen against us because we have reproved the wrongs that God has shown me existed, and the cry that has been raised of harshness and severity, are unjust. God bids us speak, and we will not be silent. If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty, and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. In vision I have been pointed to many instances where the displeasure of God has been incurred by the neglect on the part of His servants to deal with the wrongs and sins existing among them. Those who have excused these wrongs have been thought by the people to be very amiable and lovely in disposition, simply because they shunned to discharge a plain Scriptural duty, The task was not agreeable to their feelings; therefore they avoided it." -- Testimonies for the Church, vol. 3, pp. 265, 266.

Come out of her

In the light of all these Bible and Spirit of Prophecy statements, we conclude that we have a need to not only leave behind all the "major affairs" of sin, but we also must be careful not to dabble in the "minor affairs" and do as the world does, but we are to "come out of her, My people." Why? "That ye be not partakers of her sins." All who follow this counsel will know a blessed result. "And that ye receive not of her plagues." May the Lord help us to be obedient.

The Faculties of the Mind



⁶⁴ GOD created man a superior being; he alone is formed in the image of God, and is capable of partaking of the divine nature, of cooperating with his creator and executing His plans." —Ellen G. White, Sons and Daughters of God, p. 7.

Man is the superior being on earth. Of all the creatures formed on this earth, man alone was created in the image of God. What makes the difference so marked? It is the object of this study to shed light on the faculties of the mind; and when this is understood, it will become very practical in understanding the work of overcoming sin.

First of all, let us proceed to obtain a general knowledge of the physical aspects of the human brain.

"The brain is composed of three principal divisions: the cerebrum, the cerebellum, and the brain stem. If intelligence, learning, and judgment could be said to reside anywhere in the brain, it would be in the two halves, or hemispheres, of the cerebrum. You can get some idea of the cerebrum's importance from the fact that it fills the entire upper part of your skull. The cerebellum (Latin for "little cerebrum") is only one-eighth the size of the cerebrum. Its main function is to maintain equilibrium and to coordinate muscular activities. The brain stem, sometimes referred to as the lower brain, includes such structures as the thalamus and hypothalamus, which regulate hunger, thirst, sleep, and sexual behavior; the midbrain and pons, whose task is to transfer impulses from one part of the brain to another; and the medulla, which governs breathing, blood pressure, the beating of the heart, and other vital functions." Reader's Digest, ABC's of the Human Body, 1987, p. 48.

And Their Relation to the Christian's Experience in Overcoming Sin

By BRIAN AND RHODA LOWE, Hamilton, Montana

Notice that it is the Prefrontal Area that is concerned with intellectual activity. This is where reason, judgment, will power and conscience reside. Speaking of Satan before he fell, we read in *Early Writings*, p. 45, that, "His forehead was high and broad, showing great intelligence." On page 152, a description is given of Satan after his fall. "That brow which was once so noble, I particularly noticed. His forehead commenced from his eyes to recede. I saw that he had so long bent himself to evil that every good quality was debased, and every evil trait was developed." This passage is very significant in emphasizing the importance of the Prefrontal Area.

Solomon once said, "God hath made man upright; but they have sought out many inventions." Ecclesiastes 7:29. You will notice when you compare man with the entire animal kingdom that man alone has an upright forehead. This is because animals do not have a Prefrontal Area. They don't have intellect, reason, judgment, or a conscience. They are guided by their instincts.

When Nebuchadnezzar exalted himself, "God removed his reason, and he was sent out to dwell with the beasts of the field, to eat grass as an ox. The relation of this experience of Nebuchadnezzar is to show us what a man will become if God removes his precious endowment of reason. God can take away the powers of the mind, and leave nothing in the breast of man but the instinct of a beast of the field." —Ellen G. White, *Signs of the Times*, vol. 2, p. 319.

Consider the story of Phineas Gage, "It was a miracle Phineas Gage did not die. On September 13, 1848, while he was blasting rock on a Vermont railroad line, exploding gunpowder drove a tamping iron through his left eye socket into his brain and out through his shattered skull at about the place where hair and forehead meet. Astonishingly, Gage made a complete physical recovery and lived for another dozen years.

"Psychologically, however, he was a changed man, 'No longer Gage,' people said. Once emotionally well balanced, he became obstinate, capricious, impatient of anything that went against his wishes, and given to outbursts of profanity.

"It was the frontal lobes of Gage's brain that were destroyed, a part of the brain about which neuroscientists had previously known little. The Gage case gave brain specialists the first clear evidence they had ever had that thoughts and emotions are closely related, and that they are so because of actual physical connections between the limbic system (the principal emotional center in the brain) and other brain structures.

"From this case and later studies, it now appears that the frontal lobes enable us to control our emotions. Damage to the lobes and destruction of their links to the limbic system bring about chemical and electrical changes in many parts of the brain and thus alter the way people experience and express their emotions." — *ABC's of the Human Body*, pp. 68, 69.

Call to mind that the brain stem is also known as the "lower brain." This area is responsible for all the animal or physical functions. This is essential to life, but only as it is governed by the cerebrum, as we shall see. There are several different terms used when speaking of these two areas of the brain.

Cerebrum	Brain Stem (lower brain)
Higher powers	Lower nature
Conscience	Appetites
Spiritual affections	Base passions
Reason	Sensuality
Intellect	Sinful nature
Chambers of the mind and heart	Basement
Power of choice	Medulla (controls involuntary

actions) eas of the brain will always be

One of these two areas of the brain will always be in control, or be controlled by the other. This is all dependent on the state of the frontal lobe, for the lower nature is irreplaceable this side of eternity. But the faculties of the higher powers are indeed replaceable, and must be if we are to be saved. Therefore, this part of the brain can be broken down into two categories.

Stony heart	Heart of flesh
Carnal mind	Mind of Christ
Slave to the flesh	Governs the flesh
Emnity with God	One with God
Old man	New man

Now, this will give a clear understanding of the difference between man and animals. "Dumb animals need to be trained, for they have not reason or intellect. But the human mind must be taught self-control." — Ellen G. White, *Testimonies for the Church*, vol. 3, p. 132.

That is, self-control of the lower brain. The lower brain must be brought under the authority of the cerebrum, or the higher powers. The following will clarify that fact:

"The faculties of the mind, as the higher powers, are to rule the kingdom of the body. The natural appetites and passions are to be brought under the control of conscience and the spiritual affections." —Ellen G. White, *The Ministry of Healing*, p. 399.

"All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. The appetites and passions are to be held in subjection to the higher powers of the mind." —Ellen G. White, *The Desire of Ages*, p. 101.

"The experimental knowledge of God and of Christ transforms man into the image of God. It gives man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind." —Signs of the Times, vol. 4, p. 428. "The sinful nature is to be kept under the control of the spirit of God." —Special Testimonies, Series B, p. 416.

And if this is not done, the other will inevitably take control: "If sensuality is not kept under the control of the higher powers of the mind, base passion will rule the being." —Sons and Daughters of God, p. 56.

Every power that God has given us is to be brought under the control of reason. -Ellen G. White, Medical Ministry, p. 294. these include the appetites (Testimonies for the Church, vol. 2, p. 562; Child Guidance, p. 404; S.D.A. Bible Commentary, vol. 5, p. 1079; Counsels on Health, p. 156; The Ministry of Healing, pp. 319, 323; Messages to Young People, pp. 236, 237; Selected Messages, vol. 1, p. 274; Testimonies for the Church, vol. 3, p. 84; vol. 4, pp. 235, 571; vol. 5, p. 314; Temperance, pp. 60, 146), emotions (Messages to Young People, p. 136; Testimonies for the Church. vol. 3, p. 84; vol. 5, p. 314), passions (The Acts of the Apostles, p. 423; Testimonies for the Church, vol. 2, p. 562; vol. 3, p. 84; vol. 4, p. 235), power of speech (Evangelism, p. 668), will (Testimonies for the Church, vol. 3, p. 84), desires (Testimonies for the Church, vol. 5, p. 177), and feelings (Testimonies for the Church, vol. 5, p. 310). In order for reason to do all this, it is to be guided by the Spirit of God.

"Reason, enlightened by the teachings of God's word and guided by His Spirit, must hold the reins of control." —Ellen G. White, *The Acts of the Apostles*, p. 311.

Here lies the secret of success. A changed mind is power to overcome all sin in the lower nature. This is to be born again (John 3), to be a partaker of the divine nature (2 Peter 1:4), to be transformed by the renewing of your mind (Romans 12:2), to have the mind of Christ (Philippians 2:5), to have a new heart (Ezekiel 36:26), to be spiritually minded (Romans 8:6), and so on. "When we are born from above, the same mind will be in us that was in Jesus, the mind that led Him to humble Himself that we might be saved." —Ellen G. White, *The Desire of Ages*, pp. 330, 331.

As an aid in overcoming sin, abstemiousness is second to none: "Abstemiousness in diet and control of all the passions will preserve the intellect and give mental and moral vigor, enabling men to bring all the propensities under the control of the higher powers and to discern between right and wrong, the sacred and the common." —Testimonies for the Church, vol. 3, p. 491.

This is how we are to learn self-control. As it was with Jesus, the human nature is to remain with us as long as we live on this earth. But, as Jesus was charged with divinity, so we need to have our intellectual faculties empowered by divine grace, so we may overcome as He overcame. Temptation will always be with us in the flesh, but we sin only as we yield to the sinful nature.

It is at the door that leads to the upper chambers that Jesus stands and knocks. Will you let Him in?

"David declared: 'I am fearfully and wonderfully made.' When God has given us such a habitation, why should not every apartment be carefully examined? The chambers of the mind and heart are the most important. Then, instead of living in the basement of the house, enjoying sensual and debasing pleasures, should we not open these beautiful chambers and invite the Lord Jesus to come in and dwell with us?" — Testimonies for the Church, vol. 6, pp. 375, 376. Perfection
In quest of Christian perfection

herefore

Let Us

Go on

Unto

By STEINAR MYHRE, Sweden

TO the degree that something which was previously perfect loses its perfection, it devaluates and loses its attraction. The entrance of sin into the world made imperfect that which God had made perfect, without flaw.

The everlasting gospel is God's plan to restore His image (likeness in character and body), the original perfection, in man. Through initial and continued, constant faith in Christ, character is restored in this life of probation, while the body will be restored to its original, perfect state at the resurrection and translation to occur at the second coming of Jesus.

This study consists primarily of Spirit of Prophecy statements showing the necessity and defining the nature of Christian perfection, as well as how it is obtained.

God's ideal/requirement: "Be ye therefore perfect, . . ." Matthew 5:48.

"God's ideal for His children is higher than the highest human thought can reach." —Ellen G. White, *The Desire* of Ages, p. 286.

"God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom." —Ellen G. White, *Christ's Object* Lessons, p. 315

"The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims." —Ellen G. White, *Testimonies for the Church*, vol. 1, p. 416.

"The Lord requires perfection from His redeemed family. He expects from us the perfection which Christ revealed in His humanity." —Ellen G. White, *Child Guidance*, p. 477.

It is possible to attain to this!

"'Be ye therefore perfect, even as your Father which is in heaven is perfect.' This command is a promise." —The Desire of Ages, p. 286.

"If you make God your strength, you may, under the most discouraging circumstances, attain a height and breadth of Christian perfection which you hardly think it possible to reach." God "has made provision for man formed in His image, that he may be little less than the angels of God while in the performance of his duties on earth." — Testimonies for the Church, vol. 4, pp. 567, 415, 416.

"This standard is not one to which we cannot attain.... God has made provision that we may become like unto Him,..." —Ellen G. White, *Thoughts from the Mount of Blessing*, p. 76. Satan "is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome." —Ellen G. White, *The Great Controversy*, p. 489.

"Thank God that we are not dealing with impossibilities." —Ellen G. White, Selected Messages, vol. 2, p. 32.

"In his efforts to reach God's ideal for him, the Christian is to despair of nothing." —Ellen G. White, *The Acts of the Apostles*, p. 478.

"Let none, then, regard their defects as incurable. God will give faith and grace to overcome them." —*The Great Controversy*, p. 489.

What is involved in Christian perfection?

Let us first look at the meanings of the word "perfection" as it occurs in the King James Version of the Bible. There are several:

- 1. Sincere, upright. See footnotes to Genesis 17:1; Psalm 119:1. RSV: blameless.
- 2. Wholehearted. Isaiah 38:3, RSV.
- 3. Finished, complete. 2 Chronicles 8:16; Philippians 3:12; 2 Timothy 4:7.
- 4. Maturity. 1 Corinthians 2:6; 14:20; Ephesians 4:13, 14; Hebrews 5:14; 6:1.
- 5. Overcoming sin. Hebrews 2:10; 5:9; 12:23.
- 6. Final redemption. Hebrews 11:40; 1 Corinthians 15:23.
- 7. God's ultimate perfection or completeness in everything, which the loyal and redeemed share in Christ according to capacity. John 1:16; Colossians 1:9, 19; 2:9, 10; 4:12; Ephesians 3:19, etc.

In our study of perfection we are concerned with all these meanings, but particularly with meanings Nos. 4, 5 and 7, and ultimately No. 2.

And secondly, through the writings of the Spirit of Prophecy, let us consider which aspects of perfection concern us now in the time of grace:

Perfection of character. Christ's Object Lessons, pp. 315, 330-332; Testimonies for the Church, vol. 4, p. 568. We are to seek "with determined faith that perfection of character which will reach out to perfection in action." —Christ's Object Lessons, p. 332. See also The Acts of the Apostles, p. 531.

Moral and spiritual perfection. — Christ's Object Lessons, p. 330; The Acts of the Apostles, p. 478.

"All may now obtain holy hearts.... We may have Christian perfection of the soul." —Selected Messages, vol. 2, p. 32.

"... We may be perfect in our sphere, even as God is perfect in His." — Thoughts from the Mount of Blessing, p. 77.

For instance, we are told in Scripture that the prophets and holy men of old were "subject to like passions as we are." Yet of Daniel we read that no error or fault could be found in him. James 5:17; Daniel 6:4. As we proceed in our study, we shall see how that was possible.

What Christian perfection is not

Such perfection is not an improvement or a polishing of our fallen human nature. The apostle Paul stated and it will remain in force as long as time lasts—". . . In me (that is in my flesh,) dwelleth no good thing." Romans 7:18.

In the Indiana Conference of Seventh-day Adventists,

there arose in 1899-1900 a so-called "holy flesh" movement. The participants claimed to have been fully cleansed from sin and sinful tendencies. Sister White wrote and stated that "All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh.... You cannot obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility." She then recounted how other such fanatical movements had risen in the time following 1844. "They declared that they were perfected, that body, soul, and spirit were holy.... They declared that as their flesh was purified they were ready for translation. This they repeated again and again. . . . They thought that sanctified flesh could not sin, and thus they had been taken in Satan's trap." "I bore my testimony in the name of the Lord, placing His rebuke upon these

There is no condemnation to

manifestations." She called this "spiritualistic delusion." --Selected Messages, vol. 2, pp. 31-39; Evangelism, p. 595.

Neither does Christian perfection consist of sinlessness, for then the testimony of the Scriptures would not be true. See 1 Kings 8:46; Proverbs 20:9; 1 John 1:8, 10. Sinlessness and overcoming sin are two different things. The latter involves dying to self and sin, through the power of the Holy Spirit keeping these things "under" (1 Corinthians 9:27; Romans 6:11); the first entails a removal of the sinful nature, "the flesh," altogether, which is not only impossible in this life, but also unbiblical. Romans 7:18.

Dying to sin, then, and removal of the sinful nature are also two different things. The first is a duty, as well as an absolute necessity, if we would live the new life in Christ. Dying to sin has to do with the will and the full surrender to Him in all things, leading to moral and spiritual perfection in Him. As to the second—removal of the sinful nature—this is nothing with which we have to do. It is solely Christ's domain. "While sin is forgiven in this life, its results are not now wholly removed. It is at His coming that Christ is to 'change our vile body, that it may be fashioned like unto His glorious body.' Philippians 3:21." —Selected Messages, vol. 2, p. 33.

"None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ." — The Acts of the Apostles, pp. 561, 562.

"Let not God be dishonored by the declaration from human lips, 'I am sinless; I am holy.' Sanctified lips will never give utterance to such presumptuous words." — *Christ's Object Lessons*, p. 160.

Let us consider "blameless" Job, that man of exemplary character and a pattern of piety, integrity, good works, patience and faithfulness. He said: "If I wash myself with snow water, and make my hands never so clean; Yet shalt Thou plunge me in the ditch, and mine own clothes shall make me to be abhorred." "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: . . ," Job 1:1, 8, RSV; 2:3; Ezekiel 14:14, 20; James 5:11; Job 9:30, 31, 20, 21.

Let us stop here for moment. From what we have just read, we may see that there is a difference between being blameless before God and being perfect in ourselves and it is a great difference. As to the first, "It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the

them who walk after the Spirit.

Spirit.' Romans 8:1." —Ellen G. White, Steps to Christ, p. 51.

In Christ, Job was blameless; but as to having perfection in himself, Job stated: If I would claim that, it would be proof that I do not know myself (nor, one might add, the place that human nature must occupy in the provisions of the plan of salvation). "The nearer we come to Jesus, . . . the less we shall feel like exalting ourselves. . . . At every step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone and shall make the apostle's confession our own: 'I know that in me (that is, in my flesh,) dwelleth no good thing.' 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, . . .' " —The Acts of the Apostles, p. 561.

Let us again focus our attention on that faithful man of God, Daniel, in whose life record no sin is noted in the Scriptures. "The character of Daniel is presented to the world as a striking example of what God's grace can make of men fallen by nature and corrupted by sin." —Ellen G. White, *The Sanctified Life*, p. 21.

Daniel's strength lay not in his being somehow detached from human nature, unlike the rest of us, but through the grace of God he daily kept human nature where it should always be—in subjection to the higher powers. And though we read of no sin in Daniel's life, he himself did not lay claim to sinlessness but confessed the sinfulness of his human nature. He said: "We have sinned, we have done wickedly." Daniel 9:4-6, 15, 16, 18, 19. "Daniel does not proclaim his own fidelity before the Lord. Instead of claiming to be pure and holy, this honored prophet humbly identifies himself with the really sinful of Israel. . . . With deep humiliation, with tears and rending of heart, he pleads for himself and for his people. He lays his soul open before God, confessing his own unworthiness. . .." —The Sanctified Life, pp. 46, 47.

It was not because of sinlessness or perfection in himself that Daniel was so highly favored. "But while he clung to God with unwavering trust"—here we have the secret of his power—"the spirit of prophetic power came upon him." — Testimonies for the Church, vol. 4, p. 570.

Thus we see that God is not looking for infallibility in those whom He would use in His service. "Enoch, Noah, Moses, Daniel, and the long roll of patriarchs and prophets—these were ministers of righteousness. They were not infallible; they were weak, erring men; but the Lord wrought through them as they gave themselves to His service." —Ellen G. White, *Gospel Workers*, p. 13.

"Let us all remember that we are not dealing with ideal men, but with real men of God's appointment, men precisely like ourselves, men who fall into the same errors that we do, men of like ambitions and infirmities." — Ellen G. White, *Testimonies to Ministers and Gospel Workers*, p. 495.

This does not mean that we should aim low—far from it. Rather, important lessons are taught concerning Christian charity, "which is the bond of perfectness." Colossians 3:14. "... If our thoughts dwell upon the wondrous love and pity of Christ for us, the same spirit will flow out to others. We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing. Humility and self-distrust should be cultivated, and a patient tenderness with the faults of others. This will kill out all narrowing selfishness and make us largehearted and generous."—Steps to Christ, p. 121. This is essential indeed in our quest for perfection!

Furthermore, in dismissing the false claim of infallibility in man, we are simply being realistic. Let us listen to words of experience from the lips of a servant of God, whom we may consider one of the most prominent in the work of reform in modern times: "Show me the man who never makes a mistake, and I will show you a man who should be in heaven." —Elder James White quoted in Virgil Robinson's excellent book, *James White*, p. 289.

We might also want to tune in to what the great reformer Martin Luther had to say on the subject: "'May God of His mercy preserve me from a church in which there are none but saints. I desire to dwell with the humble, the feeble, the sick, who know and feel their sins, and who groan and cry continually to God from the bottom of their hearts to obtain His consolation and support.'" —*The Great Controversy*, p. 191. Luther certainly knew by experience and spiritual insight that exalted professions invariably hide the monstrous deformity of human nature, and all of us are better off being honest about the matter. It can be seen that Martin Luther agreed with the prophet Zephaniah's description of God's remnant people of the last days. Zephaniah 3:12.

'It should be at least theoretically clear to us all that a "Stand by thyself; come not near to me, for I am holier than thou" attitude will not help anyone come one iota closer to the goal of Christian perfection. "Those whom heaven recognizes as holy ones are the last to parade their own goodness." —*Christ's Object Lessons*, p. 160.

In His word, God has given us clear instruction that the spirit of self-righteousness and those who are possessed by it are outside His provisions for salvation: "These are a smoke in My nose, a fire that burneth all the day." Isaiah 65:5; Luke 18:10-14. Nevertheless, the Spirit of God teaches that self-righteousness has a very subtle, deceiving influence on those who are actuated by it. "... Where self-righteousness girds one about, instead of the righteousness of Christ, the deception is so difficult to be seen, and the self-righteousness so hard to be put away, that the case is the most difficult to reach. An unconverted, godless sinner stands in a more favorable condition than such." —*Testimonies for the Church*, vol. 2, p. 176; *Christ's Object Lessons*, pp. 158-160.

And, yes, it is also very possible for one to believe he is in possession of and professes faith in the righteousness of Christ, which is of heavenly origin, while being actuated by the principle of self-righteousness, which stems from human nature! "The heart is deceitful above all things, . . . who can know it?" It is therefore right to ask our Maker to "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." Jeremiah 17:9; Psalm 139:23, 24. (That which stems from human nature is wicked, not being mixed with faith.)

Since self-righteousness is "as filthy rags," it can never acquire sinlessness nor aid us in obtaining Christian perfection. Claims of sinlessness testify of satanic delusion from which only the power of Christ can deliver. "The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; ...

"But if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ." —Steps to Christ, pp. 64, 65; The Sanctified Life, p. 12.

"But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." 2 Corinthians 10:17, 18. "Our Saviour... taught His disciples that the highest type of religion is that which manifests itself in a quiet, unobtrusive manner." "A healthy man... does not call the attention of everyone he meets to his soundness of body.... He is scarcely conscious that he is in the enjoyment of so rich a boon.

"Thus it is with the truly righteous man. He is unconscious of his goodness and piety." — The Sanctified Life, pp. 12, 13. Even in the great, final day of God, the righteous will be unconscious of having been or done anything exceptional. Matthew 25:37-39; Luke 17:10.

"Those who are really seeking to perfect Christian character will never indulge the thought that they are sinless." —The Sanctified Life, p. 7. Even much less will they impose such a teaching and test on others. "Do not advocate theories or tests that Christ has never mentioned, and that have no foundation in the Bible." —Gospel Workers, p. 309. An equally deceptive assertion, of course, is claiming sanctification and sinlessness while breaking God's commandments (common mainly in non-Adventist circles). —Evangelism, pp. 595, 596.

To sum up this section, now that we have investigated some of the things Christian perfection does not consist of, can we agree that there is nothing we can be, or have, or do, of ourselves, which can in any way whatsoever bring us closer to our goal of Christian perfection? We must agree with the statements of *Thoughts from the Mount* of *Blessing*, pp. 50, 54, 77, that all such is "impossible" and that if such efforts are still being made, they will fail. So also with all claims and tests outside the word of God and His provisions of salvation revealed there.

How is Christian perfection obtained?

We have already touched upon the answer to this question in various places; but now, with God's help, we will concentrate on this alone. We will keep the Spirit of Prophecy as our guide.

"Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect

Abundant grace has been prov

in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be molded and fashioned after His own likeness."—Selected Messages, vol. 2, pp. 32, 33.

"We receive righteousness by receiving Him [Christ]. —Thoughts from the Mount of Blessing, p. 18. When a believer receives the righteousness of God in Christ, that person is perfect before God, although—odd as it may seem—fellow human beings may detect flaws in his character and life. How can there be such an apparent contradiction?

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit." —Selected Messages, vol. 1, p. 382. Doesn't this statement throw wonderful light on how we become righteous and obtain perfection through Christ? A willingness to be made willing (Thoughts from the Mount of Blessing, p. 142) to obey God is a clear condition in this agreement between Christ and His people, as the following sentence brings out: "But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father's commandments." —Selected Messages, vol. 1, p. 382.

So, a person may be imperfect in himself—all of us are—and yet, through faith in Christ's righteousness, His perfect merits, be blameless before God and even men. "The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or angel can impeach these souls. [Romans 8:33, 34 quoted.]" — The Desire of Ages, spec. ed., pp. 550, 551.

When a person through faith in Christ is willing to obey God out of love for Him (we will discuss motives later), Christ makes up for what is missing in that person's efforts by His own divine merits, won for us while He was a human being on earth. We are then accounted before God as righteous and perfect in Christ. "There is therefore now no condemnation to them." Romans 8:1. It is not the distance traveled that matters, but the direction in which we are traveling. Of course, the longer we have traveled in the right direction, the less flaws ought to be apparent in the believer's life.

Another statement shows Christ's dealings with His children: "Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness." —Selected Messages, vol. 1, p. 368. Again, the sentence that follows shows our part: "It takes every ray of light that God sends to us to make us the light of the world." (See also 1 John 1:6, 7.)

ed to keep the believer from sin.

The righteousness offered us in Christ has, as most of us know, two aspects or phases: "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven." ---Ellen G. White, *Messages to Young People*, p. 35.

Let us look at these aspects—first, the imputed (instantaneous) part of Christ's righteousness, justification: "We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." —Steps to Christ, p. 62. Says Jesus: "The Father beholds not your faulty character, but He sees you as clothed in My perfection. . . .

"Because of the imputed righteousness of Christ they are accounted precious. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of His Son, in whom they believe." — The Desire of Ages, spec. ed., pp. 335, 657.

"The Lord would have His people sound in the faith not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace."

"In order to be candidates for heaven we must meet the requirement of the law: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy by faith the righteousness of Christ." Christ was to " 'bring in everlasting righteousness' (Daniel 9:24). Every soul may say: 'By His perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my substitute and surety, who obeyed the law perfectly for me. By faith in His merits I am free from the condemnation of the law. He clothes me with His righteousness, which answers all the demands of the law. I am complete in Him who brings in everlasting righteousness. He presents me to God in the spotless garment of which no thread was woven by any human agent. All is of Christ, and all the glory, honor, and majesty are to be given to the Lamb of God, which taketh away the sins of the world.'... The provision made is complete, and the eternal righteousness of Christ is placed to the account of every believing soul. . . .

neighbour as thyself.' We can do this only as we grasp

"He makes an end of the controlling power of sin in the heart, . . . for it is necessary that every believer should be delivered from pollution, . . . Abundant grace has been provided that the believing soul may be kept free from sin [again we remember that Christ in us keeping sin "under" is not the same as sinlessness in ourselves!]; for all heaven, with its limitless resources, has been placed at our command. . . . In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds." —Selected Messages, vol. 1, pp. 394-396.

When the believer has been justified through faith in Christ's righteousness, is he still a sinner, or is he a saint?

Here is a conversation which took place between Count Zinzendorf and John Wesley back in 1741:

Zinzendorf: "When you claim that true Christians are no miserable sinners, then that is altogether false. Till their death the best of men remain most miserable sinners. Those who teach otherwise are either deceivers or themselves deceived by the devil. Christ is our only perfection. Whosoever teaches an inner perfection thereby denies Him."

Wesley: "I believe, however, that the Spirit of Christ works perfection in the true Christian."

Zinzendorf: "In no way. All our perfection is in Christ. All our perfection is dependent on faith in the blood of Christ."

Wesley: "But then, isn't the truly believing holy?"

Zinzendorf: "In the veriest sense! But holy in Christ, not in himself."

Wesley: "Does he not, then, live a holy life?"

Zinzendorf: "Certainly."

Wesley: "Consequently, is he not holy in himself?"

Zinzendorf: "No, no, only in Christ, not in himself; in himself he has no holiness whatsoever."

Who do you think was right in this case—Zinzendorf or Wesley?

We can compare what we have just read with Ephesians 2:8, 9, and *Steps to Christ*, p. 63: "So we have nothing in ourselves of which to boast.... Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us." We will shortly study the last part of this sentence.

The justified believer, then, is both a sinner and a saint. While he remains a sinner, being that he retains human nature, at the same time he is a saint, having become partaker of the divine nature through faith in Christ. 2 Peter 1:4. "And ye are complete in Him." Colossians 2:10. The justified believer has obtained the title to heaven. He has begun the course.

As an example of this, the apostle Paul did not refer only to the past when he wrote that he was the chief of sinners (1 Timothy 1:15), and "in me (that is, in my flesh,) dwelleth no good thing." Romans 7:18. Rather, he referred to the present and the time his life would last. He also wrote: "Not as though I had already attained, either were already perfect" (or have reached the full measure of growth and development that God intends me to reach). Yet he wrote as a saint of God to the saints, the believers, of the various churches. Through faith in the atoning sacrifice of Christ, the believer is holy, a saint ("set apart" from the course of sin in the world to the course of faith in Christ).

And now, let us look at the imparted (lifelong process) part of Christ's righteousness—sanctification. Refer to Ephesians 2:10 and Philippians 2:13. "... Christ changes the heart. He abides in your heart by faith ... and the continual surrender of your will to Him; ... with Christ working in you, you will manifest the same spirit and do the same good works—works of righteousness, obedience." —Steps to Christ, pp. 62, 63.

"Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. ...

"A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected." —*Christ's Object Lessons*, pp. 311, 331. See also *The Acts of the Apostles*, pp. 482, 483.

"In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be...." God "chooses His agents not because they are perfect but because, through a connection with Him, they may gain perfection....

"All righteous attributes of character dwell in God as a perfect, harmonious whole, and everyone who receives Christ as a personal Saviour is privileged to possess these attributes." —*Christ's Object Lessons*, p. 330. Neither at the beginning of his course, nor ever, does the believer possess these attributes in their ultimate perfection, for growth in God's order is a never-ending process. "There will be continual advancement," but "at every stage of development our life may be perfect," up to the measure God expects at any given time. —*Christ's Object Lessons*, p. 65. See also *Testimonies to Ministers and Gospel Workers*, pp. 506, 507.

Through the Scriptures, as well in the testimonies of God's Spirit, this growth is achieved only in Christ, through faith in, that is, union and teamwork with, Him, and by receiving from God the elements of spiritual nutrition necessary for growth. This presupposes the believer's total and continued submission to God's will in Christ. It is here and now on earth, in this life, that we develop characters fitting into the sphere of perfection that is all pervading in God's kingdom. "This is our only opportunity," and "a character formed according to the divine likeness is the only treasure that we can take from this world to the next." —*Christ's Object Lessons*, pp. 319, 332. What necessity these sobering truths place upon the work of sanctification and the value of time! "And the very God of peace sanctify you wholly," "without which no man shall see the Lord." "Redeeming the time," "that He might present it [the church] to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." 1 Thessalonians 5:23; Hebrews 12:14; Ephesians 5:16, 27.

"There is no such thing as instantaneous sanctification." "Sanctification is not the work of a moment, an

"In making a profession of faith to become all that it is

hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience." — The Sanctified Life, p. 10; The Acts of the Apostles, pp. 560, 561. See also Testimonies for the Church, vol. 5, p. 500.

"Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed." "True sanctification means perfect love, perfect obedience, perfect conformity to the will of God." —*The Acts of the Apostles*, pp. 564, 565.

And note that "We are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection." Who are involved? We read "we" and "it is our privilege." And the following sentence says: "Great possibilities, high and holy attainments, are placed within the reach of all." —The Acts of the Apostles, p. 565.

"Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, 'It is finished.'" —*The Review and Herald*, June 10, 1902. Quoted in S.D.A. Bible Commentary, vol. 6, p. 1118. This reminds us of meanings 4 and 7 given at the beginning of this study.

Meaning of the word "perfect"

In the Old Testament, let us look at the word as used in Job 1:1. "Perfect. Heb. *tam.* This word does not necessarily imply absolute sinlessness. It signifies, rather, completeness, integrity, sincerity, but in a relative sense. The man who is 'perfect' in the sight of God is the man who has reached the degree of development that Heaven expects of him at any given time. The Hebrew term *tam* is equivalent to the Greek *teleios*, which is often translated 'perfect' in the NT but which is better translated 'full grown' or 'mature' (see 1 Corinthians 14:20, where *teleioi* is translated 'men' in contrast with 'children'). It is difficult to find one word that is adequate as a translation of *tam.* Some translators, following the LXX, have used the word 'blameless.' This does not seem sufficient to imply

in Christ we pledge ourselves possible for us to be...."

the positive connotation of wholeness and entirety presented in *tam*."—Editors, S.D.A. Bible Commentary, vol. 3, p. 499.

In the New Testament, we will look at Matthew 5:48. "Perfect. From the Greek *teleios*, literally, 'one who has reached the goal,' or 'complete,' from *telos*, 'end,' 'fulfillment,' 'completion,' 'limit.' In Greek literature *teleioi* is used of flawless sacrificial victims, or full-grown or mature animals, of full-grown or mature adult human beings, of trained and fully qualified professional men. Paul speaks of 'them that are *perfect*' (1 Corinthians 2:6) and of 'as many as be *perfect*' (Philippians 3:15). At the same time he realizes that there are new heights to gain and that he himself has not reached the ultimate perfection. *Teleioi* is also used in the NT to denote physically and intellectually 'mature' men (1 Corinthians 14:20, 'men'; Hebrews 5:14, them that are 'of full age')....

"Jesus does not here deal with absolute sinlessness in this life." —Editors, S.D.A. Bible Commentary, vol. 5, p. 341.

When we deal with the word "perfect" in the Biblical sense, we are also dealing very much with *the attitude*, *the motive and intention behind our actions* (see section 4, meaning 2).

"The approval of the Master is not given because of the greatness of the work performed, because many things have been gained, but because of the fidelity in even a few things. It is not the great results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness more than the greatness of the work accomplished. ...

"Every act of our lives, whether excellent and praiseworthy or deserving of censure, is judged by the Searcher of hearts according to the motives which prompted it." —*Testimonies for the Church*, vol. 2, pp. 510-512. See also p. 520 and *Christ's Object Lessons*, pp. 397-399. We should also bear in mind that for some it comes more naturally to do right, while others have a continual struggle against backward natures, yet each class may be trying equally hard. God knows this. He treasures the motive behind actions, not the accomplishments as such. 1 Samuel 16:7; *Testimonies for the Church*, vol. 2, pp. 73, 74.

"For the eyes of the Lord run to and fro throughout the earth, to shew Himself strong in the behalf of them whose heart is perfect [fully dedicated, wholehearted] toward Him." 2 Chronicles 16:9. "The soul that is sincere in its love, wholehearted in its devotion, God regards as more precious than the golden wedge of Ophir." — *Thoughts from the Mount of Blessing*, p. 81.

The poor widow who gave her last mites in the offering box gave more than all the others, Jesus said. Mark 12:41-44. "... She longed to do something, little though it might be, for the cause she loved. ... She did what she could, ... Her heart went with her gift; its value was estimated, not by the worth of the coin, but by the love to God and the interest in His work that had prompted the deed. ... Jesus understood her motive." — The Desire of Ages, spec. ed., p. 599.

And those whose age or infirmities hinder them from doing anything, so to speak, for God—are they excluded from achieving Biblical perfection? No! The moment a person gives his all to Christ, be it ever so apparently poor or insignificant, the offering is perfect, complete. Sister White wrote of an aged relative: "... Eternal things ... should engage his whole interest. The days of his probation are nearly ended. Oh, how little time remains to devote to God! His energies are worn, his mind broken, and at best his services must be weak; yet if given heartily and fully, they are wholly acceptable." —*Testimonies for the Church*, vol. 2, p. 184. The following promise is for all who give their whole heart to the Lord: "And ye are complete in Him."

"Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." John 6:28, 29. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:4, 5. "They insist on being saved in some way by which they may perform some important work. When they see that there is no way of weaving self into the work, they reject the salvation provided...

"'Though the Lord be high, yet hath He respect unto the lowly.' Psalm 138:6. Those who reveal the meek and lowly spirit of Christ are tenderly regarded by God. They may be looked upon with scorn by the world, but they are of great value in His sight. Not only the wise, the great, the beneficent, will gain a passport to the heavenly courts; not only the busy workers, full of zeal and restless activity. No; the poor in spirit, who crave the presence of an abiding Christ, the humble in heart, whose highest ambition is to do God's will—these will gain an abundant entrance. They will be among that number who have washed their robes and made them white in the blood of the Lamb." —*The Desire of Ages*, spec. ed., pp. 253, 277.

Character restored in the image of God, which is our

goal in our quest for perfection, is not revealed in occasional deeds or misdeeds (failures), but rather in the overall tendency and direction of our lives. This is what Uriah Smith said at the funeral of Elder James White, that dedicated and yet, to some, controversial servant of God: "Some have thought that he was deficient in social qualities, and sometimes rigid, harsh, and unjust, even toward his best friends. But these feelings, we are persuaded, came from a failure to comprehend one of the strongest traits in his character, which was his preeminent love for the cause in which he was engaged. To that he subordinated all else; for that he was willing to renounce home and friends. No man would have been more glad than he to enjoy continuously the pleasures of domestic and social life, and the intercourse of friends, had he not thought that integrity to the cause called him

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: 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." 2 Peter 1:2-4. See also Romans 6:1-14.

"'The prince of this world cometh,' said Jesus, 'and hath nothing in Me.' John 14:30. There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us

"This imperfect study about 'perfection' is written by an imperfect man....But thanks to God, Jesus our Surety is perfect, and He will help us that we always may be complete in Him."

to take a different course. But . . . the voice of duty was first and all else was secondary. . . . The infirmities common to our nature he possessed in like manner as his fellowmen; and these he often saw and deplored. But who, in his circumstances, would have had less occasion for this than he?" —V. Robinson, *James White*, p. 300.

"Whatever you do, do it wholeheartedly, not partially or divided in your affections," said the Norwegian poet Bjoernstjerne Bjoernson. Is there anything that has more to do with Christian perfection and our quest for it than this?

"Strive to enter in at the strait gate." Jesus said: "I am the door." "For in Him dwelleth all the fullness. ... And ye are complete in Him." Luke 13:24; John 10:9; Colossians 2:9, 10.

"... Even as your Father which is in heaven is perfect"

"It is the glory of God to give His virtue to His children. He desires to see men and women reaching the highest standard; and when by faith they lay hold of the power of Christ, when they plead His unfailing promises, and claim them as their own, when with an importunity that will not be denied they seek for the power of the Holy Spirit, they will be made complete in Him. . . .

"In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through cooperation with divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we, too, may obtain complete victory." —The Acts of the Apostles, pp. 530, 531.

"If you are the children of God you are partakers of His nature, and you cannot but be like Him. Every child lives by the life of his father. If you are God's children, begotten by His Spirit, you live by the life of God." — Thoughts from the Mount of Blessing, pp. 77, 78. partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character. . . .

"All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.

"As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. . . . Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ—the 'all things' to supply the need of fallen men—was given to Him as the head and representative of humanity. And 'whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.' 1 John 3:22." —The Desire of Ages, spec. ed., pp. 98, 657, 658.

"Having therefore these promises, dearly beloved," "let us go on unto perfection." 2 Corinthians 7:1; Hebrews 6:1.

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Bible Study

The Third Angel's Message

(Revelation 14:9-12)

By B. CHOLICH, Los Angeles, California

⁶⁶ A ND 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, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Analyzing this message, we find three parts in it.

1. In the style of the commandments of God, the ninth verse can be written as follows: "Thou shall not worship the beast and his image, and thou shall not receive his mark neither upon thine forehead nor upon thine hand."

2. Verses 10 and 11 contain threats to those who would transgress this commandment.

3. Verse 12 is a description of those who would not worship the beast and his image and will not receive his mark.

To worship the beast or his image is forbidden by the first and second commandments of God. It is the sign of false religion, which is in contrast to the worship of God. It is a religious issue. The third angel's message is preparing the people of God for the time when the Sunday law will be enforced. It is a warning to all inhabitants of this earth. But what kind of problems will the people of God face in those days?

We read in *The Great Controversy*, by Ellen G. White, p. 607, the following: "As the controversy extends into new fields and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital

questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages as inducements to renounce their faith. But their steadfast answer is: 'Show us from the word of God our error'the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths."

From the statement given above, we understand that all the commandments of God will be in question. And the last part of the third angel's message clearly indicates that.

In the Bible, beasts are used to symbolize worldly political governments. A king or a ruler can either be a servant of God or he can be in conflict with the Lord. If he is the servant of God, he will certainly do the will of God. If he rebels against his Master, his end will be in perdition. If a ruler does not obey the God of heaven, a prophet will be sent to him with the advice, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility." Daniel 4:27.

In His dealings with Nebuchadnezzar, God warned all future kings and rulers of this world that he is "a God of gods, and a Lord of kings." At the same time the people of God were encouraged not to obey any order which is in conflict with the will of God. Nebuchadnezzar was called a servant of God when he was used by God. But when he rebelled against Him, God led him through very severe experiences. Daniel and his friends were in the highest office of the king of Babylon; but when they were ordered to do something that was against their faith, they plainly refused to do that at the risk of their own lives. Their faithfulness to God was the power by which they passed through their crisis victoriously.

In the time of the Sunday law, the power of the people of God will be in their faithfulness, not in the number of the members of the church, nor in their material riches. One faithful person can do more in the cause of God than millions of those who make compromises with the kings of this world by transgressing the commandments of God under the pretext of doing their duty as exemplary Christians.

"Never does man show greater folly than when he seeks to secure acceptance and recognition in the world by sacrificing in any degree the allegiance and honor due to God." —*Testimonies for the Church*, vol. 7, p. 151.

"David's power had been given him by God, but to be exercised only in harmony with the divine law. When he commanded that which was contrary to God's law, it became sin to obey. The powers that be are ordained of God (Romans 13:1) but we are not to obey them contrary to God's law." —Ellen G. White, *Patriarchs and Prophets*, p. 719.

All Christians are advised by the apostle Paul to be subject to rulers, for they are ordained of God. "For he is the minister [the servant] of God to thee for good." Romans 13:4, first part. That means that a ruler is ordained (ordered) of God to be His servant for your welfare. "For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing." Verse 6. By way of explanation, "attending [to be in readiness] continually [without interruption] upon this very thing—to be the minister of God to thee for good." For he is paid by you to continue in this service.

The same apostle made the following statement in 2 Timothy 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

The longest period of severe persecution of the Christian era was during the 1,260 years by the dragon and the first beast of Revelation 13:1-10.

It has been taught that the persecution mentioned above was brought to an end prior to 1798 through the influence of the Reformation of the sixteenth century, and after that time the beast with two horns took over the worldly power. The people of God today do not suffer persecution over any religious question now in the territory where the two horned beast has its dominion. But we should not forget that the greater part of this world is right now under the direct dominion of the dragon, paganism. And all who keep the commandments of God suffer very severe persecution today at the hands of these governments.

According to Daniel 7:12, the period of the rule of any beast was limited "for a season and time." But with the dragon we have a different experience. "And the dragon was wroth with the woman [the church of God], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. This war was brought from heaven down to this earth. Genesis 3:15. The persecution of God's people started right then. The seed of the woman, "which is Christ" (Galatians 3:15), was also persecuted, but not devoured by the dragon. The remnant of the seed of the woman (all faithful people This war will come to an end after the millennium when the dragon and "gog and magog" will finally be destroyed.

The dragon uses not only paganism to persecute the people of God, but also apostate Christians, false brethren in the church, and relatives of one's family. See Isaiah 66:5; 2 Corinthians 11:26; Matthew 10:21.

The third angel's message began in 1844 and will continue to the end of the time of mercy. The message is very short in its composition, but it will be given to all the world with great power and glory in the time of the loud cry. We understand that everything is now in preparation for the last days of this world. But it does not mean that the people of God will not go through such a crisis before that time.

Forty years after the third angel's message started, the following statement was made in *Spirit of Prophecy*, pp. 49, 50 (*The Great Controversy*, p. 48): "Why is it, then, that persecution seems in a great degree to slumber? . . . It is only because of the spirit of compromise with sin, . . . Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled."

Thirty years after this statement was made, a revival of the faith and power of the early church took place among some of those who were preaching the third angel's message, and the fires of persecution were rekindled against faithful believers.

Christ's faith was demonstrated by His faithfulness to God (Hebrews 3:1, 2), and the faith of the people of God has also been demonstrated by their faithfulness in keeping the commandments of God.

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'" —*Review and Herald*, April 1, 1890 (*Evangelism*, p. 190).

God's people will be justified by their faith, but who will be ready to be faithful in the time of the final crisis?

Revelation 18:1-4

By BENJAMIN GRAMM, Athens, Greece

In The Great Controversy, chapter 26, p. 458, we read: "As they refused to do the work which He had appointed them, others were raised up to proclaim the message." The fall of Babylon was heralded by the second angel (Revelation 14:8) and was announced in the summer of 1844. But as the church became more and more worldly and compromised with other churches, it lost sight of the task God had entrusted to it.

In *Early Writings*, in the chapter entitled "The Loud Cry," p. 277, the message of the fall of Babylon is repeated. In 1888, at the General Conference in Minneapolis, Elders Waggoner and Jones announced the message of Justification by Faith. The leaders of the time rejected the message, saying "What is this new belief? We do not want any new doctrine!" Sister White thus got up and said: "Brothers, do not reject this message, for it is the starting time of the angel who will fill the earth with His glory."

This message must grow to become a loud cry, and it must proclaim the fall of Babylon with the additional mention of the corruptions which have been entering the churches since 1844. "The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom." —*Early Writings*, pp. 277, 278.

What does Revelation 18:2 mean?

A dwelling of demons

In Testimonies for the Church, vol. 1, p. 548, we read: "Some are indulging lustful appetite which wars against the soul and is a constant hindrance to their spiritual advancement. They constantly bear an accusing conscience, and if straight truths are talked they are prepared to be offended. They are self-condemned and feel that subjects have been purposely selected to touch their case. They feel grieved and injured, and withdraw themselves from the assemblies of the saints. They forsake the assembling of themselves together, for then their consciences are not so disturbed. They soon lose their interest in the meetings and their love for the truth, and, unless they entirely reform, will go back and take their position with the rebel host who stand under the black banner of Satan. If these will crucify fleshly lusts which war against the soul, they will get out of the way, where the arrows of truth will pass harmlessly by them. But while they indulge lustful appetite, and thus cherish their idols, they make themselves a mark for the arrows of truth to hit, and if truth is spoken at all, they must be wounded. Some think that they cannot reform, that health would be sacrificed should they attempt to leave the use of tea, tobacco, and flesh meats. This is the suggestion of Satan." God wants His people to follow healthful practices, but Satan uses his influence to push men to become untruthful in this matter. Whoever likes such things does not want to find himself in a church where he is constantly reminded of his duty in regard to health, but he wants to be in a place where his conscience is left alone, and thus these churches become "a dwelling of demons."

A dwelling of evil spirits

Revelation 16:13-16 says: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." In the Spirit of Prophecy, *Testimonies for the Church*, vol. 1, p. 361, it is written: "I was shown that God's people, who are His peculiar treasure, cannot engage in this perplexing war, *for it is* opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience."

In *The Great Controversy*, p. 589, we read: "Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God."

In 1914, the majority of Adventists publicly declared that to kill was not transgression of the sixth commandment and to fight on the Sabbath was not transgressing the fourth commandment. Thus Matthew 5:44, 45, which reads: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: . . ." does not seem to be valid for them during war time!

In 1923, at Gland, Switzerland, the Adventist leaders decided to compromise and serve in the army as "noncombatants." How can a non-combatant witness the horror and butchering encountered on a battlefield without seeing that demonic spirits are at work? The Almighty says this: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezekiel 33:8, 9. If fighting and wars are of the devil, what are God's people doing in that camp?

A den of unclean and evil birds

A clean bird chooses the food which it is meant to eat: some catch insects in the air, some feed themselves in the water, and others eat from the ground.

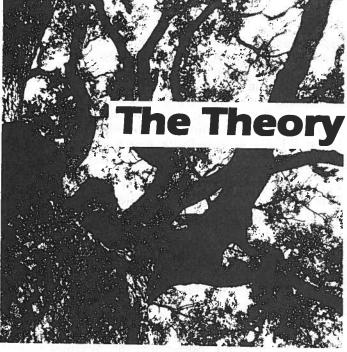
But unclean birds eat everything, everywhere!

When a church pretends to have clean doctrine, preaching the fall of Babylon, representing Protestant churches, but at the same time takes part in world ecumenism together with the Roman Catholic Church, what are we to think of it? What do we think about Dr. B.B. Beach, an Adventist from Washington, D.C., the very busy secretary of the World Christian Communion, which is made up of delegates of different Christian denominations, meeting to study the various aspects of Christian religion?

The two greatest errors of Babylon are the sanctification of Sunday and the preaching of the immortality of the soul. Isn't Dr. Beach about to eat with unclean birds? Churches which tolerate a mixture of true and false beliefs are indeed harboring unclean birds.

This message of Revelation 18:2 must bear fruit, and God's children must proclaim it with strength and courage.

When God pours out the latter rain over the faithful, then the message of Revelation 18:4 will be proclaimed loudly. The very last souls will be warned and leave Babylon and join with the remnant.



By M.J. RATTON, South Africa

⁶⁶THE theory of evolution, developed by Charles Darwin, holds that all existing forms of life have gradually developed from lower, less complicated forms of life preceding them. Thus man, recognized as the most highly developed form of life, is supposed to be the last link in this long process."¹ Charles Darwin and his subsequent supporters formulated this theory to contradict the clear and precise Biblical account of creation. They credit the origin of all things to "lower forms of life." It thus becomes evident from the very onset that evolutionists deny the creative power of God and therefore deny His very existence.

There are several anthropologists who support the theory of evolution. But as to what the exact source of man's origin was and when his origin was, evolutionists differ greatly. It is asserted that man's origin has scientifically been "proven" to have emerged from a single cell. This cell, it is claimed, multiplied rapidly by processes known only to evolutionists, and eventually formed man. Some hold that humanity owes its existence to plant life, while still others emphasize that man is but a civilized and more sophisticated ape. The process from simple to more complicated life, from a unicellular to a multicellular organism; from a brute to a human being, took millions of years. In such a case, man would have been on this planet for far more years than the Bible teaches.

The apparent inconsistency among evolutionists is brought about by the fact that none of them is sure of his scientific findings. When devising their doctrine of the evolution of species by natural selection, evolutionists were guilty... of focusing all their attention on the fringes of a movement so vast that they entirely overlooked it.² The prophets of our time have the following to say when refuting this theory: "Akin to the theory concerning the evolution of the earth is that which attributes to an ascending line of germs, mollusks, and quadrupeds the evolution of man."³ Many scientists today all over the world have adopted this theory, and it is receiving much emphasis in schools and universities. It is surprising how intelligent minds such as these can readily accept such a theory as this which is unfounded and based on pure hypothesis.

of **Evolution**

That evolutionists are atheists is clearly indicated by the following authors. Calverton says, "It is to archaeology that we owe the first positive concrete facts of the great antiquity of mankind."⁴ His counterpart, Melville Herskovits, says, "Man represents the end product of a process of change characteristic of all living creatures."⁵ The same writer continued to say, "It is clear . . . that this development process began with more or less anthropoid-like forms." He further says, "On the basis of the study of his nominic ancestry . . . man is seen to be a full-fledged member of the biological series."⁵

Man, like any other living organism, possesses that vital gift called life. Life is not inherent in man; it is a treasure from outside and beyond him. And the mere fact that it is a gift transcending man presupposes the presence of the One who has this life, the One who is responsible for it and is able to offer it as a gift. Biology is the study of living organisms. The "biological series" of which Herskovits writes by definition exhibits characteristics of living organisms.

Now an argument is advanced against this statement: To what does the biological series owe its life? To what does the single cell from which man is supposed to have evolved owe its origin? It becomes evident from this analogy that, "Somewhere there is a life giver." Herskovits, like many of his colleagues, maintains that man is prehistoric and has been on earth for millions of years. As to where man actually first appeared, this is still an unsolved mystery in the arena of evolutionists. However, Herskovits, says, "Some authorities hold that man originated in Northern India, some in Africa, some, in other regions."

There exists a vast difference between ape life and human life. Not only do they differ in physical, mental, intellectual and moral life, but also in the way they walk, eat, behave, etc. Evolutionists are unable to explain these differences, especially that of man being a two-footed, and an ape a four-footed, creature. Archaeologists discovered in Java the remains of an old skeleton named "Pithecanthropus erectus," or ape-man erect. This erectness, according to Calverton, was an indication of a type of an intermediate between man and ape, and a creature who walked erect. The skeletal remains found in Java were held to be "the missing link" between man and ape. In support of this Calverton writes, "If all the skulls and skeletal portions of prehistoric times are arranged in order of age, they represent, with exceptions, a transition in type, a series in which the oldest is most like the apes, tapering down with modernity into greater similarity to civilized man."8

The theory of evolution has many fundamental shortcomings and can therefore not be relied upon. Any candid-minded person will find it very difficult to believe in such a hypothesis. Scientists who support it are doing it just for "mental glorification." Homer Duncan quotes Loren Eisley as saying, "With the failure of these many efforts, science was left in the somewhat embarrassing position of having to postulate theories of living origins which it could not demonstrate."⁹ Peter Arendson says, "Enticing as this theory may sound... and no matter how satisfying it may appear to one's intellectual, scientific curiosity, we should remember that it is merely an unproven, unreliable theory."¹⁰

There are several reasons given as to why people believe in such a hypothesis. Homer Duncan mentions, among others, that numerous people accepted evolution because they have been deceived by Satan. Being thus in the state of satanic deception, man refuses to acknowledge God as the Almighty and only source of all life. Man wishes to escape the authority of God, and hence delights in formulating hypotheses which can by all means exclude God from them. Among these hypotheses is evolution.

In regard to the work of creation itself, the divine testimony is, "In the beginning God created the heaven and the earth."¹¹ Thus the origin of all things seen and unseen is attributed to GoJ. The divine record is clear and simple, and affords no room for hypothesis. Concerning man, "The crowning glory of God's creation," the inspired word says, "God created man in His own image, in the image of God created He him; male and female created He them."¹² As to the method God used in creating man, the Bible only says: "And the Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life; and man became'a living soul."¹³

There are evolutionists who through the grace of the Lord and His entreating Spirit have been able to discern the satanic delusions into which they were trapped, and today are able to confess what evolution is really all about. Homer Duncan quotes John Moore of Michigan State University as saying, "Though an evolutionist for many years, as a science teacher, I restudied the resource materials and discovered that Charles Darwin actually did not find any conclusive evidence of change of one kind of organism to another kind. Then, after accepting Christ as my Saviour when an adult, I realized finally that all origins are completely beyond repetition. And, therefore, beyond any scientific study."¹⁴

From the above quotation it becomes clear that Darwin formulated his theory purely on heresy. And it is quite appalling as to how scientists and scholars alike can rely on such a heresy and write volumes of books in trying to "prove" what is "beyond any scientific study." It is not surprising that they should come out with such strange and mysterious conclusions. In warning the Thessalonians against such practices, the apostle Paul says, "Beause they received not the love of the truth.... God shall send them strong delusions, that they should believe a lie."¹⁵ The same happens to evolutionists: they despise the truth and, therefore, God lets them believe a lie.

¹Peter Arendson, Living and Loving It, p. 3.
²Jacqetta Hawkes, Man on Earth, p. 23.
³Ellen G. White, Education, p. 130.
⁴Calverton, The Making of Man, p. 42.
⁵Melville Herskovits, Cultural Anthropology, p. 15.
⁶Ibid., p. 27.
⁷Ibid., p. 13.
⁸Calverton, The Making of Man, p. 64.
⁹Homer Duncan, Evolution: Fact or Funtasy.
¹⁰Genesis 1:27.
¹³Genesis 2:7.
¹³Cenesis 2:7.
¹⁴Evolution: Fact or Fantasy.
¹⁵2 Thessalonians 2:10, 11.

The Way of the Adventists

Part 10

By W. EGERTER, West Germany

1909

The importance of health reform reaffirmed

⁶⁶ TT was during the 1909 General Conference that Mrs. White read a manuscript calling for loyalty to the principles of health reform; and she also spoke to the delegates on the same subject." —Life Sketches, p. 422.

This manuscript was later published in *Testimonies for* the Church, vol. 9, pp. 153-166. It is found in *Testimony Treasures*, vol. 3, pp. 354-365 (now out of print).

"I am instructed to bear a message to all our people on the subject of health reform, for many have backslidden from their former loyalty to health reform principles....

"Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful....

"If we could be benefitted by indulging the desire for flesh foods, I would not make this appeal to you; but I know we cannot. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth and lose their perception of what is truth; they will surely reap as they have sown....

"There are many who feel that they cannot get along without flesh foods; but if these would place themselves on the Lord's side, resolutely resolved to walk in the way of His guidance, they would receive strength and wisdom

 \mathbf{i}

as did Daniel and his fellows....

"More than forty years ago [1909], the Lord gave us special light on health reform, but how are we walking in that light? [Look again at what is written under 1863.] How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform ... and yet there are among us wellinstructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please and work as they please.

"Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God and those who serve themselves.

"I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then....

"We are not to make the use of flesh food a test of fellowship, but we should consider the influence that professed believers who use flesh foods have over others... Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the fleshpots of Egypt? Will these who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life current flowing through the veins? Will they disregard the light and warnings that God has given them?...

"But in Joseph and Daniel, in Moses and Elijah, and many others, we have noble examples of the results of the true plan of living. Like faithfulness today will produce like results." — *Testimony Treasures*, vol. 3, pp. 354, 357-360, 365.

But now the attempt is often made to soften all this, and to quiet the members by saying that Sister White herself had eaten meat. But Sister White wrote: "It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true." — Testimony Treasures, vol. 3, p. 359.

Warnings of coming tests

In the chapter "A Time of Trial Before Us," more important intimations were given in 1909 to pay attention to the tests soon to be anticipated. No one would have an excuse. Sister White warned incessantly! No one would come face to face with the test suddenly, without warning.

"A season of great trial is before us. . . .

"The time is right upon us when persecution will come to those who proclaim the truth. The outlook is not flattering; ... In all ages of the church God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake....

"Soon there is to be trouble all over the world. It becomes everyone to seek to know God. . . .

"He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify His church even as He purified the temple at the beginning and close of His ministry on earth...."

[In regard to the death of Christ, Sister White continued:] "Similar events will take place in the near future. Men will exalt and rigidly enforce laws that are in direct opposition to the law of God....

"None should disobey His command in order to escape persecution...

"The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken, in leaflets and pamphlets, and these must be scattered like the leaves of autumn." —*Testimony Treasures*, vol. 3, pp. 391-394.

1913

An earnest message of Sister White to the General Conference assembly

"To the brethren assembled in General Conference in 1913, Mrs. White wrote freely of some of her experiences during the four years that had passed since she had had opportunity at the 1909 Conference of speaking to them personally.

"'For a number of months after the close of that meeting,' she wrote, 'I bore a heavy burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly....

" 'I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for lightbearing, for action.' "—Life Sketches, p. 425.

The last message from Sister White to the assembled General Conference was read by A.G. Daniells on Tuesday, May 27, 1913. It was titled, "Courage in the Lord." (Testimony Treasures, vol. 3, pp. 435-449.)

We read here, among other things:

"We are to raise the banner on which is inscribed: 'The commandments of God, and the faith of Jesus.' Obedience to God's law is the great issue. Let it not be put out of sight. We must strive to arouse church members, and those who make no profession, to see and obey the claims of the law of heaven. We are to magnify this law and make it honorable."

These were the same words of admonition that were passed as a resolution at the founding of the organization, and by which the Adventist Church was to be known! The OBEDIENCE TO GOD'S COMMANDMENTS was very clearly accentuated! Along these same lines, she wrote: "I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. LET US NOT LOWER THE STANDARD, BUT KEEP IT LIFTED HIGH, looking to Him who is the Author and Finisher of our faith." — Testimony Treasures, vol. 3, p. 439. (To be continued)

Tidbits

By JOHN THEODOROU, D.D.S., Athens, Greece

⁶⁶OUR bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, nuscles, and nerves demand theirs. It is a wonderful process that transforms the food with blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle. and tissue." —Ellen G. White, *The Ministry of Healing*, p. 295.

More than "one year after the Chernobyl Soviet nuclear reactor explosion many Europeans still cope with the restrictions on their eating habits and are haunted by predictions of increased cancer rates. Researchers are warning about the long-term threat of cesium, which can persist in the environment for decades and is known to cause cancer. It is also expected to raise the incidences of thyroid cancer among young children from the high radiation levels. A rise in the number of genetic birth defects has already been noted." —Frankfurt, AP.

A U.S. study of the nuclear disaster at Chernobyl says the Soviet reactor put as much long-term radiation into the environment as all the nuclear tests and bombs ever exploded, the *New York Times* reported.

The study, by the Lawrence Livermore National Laboratory, says the April 26, 1986, accident may have emitted 50% more radioactive cesium than have the total of all atmospheric tests and bombs, the newspaper said.

The report came as the Governors of the International Atomic Energy Agency met in Vienna, Austria, to complete plans for an early warning system and an international relief network in case of any future nuclear power accidents.

Cesium, a primary long-term component in fallout, does not decay for more than 100 years and has been associated with cancer and genetic disease. —New York, AP, Sept. 4, 1986.

Comment: Protection against radiation sickness or exposure can be assisted by daily taking kelp (tablet or granular form). It's an excellent substitute for salt and is very rich in all the trace minerals. It has a detoxifying effect in removing radioactive elements from the tissues and bones.

Milk today

The Bulletin of the International Dairy Federation No. 213/1987, Brussels, Belgium, reported consumption statistics for milk and milk products (1985). The following countries with the greatest consumption of whole milk (greater than 2% fat) are listed in order of highest consumption per person of liquid milk, also, partially skimmed milk (0.3-2.0% fat), skimmed milk (up to 0.3% fat) and buttermilk: Total consumption in order of above milks:

l-Ireland, 2-Finland, 3-Ireland, 4-Norway, 5-Sweden, 6-Australia, 7-Denmark, 8-U.S.S.R, 9-United Kingdom, 10-Czechoslovakia, 11-Switzerland, 12-Spain, 13-New Zealand, 14-Hungary, 15-Canada, 16-U.S.A., 17-Australia.

The countries that consumed the least were 26-India, 27-South Africa, 28-Japan, 29-Chile.

Comment: Ironically, a recent study in India showed that they have very little dental disease; only 1 in 80 had any signs of tooth decay. X-ray exams of 600 people showed no signs of arthritis!

It would be interesting if a correlation study could be made between the incidence of heart disease, overweight, osteoporosis, tooth decay, and cancer and the consumption of milk and milk products. Milk (cow's) is primarily intended for calves. It contains powerful growth hormones and supplemental growth hormones natural in the feed.... This may contribute to adverse growth of cells. Such a belief was proposed many years by the late Dr. Melvin E. Page, St. Petersburg, FL, a friend, colleague and former teacher of mine.

Pasteurization, furthermore, destroys all the Vitamin C and most of the A and B enzymes, and alters the composition of the calcium to a nearly insoluble form. Many of my patients, incidentally, who are the greatest consumers of milk, have the highest incidence of tooth decay.

Solution? If you must have milk, drink raw, certified milk—preferably goat's milk, for it is more readily digested and contains a higher value of the important enzyme tryptophan, important for brain development and intelligence. Cow's milk, on the other hand, has a slightly higher value of B-12 but infinitesimally small. If you have some trepidations about raw milk, order a copy of "The Milk of Human Kindness Is Not Pasteurized," by William Campbell Douglass, M.D., from Last Laugh Publishers. 2550 Windy Hill Rd., Suite 315, Marietta, GA 30067, for \$14.95 postpaid. Recommended for anyone who drinks milk.

Better advice! Make your own nut milk and/or soybean milk.

Concerning milk, see Ellen G. White's statements in the following references: *Testimonies for the Church*, vol. 2, p. 370; vol. 3, p. 21; *Counsels on Diet and Foods*, pp. 92, 206, 321, 330, 353, 355-359, 367. "Is now the time?"

The publisher assumes no responsibility for the improper use or interpretation of this information and recommends that anyone desiring help with medical problems first consult his medical doctor.

Those who desire clarification of the information presented here are asked to contact the author, John S. Theodorou, D.D.S., M.S., F.R.S.H. C/o RLPA. (D.D.S.-Orthodontist; M.S. in oral biology; F.R.S.H.-Fellow Royal Society of London, Great England.)

Your comments, experiences, and contributions are welcome. Write to: Tidbits, C/o RLPA, 9999 E. Mississippi Ave., Denver, CO 80231-1927, USA.

The information presented here may not be in accordance with the current consensus of the medical profession and is not intended to be prescriptive. The author makes no claim to offer any cures, but desires to encourage a way of life in keeping with God's laws of health.

HUMILITY BEFORE HONOR page 2

Strength for Christian duty is not obtained through self confidence but by humbly waiting for divine instruction, never going before, or contrary to our Heavenly Guide.

THE MAJOR DANGER OF GOD'S PEOPLE IN THIS TIME page 4

Today is a dangerous time for the world, but it is also a dangerous time for God's people. What should be our focus of concern?

THE FACULTIES OF THE MIND page 7

A basic explanation of the human brain sheds light on the process of overcoming sin.

"THEREFORE . . . LET US GO ON UNTO PERFECTION" page 9

With strong emphasis on Spirit of Prophecy references, this study addresses the vital concepts of perfection. It can be snapped out of the center of this issue for more concentrated study.

THE THIRD ANGEL'S MESSAGE page 17

Present truth for today underscores the Christian's obligation before God to obey all His commandments—in all circumstances.

REVELATION 18:1-4 page 18

Babylon's fall, repeated in these verses, has specific applications in the churches of today, including the Adventist Church.

THE THEORY OF EVOLUTION page 20

This popular but scientifically suspect theory is highlighted and compared with the Biblical record and common sense. But why do people prefer the evolutionary theory?

THE WAY OF THE ADVENTISTS page 20

Part 10 of the series—1909 saw Sister White reading a manuscript before the General Conference, calling for loyalty to the principles of health reform. In the following few years, increasingly intense warnings of coming trials ended with her last message in 1913 to the assembled General Conference urging obedience to God's law as the great issue.

TIDBITS page 23

Radioactive cesium levels may find relief in natural foods, and milk drinking habits should be examined in the light of genuine health.

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