

Seventh-day Remnant VOICE

January - March 2006

Striving to be among the remnant of her seed

The Long Road to Ruin

It was a beautiful spring day. The sun was shining brightly in the clear blue sky and flowers were blooming everywhere.

Betsy, Hank, and Max had talked grandma into going for a walk. Betsy walked with grandma while Hank and Max ran on ahead. Pretty soon, they came running back.

"Grandma, Grandma!" they cried. "There's an old man lying in the road by the bridge. He's all covered with mud and looks terrible."

"Probably Old Joe," sighed grandma. "Let's go see if we can help him. He might be sick, but he's most likely drunk."

Grandma hurried toward the bridge with the children following. By the time they got there Old Joe had staggered to his feet and was continuing unsteadily toward his home. He was a sorry sight. His coat was soaked with mud and slime that dripped onto his ragged pants. His hat flopped over his face and looked even worse than his slimy coat. His dull yellow hair and beard were long and matted. His nose was big and red, his cheeks puffy and his eyes bloodshot.

He didn't seem to see grandma and the children but mumbled something they couldn't understand, as he staggered past.

The children drew back from him in disgust. But grandma just shook her head and sighed. "Poor, poor Joe," she said. "He wasn't always like this. I remember when Old Joe was just five years old. You never saw a handsomer or sweeter boy."

"Really? You've got to be kidding," cried Betsy. "How did he get like this?"

"It's a long story," said grandma. "When we get home, I'll tell it to you."

As soon as grandma had sat down in her rocking chair, Betsy, Hank, and Max gathered around her.

"Please grandma, tell us about Old Joe now," said Henry. "I just can't imagine him being anything but the old drunk he is now."

Here is Grandma's story:

You see, Joe was an only child and his parents loved him very much. But they died before Joe was five years old and he went to live with his aunt Maggie.

Aunt Maggie was a good woman, but she made one mistake. She let Joe have his own way in everything. And if there was one thing Joe liked more than anything else, it was food. He loved candy, cake, ice cream, and anything spicy. Aunt Maggie liked to cook very rich and spicy food and let Joe eat all he wanted at any time he wanted. She never said no to him. Pretty soon he didn't even bother to ask her but would help himself right from the cupboard.

Because my father had been such a good friend of Joe's father, my parents let me spend a lot of time with Joe. When I was little he was almost the only person I ever played with. He was a year older than I was and so full of fun and ideas.

But he never learned to control himself. He used to sneak food out of the kitchen and eat it while we were playing. I asked him why he had to sneak it out when Aunt Maggie let him have anything he wanted. He said, "It's more fun to sneak it out and besides she might think I'm eating too much." I told him he was eating too much but he laughed at me. One time he ate so much that he was sick for a whole day, but even that didn't cure him.

One day he came to visit us and stayed for supper. As soon as our plates were full he demanded pepper. "Pepper is not good for you Joe. I never let Jennie use it," my mother said.

"If I can't have it, then I'll go home where I can have anything I want to eat and I'll never come here to play again," he exclaimed indignantly.

I pleaded with mother to let him have the pepper because I was afraid of losing my playmate. At last she consented and he poured pepper on his plate till everything was black with it.

When Joe was eight he began pleading with Aunt Maggie to let him have coffee in the morning like she did. At first she didn't think it would be good for him but finally she gave in and let him have a cup. It wasn't long and he was sneaking cups of coffee when she wasn't around. When I threatened to tell Aunt Maggie he said, "But I love it, if it doesn't hurt Aunt

Maggie it won't hurt me. If it's good for women, it's good for boys, and I'm going to have what I want. If Aunt Maggie thinks that was the first cup of coffee I've had, she's wrong. When I'm a man, a big man, I'm going to eat and drink anything I want."

"Oh Joe, you aren't going to be a drinker are you?" I asked.

"I'm going to be a man like my father was," he said. "Real men aren't afraid of a little social drinking and most of them smoke, too."

With that he walked away pretending to be smoking a pipe.

I should have told mother or Aunt Maggie, but I was afraid Joe wouldn't play with me anymore, so I said nothing.

Well, a year or two later I was playing with Joe at his house. We had been playing for quite some time when he announced that he was thirsty. "Go get a drink of water then," I said.

"I'm not such a sissy to drink water when there is something much better to drink." He winked at me and ran toward the cellar. I followed.

"Joe, what are you going to do?" I asked anxiously.

"I'm going to have a drink of Aunt Maggie's cider. She's been saving it for weeks to make vinegar but I like it just the way it is now."

He took a straw and inserted it in a small hole in the cider barrel. He drank long and leisurely. "Mmmm, that's good," he said. "Here, try it."

"No thank you."

"Don't be a sissy."

"O.K. I'll try it." But it was so bitter I couldn't drink it. I should have told my mother but I was afraid I wouldn't be allowed to play with Joe anymore. So I said nothing.

A few days later he came over to play but acted very strangely. He slurred his words and his eyes were red and dull.

"What's the matter Joe?" I asked.

"Nothin' smatter. Little too much Aunt Magsh Shider. Bezzer go home now." He walked away unsteadily.

I didn't realize that he was drunk. I just

thought that he was sick or something.

About a week later I went over to his house to play with him. I couldn't find him for the longest time. Finally I found him in the barn. His face was very white and in his mouth was the old clay pipe we used to use for blowing soap bubbles. The smell of tobacco smoke was very strong.

My father always said that tobacco was a nasty, wasteful habit and just the smell of it made me feel sick.

"Why Joe Brandon!" I cried. "I'm going to tell Aunt Maggie." I turned and started for the house.

"Jennie, you come back here! Don't be a tattletale. If you tell, I'll never play with you again," yelled Joe.

I'm sorry to say that I turned back. Then Joe started teasing me, telling me that he was going to tell my mother that I had stolen the tobacco for him.

"But that's not true, Joe, and you know it!" I was shaking all over. We had never had a fight before.

Joe laughed. "I'm no sissy, the best men in town all smoke. Even the new minister does. It's no worse for me than it is for them. You'll hold your tongue, Jennie."

"That wasn't very nice," said Betsy. "I don't think I'd ever want to play with a boy like that."

As a matter of fact, that was the last time I played with him. For just then Aunt Maggie came around the corner. She was disgusted with Joe and demanded to know where he'd gotten the tobacco. He said he'd been doing odd jobs for Mr. Green at the store and that Mr. Green refused to pay any other way but in tobacco.

When Aunt Maggie talked with Mr. Green he told her that he paid Joe in cash, that he didn't even sell tobacco in his store. When Aunt Maggie told my parents about it, my father wouldn't let me see Joe anymore and very soon they moved away to the city. I didn't see Joe again for a long time. My mother talked to Aunt Maggie a couple years after they moved away. She told my mother that Joe was fast going to his ruin and that she couldn't control him anymore.

It was another five years before I saw Joe again. He had grown into a very handsome and attractive young man. But his idle habits gave him a recklessness that I found very unattractive.

About this time he met a very pretty young woman named Martha Grey. Her father was one of the most respected men in the city. Joe started courting her. He could be very pleasing when he chose to be and he hid his dissolute habits from her and her family. He had a good mind and did very well in school, going on to study law. He could have done very well for himself but he couldn't let alcohol alone and soon lost his practice. Nobody wanted to hire a drunken lawyer.

He couldn't hide his drinking from Martha for long and one day wandered into her father's store very drunk. Her father was very upset and forbade Martha to ever see him again. But she insisted upon meeting him. I went to visit her and talked long and earnestly with her. Her face turned very pale, but she said low and firmly. "I know you think he's very bad. But he's not completely bad; he has

promised me that he won't drink anymore. I believe my mission is to reform him, make a good man out of him, and I'm going to try."

Soon after this Aunt Maggie died. She was worn out and grown old before her time by Joe's wrong ways. In spite of all I could say and the efforts of her father, Martha soon ran away and married Joe. But Joe did not reform. He had periods when he was sorry for his ways and vowed to change, but without Jesus in his life he was unable to change his lifelong habits. His father-in-law gave him a job as clerk in his store but Joe didn't give up his drink. Martha soon learned that Joe could be hard and cruel when drunk, and that she could do nothing to help him. Several years later the beautiful Martha Grey died, worn out and brokenhearted, just like Aunt Maggie.

Then Joe went away to sea. Many, many years later he came back here, drunk and outcast, like you saw him today. It's a wonder he's still alive.

The children sat silent for a long time thinking about Old Joe and the story grandma had told. Then Hank said. "I feel so sorry for him grandma, I'll never touch drink as long as I live!"

"Me either!" said Max.

"I won't either!" said Betsy.

Grandma smiled. "I'm glad to hear you say that. There's a verse from Solomon I'd like you all to remember. 'For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.'" Proverbs 23:21

Adapted from "The Man that Rum Made" Copyright 1912

EDITORIAL

I am sorry to report that we did not get any issues of the SDR Voice out in 2005. This is the third issue after the two issues that were published in 2004. We have delegated some of the work out and are trying to set up a schedule. We hope to have one issue out for each quarter this year. This one will be in the mail by March

31 and the next will be in the mail by June 30, and so on.

You will receive the next issue of the SDR Voice unless you inform us you do not want it. If you want us to keep you on the mailing list after that, you will need to inform us that you want to keep receiving it. You may give that information to us by mail, phone, or e-mail.

We had two convocations last year, one

Seventh-day Remnant VOICE

Vol. 2, No. 1, January - March, 2006.
Published by the Seventh-day Remnant Publishing Association, P.O. Box 1283, Lincoln, California 95648. Phone 800 372-9765

POSTMASTER: Send address changes to the above address. Return postage paid.

SUBSCRIPTIONS are by donation only. Send questions about your subscription to the above address.

Editor: Jim Snipes. Printed in USA.

In this issue:

The Long Road to Ruin	1
Sanctification,	3
The Christian's Privilege	
Recipes	5
Health Nugget	6
The Battle Over the Name	7
Part 3	
Kept By the Word	12
Letters to the Editor	15

at Anaheim, California, and one at Lafayette, Indiana. We have another one coming April 28, 29, in Ukiah, California. I hope this gets to you in time to plan for that one. We are trying to keep you posted on the website, www.sdrvoice.org, so visit it often.

In this issue you will see Part 3 of The Battle Over the Name. Part 4 will appear next time. If you want to preview it you can do that at the web site. We have had several good discussions on the chat room at www.remnantofgod.org regarding the name issue. You might like to check in there and see what has been recorded that you can download and review.

Your offerings are greatly appreciated. It is only through them that we can continue to publish.

Second Advent Review and Sabbath Herald 05-03-81

“Sanctification, The Christian’s Privilege”

Text: “And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.”¹

Many who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake faith for feeling. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount his promises, and then simply believe that he will fulfill his word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ’s sake accepts us, and forgives our sins.

Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light.

Satan may whisper, “You are too great a sinner for Christ to save.” While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, “By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ.” The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, “How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan.” Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see

1. 1 Thess. 5:23

2. Acts 7:56

Jesus standing before the Father’s throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour.

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to make these scenes a reality. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, “Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”² The Saviour of the world was revealed to him as looking down from Heaven upon him with the deepest interest; and the glorious light of Christ’s countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Let none imagine that without earnest effort on their part they can obtain the assurance of God’s love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would ever enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of his requirements. The willful commission of one known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him.

3. Rom. 6:16
4. Matt. 6:24

“His servants ye are to whom ye yield yourselves servants to obey.”³ If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. “No man can serve two masters.”⁴ If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here

is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"⁵

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only by observing the conditions which he has himself laid down.

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit, must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus—who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service. Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers—"to sit with me in my throne, even as I also overcame and am set down with my Father on his throne?"⁶

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;"⁷ "for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."⁸

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like

5. 1 Cor. 15:57

6. Rev. 3:21

7. 2 Peter 1:5-7

8. 2 Peter 1:10, 11

9. 2 Peter 1:2

10. Isa. 35:10

11. 1 Cor. 9:27

12. Rom. 8:18

13. Rom. 8:35-39

14. 2 Tim 4:6-8

precious faith with us: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to Heaven, and at last, "with songs and everlasting joy,"¹⁰ enter through the gates into the city of God.

Our Saviour claims all there is of us; he asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, his praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to him, and to be constantly growing in grace and in the knowledge of the truth.

The apostle Paul was highly honored of God, being taken in holy vision to the third heaven, where he looked upon scenes whose glories might not be revealed to mortals. Yet all this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial, and plainly declares, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."¹¹

Paul suffered for the truth's sake, and yet we hear no complaints from his lips. As he reviews his life of toil and care and sacrifice he says, "I reckon the sufferings of this time are not worthy to be compared with the glory that shall be revealed in us."¹² The shout of victory from God's faithful servant comes down the line to our time—"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?... Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."¹³

Though Paul was at last confined in a Roman prison—shut away from the light and air of heaven, cut off from his active labors in the gospel, and momentarily expecting to be condemned to death—yet he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages. His words fitly describe the result of that sanctification which we have in these articles endeavored to set forth. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."¹⁴ By Mrs. E. G. White .

Religion must be made the great business of life.

RECIPES

Decadent Mayonnaise Vegan

In a pan place :

1 cup of Water
1/2 cup white flour or rice flour
1 tablespoon Cornstarch or Arrowroot

Cook this “base” until it turns cream color, **stirring** constantly.

It will get thick.

Place this in a blender.

Add:

1 cup of water
1/2-3/4 cup of light oil (not Olive oil)
just enough of the water to allow the blender to work, usually about 1/2.

Blend slowly adding, the rest of the water and oil alternately.
Just drizzle in.

Stop the blender to add:

1 teaspoon salt
1 tablespoon sweetener, honey
1-3 cloves of garlic or 1/4 teaspoon garlic granules
Dash of paprika
1/4 cup (or less) of lemon juice

Scrape the sides of the blender to get the mixture mixed thoroughly.

Continue blending. Pour into a jar and keep refrigerated. As the mixture cools it will thicken for a very nice creamy mayo.

Herbs of your choice can be added for that special salad dressing.

Makes about 1 Quart

I also double the recipe when I make it.

By Michelle Snipes

Communion Bread

FYI

A careful study of the scriptures relating to the feast of the Passover, which was sacredly observed by God’s people in days of old, together with those which speak of the institution of the Lord’s Supper, shows conclusively that the bread used was of the unleavened kind. The grain used in the making of the flour, moreover, so far as is known, was ground entire, the white breads now in common use being but a modern invention.

In the strict sense of the word, white bread is not a true symbol of the body of the Lord. He is the great Life-giver; but white bread, if depended upon exclusively for food, leads to disease and premature death. In the times of old, special directions were given as to what should enter into the making of bread for sacramental purposes—“fine flour” “mingled with...beaten oil” (Exodus 29:40; Leviticus 2:1.) In the making of the following bread, it is necessary that the flour be ground fine; and if the directions are followed, the bread will be tender, and of a good flavor.

Communion Bread Recipe

2 cups entire wheat flour (ground fine)
½ teaspoon salt
6 tablespoons of purest vegetable oil (Olive)
9 tablespoons cold water

Add the salt to the oil in a round bowl, and pour in the water in a very slow stream, beating constantly with a fork until thick and white (a temporary emulsion). Pour onto the flour all at one, and mix lightly into a dough. Turn out on a floured board and knead, folding it over and over to enclose air... until quite elastic, which takes about 5 or 6 minutes. Roll out to the thickness of pie crust, mark with a dull knife into ¾ inch squares, lay in a baking pan, and bake in a medium slow oven. Avoid browning it, except a slight tinge, as browning gives it a strong flavor.

H.S. Anderson, The Science of Food and Cookery, 1921, Page 121

In Israel, industrial training was regarded as a duty...
A knowledge of the duties pertaining to housewifery
was considered essential for every woman.
And skill in these duties was regarded as an honor
to women of the highest station.

MH 185,186

HEALTH NUGGET

In the August, 2004, issue was a poem about the 8 doctors. You can read the list in Ministry of Healing page 127. The first verse of the poem says health is free, and the second (really the chorus to the song) indicates when we obey the laws and have health we will be happy. Health is truly a treasure.¹ 1. CE 16
But when should we pursue health?

Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home and should be faithfully carried forward in the school. As the pupils advance in years, instruction in this line should be continued until they are qualified to care for the house they live in. They should understand the importance of guarding against disease by preserving the vigor of every organ and should also be taught how to deal with common diseases and accidents. Every school should give instruction in both physiology and hygiene, and, so far as possible, should be provided with facilities for illustrating the structure, use, and care of the body.

There are matters not usually included in the study of physiology that should be considered—matters of far greater value to the student than are many of the technicalities commonly taught under this head. As the foundation principle of all education in these lines, the youth should be taught that the laws of nature are the laws of God—as truly divine as are the precepts of the Decalogue. The laws that govern our physical organism God has written upon every nerve, muscle, and fiber of the body. Every careless or willful violation of these laws is a sin against our Creator.

How necessary, then, that a thorough knowledge of these laws should be imparted! The principles of hygiene as applied to diet, exercise, the care of children, the treatment of the sick, and many like matters, should be given much more attention than they ordinarily receive.²

The anxiety and burden of parents should not be to acquire riches for their children, so much as to teach them the right way to live and the best method of securing a capital of health and strength. This will

3. HR 1-1-73

be to them a most valuable treasure. It is the only foundation for virtuous and beautiful characters. Outward adorning can bear no comparison with this³.

So from childhood, if we would have the best of health, we should learn to keep the 8 laws. The first of which is fresh air and then sunlight.

AIR—Air, the precious boon of heaven, which all may have, will bless you with its invigorating influence, if you will not refuse it entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves. Air must be in constant circulation to be kept pure. The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, and renders the digestion of food more perfect, and induces sound and sweet sleep.⁴

4. 1T 702

Fresh air will prove far more beneficial to sick persons than medicine, and is far more essential to them than their food. They will do better, and will recover sooner, when deprived of food, than when deprived of fresh air.⁵

5. CH 55

SUNLIGHT—In the building of houses it is especially important to secure thorough ventilation and plenty of sunlight. Let there be a current of air and an abundance of light in every room in the house. Sleeping rooms should be so arranged as to have a free circulation of air day and night. No room is fit to be occupied as a sleeping room unless it can be thrown open daily to the air and sunshine.⁶

6. AH 148

Perfect cleanliness, plenty of sunlight, careful attention to sanitation in every detail of the home life, are essential to freedom from disease and to the cheerfulness and vigor of the inmates of the home.⁷

7. CG 108

God waters the earth with the dews of heaven and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature and causing them to flourish and bear fruit.⁸

8. COL 351

Next time we will consider the next 3 doctors.

By Jean Johnson

FRESH AIR	DEVITALIZED AIR	SUNLIGHT
<ul style="list-style-type: none"> • 1/3 of body waste eliminated • Healthful blood and body organs • Calm nerves • Clear thinking and mental efficiency • Increases production of endorphins (happy hormones, natural pain killers) 	<ul style="list-style-type: none"> • Body toxins retained • Unhealthful blood and body organs • Anxiety and irritability • Judgement and memory impaired • Increased production of stress hormones 	<ul style="list-style-type: none"> • Helps to elevate blood sugar that is too low (in hypoglycemic persons) • Helps to lower the blood sugar that is too high (in diabetic persons)

The Battle Over the Name “Seventh-day Adventist”

Part 3: Ownership of the Name

The second major objection to calling ourselves by a different name other than “Seventh-day Adventist” is because many have been taught that the name “Seventh-day Adventist” was not given to an organization or denomination, but was only given to individual believers who must identify themselves by this literal name to the end.

This article was written not to cast down—or to needlessly cause any embarrassment or pain to—anyone who chooses to call themselves “Seventh-day Adventist” and thereby be identified with that church. But to show all those who have completely disconnected themselves from this church that there is no command from God, nor is there any directive from the Spirit of Prophecy, that they must continue to cling to and identify themselves by the name “Seventh-day Adventist.”

Do you today, as an individual believer who is connected with the SDA church, have the right to call yourself “Seventh-day Adventist”? Yes. Do you have the right to call yourself “Seventh-day Adventist” even though you have no membership in, or connection to, the SDA church? I see no reason why you cannot do so if you wish yourself to be viewed as being connected with that corrupt church. But while it is one thing to say you have the freedom to call yourself “Seventh-day Adventist,” it is a completely different matter to declare that it is a command of God that you must call yourself “Seventh-day Adventist”—especially if you have no connection or membership in that apostate church! But this is exactly the position many are taking.

When one searches through the Bible or the Spirit of Prophecy for such a statement clearly upholding this belief, not a single inspired reference can be found! As there is no clear inspired backing for this belief, let us turn our attention as to how the name “Seventh-day Adventist” came to be chosen and to whom it was given.

When you examine the history surrounding this name, you will discover that before the year 1860, the Advent people were not generally identified by any one particular name. It was not until there was a need for property and assets to be legally held by a church denomination (instead of having it owned by private individuals of the church), that the issue of a name came to the forefront and discussion ensued. In this way the name “Seventh-day Adventist” was finally chosen to represent a legally recognized and registered corporation. It not only represented single individuals who believe the Advent truth, but also all who had chosen to join with this church denomination by organizing their home churches under this name.

To help in understanding this more clearly, let’s consider the following from J.N. Andrews about this issue of the “Seventh-day Adventist” name, from a

perspective of before, during, and after its discussion and adoption:

“As the message advanced, and the number of laborers constantly increased, the Lord in his providence, as we have seen, led us to an effective Bible plan for the sustenance of the ministry. With the increase in numbers came a demand for, and increase in, facilities for printing and publishing the truth, and a corresponding accumulation of property at the Review and Herald Office. That branch of the work started in July, 1849, by Elder James White, printing the first number of a paper, *The Present Truth*, with money earned mowing grass, had grown until now there were several thousand invested in the business. It became needful for some one to take the responsibility of this in the initiative. As the business had grown under Elder White’s judicious management, the plant and good-will of the business was legally his. But he did not wish it so understood. He called it the ‘property of the church.’ In this position was an illustration of the principle expressed in the text at the head of this chapter, ‘All things are lawful for me, but all things are not expedient.’ He desired to place the matter in the hands of the church, but the church was not in a condition to legally hold property. This brought us, as a people, to a point where we again recognized that something was ‘wanting.’ To make a move by virtue of which the church could receive and lawfully hold its real estate and other property, was a third step in the matter of order.

July 1849

Feb 23, 1860

March 8, 1860

Sept 28 to Oct 1, 1860

“In the *Review and Herald* of Feb. 23, 1860, Elder James White, in an article on this subject said: ‘We hope, however, that the time is not far distant when this people will be in that position necessary to be able to get church property insured, hold their meeting-houses in a proper manner, that those persons making wills, and desiring to do so, can appropriate a portion to the publishing department... We call on preachers and leading brethren to give the matter their attention. If any object to our suggestions, will they please write out a plan on which we as a people can act.’

“In the *Review* of March 8, 1860, under the head of ‘Legal Organization,’ the writer made the following statement in response to Elder White’s request: ‘What I understand is necessary to remedy all the defects in this matter, is to organize in such a manner that we can hold church property legally. Then the property could be held in the name of the church.’ Money could be borrowed in the same way, and no one individual would have to take a burden upon himself which he ought not to bear...

“From Sept. 28 to Oct. 1, 1860, there was a general meeting of our people from Michigan and adjoining States, held in Battle Creek. At this time there was a full and free discussion, and a careful consideration

of the subject of legal organization for the purpose of holding the office of publication and other church property, meeting-houses, etc. As the result of these deliberations it was voted unanimously to legally organize a publishing association, and a committee of five was elected by those assembled, that such a corporation might be formed as soon as practicable.

“As soon as a move should be made to organize, a name would need to be taken for the corporation. This, therefore, led to a consideration of the name by which we should be known. Some were in favor of the name ‘Church of God.’ This was objected to on the ground that it gave none of the distinctive features of our faith, while the name ‘Seventh-day Adventist’ would not only set forth our faith in the near coming of Christ, but would also show that we are observers of the seventh-day Sabbath. When this matter was put to vote, only one person voted against the name ‘Seventh-day Adventist,’ and he shortly after decided in favor of it.

“The Seventh-day Adventist Publishing Association was organized May 3, 1861. This was the first of the various legal organizations formed by this people. The formation of such corporation was point number three in establishing, in God’s opening providence, the ‘order and system’ of managing the work of the third angel’s message. All can now see the necessity for such corporations, and may wonder that it was not always seen by us. But let none lose the practical lesson contained in this case. While we should most earnestly seek the Lord for divine guidance, we must remember that as he works in us as his instruments, we too have a work to do. We are not to expect him to do what he has left for us to do and what he ‘works in us to do’...

“The summer of 1861 was not only important because of the ‘Civil War’ in the United States, but many important moves were being considered in connection with the cause of truth. So important were the times that a second general gathering of our people that year was held in October. On the sixth day of the month the Michigan Conference was organized by the election of a chairman, a secretary, and executive committee of three. By vote the conference recommended that the churches organize, adopting the following as a church covenant: ‘We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ.’ A committee was appointed to prepare an address formulating plans for organizing churches.”¹

At the end of this study there are several more excerpts from articles dealing with this very issue of the name “Seventh-day Adventist” in the corporate setting.

As was pointed out, before a home church of individual Advent believers could be considered “Seventh-day Adventist” they all had to agree to organize their home church into one body of believers, taking the name “Seventh-day Adventist” as their church name, and adopting a covenant

agreement. So the name “Seventh-day Adventist” was chosen to represent the name of a legal organization and State recognized and registered Corporation, as well as to represent the corporate body of believers who had chosen to join themselves in worshiping together as part of this organized denomination. Thus the belief that the name “Seventh-day Adventist” was not given to a organization or denomination is not according to the history surrounding this name. History is clear that this name was not given to represent individual believers outside of the SDA church denomination, but was chosen to represent both the organization as well as the individuals who had united themselves with it.

Ellen White recognized the above history of what had taken place regarding the name “Seventh-day Adventist”, and she states in the following testimony:

“As our numbers increased it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.”²

Hence the belief that the name “Seventh-day Adventist” was not given to an organization or denomination but only to individual Advent believers, is found not to be backed up by either inspiration or history. It is clear from history that the name was given to an organization, as well as to the people who chose to unite themselves in church capacity with this denomination. It was not given to those individual believers who were outside of the denomination—even if they chose to keep the same Advent faith!

So who is correct in this issue? The extremists over this name, or what history has revealed? Does the name “Seventh-day Adventist” belong only to individual believers, or does it also belong to the organized structure of Adventism, including all its institutions? Let us allow God to answer this question:

“The banner of the third angel has inscribed upon it, ‘The commandments of God and the faith of Jesus.’³ Our institutions have taken a name [SDA] which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given us from heaven. Let us hear what the Lord saith.”⁴

What did inspiration declare? Inspiration clearly stated that the name “Seventh-day Adventist” does indeed belong to the institutions of the church, and hence to the SDA corporate structure. Thus no one can advocate in truth that the apostate SDA denomination cannot use, or be identified by, the name “Seventh-day Adventist,” believing that only the true and faithful believers have the right to use this name.

May 3, 1861

2. TM 26.

3. Rev. 14:12

4. Ex. 31:12-13, 17, quoted. 13 MR 68

1. This address appeared in RH 10-15-1861, JN. Andrews, “The Church, It’s Organization, Order and Discipline”

What many are doing is making the issue of the “Seventh-day Adventist” name into an extreme position which is unfounded by either the Bible or the Spirit of Prophecy! Many have made this name “Seventh-day Adventist” into an idol that they would be willing to go to jail for, or even to die for, believing that they will lose salvation if they give up this name. In doing this they have made this name issue into a test of salvation, when neither God nor the Spirit of Prophecy has ever endorsed it as such! Dear ones, let us get our eyes off from being fixed upon a literal name, and look to the fact that it is character which God is concerned with in regards to our salvation.

“We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ.”⁵

5. RH 2-10-91

All of God’s followers are saved individually as believers in the Lord Jesus Christ, PERIOD! “No denominational name has any virtue to bring us into favor with God”. One of the meanings of virtue is: “the practice of moral duties.” So, in other words, if we did, or if we did not, practice or perform the supposed duty of identifying ourselves as “Seventh-day Adventist,” IT WOULD NOT MATTER WITH GOD, because “no denominational name”—which would include SDA—“has any virtue” with God in regard to our salvation. Why is this?

7. see 3SOP 389

“Not by its name, but by its fruit, is the value of a tree determined. If the fruit is worthless, the name cannot save the tree from destruction. John declared to the Jews that their standing before God was to be decided by their character and life. Profession was worthless. If their life and character were not in harmony with God’s law, they were not His people.”⁶

8. see ST 10-12-04

Our salvation is to be decided solely upon whether our life and character has been in harmony with God’s law or not! Thus our salvation is not to be decided upon what literal church name we call, or do not identify, ourselves by! That is why the Remnant of Revelation 12:17 and 14:12 are identified in Scripture by their character. “Here are they that are called Seventh-day Adventist!” NO! But here are they “which keep the commandments of God, and have the testimony of Jesus Christ,” “and the faith of Jesus.”

6. DA 107

To those who have chosen to completely separate themselves from having any connection with the apostate and corrupt SDA church, and who may still believe that it is God’s will that they must identify themselves as “Seventh-day Adventist,” I urge you to take the Great Controversy, and carefully pay attention to each word of the last 7 chapters. These chapters clearly reveal everything regarding God’s people through all the final conflict; through the time of the loud cry, the Sunday law, the death decree and all other events which take place in the closing scenes before Christ comes again. During all this period of time, never once will you find sister White identifying God’s true people by the literal name of “Seventh-day Adventist,” or by any other literal

church name for that matter. But you will find her clearly identifying God’s true people by their faith, their actions, and their character. It is our character which identifies ourselves as God’s chosen followers, and not by what literal church name we may call ourselves by!

With this in mind, we are “Israelites,” we are “Christians,” we are “Protestants,” we are “Seventh-day Adventists,” not because we are commanded today to literally call ourselves by these names, but because we show and manifest the truths connected with these once chosen churches and movements of the past through our character. We believe in God as our Creator, who established the plan of redemption and symbolized it through the sanctuary services; we believe in Jesus Christ as our Messiah and High Priest; we believe in righteousness by faith and that the Catholic church is anti-Christian as well as the whore of Babylon; and we believe in keeping all of God’s commandments, following the testimony of Jesus (the Spirit of Prophecy), and exemplifying the faith of Jesus in our lives! Thus it is by our character that we are shown to be true spiritual Israelites, Christians, Protestants, and Seventh-day Adventists, and not because we are commanded to call ourselves by these literal names.

Did you know that Paul was a true Adventist?⁷ Did he ever literally claim that he was a “Seventh-day Adventist”? No, but he lived the life and preached the truth which showed and made him a true Adventist. The same with Enoch.⁸ He never claimed to be a “Seventh-day Adventist,” but his life and teaching proved beyond a doubt that he was a true Adventist. And you could say the same about all of God’s true people, including Jesus Christ Himself! They all were true Seventh-day Adventists, even though they never literally identified themselves such but called themselves by a different church name. It is exactly the same with us today! Therefore it should be clear that there is no basis in truth for anyone to believe that all who have completely separated themselves from the fallen SDA church cannot adopt a different church name, such as “Seventh-day Remnant.” There is no basis in truth for believing that if they did so they would be disobeying God.

I sincerely hope and earnestly pray that all can understand that the foundational support given for the belief that the name “Seventh-day Adventist” was only given to individual Advent believers and was not given to the SDA corporate denomination is not in agreement with the weight of evidence provided by a “thus saith the Lord.” Nor is it in agreement with history.

As promised before, here are those additional excerpts:

“James faced financial problems as the business agent of the publishing house—a concern that had no more in the way of organization than a publishing committee. Steps had been taken in 1855 to transfer the business from the shoulders of James to the church, but the church was without name or organization and, from a business standpoint, was

illusiveness. This left White to carry full business, financial, and administrative responsibility personally.”

“Cautiously the conference moved into this highly sensitive area. Brother Poole feared that to adopt a general name would hurt them as a people. J. B. Frisbie was opposed to a sectarian name but saw the need for some uniformity of the terms by which the body of Sabbathkeepers would be known. Moses Hull thought that the churches in various places might be known as ‘the church worshipping on the seventh day in such and such places.’ James White stated that he did not see how they could get along without some name, and they could not hold property without a name. The law was specific on that point.”¹⁰

“Without church organization... the rather loose-knit church was growing more and more unwieldy. Ministers and laymen who had met in Battle Creek in late September, 1860, in response to an invitation signed by four leading brethren and couched in the form of an announcement, set about to form a legal organization to hold the assets and manage the affairs of the publishing work. Out of the meeting came plans for a publishing association—but it could not organize legally until the legislature of the State of Michigan had formulated laws under which they could incorporate. Organizing the publishing work called for the choice of the name Seventh-day Adventists.”¹¹

1827-1862

“I (brother Bracket) now move that we adopt a name, as we must have a name if we are to organize so as to hold property legally...’ [M.E. Cornell stated] ‘The commandments of God and the faith of Jesus is a distinguishing feature between us and the other denominations... It looks to me too that the gifts of the church are lost sight of, and are not held in so important a light as they should be, if we give way to so much fear of our becoming Babylon merely by adopting a name. There is confusion in the names already chosen; and if something is not done here, churches will go on choosing different names still. A general name will bring us into unity and not confusion.’”¹²

“Dear Bro. White: The church here [Green Bush Michigan] met May 22, 1861, and organized. They were unanimous in taking the name, Seventh-day Adventists. The subject of organization seems so plain, and the step so very necessary, that we do not see how any of God’s people can have any objection to it whatever. We are few in number, but we feel the necessity of striving to overcome all our besetting sins, and to do our whole duty in the fear of the Lord. We have adopted the plan of systematic benevolence as laid down in the Good Samaritan, No. 5, and it works well. H.L. RICHMOND, Clerk.”¹³

“Bro. A. S. Hutchins writes from South Troy, Vt.: I am truly thankful that we have the light set before us in so clear and consistent a manner as in the Address of the Battle Creek conference. If the caution be used that should be in receiving members to church fellowship, God will be glorified, I doubt not

9. E.G.. White
Biography: Vol.1,
p 410.

10. Ibid, p 422.

13. RH 12-24-61

14. RH 10-8-61

11. Ibid, p 445

15. RH 10-8-61

12. RH 10-13-60.

13. RH 9-24-61

in the least, in our covenanting to keep his commandments and the faith of Jesus. In the cause of our divine Master we are called to labor with men of clean hands and pure hearts. Let us not then be unequally yoked together, but perfectly joined together in the same mind and in the same judgment.

“Some weeks since the Sabbath-keeping brethren in Irasburgh and Charleston met for organization. All present were agreed in associating ourselves together as a church, taking the name of Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus. In this step my mind is greatly relieved, as the church will be freed from some of its clogs, either by humble confessions and hearty repentance from some who have professed to be with us, or by their leaving the church free from their influence. May the Lord help us not to be of those who draw back unto perdition, but of them that believe to the saving of the soul.”¹³

“Resolved, That this conference [Michigan] recommend the following church covenant: We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ. Seconded by Brother Hull. Adopted.”¹⁴

“At the weekend conference held in Battle Creek in connection with the annual meeting of the Seventh-day Adventist Publishing Association in October, 1861, those who attended hammered out the basis on which local churches could be organized. They proceeded to organize the Battle Creek church and then the Michigan State Conference. Then the following action was taken: “Resolved, That the first session of the Michigan State Conference of Seventh-day Adventists be held at Monterey, Michigan, October 5-8, 1862.”¹⁵

“APPENDIX... Page 210...Organization—up to the year 1860 there had been no legal or church organization among the Sabbathkeeping Adventists.They had not even adopted a name. They spoke of themselves as the ‘Scattered Flock,’ the ‘Little Remnant,’ or some variation of such expressions. Now Elder White had announced through the Review that he must refuse to continue to assume personal responsibility for money lent to the Review and Herald office. He further expressed the hope that the time might soon come when ‘this people will be in that position necessary to be able to get church property insured, hold their meeting houses in a proper manner, that those persons making their wills, and wishing to do so, can appropriate a portion to the publishing department.’ He called upon his brethren to make suggestions as to how this desire might be effected so that ‘we as a people’ might act to secure the above advantages.

“Among the first responses to this request was one from the Brother B referred to in this connection, in which he expressed his conviction that it would be wrong to incorporate as a religious body according to law...

“After much discussion the misgivings regarding

the propriety of legally organizing the publishing office were largely overcome, and at a conference held in September, 1860, the Advent Review Publishing Association was formed. A few months later the name was changed to the Seventh-day Adventist Publishing Association. Even after this step there still remained with some a reluctance to enter into church organization, and the subject continued to be discussed. However, with the large majority favoring organization, the movement proceeded, first by the organization of churches, then of state conferences, and, finally in 1863, of the General Conference.”¹⁶

“The Seventh-day Adventist church was organized in 1863 with 3,500 members, half a dozen local conferences, about thirty ministerial laborers, and a General Conference committee of three.”¹⁷

“The ‘cause’ in those days centered largely upon the publishing plant, its staff, and its products. To give the organization that was formed to handle it a name, a term was devised—‘Seventh-day Adventists.’ When church organization was finally attained, the Review plant was all the office the church leaders had. This was to be so for another forty years.”¹⁸

“Bro. J. N. Andrews has been laboring with the church in Brookfield [New York] for a few weeks past, setting before them the subject of organization in its true light. All were convinced of its importance, and entered into it in earnest by laboring faithfully with each other to correct the erring, to reprove faults and remove stumbling-blocks. The church then organized, taking the name, Seventh-day Adventists, and adopting the covenant recommended in the Review. Bro. Henry Main was chosen elder, and Bro. Ira Abbey, deacon. The church now numbers twenty-four members. Six others made application, but for various reasons their names were postponed till our next meeting for action. The systematic benevolence plan was then cheerfully entered into, by which we shall raise about \$100 annually.”¹⁹

“Q. - How do you organize your churches and raise funds for your work?

16. 1T 715.

17. LDE 50

20. Uriah Smith, “SDAs and Their Work”, p 10

18. E.G.. White Biography, Vol. 5, p 226.

19. RH 3-13-63

21. James White, Life Incidents, p 300

“A. - Our organization is very simple. A body of believers associate together, taking the name of the Seventh-day Adventist Church of (whatever locality they may be in) and adopt a covenant ‘to keep the commandments of God and the faith of Jesus.’ They have no creed but the Bible. Elders, deacons, and clerks are the officers employed. A local organization to hold church property is formed the same as in other denominations, according to the laws of the various states. Next to the churches come the state conferences, embracing all the churches in a state, or other district; next is the General Conference, embracing all the state conferences. This is the highest body, and its decisions, although only advisory, are generally cheerfully complied with by all the members of the organization. Tract and missionary societies, and Sabbath schools throughout our denomination, are organized on the same lines, the headquarters of the first being the ‘International Tract and Missionary Society,’ at Battle Creek, Mich; that of the second being ‘The International Sabbath School Association,’ at Oakland, Cal.”²⁰

“In our church organization, the General Conference, composed of delegates from the different State Conferences, is our highest authority. This Conference chooses annually, besides the usual officers, a committee of three who have the oversight of the work throughout the entire field.

“Next to this are our several State Conferences, composed of the ministers and delegates from all the churches, in their respective States. These Conferences also have a committee of three to take the oversight of the work in their several States during the Conference year.

“Next to these stand individual churches, associated together under the following simple covenant: ‘We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God, and faith of Jesus.’ The officers of the church are local elders, deacons, and clerk.”²¹

By Bob Sessler

PRESENT TRUTH
 REVIEW AND HERALD
 REVIEW AND HERALD OFFICE
 ADVENT REVIEW PUBLISHING ASSOCIATION
 SEVENTH-DAY ADVENTIST
 SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION
 SEVENTH-DAY ADVENTIST CHURCH

 SEVENTH-DAY REMNANT PUBLISHING ASSOCIATION
 SEVENTH-DAY REMNANT VOICE
 (soon)
 SEVENTH-DAY REMNANT CHURCH

KEPT BY THE WORD

In the Christian life everything depends upon the word of God. It is true that God is able, and desires, to keep us from sinning; but this must be done through His word. So it is written, "By the word of thy lips I have kept me from the paths of the destroyer."¹ "Thy word have I hid in my heart, that I might not sin against thee."² This is the way that God has appointed; there is no other way to have this thing accomplished.

Nor is this way appointed merely because He arbitrarily chose that this should be the way, and then laid it upon men that this must be the way that they should go. His word is the way of salvation and the way of sanctification (Christian living), because this is the way the Lord does things; because this is the way that He manifests himself. It was by His word that He created all things in the beginning; it is by His word that He creates men anew; and it will be by His word that He will re-create this world and all things pertaining to it. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth... For he spake and it was done; he commanded, and it stood fast."³ "And he that sat upon the throne said, Behold, I make all things new... And he said unto me, it is done."⁴

It is not only that the worlds were created by the word of God; but they are also sustained by the same word. "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby [by the word of God] the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now by the same word, are kept in store."⁵ So also it is not only that the Christian is created by the word of God, but by that same word he is sustained, nourished, and caused to grow. God holds up "all things" by his powerful word. And the Christian is among this "all things" no less than any or all the worlds.

There can be no question whatever that all the worlds are held up, and held in their places, by the Lord. But it is not only all the worlds, it is "all things" that are held up and held in place by the Lord. And it is as true of the Christian as it is of any thing in the firmament or any world on high. Nor can there be any question that the stars and the worlds are held up and held in their courses by the word of the Lord. And no less than this can there be any question that the Christian is held up and held in his right course by the word of the Lord.

This is to be believed and depended upon by everyone who professes the name of Christ. You and I can no more hold ourselves up and in the right way than can the sun or the earth. And as certainly as the worlds are dependent upon His word, so certainly is the Christian to depend upon His word. And when this is so, the Christian is kept in the way of the Lord as certainly and as easily as is any planet in the universe. It is written that He "is able to keep you

6. Jude 24 from falling."⁶ And he says, "I will uphold thee with the right hand of my righteousness."⁷ "Yea, he shall be Holden up for God is able to make him stand."⁸

7. Isaiah 41:10
8. Rev 14:4
1. Ps 17:4
2. Ps 119:11
9. Is 43:1
10. Hebrews 13:5
Oh struggling, failing Christian is not that word which holds up great worlds able also to hold up you? Trust that word. Depend implicitly upon it. Rest wholly upon it; and then you will find rest in it. Trust the Lord to hold you up, just as you trust Him to hold up the sun. His word holds up the sun, and His word is over you, "Fear thou not; for I am with thee," "thou art mine."⁹ "I will never leave thee nor forsake thee."¹⁰ I will never leave thee till I have done that thing which I have spoken to thee of.

11. Hebrews 4:12

12. James 1:21
3. Psalms 33:6,9
4. Rev 21:5
13. Acts 20:32
14. I Pet 1:5

5. II Pet 3:5-7

15. Isaiah 55:10,11

"The word of God is quick ['living,' R.V.] and powerful."¹¹ "Powerful" means "full of power." The word of God is living and full of power, to do for you, with you, and in you, all that that word says. Believe that word; trust it; for it is the word of the living God. It is the word of the pitying Saviour. "Receive with meekness the engrafted word, which is able to save your souls."¹² "I commend you to God, and to the word of his grace, which is able to build you up."¹³ "Let the word of Christ dwell in you richly." You "are kept by the power of God through faith."¹⁴ The power of God is manifested through his word, and therefore it is his powerful word. Faith comes by hearing the word of God; therefore it is the faithful word, the word full of faith. Therefore when he says, you "are kept by the power of God through faith,"¹⁴ Believe that word, trust it, and find its keeping power.

THE POWER OF THE WORD-I

"As the rain cometh down, and the snow from heaven, and returned not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."¹⁵

The earth can bring forth vegetation only because of the moisture that comes upon it by rain or the snow from heaven. Without this, everything would fade and perish. So also is it with the life of man and the word of God. Without the word of God the life of man is as barren of power and of good as is the earth without rain. But only let the word of God fall upon the heart as the showers upon the earth; then the life will be fresh and beautiful in the joy and peace of the Lord, and fruitful with the fruits of righteousness which are by Jesus Christ.

Notice, too, it is not you who are to do that which he pleases; but "It shall accomplish that which I please."¹⁵ You are not to read or hear the word of God, and say, I must do that, and I will do that. You are to open the heart to that word, that it may accomplish the will of God in you. It is not you who are to do it, but it. "It," the word of God itself, is to

do it, and you are to let it. "Let the word of Christ dwell in you."¹⁶

This is stated in another place thus: "When ye receive the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."¹⁷ Thus it is the word of God that must work in you. You are not to work to do the word of God: the word of God is to work in you to cause you to do. "Whereunto I also labor, striving according to his working, this worketh in me mightily."¹⁸

When the word of God, living and full of power, is allowed to work in the life, there will be powerful work wrought in that individual. As this word is the word of God, the power, of which it is full, is the power of God; and when that word is allowed to work in the life, there will be the work of God manifested in the life—it is His power working mightily. And thus it is God that worketh in you, both to will and to do of his good pleasure. "It shall accomplish that which I please."¹⁹ Let it.

From these scriptures it is plain that we are expected to look upon the word of God as self-fulfilling. The word of God is self-fulfilling. This is the great truth presented everywhere in the Bible. This is the difference between the word of God and the word of men. And this is just the difference emphasized in the passage that says, "When ye received the word of God... ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."²⁰

There is no power in the word of a man to do what it says. Whatever may be the man's ability to accomplish what he says; there is no power in the man's word itself to accomplish what he says. A man's word may express the easiest possible thing for him to accomplish, and you may thoroughly believe it, yet it is altogether dependent upon the man himself to accomplish it apart from his word. It is not his word that does it. It is he himself that must do it; and this is just as really as though he had spoken no word at all. Such is the word of men.

It is not so with the word of God. When the word is spoken by the Lord, there is at that moment in that word the living power to accomplish what the word expresses. It is not needed that the Lord employs any shadow of any other means than that word itself to accomplish what the word says. The Bible is full of illustrations of this, and they are written to teach us this very thing—that we shall look upon the word as the word of God and not as the word of men; and that we may receive it thus as it is in truth, the word of God, that it may work effectually in us the will and good pleasure of God.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth... For he spake and it was."²¹ "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."²² At first there were no worlds at all. More than this, there was

16. Col 3:16

17. I Thess 2:13

18. Col 1:29

23. I Pet 1:25

19. Is 55:11

20. I Thess 2:13

24. Is 55:10,11

25. Acts 13:26

26. Matt 8:6-13

21. Ps 33:6,9

22. Heb 11:3

none of the materials of which the worlds are made. There was nothing. Then God spoke, there they were. Whence, then did they come? What produced them? What produced the material of which they are composed? what caused them to exist? It was the word which was spoken that did it all. And this word did it all, because it was the word of God. There was in that word the divinity of life and spirit, the creative power to do all that the word expressed, such is the word of God.

"And this is the word which by the gospel is preached unto you."²³ The word of God in the Bible is the same—the same in life, in spirit, in creative power—precisely the same as that word that made the heavens and all the host of them. It was Jesus Christ who spoke the word of creation; it is He who speaks the word in the Bible. At creation the word which He spoke made the worlds; in the Bible the word which He speaks saves and sanctifies the soul. In the beginning the word which He spoke created the heavens and the earth; in the Bible the word which He speaks creates in Christ Jesus the man who receives that word. In both places, and everywhere in the work of God, it is the word that does it.

Let the word of Christ dwell in you richly. Receive it, not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you. Then, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."²⁴ "To you is the word of this salvation sent."²⁵ And now, brethren, I commended you to God and to the word of his grace, which is able—literally, full of power—to build you up, and to give you an inheritance among all them which are sanctified.'

THE POWER OF THE WORD – II

We have seen that the power abiding in the word of God is sufficient, only upon the speaking of that word, to create worlds. It is likewise sufficient, now that it is spoken to men, to create anew, in Christ Jesus, every one who receives it.

It is related that a centurion came to Jesus, "beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurions answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed... And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."²⁶

Now what was it that the centurion expected would heal his servant? It was "The word only," which Jesus would speak. And after the word was spoken, what did the centurion depend upon? to what did he look, for the healing power? The word only. He did not look for the Lord to do it in some way

apart from the word. No. He heard the word, "So be it done unto thee." He accepted that word as it is in truth the word of God, and expected it, depended upon it, to accomplish that which it said. And it was so. And that word is the word of God today as certainly as in the day that it was originally spoken. It has lost none of its power, for that word "liveth and abideth forever."²⁷

Again it is related how a certain nobleman, whose son was sick in Capernaum, came to Jesus to heal his son; for he was at the point of death. "Then said Jesus unto him, except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down his servants met him, and told him saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in which Jesus said unto him, thy son liveth."²⁸

This is the power of the word of God to the man who receives it as it is in truth the word of God. This is the power that "Effectually worketh also in you that believe."²⁹ This is the way that the word of God accomplished that which He pleases, in those who will receive it, and let it dwell in them. Notice that in both instances the thing was accomplished at the very time when the word was spoken. Notice also that the sick ones were not in the immediate presence of Jesus, but some distance away—the latter was at least a day's journey away from where Jesus was spoken to by the nobleman. Yet he was healed at once, when the word was spoken. And that word is living and full of power today, as certainly as it was that day, to everyone who receives it and depends upon it to accomplish the thing that it says. For of the centurion when he said, "Speak the word only, and my servant shall be healed," Jesus said to them that stood around, "I have not found so great faith, no not in Israel."³⁰ Let him find it now everywhere in Israel.

Jesus says to every one of us, "Now ye are clean through the word which I have spoken unto you."³¹ It is through the word that this cleansing is wrought. The Lord does not propose to cleanse you in any way apart from his word, but through the word which he has spoken. There, and there alone, are you to look for the cleansing power, receiving it as it is in truth the word of God which effectually worketh in you, and accomplishes that which he pleases. He does not propose to make you pure except by the power and indwelling of his pure words.

A leper said to Jesus, "Lord, if thou wilt, thou canst make me clean." And Jesus answered him, "I will; be thou clean. And immediately his leprosy was cleaned."³² Are you mourning under the leprosy of sin? Have said, or will you now say, "Lord, if thou wilt, thou canst make me clean"? The answer is now to you, "I will; be thou clean." And "immediately" you are cleansed as certainly as was that other leper.

27. I Pet 1:23

33. Ephesians 5:25, 26

28. John 4:48-51

34. Romans 3:21-23

29. I Thess 2:13

35. Matthews 6:33

36. Rom 3:21

37. Rom 3:22

30. Matt 8:10

31. John 15:3

38. I John 2:8

32. Matt 8:2,3

Believe the word, and praise the Lord for its cleansing power. Do not believe for that leper away back there; believe it for yourself here, now, immediately. For the word is to you now, "Be thou clean." Accept it as did those of old. It works immediately and effectually in you the good pleasures of the Father.

Let all who have named the name of Christ receive His word today as it is in truth the word of God, depending upon that word to do what the word says. Then as Christ loved the church, and gave Himself for it, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish,"³³ even so it will be now to the glory of God

LIVING BY THE WORD

"Now the righteousness of God without the law is manifested, being witnesses by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God."³⁴

The righteousness of God is that which every man is to seek first of all. "Seek ye first the kingdom of God, and his righteousness."³⁵ And in the way of righteousness there is life. It is impossible to separate the life of God from the righteousness of God. As certainly as you have the life of God you have His righteousness.

And "Now the righteousness of God... is manifested."³⁶ Now is at this time, at this very moment, even while you read. At this very moment, then, the righteousness of God is manifested "unto all, and upon all them that believe."³⁷ Do you believe in Jesus Christ now, at this moment? Do you? If you say, yes, then "now" at this very moment, the righteousness of God is made known to you and upon you. Do you believe it? The word of Gods says that it is; do you say that it is? And if you do not say that it is, then do you believe the word? When the Lord says plainly to you that his righteousness is "now" manifested unto you and upon you, and you do not say that it is now manifested unto you and upon you, then do you really believe the Lord? When He plainly says a thing to you, and you will not say that that thing is true to you, then do you really believe Him?

The Lord wants you to say that what He says is so; that it is so "now," at this moment; and that it is so to you and in you. "A new commandment I write unto you, which thing is true in him and in you."³⁸ When the Lord says a thing, it is true, even though nobody in the world ever believes it. It would be true in Him, but not in them. But He wants it to be true in you as well as in Himself. And when you acknowledge that what He says is true to you "now," at this moment, then that thing is true in Him and in you. This is believing God. It is believing His word. This is having His word abiding in you. And, "If ye

abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”³⁹

Many people are ready to admit, in a general way, that what the Lord says is so, they will admit that it may be so to other people; but that it is so to themselves, just now, they will not say. Such people do not really know that the word of God is true. “Hast thou faith? Have it to thyself before God.”⁴⁰ If you do not have faith for yourself, faith of your own, you do not have faith at all. If you do not believe the word of the Lord as being true to you personally and now, you do not believe it at all; for as you are not living yesterday nor tomorrow, but just now, while it is now. If you do not believe now, you do not believe at all. Therefore the word of God is that now is the accepted time; now is the day of salvation; and, “now is the righteousness of God... manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.”⁴¹

Do you believe in Jesus Christ as your personal Saviour now? You can answer that in one moment; you know that you do. Then this moment thank the Lord that His righteousness is manifested unto you and upon you. He not only says it, but He gives you witnesses to the fact, it is witnessed by the law and the prophets. That law which you have transgressed, the law that has shown you guilty before God, that very law “now,” in view of the manifestation of the righteousness of God, witnesses that you have a just claim to this righteousness, and that you are thereby justified through the faith of Jesus Christ. The prophets likewise witness to this blessed fact. “The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his; Christ’s perfect obedience is imputed to him.”⁴² Is not this, then, sufficient to cause you to say, now, at this moment, if never before, that now the righteousness of God is manifested unto you and upon you who do believe in Jesus?

“Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”⁴³ Would you rather have the righteousness of God now than to have your sins? You say, yes. Very good. God has “now” set forth Christ Jesus “to declare” to you “his righteousness for the remission of sins that are past.” Will you let the sins go now, this moment; and take the righteousness for the remission of sins that are past? Will you let the sins go now, this moment; and take the righteousness which he is set forth purposely to give, and which he now, this moment, freely gives? “Being justified

39. John 15:7

44. Romans 3:24

40. Romans 14:22

45. Rom 3:26

41. Rom 3:21,22

46. Romans 4:5

42. SPTED 21

47. Gen 15:5 ,6

43. Rom 3:24,25

48. Romans 4:23-5:1

freely.” “Being” is present tense. “was” is past; “shall be” is future; but being is present. Therefore the Lord says to you and of you who believe in Jesus, “Being [now, at this moment] justified freely by his grace through the redemption that is in Christ Jesus... through the forbearance of God.”⁴⁴

But the Lord does not drop the subject yet. He emphasizes the present power and blessing of this infinite fact. “To declare, I say, at this time his righteousness.”⁴⁵ First he says that it is “now” that the righteousness of God is manifested unto all and upon all them that believe; then he speaks of all such as “being justified freely;” and yet next he emphasizes it all thus: “To declare, I say at this time his righteousness.” O poor, trembling, doubting soul, is not this assurance enough that now, at this moment, the righteousness of God is yours? That now you are being justified freely by his grace? That now, “at this time,” righteousness is declared to you for the remission of all your sins that are past?

Is not this enough? It is enough to satisfy the Lord; for he says, “To Declare, I say, at this time, his righteousness: that he might be just, and the justifier of him that believeth in Jesus.” Then as it is all-sufficient to satisfy the Lord, is it not enough to satisfy you? Will you now take the fullness of this blessed “gift of righteousness,” which is life, so that the Lord, by seeing the fruit of the travail of his soul, shall be satisfied again, and so, by your rejoicing, be doubly satisfied? This is all he asks of you. For “to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”⁴⁶

Here is the word of God, the word of righteousness, the word of life, to you “now,” “at this time.” Will you be made righteous by it now? Will you live by it now? This is justification by faith. **This is righteousness by faith.** It is the simplest thing in the world. It is simply whether the word of God shall be true in you “now” or not. God spoke to Abraham, “Tell the stars, if thou be able to number them... so shall thy seed be.” And “Abraham believed God, and it was accounted to him for righteousness.”⁴⁷ “Now it was not written for his sake alone that it was imputed to him: but for us also, to whom it shall be imputed, if we believe on him that raised up our Lord Jesus from the dead; who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”⁴⁸

“Now,” “at this time,” it is true; it is true in Him. Now, at this time, let it be true in you.

It is my prayer that we know this truth and the truth will set us free.

By George Orina Ombati

By the word of the Lord were the heavens made;
and all the host of them by the breath of His mouth...
For He spake and it was done;
He commanded, and it stood fast

LETTERS TO THE EDITOR

Dear **Brothers** and **Sisters**,

Some continue to teach and advocate (as late as a few weeks ago here in Egypt by a sincere but deceived SDA minister and his lay son) that the Latter Rain **is still destined** to fall upon those connected (either by sympathy, association, or membership) with the SDA Church. For those who are persisting in advocating and/or believing this deadly error, our Lord [out of mercy and love] continues to inundate us with overwhelming evidence that **His** announced departure from the SDA Church in **1903** (8T 250) **was permanent**. To continue to hope and believe that our Lord would still honor the SDA Church, or those connected with her, with the greatest blessing of all time, in spite of all her on-going [and ever increasing] evil and apostasy, reveals lack of spiritual discernment and stubbornness. It is not unlike the stubbornness of the Jewish people, who believed that divine help was on its way at the siege in 70 A.D. Something for sure was on its way, but it was not deliverance; it was utter destruction and death.

Today those still connected with the SDA Church, in spite of knowing its condition of apostasy, under whatever pretexts they may come up with (like there is still more work to do for the church, or that the door of mercy is still corporately open, etc...) will sadly wake up one day only to discover that they have been **under the influence** of the evil spirit. Kindly read

EW 54-56 to find out what happens when we look for Christ in the wrong place! Find out who fills the vacuum after Christ leaves a church!

May this belated, attached confession, which is politically motivated, as any reader would see for himself, help to nail in our minds the importance of following the Lamb wherever He goes. **Right now He is not to be found in the SDA Church, nor will He ever be found there.** He is already calling for us to join Him out side the camp. Will you chose to join Him or persist in your fantasies?

I pray that you would decide to follow Him. Respectfully, Galal Doss.

My medical missionary work started in Cebu City, Philippines way back in 1992 when I read the book Counsels on Diets and Foods. After I was halfway through reading the book I decided to change my eating habits and lifestyle.

The hyperacidity symptoms I was having for 10 years suddenly disappeared within 5 days. Before, I was taking all sorts of antacids almost everyday. Then I tried it on my patients.

First, I started with a patient having difficulty swallowing, and then one with diabetes, another with hypertension, then asthma, myoma, and heart disease candidates for CABG (coronary artery bypass graft) and even in my surgical patients who were skeptical. I was seeing

them miraculously healed from their diseases.

At first, while just doing it on a trial basis, I started seeing patients recover completely. Then I realized God's words are really true. His principles of health are working amazingly.

In medical school we were not taught about food and herbs as treatment for diseases. We prescribe drugs for symptoms and diseases.

In 1998, a breast cancer patient with a very strong family history of cancer came to me for natural remedies and she became cancer free up to the present. Other cancer patients are still alive, stomach cancer and cancer of the cervix. These patients did not undergo any surgery, chemotherapy or radiation treatment.

For these reasons I thought that many people will get well if we will have a facility, like a sanitarium, where people will learn in the School of Christ about physical health, and most importantly they will heal spiritually as well.

Medical missionary work is a great branch wherein many will be converted to the present truth and eventually be saved in the kingdom of God. In my experience the joy of seeing patients recover is just awesome.

It is my prayer that God will open the avenues of your heart to help me in this solemn endeavor of realizing this project. Sincerely, Dr. Dale Y. Pasco

Seventh-day Remnant Publishing Association
P.O. Box 1283
Lincoln, California, 95648

Presort Standard U.S. Postage PAID Lincoln, CA Permit No. 29
--