

# Sabbath Remnant VOICE

Sept-Oct 2018

Striving to be among the remnant of her seed

## The Temptation Of Christ—No. 6, Advent Review and Sabbath Herald, October 13, 1874

**P**rofessed Christians engage in feastings and in scenes of amusement which degrade the religion of Jesus Christ. It is impossible for those who find pleasure in church socials, festivals and numerous gatherings for pleasure, to have ardent love and sacred reverence for Jesus. His words of warning and instruction have not weight upon their minds. Should Christ come among the assembly who were absorbed in their plays and frivolous amusements, would the solemn melody of his voice be heard in benediction, saying, "Peace be to this house"?<sup>1</sup> How would the Saviour of the world enjoy these scenes of gaiety and folly?

Christians and the world unite, one in heart, one in spirit, in these festal occasions. The Man of sorrows, who was acquainted with grief, would find no welcome in these places of amusement. The lovers of pleasure and luxury—the thoughtless and the gay—are collected in these rooms, and the glitter and tinsel of fashion are seen everywhere. The ornament of crosses of gold and pearl, which represent a Redeemer crucified, adorn their persons. But the One whom these highly prized jewels represent finds no welcome—no room. His presence would be a restraint upon their mirth, their gaiety, and their sensual amusements, and would remind them of neglected duty, and bring to their remembrance hidden sins which caused that sorrowful countenance, and made those eyes so sad and tearful.

The presence of Christ would be positively painful in these gatherings for pleasure. Surely, none could invite him there, for his countenance is marred with sorrows more than the sons of men, because of these very amusements which put God out of mind, and make the broad road attractive to the sinner. The enchantment of these exciting scenes perverts reason, and destroys reverence for sacred things. Ministers, who profess to be Christ's representatives, frequently take the lead in these frivolous amusements. "Ye are," says Christ, "the light of the world."<sup>2</sup> "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."<sup>3</sup>

In what manner is the light of truth shining from that thoughtless, pleasure-seeking company? Professed followers of Jesus Christ who indulge in gaiety and feasting cannot be partakers with Christ of his sufferings. They have no sense of his sufferings. They do not care to meditate upon self-denial and sacrifice. They find but little interest in studying the marked points in the history of the life of Christ upon which the plan of salvation rests, but imitate ancient Israel who ate and drank and rose up to play. In order to copy a pattern correctly, we must carefully study its design. If we are indeed to overcome as Christ overcame, that we may mingle with the bloodwashed, glorified company before the

1. Luke 10:5

2. Matt. 5:14

3. Matt. 5:16

throne of God, it is of the highest importance that we become acquainted with the life of our Redeemer and deny self as did Christ. We must meet temptations and overcome obstacles, and through toil and suffering in the name of Jesus overcome as he overcame.

The great trial of Christ in the wilderness on the point of appetite was to leave man an example of self-denial. This long fast was to convict men of the sinfulness of the things in which professed Christians indulge. The victory which Christ gained in the wilderness was to show man the sinfulness of the very things in which he takes such pleasure. The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness. If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test, but his divine power combined with humanity gained in behalf of man an infinite victory. Our Representative in this victory, raised humanity in the scale of moral value with God.

Christians, who understand the mystery of godliness, who have a high and sacred sense of the atonement, who realize in the sufferings of Christ in the wilderness a victory gained for them, would see such marked contrast between these things and the church gatherings for pleasure and the indulgence of appetite as would turn them in disgust from these scenes of revelry. Christians would be greatly strengthened by earnestly and frequently comparing their lives with the true standard, the life of Christ. The numerous socials, festivals, and picnics to tempt the appetite to overindulgence, and the amusements which lead to levity and forgetfulness of God, can find no sanction in the example of Christ, the world's Redeemer, the only safe pattern for man to copy if he would overcome as Christ overcame.

Although Christ gained a priceless victory in behalf of man in overcoming the temptations of Satan in the wilderness, this victory will not benefit man unless he also gains the victory on his own account.

Man now has the advantage over Adam in his warfare with Satan; for he has Adam's experience in disobedience and his consequent fall to warn him to shun his example. Man also has Christ's example in overcoming appetite, and the manifold temptations of Satan, and in vanquishing the mighty foe upon every point, and coming off victor in every contest. If man stumbles and falls under the temptations of Satan, he is without excuse; for he has the disobedience of Adam as a

warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."<sup>4</sup>

4. Rev. 3:21

In professedly Christian gatherings, Satan throws a religious garment over delusive pleasures and unholy revelings to give them the appearance of sanctity, and the consciences of many are quieted because means are raised to defray church expenses. Men refuse to give for the love of God; but for the love of pleasure, and the indulgence of appetite for selfish considerations, they will part with their money.

Is it because there is not power in the lessons of Christ upon benevolence, and in his example, and the grace of God upon the heart to lead men to glorify God with their substance, that such a course must be resorted to in order to sustain the church? The injury sustained to the physical, mental, and moral health in these scenes of amusement and gluttony is not small. And the day of final reckoning will show souls lost through the influence of these scenes of gaiety and folly.

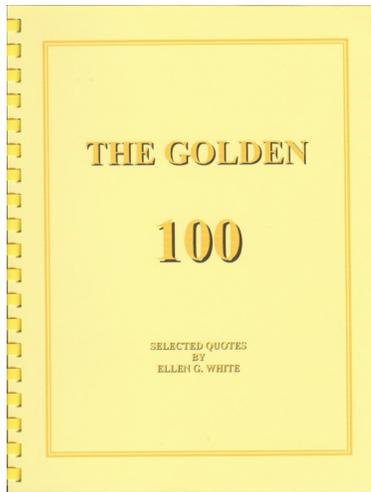
It is a deplorable fact that sacred and eternal considerations do not have that power to open the hearts of the professed followers of Christ to make free-will offerings to sustain the gospel, as the tempting bribes of feasting and general merriment. It is a sad reality that these inducements will prevail when sacred and eternal things will have no force to influence the heart to engage in works of benevolence.

The plan of Moses in the wilderness to raise means was

highly successful. There was no compulsion necessary. Moses made no grand feast. He did not invite the people to scenes of gaiety, dancing, and general amusement. Neither did he institute lotteries or anything of this profane order to obtain means to erect the tabernacle of God in the wilderness. God commanded Moses to invite the children of Israel to bring the offerings. Moses was to accept gifts of every man that gave willingly from his heart. These free-will offerings came in so great abundance that Moses proclaimed it was enough. They must cease their presents; for they had given abundantly, more than they could use.

Satan's temptations succeed with the professed followers of Christ on the point of indulgence of pleasure and appetite. Clothed as an angel of light, he will quote Scripture to justify the temptations he places before men to indulge the appetite, and in worldly pleasures which suit the carnal heart. The professed followers of Christ are weak in moral power, and are fascinated with the bribe which Satan has presented before them, and he gains the victory. How does God look upon churches that are sustained by such means? Christ cannot accept these offerings, because they were not given through their love and devotion to him, but through their idolatry of self. But what many would not do for the love of Christ, they will do for the love of delicate luxuries to gratify the appetite, and for love of worldly amusements to please the carnal heart.

*To be continued—Ellen G White*

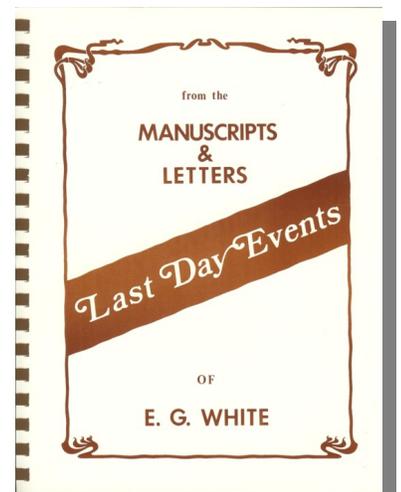


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The SRPA has a book available entitled "The Golden 100." It consists of 100 selected quotes by Ellen G. White. Its focus is on the apostasy in the SDA church and defining our position as the Remnant people of God. It is spiral bound, is about thirty pages, and is formatted with a 16 point font, so it will make a handy reference for mission workers in the field. We are asking a suggested donation of \$7.50 for each copy.

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**IN THIS ISSUE**

E. G. White—The Temptation of Christ—No. 6.....	1
Editorial—The Orderliness of God.....	3
Children's Story—Do More For Mother.....	3
Health Nugget—What Is Kiwifruit Good For?.....	4
Government of God—Democracy, Dictatorship, or Republic? .....	5
Recipe—Millet Pudding.....	9
Letters—Uganda, Kenya, Tanzania.....	10
Story-Three Minutes To Go.....	11
Christian Service Chapter 9 Continued.....	11

# *Editorial*—The Orderliness of God

Working and raising a family or taking care of loved ones can be a daunting task. Add to that moving from one place to another, adjusting to new circumstances and surroundings and getting organized again. Can you imagine the scope of what Israel went through each time they moved? Millions of people and all their families and possessions—you might expect the whole undertaking to be so chaotic no one would get very far. Yet with the Lord's help and direction all of Israel was able to accomplish such an enormous task and do so in an orderly fashion.

God also provided daily food and water for all those people and their animals, no matter where they were in the desert, and cared about their needs. He gave instructions to help them go about their lives in an orderly and Godly manner. He gave them goals to work toward and achieve, blessings

to satisfy them, and ways to keep track of their days, their weeks, their months, their years. And those same guidelines can help us in our own lives today. No matter what we do at home or work the Lord can help us do it in an orderly and efficient way.

Sister White writes often about the orderliness of God, and also what happens when we try to do things our own way instead. In quotes from the Spirit of Prophecy such as this one, she states: "The means and talents God has given His people must not be wasted in **desultory** efforts. Decidedly and earnestly God's people must carry forward His work." { 21MR 442.4 }

This word "desultory" requires a trip to the dictionary! We find there that it means: (1.) Leaping; passing from one thing or subject to another, without order or natural connection; unconnected; immethodical; as a desultory conversation. (2.) Coming

suddenly; started at the moment; not proceeding from natural order or connection with what precedes; as a desultory thought.

Sister White used this word 14 times in her writing on the CD-ROM. When we understand the definition of it, we can clearly see that God's ways result in order and efficiency, and man's ways are often arbitrary and result in wasted time and disorder. God gave us many Biblical examples to be of reassurance and encouragement to us, and we know that if we give our will over to Him, He will help us in our day to day decisions and way of life to bring His order to each of us. Let us "live what we believe" in this manner, and share our faith with others by allowing them to see how we work for the Lord, and the orderly way He guides our lives.

## Children's Story—Do More for Mother

"Is there any vacant place in this bank which I could fill?" was the inquiry of a boy, as, with a glowing cheek, he stood before the manager.

"There is none," was the reply. "Were you told that you might obtain a situation here? Who recommended you?"

"No one recommended me, sir," calmly answered the boy. "I only thought I would see."

There was a straight forwardness in the manner, an honest determination in the countenance of the lad, which pleased the man of business, and induced him to continue the conversation. He said, "You must have friends who could aid you in obtaining a situation, have you told them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness, as he said, though half musingly, "My mother said it would be useless to try without

friends;" then, recollecting himself, he apologized for the interruption, and was about to withdraw, when the gentleman detained him by asking him why he did not remain at school for a year or two, and then enter the business world.

"I have no time," was the reply. "I study at home, and keep up with the other boys."

"Then you have had a place already?" said his interrogator. "Why did you leave it?"

"I have not left it," answered the boy, quietly.

"But you wish to leave it; what is the matter?"

For an instant the child hesitated; then he replied, with half-reluctant frankness: "I must do more for my mother!"

Brave words! Talisman of success anywhere, and everywhere. They sank into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished

child, he said, with a quivering voice, "My good boy, what is your name? You shall fill the first vacancy for an apprentice that occurs in the bank. If meantime you need a friend, come to me. But now give me your confidence. Why do you wish to do more for your mother? Have you no father?"

Tears filled his eyes as he replied, "My father is dead, my brothers and sisters are dead, and my mother and I are left alone to help each other. But she is not strong; and I wish to take care of her. It will please her sir, that you have been so kind; and I am much obliged to you." So saying, the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine into that busy world he had so tremblingly entered. A boy animated by the desire to help his mother will always find friends.

*The Youth's Instructor December 1, 1870*

**An army could do nothing successfully if its different parts did not work in concert. Should each soldier act without reference to the others, the army would soon become disorganized. Instead of gathering strength from concentrated action, it would be wasted in desultory, meaningless efforts. Christ prayed that his disciples might be one with Him, as he was one with the Father...**  
**3SM 24.1**

# Health Nugget—What Is Kiwifruit Good For?

## Kiwifruit, Please!

Botanical name: *Actinidia chinensis*

Known in ancient China as Yang Tao, the kiwifruit earned its way in that culture not just for its flavor, but also its medicinal properties, which science has today substantiated in numerous areas.

Introduced by missionaries in New Zealand in the early 20th century, then in the US in the late 1960s, kiwifruit was first called “Chinese gooseberry,” although it’s doubtful that this moniker ever really stuck.

Luckily, kiwifruit got its new name—in honor of New Zealand’s native bird—from an enterprising food distributor, and its subsequent cultivation flew around the globe. Today, Italy, Chile, France, Japan, and the US are the highest producers of two varieties: green and gold. Kiwifruit is not only a scrumptious food, but is also used for its ability to tenderize meats, due to the compound actinidin.

Kiwifruit is a surprising little fruit, and is unlike any other. First, it’s small and light brown in color with a fuzzy skin surface. Inside, the fruit is not only lime green and studded with tiny black seeds in an oval pattern when sliced, but it’s also delicious, rather like the flavor of a strawberry. Peeled, sliced, and chilled, kiwifruit is an excellent addition to any fruit salad combination or by itself.

## Health Benefits of Kiwifruit

What fruit provides 273% of the daily recommended amount of vitamin C in every one-cup serving—five times that of an orange, and is a natural immune booster that staves off colds and flu? It’s kiwifruit, of course! Its vitamin K amount is impressive, too—best known for its role in helping blood clot, or coagulation, properly and providing an 89% daily value.

Kiwifruits contain good amounts of vitamin A (great for skin, bone, and tooth development, and protected vision, including protection against macular degeneration), and vitamin E (twice the amount found in avocados, with nearly half the calories), along with potassium to balance the body’s electrolytes and limiting hypertension and high blood pressure. The copper in kiwifruit is especially good for children, supporting healthy development in infants, especially in the areas of bone growth and brain

development, and also for the formation of healthy red blood cells and building immunity against disease.

Kiwifruit is also one of the few foods rich in vitamin B6, which supports the immune system. B6 is particularly important for healthy fetuses and pregnant or breastfeeding women. The folate in kiwifruit protects against birth defects, heart disease, and cancer; healthy amounts of fiber keep the system running smoothly, reducing the risk of diverticulitis and carcinogens in the body. Finally, the antioxidant power in kiwifruits delivers similar effects when it comes to neutralizing free radicals that can damage cells and cause inflammation and cancer.

However, consume kiwifruit in moderation because it contains fructose, which may be harmful to your health in excessive amounts.

## Studies on Kiwifruit

Kiwifruit seeds are an excellent source of omega-3 fatty acids, which, research shows may reduce coronary heart disease, the risk of stroke, and help in the prevention of ADHD, autism, and other developmental problems in children.

Research has also shown kiwifruit to have a notable protective effect against asthma and respiratory difficulties, such as wheezing. In fact, one report indicated that young children eating six to seven servings of kiwifruit and other vitamin C-rich foods per week had a 44% lower incidence of wheezing. Even those eating these foods only once or twice a week had fewer symptoms, in comparative studies.<sup>1</sup>

Rich in polyphenols, which are recognized for their antioxidant properties, both the green and gold varieties of kiwifruit underwent research to compare their antioxidant strengths. Researchers found that not only were the kiwifruit antioxidants more potent than those in oranges and grapefruit, but the gold kiwifruit variety was also found to have more antioxidant strength.

The conclusion: kiwifruit consumption may be useful in preventing the development and deterioration of diseases caused by oxidative stress.<sup>2</sup>

Another study explored the effects of kiwifruit on patients with irritable bowel syndrome, with its symptoms of abdominal pain, diarrhea, constipation, and combinations of the above. The study involved 54 patients, 16 healthy individuals, kiwifruit consumption, and placebos in a 6-week study. Researchers found the colon transit time significantly decreased in the group consuming kiwifruit, and concluded that eating kiwifruit improves bowel function in adults diagnosed with irritable bowel syndrome.<sup>3</sup>

## Kiwifruit Fun Facts

Placing kiwifruits in a brown paper bag for four to six days will help them ripen. Keeping them in a paper bag with an apple, banana, or pear will speed up the ripening process even more.

## Summary

Containing almost 20 vital nutrients, including five times the vitamin C of an orange in one serving, kiwifruits can legitimately be called a super fruit. This fuzzy brown powerhouse with the bright green flesh also is rich in vitamin A, K, E and B, potassium, copper, folate, and fiber. The health benefits kiwifruits provide translate into protection against several cancers, coronary heart disease and the risk of stroke, potential relief from diverticulitis and irritable bowel syndrome, and support for pregnant mothers, fetuses, and small children.

Originating in China, proliferated in New Zealand and now cultivated across the globe, kiwifruit is a sweet little fruit that expands the diversity of your fruit plate by its color, flavor, and health advantages.

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- 2 <http://www.ncbi.nlm.nih.gov/pubmed/21212530>, Anti-oxidant effects of kiwi fruit in vitro and in vivo, Sept. 2012
- 3 <http://www.ncbi.nlm.nih.gov/pubmed/21147704>, Kiwifruit improves bowel function in patients with irritable bowel syndrome with constipation, Sept. 2012

<https://foodfacts.mercola.com/kiwifruit.html>

# The Government of God—Part 6

## Democracy, Dictatorship, or Republic?

“And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses’ father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father in law, Because the people come unto me to inquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses’ father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.” *Exodus 18:13-26*

Now that we have seen the perfect order and organization of heaven, let’s consider the church of Christ here on earth. It would be well to pause at this point and consider

two forms of government. We have clearly seen that a republic is the order of heaven while a dictatorship is the order of Satan. But today we only use these terms used in referring to civil and secular governments. When we deal with church organization we use different terms.

When we start digging into church history, we discover that there are two forms of organization here as well. The one is called a hierarchy, the other is called congregational. Is there a correspondence between these ecclesiastical organizations and the civil government forms of the dictatorship and the republic? There is a very close correspondence.

When we look up the definition of hierarchy in the 1828 Webster’s dictionary we find a fascinating definition. “An order or rank of angels or celestial beings; or a subordination of holy beings. Some of the Rabbins reckon four, and others ten hierarchies, or orders of angels. 1. Constitution and government of the christian church, or ecclesiastical polity, comprehending different orders of clergy; as the hierarchy of England.”

What is fascinating about this definition is the assertion that heaven is organized as a hierarchy and by implication that the church hierarchy corresponds to the heavenly one. But the 1913 Webster’s definition defines this even more. “(1): A rank or order of holy beings. (2): A body of officials disposed organically in ranks and orders each subordinate to the one above it; a body of ecclesiastical rulers. (3): Dominion or authority in sacred things. (4): A form of government administered in the church by patriarchs, metropolitans, archbishops, bishops, and, in an inferior degree, by priests.”

What this is depicting is a pyramid type structure with each level subject to the level above until you reach the ultimate authority, the king (in the case of the English church), or pope, at the top. Again, what is really interesting here is the assumption that the government of God in heaven is a hierarchy on just this type of plan.

But there is a different kind of church order that is opposed to this concept. It is the congregational order. Let’s see what Webster’s has to say about this in 1828.

government by consent and election, maintaining that each congregation is independent of others, and has the right to choose its own pastor and govern itself; as a congregational church, or mode of worship.”

Now that sounds more like the true order and organization of heaven. This is a republic, government by the consent of the governed. We can clearly see from this that the republic and the congregational system are the same and the dictatorship and the hierarchy are the same. One set of terms is dealing with the church and the other is dealing with the civil government. Since God’s government is both civil and religious, we will stick to the terms republic and dictatorship in order to avoid confusion.

The question to consider now is, what form of government is correct for the church of God? Should it be a hierarchy, a dictatorship, or congregational, a republic? If the one is the order of heaven and the other the order devised by Satan, the answer to this should be obvious. But what does God say about it?

**“Christ designs that heaven’s order, heaven’s plan of government, heaven’s divine harmony, shall be represented in His church on earth.** Thus in His people He is glorified. Through them the Sun of Righteousness will shine in undimmed luster to the world. Christ has given to His church ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. He has bestowed upon His people capabilities and blessings that they may represent His own sufficiency. The church, endowed with the righteousness of Christ, is His depository, in which the riches of His mercy, His grace, and His love, are to appear in full and final display. Christ looks upon His people in their purity and perfection, as the reward of His humiliation, and the supplement of His glory,—Christ, the great Center, from whom radiates all glory.” *Desire of Ages, page 680*

If heaven’s plan of organization is to be copied in His church here, then we must understand that organization. From what we have seen so far it is clear that the order of heaven is republic in principle and representative in form. It is congregational, not a hierarchy, and this is exactly the plan we see in church history.

There is a difference between the earthly republic and God's republic that needs to be understood. In the earthly republic the representatives are elected by popular vote. This system is imperfect and the founding fathers even admitted it to be so. But it was the best they could do. With popular election the leaders are chosen based on how well they sway public opinion. This is not so in God's government. In His republic the representatives are appointed based on their fitness for the work.

"The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens,' and, lastly, officers who might be employed for special duties. Deuteronomy 1:15." *Patriarchs and Prophets, page 374.*

On the surface, it would appear that this arrangement, with God appointing the leaders and representatives is dictatorial and makes God Sovereign dictator, but remember He has the entire heavenly council assisting Him in these decisions. Who better to determine a man's fitness to lead? The sinful people of earth, so prone to error, or those of the council, who have experienced these things and have the wisdom of the ages at their command?

God still chooses those who are fit to lead in His church, for this reason, we must be certain of God's ordination before we seal it with man's ordination.

For the first couple thousand years of earth's history, God's church was set up on a patriarchal system. This system was family based, with the eldest son, if worthy, inheriting the priesthood and leadership of the family from his father. This system was based on small units and worked well when the population in the world was small. But by the time the Hebrews were delivered from Egypt their family had increased into the millions. It was time for a larger organization.

Jethro counseled Moses to select more people to be involved with him in judging and teaching Israel. We read:

"This counsel was accepted, and it not only brought relief to Moses, but resulted in establishing **more perfect order among the**

**people.** The Lord had greatly honored Moses, and had wrought wonders by his hand; but the fact that he had been chosen to instruct others did not lead him to conclude that he himself needed no instruction. The chosen leader of Israel listened gladly to the suggestions of the godly priest of Midian, and adopted his plan as a wise arrangement." *Patriarchs and Prophets page 300-301.*

The counsel given to Moses by his father-in-law was a plan for a more perfect order. What order is perfect? The order of heaven. This means that Jethro's plan came closer to resembling the order of heaven. Involving the people directly in a representative government like this was a part of God's perfect plan of order for His church. We see this principle again later when the seventy elders were appointed.

"Moses repeated to the congregation the words of the Lord, and announced the appointment of the seventy elders. The great leader's charge to these chosen men might well serve as a model of judicial integrity for the judges and legislators of modern times: 'Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's.' Deuteronomy 1:16, 17... 'And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.' Like the disciples on the Day of Pentecost, they were endued with 'power from on high.' It pleased the Lord thus to prepare them for their work, and to honor them in the presence of the congregation, that confidence might be established in them as men divinely chosen to unite with Moses in the government of Israel. Again evidence was given of the lofty, unselfish spirit of the great leader. Two of the seventy, humbly counting themselves unworthy of so responsible a position, had not joined their brethren at the tabernacle; but the Spirit of God came upon them where they were, and they, too, exercised the prophetic gift. On being informed of this, Joshua desired to check such irregularity, fearing that it might tend to division. Jealous for the honor of his master, 'My lord Moses,' he said, 'forbid them.' The answer was, 'Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them.' *Patriarchs and Prophets page 381.*

But there was even more to the organizational structure of Israel. The very layout of the camp itself was a

representation of the throne in heaven. The tabernacle, which contained the ark of the covenant, a representation of the throne of God, was pitched in the center of the camp. Then the people were divided into four separate camps, according to their tribes. Each camp contained three tribes, with a single standard, or flag under which the people pitched their tents. On the west was the camp of Judah, on the south the camp of Rueben, on the East, the camp of Ephraim, and on the north, the camp of Dan. (See Numbers 2.) This camp layout formed a hollow square with the tabernacle in the middle.

Each of the four standards had a different picture on it, the standard of the camp of Judah had a lion on it, the standard of Rueben, a calf, or ox, the standard of Ephraim, a man, and that of Dan, an eagle. These are the exact same four beasts represented to John in the Revelation as being around the throne of God in heaven.

Many years later, the people grew tired of the system set up by God and demanded that a king, or a dictator, be set up. Samuel told them that in so doing they would lose their God given rights to freedom.

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations... And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them... And Samuel told all the words of the LORD unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers... And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work... And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all

the words of the people, and he rehearsed them in the ears of the LORD. And the LORD said to Samuel, Harken unto their voice, and make them a king." *1 Samuel 8:4-22*.

The people chose to turn from God's republican form of government and take Satan's dictatorial form instead. Again, God reigns by the consent of the governed and when the people did not consent to His government, He gave them what they wanted, a dictator. They had to find out by sad experience that this was not a good idea. But God overruled even this error for good by choosing a king through whom He could work out His will for the nation.

King David did not rule alone, he involved the elders of Israel in his government.

"King David, toward the close of his reign, delivered a solemn charge to those bearing the burden of the work of God in his day. Summoning to Jerusalem 'all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, 'the aged king solemnly charged them, 'in the sight of all Israel the congregation of the Lord, and in the audience of our God,' to 'keep and seek for all the commandments of the Lord your God.' *1 Chronicles 28:1, 8*. To Solomon, as one called to occupy a position of leading responsibility, David gave a special charge: 'Thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever. Take heed now; for the Lord hath chosen thee... be strong.' *1 Chronicles 28:9, 10.*" *Acts of the Apostles page 95*.

When Israel demanded a king, God divided the theocracy. Prior to Saul, the religious and civil government of the nation were combined, just as they are combined in heaven. But when the people chose a king, God divided the religious leadership of Israel from the civil government. This was for the good of the people and to help prevent religious persecution.

In the heathen nations the civil and religious was combined and the king was worshiped as a God (as the Egyptian Pharaoh), or was invested with the high priest's office (as in Rome, where the title Pontificus Maximus, office of the high priest, was bestowed on the emperor). By

choosing a king who was not of the priestly line, God clearly made a division between the civil and religious administration.

But the first king, Saul, who should have understood this, tried to unite the religious and the civil by offering sacrifice and was soundly rebuke by Samuel. "And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee." *1 Samuel 13:13-14*.

The fact that Saul's family lost the government of Israel as a result of his attempt to unite the kingship and the priesthood, is a sure indication of how important the separation of church and state was to the Lord.

This separation of church and state is further reinforced, years later, by the experience of king Uzziah who tried to burn incense as a priest and was struck by leprosy in *2 Chronicles 26:19*. The king was not to exercise religious authority as a priest nor was the priesthood to exercise civil authority as rulers of the nation. In practice this separation principle was often violated by Israel's kings, with very sad results, and the people tended to follow their king in religious matters as well as in civil.

When the nation of Israel rejected God as their king, when the king, priests, and people turned from the worship of God to worship Baal, God chose to remove the civil authority from Israel entirely and give it to the Gentiles.

"Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." *Ezekial 21:26-27*.

God took the civil government away from Israel and gave it to Babylon. It was then successively overturned to Medo-Persia, Greece, and Rome. Finally, Christ, "whose right it is," came and God gave it to Him. But the Jews would have nothing to do with it. "But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar." *John 19:15*.

Thus was the civil government handed to the gentiles, by the consent and desire of the people, through their authorized leaders. "And it shall be no more," until Christ,

"whose right it is," comes the second time. Only then will church and state be reunited under the heavenly administration.

The religious government was also taken from Israel and given to the church. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." *Matthew 21:43*.

Under the new dispensation, Christ represents the earth in heaven's councils and is the true ruler of this world. But He does not govern arbitrarily, He allows those who reject Him to have the ruler they have selected and suffer the consequences. He specifically represents those who have chosen and consented to His ruler ship of this earth. The church became His government on earth and He organized it on the same lines as heaven is organized.

What was the foundation of this government? It was the same that was the foundation of Israel's theocracy. The same law that is the constitution of heaven's government, the ten commandments. If the church is a subsidiary of the government of heaven, then it would stand to reason that it's constitution, law, or creed, if you will, would be the same as that governing heaven. This is why man made creeds are not necessary, and are in fact detrimental, to the church here. God has already given us the creed on which we are to build our organization. This is why man made creeds are the first step in apostasy. They are the first step in rejecting the ruler ship of heaven and setting up another government, independent of God's government. This is because they reject the very foundation and constitution of that government. It is saying to God that we can produce something better then that which is established, thus joining the rebellion of Lucifer, for this has been his charge from the beginning. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." *1 Samuel 15:26*.

"The warfare against God's law commenced in heaven. Satan was determined to bring God to his ideas, his way, to force Him to change the law of His government. This was the cause of the war in heaven. Satan worked upon the sympathies of the angelic host by his deceptive attitude, but he was expelled from heaven, and now he is determined to carry out on this earth the plans he instituted in heaven. If he can persuade man to be disloyal to the law of God, he will feel that he is revenged upon God. He strives to instill into the minds of men his masterly deceptions, thus perverting judgment and justice, trampling down the law of God. This work — the conflict between truth and error — lies at the foundation of the trials and

tribulations that the children of God will experience. This is the ‘trial of their faith.’ *Manuscript Releases, Vol. 12, page 37.*

If you notice, Israel’s theocracy was based on the ten commandments as their constitution, but they also had some additional laws that governed procedures. Therefore there is nothing wrong with having our procedures written down to avoid confusion and to ensure order. But these procedures deal with actions and procedures of order, not beliefs.

The foundation of church government is to be the same as the heavenly government, the ten commandments. It’s form should also be the same. We have already seen how heaven is governed as a representative republic. The theocracy of Israel was the same until they demanded a king. With the new church, Christ returned to the representative model. The council in Jerusalem is the prime example of how this representative government is to work on earth.

When a group of Jews arose in the church, insisting that the entire ceremonial law be kept by all the Christians, it led to a situation of confusion in the church. God had clearly indicated through His dealings with the apostles that it was His will that the ceremonial law not be kept in the new dispensation. To solve the confusion they held a general council.

“In the church at Antioch the consideration of the question of circumcision resulted in much discussion and contention. Finally, the members of the church, fearing that a division among them would be the outcome of continued discussion, decided to send Paul and Barnabas, with some responsible men from the church, to Jerusalem to lay the matter before the apostles and elders. There they were to meet delegates from the different churches and those who had come to Jerusalem to attend the approaching festivals. Meanwhile all controversy was to cease until a final decision should be given in general council. This decision was then to be universally accepted by the different churches throughout the country.” *Acts of the Apostles, page 190.*

The council met and the decision was made to ratify that which the Holy Spirit had already made plain, that the ceremonial law was no longer binding on God’s church. This decision carried with it the authority of the representative council on earth as well as the authority of the Holy Spirit Himself. Through the story of this council at Jerusalem, where everyone was given a voice and was heard, and then a decision was made based on the evidence, we are given a picture of how Christ’s government

on earth is to operate.

But this church did not remain pure. By the time we reach the council of Nicea in 325 A.D., things had changed and the council of representatives were authorizing and binding things on the church which were in direct contradiction to the law of God. They were also uniting with the civil power by using the power of the Roman Emperor Constantine to enforce the Nicene Creed.

“Satan could not hinder the plan of salvation. Jesus was crucified, and arose again the third day. He told his angels that he would make even the crucifixion and resurrection tell to his advantage. He was willing that those who professed faith in Jesus should believe that the laws regulating the Jewish sacrifices and offerings ceased at the death of Christ, if he could push them further, and make them believe that the law of ten commandments died also with Christ.” *Spiritual Gifts, Vol 1. page 109.*

Carefully, Satan incorporated the policies of his kingdom into the practices of the church. He left just enough of the organization Christ had set up to fool people, but he gradually mixed enough policy and craft into their teaching and doctrine to destroy the entire morality of the Christian Religion. He also united the civil and religious powers.

Since God divided the civil government from the church government, there should have been no union between church and state. This division was made to ensure the liberty of the people, but man has continued to try and unite the civil and religious. The Catholic Church in the west, became head over the state and you see the pope appointing and taking down kings. But in the east the emperor ruled over the church and you find the emperor appointed and removing the patriarch in Constantinople. This was the fundamental difference between the churches of the east and those of the west. But neither view is correct. The church must not control the state, nor use its power to enforce church doctrine. The state must not control the church nor enforce religious dogma, but is required to protect the civil liberties and religious liberties of the people. Both must be based on the ten commandments for we read:

“You have heard much in regard to the authority and sanctity of the law of the Ten Commandments. God is the author of that law, which is the foundation of His government in heaven and on earth. **All enlightened nations have based their laws upon this grand foundation of all law.**” *Temperance, page 164.*

But the state can only regulate man’s duty to man. It can only make laws

concerning the last six commandments. It is limited in its sphere to command. The church, on the other hand, cannot use the civil authority, nor exact civil penalties for violation of religious doctrine. The powers of both are limited. In this sinful world they must be limited, or man loses his God given right to liberty of conscience and action.

“We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, **within its legitimate sphere.** But when its claims conflict with the claims of God, we must obey God rather than men. God’s word must be recognized as above all human legislation. A ‘Thus saith the Lord’ is not to be set aside for a ‘Thus saith the church’ or a ‘Thus saith the state.’ The crown of Christ is to be lifted above the diadems of earthly potentates.” *Acts of the Apostles, page 68.*

This principle is clearly presented by Christ Himself when He said: “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” *Matthew 22:21.*

But even though the church abandoned her position, and enforced error by the power of the state, some kept alive their faith and belief. They kept the ten commandments as the foundation of their faith. They also kept the concepts of representative government alive. This had its effects on society. Even the secular governments were affected by it, particularly in Eastern Europe, were Germany, Poland, and Hungary, formed republican types of governments with elected kings rather than hereditary monarchs. It was this tradition of civil and religious freedom that prevented the inquisition from gaining a foothold in eastern Europe, as it did in the west. While the Jesuits did gain almost entire control of the Polish government and the allegiance of her king, they still failed to induce him to kill the heretics and Judiazers (Sabbath keepers). His power base was too dependent on the support of those very heretics for him to take such a drastic step.

The reformation in Europe rediscovered many of these principles of the divine government. The reformation had a profound effect on civil as well as religious liberty. But the protestants only went so far. They did not throw off the restrictions of their creeds nor did they remove all the dictatorial controls from which they had come out. Those who were themselves persecuted, in turn united with the state and persecuted those who were in advance of them, in understanding, faith, and practice.

But those who were persecuted by both the Papists and the Protestants alike, carried their free principles of protestantism and republicanism, as well as congregationalism,

across the Atlantic and planted them firmly in America. Here they took root and grew to become the very foundation of the infant United States. Thus we see in prophecy the beast with the lamb-like (or Christ-like) horns rising from the earth in 1798. The principle of separation of the church and the state, introduced by God to Israel, also became part of the foundation of religious liberty in the United States. Within this protective asylum of civil and religious liberty arose God's remnant, the Seventh-day Adventist church.

The early leaders of the remnant movement, James White, Joseph Bates, Uriah Smith, and John Loughborough, to name just a few, fully understood where the Protestants had gone wrong. They recognized how God's government worked and they organized their work along heaven's lines. They formed a church without a creed, within the country without a king. God approved of their work and sent them a prophet. Something He had not done for centuries, while the church was shrouded in the darkness of superstition and error.

Through His messenger, Ellen White, He approved of the order and organization created, but He warned the young church over and over again against those who would take kingly authority.

"The division of the General Conference into District Union Conferences was God's arrangement. In the work of the Lord for these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be bound by contracts to the work centering in Battle Creek, for this is not God's plan. Brethren are to counsel together, for we are just as much under the control of God in one part of His vineyard as in another. Brethren are to be one in heart and soul, even as Christ and

the Father are one. Teach this, practice this, that we may be one with Christ in God, all working to build up one another." *Testimonies Vol. 8, page 232.*

"The kingly power formerly revealed in the General Conference at Battle Creek is not to be perpetuated. The publishing institution is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs should be maintained in the management of the publishing work and the sanitarium work. One is not to think that the branch of the work with which he is connected is of vastly more importance than other branches." *Testimonies Vol. 8, page 233.*

Unfortunately the people of the remnant movement made the same mistake as had Israel of old and converted their heaven approved order into one of the most tightly controlled protestant structures in existence, rivaling only Rome in the tightness of their structure and the restrictions placed on the beliefs and actions of their members.

In the 1880's the loud cry of the third angel began to sound for we read in 1892, "The **time of test is just upon us**, the loud cry of the third angel **has already begun** in the revelation of the righteousness of Christ." *The Review and Herald, November 22, 1892.*

Again in 1906 we read "In the eighteenth chapter (of Revelation) is recorded the very last call to the churches. **This call is now to be given.**" *Manuscript 75, Sept. 20, 1906, Upward Look page 277.*

Sadly, the church that was set up without a creed, did not heed the call and joined the ranks of the Babylonian churches. Her downward course has not stopped nor slowed since it began. But this is exactly what we were told would happen.

In 1905 the prophet warned, "One thing

it is certain is soon to be realized, — **the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout.** We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now." *Pamphlet—Testimonies for the Church Containing Messages of Warning and Instruction to Seventh-day Adventists, page 57.*

Now that the last message of mercy is being given to the church and the world and the remnant is coming out from among them to stand separate and distinct, we have the opportunity, once again, to organize along heaven's lines. The question to ask is, do we create an organization according to our own ideas and then ask God to join and bless it, or do we join the government that God has already established?

What is the purpose of order? Why should we organize? We will consider these questions in the part 7.

—Rick & Virginia Markwell

## Recipe—Creamy Millet Pudding

Prep time .....2 mins  
Cook time...25 mins  
Total time ...27 mins

An equally delicious spin on rice pudding, perfectly acceptable for breakfast or dessert. Serves: 3-4

### Ingredients:

4 C. Non-Dairy Milk (I used 2 C. canned light coconut milk & 2 C. unsweetened almond milk)  
¾ C. Millet  
¼ C. Agave (or sweetener of choice)  
1 Tsp. Vanilla Bean Paste (or Pure Vanilla Extract)  
½ Tsp. Almond Extract  
½ Tsp. Cinnamon  
¼ Tsp. Sea Salt

### Instructions:

1. Add the millet to a medium pot with a lid, and toast it over medium heat, stirring frequently, until the millet starts popping. The goal is a light toast, so be careful not to burn it.
2. Once the millet is toasted, add the remaining ingredients to the pot and stir to combine.
3. Cover the pot and bring the mixture to a boil.
4. Reduce the heat to low and simmer for 20-25 minutes, stirring occasionally, until the millet is cooked through.
5. Serve warm with a sprinkle of chopped almonds.

# Letters-Uganda, Kenya, Tanzania

## Uganda

08-16-18

Dear ones,  
Heb. 6:10-11

There has been some interruption with our program of holding public meetings in a bid to pass out the Present Truth from one trading center to another. In this we pass out tracts, booklets and even do open cast projection which has overwhelmed the SDA church leaders to start trying any alternative to stop us!

While we were doing so in M\_\_ they managed to lie to police that there was a fight between us as a result of attacking their institution. Police summoned a meeting which we held in K\_\_ center help us come to a common understanding of freedom of worship. However, there is Public Order Management Act where anyone wanting to hold a public meeting must be granted by the Police. So the Police Boss advised all of us to take our documentations pertaining our church organization to the Resident District Commissioner who is in charge of security so that we can continue. In the meantime we have halted the meeting until all are settled.

It has come to our understanding that we need to do complete registration with central government. It our prayer that we request for helping hand to have some money on the account which can run minimum church business amounting to \$ 2000. We pray for donation to get this amount on account.

Countrywide they need a membership of about 6000 to be fully registered church entity.

Pray for us as we start on this move to clear our identity as SABBATH REMNANT ALLIANCE [SRA]. I now have a challenge ahead of us to print out and bind copies of our constitution so that it can be given out to all churches we have and also leaving a copy to offices of authorities who require them. This is going to a process and once started we will have a breathing space from the SDA church leaders in U\_\_. I will also have to encourage those in K\_\_ and T\_\_ do the same.

I will keep you updated.

God bless you

—N J

## Benin

09-28-18

Please pray for our evangelists who are evangelizing in the rural communities. It has

not been easy with everyone of us. Agree with us in prayers for mobility and Public address systems.

I pray God provide my salary.

10-17-18

I have been visiting my doctor regularly due to the fact that I was diagnosed of cataract and has been booked for operation in two weeks. I need your prayers for successful operation.

Pray too for finance for this operation.

May God bless you and keep you.

— Brother M P

## Kenya

10-15-18

Dear J,

Thank you so much for your prayers. The crusade went well and by the grace of God, we got new 20 people who were baptized..

I have a special request for you brother,. Brother M\_\_ requested me to go to T\_\_ because there are brethren from Muslims who want my attention there, they organized it for 3 days in a hall. The problem with me is that I don't have finance for transport and money to facilitate that program. Can you help me to go and meet them? Please, may I know. Hope for good.

In God I trust,

—Bro I

## Tanzania

09-24-18

Dear brother J,

God really loved us. I received over 450 copies of booklets. I really thank God and those who donated to support this important work of God. May God do good to all and bless you abundantly.

As I told you I have more than 40 Islamic who by the grace of God will soon be baptized. And each was requesting at least 10 copies of booklets so that they can share with their friends and relatives.

I want also to thank you so much for this efforts and also brother I\_\_ who has help us tirelessly in time of spiritual and physical needs. May God bless you so much!.

The work is still big and praying if God can still open us ways for more books, His name be glorified. Good work.

10-16-18

It has been confirmed to me that, brethren from Muslims will be Baptized we are just waiting to hear from brother I\_\_ because, he is the one who will do it. Praying that things will go well.

God be with you all.

— Bro. M

**Every church  
should labor for the  
perishing within  
its own borders  
and for those  
outside its borders.  
The members are to  
shine as living stones  
in the temple of God,  
reflecting  
heavenly light.  
No random,  
haphazard,  
desultory work  
is to be done.  
To get fast hold  
of souls ready to  
perish  
means more than  
praying for a  
drunkard and then,  
because he weeps  
and confesses  
the pollution  
of his soul,  
declaring him saved.  
Over and over  
again the battle  
must be fought.  
— 8T 196.2**

## Story—Three Minutes to Go!

Deuteronomy 31:6-8 (KJV), “*Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.* 7 *And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.* 8 *And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.”*

The brainwashing had been going on for weeks, up to fourteen hours a day, forty-eight hours straight on one occasion. Yet the prisoner held his ground. He had not been broken and would not yield.

The place: a Communist prison camp in China. The time: in the early 1950s. And the man: a radiant Chinese Christian.

Finally, after repeated grilling, mockery, and torture, the Christian told his captors;

“You are wasting your time, sirs. My faith is rooted deeper than any torture you might inflict upon me. It is rooted eternally in God’s Son, Jesus Christ.”

Furious, the Communist indoctrinator slapped him across the face and screamed, “Drop to your knees! Drop to your knees and pray! Because, in three minutes, we’re going to put a bullet through your head!”

While the indoctrinator, an armed guard, and fifty more of the man’s fellow prisoners looked on, he did as he was ordered.

“Lord,” the man began to pray, “I thank you for the peace that is within my heart. I thank you for the faith which makes it possible for me to believe that, in spite of my oppressors, You, my heavenly Father sits upon His throne able at any moment to silence forever the lips of these who blaspheme Your Name. Lord, at this moment, You are able to prove Your power to these two jailers. You are able to show Yourself to be God. In a moment, Your power could strike these men dead and—“

But he didn’t get to finish his prayer; for gasping with pain, the two Communists, indoctrinators and guard, fell simultaneously to the floor. In a few hours, both men were dead.

The Christian was set free and, at last report, some years ago, continued to live unmolested in his home with his wife and children. No Communist had dared go near his door.

The above incident was personally

witnessed by the Rev. Leslie Millen, long a CIM missionary in China, during his own imprisonment by the Communists.

“We are crucified followers of a crucified Lord. We are crucified to the world, and the world to us, by the Cross of Christ. But, besides this, we must take up our cross and bear it. It is not His cross we bear. None but He could bear that cross. It is a cross of our own, calling us to self-denial, and world-denial; pointing out to us a path of humiliation, trial, weakness, reproach, such as our Master trod – not of our own making nevertheless, our cross, it is the true badge of discipleship, the genuine mark of authentic service.” –Horatio Bonar

*Editor’s Note- This was found in a box of old papers, the magazine it was printed in was from 1971. The link below is where it was found on the web. The Lord help each of us to be ready for any test He allows us to go through. Praise the Lord for this brother’s faith!* <https://www.rmjc.org/node/618>

**Desultory efforts  
and meaningless  
actions will produce  
little good results.  
Satan seeks in every  
possible way to bring  
disorder among  
God’s soldiers,  
so that he may point  
to their ranks as  
broken and  
disorganized.  
Unless the will of  
every soldier is  
wholly submitted  
to God,  
the work will not see  
what God  
desires it to see.  
20MR 28.3**

## Christian Service Chapter 9 –Cont’d The Call To Arouse

Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. Whether you are rich or poor, great or humble, God calls you into active service for Him. It will be by doing with your might what your hands find to do that you will develop talent and aptitude for the work. And it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord.—Testimonies, vol. 9, p. 129. {ChS 103.3}

The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. By every wholehearted, earnest sacrifice for the Master’s service, our powers will increase.—Christ’s Object Lessons, pp. 353, 354. {ChS 103.4}

Christ’s heart is cheered by the sight of those who are poor in every sense of the term; cheered by His view of the ill-used ones who are meek; cheered by the seemingly unsatisfied hungering after righteousness, by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers.—Gospel Workers, p. 37. {ChS 103.5}

We need not go to heathen lands, or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for Christ. We can do this in the home

circle, in the church, among those with whom we associate, and with whom we do business.—Steps to Christ, p. 81. {ChS 103.6}

If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse.—Testimonies, vol. 9, p. 63. {ChS 104.1}

The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the life-work here is a training for the life-work there. What we now are, in character and holy service, is the sure foreshadowing of what we shall be.—Education, p. 307. {ChS 104.2}

Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory. They reject the training that in this life gives strength and nobility of character.—Education, p. 264. {ChS 104.3}

Let none suppose that they can live a life of selfishness, and then, having served their own interests, enter into the joy of their Lord. In the joy of unselfish love they could not participate. They would not be fitted for the heavenly courts. They could not appreciate the pure atmosphere of love that pervades heaven. The voices of the angels and the music of their harps would not satisfy them. To their minds the science of heaven would be as an enigma.—Christ's Object Lessons, pp. 364, 365. {ChS 104.4}

Christ calls upon us to labor patiently and perseveringly for the thousands perishing in their sins, scattered in all lands, like wrecks on a desert shore. Those who share in Christ's glory must share also in His ministry, helping the weak, the wretched, and the despondent.—Testimonies, vol. 9, p. 31. {ChS 104.5}

The common people are to take their place as workers. Sharing the sorrows of their fellow men as the Saviour shared the sorrows of humanity, they will by faith see Him working with them.—Testimonies, vol. 7, p. 272. {ChS 104.6}

Christ is sitting for His portrait in every disciple. Every one God has predestinated to be "conformed to the image of His Son." In every one Christ's long-suffering love, His holiness, meekness, mercy, and truth, are to be manifested to the world.—The Desire of Ages, p. 827. {ChS 104.7}

The call to place all on the altar of service comes to each one. We are not all asked to serve as Elisha served, nor are we all bidden to sell everything we have; but God asks us to give His service the first place in our lives, to allow no day to pass without doing something to advance His work in the earth. He does not expect from all the same kind of service. One may be called to ministry in a foreign land; another may be asked to give of his means for the support of gospel work. God accepts the offering of each. It is the consecration of the life and all its interests, that is necessary.

Those who make this consecration, will hear and obey the call of Heaven.—Prophets and Kings, p. 221. {ChS 105.1}

The worldly wise man, who meditates and plans, and whose business is ever in his mind, should seek to become wise in matters of eternal interest. If he would put forth as much energy to secure the heavenly treasure and the life which measures with the life of God as he does to secure worldly gain, what could he not accomplish?—Testimonies, vol. 6, p. 297. {ChS 105.2}

God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man's binding rules and cautious movements, they will join the army of the Lord.—Testimonies, vol. 7, pp. 26, 27. {ChS 105.3}

### **The Christian Life in Landscape**

The heart that receives the word of God is not as a pool that evaporates, not like a broken cistern that loses its treasure. It is like the mountain stream, fed by un failing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy-laden. It is like a river constantly flowing, and as it advances, becoming deeper and wider, until its life-giving waters are spread over all the earth. The stream that goes singing on its way, leaves behind its gift of verdure and fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's scorching heat, a line of verdure marks the river's course. {ChS 105.4}

So it is with the true child of God. The religion of Christ reveals itself as a vitalizing, pervading principle, a living, working, spiritual energy. When the heart is opened to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, causing fruitfulness to appear where now are barrenness and dearth. —Prophets and Kings, pp. 233, 234. {ChS 106.1}

### **The Christian's Watchwords**

There are three watchwords in the Christian life, which must be heeded if we would not have Satan steal a march upon us; namely, Watch, Pray, Work.—Testimonies, vol. 2, p. 283. {ChS 106.2}

Every soul that has made a profession of Christ has pledged himself to be all that it is possible for him to be as a spiritual worker, to be active, zealous, and efficient in his Master's service. Christ expects every man to do his duty; let this be the watchword throughout the ranks of His followers. —Testimonies, vol. 5, p. 460. {ChS 106.3}

### **A Spiritual Paralytic**

Strength comes by exercise. All who put to use the ability which God has given them, will have increased ability to devote to His service. Those who do nothing in the cause of God, will fail to grow in grace and in the knowledge of the truth. A man who would lie down and refuse to exercise his limbs, would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up into Christ, but he loses the strength which he already had; he becomes a spiritual paralytic. It is those who, with love for God and their fellow men, are striving to help others, that become established, strengthened, settled, in the truth. The true Christian works for God, not from impulse, but from principle; not for a day or a month, but during the entire period of life.—Testimonies, vol. 5, p. 393. {ChS 106.4}

### **The Sure Remedy**

For the disheartened there is a sure remedy,—faith, prayer, work. Faith and activity will impart assurance and satisfaction that will increase day by day. Are you tempted to give way to feelings of anxious foreboding or utter despondency? In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. His infinite love and compassion never weary. Fear not that He will fail of fulfilling His promise. He is eternal truth. Never will He change the covenant He has made with those who love Him. And He will bestow upon His faithful servants the measure of efficiency that their need demands.—Prophets and Kings, pp. 164, 165. {ChS 107.1}

There is but one genuine cure for spiritual laziness, and that is work,—working for souls who need your help.—Testimonies, vol. 4, p. 236. {ChS 107.2}