

# HISTORIC LANDMARKS

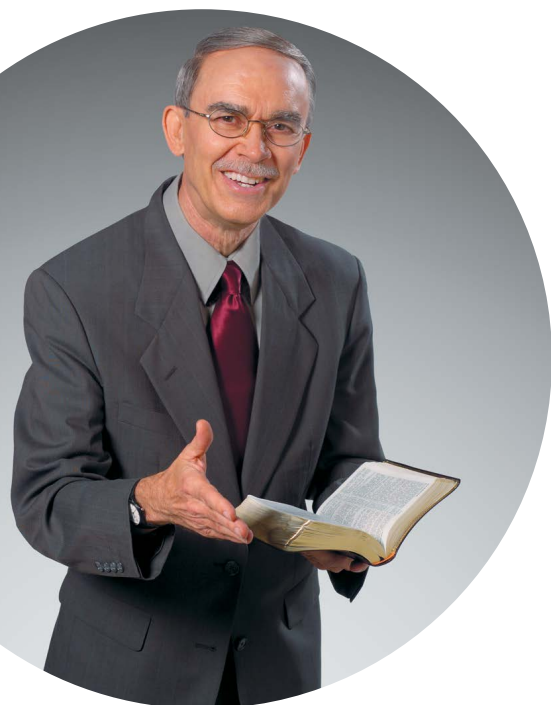
OF ADVENTISM

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of the Mind*

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## From the Editor

*John J. Grosboll*

# Purity

**E**noch sought for purity of heart for 300 years (see *Patriarchs and Prophets*, 87). At the end of that period the Lord translated him and took him to heaven. He still lives there today, approximately 5000 years later. It is only the pure in heart who will see God (Matthew 5:8) and be taken to heaven at the end of the world. The trouble is that you and I do not have 300 years to seek for purity of heart. What are we to do in our short lifetime?

The Apostle Paul wrote to Titus that Jesus gave Himself for us, that He might redeem us from all lawlessness, and purify unto Himself His own special people, zealous of good works (Titus 2:14).

“Our only hope is perfect trust in the blood of Him who can save to the uttermost all that come unto God by Him. The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come. Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The gift of God in His beloved Son was the expression of an

incomprehensible love. It was the utmost that God could do to preserve the honor of His law, and still save the transgressor.” *Our High Calling*, 45.

“Before the cross the sinner sees his unlikeness of character to Christ. He sees the terrible consequences of transgression; he hates the sin that he has practiced, and he lays hold upon Jesus by living faith. He has judged his position of uncleanness in the light of the presence of God and the heavenly Intelligence. He has measured it by the standard of the cross. He has weighed it in the balances of the sanctuary. The purity of Christ has revealed to him his own impurity in its odious colors. He turns from the defiling sin; he looks to Jesus and lives.

“He finds an all-absorbing, commanding, attractive character in Jesus Christ, the One who died to deliver him from the deformity of sin, and with quivering lip and tearful eye he declares, ‘He shall not have died for me in vain. Thy gentleness hath made me great’ (Psalm 18:35).” *Manuscript Releases*, vol. 4, 120, 121. **LM**

HISTORIC

# LANDMARKS

OF ADVENTISM

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**LANDMARKS** is a magazine of Steps to Life, a ministry established in 1988 by Seventh-day Adventists. It is dedicated to the publication of the historic doctrines held by God's true people in all ages. Its special emphasis is to present truth (2 Peter 1:12)—those historic doctrines espoused by Seventh-day Adventist pioneers in the nineteenth century. Its purpose is to help all of God's remnant people to press together in unity, holding high the banner on which is inscribed the commandments of God and the faith of Jesus. This magazine is designed to help believers to defend the faith and to expose the flood of false doctrine by which the truth is being assailed in these last days. It is the goal of **LANDMARKS'** editors to present articles based on truth from the Bible and the Spirit of Prophecy. Viewpoints of writers and/or contributors expressed outside of articles printed in this publication are not necessarily the views of this magazine's editors and are not endorsed by Steps to Life Ministries.



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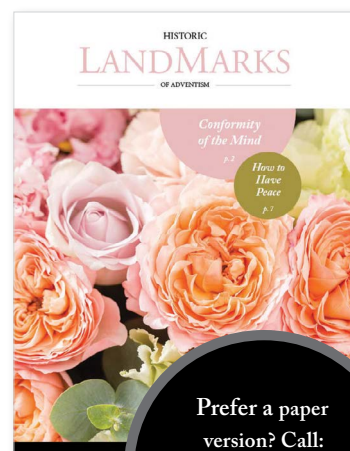
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# *Conformity of Mind, Heart, and Tongue*

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By John J. Grosboll

Jesus clearly taught that the commandments can be broken by thought and speech, as well as by actions. A common belief is that you can think anything you want, as long as you do not act on it. However, the Christian religion teaches the exact opposite. It will be safe to allow into the kingdom of heaven only those who respect and keep God's commandments.

In several ancient manuscripts you will find that Jesus said, "But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment" (verse 22). There is no such thing as having cause to be angry with your brother. There is cause to be angry that God has been dishonored, but never with your brother. The Christian religion is the strictest religion in the world because it requires control of both thoughts and emotions. Because anger is an emotion, it must be under godly control.



It was while Jesus' hearers were sitting on the mountainside overlooking the Sea of Galilee and the Land of Bashan that this instruction was given. Bashan was a land of thick forests, mountains and gorges. It was a rugged country where many criminals hung out and there had been reports of robberies and murders. In the audience were those who had denounced these evil-doers.

However, "At the same time they were themselves passionate and contentious; they cherished the most bitter hatred of their Roman oppressors and felt themselves at liberty to hate and despise all other peoples, and even their own countrymen who did not in all things conform to their ideas. In all this they were violating the law which declares, 'Thou shalt not kill' (Exodus 20:13).

"The spirit of hatred and revenge originated with Satan, and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit, and its fruit will be unto death. In the revengeful thought the evil deed lies enfolded, as the plant in the seed. 'Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him' (1 John 3:15)." *Thoughts from the Mount of Blessing*, 56.

"You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment'" (Matthew 5:21). This verse is not talking about insects like mosquitoes or even animals that may be pests, but human beings.

All who are not in control of their thoughts and emotions will find that there will be a time when they cannot control their speech or their actions. Jesus pointed out that sin starts in the mind with that first thought. The Christian warfare is spiritual; it is a battle that takes place in the mind. The work of the gospel is to solve the sin problem right at its roots.

The sixth commandment is broken when a person is not in control of

their feelings and develops animosity, unkindness, anger, and malice in the mind. Jesus said, "For out of the abundance of the heart [mind] the mouth speaks" (Matthew 12:34). Negative feelings harbored toward another will eventually be uttered, probably not to the person, but to somebody else.

The Bible calls that "backbiting" and that behavior is classed with haters of God (see Romans 1:30). Haters of God break the first commandment.

Psalm 15 lists eleven characteristics necessary to abide in the kingdom of heaven. Out of the eleven, four have to do with speech. To be saved, a person:

- speaks the truth in his heart (verse 2)
- does not backbite with his tongue (verse 3)
- does not take up a reproach against his neighbor (verse 3)
- swears to his own hurt and does not change (verse 4)

God is all knowing. Records are being kept and nothing is missed or forgotten. On each one's page is listed every thought that they have ever thought since they were born, every feeling, emotion, and imagination of each mind. Every word ever spoken with the tone uttered can be reproduced and brought to your memory at any time, in addition to all of your actions. That is why Jesus said, "By your words you will be justified, and by your words you will be condemned" (Matthew 12:37).

"The chief requisite of language is that it be pure and kind and true."

*Education*, 235.

"God's word condemns also the use of those meaningless phrases and expletives that border on profanity. It condemns the deceptive compliments, the

evasions of truth, the exaggerations, the misrepresentations in trade, that are current in society in the business world." *Ibid.*, 236.

Everyone wants a deal! The buyer often devalues the object of purchase to

lower the price, then brags about what a good deal he got while the seller over

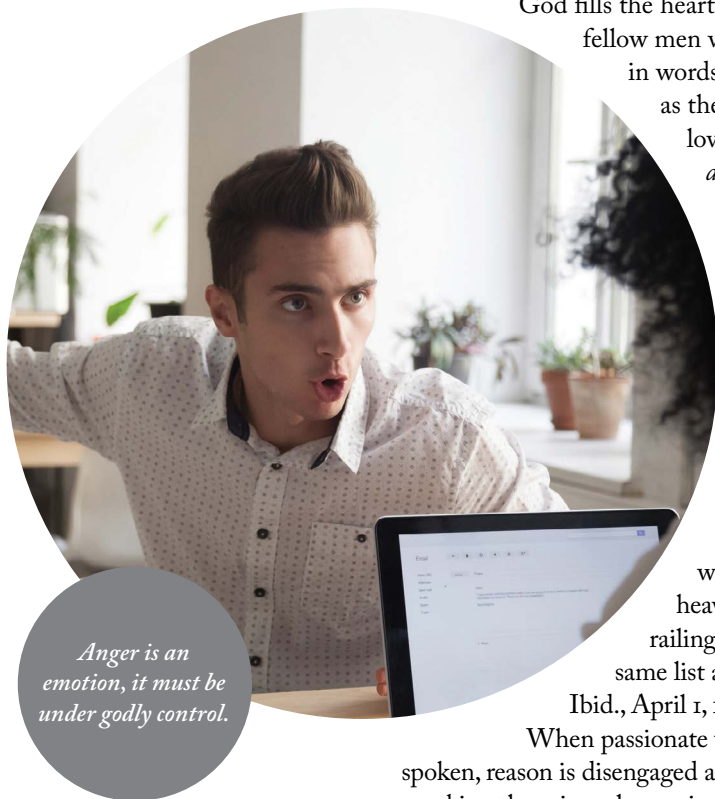
values the object to the buyer

and then brags of what they got for a useless object. But God sees all and reads each heart of its motives.

Norman Rockwell, an American author, painter and illustrator of American culture, painted a scene of trading. The painting portrays a man as selling to a woman a chicken which is being weighed on a hanging spring scale. Looking at the painting you can see what they cannot see. The lady has her hand under the spring, pushing it up. The man on the other side has his finger on the spring, pushing it down. Both are trying to cheat the other. Each is breaking the eighth commandment.

These same misrepresentations in trade are current in society and in the business world. Jesus said, "Let your speech be, 'Yea, yea; Nay, nay:' and whatsoever is more than these is of the evil one" (Matthew 5:37 ASV). This command extends well beyond what we say. Nothing goes unnoticed.

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*Jesus clearly taught that the  
commandments can be broken  
by thought and speech, as well  
as by actions.*”



“To love God with all the heart is the first great law of the universe. When the love of God fills the heart, love to our fellow men will flow forth in words and deeds as the fruit of that love.” *The Review and Herald*, May 3, 1898.

“... these passionate words are a savor of death unto death. He who utters them is not co-operating with God, but with Satan. In heaven his wicked railing is placed in the same list as swearing.”

*Ibid.*, April 1, 1902.

When passionate words are spoken, reason is disengaged and the one speaking them is no longer in control of their intellect or reason but controlled by emotions.

Often young people decide that rules are too strict and become rebellious against them. Ellen White wrote to a student at Battle Creek who had this problem. Writing to him she said, “Study critically the character of the government of our school. The rules which were enforced were none too strict. But anger was cherished; for the time being, reason was dethroned and the heart was made a prey to ungovernable passion.” *Testimonies*, vol. 4, 431. Passion is an emotion and emotions are feelings and are not rational or reasonable.

Before the digital age, black and white movies were made using hired organists to play music that would help set the mood for what the people were doing on the screen. It is astonishing what can be done. The organist can change your feelings in seconds, just by changing the tenor of what is played. Emotions are not rational. They can be affected by music, drugs, and numerous other things. It would be very dangerous to

take to heaven those who are controlled by their emotions.

Ellen White went on to write this young man: “Impulse had overcome reason, and you could not recall the injury done to yourself nor to an institution of God. Our only safety under all circumstances is in being always master of ourselves in the strength of Jesus our Redeemer.” *Ibid.*

There are people who may cross our path that are very difficult and even evil who provoke you to think if not act with strong emotion. Are you planning on having perfect control of your thoughts and emotions after that person overcomes whatever weaknesses of character they have that provoke you? What if you die before that happens?

Some people say they are going to develop perfect control of their emotions and feelings after this other person gets over their weakness and their trouble. What if that person never overcomes their weakness? What if they are lost? Do you want to be lost, too?

“‘Whoever shall say to his brother, Raca’ [vain fellow], shall be in danger of the council” (Matthew 5:22). We are told: “In the gift of His Son for our redemption, God has shown how high a value He places upon every human soul, and He gives to no man liberty to speak contemptuously of another. We shall see faults and weaknesses in those about us, but God claims every soul as His property—His by creation, and doubly His as purchased.” *Thoughts from the Mount of Blessing*, 56.

Do you realize how valuable you are in God’s sight? Your neighbor is just as valuable as you are, even if he has character weaknesses right now that he has not overcome. “God claims every soul as His property—His by creation, and doubly His as purchased by the precious blood of Christ. All were created in His image, and even the most degraded are to be treated with respect and tenderness. God will hold us accountable for even a word spoken in contempt of one soul for whom Christ laid down His life.” *Ibid.*, 56, 57.

Live in the knowledge that one day you will give account of your words. It does not matter how bad or degraded a person may be. No one has a right to speak contempt-



ibly of that person. All are to be treated with courtesy, tenderness, and respect. That is what Jesus taught in the Sermon on the Mount.

Ellen White wrote to her children: "Do not think that your state is good enough, and make no effort to get nearer to God. Unless you overcome pride of dress, pride of heart, love of self, all anger and every evil passion, God will not own you as His, and will not receive you to Himself at His appearing. You can be overcomers. Go to God daily for strength, and every day overcome." *The Youth's Instructor*, December 1, 1852.

We have been commanded to have no other gods before Him. God will not acknowledge as His those who do not overcome all anger and evil passion. This is very unpopular theology today. We are living in a time when Paul said people would have a form of godliness but deny the power (2 Timothy 3:5). People today want an easy religion. They do not want a religion where you have to fight to be in control of your thoughts and emotions.

Ellen White wrote these encouraging words: "By some a constant battle is maintained for self-control. Daily they strive silently and prayerfully against harshness of speech and temper. These strivings may never be appreciated by human beings. They may get no praise from human lips for keeping back the hasty words which sought for utterance. The world will never see these conquests, and if it could, it would only despise the conquerors. But in heaven's record they are registered as overcomers. There is One who witnesses every secret combat and every silent victory." *The Signs of the Times*, August 23, 1899.

Challenge God to show you how real He is. Tell Him you want to be real; you want control of your thoughts and emotions. Then you will find that a miracle will start happening in your life. Nobody will be able to tell you that He does not exist, because you will have experienced



*Everyone wants a deal! The buyer often devalues the object of purchase to lower the price, then brags about what a good deal he got while the seller over values.*

His power revealed in your life. Until then, you will not have victory.

We need divine help. Memorizing scripture is a good way to overcome the temptation of allowing emotions to rise. Quoting scripture will shift the gears in your mind. The more scripture memorized, the more ammunition you will have when the devil comes to you with temptations. God's grace is enough for every situation and it is His will that we will be fit for heaven when Jesus returns.

"The teacher can do much to discourage that evil habit, the curse of the community, the neighborhood, and the home—the habit of backbiting, gossip, ungenerous criticism. In this no pains should be spared. Impress upon the students the fact that this habit reveals a lack of culture and refinement and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world and for association with the holy ones of heaven." *Education*, 235.

"On the Saviour's coronation day He will not acknowledge as His any who bear spot or wrinkle." *The Review and Herald*, May 5, 1903.

"He who loves purity of heart and has grace on his lips, the king will be his friend" (Proverbs 22:11).

Today, there is an awful lot of pretending going on. Too many people are pretending to be Christians, but they are not in control of their thoughts, their feelings, or their words. They could be called "pretend Christians."

If I fit into this category I need to be converted; otherwise my religion is for nothing. "Christ will have nothing to do with pretense. He will welcome to the heavenly courts only those whose Christianity is genuine. The lives of those professing Christians who do not live the life of Christ are a mockery to religion." *Manuscript Releases*, vol. 18, 206, 207.

What must I do to be saved? Christ answered that question on the Sermon on the Mount. Only commandment-keepers will be in heaven. But that involves being in control of thoughts and feelings, and as a result of that self control, the saved will also be in control of their speech and actions.

There are some who while they pretend to be commandment-keepers, are breaking them all because they do not love God with all their heart, soul, and mind, and they do not love their neighbor as themselves.

"Christ has promised to make them harmonious on every point, not pleasant and agreeable and kind

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*The Christian warfare is spiritual. It is a battle that takes place in the mind. The work of the gospel is to solve the sin problem right at its roots.*

today, and tomorrow harsh and disagreeable and unkind, falsifying their profession of faith. But they refuse to place themselves where He can help them. They are breaking the commandments of God; for they have left their first love.”

*The Review and Herald*, January 14, 1904.

What is the remedy? If somebody has done something evil against me, instead of going and talking to the other people in the church about it, go right to them about it. That is what Jesus said in Matthew

18. Peter asked Jesus if someone does sin against me, does something really bad against me, how many times should I forgive him? Up to seven times (verse 21).

The rule among the Sadducees and Pharisees was that they should forgive somebody three times. So Peter thought if he said he would forgive his brother seven times that would be very generous. However Jesus said, “I do not say to you, up to seven times, but up to seventy times seven” (verse 22).

Matthew 18 is not talking about when somebody does something that I do not like. It is talking about when my brother sins against me. Sin is when they break the law—sin against me: tell me a lie, steal from me, or commit some other violation of God’s law with regard to me. Jesus said, “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more” (verses 15, 16).

When you go to talk to your brother who has sinned against you, Ellen White says, “Talk quietly together. Let no angry words escape your lips. Present the subject in a way that will appeal to his best judgment. And if he will hear you, you have gained him as a friend.

“Whatever the character of the offense may be, this does not change the plan God has made for the settlement of misunderstandings and personal injuries. Act out the spirit of Christ. Take the recipe God has provided, and carry it to the spiritually diseased [one]. Give him the remedy that will cure the disease of disaffection. Do your part to help him. Feel that it is a duty and privilege to do this, for the sake of the unity and peace of the church, which is very dear to the heart of Christ. He does not want any wound to remain unhealed in any member of His church. All heaven is interested in the interview between the injured member and the one who has been guilty of error. After settling the difficulty, pray together, and angels of God will come to you and bless you. There is music in heaven over this union.

“As the erring one accepts the testimony borne, and gives evidence of true repentance, the sunshine of heaven fills his heart. Hearts are drawn together. The healing oil of love removes the disease and soreness of the wrong. The Holy Spirit binds heart to heart.

“Those who have been united in Christian fellowship offer prayer to God, and pledge themselves to deal justly, to love mercy, and to walk humbly with God (Micah 6:8). If they have wronged others, they continue the work of repentance, confession, and restitution; and the disease is healed. They are fully set to do good to one another. This is the fulfilling of the law of Christ.

“Repentance, confession, and restitution are all required. But these cannot atone for the sin, for God has been wronged in the person of His saints. The Lord Jesus alone is able to atone for sin, by the application of His blood, shed for the guilt of the sinner. His blood cleanses from all sin.” *The Upward Look*, 106.

(Unless appearing in quoted references or otherwise identified, Bible texts are from the New King James Version.) LM

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# How to Have Peace

By W.D. Frazee



Years ago, there was an automobile on the market called the Packard. The advertising slogan of the car was: "Ask the man who owns one." The Packard automobile company felt that their customers were good advertisers. And as far as merchandise is concerned a satisfied customer is the best advertisement.

Jesus is longing to make satisfied customers who in turn will recommend what He has to others. He says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich" (Revelation 3:18, *first part*), and that gold is faith and love, and if you have it, you're rich, but from where did you get it? You got it from Jesus. This yoke He offers us is an easy yoke. Is it?

Maybe somebody's thinking, Well, if all I had to do was wear His yoke, I think it would be easy, but you just

don't know how many other irons I've got in the fire. That's the problem. So many other interests, so many other burdens, so many worries. No wonder people get worn out.

In order that we might understand how to do what He's talking about He came to earth and lived the life He wants us to live. He came to show us how to live so as to secure life's best results. Jesus did not divorce Himself from the common things of life; on the contrary. He spent most of His life helping to share the burdens of the home and helping to make the family living. From the time He was old enough to handle tools, all through His teens and twenties, He was working with His hands to take care of the problems of a home where poverty was the daily experience. And yet during all that time, in the more difficult experiences

that came during His public ministry, His medical missionary work, He was never fussed up, He was never fuming, He was never angry, He didn't get a nervous breakdown from the pressures.

It was in Gethsemane and on the cross that He carried the load that broke His heart, but that load He never asked us to carry. That is the load of sin. But at Nazareth and Capernaum by the shore of Galilee and in the villages of Judea He showed us how to live the peaceful life, the restful life, not by divorcing ourselves from human problems, but by being able to do more effective work *because* His yoke is easy and His burden is light.

The rest that He invites us to is not the rest of inactivity. It's not the experience of getting off on an island somewhere where the birds sing and the fruit drops from the trees and all we

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*Criticism awakens criticism in return – in the home, in the church.*

do is reach over and pick it and eat it and sing; be so glad that there is no phone and no people knocking at the door wanting to sell us something, nobody bothering us with their problems. This isn't the life He lived. It isn't the life He offers us. Incidentally, friend, if you had a chance to try that you'd soon be wanting to get back to the mainland. The rest offered is found in wearing the yoke of Christ.

This article will address four diverting and distracting influences.

“Jesus says, ‘Abide in Me’ (John 15:4). These words convey the idea of rest, stability, confidence. Again He invites, ‘Come unto Me, ... and I will give you rest’ (Matthew 11:28). The words of the psalmist express the same thought: ‘Rest in the LORD, and wait patiently for Him.’ And Isaiah gives the assurance, ‘In quietness and in confidence shall be your strength’ (Psalm 37:7; Isaiah 30:15 *last part*). This rest is not found in inactivity ...” Inactivity won't give you the rest “... for in the Saviour's invitation the promise of rest is united with the call to labor: ‘Take My yoke upon you: ... and ye shall find rest’ (Matthew 11:29). The heart that rests most fully upon Christ will be most earnest and active in labor for Him.

“When the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence it is Satan's constant effort to keep the attention diverted from the Saviour and thus prevent the union and communion of the soul with Christ.” *Steps to Christ*, 71.

What Jesus is wanting us to do when He asks us to take His yoke and link up with Him, is get our mind off ourselves because the source of unrest is self. Some people exhibit that obsession with self by being great sinners, but there are ways that the saints can be as obsessed with self as the sinners are.

“It is Satan's constant effort to keep the attention diverted from the Saviour and thus prevent the union and communion of the soul with Christ. The pleasures of the world, life's cares and perplexities and sorrows, the faults of others, or your own faults and imperfections—to any or all of these he will seek to divert the mind.” *Ibid*.

Satan wants to divert our minds. He doesn't care a bit what diverts us; it's what we're being diverted *from* that he's concerned about – that's Jesus. He doesn't want us to look to Jesus. He doesn't want us to think about Jesus. He doesn't want us to get the joy and the peace that comes from wearing His yoke and sharing His burdens. He constantly says, “Oh look here, did you see that? Look there, there's something you've got to take care of.” Satan is very tactful, very careful. If he thinks that the thing that will divert you is racing horses and betting money on them, he will divert you with that. If it is a glass of whiskey that will get your attention, he will have somebody offer you that. But if he finds out that those kinds of things have no attraction to you, he will have some other temptation.

#### *Most Successful Distractions:*

- the pleasures of the world
- life's cares and perplexities and sorrows
- the faults of others
- your own faults and imperfections

These are the things Satan is seeking to divert our minds to and with which he is most successful. All of these distractions are designed to divert us from Christ. One thing he does not want us to bear is His yoke. He fears that we will find the rest that Christ has offered and he says, Well, you may get to rest sometime but before you do, remember all these things you've got to take care of.

A distortion of the truth is that those who choose to follow Christ will lose the fun they get out of life. He has the world convinced that it is the pleasures of this life that give the most pleasure. They might be fun for a while, but once the consequences become apparent, it soon becomes obvious that those things have no lasting satisfaction.

There was a man who spent more money than you and I ever saw and who had more wisdom than you and I will ever have of ourselves in just trying to have a good time and be satisfied with the pleasures of this world. Describing his own experience, Solomon said, “There is a way which seemeth right unto a man, but the end thereof are the ways

of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness" (Proverbs 14:12, 13). The king was rich and he could have and do anything he wanted; nothing was out of his reach, but he found that the pleasures of this world do not satisfy.

As I read this text I think of an experience a friend of mine told. One morning a man walked into the doctor's office. Waiting his turn he came to talk with the physician, and he said, "Dr., I don't know what is the matter with me but I just don't feel well; I feel sick, feel bad." So the doctor asked him questions, looked at his tongue, listened to his heart, had the other tests made that a physician would expect to make, and finally, he sat down again with him in the consultation room and he said, "My friend, as far as I can tell you're okay. I think what the matter with you is, is that you need something to cheer you up. I've got an idea. There is a theatre having a fine show this week. There is a clown there that makes everybody laugh." The man seeking help was the clown. He was making everybody laugh but he was seeking out the doctor to get some peace, some rest, some happiness. In many a party the person that laughs the loudest may be so weary and burdened and sad and anxious inside. The pleasures of this world do not satisfy.

Do not think that Jesus is trying to take the pleasure out of your life when He says, "Leave that stuff and come and bear the yoke with Me." There's more pleasure, more satisfaction, more abundant peace and joy in working with Jesus than there is in playing with the world.

Number two is getting closer to home. There are many of us that long ago said goodbye to the sins of Sodom and the fun of Babylon, but life's cares and perplexities and sorrows have diverted our mind. You ask, how do you get away from those things? After all, we have to live. In Jesus' Sermon on the Mount, He pointed us to the lilies of the field and He said they grow without worry.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin" (Matthew 6:28). Now Christ was not mocking us. There is no sense in His saying that to us if we cannot live without worry. Don't be anxious, He says. Then He says, "Seek first the kingdom of God, and His righteousness; and all these things" (verse 33) ... the food you have to eat, the clothes you have to wear – all these things God will add if you just make His kingdom first, if you'll just come and bear His yoke.

God is looking for volunteers who will enlist in His army and take what He pays without question, will accept His invitation to come and share His yoke and take the consequences. Of course, if you're determined to have more than He pays, then you can have the worries and the ulcers and the coronaries, the nervous breakdowns, and maybe even lose your soul. For it is written, "They that will be rich fall ..." They don't rise; they fall. This is the heavy yoke; it isn't the light yoke. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which *drown* men in destruction and perdition" (1 Timothy 6:9). [Emphasis supplied.] Do you know a man could drown in honey? But this is not talking about drowning in honey; it's talking about drowning in money. That's even worse.

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which *drown* men in destruction and perdition." Now notice carefully what the text says. It doesn't say, Those that *are* rich. It says those that *will be* rich; that is, those that want



*Often the person that laughs the loudest may be most weary, burdened, sad, and anxious inside.*

to, and that work at it, and worry over it and are determined to be rich. That takes in a lot of people that never are rich. Millions of them. This is the devil's game. It's something like these electric rabbits that the dogs chase in the races. They never really catch the rabbit. But what would they do if they did?

And the covetous people of this world, they are divided into two classes – a small class that have caught the electric rabbit and they're finding out how unsatisfying it is and the rest that are chasing it and never get it. "They that will be rich fall into temptation and a snare." My friends, if there is anybody who needs our prayers it is the rich men of this world and those who are spending their time and their gray matter trying to be rich. They need our prayers that God will help us to show them the true riches. But listen. If you are simply a third-grade cheap edition of that same worry, how can you possibly help them? If you are wearing your life away to make a few shekels and it is just giving you ulcers, all sorts of worries, long faces, how in the world are you going to help the man that's really immersed in it?



Don't you see God is longing for satisfied customers that have found something better? He says if you'll do it, He'll add whatever you need.

Notice what Paul says in the 8<sup>th</sup> verse: "And having food and raiment let us be therewith content." Are you content? Someone may say, this thought just destroys ambition in people and makes them lazy. To bear the yoke of Christ, to share His burden is the greatest thing in all this world to awaken holy ambition.

There is a time to sleep, but even your dreams can be part of the program. "A dream cometh through the multitude of business" (Ecclesiastes 5:3), the wise man says. There are people who are so obsessed with the cares and the burdens of this life that they not only work at it all day long but they dream about it at night. Their sleep is troubled with worries and fears. It is a wonderful thing to

be so linked up with Jesus that the thing you dream about at night is winning souls. That's possible, my

friends. Read the experience of young Ellen Harmon when she was only 15 years old there in Portland, Maine. She says, "Night after night in my dreams I seemed to be laboring for the salvation of souls."

*Testimonies*, vol. 1, 34.

This was some time before she was called as God's special messenger.

Just a teenager, just a girl, but oh, she was linked up with Jesus in wearing His yoke, bearing His burden. She had something on her mind and heart; it was the

salvation of souls. I am so thankful, friends, for the rest that Jesus offers us in fellowship with Him.

The third thing: the faults of others. Here is where the saints are really tempted. *Testimonies*, vol. 9, 184: "When you do your appointed work without contention or criticism of others, a freedom, a light, and a power will attend it that will give character and influ-

ence to the institutions and enterprises with which you are connected.

"Remember that you are never on vantage ground when you are ruffled and when you carry the burden of setting right every soul who comes near you." What a picture of human nature. That's no way to find rest.

"... when you carry the burden of setting right every soul who comes near you." But someone says, But they need setting right. What is it they need to be set right by? They need to become like Jesus. Are you going to act like the devil trying to get them to be like Jesus? Would that be the way to help them? Are you going to be critical, faultfinding, sour and bitter, trying to help them to be sweet? Satan knows how to handle people that borrow his armor and his weapons. It's when we lay down all those weapons of the enemy and take Jesus' way, then the devil flees.

"Remember that you are never on vantage ground when you are ruffled and when you carry the burden of setting right every soul who comes near you. If you yield to the temptation to criticize others, to point out their faults, to tear down what they are doing, you may be sure that you will fail to act your own part nobly and well." Ibid.

Let's quit it if we've ever started and if we've never started let's never begin.

Now this comes closer into the home. One of the sorriest, most pitiful things in life that I know is a house that was meant to be a home that no longer deserves that sacred word, where the members of the family are criticizing one another. The husband knows the faults of the wife, the wife knows the faults of the husband. The parents know the faults of the children, the children know the faults of the parents. Do you know why they know them? well they're looking for them; they see them, and they are there. Lies are bad enough and sometimes the truth is worse. What's happening all the time? That time spent in pointing out defects and harping on traits that are unfavorable is all the time lost from wearing the yoke of Jesus. Does it give people rest? Oh no, it gives them unrest. I'm not talking about discipline. I'm talking about a travesty of discipline. I'm not talking about authority in the proper

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*Satan is very tactful. If he thinks that racing horses and betting money on them will divert you, he will divert you with that. If it is a glass of whiskey that will get your attention, he will have somebody offer you one.*

way. I'm talking about a perversion of authority. Criticism awakens criticism in return – in the home, in the church, in the community. He hit me; I'll hit him. He said something about me; I think I know something about him that is about as bad as what he told about me, maybe worse. And the tones rise and get louder and even the neighbors hear. Christians, people going to heaven, we need love. We can only get it from Jesus. But we will have to lay down the heavy yoke of criticism and faultfinding. "Come unto Me ... and I will give you rest."

Now the fourth one: our own faults. There are some hearts that are burdened more with this one than all the rest put together. There are conscientious souls that would not even think of running after the pleasures of this world and that would not say one critical word about other people, but they are burdened and distressed and worried and concerned about their own relationship to Christ. The devil has got them over a barrel and he is whipping them. He's saying, "Didn't you do that thing? Yes. And you think you're a Christian? You're not a Christian."

"Many who are really conscientious, and who desire to live for God, he [Satan] too often leads to dwell upon their own faults and weaknesses, and thus by separating them from Christ he hopes to gain the victory. We should not make self the center and indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the Source of our strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him. Put away all doubt; dismiss your fears." *Steps to Christ*, 71, 72. Dismiss your fears. Put away your doubts.

What should we do then with our sins and weaknesses? Give them to Jesus. Now all I'm saying is not for people who are deliberately hanging on to their sins. "If we confess our sins" ... that's not only admitting them, but giving them to Jesus. "If we confess our sins, He is faithful and



just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). When does He forgive us? When we confess. When does He take our sins? When we give them to Him. If we've never done it before do it right now. If we've done it in the past and the ghosts come back to haunt us let us this moment cast our helpless souls on Jesus and place our sins upon the Lamb. That's where peace comes. That's where rest comes.

This moment I can choose to turn from all the fun of this world, all the sorrow and worry of this world, the faults of others and my own faults and fix my gaze upon Jesus, the Lamb of God who taketh away the sin of the world. He has invited me to be a junior partner in the firm of which he's the senior partner. What a privilege!

Pray to Jesus: Is there any pleasure in this world that's keeping me from You? If He brings anything to your mind, give it up to Him. Don't wrestle with it; give it up to Him. Then, Lord, is there any care or worry or perplexity that's burdening me, wearing my life out that You haven't given me to carry? Give it to Him; believe He takes it. Then, Lord,

have I been bothered and diverted by criticizing and faultfinding? If He brings something to your mind, give it to Him; ask Him to forgive you; ask Him to help you not to do it again. Lastly, Lord, have I been worried and burdened down with a knowledge of my own faults? Has that been keeping me from having peace and rest? Lord, I give those things to You. I know You hear me and I know You will help me. **LM**

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**Elder W.D. Frazee** studied the Medical Missionary Course at the College of Medical Evangelists in Loma Linda, California. He was called to Utah as a gospel medical evangelist. During the Great Depression, when the church could not afford to hire any assistants, Elder Frazee began inviting professionals to join him as volunteers. This began a faith ministry that would become the foundation for the establishment of the Wildwood Medical Missionary Institute in 1942. He believed that each person is unique, specially designed by the Lord, of infinite value, and has a special place and mission in this world which only he can fill. His life followed this principle and he encouraged others to do the same.

# *Practical Thoughts on Bible Subjects*

By J. N. Andrews



**H**umility is that grace which enables us to put a just estimate upon ourselves. It is just what is requisite in order that we may know our place and keep it. It enables us to obey the injunction not to think of ourselves “more highly” than we ought to think (Romans 12:3). It opens our eyes to our own defects. It gives us a sense of our own failure to imitate the heavenly pattern. Without it we could not hunger and thirst after righteousness, for we should think ourselves good enough already. We learn lessons of humility with much pain; yet nothing is sweeter and more divinely peaceful than this excellent grace. The pain which we experience in taking lessons in humility is because

our nature is entirely averse to this lowly disposition. Vanity and pride fill the hearts of the sons of men. The grace of God alone can effect this wondrous change. Dying to pride is a painful process. The change, when wrought, is one of heavenly serenity and blessedness. It is our business to humble ourselves. If we leave this work to be done for us by the Lord, we shall infallibly bring upon ourselves His afflicting hand; for it is by this that He humbles the children of men. God humbles men as Gideon “taught the men of Succoth,” with “thorns of the wilderness and briers” (Judges 8:16). Better learn humility this way than not at all. But far better would it be to make it a business to humble our own hearts daily and

continually before the Lord. We can abase ourselves or we can have the Lord abase us. The valley of humiliation is in itself the sweetest, and, what is of greater consequence, the safest part of the heavenly journey. John Bunyan tells us that in this valley our Lord, in the days of His earthly sojourn, had His country house. One thing is certain, that whoever walks in this valley will have the Saviour for his companion.

## **FALSE HUMILITY**

This is one of the worst forms of pride. Persons under this deception suppose themselves very humble and lowly in heart. In fact, they really believe that they are far in advance of their brethren in all that renders men



acceptable in the sight of God. Under this impression, people become proud of their humility. If there were one particle of honesty or frankness to sin, we should not so often fall into it. But sin deceives us. That is its very nature. The deceitfulness of sin is that which makes it so dangerous an adversary. Sin is the eldest born of Satan. He is the arch-deceiver. Deception is his business. Cheating is an art which he has carried to the highest perfection. Nothing but fraud and guile can proceed from such a source. Though the prince of darkness, he can transform himself into an angel of light (2 Corinthians 11:14). And such is his skill in beguiling men that he is able to give to pride the outward form of humility, and to make it, many times, pass for this excellent grace.

This kind of humility is often manifested in acts of austerity or apparent self-denial for the purpose of attention or securing the approval of others. Sometimes it is shown in the wearing of mean and slovenly apparel, that thereby one's humility may be declared. But all these acts of apparent humility are performed to gratify the pride of a self-righteous heart, or to receive the approval of those whose good opinion is specially desired. One test generally if not invariably distinguishes false humility from that which is genuine. One can bear reproof, the other cannot. One is grateful for correction; the other is altogether too holy to allow of any such treatment of its exalted piety. Another almost universal test is found in the fact that spurious humility seeks by word and act to draw men's attention to itself; but that which is genuine would hide from every eye but God's. "Most men will proclaim every one his own goodness: but a faithful man who can find" (Proverbs 20:6)? Reader, have you genuine or spurious humility?

## MODERATION

This becomes the Christian at all times, when in prosperity or adversity.

Overmuch joy at any earthly blessing is entirely out of place. Our mountain does not stand so strong that it shall certainly continue even one day. Our griefs are not so great that we should abandon ourselves to unrestrained sorrow. Our case might be worse. This will always be true until among the lost.

Let us restrain both joy and sorrow so far as earthly blessings and calamities are concerned, within the bounds of moderation.

An eastern monarch asked one of his wise men for some saying that would moderate his joy in great prosperity, and his grief in deep affliction. The sage replied: "Remember this too shall pass away." This is an admirable saying, but it is not equal to this one from Paul: "Let your moderation be known unto all men. The Lord is at hand" (Philippians 4:5). If we walk in the presence of God and of the great day of account, prosperity and adversity will alike seem small to us in the presence of eternal realities.

## SOWING AND REAPING

"Whatsoever a man soweth that shall he also reap" (Galatians 6:7). Men cannot sow thistles and reap grain. They cannot do evil deeds and receive the reward of well doing. Every act on our part is one whereby we sow something; and everything sown shall bear its own proper fruit. Could we realize that every act of wrong doing shall be followed by its own natural consequences, and that everything thus sown by us shall bear a plentiful harvest of

evil, how circumspect should we be in walking in the fear of the Lord. What a fatal error on the part of parents to allow the young to "sow their wild oats." Such a crop once sown needs no care in order to have it bear a plentiful harvest, and nothing is more certain than that they who sow the seed shall themselves reap the harvest in the very kind which they sow.

Beware of wrong doing. You must meet it again, and with it all the evil which it has caused in the world.

## A PROMISE

"If we suffer, we shall also reign with Him: if we deny Him, He also will deny us" (2 Timothy 2:12). Our Lord proposes to do

great things for those who are worthy to receive them. Reigning with Christ will be no less than actually sitting down with Him upon His throne, and wearing a crown which His own hand shall place upon our heads. But none shall show in this exaltation who do not prove themselves worthy by enduring the proper test. Everyone who reigns with Jesus shall first suffer with Him. The anguish of the cross shall precede the triumph of the saved. No man who shuns the cross shall ever sit down upon our Lord's throne of glory.

He is to confess His people before the Father and the angels. But everyone thus confessed has first been proved worthy of this great honor. Those who now deny Christ before men shall then be denied by Him.

How wise it would be in us to make the last day our ever-present companion. Then every act would be wrought *in* God, and all our work such as we would willingly meet in the Judgment.

*Cheating is an art which Satan has carried to the highest perfection. Nothing but fraud and guile can proceed from such a source.*

## REPROOF

It is often painful to give reproof, yet it is a duty which cannot be neglected. Some persons, from lack of experience, or from error in judgment, may be incapable of administering reproof by word of mouth. Let such do it by their example, or if some word must be spoken let them do it with real humility and reserve. Many of this class have done great harm by their utter lack of heavenly wisdom. Observe Nathan's course with David. A terrible crime had been committed by David. A most severe and cutting reproof was called for. But only witness the wisdom of Nathan. It was not merely to rebuke David, it was also to save him from utter ruin, upon the brink of which he stood, that Nathan labored. Few persons could have given to such a man, in such a snare of Satan, a reproof so wisely directed that it should lead him to genuine repentance. The 51st Psalm is the language of that repentance which does not need to be repented of. Let those who are reproved by the testimonies of the Spirit of God read that Psalm again and again. Drink deep into its spirit. It is infinitely wiser than to yield to the stubborn hardness of our natural heart, and to the sorrow of the world that worketh death.

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*Some may be incapable of administering reproof by word of mouth. Let such do it by their example, or if some word must be spoken let them do it with real humility and reserve.*

## DAVID'S SPIRIT WHEN REPROVED

“Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice” (Psalm 51:8).

Language can hardly be found to express with greater force the effect of the terrible rebuke upon David.

The blow had broken his bones. Now what did David do? Did he say I am utterly disheartened; it is no use to make further efforts? This would be the language of most persons. They would say with Cain, “My punishment is greater than I can bear” (Genesis 4:13). It was not the

sin but the *punishment* that troubled Cain. Instead of seeking the face of the Lord he went out from His presence, and to drown his reflections built a city. Not like this did David. He is anxious about his sin. So anxious that he makes a public confession which he puts on record for all coming time. And so zealous to return to God that he prays to be purged with hyssop, and washed till he is whiter than snow. He knows the joys of God's salvation, and he never could be satisfied till these were returned to him. How admirable is this spirit in David. Why not do we manifest it when crushing reproof breaks our own bones?

## UNJUST GAINS

“He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.” This is from the Apocrypha, [*Ecclesiasties* 34:18] but it is worthy of serious attention. We cannot divide with the Lord things wrongfully obtained and so bribe Him to allow us to retain our unjust gains by giving Him a part. What can we do with such money? Use it to make restitution, and remember to add something to it when you restore. (See Luke 19:8, 9.)

## THE LAST TRUMPET

The righteous dead shall be raised to immortality at the sound of the last trumpet (1 Corinthians 15:52). This trumpet is sounded at the descent of the Lord from Heaven (1 Thessalonians 4:16). It is called the trump of God. It is the signal by which Christ sends the angels after His saints (Matthew 24:31). Zechariah says the Lord God shall blow the trumpet (Zechariah 9:14). Isaiah calls on all the inhabitants to hear when the Lord blows the trumpet (Isaiah 18:3, 4). When the great trumpet is blown then those who are ready to perish shall come and worship the Lord in the holy mount at Jerusalem (Isaiah 27:13).

This is not the trump of the seventh angel. This is a literal trump and shall be literally heard. That is a symbolical trump like the six which precede it. They have not been literally heard. This one will not be. The fulfillment of predicted events has marked their sounding. So of the seventh trumpet. One is blown by

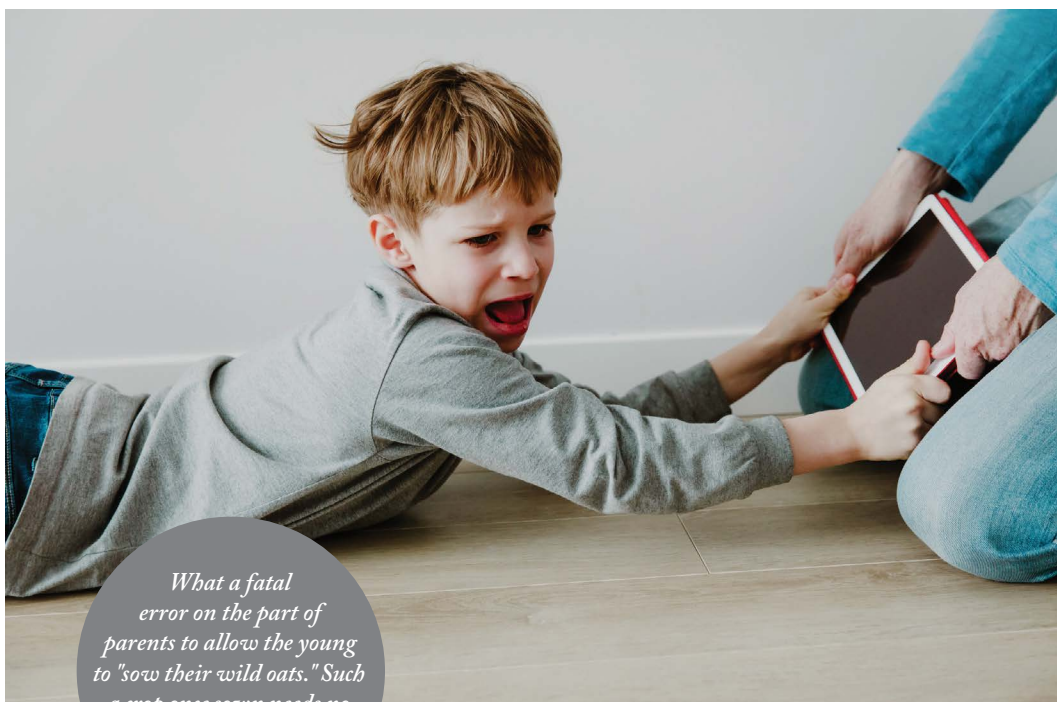
the Son of God, the other by an angel. Therefore the trump of God is not the same as the trump of the seventh angel. The trump of the angel begins to sound before the close of human probation (Revelation 10:7). A period of time denominated days, i.e., years at the commencement of His voice is occupied in the finishing the mystery of God. But not so with the trump of God. When that sounds in an instant all the righteous are changed to immortality. But if this be not the seventh trumpet why is it called “the last trump?” The answer I think is this: The trump of God has been heard upon the earth before. When God spoke the ten commandments His trumpet was literally heard (Exodus 19:16; 20:18). It shall be heard again when the Son of God descends. That will be the last trump. The one event was the Father’s descent, the other the descent of the Son in the Father’s glory (Matthew 16:27). There is an intimate connection between the two events (Hebrews 12:26).

## REPENTANCE

This always involves the ceasing to do evil. Whatever passes for repentance that allows a man to retain any of his sinful ways, or to continue any of his sinful acts, or to return to any of his old sins after a time, is a repentance that needs to be repented of. How forcible are the words of the Apocrypha, *Ecclesiastics* 34:25, 26: “He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? So is it with a man that fasteth for his sins, and goeth again, and doeth the same; who will hear his prayer? or what doth his humility profit him?”

## WHAT GOD GAVE MAN AT CREATION

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2:7). Observe it does not say that the breath



*What a fatal error on the part of parents to allow the young to "sow their wild oats." Such a crop once sown needs no care to bear a plentiful harvest.*

of life became a living soul, but that the man formed of the dust of the ground became a living soul. In other words, the man became a living person. What was it, then, which God gave to the man He had formed? The language of Job 33:4, clearly states the answer: “The Spirit of God hath made me, and the breath of the Almighty hath given me life.”

This, then, is what God gave to man, even life. Not unconditional life; the man was created to answer the pleasure of his *wise* Creator (Revelation 4:11). If he fulfill this gracious purpose of his Maker he shall continue to live, and when his probation is accomplished, and his fidelity proved, he shall have life with no condition. A life like this is as certain never to end as the life of Him who made him. But if he fails in his probation, his right to live is forfeited.

Mankind have been favored with a second probation. Their first was, in a state of innocence, that they might become confirmed in virtue. They failed

in their probation, and their innocence was lost. They have a second probation in which to recover their lost innocence, and to become established in virtue. The angels that sinned, did this against greater light than man, and hence can have no further probation. Man sinned being tempted by their chief, and God gives to men a second trial. But they must in it meet and overcome the temptations of the evil angels. The failure in our first probation brought death upon all our race. The life that we now have, has no immortality to it. “What is your life?” says James. “It is even a vapour, that appeareth for a little time, and then vanisheth away” (James 4:14). Yet such as ourselves may live forever. This life is long enough for the recovery of our lost innocence, and for our establishment in virtue. Life eternal, which is ours now by promise, shall at the close of our trial be our infinite reward.

*The Advent Review and Sabbath Herald*, December 22, 1868. **LM**





## *Defeat and Victory at Ai Clues*

Based on Joshua 7, 8 KJV

### *Across:*

- B13 Joshua asked God what to say when Israel turned these to their enemies 7:8  
B20 After Achan was destroyed God told Joshua to take all people of \_\_\_\_\_ to Ai 8:1  
C2 The men of Ai did this to go out against Joshua 8:14  
D7 Half the people were on Mt. Ebal and half on this mount 8:33  
D15 When confronted Achan admitted to having taken a goodly \_\_\_\_\_ 7:21  
E4 After the defeat Joshua feared what would happen to God's great \_\_\_\_\_ 7:9  
F10 Achan said the accursed things he had were in the \_\_\_\_\_ of his tent 7:21  
G1 The king of Ai was hanged on this 8:29  
G15 What kind of men did Joshua send away at night for an ambush? 8:3  
H4 God to Joshua: I will not be with you until you \_\_\_\_\_ the accursed offender 7:12  
I10 These also lamented the defeat by the men of Ai 7:6  
I17 At news of the defeat Joshua did this to his clothes 7:6  
J1 Joshua built an altar for what kinds of offerings? 8:30, 31  
J7 God revealed his grandson to be the guilty party 7:18  
K18 Joshua told the men in ambush to set the city on \_\_\_\_\_ 8:8  
L5 How long did Ai remain a heap? (two words) 8:28  
L15 How many of the men of Ai remained alive or escaped? 8:22  
N2 The Israelites didn't return to Ai until all the men in the field had \_\_\_\_\_ 8:24  
N12 Joshua proposed to do this when the men of Ai came out after them 8:5  
O15 The men behind the city were to do this when the men of Ai left (two words) 8:7  
P7 After the victory Joshua read the people all the \_\_\_\_\_ and cursings 8:34  
Q16 When the men of Ai saw the smoke of their city behind them this left them 8:20  
R1 The stolen things were \_\_\_\_\_ out before the Lord for everyone to see 7:23  
S5 After the defeat the leaders fell on their faces before this 7:6  
S10 Joshua and company pretended to be this before the men of Ai 8:15  
S19 As a sign of dismay at the defeat, the leaders of Israel put this on their heads 7:6

### *Down:*

- A2 God revealed him to be the cause of defeat at Ai 7:18  
A7 When confronted Achan admitted to having taken a \_\_\_\_\_ of gold 7:21  
A14 Not a single \_\_\_\_\_ was left in Ai who didn't go out after Joshua and company 8:17  
A21 God gave permission for the Israelites to keep these from Ai 8:2  
B17 After the victory Joshua read to all Israel and even to these 8:35  
C4 God to Joshua: You were defeated because Israel has done this 7:11  
C10 After Achan was destroyed God told Joshua to not be this 8:1  
C12 The Lord's anger was this against Israel because of the sin of one man 7:1  
C19 After the defeat these, of the Israelites, melted (singular) 7:5  
E6 God told the people that there was an accursed thing in the \_\_\_\_\_ of them 7:13  
F8 At sundown the king's \_\_\_\_\_ was buried under a heap of stones 8:29  
G2 What Joshua did early on the morning of the second attack on Ai (two words) 8:10  
G15 Whom did Joshua send to retrieve the stolen items? 7:22  
I11 The king of Ai didn't know there were \_\_\_\_\_ in ambush behind his city 8:14  
I20 How many thousand men went up to attack Ai the first time? 7:4  
K13 Joshua was defeated because someone had \_\_\_\_\_ something that was accursed 7:11  
K18 The spies told Joshua that the people of Ai were but this 7:2, 3

A		3	4	5	6		8	9	10	11	12	13		15	16	17	18	19	20		A
B																					
C																					C
D																					D
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S																					
1	2		4	5	6	7	8	9	10		12	13	14	15	16	17	18	19		21	22

- L<sub>5</sub> God told the people that the guilty party had wrought this upon them 7:15  
 L<sub>7</sub> How the messengers got to Achan's tent 7:22  
 L<sub>9</sub> What was between Joshua's encampment and the city of Ai 8:11  
 M<sub>3</sub> God said the people must \_\_\_\_\_ themselves before they could be victorious 7:13  
 O<sub>17</sub> In the first attack the men of Ai did this to thirty-six of Joshua's men 7:5  
 O<sub>20</sub> The men of Ai were all called together to \_\_\_\_\_ Joshua and company 8:16  
 P<sub>7</sub> After the victory Joshua read to the people from the \_\_\_\_\_ of the law 8:34  
 P<sub>11</sub> These were destroyed along with everything else pertaining to Achan 7:24  
 P<sub>14</sub> In the first attack the men of Israel were chased away beginning at this 7:5

Answer Key:

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
S	F	A	R	K	A	R	K	A	R	K	A	R	K	A	R	K	A	R	K	A	R
L	A	I	D	A	I	D	A	I	D	A	I	D	A	I	D	A	I	D	A	I	D
Q	T	O	H	V	O	H	V	O	H	V	O	H	V	O	H	V	O	H	V	O	H
P	C	B	L	E	S	S	I	N	G	S	S	I	N	G	S	S	I	N	G	S	S
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# *Preach the Third Angel's Message*

## *Avoid Trivial Topics*

*(A morning talk given at Grimsby, England, September 21, 1886.)*

**H**owever much we know of the Scriptures it is important that we know still more. “Let him that thinketh he standeth take heed lest he fall” (1 Corinthians 10:12). One man may think he understands the Scriptures and go out to present the truth, and yet he may be lacking on some points. We may get the heart and mind fixed upon something that has no special bearing upon the true point.

A brother came to me and asked me what I thought about the salvation of infants, whether they would be saved. I said, “That does not concern



you or me.” There are points on which we must be careful not to mar present truth. All those who are to engage in the work of God must bind about their minds. There are those whose imagination is large, and they will be ever reaching out for something original. They will even fasten upon some word in a sermon and think upon that until the whole truth is covered with mist.

Now, we want to know what is essential for our work here. What is essential for our work now? If any of you should be asked to give your opinion on some point and you should not know just how to answer it, do not be ashamed to say you do not know, but you do know what we must do to be saved. When one came to Christ and asked what he must do to be saved, Jesus told him he must love God with all his heart, and with all his might, and with all his mind, and with all his soul, and his neighbor as himself (Matthew 22:37, 39). And these are the points we must keep before us—to love God supremely and our neighbor as ourselves. There is a great work before us.

Now, there may be those who will inquire what will be the sign of the coming of the Son of Man, and we may know what this is. We read that there will be signs in the sun, in the moon, and in the stars, and trouble in the nations. All these tell us that the end is near. The coming of the Lord is at the door. Well, we understand what being at the door means. When one stands at the door, all that remains for one to do is to enter.

Now, in regard to the coming of the Son of man, this will not take place until after the mighty earthquake shakes the earth. After the people have heard the voice of God they are in despair and trouble such as never was since there was a nation, and in this the people of God will suffer affliction. The clouds of heaven will clash, and there will be darkness. Then that voice comes from heaven, and the clouds begin to roll back like a scroll, and there is the bright, clear sign of the

Son of man. The children of God know what that cloud means.

The sound of music is heard, and as the cloud nears, the graves are opened and the dead are raised, and there are thousands of thousands and ten thousand times ten thousand of angels that compose that glory and encircle the Son of man. Those who have acted the most prominent part in the rejection and crucifixion of Christ come forth to see Him as He is, and those who have rejected Christ come up and see the saints glorified, and it is at that time that the saints are changed in a moment, in the twinkling of an eye, and are caught up to meet their Lord in the air.

The very ones who placed the purple robe upon Him, and put the crown of thorns upon His brow, and those who put the nails through His hands and feet, look upon Him and bewail. And this is the very sign of the coming of the Son of man.

Now, I want to tell you, brethren, you must be careful not to fasten upon vagaries. We had a good brother whose mind was destroyed because of this. He would read page after page that would turn his mind off from the right point. The third angel’s message is the all-important point. Do not let your mind turn to vagaries, but keep your eyes fixed upon the truth. What we want is to give a certain sound. The angel is giving a definite message, “Sound the warning.” And what does this mean? Why, it is the angel giving this message to men, and they are to take up this message and proclaim it to warn others.

You want to open your minds, to gird up the loins of your mind, and hope to the end. You do not want to get many things upon the mind to take it away from the truth the angel is proclaiming. When the latter rain comes upon the people of God, you must have a preparation to press right on, because those whose vessels are clean, whose hands are free just when that latter rain comes, get the light that comes from on high,

and their voices are lifted, every one, to proclaim the commandments of God and the testimony of Jesus Christ.

Now, there are many signs that will take place before the coming of the Son of man, but when the white cloud is seen, this will be the sign of the coming of the Son of man. There will be signs in the sun, moon, and stars, and the nations in perplexity. These all testify that Christ is coming, and He is revealed in the clouds with power and great glory.

The sign seen in the setting sun and rising sun has nothing to do with the sign of the coming of the Son of man.

Now brethren, you want to get hold of the pillars of your faith. Here is Christ in the great antitypical Day of Atonement, and you must understand that you need a special preparation for the Day of Atonement. We want our sins taken away; we want to confess them that they may go beforehand to judgment. Do not go away in discouragement, but believe that Christ is able to cleanse you from all unrighteousness. We must cease to sin, because sin is the transgression of the law. Put away sin, and then cling to the Mighty One who is able to wash away every stain of sin. Now, this is a work of humility at this time, and we must confess our sins and get nearer to God so He can write “Pardon” against our names.

And be sure, when you go out to teach others, not to get your minds upon little things, but keep your mind upon the great work of God, for Satan will surely turn you off if possible. Do not try to be original and get up something you have not heard your brethren speak of, for many have been shipwrecked in this way. Keep the mind upon the third angel’s message. When you keep this before the minds of the people, they will see wisdom in it. But when you get a great many little trifling things before them, they become confused just like the Jews.

What we want to do is to get the truth before the people.

*Sermons and Talks*, vol. 1, 48–51. **LM**

## *The Prayer and Faith of a Little Girl*



During the World War, which broke out in Europe in the year of 1914, the soldiers destroyed the property of many people. One of those who suffered loss was a wealthy lady who lived in Russia. She was one of the nobility. Because of her noble life, her friends often called her “The Princess.”

When the soldiers came, they destroyed her home and took all her money, about fifty thousand dollars. Her son was killed, and her son’s wife died of the plague. They left to her care three little girls, one fourteen years of age, one eight, and the other six.

The grandmother with her three grandchildren had to work from morning till night to earn money to buy a little bread and milk. After a while, the work stopped. It seemed to them that they must starve. One day after dinner they were without any food for the next meal.

“We have nothing for lunch tonight,” said the little girl. “What shall we do, Grandmother?”

“The Great Father will take care of us, my darling,” the grandmother answered.

Then they all knelt down and asked God to help them find something for supper.

“Dear Lord, don’t send us just a *piece* of bread. Send us a *whole loaf*. For You know, Lord, we need a whole loaf,” was the prayer of the youngest child.

During the afternoon they went about their duties as usual. Evening came, but no food, and they had no money with which to buy any. They set the empty table, and sat down to it in their chairs.

“Shall we thank the Great Father for the food before we see it?” the children asked.

“Yes,” answered the grandmother.

The children believed that God would surely send them food. They folded their little hands and gave thanks.

Just then there was a knock at the door. It was opened, and there stood a man, a friend who had known them when they had plenty. He also had been wealthy, but the war had robbed him of all his wealth. He had come on foot more than eighteen miles, through deep snow, to see them. He had walked the whole afternoon.

“I hardly know why I have come,” he said, as he walked into the room. “But I felt that I ought to visit my old friend.” Then, turning to the children, he said, “Children, you don’t know what I have brought you.”

“Yes, we do!” said the little girl, smiling.

“What have I brought?” he asked.


“You have brought us a loaf of bread—not a *piece* of bread, but a *whole loaf*,” she answered.

“Well, well!” said the visitor, “how did you know that?”

“Because we prayed to God to send us a loaf of bread,” the little girl said; “and we asked Him to send us a full, large loaf, for we needed it.”

“Well,” said the gentleman, “that is just what I have brought. Now I know why I came.”

Then out from under his great coat, he drew one of those long loaves which the bakers in Europe make. Surely God had sent him in answer to the prayer of a little child.

*Cocklesbells*, True Education Series, Adapted from “Providences of the Great War,” 33–35. 

## Work While You Wait

**W**hile meditating, a startling thought passed through my mind. What if I do not make it into eternity? Terrible loss!

I found this quote that says, “Futures not achieved are only branches of the past: dead branches.” (By Italo Calvino) Our future to achieve is eternity! I began to pray more for the outpouring of the Holy Spirit. I thought that all I needed was the refreshing of the Holy Spirit and I would be just fine. Wrong! There is much more.

“I was shown that if God’s people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” *Testimonies*, vol. 1, 619.

Wow. That was quite a reading! My thinking was wrong—I was really in shock! I have to do something!

Neglecting the preparation? “I saw that many were neglecting the preparation so needful and were looking to the time of ‘refreshing’ and the ‘latter rain’ to fit them to stand in the day of the Lord


and to live in His sight. Oh, how many I saw in the time of trouble without a shelter!

- They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.
- Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building.

“But there will be no time then to do it and no Mediator to plead their cause before the Father. ...

- I saw that none could share the ‘refreshing’ unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.

“We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence.”

*Early Writings*, 71. 

*Our Father! Give us the victory over pride, selfishness, love of the world that we may receive the latter rain—the refreshing of the Lord, and be ready to dwell in Thy presence. Please forgive us for “just waiting” when we truly have a work to do to prepare for the heavenly courts. Have mercy on us for our slothfulness and grant us of Thy grace continually to not just wait but to overcome this world. We do not want to be dead branches. Amen.*





“Thank you so much for the *LandMarks* magazine and the DVDs. The messages presented are clearly proved from the Scriptures and a rich blessing to me. God bless your ministry and your outreach to foreign fields to minister to their needs to reach many souls with God’s end-time messages.”

—GJ, Florida

“I really enjoy *LandMarks*! It’s such a beautiful magazine. Much better than some others.”

—SC, California

“I immensely enjoy the *LandMarks* magazine. I love the Bible study also. I am really blessed by it.”

—ER, Canada

## June Sermon of the Month

### The Morning Star of Hope

By Marshall Grosboll

Surrounded with the darkness that can be as deep as despair, prophecy has been given as a shining light which leads to the Morning Star of Hope.

All who  
have donated in  
the past month will  
automatically receive this  
Sermon of the Month  
free of charge.

## June 2019

Dear Friend,

In this letter I have written to you before about proxy, of which there are many kinds. A power of attorney gives a certain person authority over another’s affairs. A proxy can be an agency or deputy who acts as a substitute for another.

Unfortunately, there are some people who only want to be proxy Christians. We are told that “No one will be registered in the books of heaven, as a Christian who has not a missionary spirit.” *The Review and Herald*, August 23, 1892.

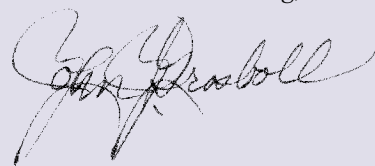
Many professed Christians are so busy in their worldly pursuits that they want to hire someone—a pastor, an evangelist, or a Bible worker to do the missionary work. They want to establish an institution to do it in their stead. In short, they want a proxy. God has noticed this and He inspired His last day messenger to His people to write about it. This is what Ellen White wrote:

“Everywhere there is a tendency to substitute the work of organizations for individual effort. Human wisdom tends to consolidation, to centralization, to the building up of great churches and institutions. Multitudes leave to institutions and organizations the work of benevolence; they excuse themselves from contact with the world, and their hearts grow cold. They become self-absorbed and unimpressible. Love for God and man dies out of the soul. Christ commits to His followers an individual work—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel. ...

“To every one work has been allotted, and no one can be a substitute for another.” *Christian Service*, 10.

In the day of judgment none of us will have a proxy. We will be giving an account of ourselves to God individually. If we are to be ready for that day we must be witnessing for Him now. Our mission is to take the three angels’ messages to a world that is perishing and to snatch some souls out of the fire.

Your brother in witnessing,



John J. Grosboll

# 13<sup>th</sup> Sabbath Offering

## *Conviction of the Heart in Bolivia*

By Pastor Domingo Nunez



**Left:** Sister Sarah prepares to make a public declaration of her commitment to Christ.

**Bottom:** Bolivia is a country where nearly 80% of the population hold the Catholic faith. The culture is steeped in Catholic traditions even in large cities.

The Holy Spirit is truly working miracles in Bolivia. Last month I reported on the group of former Pentecostals who have converted to the Adventist faith. This month I would like to provide a few more details about one person in particular.

Sister Sarah was a devoted Catholic whose son had wavered between Catholicism and Pentecostalism. He eventually accepted the Adventist truth and now serves as an elder in the church in Santa Cruz. She was adamantly opposed to his conversion and consulted her priest to obtain “ammunition” to use to bring him back to the “mother church.”

Prior to my last visit, I was asked if I would meet with Sister Sarah, as she wanted to present her defense of the Catholic faith as received from her priest.

I met with her for several hours, showing her from God’s word—*solo Scriptura*—the truths that have been perverted by Rome.

The Holy Spirit worked with us as we studied the various points in the Bible that showed the truth of Adventism and the falsehoods of Catholicism.

When we were finished, she accepted the foundation and pillars of Christianity and was baptized into the Adventist church. She is now as convicted of the truth of historic Christianity as Paul was after his Damascus Road experience. She has become an avid defender of the faith and serves as a deaconess in the church in Santa Cruz.

To assist us in our continuing efforts to build up this new congregation in Bolivia, please mark your offerings *Bolivia*. **LM**





## *Reaching for Hope in the Philippines*

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By John R. Pearson

**F**or several months, we have been reporting on the efforts of a faithful group of historic Adventists in Bayambang (Philippines) to complete construction of a church building that will include rooms for Sabbath school classes, a main sanctuary, and offices for administration.

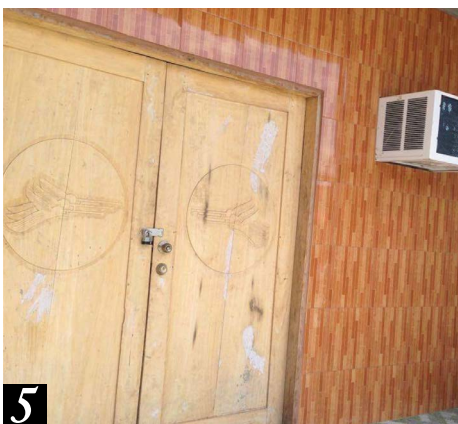
Funds have been raised for construction of the first floor, with about half of it ready for occupancy. In a recent report from Sister Esmie de Guzman, a leader in the church there, she stated, “We resume having our worship in the building and Bible studies but the problem is during Sabbath School study.

We don’t have room for the children’s division. So my husband and I decided to conduct the children’s division study in our receiving room.”

In closing her report, Sister Guzman writes, “At this juncture, once again we knock on your heart’s door and appeal for added funds to resume the up-building of the 3-story house of worship in this place.”

The accompanying photos help to tell the story of their current situation. To assist our brethren in the Philippines in the completion of their efforts to construct a place of worship, mark your donations *Philippines*. [LM](#)





- 1: Brother and Sister Guzman with the youth Sabbath School class.
- 2: Stairs of Hope: Sister Guzman stands at the top of the stairs that will lead to the second story of the building, where the children's Sabbath School classrooms will be located.
- 3: Much has been done, but much remains to be done.
- 4: Worshipers gather in the completed portion of the first floor for the main worship hour.
- 5: The artwork on the entry doors clearly indicate that this is a Seventh-day Adventist place of worship.

# Trees Have a "Heartbeat"

**T**here is a certain rhythm to life. Humans tend to wake up in the morning and go back to sleep at night based on a cycle called a circadian rhythm. Other patterns, like your digestive cycle and the rhythm of your breathing, are faster than the rising and the setting of the sun. Then there's your heartbeat, pounding faithfully away more than 2 billion times through your life. Scientists have known about some of the slower rhythms in a tree's life cycle, but a new study has shown that at least some trees have a "heartbeat" that has a similar purpose to yours: it pumps fluids throughout the tree's "body."

The only difference between our pulse and a tree's is a tree's is much slower, "beating" once every two hours or so, and instead of regulating blood pressure, the heartbeat of a tree regulates water pressure.

"We've discovered that most trees have regular periodic changes in shape, synchronized across the whole plant ... which imply periodic changes in water pressure," András Zlinszky of Aarhus University in the Netherlands told *New Scientist*.

In his 2017 study, Zlinszky and his colleague Anders Barfod used terrestrial laser scanning to monitor 22 tree species to see how the shape of their canopies changed. The measurements were taken in greenhouses at night to rule out sun and wind as factors in the trees' movements.

In seven species, branches moved up or down by about a centimeter. These see-saw oscillations in branches were

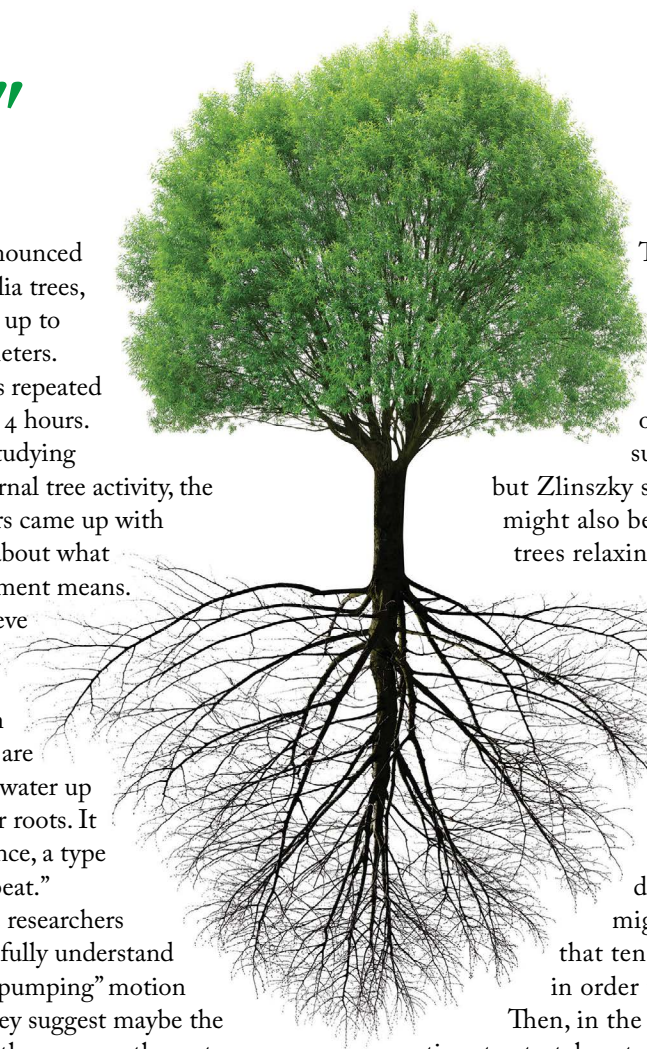
most pronounced in magnolia trees, averaging up to 1.5 centimeters. The cycles repeated every 3 to 4 hours.

After studying the nocturnal tree activity, the researchers came up with a theory about what the movement means. They believe the motion is an indication that trees are pumping water up from their roots. It is, in essence, a type of "heartbeat."

But the researchers still don't fully understand how the "pumping" motion works. They suggest maybe the trunk gently squeezes the water, pushing it upwards through the xylem, a system of tissue in the trunk whose main job is to transport water and nutrients from roots to shoots and leaves.

[https://media.mnn.com/assets/images/2018/04/magnolia\\_chart.PNG.838x0\\_q80.png](https://media.mnn.com/assets/images/2018/04/magnolia_chart.PNG.838x0_q80.png)

This wasn't the first time Zlinszky dove deep into the surprising activity going on deep in the forest. In 2016, he measured trees' circadian rhythms and discovered that the branches of birch trees would dip as much as 10 centimeters (4 inches) every single night.



That drooping might be a matter of photosynthesis dropping off when the sun's not out,

but Zlinszky suggests it might also be a result of trees relaxing at night. If

trees are stiffening their branches to catch the most rays as possible during the

day, then they might let go of that tension at night in order to rejuvenate.

Then, in the morning, it's time to stretch out again.

<https://curiosity.com/topics/trees-may-have-a-heartbeat-curiosity/>

"As a faithful physician, the world's Redeemer has His finger upon the pulse of the soul. He marks every beat; He takes note of every throb. Not an emotion thrills it; not a sorrow shades it; not a sin stains it; not a thought or purpose passes through it, with which He is not acquainted. Man was purchased at an infinite cost, and is loved with a devotion exceeding that which a father feels for his child." *The Signs of the Times*, December 3, 1896. **LM**



Q:

*Why call the woman a dog?*

A:

**H**e [Jesus] answered and said, It is not meet to take the children's bread, and cast it to dogs" (Matthew 15:26).

"The woman urged her case with increased earnestness, bowing at Christ's feet, and crying, 'Lord, help me' (Matthew 15:25). Jesus, still apparently rejecting her entreaties, according to the unfeeling prejudice of the Jews, answered, 'It is not meet to take the children's bread, and to cast it to dogs.' This was virtually asserting that it was not just to lavish the blessings brought to the favored people of God upon strangers and aliens from Israel. This answer would have utterly discouraged a less earnest seeker. But the woman saw that her opportunity had come. Beneath the apparent refusal of Jesus, she saw a compassion that He could not hide. 'Truth, Lord,' she answered, 'yet the dogs

eat of the crumbs which fall from their masters' table' (verse 27). While the children of the household eat at the father's table, even the dogs are not left unfed. They have a right to the crumbs that fall from the table abundantly supplied. So while there were many blessings given to Israel, was there not also a blessing for her? She was looked upon as a dog, and had she not then a dog's claim to a crumb from His bounty?

"Jesus had just departed from His field of labor because the scribes and Pharisees were seeking to take His life. They murmured and complained. They manifested unbelief and bitterness, and refused the salvation so freely offered them. Here Christ meets one of an unfortunate and despised race, that has not been favored with the light of God's word; yet she yields at once to the divine influence of Christ, and has

implicit faith in His ability to grant the favor she asks. She begs for the crumbs that fall from the Master's table. If she may have the privilege of a dog, she is willing to be regarded as a dog. She has no national or religious prejudice or pride to influence her course, and she immediately acknowledges Jesus as the Redeemer, and as being able to do all that she asks of Him.

"The Saviour is satisfied. He has tested her faith in Him. By His dealings with her, He has shown that she who has been regarded as an outcast from Israel is no longer an alien, but a child in God's household. As a child it is her privilege to share in the Father's gifts. Christ now grants her request, and finishes the lesson to the disciples. Turning to her with a look of pity and love, He says, 'O woman, great is thy faith' (verse 28)." *The Desire of Ages*, 401. **LM**





***Kids:***  
***Connection to Nature Lessens***  
***Distress, Hyperactivity, and***  
***Behavioral Problems***



City lifestyle has been criticized for being an important reason for children being disconnected from nature. This has led to an unhealthy lifestyle in regard to active play and eating habits. Even worse, many young children do not feel well psychologically – they are often stressed and depressed. Sixteen percent of pre-schoolers in Hong Kong and up to 22% in China show signs of mental health problems.

Recent research shows that spending time in nature may bring many health benefits, and many environmental programs around the world are trying to decrease ‘nature-deficit’ and ‘child-nature disconnectedness’ in order to improve children’s health. For example, the World Health Organization, in order to monitor implementation of the Parma Declaration commitment to providing every child with access to “green spaces to play and undertake physical activity,” has set a 300-meter target. Interestingly, 90 per cent of the Hong Kong population lives within 400 metres of such areas. However, despite the extensive, adjacent greenness, families are not using these areas.

“We noticed a tendency where parents are avoiding nature. They perceive it as dirty and dangerous, and their children unfortunately pick up these attitudes. In addition, the green areas are often unwelcoming with signs like ‘Keep off the grass,’” said Dr. Tanja Sobko from the School of Biological Sciences of the University of Hong Kong. Until now, it has not been possible to measure connectedness to nature in preschool children, mostly due to the fact that they are too young to answer for themselves.

A new 16-item parent questionnaire to measure “connectedness to nature” in very young children has been developed by Dr. Sobko and her collaborator Prof. Gavin Brown, Director of the Quantitative Data Analysis and Research Unit at the University of Auckland. The questionnaire identified four areas that reflect the child-nature relationship:

enjoyment of nature, empathy for nature, responsibility towards nature, and awareness of nature.

The study consisted of two parts: the initial interviews with the families and the subsequent development of the questionnaire. Altogether, 493 families with children aged between 2 and 5 have participated in the study.

Finally, the new questionnaire was tested against the Strengths and Difficulties Questionnaire, a well-established measurement of psychological well-being and children’s behaviour problems. The results revealed that parents who ensured that their child had a closer connection with nature discovered that the child had less distress, less hyperactivity, and fewer behavioural and emotional difficulties, and improved pro-social behaviour. Interestingly, children who took greater responsibility towards their interaction with nature had fewer peer difficulties. The results give a new possibility for investigating the link between the outdoor environment and well-being in pre-school children.

The study is part of Dr. Sobko’s research-based program “Play&Grow,” which is the first in Hong Kong to promote healthy eating and active playtime with preschool children by connecting them to nature. Launched 2016, it has so far included almost 1000 families from all over Hong Kong.

The findings have been published in the multidisciplinary Open Access journal, *PLOS ONE*. The new scale has

already attracted international attention and is being adopted by universities worldwide including Western Australia and Deakin Universities. In addition, the HKU-developed “Play&Grow” program is also on track to be conducted in Australia. ...

The next step is to further fine-tune future health promotion/disease prevention interventions, which Dr. Sobko and the team are committed to. ... The new exciting extension of this work is to test the effect of exposing children to nature and then assessing for changes in their gut microbiota.

(Adapted from <https://www.science-daily.com/releases/2019/01/190111095125.htm>.)

For children, play is learning. There is no better space for kids to learn than the outdoors, and there is no better play resource than nature.

One of the best lessons children can be taught in their early years is to play outdoors. Children innately reap great benefits as they grow connection with and appreciation of the natural environment. In the structured, busy and technologically-advanced world we live in, the role of outdoor play that we experienced as children is being forgotten.

“Nature play” significantly improves all aspects of child development – physical, cognitive, social and emotional. ...

There are many benefits to participating in nature play as a child, which also resonate into adulthood. Such outcomes from nature play include achievement, innovation, creativity, positive relation-

“

*'Nature play' significantly improves all aspects of child development – physical, cognitive, social and emotional.*





“  
*Outcomes from nature  
 play include achievement,  
 innovation, creativity, positive  
 relationship development, skill  
 development, self-awareness  
 directly related to employability  
 skills planning, organizing,  
 decision making, and  
 more.*

ship development, skill development, self-awareness directly related to employability skills planning, organizing, decision making, innovation, problem solving, communication and working with others. The connection between these skills and the skills that will contribute to success later in life are clear to see.

Conversely, children who are not supported, encouraged, inspired or provided the opportunity to develop an intrinsic love of outdoor play are increasingly becoming disconnected from nature, to their detriment.

Children who don't regularly participate in outdoor play lead sedentary lifestyles and are put at risk. Richard Louv, the American social commentator who wrote *Last Child in the Woods*, coined the term “nature deficit disorder” to describe as an illness afflicting children disconnected from nature. Symptoms of nature deficit disorder (as outlined by Louv, 2005) include depression, hyperactivity, boredom and loneliness. It may also manifest in reduced motor development and diminished mental and psychological health, including lack of attention, learning ability and creativity.

According to “Beyond Blue to Green,” a 2010 Australian report on the benefits of contact with nature for mental health and wellbeing, if we don't take drastic

changes to curb current sedentary indoor life-style trends, it is foreseeable that obesity, depression, stress, anxiety and mental health issues – which are all closely linked – will also continue to rapidly increase.

(Adapted from <https://www.natureplayqld.org.au/nature-play-in-early-years-education>.)

“In early ages, with the people who were under God's direction, life was simple. They lived close to the heart of nature. Their children shared in the labor of the parents and studied the beauties and mysteries of nature's treasure house. And in the quiet of field and wood they pondered those mighty truths handed down as a sacred trust from generation to generation. Such training produced strong men.

“... we may learn from them lessons that will make our seasons of recreation what the name implies—seasons of true upbuilding for body and mind and soul.” *The Adventist Home*, 501.

“For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher,

nature the best lesson book. Even when the child is old enough to attend school, his health should be regarded as of greater

importance than a knowledge of books. He should be surrounded with the conditions most favorable to both physical and mental growth.

“To the nervous child, who finds lessons from books exhausting and hard to remember, it [work in garden and field] will be especially valuable. There is health and happiness for him in the study of nature. ...

“Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind.” *Testimonies*, vol. 6, 179.

“Little children should be permitted to run and play out of doors, enjoying the fresh, pure air, and the life-giving sunshine. Let the foundation of a strong constitution be laid in early life.” *The Review and Herald*, January 10, 1882.

“In order for children ... to have health, cheerfulness, vivacity, and well-developed muscles and brains, they should be much in the open air ... .” *Counsels on Health*, 177, 178. **LM**



## *Who is on the Lord's Side?*

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By John J. Grosboll

**T**hroughout his letters to the early churches, Paul taught that the whole world was under the jurisdiction of the law of God. He explained that the law was not only given for the Jews and abolished by Christ for Christians, but that all needed to keep it.



“

*Christ abolished in His flesh the enmity, that is, the law of commandments contained in ordinances.*

A misunderstanding arose within the church regarding the ceremonial laws. In Acts the 15th chapter, we read that there were some people who taught the Christians in Antioch that unless they were circumcised according to the manner of Moses, they could not be saved. It says, “And certain men came down

from Judea and taught the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’ Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question” (verses 1, 2). Verse 5

says, “Some of the sect of the Pharisees who believed rose up, saying, ‘It is necessary to circumcise them, and to command them to keep the law of Moses.’”

A council was held in Jerusalem amongst the church leaders and it was determined that it was not necessary to require the Christians to keep the law of Moses and to be circumcised. Paul then made some very strong statements concerning this in his letters, and as a result, some people have concluded that the apostle Paul taught that Christians no longer need to keep the law of God. The question is, however, which law was he referring to?

He wrote, “For He Himself [Christ] is our peace, who has made both one, and has broken down the middle wall of division between us [the Jews and the Gentiles], having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came

and preached peace to you who were afar off and to those who were near” (Ephesians 2:14–17, literal translation).

Christ abolished in His flesh the enmity, that is, the law of commandments contained in ordinances. From this statement, people have said that if Christ abolished the law of commandments contained in ordinances, we do not need to keep the law of God.

However, in Colossians the 2nd chapter, it says, “Having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it [that is, in the cross]. So let no one judge you in food or in drink, or in regarding a festival, or a new moon, or sabbaths, which are a shadow of things to come, but the substance is of Christ. Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God. Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations [or ordinances] — ‘Do not touch, do not taste, do not handle’” (verses 14–21)? He goes on to say, “These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh” (verse 23).

So, people have concluded that Paul taught that the law of God was not binding on Christians. Some people have qualified that a little bit and say that it is necessary to keep the seventh commandment because even though Christians were released from being circumcised and keeping the law of Moses, they required them to keep the commandment dealing with immorality. Acts 15:28, 29: “It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain

from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.”

None of the other commandments are mentioned. The nations of the ancient world knew that immorality was wrong. There were strict penalties against adultery, taking another’s wife, and all knew that was wrong, but many of them did not think that fornication was wrong. They thought there was nothing wrong in having sexual relations with somebody who wasn’t married. For that reason, the apostles pointed out to the Christians that the seventh commandment included all manner of sexual immorality.

(The apostles also prohibited the Christians from eating of blood. In fact, nowhere in the Bible is permission given to the follower of the Lord to eat blood, though millions of Christians throughout the world eat blood today when they are eating meat.)

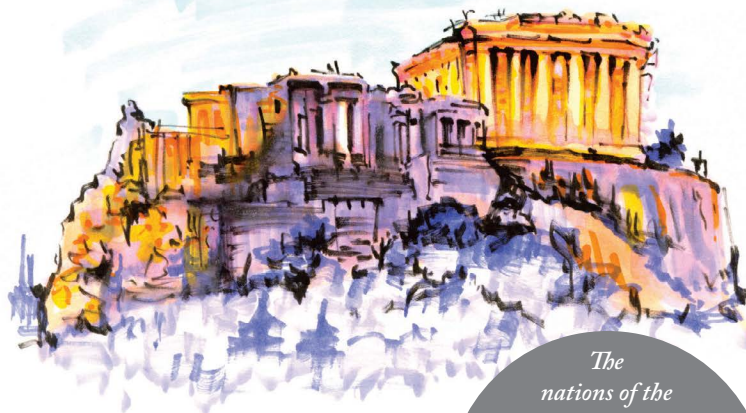
Paul said it was the law contained of ordinances that was abolished, and not God’s commandments. He said, “Do we then make void the law through faith? Certainly not! On the contrary, we establish the law” (Romans 3:31).

Think that through. Can you abolish a law and establish a law at the same time? Paul is talking about two laws. Paul says that there is a law of commandments contained in ordinances that is abolished (Ephesians 2:15) and a law that is established (Romans 3:31). Notice, this is not some new law that was given in New Testament times; it is a law from the times of the Old Testament that by faith in Christ is established. Paul says that “Where there is no law there is no transgression” (Romans 4:15). He also says that if the law wasn’t there he wouldn’t even know what sin was (Romans 7:7), because, as John says, “Sin is the transgression of the law” (1 John 3:4 KJV).

Notice what Paul says in 1 Corinthians 15:3: “I delivered unto you first

of all that which I also received, how that Christ died for our sins according to the scriptures” (literal translation). Why did Christ die? Christ died for our sins. What is sin? You would think that everybody in the world would know by now what sin is, but many do not. Sin, the Bible says, is breaking God’s law. If you don’t have a law, then there isn’t any sin. And if you don’t have a sin, you don’t need a sacrifice and there is no need for a gospel, for the gospel is to save men from sin. The gospel doesn’t save men *in* breaking God’s law; it saves men *from* breaking God’s law. Remember the words of the angel to Joseph before the birth of Jesus: “Thou shalt call His name JESUS: for He shall save His people from their sins” (Matthew 1:21 KJV).

So, there was a law that was abolished when Christ came, a law having to do with ordinances—concerning foods and drinks, feast days, and yearly ceremonies (Leviticus 23)—those things were done away at the cross of Jesus. Those were temporary laws that were given regarding things that would happen in the gospel dispensation in the future. But, the law of God, the Ten Commandment law, was not done away; in fact, Paul says, “It was established.”



*The nations of the ancient world knew that immorality was wrong. There were strict penalties against adultery, taking another’s wife, and all knew that was wrong.*

Notice he says: “Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God” (1 Corinthians 7:19 KJV). Or many translations add the words, “keeping the commandments of God is what matters,” or “is everything.”

Circumcision is not anything; whether you are circumcised or not circumcised is not the issue. The issue is, do you keep the commandments of God, for that is what matters. “There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit” (Romans 8:1–4).



Blood sausages

*The apostles prohibited the Christians from eating of blood. Though millions of Christians throughout the world eat blood today.*

Paul said that the righteous requirement of the law will be fulfilled in those who walk according to the Spirit, those who are filled with the Holy Spirit. So what about the person who is not filled with the Holy Spirit? Paul says

that person is not going to keep the law. In fact, he says, a person who has a sinful nature, who has not been converted or received the Holy Spirit, cannot keep the law of God. He says, "For to

be carnally minded is death, But to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be" (Romans 8:6, 7). Notice, he says, "the carnal mind," the person who is not converted, that person is not subject to the law of God; in fact, it's impossible, nor indeed, can that person be subject to the law of God. But then he goes on to say, that's not your situation. You've chosen to follow Christ; you're filled with the Holy Spirit. He said, "As many as are led by the Spirit of God, these are sons of God" (verse 14).

Paul taught that there was coming a time in the future of the Christian church when multitudes of people considering themselves to be Christians would violate the law of God and still expect that they were going to go to heaven, regardless that they were living in deliberate violation of God's holy law. Paul taught that an antichrist power would come that would enter the Christian church and cause Christians to break the law of God. He was not the first one who predicted this.

Daniel prophesied that this antichrist power "shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and laws. Then the saints shall be given into his hand for a time and times and half a time" (Daniel 7:25).

Paul wrote to the Thessalonian church: "Now, brethren, concerning the coming of

our Lord Jesus Christ and our gathering together to Him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition ..." (2 Thessalonians 2:1-3). Paul predicted that the Second Coming of Christ would not come in his day. He said that before that great event there would be a great apostasy, a falling away from the truth, and the antichrist would be revealed. He said that this "man of sin [or antichrist] ... opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God" (verse 4).

In Ephesians 2, the church of God is likened to a temple. A temple is a building where a deity resides. The church is to be a temple for the indwelling of God, but the antichrist is going to sit in the temple; in other words, in the church. The antichrist is going to arise in the church and he is going to exalt himself above every god that is worshiped, and he is going to show himself that he himself is God. Paul says, "Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until he is taken out of the way. And then the lawless one will be revealed" (verses 5-8, *first part*).

Notice that the antichrist is described here as the lawless one. In Daniel the antichrist is described as a power that intends to change times and laws. Here it is described as a lawless power, a power that teaches people to break God's law. This antichrist power is going to continue until Jesus comes in the clouds of heaven and then it will be destroyed. Paul said, "Then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming" (verse 8).

He says in verses 9, 10, "The coming of the lawless one [the antichrist] is according to the



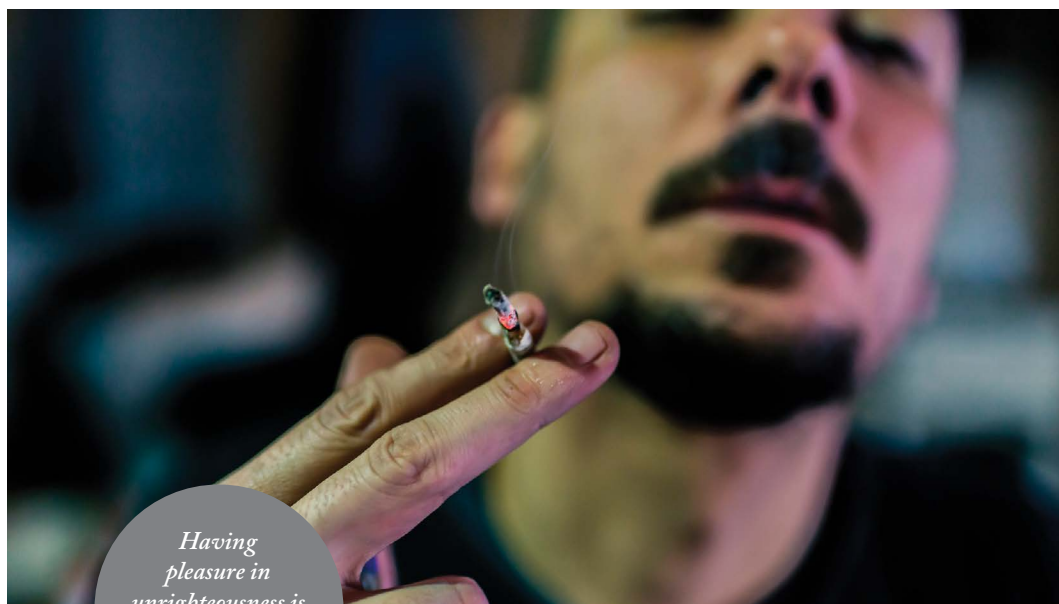
working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.”

Friend, do you love the truth? Paul said that if you don’t receive the love of the truth, you are going to be deceived by miracles that will be performed by evil spirits and you will think that they are being performed by the Holy Spirit. “For this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness” (verses 11, 12).

Those who believe the lie and have pleasure in unrighteousness will still lose their soul. They well may plead ignorance or that they were deceived, but they neglected to receive the love of the truth and had pleasure in unrighteousness. Having pleasure in unrighteousness is taking pleasure in sin, in breaking God’s law. Those people will all be condemned.

The book of Revelation reveals the startling fact that in the very last days almost the entire world will worship the antichrist power. This is a violation of the first commandment that forbids the worship of anyone except the God of heaven. The second commandment forbids a person to bow down to any image or idol but, “All the world marveled and followed the beast” (Revelation 13:3, *last part*). Then it says in verse 8, “All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.”

We are coming to a time when everybody in the world, except those whose names are written in the Lamb’s Book of Life, is going to worship the antichrist. Whom will you worship? In Revelation, it is pointed out that in the last days a line will divide the people of the world into two groups—on one side will be those who keep God’s commandments;



*Having  
pleasure in  
unrighteousness is  
taking pleasure in sin,  
in breaking God's  
law.*

on the other side will be those who worship the antichrist and the image of the antichrist (Revelation 13, 14).

Revelation 12:17 says that “The dragon [the devil] was enraged with the woman [God’s people], and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.” The devil is enraged with those who keep God’s commandments and he tries to destroy them. He causes a law to be passed that all who refuse to worship the antichrist and the image to the antichrist will be killed (Revelation 13). The devil is going to try to destroy every person who keeps God’s commandments. But God’s children will still be keeping His commandments. Revelation 14:12 says, “Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.”

O, friend, we are headed toward a gigantic spiritual crisis that is going to divide the whole world into two camps—those who keep God’s commandments and those who do not keep God’s commandments. It is just that simple.

In the last chapters of the book of Revelation this warning is repeated. In fact, in the last two chapters it is repeated at least three times. Looking at one in Revelation 22:14 and 15, it says, “Blessed are those who do His commandments, that they may have right to the tree of life, and may enter through the gates into the city. But outside are dogs and sorcerers and sexually immoral (7th commandment), and murderers (6th commandment), and idolaters (2nd commandment), and whoever loves and practices a lie” (9th commandment). You see, in the final analysis, whether you are on the inside or whether you are on the outside in the last generation depends on whether or not you are loyal to God’s law.

(Unless appearing in quoted references or otherwise identified, Bible texts are from the New King James Version.) **LM**

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June 30 – July 6, 2019

## The Sower

### Key Text

“For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns” (Jeremiah 4:3).

**Study Help:** *Christ’s Object Lessons*, 33–61.

### Introduction

“The garden of the heart must be cultivated. The soil must be broken up by deep repentance for sin. Poisonous, Satanic plants must be uprooted. The soil once overgrown by thorns can be reclaimed only by diligent labor. So the evil tendencies of the natural heart can be overcome only by earnest effort in the name and strength of Jesus.” *Christ’s Object Lessons*, 56.

## Sunday

### TEACHING IN PARABLES

- a. What circumstances existing among God’s professed people at the time of Christ’s ministry made the use of parables necessary? Matthew 13:10–13.

**Note:** “The gospel of Christ was a stumbling block to them [the Jewish people] because they demanded signs instead of a Saviour. They expected the Messiah to prove His claims by mighty deeds of conquest, to establish His empire on the ruins of earthly kingdoms. This expectation Christ answered in the parable of the sower. Not by force of arms, not by violent interpositions, was the kingdom of God to prevail, but by the implanting of a new principle in the hearts of men.” *Christ’s Object Lessons*, 35.

- b. To what prophecy did Jesus relate His teaching in parables? Isaiah 6:9; Matthew 13:14, 15.

**Note:** “To minds that were open to the Holy Spirit, the significance of the Saviour’s teaching unfolded more and more. Mysteries grew clear, and that which had been hard to grasp became evident.” *Christ’s Object Lessons*, 21.

## Monday

### THE PARABLE OF THE SOWER

- a. What was the parable of the sower about? Matthew 13:3–8.

**Note:** “That with which the parable of the sower chiefly deals is the effect produced on the growth of the seed by the soil into which it is cast. ... The question of greatest importance to you is, How do you treat My message? Upon your reception or rejection of it your eternal destiny depends.” *Christ’s Object Lessons*, 43, 44.

- b. What is meant by the seed sown by the wayside? Matthew 13:19.

**Note:** “The seed sown by the wayside represents the word of God as it falls upon the heart of an inattentive hearer. Like the hard-beaten path, trodden down by the feet of men and beasts, is the heart that becomes a highway for the world’s traffic, its pleasures and sins. Absorbed in selfish aims and sinful indulgences, the soul is ‘hardened through the deceitfulness of sin’ (Hebrews 3:13). The spiritual faculties are paralyzed. Men hear the word, but understand it not. They do not discern that it applies to themselves. They do not realize their need or their danger. They do not perceive the love of Christ, and they pass by the message of His grace as something that does not concern them.” *Christ’s Object Lessons*, 44.

- c. How does God consider those who sow discord in the church? Proverbs 6:16–19. How does this practice aid the devil in his work? Luke 8:11, 12.

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**Note:** “Many who profess to be Christians are aiding the tempter to catch away the seeds of truth from other hearts. Many who listen to the preaching of the word of God make it the subject of criticism at home. ... The message that should be regarded as the word of the Lord to them is dwelt upon with trifling or sarcastic comment. The minister’s character, motives, and actions, and the conduct of fellow members of the church, are freely discussed. Severe judgment is pronounced, gossip or slander repeated, and this in the hearing of the unconverted. Often these things are spoken by parents in the hearing of their own children. Thus are destroyed respect for God’s messengers, and reverence for their message. And many are taught to regard lightly God’s word itself.” *Christ’s Object Lessons*, 45, 46.

## Tuesday

### UNWILLING TO SACRIFICE

- a. What happened to the seed which fell upon stony ground? Matthew 13:20, 21.

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**Note:** “Many who make a profession of religion are stony-ground hearers. Like the rock underlying the layer of earth, the selfishness of the natural heart underlies the soil of their good desires and aspirations. The love of self is not subdued. They have not seen the exceeding sinfulness of sin, and the heart has not been humbled under a sense of its guilt. This class may be easily convinced, and appear to be bright converts, but they have only a superficial religion.

“It is not because men receive the word immediately, nor because they rejoice in it, that they fall away. ... [They] do not count the cost. They do not consider what the word of God requires of them. They do not bring it face to face with all their habits of life, and yield themselves fully to its control.” *Christ’s Object Lessons*, 46, 47.

- b. How did the rich young ruler show himself to be a stony-ground hearer? Matthew 19:22. How can we show the same attitude? John 6:60.

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**Note:** “Many receive the gospel as a way of escape from suffering, rather than as a deliverance from sin. They rejoice for a season, for they think that religion will free them from difficulty and trial. While life moves smoothly with them, they may appear to be consistent Christians. But they faint beneath the fiery test of temptation. They cannot bear reproach for Christ’s sake. When the word of God points out some cherished sin, or requires self-denial or sacrifice, they are offended. It would cost them too much effort to make a radical change in their life. They look at the present inconvenience and trial, and forget the eternal realities.” *Christ’s Object Lessons*, 47, 48.

- c. What does God require of us, and how did Jesus leave an example for us? Luke 9:23; Romans 12:1; 5:6–8.

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**Note:** “Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer. The thought of His honor and glory will come before anything else.” *Christ’s Object Lessons*, 49.

## Wednesday

### CHOKED BY THE THORNS OF WORLDLINESS

- a. What is meant by the thorns which choke the good seed? Mark 4:18, 19; Luke 8:14.

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- b. What should we remember in order to prevent the cares of this life from choking the good seed of truth? Matthew 6:25–32; Psalm 55:22.

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**Note:** “Christians must work, they must engage in business, and they can do this without committing sin. But many become so absorbed in business that they have no time for prayer, no time for the study of the Bible, no time to seek and serve God. At times the longings of the soul go out for holiness and heaven; but there is no time to turn aside from the din of the world to listen to the majestic and authoritative utterances of the Spirit of God. The things of eternity are made subordinate, the things of the world supreme. It is impossible for the seed of the word to bring forth fruit; for the life of the soul is given to nourish the thorns of worldliness.” *Christ’s Object Lessons*, 51, 52.

- c. What attitude shows that the good seed is being choked by worldly riches? Deuteronomy 8:17.

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**Note:** “The love of riches has an infatuating, deceptive power. Too often those who possess worldly treasure forget that it is God who gives them power to get wealth. ... Instead of regarding wealth as a talent to be employed for the glory of God and the uplifting of humanity, they look upon it as a means of serving themselves.” *Christ’s Object Lessons*, 52.

- d. How can we prevent “the lusts of other things” from choking the Word? Mark 4:19; Matthew 6:33, 34.

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**Note:** “‘And the lusts of other things’ (Mark 4:19). These are not necessarily things sinful in themselves, but something that is made first instead of the kingdom of God. Whatever attracts the mind from God, whatever draws the affections away from Christ, is an enemy to the soul.” *Christ’s Object Lessons*, 53.

## Thursday

### THE SEED PLANTED IN GOOD GROUND

- a. If our hearts are like the good ground, how will we receive the word of God? 1 Thessalonians 2:13; Jeremiah 15:16.

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**Note:** “Only he who receives the Scriptures as the voice of God speaking to himself is a true learner. ...

“The word of God often comes in collision with man’s hereditary and cultivated traits of character and his habits of life. But the good-ground hearer, in receiving the Word, accepts all its conditions and requirements. His habits, customs, and practices are brought into submission to God’s word. In his view the commands of finite, erring man sink into insignificance beside the word of the infinite God.” *Christ’s Object Lessons*, 59, 60.

- b. How important is the personal cultivation of the heart? Jeremiah 4:3, 4.

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**Note:** “Throughout the parable of the sower, Christ represents the different results of the sowing as depending upon the soil. In every case the sower and the seed are the same. Thus He teaches that if the word of God fails of accomplishing its work in our hearts and lives, the reason is to be found in ourselves. But the result is not beyond our control. True, we cannot change ourselves; but the power of choice is ours, and it rests with us to determine what we will become. The wayside, the stony-ground, the thorny-ground hearers need not remain such. The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure.” *Christ’s Object Lessons*, 56.

## Friday

### PERSONAL REVIEW QUESTIONS

- 1 Who only is able to understand Christ’s teachings?
- 2 How can we help the wayside hearer?
- 3 Some readily accept the truth and fail to count the cost. What is this cost?
- 4 How can something good choke the precious seeds of truth?
- 5 As we study the word of God, what will we notice about some of our habits and character traits? What should we do about these?

July 7 – July 13

# Planting the Seed of Truth

## Key Text

“Let us not be weary in well doing: for in due season we shall reap, if we faint not” (Galatians 6:9).

**Study Help:** *Christ’s Object Lessons*, 62–69, 76–89.

## Introduction

“While the human sower is planting the seed to sustain our earthly life, the Divine Sower will plant in the soul the seed that will bring forth fruit unto life everlasting.” *Christ’s Object Lessons*, 89.

## Sunday

### THE POWER IS FROM GOD

- a. To whom do we owe our existence? Acts 17:28; Isaiah 44:24.

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- b. What two things does God provide to all mankind in order to sustain life? Matthew 5:45. How does God’s power work in the spiritual realm? Isaiah 55:10, 11.

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**Note:** “There is life in the seed, there is power in the soil; but unless an infinite power is exercised day and night, the seed will yield no returns. The showers of rain must be sent to give moisture to the thirsty fields, the sun must impart heat, electricity must be conveyed to the buried seed. The life which the Creator has implanted, He alone can call forth. Every seed grows, every plant develops, by the power of God. ...

“As in the natural, so in the spiritual sowing; the teacher of truth must seek to prepare the soil of the heart; he must sow the seed; but the power that alone can produce life is from God. There is a point beyond which human effort is in vain. While we are to preach the word, we can not impart the power that will quicken the soul, and cause righteousness and praise to spring forth. In the preaching of the word there must be the working of an agency beyond any human power. Only through the divine Spirit will the word be living and powerful to renew the soul unto eternal life.” *Christ’s Object Lessons*, 63, 64.

## Monday

### SOWING THE SEED

- a. What is represented by the seed in the parables of Jesus? Luke 8:11.

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- b. Where should we sow this seed? Ecclesiastes 11:6; Isaiah 32:20.

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**Note:** “To sow beside all waters means to give wherever our help is needed. This will not tend to poverty. ‘He which soweth bountifully shall reap also bountifully’ (2 Corinthians 9:6). By casting it away the sower multiplies his seed. So by imparting we increase our blessings. God’s promise assures a sufficiency, that we may continue to give.

“More than this: as we impart the blessings of this life, gratitude in the recipient prepares the heart to receive spiritual truth, and a harvest is produced unto life everlasting. ...

“The life that will be preserved is the life that is freely given in service to God and man.” *Education*, 109, 110.

- c. How should we sow the gospel seed, and why? 2 Corinthians 9:6.

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**Note:** “We are to sow beside all waters, keeping our souls in the love of God, working while it is day, using the means entrusted to us in the Master’s service. Whatever our hands find to do, we are to do it with cheerfulness; whatever sacrifice we are called upon to make, we are to make it cheerfully. As we sow beside all waters, we shall realize the truth of the words, ‘He which soweth bountifully shall reap also bountifully’ (2 Corinthians 9:6, *last part*).

“We owe everything to grace, sovereign grace. Grace ordained our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be revealed to others.

“The Saviour takes those whom He finds will be molded, and uses them for His own name’s glory. He uses material that others would pass by, and works in all who will give themselves to Him. He delights to take apparently hopeless material, those whom Satan has debased, and through whom he has worked, and make them the subjects of His grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes His children His agents in the accomplishment of this work, and in its success, even in this life, they find a precious reward.” *Reflecting Christ*, 256.

## Tuesday

### THE GROWTH OF THE SEED

- a. How does the good seed grow in the heart? Zechariah 4:6; Hosea 14:5, 7; Mark 4:26, 27.

**Note:** “The plant grows by receiving that which God has provided to sustain its life. It sends down its roots into the earth. It drinks in the sunshine, the dew, and the rain. It receives the life-giving properties from the air. So the Christian is to grow by co-operating with the divine agencies. Feeling our helplessness, we are to improve all the opportunities granted us to gain a fuller experience. As the plant takes root in the soil, so we are to take deep root in Christ. As the plant receives the sunshine, the dew, and the rain, we are to open our hearts to the Holy Spirit.” *Christ’s Object Lessons*, 66, 67.

- b. How do we know whether the seed growing in our heart is good or bad? Luke 6:45. What does God want us to do as the good seed grows within us? Verse 38.

**Note:** “Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress, fill the heart, the conversation will be upon the fashions, the dress, and the appearance, but not upon Christ or the kingdom of heaven. If envious feelings dwell in the heart, the same will be manifested in words and acts. ...

“Some dwell upon what they shall eat and drink and where-withal they shall be clothed. Their hearts are filled with these thoughts, and they flow out from the abundance of the heart, as though these things were their grand aim in life, their highest attainment.” *Our High Calling*, 283.

“The heart that has once tasted the love of Christ, cries out continually for a deeper draft, and as you impart you will receive in richer and more abundant measure. ... To Jesus, who emptied Himself for the salvation of lost humanity, the Holy Spirit was given without measure. So it will be given to every follower of Christ when the whole heart is surrendered for His indwelling.” *Thoughts from the Mount of Blessing*, 20, 21.

- c. In what areas of our experience does God especially want to see growth? 2 Peter 3:18; 2 Thessalonians 1:3.

## Wednesday

### LESSONS FROM A SMALL SEED

- a. What lessons can we learn from the mustard seed? Mark 4:30–32.

**Note:** “The seed from which sprang this giant [mustard] plant was among the least of all seeds. At first it sent up a tender shoot, but it was of strong vitality, and grew and flourished until it reached its present great size. So the kingdom of Christ in its beginning seemed humble and insignificant. Compared with earthly kingdoms it appeared to be the least of all. By the rulers of this world Christ’s claim to be a king was ridiculed. Yet in the mighty truths committed to His followers the kingdom of the gospel possessed a divine life. And how rapid was its growth, how widespread its influence! When Christ spoke this parable, there were only a few Galilean peasants to represent the new kingdom. Their

poverty, the fewness of their numbers, were urged over and over again as a reason why men should not connect themselves with these simple-minded fishermen who followed Jesus. But the mustard seed was to grow and spread forth its branches throughout the world. When the earthly kingdoms whose glory then filled the hearts of men should perish, the kingdom of Christ would remain, a mighty and far-reaching power.” *Christ’s Object Lessons*, 77, 78.

- b. How important are the things in life which we consider just little things? Are they really little things? Song of Solomon 2:15.

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**Note:** “A single grain of wheat, increased by repeated sowings, would cover a whole land with golden sheaves. So widespread may be the influence of a single life, of even a single act.” *Education*, 109.

- c. What do we know about the development of a plant from a seed? Mark 4:26–29. How does this growth relate to our own development?

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**Note:** “In the earliest years of the child’s life the soil of the heart should be carefully prepared for the showers of God’s grace. Then the seeds of truth are to be carefully sown and diligently tended. And God, who rewards every effort made in His name, will put life into the seed sown; and there will appear first the blade, then the ear, then the full corn in the ear.” *The Adventist Home*, 201.

## Thursday

### THE LAW OF CAUSE AND EFFECT

- a. What will determine what we reap in the harvest? Galatians 6:7, 8; Matthew 7:16, 17.

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**Note:** “By the laws of God in nature, effect follows cause with unvarying certainty. The reaping testifies to the sowing. Here no pretense is tolerated. Men may deceive their fellow men and may receive praise and compensation for service which they have not rendered. But in nature there can be no deception. On the unfaithful husbandman the harvest passes sentence of condemnation. And in the highest sense this is true also in the spiritual realm. . . . the man in any business or profession who is untrue to his highest responsibilities, may flatter himself that, so long as the wrong is concealed, he is gaining an advantage. But not so; he is cheating himself. The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come.

“The harvest is a reproduction of the seed sown. Every seed yields fruit after its kind. So it is with the traits of character we cherish. Selfishness, self-love, self-esteem, self-indulgence, reproduce themselves, and the end is wretchedness and ruin. . . . Love, sympathy, and kindness yield fruitage of blessing, a harvest that is imperishable.” *Education*, 108, 109.

- b. What will we reap if we put God above every earthly consideration? Luke 18:29, 30.

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## Friday

### PERSONAL REVIEW QUESTIONS

- 1 Although the seed has life in itself, what is needed to make it grow? What is needed for growth in the spiritual realm?
- 2 What should be our attitude in sowing the gospel seed? How has the Saviour given us an example in this regard?
- 3 If we have good seed growing in our heart, what will our conversation be upon?
- 4 How does the mustard seed illustrate the growth of God’s kingdom?
- 5 What do we need to sow in order to reap an imperishable harvest?

July 14 – 20

# The Tares Among the Wheat

## Key Text

“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field” (Matthew 13:24).

**Study Help:** *Christ's Object Lessons*, 70–75.

## Introduction

“Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time.” *Christ's Object Lessons*, 72.

## Sunday

### THE WORK OF GOD

- a. Where was the good seed sown? Matthew 13:24.

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**Note:** “‘The field,’ Christ said, ‘is the world’ (Matthew 13:38). But we must understand this as signifying the church of Christ in the world. The parable is a description of that which pertains to the kingdom of God, His work of salvation of men; and this work is accomplished through the church. True, the Holy Spirit has gone out into all the world; everywhere it is moving upon the hearts of men; but it is in the church that we are to grow and ripen for the garner of God.” *Christ's Object Lessons*, 70.

- b. What is the object of God's highest regard in this world? Zechariah 2:8, *last part*; Ephesians 5:25.

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**Note:** “I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church.” *Testimonies to Ministers and Gospel Workers*, 15.

## Monday

### HINDERING THE WORK OF THE ENEMY

- a. Who else is engaged in sowing, and what does he sow? Matthew 13:38, 39.

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**Note:** “The tares represent a class who are the fruit or embodiment of error, of false principles. ‘The enemy that sowed them is the devil’ (Matthew 13:39). Neither God nor His angels ever sowed a seed that would produce a tare. The tares are always sown by Satan, the enemy of God and man.” *Christ's Object Lessons*, 71.

“While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God.” *Testimonies to Ministers and Gospel Workers*, 46.

- b. In the parable, when did the enemy work? Matthew 13:25. What can we learn from this?

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**Note:** “When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that you need most—the very words which, if heeded, would save your feet from straying into wrong paths. ... Sometimes young men and women have so little reverence for the house and worship



of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares." *Testimonies*, vol. 5, 493.

**c. How could Satan's work have been prevented?  
1 Thessalonians 5:5–8.**

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**Note:** "If faithfulness and vigilance had been preserved, if there had been no sleeping or negligence upon the part of any, the enemy would not have had so favorable an opportunity to sow tares among the wheat. Satan never sleeps. He is watching, and he improves every opportunity to set his agents to scatter error, which finds good soil in many unsanctified hearts." *Testimonies*, vol. 3, 113.

## Tuesday

### WHEAT AND TARES CO-MINGLED

**a. What did the servants discern when the blade appeared? Matthew 13:26. What did they propose to do in order to preserve the purity of the crop? Verses 27, 28.**

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**Note:** "Christ's servants are grieved as they see true and false believers mingled in the church. They long to do something to cleanse the church. Like the servants of the householder, they are ready to uproot the tares." *Christ's Object Lessons*, 71.

**b. What was the directive of the Master concerning the tares? Why? Matthew 13:29, 30.**

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**Note:** "As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast." *Christ's Object Lessons*, 72.

"In His mercy and long-suffering, God bears patiently with the perverse and even the falsehearted. Among Christ's chosen apostles was Judas the traitor. Should it then be a cause of surprise or discouragement that there are falsehearted ones among His workers today? If He who reads the heart could bear with him who He knew was to be His betrayer, with what patience should we bear with those at fault." *The Ministry of Healing*, 493.

**c. Why cannot the Master's instruction be used to justify leaving open sinners in the church? Matthew 18:17; 1 Corinthians 5:6, 11, 13.**

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**Note:** "As a people professing to be reformers, treasuring the most solemn, purifying truths of God's word, we must elevate the standard far higher than it is at the present time. Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church." *Testimonies*, vol. 5, 147.

## Wednesday

### IN THE CHURCH

**a. How is the work of separating the wheat from the tares symbolized? Ezekiel 9:2–4. When does this work begin? Revelation 14:9–13.**

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**Note:** "I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'" *Early Writings*, 118.

"The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is

placed upon the righteous.” *Testimonies to Ministers and Gospel Workers*, 234.

“The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young.” *Testimonies*, vol. 5, 505.

**b. Why is God the only One capable of judging those who are not open sinners? Psalm 7:9, last part; 44:21; Proverbs 21:2.**

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**Note:** “Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting.” *Christ’s Object Lessons*, 71, 72.

**c. What evidence shows that the destiny of each class is fixed before the close of probation? Revelation 22:11.**

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**Note:** “There is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. ...

“When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.” *Christ’s Object Lessons*, 123.

## Thursday

### IN THE WORLD

**a. For what purpose will the wheat be in contact with the tares in the world until the very end? 1 Peter 2:9, last part.**

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**Note:** “The day is just upon us when the righteous shall be bound like precious grain in bundles for the heavenly garner, while the wicked are, like the tares, gathered for the fires of the last great day. But the wheat and tares ‘grow together until the harvest’ (Matthew 13:30). In the discharge of life’s duties the righteous will to the last be brought in contact with the ungodly. The children of light are scattered among the children of darkness, that the contrast may be seen by all. Thus are the children of God to ‘show forth the praises of Him who hath called you out of darkness into His marvellous light’ (1 Peter 2:9).” *Testimonies*, vol. 5, 100.

**b. What great separation will take place in the very end? Matthew 13:40–43; 15:13; 24:31. What Old Testament feast pointed to that time? Leviticus 23:34.**

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**Note:** “The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed.” *Patriarchs and Prophets*, 541.

## Friday

### PERSONAL REVIEW QUESTIONS

- 1 Where are we to grow in our faith, and how does God send help for us?
- 2 How can you prevent Satan from sowing tares in your heart while you are at church?
- 3 Why should we be long-suffering with our brethren and sisters?
- 4 Why can’t we uproot from the church those whom we think are tares?
- 5 What is the purpose of the children of light being scattered among the children of darkness? Do I blend in with the light or the darkness?

July 21 – 27

# The Leaven of Truth

## Key Text

“Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened” (Matthew 13:33).

**Study Help:** *Christ’s Object Lessons*, 95–102.

## Introduction

“The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul.” *Christ’s Object Lessons*, 98.

## Sunday

### LIKENED TO THE KINGDOM OF GOD

- a. What were some of the Bible meanings of leaven?  
Luke 12:1; 1 Corinthians 5:8.

**Note:** “Among the Jews leaven was sometimes used as an emblem of sin. At the time of the Passover the people were directed to remove all the leaven from their houses as they were to put away sin from their hearts.” *Christ’s Object Lessons*, 95, 96.

- b. What, however, was the application made by Jesus to the leaven used in His parable? Luke 13:20, 21.

**Note:** “In the Saviour’s parable, leaven is used to represent the kingdom of heaven. It illustrates the quickening, assimilating power of the grace of God.

“None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit themselves to

the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity.” *Christ’s Object Lessons*, 96.

## Monday

### CAPTIVATED BY CHRIST

- a. How does God want to transform our life and for what purpose? Romans 12:2; Philippians 2:5.

**Note:** “All true reformation begins with soul-cleansing. It is by the washing of regeneration and the renewing of the mind through the power of the Holy Spirit, that a change is wrought in the life. ...

“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.” *Sons and Daughters of God*, 105.

“When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed.

“Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within.” *Reflecting Christ*, 104.

- b. How does God want to change our thoughts?  
2 Corinthians 3:18; Philippians 2:3, 4.

**Note:** “By beholding Christ we become changed. If the mind dwells upon temporal things constantly, these things become all-absorbing, affecting the character, so that God’s glory is lost sight of and forgotten. The opportunities that are within reach for them to become conversant with heavenly things, are overlooked. Spiritual life dies.” *Sons and Daughters of God*, 105.

“By having a knowledge of Christ— His words, His habits, and His lessons of instruction—we borrow the virtues of the

character we have so closely studied and become imbued with the spirit we have so much admired." Ibid., 235.

"As we make Christ our daily companion we shall feel that the powers of an unseen world are all around us; and by looking unto Jesus we shall become assimilated to His image. By beholding we become changed. The character is softened, refined, and ennobled for the heavenly kingdom." *Thoughts from the Mount of Blessing*, 85.

## Tuesday

### A HEART TRANSPLANT

- a. When does the leaven of truth begin to work? Jeremiah 29:13. Where does God start? Jeremiah 24:7; Ezekiel 11:19.

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**Note:** "As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart." *Christ's Object Lessons*, 97.

"The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness." *Steps to Christ*, 43.

"Put your whole being into the Lord's hands—soul, body, and spirit—and resolve to be His loving, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit." *Sons and Daughters of God*, 105.

- b. Describe the process by which the leaven works from within the heart. John 3:3–5.

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**Note:** "When truth becomes an abiding principle in the life, the soul is 'born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever' (1 Peter 1:23). This new birth is the result of receiving Christ as the Word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to co-operate with God." *The Acts of the Apostles*, 520.

"When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?—A changed life. There is a daily, hourly dying to selfishness and pride. ...

"In humble, grateful dependence he who has been given a new heart relies upon the help of Christ. He reveals in his life the fruit of righteousness. He once loved himself. Worldly pleasure was his delight. Now his idol is dethroned, and God reigns supreme. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness." *Messages to Young People*, 72, 74.

## Wednesday

### AGENTS OF CHANGE

- a. What is one of the means God uses to change the character? Romans 10:17; John 17:17.

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**Note:** "The leaven of truth works a change in the whole man, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. Through its life-giving power it brings all there is of mind and soul and strength into harmony with the divine life. Man with his human nature becomes a partaker of divinity. Christ is honored in excellence and perfection of character. As these changes are effected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude." *Christ's Object Lessons*, 102.

"If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us, body, soul, and spirit, to His will." *In Heavenly Places*, 21.

- b. How does the Holy Spirit work in the life to effect change? John 3:8. How does this compare with the work of the leaven in the flour?



**Note:** “The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God.” *Christ’s Object Lessons*, 98, 99.

**c. What will guide our decisions in our changed life?**  
John 8:29.

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**Note:** “The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God.” *Christ’s Object Lessons*, 97, 98.

## Thursday

### THE LEAVEN AT WORK IN THE LIFE

**a. What is a basic attribute of God’s kingdom? 1 John 4:10; John 3:16.**

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**Note:** “In the contemplation of Christ we linger on the shore of a love that is measureless. We endeavor to tell of this love, and language fails us. We consider His life on earth, His sacrifice for us, His work in heaven as our advocate, and the mansions He is preparing for those who love Him, and we can only exclaim, O the height and depth of the love of Christ!” *The Acts of the Apostles*, 333, 334.

**b. How will this attribute be shown in our dealings with others? John 13:34; 1 John 4:11; Colossians 3:12.**

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*The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul.*

**Note:** “We should be self-forgetful, ever ... watching for opportunities to cheer others and lighten and relieve their sorrows and burdens by acts of tender kindness and little deeds of love. These thoughtful courtesies, that, commencing in our families, extend outside the family circle, help make up the sum of life’s happiness.” *My Life Today*, 192.

“During every hour of Christ’s sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another.” *The Desire of Ages*, 678.

“If Christ dwells in us, we shall reveal His unselfish love toward all with whom we have to do.” *The Ministry of Healing*, 162.

## Friday

### PERSONAL REVIEW QUESTIONS

- 1 What power is shown by the leaven in the Saviour’s parable?
- 2 If we fill our thoughts with Christ and heaven, what effect will this change have upon our spiritual experience?
- 3 Why does a genuine life change work like the leaven, from within outward?
- 4 What are some ways the leaven of truth change us? What happens to our natural inclinations? What does this transformation mean?
- 5 How can we show the love of Christ to others?

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# Onions

**O**nions may make you cry, but they certainly don't give you any reason to be sad. On the contrary, onions offer a bounty of health benefits along with the tears.

A member of the *allium* family—like garlic, leeks, and chives—the onion has been appreciated for thousands of years. Egyptian slaves building the pyramids were fed a diet that included onions, and onions were a prized food of the well-to-do in ancient China.

During the Civil War, Union general Ulysses S. Grant showed how essential onions were by sending a message to

Washington that read, “I will not move my armies without onions.” He got the onions—and his side won the war.

Coincidence? Maybe not. Thanks to the powerful flavonoid quercetin and a host of sulfur compounds, onions can make anyone a winner. Onions, which also have some potassium, vitamin C, and B vitamins, kill germs, help your heart, and fight cancer. Plus, they add great flavor and a pleasant aroma to almost any dish.

Even when applied to the skin, onions have healing powers. Onions have been used to kill fungi, yeasts,

and parasites, soothe the sting of insect bites, and even to ward off infection from stingray wounds.

Why the tears? Crushing the cells of an onion releases a sulfur compound. When this compound reacts with the moisture in the eyes, it turns into sulfuric acid which irritates the eyes. The eyes then produce tears to flush the sulfuric acid out.

When you think of the onion's delicious taste and mighty health powers, the only tears you'll cry will be tears of joy.

*Eat and Heal*, © 2001, 266–269. **LM**

Fruit

Vegetables

Legumes

Nuts/Seeds

Grains



## BAKED ONION BLOSSOM

### Ingredients

2–4 medium red or sweet onions

2–4 Tbsp. coconut oil  
dash salt

herbs/spices: dried rosemary, thyme, parsley, paprika, garlic granules or fresh minced, etc.



### Process

- Slice onion ends; peel. Using a knife, make 4 vertical cuts in each onion; cut each quarter two more times, leaving root end intact. Gently pull onion “petals” down, separating segments.
- Line a baking dish with parchment paper. Arrange onions root end down.
- Drizzle oil into and around onion petals. Sprinkle with salt. Repeat with herbs/spices.
- Bake at 400° F for about 30–40 minutes or until onions are tender and edges are crispy.
- Delectable served as a side dish with a green salad.





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*I know I am improving. My diet is two or three rolls, a young onion and a little barley broth. I have not ventured on fruit of any kind, and shall not until I am thoroughly cleansed from the poison of malaria.*

Ellen White

