

NEWSLETTER

Baptism

From the book *"Biblical Institute"*, which Preface states: "In the following pages is given a synopsis of the lectures delivered at the Biblical Institute, held by Elders James White and Uriah Smith, in Oakland, California, April 1-17, 1877."



"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." 2Col.3:1.

This scripture has been applied to three things: 1. To a resurrection from dead works in being reclaimed from a backslidden state. 2. To the literal resurrection of the just at the second coming of Christ. 3. To being raised up out of the water of baptism.

We require, To which of the three do the words "risen with Christ" apply? Not to the first. Christ never had a resurrection from dead works. He was without sin. He did not have such a resurrection. Mark this: Whatever this resurrection may be Christ had one like it; for it is a resurrection with him.

The text cannot refer to the resurrection of the just, for that event is when the seeking time is in the past,

and the saints themselves are above. The seeking of the heavenly treasure is before it is given, at the resurrection. We are then shut up to the position that the text does refer to water baptism. Here the follower of Christ has a resurrection with his Master. In death Christ was laid in the grave, from which he arose by the power of God. So his followers are laid in the water in baptism, and are raised up out of the water.

But positive proof is found in Chap 2:12, that the disciple is raised with Christ in baptism: "Buried with him by baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." We here notice

- 1. The text plainly states that in baptism we are buried and risen with Christ.
 - 2. This is done in the faith that the Father raised his Son from the dead.
- In the morning of the first day of the week God operated in the resurrection of Jesus, and baptism is received in faith of it.

Again the apostle speaks to the point to the church at Rome: "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should

walk in newness of life." Rom.6:4. The following points are worthy of notice:

- 1. The disciple is buried in the water, and raised up out of the water in faith of the burial and resurrection of Christ, and in faith of the resurrection of the just at the coming of Christ.
- 2. And as Christ entered upon a new life at his resurrection, so the new life of the Christian properly commences at baptism. We do not say that none will be saved only those who have been immersed. We believed that thousands who have never been baptized will be in the kingdom of God. All will be judged according to the light they have had. As with the Papal baptism so with the Papal Sabbath. Those who had not the clear light on these subjects, but in honesty of soul followed their teachers who had Papal errors clinging to them will be judged according

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Coming Home Ministry

Wenatchee area, Washington

This **Newsletter** is dedicated to the promotion and restoration of all Bible truths and principles that God has given to His church, especially for the last days of this Earth's history.

Our purpose is to share articles and studies about Bible truths and health and to help and motivate the readers to be prepared for the coming of the Lord.

This *Newsletter* is published quarterly, and sent free of cost to all who desire to receive it.

EditorsStephen and Sarolta Noyes

Contact Information

by e-mail: snoyes@wildblue.net

by phone: 509-782-2439

by mail: Coming Home Ministry
PO Box 420
Dryden WA 98821

to the light they had, and the obedience they manifested. Those who have the clear light upon these subjects will also be judged according to that light, and the manner in which they walk in that light. The Bible standard of truth and duty is the only safe one. Those who take up with an anti-scriptural baptism and Sabbath because the founders of their churches when just emerging from the darkness of Papal error brought them into different branches of the Protestant churches run fearful risks. The apostle expresses the form of baptism in the strongest terms. He not only uses the word "buried," but in Rom.6:5 he uses even stronger language if possible: "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." What should we think of the farmer who

would sprinkle a few grains of sand on his seeds and say that he had buried them? But planting seems a strange figure.

But let it be particularly noticed that the very manner of likeness of burial in baptism is distinctly stated. It is to be done in the likeness of Christ's death. The reader will please go with us to Joseph's new sepulcher and see the dear Saviour lying there upon his back as we lay out the dead. The very position in the water is to be in imitation of Christ's in death. Can this be done by sprinkling a few drops of water into a babe's face? Answer: "Planted in the likeness of his death." Can it be accomplished by pouring a gill of water on the head of the candidate to run down the clothing? Is there the least resemblance in this dabbling in water to the position of Christ in the tomb? We know of no more complete refutation of this error than the words used by the apostle - buried - planted.

Will it not do quite as well to plunge the candidate into the water face foremost as the Dunkers so? We inquire, Did the friends of Jesus place their dear Lord in the sepulcher upon his face? The thought is revolting. Again we reply in the words of Paul: "Planted in the likeness of his death."

Three events in the history of the first advent of Christ represent three steps in leaving a life of sin, and reaching that of obedience. These are his crucifixion, burial and resurrection. The sinner is first crucified with Christ. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." Rom.6:6 This crucifixion represents true conviction of sin. It is spoken of in the same epistle under the figure of death. "What shall we say then? Is the law sin? God forbid. Nay, I had not

known sin, but by the law. For I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died." Chap.7:7-9. Please notice:

1. The instrument by which the sinner is crucified, is slain, truly convicted, is the moral code.
2. That Paul means the ten commandments in the use of the word law is evident from the fact that he refers to the tenth precept of that code as especially instrumental in his case.
3. The word alive does not refer to natural life, but to a careless state of mind, when without a true sense of the holiness of God's law. Neither does death refer to the cessation of natural life, but to true conviction of sins by the light of the sacred law.

The second step in conversion is burial with Christ by baptism. "Therefore, we are buried with him by baptism into death." Rom.6:4 Here the burial of Christ, or his position in the sepulcher represents the true mode of baptism.

The third step in conversion is a resurrection with Christ from a watery grave. "If ye then be risen with Christ." Col.3:1.

We now see the relation which baptism sustains to the law of God in Scriptural conversion. With correct views of the mode of baptism, and what is meant by law, all is plain. The apostle is giving in this connection his own experience, hence those who seek apostolic religion should mark well the means employed in his case. The moral code is God's great looking-glass into which he looked and saw the imperfections of his

moral character. This prepared the way for him to come to Christ for pardon and justification through his precious blood. This epistle to the Romans was written in the year 60, about thirty years after the handwriting of ordinances were nailed to the cross. Paul's conversion occurred several years after the abolition of the Jewish system of worship.

The apostle James illustrates the use of the royal law by a looking-glass: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Chap. 1:22-25.

The first great work, then, of the gospel minister as he labors for the conversion of sinners, is to hold before them God's great mirror, that they may see what sin is and know its exceeding sinfulness. The reason why many who profess religion were never converted is because they were not convicted, and the reason why they did not have genuine conviction is because they have never seen the corruptions of the heart in God's mirror, the ten commandments. A popular gospel keeps that from the people, and moves upon the sinner's sympathies and fears, producing a conviction more nervous than intelligent. Such conviction does not result in a change of life as required by the sacred Scriptures. Intelligent convictions produced by the claims of the law of God changes the mind, the heart, and the life. This change is il-

lustrated in the text by the change from life to death. A man walks today in the strength of manhood, tomorrow he is a corpse. What a change! Yet inspiration has chosen it to illustrate the first great work in true conversion. Thus far we have followed the apostle in his experience, and have learned from him the character and use of the law of God in the present dispensation. He saw its excellence, its holiness its justice and goodness, and felt its searching, slaying power, and says, "I died." But he does not leave us here. Burial follows death.

But what is the pre-requisite, or scriptural preparation for the ordinance of baptism? When viewed in the light of a burial, or funeral, the answer is at hand. Before burying our dead we must feel assured that they are really dead. So before burial with Christ by baptism we should know that the candidate has experienced that conviction that may be represented by death, that he has been crucified with Christ. Burial alive is a horrid thought. And it is no less horrid to the thorough Christian to be buried in baptism while using tobacco, or wearing jewelry and other outward ornaments forbidden in the word of God. But to lay these aside for the occasion effects no real change in the candidate. When the sinner really dies to sin these drop off never to return.

But would you not have the candidate wait until he has experienced the love of God, and comes out shouting happy before receiving baptism? Not unless there is some precept or example of the kind in the New Testament. There is nothing joyful in the burial of our dead friends. We do not regard joyful feelings as the Scriptural evidence of preparation for baptism.

Brokenness of spirit, with tears, confessions and mourning on account of sins and feelings of unworthiness are the best evidences of preparation of mind and heart for baptism. The New Testament furnishes evidence that the truly convicted person should not wait a single hour. In fact every instance of baptism furnishes evidence that the truly convicted soul should not wait.

We first cite the case of Saul. No one questions his conversion. The work was accomplished in him by the word and Spirit of God. We have seen what the moral code did for him. And if it be thought necessary that the Holy Spirit act a part in conviction and conversion, then we cite Saul's experience as he was on his way to Damascus to persecute the saints. Most certainly the Spirit of God will work in harmony with the law of God. The Lord who appeared to Saul in the way sent him to Ananias to be instructed more fully. Jesus might have shown Saul his whole duty and thus set aside all human instrumentality, but he chose to honor the instrumentalities he had placed in the church. This great man must sit at the feet of Ananias, and there learn his first duty. By the hand of Ananias Saul first received his sight. Next came baptism. "And now," says Ananias, "why tarriest thou? Arise and be baptized." Act. 22:16 There was no occasion for waiting. In this remarkable conversion of a great man baptism followed immediately after conviction of sin. The case of the jailor is another where baptism closely followed conviction. He was convicted that he was a sinner in the night of the imprisonment of Paul and Silas, and anxiously inquired of them: "Sirs, what must I

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How to Respect to the delicate Organs of Digestion — the Stomach?

by Barbara O'Neill

The stomach is an often-neglected organ. Yet upon it our temperament and our mental powers largely depend. A happy stomach produced a happy disposition. A sour stomach produces a sour disposition. The delicate organs of digestion must be respected.

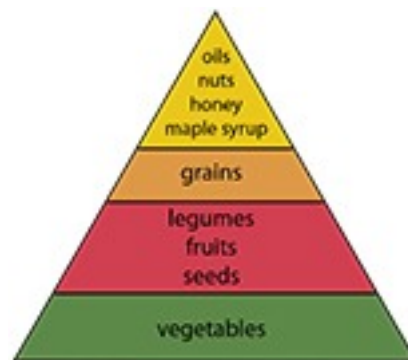
As with every part of the living machinery there are laws that govern the stomach. Adhering to these laws ensures that the stomach works well and this in turn affects the whole of this living organism.

The five areas we have control over with the stomach concerns the gateway of the stomach: the mouth.

1. We choose what goes into the mouth
2. When it goes into the mouth
3. How long it stays there
4. How much goes in and
5. The environment surrounding the entry

1. What goes in Raw food is live food and thus it is full of enzymes. Because of this it is digested easily and quickly in the stomach. Cooked food is also an important part of the diet as the cooking process breaks down the starches and phytic acid in many foods such as grains and legumes, making them more digestible. Sprouting and culturing also can do this. Cooked food takes longer to digest than does raw food and so it is advisable to always begin your meal with raw food. This stimulates the digestive enzymes well and prepares

them for the cooked. It also allows the raw food to digest and pass through the stomach without being delayed by the cooked food, which has a slower passage. Food as unrefined as possible, or in as natural a state as possible, is good guideline. The original diet prescribed by God for man was fruits, vegetables, nuts and grains. The food requiring the least preparing is the food to eat largely of and the food requiring the most preparation is the food to eat less of. Here is a food pyramid illustrating the suggested proportions.



Adhering to the suggestions in this pyramid will give all the necessary vitamins, minerals, proteins, and essential fatty acids required for optimum function of the human organism. Keep fruit and vegetables separate. Have fruit at one meal and vegetables at the next. Fruits and vegetables require different enzymes to break them down. If eaten together they can create a 'war' in the stomach.

Water should be drunk between meals and not with meals. If liquid is taken with meals the digestive enzymes are diluted and thus are unable to break down the food effectively. Digestion is a chemical process and water slows down all chemical processes. In fact, the liquid has to be absorbed before digestion can begin. It is best to stop drinking water half an hour before a meal, and to resume water drinking one and a half to two hours after the meal. It is vital to drink early in the morning, as the body is dehydrated from the loss of water during the night. Water before breakfast cleanses every cell of the body and thickens the stomach lining, preparing it for digestion.

Avoid taking articles into the stomach that would irritate or weaken it. Here is a list of such foods that weaken and irritate the stomach lining: alcohol, sugar, black pepper, msg, caffeine, chilies, cloves, cinnamon, fried foods, tobacco and marijuana smoke. Food that has been cooked and kept more than twenty-four hours, such as old, devitalized food is detrimental. Grains and legumes that have not been thoroughly cooked are also inhibitors to digestion.

2. When it goes in Be consistent.

We are creatures that run according to cycles and the stomach is no exception. It loves to eat at the same time every day. The stomach is better

prepared for a large meal at breakfast than at any other time of the day. We should eat breakfast like a king, lunch like a queen, tea like a pauper. When we lie down to sleep, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. At least five or six hours should intervene between



meals and most people will find two meals are better than three. Some people, because of the demands of work or home situations, require a third meal. If this is the case, it should be taken early and be the lightest meal of the day. Digestion slows down after 7pm at night.

Digestion can be likened to an explosion on the human body as it takes an enormous amount of blood and energy to digest food. Food averages three to four hours to digest. If this process is interrupted, the stomach once again has problems breaking the food down properly.

A **common** but detrimental practice is to eat every two or three hours; when this happens the stomach is required to cease from digesting and go to the new comer. Thus digestion is delayed and the food that is neglected begins to ferment.

All the digestive enzymes are depleted after digestion and so a period of rest is needed between meals for the stomach to replace supplies.

3. How long in the mouth

You may have heard the wise old saying 'We should chew our drink

and drink our food.' This means that we should keep our fluids in our mouths, or 'chew' them a few seconds before swallowing so that the fluid is warmed before entering the stomach. Also, if you are juicing, this allows the salivary enzymes to mix with the juice so that the very small amount of digestion that is required for juices happens thoroughly and quickly.

The meaning of this saying when applied to food is that we should chew our food until it is almost a liquid. This not only makes digestion easier for the stomach because the food is broken up into tinier pieces causing a larger surface area for digestive enzymes to work on, but it allows for the starch enzyme, ptylin, to begin breaking down the starch in the mouth. Starch digesting is often impeded because the food is in the mouth for only two or three chews and then swallowed. So chew, chew, chew, as you can see it is a good habit to get into.

4. How much goes in

Even organic, properly prepared food can turn to poison if too much is taken into the stomach at one time. As several small meals a day weakens the stomach by retarding proper digestion, so overeating twice a day also retards digestion by overloading the stomach. One and half to two liters (about 2 quarts) is the maximum amount that the average human stomach can safely hold. Any more places a burden on the stomach and it is just not physically able to perform digestion in the way it is designed to. The whole of the human organism suffers. Digestion can be slowed down by several hours.

5. Environment

Meal times should be happy times. The stomach is closely related to the

brain. Discuss no controversial issues at the meal table. If little children are removed from the table every time they make a fuss, they quickly learn to behave at meal times. It is a good idea to only eat lightly or have a juice instead of a meal if you are anxious. Digestion is retarded when the human machinery is stressed. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly with cheerfulness.

Gentle Exercise like walking, or light domestic duties after meals aids digestion. Strenuous physical exercise retards digestion by pulling away blood from the stomach to the muscles that are being used. This is what happens if you swim, bathe, or shower after a meal. Blood is drawn away from the stomach towards the surface of the skin. An enormous amount of blood floods the tissues surrounding the stomach as soon as the salivary glands are activated prior to food entering. This happens because that blood is vital to digestion. Depletion of that blood supply retards digestion.



Posture. The back should be straight and the shoulders back which enables the stomach to perform its work digestion without being cramped.

Source material:
www.barbhealth.com

Fundamentals of Righteousness

by *David Clayton*

1. GOD ALONE IS GOOD

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? (17) And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. (Mat 19:16-17)

This is the first great truth. I would almost say that it is the most important truth of all. What point was Jesus making when He stated that there is "none good but one, that is God?" I believe He was saying that the only kind of being in the universe who is intrinsically, or inherently good, is God, or in other words, one who is a divine person. Jesus was really responding to the man's perception that He, Jesus was good. He was using this statement as a way of getting the man to think more deeply about His (Jesus') true identity. If God alone is good, then obviously, if Jesus was good, it would mean that He also had the nature of God - that He was Himself a divine being. It was Jesus' way of saying to the man, "I am not simply a human being, I am the true Son of God. Where original goodness is found, then you can be sure that you have found true divinity."

But is this an absolute truth? How are we to interpret this in a practical way? Are there not people who are good? Are there not good angels just as there are evil angels? Yet, how can any other being be said to be "good," if it is true that God alone is good? This brings us to the next important truth.

2. MAN IS ONLY GOOD IN UNION WITH GOD

When God created man, and everything on this planet, His verdict was that "everything was good." Now we have two facts to consider: First of all, only God is good, and secondly, God declares that man is good. How do we reconcile these two facts? It does not mean that man was God, but it leads to the conclusion that God was dwelling in man. Man was "good" because He was united to the only one who is truly good. As he remained in this union man would have been good forever. This was the way God designed the universe, this was God's plan for all living things. Every moral, intelligent being would be in such a relationship with God, that he would be a temple, a dwelling place of God, a vessel through which God Himself would display His life and glory and in this relationship man would find true happiness, and would live a pure holy life.

Of course, the unintelligent creation was good, simply in the sense that nature's laws designed and sustained by God, were working in perfect harmony in a perfect system, and so all the consequences were positive ones. It was simply the outworking of God's natural laws (laws of nature), working in a perfect situation. However, for humanity, it was and always will be different. Man is an intelligent, moral being. He has the capacity and the responsibility to choose what he wants to be and to do. Man's behavior is not simply the consequence of blind response to instinct,

there is the additional factor of man's ability to think, to reason and to choose. In the case of man, union with God was not just in the sense that man was being acted upon by the good laws of nature. In man's case, man was good because the very life of God was united with man's life as God dwelt in man, and so, man was good. Good behavior was his way of life. His moral behavior was as a result of a living relationship with God, where, by his own choice, God was enabled to manifest Himself in the way man lived.

(1 John 3:9; John 15:5; Rom. 8:6-9; Rom. 7:18, 19)

3. GOD DWELLS IN MAN BY HIS SPIRIT

This is the next great truth. God's union with man is accomplished by means of the spirit of God dwelling inside of man. This is not a figurative experience, it is a literal one. There is some component from God, some energy, some element which the Bible describes as "spirit," and "life." We should not conclude that the term, "the spirit of God," is simply a phrase used to describe an experience where we think differently and have a new approach to life after reading the word of God. God's spirit is not a separate person from God, neither is it simply the influences and thoughts which impact on us as we read the word of God. God's spirit is in very fact, the life-force of God Himself, the aspect of God by means of which

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Baptism

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do to be saved?" He was told to believe on the Lord Jesus Christ. They then preached the word of the Lord to his family, and that very night baptized them. These minister, who fully understood their business, did not wait until this family should experience religion, as it is termed, and come out shouting happy before they baptized them; but the same hour of the night that the jailor was convicted of sin he and his family were baptized, after which came the rejoicing. The case of the eunuch is also to the point. He was a man in great authority. His experience should have a decided bearing on the subject. He was riding in his chariot reading from the prophet Isaiah: "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer so opened he not his mouth." "Of whom speaketh the prophet this?" inquired the eunuch, "of himself, or of some other man?" This question reveals the astonishing ignorance of the eunuch. Right there, as teacher and pupil were riding in the chariot, the evangelist Philip commenced a course of instruction. The record says that he preached Jesus to the eunuch. Just then they came upon a body of water of sufficient depth for immersion. It might have been at a sudden turn in the road. They seem to have come upon it unexpectedly. "See, here is water," cries the eunuch, "what doth hinder me to be baptized?"

But why is this novice speaking of baptism? The record does not state that Philip had as much as mentioned the ordinance. It is evident, however that in preaching Jesus, Philip had introduced baptism, or the eunuch would not have thought of it. Philip

preached Jesus. His text was in Isaiah, which speaks of his humiliation and death. Yes, he fully instructed him respecting the death, burial and resurrection of Christ. He must believe on the Lord Jesus Christ before receiving baptism. He must have faith that he died for our sins, that he was buried, and that he rose for our justification. And as faith without works is dead, he must show that faith by the very act which the gospel provided to show that faith. These facts must have entered into Phillips discourse in order for his hearer to make the intelligent inquiry in reference to his receiving baptism. He who preaches Jesus aright will preach baptism.

But the point especially under consideration is that baptism immediately follows true conviction of sin. Did Philip tell the eunuch that he had better wait three or six months, and that at some more convenient season they could have a large gathering at which time the ordinance could be administered before the crowds? The record does not mention any such delays. No, the coachman is commanded to halt right there, and then and there "they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch went on his way rejoicing." Acts 8:26-40. Here, again rejoicing does not go before, but follows baptism.

The reader will bear in mind that we do not say that the comforts of the Holy Spirit are not in many instances experienced before being baptized. We do say, however, when the subject is presented in the true light, and the several steps in leaving a life of sin for one of obedience and holiness are

taken in rapid succession, according to the examples given in the New Testament, the rejoicing in hope will be after baptism. The descent of the Holy Spirit in the form of a dove upon Christ after his baptism greatly strengthens this position. It would have been a great relief to a John and his friends if the dove had appeared while Christ stood upon the banks of Jordan asking baptism, designating him as the Son of God. For it seems that the administrator's mind was not clear. After John was cast into prison he sent word to Jesus inquiring: "Art thou he that should come, or do we look for another?" Neither did the dove appear while administrator and candidate stood in the waters of Jordan. But when he who was our substitute and pattern had been plunged into the water, had been raised up out of the water, the Holy Spirit came upon him, marking the very period when we may expect the blessing of God to witness the act of obedience in the baptismal vow. The manifestation of this is not always the same. With some it is like the descent of the gentle rain, producing a heavenly smile, indicating the peace that reigns within, while in the cases of others shouts of the high praises of God are heard.

We see that baptism is closely related to conversion. In fact, it seems to be a part of conversion. It is the outward act by which believers show their faith in Christ. But while some have removed baptism from this close relation to conversion, and regard the ordinance of little importance, others regard it the act by which sins are remitted. Those who regard baptism of little importance sometimes cite 1Peter 3:21, as sustaining their lax position: "The like figure whereunto even baptism doth also now save us,

not the putting away the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." "I was sprinkled," says one, "and that answered my conscience." "And my conscience was answered by being poured," says another. This may all be true; but are our friends, who differ with us on baptism, sure that they have a good conscience on this subject? Peter says: "But the answer of a /good// conscience." Pagans and Papists may be very conscientious, and their blinded consciences not be good. Protestants may be in a like condition on some points. But it is a fact of much interest that the apostle in the last clause of the passage raises a standard to which we may bring our consciences, and know that they are right "by the resurrection of Jesus Christ from the dead."

On the other hand, some evidently overlook the necessary work to be wrought upon the mind and heart before baptism. They do not see the use of the divine law, that it must slay the sinner, that he be dead before he is buried, hence it is to be feared that some, at least, are buried alive! Some teach that Christ is put on in the simple act of baptism, which teaching has a strong tendency to set aside not only the work of the law of God in conversion, but that also of the Holy Spirit.

But Gal.3:27, may be urged: "For as many of you as have been baptized into Christ have put on Christ." It should here be noticed that the text does not say that the Galatian brethren had put on Christ in the sole act of baptism. They had put on Christ by faith, baptism being the corresponding work, an act by which they manifested their faith in Christ.

It is also asserted that baptism is for

the remission of sins. Very true; but there are also other means for the remission of sins. Christ's blood was shed for the remission of sins. Matt.26:28 Christ was to give knowledge of salvation unto the people for the remission of their sins. Luke 1:77 It became Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins might be preached in his name. Chap. 24:46-47 Repentance and baptism are for the remission of sins. "Whosoever believeth in him shall receive remission of sins." Chap.10:43; also Rom.3:25 In the arrangement for the remission of sins, baptism holds its place in the divine whole.

In the investigation of the subject of scriptural conversion thus far, we see that it is by the divine law that the sinner obtains a knowledge of his sins. He cannot understandingly repent of his sins until he sees them; therefore, the gospel minister, who labors to convert the sinner, is under the most solemn obligation to hold before him God's great mirror. His first work is to show the character, perpetuity and claims of the moral code. And in so doing he follows the example of his divine Master. In Christ's first recorded sermon he said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt.5:17-18.

The sinner sees the holiness and justice of the divine law, that he is exposed to the wrath of God, and feels its slaying power. He yields to the requirements of all its precepts, and is dead. The gospel then points him to Jesus. He hears the story of the cross, the burial in Joseph's sepulcher, the

glory of the resurrection, and the ascension of Jesus to the Father's right hand, where he ever lives to intercede for poor sinners. He raises his head and ventures to believe that Jesus will pity and save him. And as he believes, let him immediately show his faith in the burial and resurrection of Christ by being baptized.

He has now put off the "old man," and has put on the "new man." The Christian warfare and race is begun. He has now the faith of the gospel, and the exhortation of Peter is especially applicable: "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2Pet.1:5-8

In Rom.7, the apostle first makes an important declaration; second, gives an illustration; and third, states his conclusion. These we will notice in their order

1. His declaration. "Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth?" Verse 1 The words, he /liveth//, do not refer to natural life. This is not the subject upon which the apostle is treating. In harmony with his discourse in these chapters, the phrase must have reference to what he calls /the old man//, or /the carnal mind//. Then we understand Paul to declare that the law has dominion over a man as long as he lives in transgression of it. We will give an illustration.

Passing a bridge in the State of New

York, we met three men, each carrying a large leaden ball. Each man was chained to the ball he carried, and an officer followed them. These men had been breaking the law, and it had dominion over them, because they had not kept it. We walked with freedom where our business led us, for we had kept the law. Our feelings were in perfect harmony with every good law in the State. To say that those who keep the law of God are in bondage, under the dominion of the law, is a stupid blunder. They are not the men.

2. His illustration. "For the woman which bath an husband is bound by law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law, so that she is no adulteress, though she be married to another man." Verses 2,3 In this illustration there are mentioned the woman, the law of marriage, the first husband, and her second husband. We now look for an application, consistent with the subject upon which the apostle is here treating.

The woman represents candidates for everlasting life, to whom the gospel call is given. The law of marriage represents the law of God. The first husband represents the old man, and the second husband represents the /new man/, which is the Lord Jesus Christ. We will here give a few direct texts which speak of the old and new man. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holi-

ness." Eph. 4:22-24 "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." Col.3:9-10 See, also, Gal.2:20; Rom.6:6

Now mark, Before the woman could be legally married to the second husband, her first husband must die. Did his death affect the law of marriage? Certainly not. The same law that bound her to her first husband, bound her to the second. And before the sinner can be united to Christ, the new man, the old man must die. Does this death affect the divine law? Not in the least. The same moral code that held the sinner in condemnation, is now his rule of obedience, and binds him to Christ. The apostle's conclusion shows that we have correctly applied his illustration.

3. His conclusion. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Verse 4

This conclusion of the apostle shows that the first husband represents that which is said to become dead. Some say it is the law; but Paul says, "Wherefore, my brethren, /ye/ also are become dead."

Verse 6 "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter."

Being delivered from the law must be understood in harmony with Paul's statement of its use and perpetuity. It is not by the death of the law, but, by that being dead wherein we were held by the law, which is the carnal mind, or "the old man," or with the mar-

ginal reading, "being dead to that wherein we were held."

Says Paul, "The carnal mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be." Rom.8:7 This carnal mind, which is represented by the first husband, must be slain before the person can be united to Christ; then the enmity against God and his holy law is gone, and he is subject to the divine law, and keeps all its precepts with delight. But to set the ten commandments aside, and teach that sinners may be married to Christ without being first slain by the moral law, is to teach spiritual adultery.

Turn to Acts 20:20-21 dear reader, and you will learn that the gospel preached by Paul is in harmony with his own experience and his teachings in his epistle to the Romans. He says, "I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Here are the two great foundation timbers of the gospel, as preached by Paul; first, repentance toward God; and, second, faith toward our Lord Jesus Christ. He taught that sinners must first manifest repentance toward God for the transgression of his holy law, before believing in Jesus Christ. He kept back nothing that was profitable. He did not keep back the law; for by it is the knowledge of sin. He first presented the claims of the divine law, and showed the sinner that his first work was to exercise repentance toward its Author; then he taught the sinner that faith in Christ was the only remedy for sin.

Therefore, in the present dispensation, God the Father is our lawgiver, and

Christ is our advocate. And before sinners can be benefited by the mediation of Christ, they must manifest repentance toward the lawgiver for the transgression of his holy law. With this the words of the beloved disciple agree; "Sin is the transgression of the law." 1John 3:4 "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Chap.2:1

But if Christ is our lawgiver, as some teach, who is our advocate? We have none. But as Jesus Christ is the sinner's advocate with the Father in this dispensation, it follows that the Father's law of ten commandments is in full force.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom.3:31 Faith in Jesus Christ as a sacrifice for sin, and now an advocate with the Father, for our sins-"transgression of the law"-is the strongest proof of the perpetuity of the law of ten commandments.

Hence, the closing testimony of the third angel: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev.14:12 Also, the dragon is to make war with the /remnant//, the Christians in the closing generations of time, which keep the com-

mandments of God, and have the testimony of Jesus Christ. Chap.12:17

These are Christians commandment-keepers. Their observance of the Sabbath of the fourth commandment stirs the ire of the dragon host.

But those who endure his wrath, and stand faithful in the closing conflict, will soon receive the great reward promised by Him who says, Rev.22: "Behold I come quickly, and my reward is with me." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."



Wenatchee Camp Meeting - 2011 Summer



We would like to invite all to come and receive the blessings of this summer's camp-meeting which will be held in Wenatchee, WA at the same location as we had last year's camp meeting.

Location: Wenatchee Community Center - Veteran's Hall, 504 S Chelan Avenue, Wenatchee WA

Dates: July 14-17, 2011

Speakers: David Clayton and Howard Williams from Restoration Ministries

We will follow last year's schedule and have 4-5 presentations per day. Every day, the program will start at 9:30 AM and will continue until the evening with little breaks between the presentations.

On Sunday afternoon we will have communion service. Its location will be determined at that time.

The camp meeting is FREE of charge and open to anybody who has the desire to come and study

with us. For lodging, we have some room and camping sites available but space is limited.

Meals will not be provided (except for Sabbath), so please, come prepared. Also, there is a kitchen available at the meeting place.

Please contact us if you have any questions about this camp meeting.



Fundamentals of Righteousness

Continued from page 6

He is omnipresent, by means of which He is able to impart His own qualities of infinite love and goodness to all who are filled with this spirit. When a person receives the spirit of God there is literally some influence, some element which enters that person's being, something which is from God Himself and

which produces a complete change in such a person.

4. THE ROOT OF ALL SIN IS SEPARATION FROM GOD

It follows then that anyone who is separated from God, cannot be good, neither can such a person really do good. He may perform actions of morality which seem good, but the motives will be wrong which means that the actions are not really good.

A person who is separated from God's spirit will always perform wrong acts.

Such a person will always transgress the law. This is called "sin," but this is not really the person's problem. The foundation cause of all sin is a decision to reject the influence of God's spirit, a choice to be independent of God, to be separated from Him. This is the root of all unrighteousness.

(Source material: www.restorationministry.com/Open_Face/html/pdf/openface-77.pdf)

Tasty Vegan Recipes



WAFFLES

- 2 c oatmeal
- ½ c sunflower seed
- ¼ c ground flax seed
- 1 TBS (olive) oil
- 1 tsp salt
- 2-1/2 c water
- *vanilla - optional*

1. Blend all ingredients in the blender.
2. Heat up waffle maker and bake your waffles.
3. When they are ready serve them with non-hydrogenated vegan butter or coconut butter, maple syrup, and fresh berries.

FRENCH SALAD DRESSING

- 1 c olive oil
- 2 TBS honey
- 1 roma tomato
- ½ tsp salt
- juice of a lemon (about ¼ c)
- ½ tsp celery salt
- cayenne (sprinkle)
- 1 tsp paprika
- 1 tsp garlic powder
- 1 tsp onion powder

Blend all ingredients in the blender.



Enjoy!

(We share these recipes in the memory of Arlene Noyes. From her kitchen to yours.)



If you have articles or recipes that you want to share, please send them to our address or e-mail address. We appreciate your help sharing truths with others. May God bless you!