

Our Firm Foundation

Why the Jews Rejected Jesus the Messiah

The Seventh-day Sabbath

Christ Our Righteousness

The Immutable Law of God

The Non-Immortality of the Soul

The Three Angels' Messages

The Sanctuary

Volume 19, Number 12

December 2004



So, Now What?

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” 1 Peter 1:13.

This “wherefore” here is referring to what was addressed just previously in the earlier verses of 1 Peter 1—that Jesus Christ and the plan of salvation was prophesied, the grace of God was to be manifested, and it is all for us.

When *all* of these things are considered, what God is doing for us, and has done; we are now to gird up the “loins” of our minds, or steel ourselves, strengthen ourselves, prepare ourselves, get resolved, etc. Now that we have had revealed to us the plan, we should, as Jesus did, set our faces as a flint and head off in the right direction, toward heaven.

“Let your language be: ‘The Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.’ Isaiah 50:7.” *Testimonies*, vol. 7, 244.

“Since God is working in you, you can safely set your face as a flint to do His will, and you may trust the Lord perfectly.” *Our High Calling*, 124.

“God would have us advance always, trusting in His power. Angels of God minister to every believing child. Only believe the promises of God; and when temptation comes, set your face as a flint Zionward,

and move forward.” *Review and Herald*, May 16, 1899.

“Hold fast your integrity in Jesus Christ. Set your face as a flint heavenward.” *The Youth’s Instructor*, November 9, 1899.

We *must* maintain the resolve now. *This* part is up to us. After all has been shown, all has been done for us, the way has been prepared, we know the way to go, it is now our turn to *choose* and *keep choosing* the right path.

“It is our duty to love Jesus as our Redeemer. He has a right to command our love, but He invites us to give Him our heart. He calls us to walk with Him in the path of humble, truthful obedience. His invitation to us is a call to a pure, holy, and happy life—a life of peace and rest, of liberty and love—and to a rich inheritance in the future, immortal life. Which will we choose—liberty in Christ, or bondage and tyranny in the service of Satan?

... If we choose to live with Christ through the ceaseless ages of eternity, why not choose Him now as our most loved and trusted friend, our best and wisest counselor.” *Lift Him Up*, 98.

“The day of test and trial is just before us. Let every man put on his true colors. Do you choose loyalty or rebellion? Show your colors to men and angels. We are safe only when we are committed to the right. Then the world knows where we shall be found in the day of trial and trouble.” *Testimonies*, vol. 8, 96.

“By educating yourself to fear God, and to love all around you, yours can be a useful, happy life, and your example can be such as to lead others to choose the humble path of holiness. Have moral courage at all times to do right and to honor your Redeemer.” *Testimonies*, vol. 2, 314.

Then, as we are walking, we need to be sober, clear minded, focused, recognizing the brevity or seriousness of the situation. The stakes are high! Our eternity hangs in the balance. This is no time for half-hearted efforts. We have a goal to reach, and millions of evil angels have in their hearts a desire to stop us from reaching that goal.

Then, as we make this resolve, we are to hope to the end. *Never* lose sight of Jesus who is our “Blessed Hope.” Keep to the front of our minds the reasons for what we are doing and why. We are to receive the grace, or gift, from Jesus at His coming. And what grace or gift is this? It is the re-admittance into the heavenly abodes. We are to be re-united with all those who are our brothers and sisters in the faith. We are to be re-connected with our heavenly Father and our elder Brother. We will once more be part of God’s family, heirs according to the promise! O, how I wait for the day! ✠



Joe Olson serves as the executive director and chairman of the board of Hope International. He also travels as an international speaker.



Our Mission

It is the mission of Hope International and the editors of *Our Firm Foundation* to clearly present Christ and His truth. The days remaining for this world are few, and we must work quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world. —Editors

Executive Editor: Ron Spear
Executive Director: Joe Olson
Director of Development: George Gomoll
Managing Editor: Harvey Steck
Bookstore Manager: Barbara Gomoll
Layout: KHPtech.com

Our Firm Foundation is published monthly by:



Hope International
P.O. Box 220
Knoxville, IL 61448 USA

Phone: (309) 343-1844
Monday–Thursday: 8:00AM–5:00PM
Friday: 8:00AM–12:00PM
Fax: (309) 343-3721
Email: office@hopeint.org
Web: <http://www.hopeint.org>

About Hope International

Hope International is a lay ministry founded, supported, and operated by Seventh-day Adventists to assist the Seventh-day Adventist church in the proclamation of the Everlasting Gospel in every way that is consistent with the principles of God as revealed in Inspiration.

Invitation to Writers

We are accepting article-length manuscripts (750 to 3000 words) for possible publication in *Our Firm Foundation*. We prefer that submissions be neatly typed, submitted either as a computer file or on paper. Please address all correspondence to Editors, *Our Firm Foundation*, PO Box 220, Knoxville, IL 61448, or by email to editorial@hopeint.org.

Subscription Information: See page 29

Shipping & Sales Tax: See page 29

Copyright © 2004 Hope International

Content credited in this publication is the property of its respective owner(s), and is licensed or used with permission. Other items are the property of Hope International.
Cover Illustration: Joe Maniscalco

4 Why Did the Jews Reject Jesus the Messiah?
F. C. Gilbert
God's chosen people missed their once-in-eternity chance—Why?

7 Praise the Lord!
Ellen G. White
How can we be unhappy when we see so many evidences of the love of God to us?

10 The Sacred Canon
F. M. Wilcox
The Bible is not merely the words of various prophets; it is the words of the Lord transmitted through them.

12 The Scandal of a Book, Part 7
The Colossal Question, Why?
Ralph Larson
Why was a book so destructive and dishonest as *Questions on Doctrine* reprinted?

14 He Touched Her Hand
Joe Olson
For what purpose Has Christ redeemed us?

16 Christ Our Example, Part 1
Ellen G. White
Do we appreciate the blessings God has bestowed upon us?

Editorial

Glimpses of the Pioneers page 2

Echoes of the Pioneers page 19

News Watch page 22

Letters to the Editor page 26

page 31

Hope International does not solicit tithes; however, we are a tithe-worthy organization and accept tithes. We use the tithe only for the gospel ministry. Donations designated "Gospel Ministry" will be considered tithe.



Why Did the Jews Reject Jesus the Messiah?

F. C. Gilbert

The question heading this article is an oft-repeated one. It seems difficult for many to understand how or why the Jewish nation rejected Jesus as the Saviour and Messiah, when the Old Testament Scriptures were so filled with prediction, type, and prophecy regarding His advent into our world. Especially does it seem difficult to understand the refusal of the Sanhedrin to acclaim Jesus as Messiah when inspired apostles repeatedly state that, had the people known it, they would not have crucified the Lord of glory. Their sacrificing of His life was done through ignorance. It seems well-nigh inexplicable for some to harmonize the rejection of Jesus by the Pharisees while they were recognized as the leaders who sat in Moses' seat.

That the Jewish people were honest, zealous, and sincere, is evident from the Scriptures. Paul says of them: "I bear them record that they have a zeal of God, but not according to knowledge." Romans 10:2. And of his own training and education, even before he accepted the Saviour, he adds:

"Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Acts 24:16.

"I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." 1 Timothy 1:12-13.

The Jews Anxious to Follow God

Because of the bitter experience through which the seed of Abraham passed in the captivity of Babylon for seventy years, after their deliverance from their Babylonian exile; the leaders determined never again to reject the counsel of God's Word. The influential men of Israel feared the serious consequences which might overtake them if they were again led away from the true God. The following statement from Ezra is to the point:

"Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?" Ezra 9:14.

A Jewish book entitled *Ethics of the Fathers*,¹ written about the second century before Christ, chapter 1, paragraph 2, says: "Be deliberate in judgment; train up many

disciples; and make a fence for the law." The sages of Israel put forth their best effort to fence in the law. They multiplied comments, explanations, treatises, targums, and other religious helps, in order that the people might better understand the teaching of the Word of God. Unfortunately, in their endeavor to familiarize the people with the requirements contained in Scripture for following God, they stumbled over a great stumbling stone.

After Alexander the Great worshiped in the temple at Jerusalem, following his reception by Jaddua the high priest,² a spirit of friendliness developed between the Greeks and the Jews. Alexander's generals found it difficult to understand why their chief embraced the high priest, when they met on Mount Scopus, instead of putting him to death. Alexander told his officials that what occurred that day was shown to him in a vision when he was in Macedonia, and he wanted the privilege of entering the temple and worshiping the God of Jaddua.

Greece assured the Jews that they desired to be their true friends and benefactors.³ They were desirous of learning more of the God of the Hebrews. An arrangement was entered into that allowed a large number of rabbis from Jerusalem to

go to Alexandria and translate the writings of the Jewish Scriptures into the Greek language. Greek scholarship and learning was seeking every possible avenue of information to enhance the value of its own culture and refinement. It was also suggested by the Greeks that the Jews send their talented young men to Alexandria for training and instruction in the philosophies, sciences, and learning of the Greeks.

Many of the elders of Israel feared the results of such a course; the sages remembered the sorrows of their ancestors who came into contact with heathen manners and customs. They counseled the younger men against such a procedure. These, in turn, argued that it would be an advantage for strong, thoughtful, vigorous young men to enter the schools of Greece, as they might influence the philosophers and Greek scholars to see the value and beauty of the Jewish religion, and some of the learned Greeks might embrace Judaism. Yet, the aged men of Israel advised against it. They maintained that should the younger men be given encouragement to come into contact with the learning of the heathen, it might be ruinous to the future of the Jewish race.

Greece assured the fathers of Israel that they might hold to their own standards of religion. They were encouraged to believe that the synagogues where the children were taught their religion would not be interfered with; their Beth Hamedrosh (house of learning, their high schools), where their young people received preparatory training, would continue as heretofore; the Talmud Torah (their colleges where advanced studies were conducted) would be strengthened if the teachers of the law should only imbibe the wisdom and learning of the scholars of Greece; and by receiving recognition from the world's greatest nation, the graduates of Jewish schools would find it greatly to their advantage.

Many of Israel's influential men yielded to Greek insistence. The

former said that God would help their young men to be true to their religion, and the training schools of Jewry would have a better standing in the eyes of the nations. The men of Israel were made to feel that the advantages to the Jewish scholars would be immeasurable, for they would have incentives or goals to

man became exalted and God was less thought of. The rabbi was extolled; the unlearned were depreciated. Piety gradually diminished as form and ceremony increased. Many laws were passed favoring rabbinism and school customs, yet students were encouraged to love and obey God.

It was . . . suggested by the Greeks that the Jews send their talented young men to Alexandria for training and instruction in the philosophies, sciences, and learning of the Greeks.

reach. The young men would gain knowledge, influence, prestige; and the more they advanced in learning, the higher would be their attainments.

Gradually the Jewish schools came to confer degrees upon their graduates. There was the Rav, or rabbi, the Tana, the Gayon, the Sadi, and the Rabbon. It was thought necessary for the graduates of the rabbinical schools to show the mark of their rank by wearing different clothing. The man with a degree must wear a peculiar, distinctive gown and cap. Little by little an educational aristocracy was formed, which was called the Sanhedrin. This term is of Greek origin, the Hebrew name being Beth Din Hagodol, Great House of Judgment.

Decline of Spirituality

While the religious schools continued to operate, a marked declension in spiritual influence and power was visible. Year by year the Word of God was studied less, as the courses of studies based on culture and philosophy increased. The curriculum of the rabbinical schools was influenced toward intellectualism. As the years passed,

In *Ethics of the Fathers*, the rabbis taught: "A child of five years should study the Bible, at ten the Mishna, at fifteen the Gemara."

The Mishna is a voluminous commentary of the Bible; the Gemara is the commentary of the Mishna. So, as the student advanced in years and developed in mental acumen, he studied God's Word less, and man's writings more.

Intellectualism Sets Aside Inspiration

In order for men to be accepted by Jewish assemblies, they must have completed a course in the rabbinical schools. Those who failed to follow the procedure mapped out by the Great Sanhedrin (or by the lesser Sanhedrin located in cities and towns of Palestine outside the city of Jerusalem, headquarters of the Beth Din Hagodol, the Great House of Judgment), received no recognition by the populace. The graduate rabbi was known by his garb. It was vital that rabbinical qualifications be met in order for a person to gain a hearing by the children of Abraham.

Such were existing conditions in the land of Judæa at the time when

John and Jesus appeared in the land of Israel.

The following from *The Desire of Ages*, 28–29, is pertinent here:

“By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God. . . .

“After the return from Babylon, much attention was given to religious instruction. All over the country, synagogues were erected, where the law was expounded by the priests and scribes. And

minate the future. The words of the prophets were uncomprehended.” *Ibid.*, 32.

Since John and Jesus were not attendants at rabbinical schools, the people would not recognize their authority as teachers. However, God gave these men a message filled with divine power and with the heavenly Spirit. Because the leaders of Israel failed to accept the message of John as coming from God, they were unprepared to receive the message of the Saviour, although He assured them that His life and advent were based on the Sacred Scriptures. The rabbis argued, “How knoweth this man letters, having never learned?” John 7:15.

ted all classes to meet Him when “He came to his own, and his own received him not.” John 1:11. His claims were heavenly; the people were of the earth, earthly. Heaven and earth did not harmonize.

At the beginning of His work, Jesus told the people that the populace would kill Him. The Pharisees accused Him of being a Samaritan and of having a devil. Being blinded by sin, influenced and hypnotized by human learning and rabbinical tradition, the masses were void of spiritual intuition. In the end they rejected their only hope, their one source of deliverance. No honesty, zeal, or earnestness could deliver or save them from sin. Only Jesus, the Light of the world, the Saviour of men, could bring deliverance.

The leaders of Israel had, to a great extent, yielded to the demands of Greek culture and learning, thereby hoping to gain prestige and influence. They had been led to believe that they could make better progress in their God-given task by assimilating worldly standards of education than by clinging with tenacity to the old standards bequeathed to them by their godly ancestors. So the Israelites lost much of their influence, failed to retain their prestige, and rejected their long-looked-for Messiah and Saviour. ✠

By mingling human philosophy with the Word of God, teachers and laymen had come to lack the spiritual force and power of the Scriptures in their lives.

schools were established, which, together with the arts and sciences, professed to teach the principles of righteousness. But these agencies became corrupted. . . . In many things they conformed to the practices of idolaters.

“As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. . . . The Jews lost the spiritual life from their ceremonies, and clung to dead forms. . . . In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy.”

“As the Jews had departed from God, faith had grown dim, and hope had well-nigh ceased to illu-

Since the family of Jesus was loyal to the synagogues, His own brothers did not believe on Him as the Messiah. See verses 4–5. Because the standards of learning were set up by the Sanhedrin, and none who refused to accept the teaching of the rabbis were given recognition, it is not difficult to understand why, when the Saviour came to those who were custodians of the Oracles of God, they failed to recognize Him as the fulfillment of the types and prophecies noted in Moses and the prophets. By mingling human philosophy with the Word of God, teachers and laymen had come to lack the spiritual force and power of the Scriptures in their lives. They did not have spiritual discernment. Greek philosophy, Alexandrian and Athenian culture had sapped the spiritual strength of the house of Israel. The influence of this worldly religious training unfit-

Notes:

¹ Incorporated in *Jewish Daily Prayer Book*, edition of 1890, published by Rosenbaum & Worbelowsky, New York City.

² Josephus, *Antiquities*, book 11, chapter 8, paragraph 5; “New Testament Times in Palestine,” Shailer Mathews, chapter 1, 13–14; *Palestine Guide*, G. O. Matson, edition of 1930, published by American Colony Stores, Jerusalem, Palestine.

³ *Graetz’s History of the Jews*, vol. 1, 440, 457, 487; *Schurer’s History of the Jewish People in the Times of Jesus Christ*, div. 1, 199–218; *Ewald’s History of Israel*, chapter 5, 260, 293–302; *New Testament Times in Palestine*, by Shailer Mathews, chapter 2, 15–26; chapter 3, 30; chapter 4, 38, 40, 42.

F. C. Gilbert, a converted Jewish Adventist minister, wrote this article in 1928.

Praise the Lord!

Ellen G. White

The lovers of the truth of God should be the happiest people in the earth, because “he that soweth to the Spirit shall of the Spirit reap life everlasting.” Galatians 6:8. Holiness is happiness, because holiness is a part of Heaven. How can we be unhappy when we see so many evidences of the love of God to us, expressed in His created works? How many look with indifference upon the tokens of God’s regard for their happiness! When I look upon the lofty trees, and contemplate the loving heavenly Father who has planted them for us, my heart is drawn out in praise and thanksgiving. We should seek to see the relation of natural things to the spiritual truths of God; then, in looking upon the works of nature, the mind will be instinctively drawn to the Giver of every good and perfect gift.

The glorious things of nature seem to have been designed for the very purpose of illustrating Bible truth. It is evident that the Author of nature is the Author of the Bible. God is a lover of the beautiful, and He has given unmistakable evidences of His love for man, in the beauties of the material world. He has garnished the Heavens with matchless and wonderful splendor. He has clothed the earth with a car-

pet of velvet-like green, and given to the flowers their beautiful and varied tints. Everywhere we look we see reasons for praising the God of Heaven.

Unappreciated Gifts

Suppose that a benevolent person should provide a beautiful home, and surround it with everything to be desired, and then present it to a poor man who had nothing to give in exchange for it but a grateful heart. The benevolent man has no other motive in this act than to make the poor man happy, and give him an evidence of his love for him, and his interest in his welfare. Suppose that the recipient of these gifts should regard them with indifference, and even manifest dissatisfaction, by pointing out defects in the beautiful arrangements, would you not disapprove of this course? Would you not say this man is not worthy of such blessings, for he has no grateful remembrance of the loving giver?

Well, what are we doing with the gifts that God has so richly bestowed upon us? Do we not overlook the most precious things in nature? Do we not fail to appreciate the things that are lovely and charming to the senses, and manifest no gratitude, and have no

thankfulness to return to God, who has provided these very things as an expression of His love toward us? Do we closely investigate these treasures in various ways, that we may take in all the depth of His love in providing them for our comfort and delight? Do the glories of earth, and sea, and sky, kindle in our hearts grateful, happy thoughts of God? Do you read in the lofty trees, in the waving grass, in the flowers of the field, the lesson that is taught there—that God loves you?

I listen to the happy songsters caroling forth their hymns of praise to God above, and joy kindles in my own heart. But how does our heavenly Father regard the indifference with which men receive the tokens of His love to them? How can He look upon those who never give to Him the glory that is due unto His great name? He is described in His created works, and nature teaches you of His character and majesty.

Said Jesus, “Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” Matthew 6:28–29. And shall we be inconsiderate of the flowers of God? Shall we regard with indifference these tokens of the wonderful love of God toward

fallen man? In contemplating the works of His hand, our imaginations are to be put to the stretch. We are to look up to the royal gifts that await the faithful and obedient child of Heaven. The apostle declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Corinthians 2:9.

Talk of the Blessings

We see the varied gifts of God in nature, but we see but the faintest gleaming of His glory. Our hearts should be filled with praise to Him who will ever act in harmony with

you. Dwell upon the theme of salvation. Talk of the tender love of God, who gave His only begotten Son to die on Calvary, that we might come into possession of eternal riches.

Oh, what value we may see every day in the unspeakable gifts of God! Shall we not rid the heart of the base thing that has taken possession of it, which makes us incapable of appreciating the matchless love of our heavenly Father? Shall we not now tune our hearts to praise God from whom all blessings flow? Let us stop every breath of complaint, and shape our words into songs of joy and thankfulness for the gift of His dear Son to save

favors of God lift up our minds to the bountiful Giver. We are to express, by precept and example, that we are the possessors of peace, and trust, and fullness of joy.

We are to cultivate gratitude and love and praise in our hearts, that through His promises, richer than precious pearls, we may discern the purposes of God toward us. As the flowers gather for themselves the hidden properties of earth and air, and develop into things of beauty to delight our senses, so Christians are privileged to gather from the garden of God's promises, faith and hope, peace, joy, and support. They are to give out again to others a life fragrant with good works.

*Let us stop every breath of complaint,
and shape our words into songs of
joy and thankfulness for the gift of
God's dear Son to save a perishing world.*

Consider the Water Lily

In the promises, God withdraws the veil from Heaven, and bids us look into the glory prepared for those who love Him. Why do we so constantly take our gaze away from these things of unsurpassed loveliness in the inheritance of the saints in light, and fix our eyes upon the things that are dark and forbidding? Why do we gather up the clouds of unbelief about our souls, and enshroud ourselves in an atmosphere that is only discouraging, and will bring death to our spirituality?

God would have us learn lessons from the lily that opens its pure white blossoms upon the bosom of the lake. The flower reposes in spotless loveliness, while all around it, on the surface of the water, are unseemly and obnoxious things. The lily strikes its stem deeper and still deeper into the pure waters and sands, far beneath the surface of the lake, and refuses everything that would taint and pollute its purity. It only draws to itself those properties that will aid its development into a spotless lily.

Shall we not learn lessons from this lily? Although we are in a world teeming with moral corruption, we have no need to gather to our souls the disgusting pollutions

His own greatness; and in looking upon the works of God, by faith we may contemplate what we shall behold if we are fitted for the mansions that Jesus has gone to prepare for those who love Him. Then let us not go through the world neglecting to see and to appreciate the wonderful things with which God has surrounded us. Let us not forget to talk of the compassion of our heavenly Father, who hath provided all things richly to enjoy.

Let us not begin to grumble, because we see thistles and thorns. God did not tell you to look upon these. He did not bid you grasp the thorns, that would wound and bruise your flesh, and grieve your spirit. Turn your eyes away from these things to the attractive loveliness of that which is beautiful. Think on these things, talk of the wonderful works of your Creator and Redeemer. Talk of the price that was given to win these things for

a perishing world. If we would be among those who will praise God in the world to come, we must begin to praise Him here, and now. We must tune our hearts to the music of Heaven, which is praise to God and to the Lamb forever and ever. Let Christians show that they are Christ-like, that they are breathing in the atmosphere of Heaven.

Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:10-11. If Christians would manifest the joy that Christ is willing to give them, they would represent the religion of the Bible much better than they now do. We are to be in the world, but we are not to be of it. We are to see and appreciate all the beauties in nature, and we are to let the

of earth. We may refuse the evil. We may choose the good. We may gather to our souls the precious, the pure, the heavenly; we may put into our character-building solid timber, that will make a fit temple for the indwelling of the Holy Spirit.

On the other hand we may gather to our souls evil suggestions, and doubts and impurities. We may communicate with the prince of darkness, and refuse the Prince of light. We may put unworthy, unsound timbers into our character-building; and our thoughts, our words, our influence, will lead others into darkness. Our words and works will not be a savor of life unto life, but of death unto death. While we claim to be Christians, if we do not gather with Christ we shall be agents of Satan, to beguile souls away into the paths of destruction.

God forbid that this should be the case. Let your life be a continual testimony that you belong to Christ. Represent your Lord in kindness, in forbearance, in long-suffering, in patience, in thinking no evil, in cheerfulness, in fullness of joy. You will do this, if you let your faith penetrate every cloud. Draw to yourself the graces of the Spirit, weave them into a character that will develop itself in good works. Let men see that because you have become a partaker of the divine nature, you have escaped the corruption that is in the world through lust.

Lay Hold of the Blessings

In the work of overcoming sinful habits, special grace will be given to all that sincerely desire it. We may come to the divine Helper, who is able to succor those who are in the midst of temptation and evil. The loving kindness of God is not all reserved for the future, eternal reward, but it is abundant for the present needs of His people.

All the changes of life, all the hard places in the way to Heaven, will be blessed by the grace that is

sufficient for every trial. We have assuring promises of protection and help. The everlasting arms will be beneath us to encourage, sustain, and uphold. Poverty or wealth, sickness or health, simplicity or wisdom, all are provided for in the promises of His grace. There is light for the intellect, love for the heart, and vigor for every faculty. If we will not lay hold on the blessings God has provided for us, if we will only grasp hold of the thorns and the thistles, to wound and bruise ourselves, we have no right to complain of God's dealings with us.

The loving kindness of God is not all reserved for the future, eternal reward, but it is abundant for the present needs of His people.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Colossians 3:1-4. Praise God, brethren and sisters. Praise Him with heart, and soul, and voice, and thus you will be learning to sing the songs of Heaven. ✠

Signs of the Times, June 29, 1888.



Ellen G. White, 1827-1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels

are an incalculable blessing to God's people around the world.



The Sacred Canon

HOLY BIBLE
CONCORDANCE

F. M. Wilcox

The Creator of the heavens and the earth has not left Himself without witness to the children of men. The book of nature and the Book of revelation both testify of His infinite power, His unsearchable wisdom, and His boundless love. The myriads of heavenly worlds moving in majestic splendor through the sky, all in orderly array, each in its own orbit; the earth with its towering mountain ranges; the restless and ever-changing ocean, held within its proper bounds by the decree of the Infinite—these exhibitions of His handiwork proclaim His power and majesty to the children of men. And the book of nature reveals His love as well. The life-giving sunshine, the smiling landscape, the joyous bird in the leafy bower, the beautiful flowers decorating the earth, all speak of His love and thoughtfulness for the inhabitants of earth, and the means by which He seeks their happiness and promotes their welfare.

Added to this revelation in the book of nature is the witness of divine revelation in the Holy Scriptures. In this Book is found the expression of the sovereign will, a record of the history of the human family, the sad portrayal of the entrance of sin, the promise of the divine Saviour, a record of

His life and ministry, the directions whereby this sacrifice may be made effective in Christian experience through repentance, confession, and regeneration, and finally the glorious heritage awaiting the children of God throughout the endless ages of eternity.

There were many prophetic writings which for some good reason were not included in the Sacred Canon. The Bible mentions the book of Jasher (Joshua 10:13), the book of Nathan the prophet (2 Chronicles 9:29), the book of Gad the seer (1 Chronicles 29:29), the story of the prophet Iddo (2 Chronicles 13:22), the book of Jehu (2 Chronicles 20:34), the prophecy of Ahijah (2 Chronicles 9:29), the book of Shemaiah the prophet (2 Chronicles 12:15). Of these writings, we know little or nothing today except the names. Nor can we be sure that there was included in the Sacred Canon all that Jeremiah or Isaiah or the other canonical prophets wrote. Doubtless, many of their prophecies had a merely local application. The wisdom of God preserved such instruction as would meet the needs of the church in every period, and which in every age would prove a groundwork “for doctrine, for reproof, for correction, for instruction in righteousness: that the man

of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16–17.

The Sacred Canon is unique in this, that in the providence of God it alone of all writings has come down to us bearing the divine credentials. It thus becomes the standard by which every other writing is tested. The writings and work of every succeeding prophet claiming divine inspiration must stand the test imposed by the Sacred Canon of Scripture.

That the Holy Scriptures are an expression of the character and will of God is abundantly attested by many striking evidences. Consider first the testimony of the Scriptures themselves as to their divine inerrancy.

What the Bible Says of Itself

More than one thousand times do the writers of the first sixteen books of the Old Testament give the Lord as the authority for what they wrote. David said, “The Rock of Israel spake to me” (2 Samuel 23:3); and it is recorded that after the death of Moses “the LORD spake unto Joshua.” Joshua 1:1. Amos said, “Hear this word that the LORD hath spoken.” Amos 3:1. The prophets, as the name implies, speak supernaturally, and in their writ-

ings, more than thirteen hundred times they give credit to the Lord for what they write. New Testament writers quote from fifty-nine different psalms.

Christ placed His approval upon all that the prophets had written. (Luke 24:25; John 5:46–47). The prophet Isaiah makes mention of Israel's deliverance as a fact of history. (Isaiah 6:11–13). The apostle Peter places his approval upon the Psalms. (Acts 1:16, 20). The prophet Malachi indicated his acceptance of the writings of Moses. (Malachi 4:4). Other references of similar import might be cited in this connection. The manner in which the Scriptures were given and their purpose is thus stated by the apostle Paul:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16–17.

The reference here made is to the Old Testament writings, for when Paul penned these words, the New Testament canon was not compiled; indeed, much of it was yet unwritten. None of the prophets are excluded; all that was embraced in the Scriptures up to that time is declared to be inspired—"God-breathed." The apostle Peter emphasizes this point. In speaking of the salvation that comes to us through our Lord and Saviour, he says:

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10–11.

Here is revealed the manner in which the Scriptures were given. The Spirit of Christ in the prophets testified through them. Then it was not primarily David who spoke, not

Isaiah, not Daniel, but Christ speaking through them. The prophets were fallible, sinful men, but saved by grace; and oftentimes they failed to understand their own prophecies, and with others had to search what God had revealed through them, to find that salvation of which they prophesied.

The Spirit carried them out of themselves and beyond their own finite understanding. The prophets prophesied not at will. The Spirit of Christ was not theirs to use at pleasure. Simon Magus thought thus to use the Spirit's power, but suffered a rebuke for his blasphemous audacity. (Acts 8:9–24).

The Spirit of Christ in the prophets testified through them. Then it was not primarily David who spoke, not Isaiah, not Daniel, but Christ speaking through them.

Again, the apostle Peter says: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20–21.

If the prophecy came not by the prophets' own will, if they spoke only as they were moved by the Holy Spirit, then it was not they that spoke, but the Spirit of Christ speaking through them. They might be sinful men, and the conditions surrounding them might be most forbidding, but that did not invalidate their message. It makes the rarest pearls nonetheless precious if they are incased in caskets of little worth.

So with God's message. The Bible has been given through instruments of clay, but it is the message of God, however frail and humble may be the channels

through which it comes to us. (2 Corinthians 4:7).

The New Testament Scriptures

The same apostolic pronouncement concerning the Old Testament Scriptures applies with equal force to the New. It is safe to conclude that the same Spirit of Christ which was with His prophets would likewise guide His apostles; and that if God directed in the prophecies pertaining to Christ's mission, He would likewise guide in the writing of the history of His Son's earthly work. The truthfulness of the gospel record is attested by the

concurrent and harmonious agreement of the four evangelists, who wrote at different times and from different points of view, and probably in general without reference to one another's work. Again, we find that in many respects the book of Revelation is so nearly parallel with the prophecy of Daniel that those who believe the one must also accept the other.

Paul was the writer of the larger number of the epistles, and of him Peter says that he wrote "according to the wisdom given unto him," and classes his epistles with the "other Scriptures." 2 Peter 3:15–16. Paul himself says of his epistles, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Corinthians 2:13.

Of the gospel which he proclaimed, the apostle Paul further declares:

continued on page 13...

The Scandal of a Book: The Colossal Question



Why?

Part 7

Ralph Larson

Before me, as I write, is a book. In appearance it is a most impressive volume.

It consists of 597 pages of quality paper in a handsome two-color binding, with gold lettering. For my copy I paid a goodly sum. It is apparent that the book's publishers made a very heavy financial investment, which required strong financial backing from somewhere. I am moved to wonder where the money came from.

But the title is what stretches my mind. The book is a reprint of the scandalous *Questions on Doctrine*, which we have examined in a series of articles earlier this year. (See *Our Firm Foundation*, February–June, 2004.)

No, it is not a *revision*. It is a *reprint*. All of the original edition is there wrapped around by comments and notes by the present publishers. It is therefore called an *Annotated Edition*. The notes range from a few lines to a few pages.

So why was this scandalous book reprinted? What was the purpose of its publishers?

Could it be possible that they were unaware of the enormous injury that had been done to the

church by the first publication in 1957?

No, that is not possible. The following lines, taken from various pages of the book, make it abundantly clear that the publishers of the new *Annotated Edition* were fully aware of the enormous injuries that had been done to the church by the first edition. On the *Viewpoints* page before the preface they wrote:

"The publication of *Questions on Doctrine* did more than any other single event in Adventist history to create what appears to be permanently warring factions within the denomination."

The *Preface* adds: "It is a volume that has stood at the very center of Adventist dialogue since the 1950s, setting the stage for ongoing theological tension."

The *Introduction* tells us that: "*Questions on Doctrine* easily qualifies as the most divisive book in Seventh-day Adventist history. . . . Its release brought prolonged alienation and separation to the Adventist factions that grew up around it."

On page 516 we read: "The result has been that *Questions on Doctrine* has been vilified by many

Adventists and has probably done more to create theological division in the Adventist church than any other document in its more than 150 year history."

And on page 522: "The result would spell disaster in the Adventist ranks in the years to come. Official Adventism may have gained recognition as being Christian from the evangelical world, but in the process a breach had been opened which has not healed in the last fifty years and may never heal."

So the enormous injuries that had been done to the church by the first edition of *Questions on Doctrine* were very well known to the publishers of the new edition, which confronts us again with our colossal question, *Why? What could have been the purpose of the publishers in printing this new edition?*

And our puzzlement increases as we move on to our next question. *Could it be possible that the publishers of the new edition were unaware of the grievous violations of procedural integrity in the first edition?*

No, that is not a possibility. At various places in the book there are expressions that reveal very clearly

that the publishers knew about the violations of procedural integrity. Rather than put forth a series of long quotations I will just present some of the words or phrases with their page numbers. Observe:

- Page xv "less than transparent"
- xxx "push the facts a bit too far"
- xxx "present their data in a way that creates a false impression"
- xxxiv "misleading title"
- 41 "masks the fact"
- 45 "in a historic sense, false"
- 324 "not accurate"
- 516 "a misleading heading"
- 517 "less than straightforward"
- 520 "data was manipulated"
- 521 "had not told the truth"
- 522 "elements of betrayal in the manipulation of data and in untruths"
- 524 "misleading heading"

So there can be no doubt that the publishers of this new edition were fully aware of the violations of procedural and intellectual integrity, the sheer dishonesty, in the first edition. If you question that reality, just read the list again. It makes me shudder. And the question that confronts us now is agonizing. *Why? What is going on here? What are we looking at?*

The Grim Facts

Three facts, three grim realities, that are established beyond question, are before us:

1. The publishers of the new Annotated Edition were fully aware of the enormous injury that had been done to the church by the first edition.
2. The publishers of the new Annotated Edition were fully aware of the sheer dishonesty, the violations of integrity, in the first edition.

3. With full knowledge of these things, they nevertheless made a conscious decision to republish the book, at great expense.

Why? Why? WHY??? What is the purpose of this? What are they trying to do?

If they had removed all of the evils from the book, and then printed a *revision* of it, we could to some extent understand that, though questioning its hope of success. But

they did not revise it, they *reprinted* it as it was, untruths, manipulations of evidence, and all.

Why?

The editor of this Annotated Edition states his hope that "a forthright treatment of the explosive issues opened up by *Questions on Doctrine* and the answers this edition provides will be enlightening to both the larger community of readers and to Adventists." Annotated Edition, xi.

The publishers of the new Annotated Edition were fully aware of the enormous injury that had been done to the church by the first edition.

Despite the wonderful hopes expressed by the editor, it appears we have but two choices as to why the book has been reprinted: Either . . . ❀

To be concluded. . . .



Ralph Larson, retired pastor and theologian, last served as dean of the Seventh-day Adventist Theological Seminary, Far East.

...continued from page 11

"I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Galatians 1:11–12.

The importance which the apostle John attached to his writings, is stated in his emphatic declaration which we find in Revelation 22:18–19.

Then, as we turn to the Bible, we do not read merely the words of Paul, or Peter, or Samuel, or any of the prophets; we read the words of the Lord transmitted through them. Each, in giving his message, could truly say, as did David, "The Spirit of the LORD spake by me, and his word was in my tongue." 2 Samuel 23:2. No, the words were not David's, but, as Peter declares in Acts 1:16, they were the words "which the Holy Ghost by the mouth of David spake." ❀



Source: "The Sacred Canon: The Foundation of Christian Doctrine and the Test of Christian Experience," *The Testimony of Jesus: A Review of the Work and Teachings of Mrs. Ellen Gould White*, Review and Herald Publ. Assoc., Takoma Park, Washington, D.C., 1944, 5–10.

Francis McLellan Wilcox served the Seventh-day Adventist church as author, minister, and administrator and was the editor of the Review and Herald from 1911 to 1944.

He Touched Her Hand

Joe Olson

“**A**nd when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them.” Matthew 8:14–15.

Jesus came into Peter’s house and saw Peter’s mother-in-law lying down sick, and He came to her and touched her. Why did He do that? Or maybe better, what was the result of her healing? What happened after she was healed?

The Bible says, “she arose, and ministered unto them.”

Let us look at what God told us here: “Christ’s followers have been redeemed for service. Our Lord teaches that *the true object of life is ministry*. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellow men. . . . The law of service becomes the connecting link which binds us to God and to our fellow men.” *Christ’s Object Lessons*, 326. All emphasis supplied.

Jesus wants to heal us all, as is evidenced by the next few verses in Matthew: “When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed *all* that were sick.” Verse 16.

And what does the Lord want of us then?

“God calls upon every church-member to *enter His service.*”

Testimonies, vol. 8, 47.

It is interesting that as you read on in chapter 8 of Matthew, the multitudes that are following Jesus now, are *great*. Everybody liked this idea of a “man,” or even a Savior, who could heal them of their diseases. This is a very natural response from anyone who has just been healed, or even saw the healing.

“I Will Follow Thee”

So, these “great multitudes” are following Jesus, and a certain scribe comes to Him and says, “Master, I will follow thee whithersoever thou goest.” Verse 19.

This appears to be a worthy statement. Would that all of us would make a similar commitment to Jesus, every day of our lives. “I will follow you,” the scribe says. Isn’t that what Jesus wants? He started His ministry asking men to follow Him, so this would seem entirely appropriate.

And the man who made this public declaration was a scribe.



Illustration: Joe Mantiscalco

What would you expect Jesus' response to be? What would you have said? Jesus was starting His own ministry, apart from the church of the day, and here is a scribe saying, I want to join your ministry. Let's read what Jesus says to him:

"And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Verse 20.

What kind of answer is that? Why is He starting His ministry, and then, when someone promising comes along, He tells him that He Himself has not so much as a place to lay His head. That may be true, but do you really want to focus on *that* right now? Might that not be better to reveal a little later on—after he is connected with the work?

Besides, this is a scribe, a teacher in Israel. Wouldn't it behoove Jesus to try to make some overtures toward the religious leaders? Here is one in authority among the Jews; why rebuff him in this way? Can't He just get along?

Well, Jesus knew who this scribe was, and what his interest was in being connected with Him. This scribe was none other than *Judas Iscariot himself!*

"While Jesus was preparing the disciples for their ordination, one who had not been summoned urged his presence among them. *It was Judas Iscariot*, a man who professed to be a follower of Christ. He now came forward, soliciting a place in this inner circle of disciples. With great earnestness and apparent sincerity he declared, 'Master, I will follow thee whithersoever thou goest.' Jesus neither repulsed nor welcomed him, but uttered only the mournful words: 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.' Matthew 8:19–20." *The Desire of Ages*, 293–294.

I praise God that He can read the heart and knows what we are coming to Him for. Jesus tried to get across to Judas that if he was com-

ing here for worldly gain, he had better think again. I don't even have a bed, much less a home, Jesus says! Don't expect a position of authority; with all its trappings and benefits, I have come to *serve*.

Jesus knew what Judas was there for, and it wasn't to be of service to others: "Judas believed Jesus to be the Messiah; and by joining the apostles, *he hoped to secure a high position* in the new kingdom. This hope

followers with worldly treasure. He therefore eagerly addressed him, as had Judas, saying, 'Master, I will follow thee whithersoever thou goest.' The Saviour read the unworthy thought that actuated his heart and answered him as he had answered Judas, 'The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.' " *The Spirit of Prophecy*, vol. 2, 305.

"Many in these days would accept the truth if there was no self-denial connected with it. If they could have the world with Christ, they would enlist in His army."

Jesus designed to cut off by the statement of His poverty." *Ibid.*, 294.

Jesus came to serve, not to be served.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant." Philippians 2:5–7.

"Christ humbled Himself from the highest authority, from the position of one equal with God, to the lowest place, that of a servant." *Testimonies*, vol. 3, 566.

And He says, "For I have given you an example, that ye should *do as I have done* to you." John 13:15.

Another Scribe

We can learn additional lessons from the case of another scribe who had a conversation with Jesus identical to the one between Judas and Jesus. This scribe was not planning on being connected with Jesus so that he could be a servant. He wanted the riches of this world.

"In the grossness of his darkened mind, the scribe conceived that Jesus designed to enrich his

This scribe approached Jesus for his own selfish interest. He was not there because he wanted to simply be a follower of the Master, as he had pronounced; his motive was greed.

"This Jewish teacher had only his own selfish interest in view when he proposed to follow Jesus. He hoped that the Saviour would soon establish his kingdom on earth, and that the wealth and station which would then accrue to his disciples, were the riches of which Jesus had spoken." *Ibid.*, 306.

Why Are You Following Jesus?

How many of us today are following Jesus for what we will get out of it? Are we here for service? Do we truly want to "follow the Master?" Are we willing to deny ourselves for His cause?

"Many in these days would accept the truth if there was no self-denial connected with it. If they could have the world *with* Christ, they would enlist in His army. But to follow Him in His humiliation, with no prospect of an earthly reward thereby, is more than their

continued on page 18...

Christ Our Example, Part 1

Ellen G. White

God saw that the world was destitute of true knowledge, and He sent Christ into the world to live the law and represent Him. This was the revelation of God in Jesus Christ. The knowledge of God was the chief treasure Christ brought to man. It was His prerogative to impart this knowledge, and He gave it to His disciples to be given to the world. Christ gave lessons that men might be impressed with His justice, condescension, and love.

To the just and the unjust He gives a distinct representation of the divine goodness God has manifested in their behalf. He leads men abroad into the open field of nature, and touching the eyes of their senses he shows them the hand that sustains the world, the power ever working in behalf of human beings, good and evil. He spreads before them the beautiful flowers, the lily of the valley, the fragrant pinks and roses, delicately tinted by the great Master Artist, and he declares:

“Lay not up for yourselves treasures upon earth, where moth

and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. . . . Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” Matthew 6:19–21, 26.

Every Provision Made

Jesus gave his life to make it possible for men and women to secure eternal life. The Father appreciates every soul whom His Son has purchased by the gift of His life. Every provision has been made for us to receive divine power, which will enable us to overcome temptations. Through obedience to all God’s requirements the soul is preserved unto eternal life.

The dumb animals have no souls, yet God cares for them. “Are ye not much better than they?”

Christ asks. “Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Verses 27–33.

Value Proportionate to the Gifts

This lesson is given to all who love God and keep His commandments. The One who gave His life

that we should not perish is the divine Teacher, and He appeals to every blessing of the natural world, the showers that fall upon the earth, the dew, the glorious sunlight, given alike to thankful and unthankful. The bounties of God's providence speak to every soul, confirming Christ's testimony to the supreme goodness of His Father. The Lord would have His people realize that the blessings bestowed upon any object of creation are proportionate to the place that object occupies in the scale of creation. If even the wants of dumb animals are supplied, can we appreciate the blessings which God will bestow upon the beings formed in His image?

Christ would elevate and refine man's mind, purifying it from all dross, that he may appreciate the love that is without a parallel. He leads them up to the higher grade, unfolding before them the treasures of eternity. He opens before them the volume of His providence, and bids them, as far as possible, take in the whole revelation. He tells them that in this book is written the name of every individual, that in the page assigned each individual is written every particular of his history, even to the numbering of the hairs of the head.

He leads the human agent to think of the love of God manifested by giving His only begotten Son to die for the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Thus God showed His love for man. With Christ He gave all heaven, that the moral image of God might be restored in man. Our part is to appreciate the means provided, and in harmony with the divine mind work out our salvation. God could do no more to express His love. His gift could not be greater; for it embraces infinity. His grace in all its vastness is provided for all.

There is no excuse for any to retain selfishness. In the hearts of

all who receive Him, Christ will be formed, the hope of glory. The Saviour says to every one for whom He has died, You must receive the Holy Spirit, the Spirit of adoption. You must become so united with God that you will impart the grace you have received. Thus you become a living channel, by which God can communicate His light to the world.

When His servants, the stewards of His business misrepresent Him, and act contrary to His arrangements, they greatly dishonor Him. History will testify against them. Those who are in the service of God, who profess to believe the truth, should closely examine themselves, to see whether they are in the faith, whether they are using sacred or common fire. At the

*Those who are in the service of God,
who profess to believe the truth,
should closely examine themselves,
to see whether they are in the faith,
whether they are using sacred or common fire.*

No Excuse for Selfishness

God cannot approve our work while it has in it one thread of selfishness. It was apparently a small transgression that closed the gates of paradise against Adam and Eve. But ever since then sin has been increasing in volume and prevalence, and it is still increasing. But notwithstanding this, the divine benevolence has not been cut off. God's love and care still flow earthward.

This should make man afraid of his littleness, of his sin-loving propensities. God calls upon us to receive and impart the love which passeth knowledge. He is looking upon His prostrate law, upon His Sabbath trampled under foot by a race of rebellious subjects. He could have come forth out of His place to punish the inhabitants of the world for their iniquity. He could have swept them away by a flood, as He did in Noah's day. But He did not do this. He has spared them because of the covenant made with Noah. The Lord God is full of compassion, mercy, and love.

death of Nadab and Abihu, Moses declared to Aaron, "This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." Leviticus 10:3. Let all who name the name of Christ depart from iniquity. See 2 Timothy 2:19.

Total Victory Available

The Lord Jesus Christ, when in human flesh, successfully resisted every temptation of the enemy. His efforts of superhuman love, made to save the race, were successful. From Him men and women may receive power to overcome, if they will consent to cease from sin. Christ gave every son and daughter of Adam unmistakable evidence that through the provisions God has made they may overcome. Each one must rely on the merits of a crucified and risen Saviour. He takes every repenting soul into covenant relation with himself.

Christ regarded the enemies of the human race as His enemies. In our behalf He overcame Satan, gaining an everlasting victory

for all who will receive Him. He engaged in the warfare, and did not give up, but resisted even unto death; and in dying He gained the victory for which He came to our world. Before He died He cried out, "It is finished." "Father, into thy hands I commend my spirit." John 19:30; Luke 23:46.

To his disciples he said, "Be of good cheer; I have overcome the world." John 16:33. Christ has left us a perfect, sinless example. His

and endure, that we might pass triumphantly through all the temptations Satan may invent to destroy our faith.

In Christ is our only hope. God has daily victories for His people to gain. After His resurrection Christ said to His disciples: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all na-

Those who had lived in close alliance with the leaders of rebellion were to bear to them a message of pardon and forgiveness. Some who had been united with those who had planned and compassed Christ's death, who had said, "This is the heir; come, let us kill him" (Matthew 21:38), were to be reclaimed from disobedience and apostasy. "Ye have not chosen me," Christ said, "but I have chosen you." John 15:16. The Lord forgave them; for they had not known what they were doing; and He sent them forth to proclaim a risen and ascended Saviour. They published the truth that Jesus of Nazareth was the Messiah. ✽

To be continued. . . .

The General Conference Bulletin,
October 1, 1899.

Christ's followers are to walk in His footsteps. If they are not transformed in character, they can never dwell with Him in His kingdom.

followers are to walk in His footsteps. If they are not transformed in character, they can never dwell with Him in His kingdom. Christ died to elevate and ennoble them, and those who retain hereditary tendencies to wrong cannot dwell with Him. He suffered all that it is possible for human flesh to suffer

tions, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:46-49.

The very ones who had rejected Christ were to hear His message.



Ellen G. White, 1827-1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels

are an incalculable blessing to God's people around the world.

...continued from page 15

feeble faith can endure. They turn back crest-fallen, as did the scribe from the rebuke of Jesus." *The Spirit of Prophecy*, vol. 2, 306.

To serve the Master means an entire consecration. All must be subordinate to Him. Even family!

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." Matthew 10:37.

"No earthly ties, no earthly considerations, should weigh one moment in the scale against duty to the cause and work of God. Jesus severed His connection from *everything* to save a lost world, and

He requires of us a *full and entire* consecration. There are sacrifices to be made for the interests of God's cause." *Testimonies*, vol. 3, 500.

What will we do in light of what we are told? Will we, like Judas, be disappointed in what Jesus says to us? Will we, like the rich young ruler, walk away? What is our heart's response to the Master's call?

"I cannot express to you the intense desire of my soul that you should all seek the Lord most earnestly while He may be found. We are in the day of God's preparation. Let *nothing* be regarded as of sufficient worth to draw your minds from the work of preparing

for the great day of Judgment. *Get ready*. Let not cold unbelief hold your souls away from God; but let His love burn on the altar of your hearts." *Testimonies*, vol. 5, 590.

Jesus touched the hand of Peter's mother-in-law and she arose and "ministered unto them."

Has Jesus "touched" us? Has He "healed" us?

What are we doing in service for Him? ✽



Joe Olson serves as the executive director and chairman of the board of Hope International. He also travels as an international speaker.



Tarry But a Night



Virgil Robinson

During the spring of 1843 James White was far less active as a preacher than he had been during the previous winter. Most people were busy on their farms, and could attend meetings only on Sundays. James took advantage of this lull. Wishing to learn all he could from the Adventist leaders, he went to Portland, Maine, and spent some time there. He found warm fellowship with many firm believers in the near Advent. These true friends welcomed him into their homes. They had heard of his fruitful campaign of the previous winter.

While attending one of the Adventist meetings in Portland, James was deeply impressed as he listened to the testimony of a 16-year-old girl. He may have been introduced to her at the time, but, if so, the occasion apparently made little impression on her.

Back at his parents' home in Palmyra, James determined to become financially independent. Since he had worked on his father's farm, he decided to earn some money mowing hay. Offering his services to a prosperous farmer, he was handed a scythe and sent into the field. Engaged to cut hay for this same farmer was a group of rough, irreligious young men.

Recognizing James as the youthful preacher from Palmyra, and fiercely resenting his presence, they plotted to make things so hard for him he would quit. Their plan was to place him at the head of the line, intending to crowd in behind him and run him out of the field.

So, professing great respect for him as a minister, they invited him to lead them across the field. James accepted the position and began energetically, cutting a wide swath. The others took narrower ones.

Soon the plotters found the distance between them and their leader becoming greater. They simply couldn't keep up with him.

Little did they know that with every swing of the scythe James was sending up a prayer to heaven for physical strength. Back across the field they came, the others falling ever farther behind James. At the end of the second time across, James paused to rest under a tree.

Exhausted, the others came up one by one, laid down their scythes, and sat on the grass. Their leader walked up to James, placed his hands on his hips and asked a question:

"White, do you mean to kill yourself and us? We thought you were a minister and wouldn't know how to handle a scythe, but we

must give you credit for being far ahead of us and the best mower we ever saw. You have taken no beer nor liquor, and the sun is hot. We give up."¹

Singing for Room and Board

That fall, word went out that an important conference of Christian ministers would be held in the town of Knox, Maine. Deacon John, now an ardent Adventist, decided to attend. With James and two of his daughters, Mary and Elizabeth, Father White set out for the conference. Running into a heavy shower in the late afternoon, they drove their team and carriage into the yard of a hotel, where they put up for the night.

The Whites were a musical family. Deacon John had at one time been a teacher of voice. James and his sisters were first-class singers. To pass the time at the hotel, the four began singing some of the old, stirring revival hymns, as well as the newer popular songs of the Advent. The landlord, his family, and many guests crowded into the room where the visitors were singing, and listened to the music.

The next morning, when the time came to leave, Father White asked the landlord for the bill.

"There is no bill for you," the man replied with a smile. "How do you figure that out?" asked the deacon.

"Your singing last evening more than paid for your room and supper. Anytime you come along this way again, just stop in and we'll put you up in exchange for a similar concert."²

As winter drew on, opportunities for preaching increased for James and for his fellow Advent preachers. Doors began opening for them on every side. James found particular satisfaction in returning to settlements where he had labored the previous winter, finding his converts and helping to strengthen their faith.

*"I am in the land of the dying,
but at the soon coming of the Lord
I hope to go to the land of the living."*

Not all of the ministers of the Christian Church joined in proclaiming the Advent message. One man felt that the work was against the best interests of the church and opposed White continually. One day James met this man on the road. As they passed, the minister expressed surprise at seeing White again.

"Mr. White," he exclaimed, "are you still in the land of the living?"

"No, sir," came the quick retort, "I am in the land of the dying, but at the soon coming of the Lord I hope to go to the land of the living."³

The "Tarrying Time"

The winter wore on, and 1843 gave place to 1844. James White, along with thousands of others, believed this was the year that would bring the Saviour to earth

to take His waiting saints to glory. The believers thought they had endured their last winter on earth. The Jewish year ended on March 21, but March 22 came and went, and there was no sign of the Son of man. Unbelievers mocked the Adventists and asked sarcastically, "Why haven't you gone to heaven?"

A verse from the book of Habakkuk brought the sorrowing ones much comfort. "Though it tarry, wait for it; because it will surely come, it will not tarry" (chap. 2:3). They also remembered the parable of the ten virgins and of how the bridegroom had tarried. William Miller and his companions studied the Bible as never before. Rechecking their figures, they

found no errors of computation. All they could do was to watch and pray and be ready.⁴ . . .

New Light

Spring gave way to summer, and still there was no sign of Christ's coming. Toward the close of July, James read a notice in an Adventist paper stating that there would be an important meeting of Adventist leaders and laity in the town of Exeter, New Hampshire, in August. Although it meant a journey of nearly two hundred miles, James decided to attend. He arranged to join a group leaving from Portland.

The meeting opened on August 12 and lasted five days. At first there seemed to be no new light. Adventist leaders simply took turns speaking to the people. One afternoon Joseph Bates was preaching, exhorting the believers to hold fast

their confidence. As might be expected for a retired sea captain, he compared the Advent movement to a ship at sea, blown a bit off course perhaps, delayed by contrary winds, but sure to reach the harbor at last.

As he was speaking, the attention of the audience was attracted by a man on a horse, riding up to the tent. Quickly tying his panting horse, the man entered the tent, sat down beside a woman, and whispered something to her. It was Samuel Snow. When he had finished his whispering, the woman stood up and addressed Elder Bates, telling him it was too late for worn-out preaching; that a man had just arrived with new light. She urged Bates to let Snow speak. He agreed and invited Snow into the desk, where he expounded "new light." The cleansing of the sanctuary, Snow declared, would take place on the Jewish Day of Atonement, which would fall on October 22 of that year.

It was new light indeed. Joseph Bates accepted it, and so did James White. When that five-day meeting ended, and the wagons had rolled away to their respective destinations, the granite hills of New Hampshire rang with the shout, "Behold the Bridegroom cometh, go ye out to meet Him. . . . Get ready! Get ready!"⁶

James White returned to Maine to proclaim this Midnight Cry in his area. And how little time he had; only about ten weeks remained. As October 22 drew nearer, James White's labors became more fervent.⁷

A Sad Day

At last the great day arrived. We are not told where the White family spent it, but probably they waited for their Lord at their home on the farm, near Palmyra. All up and down the Atlantic Coast thousands of believers watched the sky. The sun sank into the west, clocks ticked off the hours, and finally midnight

came, and beyond. The day had passed, and they were disappointed again.

James White wondered what he should do next. He had made no other plans for his life than to proclaim the coming of Jesus as expounded by Miller and other Adventist preachers and supported, as they believed, by the prophecies of Daniel and Revelation. A few days after the Disappointment he made a trip to Portland, where Joshua Himes was meeting with many of the leaders from all parts of Maine. When Elder Himes told them that they should prepare for another long, hard winter, it seemed more than James could endure. He wrote that he “left the place of meeting and wept like a child.”⁸

The scoffing of unbelievers was hard to bear. One of them met James White on the morning after the sad day. Laughingly the man pointed his finger at the disappointed youthful preacher and asked scornfully, “Well, you didn’t go up yesterday, did you?”

James had a quick reply. “And if I had gone up, *where would you have gone?*”

It was a sobering thought. The sneer left the skeptic’s face. ❄

This article was taken from Virgil Robinson, James White, 28–32. The author was the great-grandson of James and Ellen White on his mother’s side and the great-grandson of William Farnsworth (one of the first Seventh-day Adventists) on his father’s side.

¹ Ellen White, *Manuscript Releases*, vol. 4, 408.

² *Life Incidents*, 105.

³ *Ibid.*, 108.

⁴ *Ibid.*

⁵ *Ibid.*, 110–112.

⁶ Francis D. Nichol, *The Midnight Cry*, Review and Herald Pub. Assn., Washington, D.C., 1944, pp. 214, 215.

⁷ Arthur Spalding, *Origin and History of Seventh-day Adventists*, Review and Herald Pub. Assn., Washington, D.C., 1961, vol. 1, pp. 92–94.

⁸ *Life Incidents*, 182.

Historical Footnotes

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” — E. G. White, *Life sketches*, 196.

Many today have neglected to study the history and people that made up the early days of the Advent movement. To help encourage interest in Adventist history, we have put together questions about people and events of our past. Our goal is to spark faith, and *further study* into “the way the Lord has led us, and His teaching in our past history.”

1. Who were the first two Sabbath-keeping Adventists in Battle Creek?
 - a. Joseph and Purdy Bates
 - b. David and Olive Hewitt
 - c. James and Ellen White
 - d. Uriah and Anne Smith
2. What year did the Review and Herald burn down?
 - a. 1902
 - b. 1888
 - c. 1863
 - d. 1904
3. What year were the first corn flakes made?
 - a. 1894
 - b. 1901
 - c. 1870
 - d. 1940
4. What Advent believer left his potatoes in the ground in 1844 and was saved from losing his crop to potato blight?
 - a. William Miller
 - b. David Hewitt
 - c. Joseph Bates
 - d. Leonard Hastings
5. When was the “Great Disappointment”?
 - a. October 30, 1844
 - b. November 17, 1850
 - c. October 22, 1843
 - d. October 22, 1844
6. Who started the first Adventist elementary school in 1897 in Centralia, California?
 - a. G. H. Bell
 - b. James White
 - c. Alma McKibbin
 - d. John Loughborough
7. Who wrote the tract that convinced Joseph Bates of the Sabbath?
 - a. William Miller
 - b. James White
 - c. T. M. Preble
 - d. J. N. Andrews
8. Who signed their letters and editorials “Yours in the blessed hope”?
 - a. James White
 - b. Ellen White
 - c. S. N. Haskell
 - d. Uriah Smith
9. Who is credited with being the first to bring the message to Illinois and Wisconsin?
 - a. Ellen White
 - b. Uriah Smith
 - c. Samuel Rhodes
 - d. Rachel Oaks
10. While Ellen White lived in Australia, she had a pet dog. The dog’s name was:
 - a. Spot
 - b. Eli
 - c. Tiglath Pileser
 - d. Fido

Answers: 1.b; 2.a; 3.a; 4.d; 5.d; 6.c; 7.c; 8.d; 9.c; 10.c.



The Alpha and the Omega of
Deadly Error, Part 2
**Danger in Choosing the
Way of Temptation**

F. M. Wilcox

A number of our schools have been so situated in relation to legal requirements that they have deemed it necessary to advise some of their teachers to seek university accrediting. As this has seemed necessary, we pray God to keep in the love of His truth those exposed to great danger. We feel the utmost confidence in the men and women composing our school staffs. We believe that they are actuated only by the highest and holiest purposes in their work. They have been instrumental in training, through the years, a great army of noble young men and women for lives of usefulness.

We thank God for the youth of this denomination, for their consecration, their zeal, their energy, their enthusiasm. Many already are occupying places of responsibility, and many others still in training will become, we believe, under God, mighty leaders in the finishing of this work. It is that their integrity to God and to His truth may be preserved and their souls remain unsullied and untainted with the delusive error of these last days, that the warnings in this symposium are being sounded.

When the exigencies of the situation require that one should expose himself to danger, then he can confidently expect the protection of God, even as did Joseph and Moses and Daniel, who by the exigencies of the situation in which they were placed, and not of their own choice or volition, were subjected to the wicked and corrupting influences to be found in the court and official life of Egypt and Babylon; but it is an entirely different thing for one voluntarily to subject himself to influences which are designed to weaken his faith and separate him from God.

But this, unfortunately, many of our young men and women are doing today. And too, we fear that some of our teachers are being tempted to do this on their own will and volition, when there exists actually no reason, so far as their schools are concerned, for such choice on their part.

Even as we write we have before us a letter just received from one of our conference presidents, who tells us that in his union alone there are more than one hundred teachers this summer in attendance at universities. What spirit and influence will these teachers take back to their schools? Is it too much to hope that none of these teachers will be affected by the seductive theories with which they will be brought into contact? We believe it is. Some, we believe many, we pray all, will have wisdom to discern between truth and error, to choose the good and reject the bad. But we fear some will carry back into their schools a spirit inimical to the genius of this work.

And the influence of all these teachers upon the young men and women who are in training will be to lead them, even though it is done unconsciously and unwittingly, to seek for advanced crediting in these higher institutions of learning, and thus hazard their own Christian experience in coming days. And thus there is formed a pernicious circle that goes on and on in ever-widening influence and power unto the fateful end.

The Contagion of Error

Why are some of our youth so willing to subject themselves to the atmosphere of these worldly schools? The larger number, in their simplicity, fail to realize the danger. Others, in self-confidence and youthful adventure, are willing to run the risk for the gain they hope to secure in higher learning or in the obtaining of a degree.

We talked with a young man some time ago. He saw no danger to himself in such contacts. He told us how he had met teachers of pagan philosophies and silenced their reasonings. He saw no possibility of losing his faith by sitting in the classes of those who taught theories subversive

into his very spiritual life blood. This has been demonstrated again and again in the school experience of some of the brightest and most talented young men and women of the great churches of the world, and also of the Seventh-day Adventist Church. It proves that when one voluntarily places himself on the enemy's ground, he cannot expect the protecting power of the Master; he takes himself out of the hands of Christ, and trusts in his own wisdom, and this wisdom proves foolishness in the end.

"Doctrines of Devils"

The deceptive working of the enemy of all righteousness is clearly

When one voluntarily places himself on the enemy's ground, he cannot expect the protecting power of the Master.

of the gospel. He confidently felt that he could hold his ground and even overthrow their theories.

We thought, How little does this young man realize his own weakness! And he stands as a representative of a large class. We thought of self-confident Peter, who gloried in his own loyalty, but proved in the end weak and disloyal. We thought of the talented Moses Hull of our own movement,¹ who boasted of his ability to overthrow the arguments of Spiritualism, but succumbed to its devilish power before he had concluded a debate with a Spiritualist lecturer—a debate upon which he entered against the earnest warnings of the brethren.

There is the same satanic power in the theories taught today. There is in them a contagion, an insidious power, which unconsciously enters the mind of the listener, and just as unconsciously works its poison

portrayed in the Word of God. He is represented in the last days as deceiving the nations of men and gathering them together for the great day of the battle of the Lord. (See Revelation 16:13–14.) He will deceive, if possible, the very elect, and sad to say, some will depart from the faith, giving heed to the doctrines of devils. Read this prophecy in the words of the apostle Paul to Timothy:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Timothy 4:1–3.

Years ago the Spirit of Prophecy likewise sounded a very definite warning against the entrance of these “doctrines of devils” into the remnant church. We quote the following from *Testimonies*, vol. 8, 291:

“Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan’s most subtle devices. It misrepresents God and is a dishonor to His greatness and majesty.

“Pantheistic theories are not sustained by the Word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart and give license to inclination. Separation from God is the result of accepting them.”

This warning had special application to conditions existing twenty-five years ago. And thank God, the warning at that time was heeded, and scores of our brethren and sisters were saved who otherwise would have become ensnared and have entirely lost their Christian experience. This warning is needed just as greatly today.

The Fruit of Spiritualistic Theories

The evil fruit which would follow the acceptance of these theories was pointed out faithfully. We quote again:

“These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own savior. These theories regarding God make His

Word of no effect, and those who accept them are in great danger of being led finally to look upon the whole Bible as a fiction. They may regard virtue as better than vice; but God being removed from His position of sovereignty, they place their dependence upon human power, which, without God, is worthless. The unaided human will has no real power to resist and overcome evil. The defenses of the soul are broken down. Man has no barrier against sin. When once the restraints of God’s Word and His Spirit are rejected, we know not to what depths one may sink.

“Those who continue to hold these spiritualistic theories will surely spoil their Christian experience, sever their connection with God, and lose eternal life.

“The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truth that it is essential for the people to receive, and whose study it is to divert minds from the great truths given to prepare them for what is coming upon the world.” *Ibid.*, 291–292. ❀

To be continued . . .

Note:

¹ See *Testimonies*, vol. 1, 426–442; *ibid.*, vol. 3, 212; *Manuscript Releases*, vol. 6, 98–100.

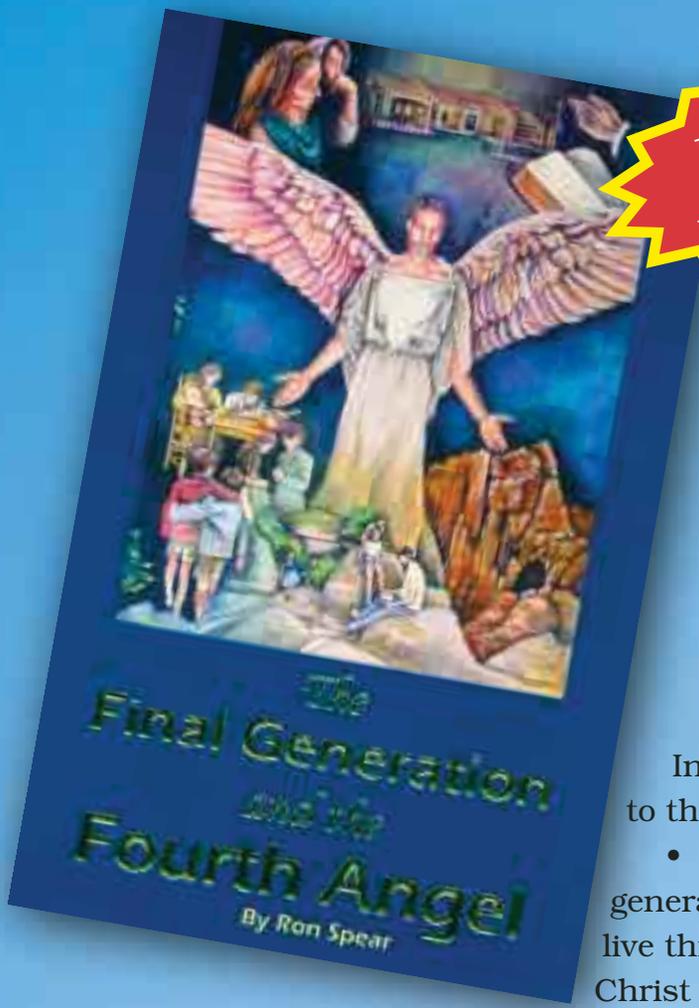
Source: “Why Our Educational Symposium? The Alpha and the Omega of Deadly Error: A Review of Significant Warnings and Special Instruction from the Spirit of Prophecy, in Two Parts—Part 1,” *Review and Herald*, Takoma Park, Washington, D.C., October 16, 1930, vol. 107, no. 53, 4–5.

Francis McLellan Wilcox served the Seventh-day Adventist church as author, minister, and administrator and was the editor of the Review and Herald from 1911 to 1944.



In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters and in helping others, by example and personal effort, to see the beauty of holiness. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.

— Ellen G. White, *Testimonies*, vol. 4, 306.



Hot Off
the Press!

The Final Generation and the Fourth Angel

by Ron Spear

In this book you will find the inspired answers to these vital questions:

- Will there be anything special about the final generation of God's faithful people—those who will live through the time of time of trouble and see Christ come in the clouds of heaven?
- What have been God's efforts to develop this

final generation, and how have His efforts been hindered?

- What must we do to prepare for the loud cry of the fourth angel?

We are told, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." *Selected Messages*, book 3, 162. This book points us directly and succinctly to the ways God has directed our people.

Ron Spear is an ordained Seventh-day Adventist minister, serving as an international speaker and the executive editor of the *Our Firm Foundation*. He is a retired field secretary of the *Review and Herald* and the author of more than twenty books.

This book you hold in your hands is the latest to come from the pen of Elder Ron Spear. In his 80 plus years of life, he has learned to distill theological concepts down to where even a very simple person can easily understand them. He actually incorporates very little of his own opinion in his books. He relies very heavily on the writings of our prophet, Ellen G. White, and the Bible.

Now you have the privilege of benefiting from his years of extensive study and research into the realm of end-time prophecy.

Order from Hope International: **157 pages** • **BESR-FGFA** • **Price: \$3.99**

Please see page 29 for shipping and sales tax information.



Preparing to Legislate Morality

News Item: "A San Francisco Bay Area high school is being threatened with a lawsuit over its decision to censor a Christian student club. The Hayward, California, school has barred a Christian group from putting up posters with Bible verses to announce their meetings. A feminist club and the Gay Straight Alliance, however, have been allowed to put up their posters. Brad Dacus, president of the Pacific Justice Institute, has sent a demand letter to the school, claiming its 'viewpoint discrimination' was in clear violation of the Equal Access Act. 'Everything will be fine,' he says, if the school stops what he describes as 'discrimination, hostility, and intolerance' toward Christian clubs. 'But if they don't [decide to do what's right], then we at the Pacific Justice Institute have pledged to represent this Christian club in a court of law to seek full and complete justice,' Dacus promises." — *Religion Today Summaries* (August 19, 2004), crosswalk.com.

End-time perspective: This type of activity influences public opinion toward legislating morality, and eventually, to requiring Sunday worship.

"Any movement in favor of religious legislation is really an act of concession to the papacy, which for so many ages has steadily warred against liberty of conscience." *Maranatha*, 131.



Makeover Nation

"Americans are rushing to get tuckered, suctioned, tightened, and tweaked like never before. More than 8.7 million people underwent cosmetic surgery in 2003, up 33 percent from the year before, according to the American Society of Plastic Surgeons. . . .

"Last year consumers paid \$9.4 billion for cosmetic procedures, equal to about one third of the budget of the National Institutes of Health." — Nancy Shute, "Makeover Nation," *U.S. News & World Report*, May 31, 2004, 53, 55.

End-time perspective: "I was directed to the following Scriptures. Said the angel, 'They are to instruct God's people.' 1 Timothy 2:9, 10: 'In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.' 1 Peter 3: 3-5: 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, . . . adorned themselves.'" *Child Guidance*, 416.



Kids on Drugs

News Item: "Americans spent more last year on medications like Ritalin than on any other kind of medicine for kids, according to a new study by Medco Health Solutions. Spending on medications to treat attention deficit hyperactivity disorder, depression, and other behavioral conditions went up by 77 percent between 2000 and 2003 among the 300,000 children studied. Until last year, antibiotics and asthma meds for kids topped the spending charts." — Helen Fields, "In Brief," *U.S. News & World Report*, May 31, 2004, 66.

End-time perspective: This is no doubt the result of bad eating habits, but how much of this is also because of other unhealthful practices?

"Those who are old enough should every day that the weather will admit, have a portion of their work in the open air and sunshine. Children and women should not fail to spend some hours each day in exercise out of doors. This has proved a great blessing to me. When in very feeble health, I have occupied some time in my flower garden, and among the small fruits, doing light work, which has never failed to prove a success in recovering my health, and overcoming depression of spirits." *The Health Reformer*, April 1, 1871.



Log on for Salvation

News Item: "If people won't come to church, the church will have to come to them—or, at least, to their computers. That's the thinking of the Methodist Church of Great Britain, which is sponsoring the Internet's first virtual church (churchoffools.com). Users can slip into an 'avatar,' or computer character, 'kneel' down in worship and listen to a sermon. . . .

"The Church of Fools got 68,000 visitors in its first two days." —Liat Radcliffe, "Log On for Salvation," *Newsweek*, May 31, 2004, 10.

End-time perspective: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25.



Pricey Delectacies

News Item: " 'I thought it was the calorie count.' Virginia Marnell, a customer at Norma's restaurant in New York's Parker Meridian hotel, on the restaurant's new \$1,000 omelet, which contains six eggs, a lobster and 10 ounces of sevruga caviar." —"Perspectives," *Newsweek*, May 31, 2004, 21.

End-time perspective: "In the dining room, where the table is laden with abundant food, the finger of

God has traced, 'Is it not to deal thy bread to the hungry . . . ?' Let all, old and young, consider that it is not a light matter to be the Lord's steward. . . . The needy, the oppressed, are left in want, while the Lord's money is selfishly squandered in extravagance and luxury. O that all will remember that God is no respecter of persons! It is a great thing to be a steward, faithful and true, before a just, impartial God." *Our High Calling*, 190.



Abusive Priests

News Item: "The National Review Board, a lay watchdog panel formed by the U.S. Conference of Catholic Bishops, last week announced its review of the causes of the priest abuse crisis. It also issued a long-awaited study by the John Jay College of Criminal Justice. Among the major findings: 10,667 individuals made allegations of child sexual abuse by priests, 81 percent of victims were male and, of all priests against whom allegations were made, only 2 percent received prison sentences." —Julie Scelfo, "A 'Shameful' Failure," *Newsweek*, August 8, 2004, 8.

" 'They did good ministry, they were good to their people, they were kind, compassionate. It was that era of the 60's . . . the whole atmosphere out there was, it was OK, it was OK to do.' Monsignor Richard S. Sniezyk, temporary leader of the Diocese of Springfield, Mass., on the culture surrounding the pedophilic practices of some priests from the 1960s to the 1980s. He's since clarified that sexual misconduct in any context is unacceptable." —"Perspectives," *Ibid.*, 8, 21.

End-time perspective: "Jesus did not enforce celibacy upon any class

of men. He came not to destroy the sacred relationship of marriage, but to exalt it and restore it to its original sanctity. He looks with pleasure upon the family relationship where sacred and unselfish love bears sway." —*The Adventist Home*, 121.

"Priests and popes have made laws forbidding priests to marry, and secluding them in monasteries. These laws and restrictions were devised by Satan to place men and women in unnatural positions. Thus Satan has tempted human beings to disregard the law of marriage as a thing unholy, but at the same time he has opened a door for the indulgence of human passion. Thus have come into existence the greatest evils that curse our world—adultery, fornication, the murder of innocent children born out of wedlock." *Manuscript Releases*, vol. 10, 198.

Gay TV

News Item: "MTV is forging ahead with plans for an all-gay television network that will be on all basic cable plans. Outlet, the name of the 24-hour network, will feature gay-themed lifestyle and entertainment programming." —"The Buzz," *World*, February 28, 2004, 8.

End-time perspective: "For men shall be lovers of their own selves . . . without natural affection. . . ." 2 Timothy 3:2–3.

"The outlook in our world is indeed alarming. God is withdrawing His Spirit from the wicked cities, which have become as the cities of the antediluvian world, and as Sodom and Gomorrah. The inhabitants of these cities have been tested and tried. We have reached a time when God is about to punish the presumptuous wrongdoers, who refuse to keep His commandments and disregard His messages of warning. He who bears long with evildoers gives everyone an opportunity to seek Him and humble their hearts before Him." *This Day with God*, 152.

Contributor: Joe Olson

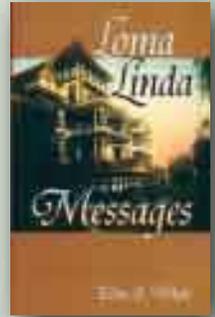
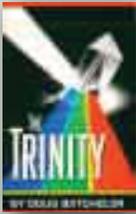
Suggested Gifts for Friends and Family

available from the

Hope International Bookstore

Looking for a gift that will draw someone closer to Jesus? Here is a selection from our bookstore—including some very popular items, many of which are brand new!

Be sure to look for the new expanded 2005 catalog! You may also browse online at www.hopeint.org. Please see page 30 for shipping and sales tax information.



General Books

Batchelor, Doug

New! Trinity, The

The mystery of the triune God is under attack! Learn how to defend this essential tenet from dangerous assault.

Paperback, 32 pages, 2003, 3 1/2" x 5 1/2"

BEBD-TRIN

\$0.75

Lorenz, Felix

New! Only Hope, The

Felix Lorenz traces the development of the doctrine of Laodiceanism in the Seventh-day Adventist Church through the writing of Ellen White and other historical documents. Pastor H.M.S. Richards calls it "the most hopeful and stirring appeal for the reception and proclamation of the Lord's message to Laodicea that I have ever read or heard."

Paperback, 112 pages, 2003

BELF-OHOP

\$7.75

Spirit of Prophecy

White, Ellen G.

New! Christian Experience and Teachings of Ellen G. White

A predecessor to *Early Writings*, in this little volume there is gathered for busy readers a choice selection of short articles from the writings of Ellen White. Its presentation of the privileges and duties of the faithful Christian is clear and inspiring. Its pictures of the Christian's reward are beautiful and thrilling.

Hardback, 260 pages, 1940

BEWE-CETO

\$11.29

New! Letters to Young Lovers

This book is a collection of letters and other counsel written under the inspiration of God to help people make the right choices relating to courtship and marriage. Read and benefit from what the Lord has said to others like yourself.

Paperback, 91 pages, 1983

BEWE-LTYL

\$5.49

New! Loma Linda Messages

This 1935 collection of Ellen G. White's admonitions is reprinted in the hope of arousing God's people follow the divine blueprint of the medical work.

Paperback, 235 pages, 2004

BEWE-LLME

\$10.49

New! Sketches From the Life of Paul

A predecessor to *Acts of the Apostles*, this historical narrative traces down in a clear and connected manner the ministry of Paul to the early Christian church. Highlights many lessons for the church of today.

Hardback, 334 pages, 1974

BEWE-SFLO

\$8.29

New! Spiritual Gifts, vol. 1 & 2

Two of the earliest books written by Ellen G. White, Volume 1 is "The Great Controversy between Christ and His Angels, and Satan and His Angels," published in 1858. Book two is "My Christian Experience, Views and Labors in connection with the rise and progress of the third angel's message," published in 1860.

Hardcover, 525 pages, 1858 & 1860

BEWE-SG12

\$10.50

New! Spiritual Gifts, vol. 3 & 4

Two small works in one binding, including Sister White's first detailed history of mankind from creation to the days of Solomon, an extended article regarding the 1863 health reform vision, and "Testimonies for the Church," numbers one to ten.

Hardback, 620 pages, 1864

BEWE-SG34

\$10.50

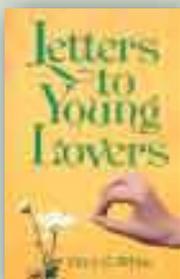
New! Temperance

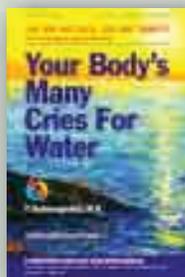
Temperance was a favorite theme of Ellen G. White, both in her writings and in her public speaking. The selections appearing in this book have been drawn from the whole range of her writing on the topic, including sources long out of print.

Hardcover, 292 pages, 1949

BEWE-TEMP

\$10.50





Health

Batmanghelidj, F.

New! **Your Body's Many Cries for Water**

This book explains how a lack of water in the body – chronic dehydration – is the root cause of many painful degenerative diseases, asthma, allergies, hypertension, excess body weight, and some emotional problems, including depression.

Paperback, 186 pages, 1997
BEBF-YBMC

\$12.75



Other

New! **Activated Charcoal Powder**

Charcoal is God's finest adsorbent because it traps unwanted materials and gas in its many small cavities or chambers. One of the most important simple remedies to have on hand, many have found that it relieves discomfort and draws out poison from the system, both internally and externally.

Approx. 6 oz. in 16 fluid oz. plastic container
OXTS-ACPO

\$4.75

10 oz. in 32 fl. oz. plastic container
OXNE-CHAR

\$8.29

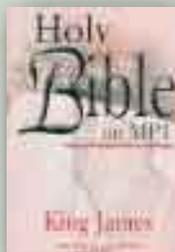


Audio Books

God's Word

New! **KJV Holy Bible on MP3**

Now you can enjoy the Spoken Word almost anywhere: traveling in the car, plane, subway, train, listening while exercising, working



around the house, or even in your favorite recliner. Read by Eric Martin.

Set of 2 MP3 CDs
MERM-KJBI

\$22.95

New! **Psalms of David**

In these times when mortal enemies come to seek our lives, all of us need David's Psalms, which are like so many spiritual passwords to the strength and unyielding hope we need. Read by Eric Martin.

4 Audio CDs

DEPR-PODA

\$19.95



White, Ellen G.

These inspired books are available on CD in two formats – audio CD and MP3. (MP3 CDs require a computer or CD player which is able to play MP3s.)

Acts of the Apostles, The

CD: CEWE-AAPO *New!* **\$59.95**

MP3: MEWE-AAPO *New!* **\$35.97**

Desire of Ages, The

CD: CEWE-DOAG **\$59.95**

MP3: MEWE-DAGE *New!* **\$35.97**

Great Controversy, The

CD: CEWE-GCON **\$59.95**

MP3: MEWE-GCON *New!* **\$35.97**

Patriarchs and Prophets

CD: CEWE-PPRO **\$59.95**

MP3: MEWE-PPRO *New!* **\$35.97**



Subscription, Shipping, and Sales Tax Information

Subscription Information

United States: US \$18.75 per year

Canada and Mexico: US \$23.75 per year

Foreign (Surface Mail): US \$23.75 per year, (shipped quarterly)

Foreign (Air Mail): US \$60.00 per year

Large Print Edition: US \$29.95 per year

Audio Edition: US \$36.00 per year

Foreign Audio and Large Print Editions: Please inquire regarding postage.

Subscription Assistance

We strive to keep our subscription prices as low as possible. We want this material to be available to all. If your finances cannot meet the requested amount, please send whatever you can. Those desiring to assist in providing subscriptions for individuals with limited funds should send a gift marked "Subscription Assistance" to Hope International. Your donations are tax deductible.

Shipping, Sales Tax, Currency

For all products advertised in this publication (unless otherwise noted):

- Add 15% shipping plus US \$3.00 handling.
- For destinations outside the USA, add 20% shipping plus US \$4.00 handling.
- If actual shipping charges are greater, you will be billed the difference.

Sales tax: Illinois residents, please add 6.5%. Washington state residents, please add 7.8%.

All money received must be in US funds, drawn on US banks.

Index of Articles for the Year 2004

Anonymous

"Stand in the Gap," April
" 'Til the Work Is Done," May

Boddy, Wallace

"Heresy's Inevitable Consequence,"
January
"Monday, the First Day of the Week?"
February
"What? The Majority Choose Death?"
March
"Beware, Beware of False Teachers
and Prophets," August

Crews, Joe

"The Parable of the Two Sons"
January
"Shrimp, Status Stones, and
Obedience," March

Fiedler, Clarissa

"Born Again and Living Anew,"
January

Floyd, Clark

"TV or Not," March
"The Gathering," April
"Judgment for the Saints," July

Forbes, Lee

"What Is a Christian?" August

Gilbert, F. C.

"Why Did the Jews Reject Jesus as
the Messiah?" December

Grosboll, Marshall

"Wanted: An Easy Religion," May

Handwerk, Jean

"The Passion," June
"China Study Warns About Protein,"
October

Haskell, Stephen N.

"Prayer, Bible Study, and Victory Over
Sin," February
"The Test of Character," April

Haynes, Carlyle B.

"Our Church Standards—Shall
We Abandon or Enforce Them?"
September–November

Jones, Patrick

"Jericho, the Roman Empire, and the
Seven Trumpets," September

Jorgensen, Bob

"Should Government Prohibit
Immorality?" November

Larson, Ralph

"Types and Shadows," January
"The Scandal of a Book," February–
June; November–January 2005

Loughborough, John N.

"The Study of the Testimonies,"
February–May

Olson, Joe

"He Touched Her Hand," December

Paulson, Kevin

"Dead Languages or Eternal Truths,"
July–August

Pierson, Robert H.

"Still Here—Why?" July

Rogers, Rose

"Shall We Go See *The Passion*?" June

Spalding, Arthur W.

"The Prime Principle," July

Sparks, Vernon

"One Lord and One Faith,"
September–October

Spear, Ron

"The Principle of Two Israels,"
February
"On the Threshold of Eternity," June
"Are You a Protestant?" October

Steck, Harvey

"Winning (and Losing) in the Courts,"
February
"Our Perfect Example," May

Temple, Patricia

"Receiving the Victory!" August

White, Ellen G.

"Abiding in Christ," January
"Justified by Faith," January
"The Law of God," January
"Preparation for the Judgment,"
February–March
"Diligence in the Work of
Preparation," March
"Conforming to God's Word," April
"True Christianity," April
"Be Ye Therefore Perfect," May
"An Appeal to Ministers," May
"The Sufferings of Christ," June–July
"The Poor in Spirit," June
"Humility and its Reward," July
"The Value of Trial," July
"A Working Church," August
"Christ and His Righteousness,"
August
"The Bitter Cup," September
"A Call for Well-Trained Gospel
Workers," September
"Principle Never to Be Sacrificed for
Peace," October
"The World's Need," October
"The Glory of the Cross," November
"God's Purpose for Us," November
"The Nearness of the End,"
November
"Praise the Lord!" December
"Christ Our Example," December–
January 2005

Wilcox, F. M.

"The Sacred Canon," December

Zutz, Gordon

"Christian(?) Idolatry," August
"Saintly Endurance," November

The truth is never out of date!

Ordering Back Issues

If you would like to order a back issue containing an article listed above, you may do so by writing or calling Hope International. Back issues are \$1.50 each. Please see page 29 for shipping and sales tax information.

Letters to the Editor



I would like to take this opportunity to tell you how much I enjoy and am blessed by your magazine. I look forward to every issue.

UH, Maryland

I was first introduced to Hope International by a brother when I was in Florida. Then a brother visited us, bringing a copy of *Our Firm Foundation*. I got interested in reading them and decided to subscribe. I pass along the copies to the Philippines for our laymen who seldom have access to the Ellen G. White writings.

By September, I will be leaving for the Philippines and will distribute more copies. They read them over and over again. May God bless your work.

NG, Illinois

Over the years it has been the delight of God to bless our family through your service to Him. The way our association with your ministry came about many years ago was truly a miracle. We have enjoyed the many timely articles God has motivated your staff to make available to the souls thirsting after righteousness in this our time of need.

There is so much corruption in our world today. Justice is gone from the courts of our country. Our system of government is a shambles and inspires no loyalty in its people. Evil is elevated, and righteousness is condemned. Now, the last place where followers of Christ were blessed by His Father with freedom to worship, the chains of idolatry are about to be fully enclosed about this nation in the form of Sunday wor-

ship. As has been so many times in the past, the mercy of God can be seen in the form of slavery, for when a people are prosperous as we have been in this country, and then forget the Lord in return for His kindness, bondage has been a means to awaken them to right doing. But alas, the fullness of the time is at hand.

It is our prayer that we all may be awakened to a sense of need and urgency. We pray that you will continue as a group to devote your time and effort in the Lord's service. He knows your name.

LB, Alaska

I would love to be a penpal to lonely people. This is a nice service you are providing in even trying to contact all these people.

Your quote about the angels from *Early Writings* in the last two pages of your newsletter really cheered me up and made me realize there is hope and that I shouldn't give up. I read it to my Jewish friend who is struggling with depression, and it cheered him up, too.

I really think you are doing a wonderful work. I love reading *Our Firm Foundation*. I read what they said about going to see "The Passion" at the theater. I went because a Christian friend encouraged me to go, but I'll never go to a theater again after reading those articles. Someday it could be Satan impersonating Christ, so we shouldn't go.

Thank you for the fine magazines you've sent through the years. They have helped me become a well-grounded Seventh-day Adventist. I was deep into the Wheeling camp when I was younger, and your magazine cleared up some things and stabilized me.

PO, Oregon

Thank you for your timely magazine in the promulgation of the three angels' messages. Our Lord said in John 15:10, "If ye keep my com-

mandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

NB, Georgia

Thank you so much for your *Our Firm Foundation*. I am writing to ask you to please send me your catalog. I feel it will be a great blessing to my children and loved ones to give them a book. I plan to order right away.

Thank you so much, and I am so happy for your concern for all people. I feel it is providential not only for sending me the *Firm Foundation*, but for all your work for others.

WP, North Carolina

Thank you so much for the offer of a year's subscription. How wonderful and caring you are. Because of your letter, I am sending the subscription money. The Lord blesses, and my faith in Him will never fail.

I have enjoyed every edition of *Our Firm Foundation* that I have received, and I share the magazines with others. In fact, I re-read and mark up many of the articles.

I will be looking forward to more of the magazine.

AH, Hawaii

Thanks for your personal note regarding my subscription. I don't know who sent me the first three issues of *Our Firm Foundation*, but I thank the Lord that they did. I am a lifelong Adventist but have been sliding away from God for some time. Each compromise I made opened the door for an even larger compromise the next time. I know we are in the last moments of earth's history and the articles jolted me awake. They are filled with truth and inspiration; not watered down or diluted with earthly influences as are some publications.

May God continue to bless the ministry at Hope International.

SK, California

FALL CAMP MEETING 2004

September 29 to October 3, Hope International held its first camp meeting at its Illinois location. Each message was "present truth" for the hour, and those who came said how thankful they were for the wonderful camp meeting and the Christian fellowship. Now you can receive the blessing of our 2004 fall camp meeting and share it with friends and family.

Prices

Audio Cassettes: \$1.99 each

Audio CDs: \$2.99 each

Video Tapes: \$4.99 each*

*includes free video tape album for each 8 videos purchased.

DVD Videos: \$5.99 each

Save more —

buy the entire set!

Set of 20 audio cassettes: \$32.95

Set of 20 audio CDs: \$51.95

20 Messages on 1 MP3 CD: \$14.95

Set of 20 video tapes: \$84.95

*includes 3 video tape albums valued at \$10 each

Set of 20 DVD videos: \$94.95

See page 29 for shipping and sales tax charges.



Clark Floyd

- All that Live Godly in Christ Shall Suffer Persecution



Lee Forbes

- It Is For Us
- Portugal Report



George Gomoll

- Do We Expect Miracles?



Richard Harris

- Simple Simon
- Teasing the Beast
- True Lies



Diane Herbert

- Simple Home Remedies
- Arguments for Vegetarianism



Patrick Herbert

- Drinking, But Not Drunk
- Keeping the Camp Clean



Joe Olson

- Don't Go to Egypt!



J. C. Perozo

- Dead or Alive?



Ron Spear

- These Times
- Preparing for the End



Colin Standish

- Ecumenism and Persecution



Harvey Steck

- Let This Mind Be in You

Speaker Panel

- Talk Back Live, Part 1
- Talk Back Live, Part 2
- Talk Back Live, Part 3



Hope International
P.O. Box 220
Knoxville, IL 61448

Change Service Requested

Nonprofit Org.
U.S. Postage
Paid
NW Mail Services