Our Firm Foundation

Except We Forget
Build on a Sure Foundation
The Final Work
Let's Revive the Spirit of Prophecy
The Image to the Beast
To Every Man His Work

To Stand in Defense of Truth, see page 4
DEAR FRIENDS:
God gave us an educational system to prepare our young people for the finishing of the work. Now in 1989, we find that 71 percent of our youth are leaving the church every year, and this brings sadness to our hearts. We understand that the majority of these young people have been educated in our schools. This fact leaves us with the great question in our mind as to what has happened.

As we view the educational problems that the church faces today in the academies and colleges, we find that our minds have been heavily influenced by the humanistic, evangelical approach to education that our Ph.D. candidates received in the schools of the world. The Bible and the Spirit of Prophecy must now take their rightful place in our educational system.

In Testimonies, vol. 5, 24-26, Ellen White says:
“As an educating power the Bible is without a rival. Nothing will so impart vigor to all the faculties as requiring students to grasp the stupendous truths of revelation. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with commonplace matters only, to the exclusion of grand and lofty themes, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, or put to the stretch to comprehend important truths, it will, after a time, almost lose the power of growth.

“The Bible is the most comprehensive and the most instructive history which men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. Its bright rays shine into the far distant past, where human research seeks vainly to penetrate. In God’s Word alone we find an authentic account of Creation. Here we behold the power that laid the foundation of the earth and that stretched out the heavens. Here only can we find a history of our race, unsullied by human prejudice or human pride.

“In the Word of God the mind finds subject for the deepest thought, the loftiest aspiration. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as He speaks with men. Here we behold the Majesty of heaven as He humbled Himself to become our substitute and surety to cope single-handed with the powers of darkness and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and vigor.

“If morality and religion are to live in a school, it must be through a knowledge of God’s Word. Some may urge that if religious teaching is to be made prominent our school will become unpopular; that those who are not of our faith will not patronize the college. Very well, then, let them go to other colleges, where they will find a system of education that suits their taste. Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God’s Word and in the practical duties of everyday life.

Ellen White then makes this startling statement, “This is the education so much needed at the present time. If a worldly influence is to bear sway in our school, then sell it out to worldlings and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified.

“In the name of my Master I entreat all who stand in responsible positions in that school to be men of God. When the Lord requires us to be distinct and peculiar, how can we crave popularity or seek to imitate the customs and practices of the world? God has declared His purpose to have one college in the land where the Bible shall have its proper place in the education of the youth. Will we do our part to carry out that purpose?”
Hope International is eagerly seeking a solution to the great problems that the church faces in education. We have established a school which we call a school of the prophets. It offers a three-month course for medical-missionary colporteur training, and a course for lay-pastor/Bible-worker training. We believe that we need to get our youth out into the field as swiftly as possible to help carry this message into the dark areas of the earth. We need all the prayers and financial help of our people that we can receive. The school is now meeting in our video studio, but we hope soon to have an 8,000-square-foot building.

“When those who have reached the years of youth and manhood see no difference between our schools and the colleges of the world, and have no preference as to which they attend, though error is taught by precept and example in the schools of the world, then there is need of closely examining the reasons that lead to such a conclusion. Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world. I am watching with intense interest, hoping to see our schools thoroughly imbued with the spirit of true and undefiled religion. When the students are thus imbued, they will see that there is a great work to be done in the lines in which Christ worked, and the time they have given to amusements will be given up to doing earnest missionary work. They will endeavor to do good to all about them, to lift up souls that are bowed down in discouragement, and to enlighten those who are in the darkness of error. They will put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof.” Fundamentals of Christian Education, 290
May each one of us continue to pray that, because we are prisoners of hope, God will help our school in this project.

RON SPEAR—EDITOR
It is the mission of Hope International and the editors of Our Firm Foundation to clearly present Christ and His truth. The days that yet remain of this world are few, and what we do we must do 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.—Ethers

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Hope International is a special ministry assisting in the God-given work of the Seventh-day Adventist Church. We believe this Remnant Church of Bible prophecy has been brought into existence by the calling of the Lord, and we look for its final triumph in purity at the second coming of Christ. That the church does not now perfectly reflect the will of our Lord is cause for sorrow, but not for discouragement. The Word of God stands pledged that all within her borders will be sifted and tried, and though the greater portion will fail the test, there will yet remain a remnant to honor the Lord by their obedience to all His commands. Therefore, Hope International urges upon all the duty of supporting the Seventh-day Adventist Church in every way possible, insofar as is consistent with the principles of the government of God and the leading of His Holy Spirit upon the heart.
To Stand in Defense of Truth

THROUGH the history of God’s church, we find in times of apostasy only a few who would stand for truth. Abel stood for the truth against the apostasy of Cain and paid with his life. The antediluvian church in Noah’s day were in apostasy, and there were only eight in the ark of safety when the Flood came. The people had associated with worldlings in business and pleasure until they scoffed at Noah and the ark he and his helpers were building.

“But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark and they knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” Matthew 24:37-39

The Lord’s messenger declares through inspiration that there will be many professed Seventh-day Adventist Church members, laity, leaders and pastors, who have united with the world in business and pleasure, who have allowed the luxury of the world to become the luxury of the church. By building extravagant monuments to our unbelief, we have scoffed at Christ’s soon return, and cry: “The Lord will not do good, neither will He do evil.”

“Christ declares that there will exist similar unbelief concerning His second coming. As the people of Noah’s day ‘knew not until the flood came, and took them all away; so,’ in the words of our Saviour, ‘shall also the coming of the Son of man be.’ Matthew 24:39. When the professed people of God are uniting with the world, living as they live, and joining with them in forbidden pleasures; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity—then, suddenly as the lightning flashes from the heavens, will come the end of their bright visions and delusive hopes.

“As God sent His servant to warn the world of the coming Flood, so He sent chosen messengers to make known the nearness of the final judgment. And as Noah’s contemporaries laughed to scorn the predictions of the preacher of righteousness, so in Miller’s day many, even of the professed people of God, scoffed at the words of warning.” The Great Controversy, 338–339

Again the servant of God, Ellen White, gives us this fearful description of the church in our day:

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: ‘The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment.’ Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” Testimonies, vol. 5, 211

“No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove
to be ringleaders in apostasy and examples in indifference and in the abuse of God's mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy.

"It is with reluctance that the Lord withdraws His presence from those who have been blessed with great light and who have felt the power of the Word in ministering to others." Ibid., 212

To stand for truth and righteousness, this will be the test for every Seventh-day Adventist.

"And because iniquity shall abound, the love of many shall wax cold." The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is "Then that honor Me I will honor." Shall we be less firmly attached to God's law because the world at large have attempted to make it void? . . .

"To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few — this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason." Ibid., 136

What does it mean to gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason? Are we now, the Seventh-day Adventist Church, prepared to stand in defense of our great message of righteousness, which is the third angel's message in verity? God speaks to us in this crisis hour:

"Christ and His righteousness — let this be our platform, the very life of our faith.

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'" Evangelism, 190

"The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life.

Most of our people are not hearing a warning message from our pulpits, a message that will prepare them for eternal life. "Justification is everything; sanctification is a very little thing" is the fatal siren song. We are given a very clear explanation of this subject: "But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul." Selected Messages, book 1, 366

The Laodicean message is to be given to God's remnant church, and when it is given, many will rise up against it.

"Some, I saw, would gladly return. Others will not let this message to the Laodicean church have its weight upon them. They will glide along, much after the same manner as before, and will be spewed out of the mouth of the Lord. Those only who zealously repent will have favor with God." Testimonies, vol. 1, 144

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

"The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testi-
our educational and medical institutions? Can we not now see that we are still here because of God’s rebellion against His perfect plan to finish His work? Can we now believe that in the Testimonies God is speaking to His leaders, pastors, and laity, in this end time?

At this momentous time in the church’s history, all her members should be seeking the Lord most earnestly. Why, then, is only 50 percent of our church membership in Sabbath school each Sabbath? The following message from the pen of Ellen White may help us find the answer:

“The accession of members who have not been renewed in heart and reformed in life is a source of weakness to the church. This fact is often ignored. Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony against unchristian habits and practices. Those who accept the truth are not taught that they cannot safely be worldlings in conduct while they are Christians in name. Heretofore they were Satan’s subjects; henceforth they are to be subjects of Christ. The life must testify to the change of leaders. Public opinion favors a profession of Christianity. Little self-denial or self-sacrifice is required in order to put

and then labor to secure these results for their converts.” Ibid., vol. 5, 172–173

We are told that the very last deception is to make of none effect the testimony of the Spirit of God, and to disregard inspiration is to finally reject it. See Selected Messages, book 1, 48

“If God has given me a message to bear to His people, those who would hinder me in the work and lessen the faith of the people in its truth are not fighting against the instrument, but against God. It is not the instrument whom you slight and insult, but God, who has spoken to you in these warnings and reproofs. ’ It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities that He has appointed to lead them.’

“It is not alone those who openly reject the Testimonies, or who cherish doubt concerning them, that are on dangerous ground. To disregard light is to reject it.’ Testimonies, vol. 5, 680

We must see that we have been leaning on the arm of flesh instead of the arm of God, to guide this church in its final hour.

“Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” Jeremiah 17:5

occasionally, God’s people should also be able to expect those in official positions to act decisively to clear the church of the terrible curse this guilt brings.

“I have been shown that God here illustrates how He regards sin among those who profess to be His command-keeping people. Those whom He has specially honored with witnessing the remarkable exhibits of His power, as did ancient Israel, and who will even then venture to disregard His express directions, will be subjects of His wrath. He would teach His people that disobedience and sin are exceedingly offensive to Him and are not to be lightly regarded. He shows us that when His people are found in sin they should at once take decided measures to put that sin from them, that His crown may not rest upon them all. But if the sins of the people are passed over by those in responsible positions, His crown will be upon them, and the people of God, as a body, will be held responsible for those sins... .

“If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God, for they will be made responsible for the sins of the guilty.” Testimonies, vol. 3, 265–266

God now sends this warning to His church:

“What warning can I give to a people who profess to have come out from the world and to have left its works of darkness? to a people whom God has made the repositories of His law, but who, like the pretentious fig tree, flaunt their apparently flourishing branches in the very face of the Almighty, yet bear no fruit to the glory of God? Many of them cherish impure thoughts, unholy imaginations, unsanctified desires, and base passions. God hates the fruit borne upon such a tree. Angels, pure and holy, look upon the course of such with abhorrence, while Satan exults. Oh, that men and women would consider what is to be gained by transgressing God’s law! Under any and every circumstance, transgression is a dishonor to God and a curse to man. We must regard it thus, however fair its guise and by whomsoever committed.

“As Christ’s ambassador, I entreat you who profess present truth to promptly resist any approach to impurity and forsake the society of those who breathe an impure suggestion. Loathe

Under any and every circumstance, transgression is a dishonor to God and a curse to man. We must regard it thus, however fair its guise and by whomsoever committed

on a form of godliness and to have one’s name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christian’s path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow way. If we would enter into life, we must follow the same path which Jesus and His disciples trod—the path of humility, self-denial, and sacrifice.

“Ministers should see that their own hearts are sanctified through the truth, We must understand that we, in 1989, cannot stand before our enemies, when we allow sin in the church to go unrebuke.

“Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you.” Joshua 7:12

Let us remember God has not changed. The defeat at Ai was brought about by one man’s sin. How much sin is there among us today? Adultery is among us. And though such disappointments are, perhaps, “to be expected”
these defiling sins with the most intense hatred. Flee from those who would, even in conversation, let the mind run in such a channel; 'for out of the abundance of the heart the mouth speaketh.'

"As those who practice these defiling sins are steadily increasing in the world and would intrude themselves into our churches, I warn you to give no place to them. Turn from the seducer. Though a professed follower of Christ, he is Satan in the form of man; he has borrowed the livery of heaven that he may better serve his master. You should not for one moment give place to an impure, covert suggestion; for even this will stain the soul, as impure water defiles the channel through which it passes.

"Choose poverty, reproach, separation from friends, or any suffering rather than to defile the soul with sin. Death before dishonor or the transgression of God's law should be the motto of every Christian." ibid., vol. 5, 146–147

While we must recognize the necessity of dealing with sins and wrong within the church, we must also realize that only as we manifest the spirit of Christ can our efforts be effective and nondestructive. Christ's followers are not to display the animosity, antagonism, and disrespect that the devil would inspire. Though Christ's disciples were given the greatest message ever borne to the world they were not to disrupt the often well-nigh worthless ceremonies of the synagogues, and they were warned away from a course of action which would excite opposition and close the door for future labor. See The Desire of Ages, 351. The work is the Lord's, and we must employ only His methods. Human efforts, unaided by the refining power of divine grace, will always result in failure.

When we analyze the great task of finishing God's work in this generation we must recognize that only the outpouring of the Holy Spirit in the latter rain can accomplish the great work of warning the world. We have now been here more than 100 years longer than the Lord had planned; Ellen White has told us this. See Selected Messages, book 1, 68, Testimonies, vol. 6, 450. Satan has stolen a march:

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us." Testimonies, vol. 9, 29

May leaders, pastors and laity weep between the porch and the altar for the sins done in the world and in the church. See Testimonies, vol. 3, 266–267; ibid., vol. 5, 210–211. May we now confess and repent of our worldliness and turn this great church back to the Lord's master blueprint, in education, in medical missionary work, in evangelism, under the direction of the Holy Spirit, and scatter our literature and the Spirit of Prophecy books like the leaves of autumn in all the great languages of the world.

God tells us that our greatest need is revival and reformation. See Selected Messages, book 1, 121. May God's faithful, loyal and obedient people stand up, those who would rather die than sin, and "choose poverty, reproach, separation from friends, or any suffering rather than to defile the soul with sin. Death before dishonor or the transgression of God's law should be the motto of every Christian."
F ORGETTING comes naturally. It is so ingrained in our nature that we remain quite unconscious of the fact. Thus it is that the great adversary of our souls would have it, to see us drifting blissfully along, quite unaware of the blindness creeping over us. "Satan and his angels are wide-awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God." The Seventh-day Adventist Bible Commentary, vol. 7, 985

"The Lord hath done great things for us; whereof we are glad" (Psalm 126:3), are the words of the psalmist. Easily we forget the blessings of the Lord that surround us day by day—blessings which He has provided us by His creative and redemptive acts. The air we breathe, the water we drink, the food we eat, are the purchase of His blood which grants to us a second probation. The sunshine and rain, the flowers and birds that grace our world with their bright colors and cheerful songs, are the work of a Creator who loves beauty and seeks the happiness of His creatures. The special providences of God in the life history of each one teach of His personal interest in us as individuals, and of His power to save from difficult circumstances. Especially meaningful is the work of God as He reaches down and takes an apparently worthless and useless lump of clay and begins to fashion a vessel of honor, transforming it into the glory of His own likeness. Truly, the Lord has done great things for us; He is the source of all our joy and hope.

This joy and hope Satan seeks to destroy by diverting our minds from the goodness and power of the Lord. Anything that will divert our minds from the saving grace of Christ serves his purpose.

"When the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence it is Satan’s constant effort to keep the attention diverted from the Saviour, and thus prevent the union and communion of the soul with Christ. The pleasures of the world, life’s cares and perplexities and sorrows, the faults of others, or your own faults and imperfections—to any or all of these he will seek to divert the mind. Do not be misled by his devices. Many who are really conscientious, and who desire to live for God, he too often leads to dwell upon their own faults and weaknesses, and thus by separating them from Christ, he hopes to gain the victory. We should not make self the center, and indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the Source of our strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him." Steps to Christ, 71–72

We think it strange that the children of Israel were never able to learn that God was bigger than their problems. After all the plagues that God brought upon the Egyptians, they doubted His power to deliver them at the Red Sea. After witnessing their deliverance from Pharaoh’s army, they doubted God’s power to quench their thirst, and then His power to feed them. And thus it went on and on. Every time a new problem arose they were ready to doubt. We think it strange that they never learned to trust the power and goodness of the Lord; yet when trials come upon us, how many lips does the Lord hear extolling the praises of His might and goodness, pouring forth the gratitude of a heart resting in perfect peace because it trusts in Him?

"The bright and cheerful side of our religion will be represented by all who are daily consecrated to God. We should not dishonor God by the mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. The whole religious life will be uplifting, elevating, ennobling, fragrant with good
words and works. The enemy is well pleased to have souls depressed, downcast, mourning and groaning; he wants just such impressions made as to the effect of our faith. But God designs that the mind shall take no low level. He desires every soul to triumph in the keeping power of the Redeemer. The psalmist says: ‘Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.’ ‘I will extol thee, O LORD, for thou hast lifted me up, and hast not made my foes to rejoice over me. O LORD my God, I cried unto thee, and thou hast heard me. Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.’ Psalms 29:1-2, 30:1-4. Testimonies, vol. 6, 365-366

In his vision of the great controversy between Michael and the great fire-red dragon, John the revelator sees the accuser of the brethren cast down, ‘which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.’ Revelation 12:10-11. And speaking of the ones whom the Lord hears and delivers, Malachi writes: ‘Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.’ Malachi 3:16-18

By the word of our testimony, by speaking often one to another of the goodness of the Lord, His power and tender care are kept ever in mind. This principle is valid not only in growing up as children of God, but also in coming unto the Lord as lively stones to be built up a spiritual house together with the rest of the covenant community, the visible church of God on the earth.

“God desires His obedient children to claim His blessing and to come before Him with praise and thanksgiving. God is the Fountain of life and power. He can make the wilderness a fruitful field for the people that keep His commandments, for this is for the glory of His name. He has done for His chosen people that which should inspire every heart with thanksgiving, and it grieves Him that so little praise is offered. He desires to have a stronger expression from His people, showing that they know they have reason for joy and gladness. “The dealings of God with His people should be often repeated. How frequently were the waymarks set up by the Lord in His dealings with ancient Israel! Lest they should forget the history of the past, He commanded Moses to frame these events into song, that parents might teach them to their children. They were to gather up memorials and to lay them up in sight. Special pains were taken to preserve them, that when the children should inquire concerning these things, the whole story might be repeated. Thus the providential dealings and the marked goodness and mercy of God in His care and deliverance of His people were kept in mind. We are exhorted to ‘call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.’ Hebrews 10:32. For His people in this generation the Lord has wrought as a wonder-working God. The past history of the cause of God needs to be often brought before the people, young and old. We need often to be as wells of salvation to the world.” The Desire of Ages, 27. “The Lord has made us repositories of sacred truth. We are to arise and shine. In every land we are to herald the second coming of Christ.” Testimonies, vol. 8, 116. “Upon us is shining the accumulated light of past ages. The record of Israel’s forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the Advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea.” Ibid., 115

“There is a lesson for us in the experience of the children of Israel after they left Egypt. God in mercy called them out from the Egyptians that they might worship Him without hindrance or restraint. He proved and tried them by bringing them into strait places; He wrought for them in the way by mighty miracles. Yet notwithstanding His wonderful dealings with them, and the manifestations of His power in their deliverance, they murmured when tried or proved by Him. Their language was, ‘Would to God we had died by the hand

The past history of the cause of God needs to be often brought before the people, young and old. We need often to recount God’s goodness and to praise Him for His wonderful works

recount God’s goodness and to praise Him for His wonderful works.” Testimonies, vol. 6, 364-365

Ellen White often draws the comparison between the history of ancient Israel and the history of modern Israel—the Seventh-day Adventist Church. “As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon, that they may not worship the beast or his image.” The Seventh-day Adventist Bible Commentary, vol. 7, 984. “God had chosen Israel. He had called them to preserve among men the knowledge of His law, and of the symbols and prophecies that pointed to the Saviour. He desired them of the Lord in the land of Egypt.” Exodus 16:3

“Professed Christians often think it strange that the children of Israel murmured as they journeyed; that they could have been so ungrateful as to forget the gracious dealings of God with them. But many who think thus have done worse than they. God has given us light upon His Word, revealing the great truths for this time, and making them so plain and clear that they cannot be misunderstood by the earnest seeker. Yet, how few rightly prize this great blessing. When trials arise, how many are ready to look back and think that their lot is hard. They do not bear in mind that the way which they are traveling is a
rugged, self-denying way, and that they must not expect everything to move on as smoothly as if they were in the broad road.” Review and Herald, vol. 1, 344

Ancient Israel in the Exodus, under the pressure of the hardship of the moment, consistently forgot the marvelous works of God and murmured against the Lord. The trials that came upon them showed what was in their hearts. “And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.” Deuteronomy 8:2. Modern Israel likewise is being tested.

“Sabbathkeepers will be tested and proved. A close and searching work must go on among the people of God. How soon, like ancient Israel we forget God and His wondrous works, and rebel against Him. Some look to the world, and desire to follow its fashions, and participate in its pleasures in the same manner that the children of Israel looked back into Egypt, and lusted for the good things they had enjoyed there, which God chose to withhold from them to prove them, and thereby test their fidelity to Him. He wished to see if His people valued more highly His service, and the freedom He had so miraculously given them, than the indulgences they enjoyed in Egypt while in servitude to a tyrannical, idolatrous people.

We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the Word of God. We have everything to be thankful for

“Every true follower of Jesus will have sacrifices to make. God will prove them, and test the genuineness of their faith.” Review and Herald, vol. 1, 45

Unless we value the blessings and light which the Lord sheds on our path more than the pleasures of sin, we will fail, as did the vast majority of ancient Israel, to enter into the heavenly Canaan. The safeguard of Israel against forgetfulness and infidelity was to remember how the Lord had led them in the past and His teachings in their past history. Seventh-day Adventists also have a past which sheds light on their path. The Lord has led them out and designated them His people, even as He led ancient Israel out of Egypt.

In the fullness of time increased light began to shine on the prophecies of Daniel and the Revelation. The book of Daniel was unsealed, and the prophecies pointing to the judgment at hand began to be understood. This understanding of the prophecies gave rise to the time message included in the first angel’s message: “Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:7. This first angel’s message, “designed to separate the professing people of God from the corrupting influences of the world and to arouse them to see their true condition of worldliness and backsliding” (The Great Controversy, 379), was the first step of the exodus of modern Israel.

The warning, however, was rejected by the majority in the churches of the time. The Advent believers, though they loved their churches and did not wish to separate from them, found themselves in a position of great trial and perplexity. Not only were their most cherished beliefs assaulted from the pulpit, but every effort was made to suppress any agitation of the subject of Christ’s coming. They were allowed neither to attend Advent meetings, nor to speak of their faith in test-

The message of the fall of Babylon sounded forth with the call to come out of her. Thus, the second angel’s message brought the Advent people another step along the way of their exodus.

Together these two messages swelled into the Midnight Cry that swept over the nation and reached around the world. The time the judgment was to commence was fixed and the connection between the types of the sanctuary and the event to occur at the end of the 2300 days established. Though mistaken as to the antitypical event, the light of the Midnight Cry prepared the earnest seekers after God to understand the connection between the work of Christ and the sanctuary types, the basis of the third angel’s message.1

The Red Sea experience of the Advent believers in the Great Disappointment separated the honest, persevering and earnest seekers after God from the nominal Adventists. Of the fifty thousand which constituted the movement under the Midnight Cry, only about fifty accepted the third angel’s message which revealed the work of Christ in the heavenly sanctuary, and the holy law in the ark of the Most Holy Place before which He ministered. Another step in the exodus of modern Israel. And this is not the end of the exodus.

“The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions. All these are instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels, the work of warning the inhabitants of the world that Christ is coming the second time with power and great glory.” Testimonies, vol. 6, 18

In the light of God’s marvelous works in behalf of His people through the influence of the three angels’ messages, Ellen White makes the statement:

“The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God!! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. 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. We are now a strong people,
if we will put our trust in the Lord; for we are handling the mighty truths of the Word of God. We have everything to be thankful for." 1893 General Conference Bulletin, 24, emphasis supplied

But "the enemy will set everything in operation to uproot the confidence of the believers in the pillars of our faith in the messages of the past, which have placed us upon the elevated platform of eternal truth, and which have established and given character to the work." Selected Messages, book 2, 388

The pillars of our faith are under assault from every side today. Some would claim that with the advance in knowledge we are now able to arrive at a more sophisticated interpretation of the prophecies, reading them in the light of cultural information not available to the pioneers of our faith. These would resent being "held in bondage" to our past history. "They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are—the truths that have made us as a people what we are, leading us on step by step." Review and Herald, vol. 5, 137

Others, seeking for an immediacy of meaning, cannot understand how prophecy fulfilled over one hundred forty years ago can speak to man today. These also resent being held in the past.

The lip service paid to the authenticity of the experience of our pioneers implicitly denies the truth of what they believed: "That was the means used of God to found the Seventh-day Adventist Church, but don't hold us to the same interpretations now."

"Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. . . . This spirit will not always be manifested in an open defiance of the messages that God sends, but a settled unbelief is expressed in many ways." Testimonies, vol. 5, 295

What is the root from which such denials spring up?

"Those who have a hold of the truth theoretically, with their finger tips as it were, who have not brought its principles into the inner sanctuary of the soul, but have kept the vital truth in the outer court, will see nothing sacred in the past history of this people which has made them what they are, and has estab-

lished them as earnest, determined missionary workers in the world.

"The truth for this time is precious, but those whose hearts have not been broken by falling on the rock Christ Jesus, will not see and understand what is truth. They will accept that which pleases their ideas, and will begin to manufacture another foundation than that which is laid. They will flatter their own vanity and esteem, thinking that they are capable of removing the pillars of our faith, and replacing them with pillars they have devised.

"This will continue to be as long as time shall last." Selected Messages, book 2, 388–389

We are now to understand what the pillars of our faith are—the truths that have made us as a people what we are, leading us on step by step

It is the understanding of the prophecies as proclaimed in the three angels' messages that has made us as a people what we are, and which is to stamp its impress upon the characters of all Seventh-day Adventists. Without this understanding we become something else. This is the very foundation of which Satan strives to deprive us.

"Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work." Evangelism, 225

The three angels' messages have been fixed in their proper order and time. They are the burden of our message until the time of harvest has come, and the Lord claims His own.

"The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." Selected Messages, book 2, 104–105

In 1905 Ellen White wrote:

"The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit.

"A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time." Counsels to Writers and Editors, 32

Coming into line, proclaiming the three angels' messages as God has given them to us in our past history, will give us power to close the work.
"It is not a great number of institutions, large buildings, and wonderful display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, united with one another, their life hid with Christ in God. The Lord will never place one man as a controlling power over another man. Every man is to stand in his lot and in his place, exerting a right influence in thought, word, and judgment. When all God's workers do this, and not till then, will the work be a complete, symmetrical whole. Individually, we need a solid faith, which is in perfect harmony with the first declaration of the first, second, and third angels' messages." *Kress Collection*, 91

"There is a work of sacred importance for ministers and people to do. They are to study the history of the cause and people of God. They are not to forget the past dealing of God with His people. They are to revive and recount the truths that have come to seem of little value to those who do not know by personal experience the power and brightness that accompanied them when they were first seen and understood. In all their original freshness and power these truths are to be given to the world." *Selected Messages*, book 1, 157-158

"The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth." Ibid., book 2, 390

The power of the messages the Lord has given His people to bear will be abundantly apparent. Falsehood cannot stand before the overpowering might and simplicity of truth. "We must let the principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them." Manuscript Release #163, 6

"As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience. . . ."

"Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host." *Evangelism*, 222-223

Our God, who has called out for Himself a people, is a mighty and powerful God. As we remember how He has led us in the past, and His teachings in our past history, we can have nothing but confidence for the future.

"When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. 'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.' Isaiah 61:1. The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, vol. 7, 984

"The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea.

"Those who have held the beginning of their confidence firm unto the end will be wide-awake during the time that the third angel's message is proclaimed with great power." Ibid.

"O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore. Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Abraham his servant, ye children of Jacob his chosen." Psalm 105:1-6

Let us then hold our confidence firm unto the end, not drawing back unto perdition. Remembering the goodness and power of the Lord in our past history, and the lessons which He has taught us, let us build on the truth He has given us as we continue on our journey to the heavenly city. Let us sing the praises of Him who has redeemed us, and made us a people to glorify His name under the banner of the faith of Jesus and the commandments of God. Here is the patience of the saints.

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We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.
THE STORY OF a crucified and risen Saviour is the great central theme of the Word of God. In the Psalms, in the prophecies, in the gospels, and in the epistles, God has by revelation made prominent the vital truths concerning the agreement between the Father and the Son in providing for the salvation of a lost race.

Christ was crucified to save the world. For His enemies, for a race in rebellion against God, our Saviour suffered the most excruciating agonies that human flesh could endure. He has made ample provision for sinners, that they need not perish. In the light of His death-agony on the cross, we may know that whosoever will truly repent and receive Him as a personal Saviour will receive everlasting life.

Our highest privilege is to honor Jesus Christ. We need now, in this year 1908, a continual spirit of submission to the will and requirements of God. His Word is plain. If we will seek for a personal experience in submitting to its requirements, we may appropriate the promise, "The meek will he guide in judgment: and the meek will he teach his way." Psalm 25:9. As we study the Word prayerfully, with an obedient heart, the Holy Spirit will be with us to make upon our minds the correct application.

This is a privilege that the world cannot receive or understand; for they have not the "Spirit of truth, whom," Christ declared, "the world cannot receive, because it seeth him not, neither knoweth him." But to His disciples He says, "Ye know him; for he dwelleth with you, and shall be in you." John 14:17. You have the mind of Christ.

In the parable of the marriage of the king's son, Jesus relates how, after earnest efforts, "the wedding was furnished with guests." He continues: "When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." Matthew 22:10-14

It has been repeatedly revealed to me that many professing Christians will, in the time of the final test, be greatly disappointed. Many, many will fail to provide themselves with that righteousness of Christ represented in the parable by the wedding-garment. They have trusted in their own righteousness, and have not manifested the humility of Jesus Christ. They may be seated at the supper table with others, but Christ will recognize them, and will say to them, "How camest thou in hither not having a wedding-garment?"

Unless those who profess to be Christians become sanctified through the truth, and learn to reveal the likeness of Christ in words, in deeds, in spirituality, in their relation to their fellow men, the great day of test and trial will find them unprepared to enter through the golden gates into the city of God. And unless they can now be made to feel their great need, they will not have a spirit to seek for the essential righteousness of Christ.

When called before King Belshazzar to explain the mysterious writing on the
The only work worthy of our attention in this world is the advancement of the kingdom of God. To those who will unite as agents of Christ . . ., the promise is sure that they shall receive souls for their hire

Christ was the greatest missionary this world has ever known. The Word has been made flesh, and dwelt among us as a minister of healing to both soul and body. His work is to be carried forward in the earth today. The only work worthy of our attention in this world is the advancement of the kingdom of God. To those who will unite as agents of Christ in the carrying forward of His work in the earth, the promise is sure that they shall receive souls for their hire.

The salvation of fallen and sinful humanity is a grand co-operative work, in
which every being from the loftiest angel to the lowliest saint has his appointed place. The innumerable company of angels are united with us, in co-operation with God and Jesus Christ, in the work of saving souls. Think of this, you who feel no burden to be united with Christ, that His church may be revealed as a body of laborers together with God.

Let all draw together in unity, their dependence placed upon Christ Jesus. "Ye are the body of Christ, and members in particular." I Corinthians 12:33. The truth is a sanctifying, unifying power. We are baptized into one body, and united through the sanctification of the Holy Spirit. In carrying forward the work of the Lord, there will not be one indifferent member. If one member suffers, all the others will suffer with him. If one member receives a rich blessing, all the members will rejoice with him.

The Lord of heaven and earth is the strength of His people. He is the light and life of every truly converted soul. His Spirit, working with its quickening power, will be recognized by its inspiration, and its abiding influence. Christ our Lord identifies Himself with the members of His church. It is this union of the human and the divine that convicts the world. Through the blessed union of those who are sanctified body, soul, and spirit, the truth is magnified. All are to blend in keeping the unity of the Spirit in the bonds of peace.

To the principalities and powers in heavenly places is made known by the church the manifold wisdom of God. Were all who profess to be church members truly converted, what a power for truth and holiness would be manifested. They would be laborers together with God in leading souls to Christ. There can be no repining when Christ is formed within, the hope of glory.

The message I have to bear is that a much higher standard must be reached by God's people. I entreat all to heed this warning. I dare not cease to "cry aloud," and "speak not," and show God's people "their transgression, and the house of Jacob their sins." Isaiah 58:1. It is time that we all understood our true position, and that we give, in righteous characters, the evidence that we possess the truth.

Review and Herald, vol. 5, 454-455; September 24, 1908

LETTERS TO THE EDITOR

I would like to thank you for the complimentary issue of Our Firm Foundation that I received the other day. I would also like to tell you that a brother in the church gave me a special issue from 1987 recently that contained an article about "Two Christs Within the Church." I said amen to every word. My lovely wife brought me into the church five or six years ago, and through this article she has been able to accept the fact that we can and must through the power of the Holy Spirit overcome all sin, and thus lift a great burden from my heart. I have found that few people believe this to be true, and it bothers me. So I'm subscribing and will be looking forward to every reinforcing issue. Weak people need strong cutting truth to cling to for strength, and Jesus said the flesh is weak, and I realize this more fully all the time.

—BC, Ohio

Thanks to you and your staff, thanks to God for raising up people who will cry aloud and spare not. Thank you for writing the article "TV and Movies for Christians?" I have waited for many years for someone to expose this evil for what it is, and up until now, the silence has been deafening. Doubtless many will object to their chief idol being attacked, but none need be deceived after reading the article. Doubtless, some will see TV for what it is and will follow the counsel to rid themselves of this evil.

We were also blessed by the article "The Lord's Work." I learned some things there which I had not been aware of. From time to time my wife and I pass out invitations to enroll in your Bible study course. Maybe we have been concentrating on the spiritual while not using the tool of the health work.

—RK, Alabama

Our Firm Foundation comes to me on a regular basis, compliments of a friend and I find it very helpful. I often use articles from it for prayer meetings.

—ML, Vermont

I wish to apply for your magazine Our Firm Foundation. I am an up coming Seventh-day Adventist seeking more information on our faith. Your magazine has articles and testimonies, especially those of Ellen G. White, which are so informative, uplifting, and educational to confirm my faith.

—SKI, Zambia

If it had not been for your precious magazine my son would have left the church. Thank God for you.

—ID, South Carolina

Truth for Today Bible School

I enjoy so much what I am learning from the studies. My eyes have been closed to so many things. It is like the Sabbath day: I never really stopped to ask if it was wrong to hold it on Sunday. It is my prayer and hope that the Lord Jesus will keep opening my eyes unto these man-made ways.

—DJ, Texas

Book Evangelism Seminar

Thank you for coming here and sharing with us how we can share Christ with others. We needed that aspect in our lives. I had been praying the week before you came about the Lord leading in my life and my husband's on a work for Him. I received your answer in your class. I am not the type to do this work—I'm shy about knocking on doors—but the Lord has all the power I lack so I just have to ask Him to give me His power. Two of the other ladies in class and I went out last Monday night. We didn't see the fruits of our labor, but we didn't get discouraged from going again last night. Well, my husband went with us last night and we paired off in twos. My husband and I took a new street and knocked on our first door. We got in and the young man ended up buying The Ministry of Healing and I gave him Daniel and the Revelation. He took my husband's card in case he wanted to get the other books.

—JB, Massachusetts
The Final Work

WORLD EVENTS are constantly reminding us that we are living in troublous times. Prophecy forewarns us that as the Holy Spirit's wooing is rebuffed by man and His presence is withdrawn from this earth the troubles of the earth will greatly increase. Rather than the Lord's work being finished in times of peace and prosperity it will be accomplished only under the most trying and stern difficulties.

"The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith." Testimonies, vol. 5, 463

"The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones." Ibid., vol. 9, 11

Satan's final activities on this earth will be rapid ones. We are told that God's final work will also be carried out with expediency.

"My people are to do a sharp quick work." Battle Creek Letters, 49

"There is to be a rapid and triumphant spread of the gospel." Ibid., 57

"That which should have been done twenty, yea, more than twenty years ago, is now to be done speedily. The work will be more difficult to do now than it would have been years ago, but it will be done." Paulson Collection, 109

We are told what the nature of this final quick work will be.

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering....

"You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening." Counsels on Health, 533

Especially in this final work, ministers are to work in the way Christ worked.

"The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel." My Life Today, 224

"To take people right where they are, whatever their position or condition, and help them in every way possible—this is gospel ministry. Those who are diseased in body are nearly always diseased in mind, and when the soul is sick, the body also is affected. Ministers should feel it a part of their work to minister to the sick and afflicted whenever opportunity presents itself. The minister of the gospel is to present the message, which must be received if the people are to become sanctified and made ready for the coming of the Lord. This work is to embrace all that was embraced in Christ's ministry." Review and Herald, vol. 4, 372

But the ministry cannot do this final quick work alone. Every sincere and sanctified soul will be involved in the true gospel plan of Christlike ministry. We will all be involved in helping people right where they are in every way possible. Each converted soul will be involved in Christ's final sharp, quick thrust of medical missionary work—God's final offer of healing and restoration to sinful, suffering mankind.

Christ says, "I will engage every sanctified human agency in the universe. None of My agencies are to be absent. I have work for all who love Me, employment for every soul who will work under My direction. The activity of Satan's army, the danger that surrounds the human soul, calls for the energies of every worker." Testimonies, vol. 6, 237

While we still have an opportunity we are admonished to learn the causes, prevention and cure of disease. Such information and ability will be for our own benefit as well as for that of fellow believers and will help capacitance to work on the true plan of gospel ministry.

"Perilous times are before us. The whole world will be involved in perplex-

Vernon Sparks, M.D. is the medical director of Life Abundant Missionary Institute.
suffering, will, liberty, and the liberties placed in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth." *Counsels on Health*, 504, 506

The identifying mark of God's final work will be its harmony with both the Bible and the Spirit of Prophecy. It will teach and work in harmony with natural law—the principles and laws of anatomy, physiology, biochemistry and pathology.

"The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same—a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress His law, physical, mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin." *Education*, 99–100

The three angels' messages are a call to worship and honor the Creator. This is accomplished by obedience (through the Holy Spirit's power) to God's natural as well as moral, and spiritual laws. If we break one of His laws we break them all.

"It should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order...to receive His blessings, sin must be confessed and forsaken." *The Ministry of Healing*, 228

Because obedience to natural law is a measure of righteousness in this remnant of time we are instructed repeatedly that we are to understand our own organism.

"Christians, above all others, should be awake to this important subject, and should become intelligent in regard to their own organism. Says the psalmist, 'I will praise thee, for I am fearfully and wonderfully made.' If we would be able to comprehend the truths of God's Word, and the object and purpose of our living, we must know ourselves, and understand how to relate ourselves rightly to life and to health. *Health Reformer*, 45

"This living machinery is to be understood. Every part of its wonderful mechanism is to be carefully studied." *My Life Today*, 127

"Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work." *Review and Herald*, vol. 6, 244

We are to be qualified to take care of common diseases and accidents, for the ability to treat the sick will open many doors.

"They need an education in the science of how to treat the sick, for this will give them a welcome in any place." *Healtheful Living*, 272

We are repeatedly instructed to use simple treatments of natural remedies that are widely distributed and readily available as well as economical.

"God's people are to be genuine medical missionaries. They are to learn to minister to the needs of soul and body. They should know how to give the simple treatments that do so much to relieve pain and remove disease. They should be familiar with the principles of health reform, that they may show others the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them." *The Ministry of Healing*, 127

"There are many ways of practicing the healing art, but there is one way that Heaven approves. God's remedies are the simple agencies of nature that will not tax or debilitate the system through their powerful properties. Pure air, and water, cleanliness, a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate." *Testimonies*, vol. 5, 443

The use of simple herbs and charcoal is also recommended. See *Medical Ministry*, 230–231, and *Selected Messages*, book 2, 294

While using these economical, widely available natural remedies we must not fail to direct the sick to the One who does the healing.

"For the sick we should use the remedies which God has provided in nature, and we should point them to Him who alone can restore. It is our work to present the sick and suffering to Christ in the arms of our faith. We should teach them to believe in the Great Healer. We should lay hold on His promise, and pray for the manifestation of His power. The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength

*The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength*
successfully combat disease.” Manuscript Release, 515, 9

When the sick request healing, they need to confess and to forsake all sin.

“To those who desire prayer for their restoration to health, it should be made plain that the violation of God’s law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken.” The Ministry of Healing, 228.

We must also know that our prayers for physical healing will not be answered if we refuse to use the simple remedies that God has ordained.

“God does not heal the sick without the aid of the means of healing which lie within the reach of man; or when men refuse to be benefited by the simple remedies that God has provided in pure air and water.” Paulson Collection, 26.

“It is of no use to have seasons of prayer for the sick, while they refuse to use the simple remedies which God has provided, and which are close by them.” Ibid., 48.

We are told that God will heal, but He tends to heal through the simple remedies He has given us. We ask for a miracle and God directs us to the simple remedies.

“God’s miracles do not always bear the outward semblance of miracles. Often they are brought about in a way which looks like the natural course of events. When we pray for the sick, we also work for them. We answer our own prayers by using the remedies within our reach. . . .”

“Natural means, used in accordance with God’s will, bring about supernatural results. We ask for a miracle, and the Lord directs the mind to some simple remedy.” The Seventh-day Adventist Bible Commentary, vol. 7, 938.

In fact, we are instructed to implement the simple remedies and then present the patient to the Lord.

“The true medical missionary will be wise in the treatment of the sick, using the remedies that nature provides. And then he will look to Christ as the true healer of diseases. The principles of health reform brought into the life of the patient, the use of nature’s remedies, and the co-operation of divine agencies in behalf of the suffering, will bring success.” Review and Herald, vol. 6, 319.

“I believe in calling upon the Great Physician when we have used the remedies I have mentioned. . . . We cannot heal. We cannot change the diseased condition of the body. But it is our part, as medical missionaries, as workers together with God, to use the means that He has provided. Then we should pray that God will bless these agencies.” Paulson Collection, 29–30.

In our preparation for medical missionary work we should try to get practical training under experienced personnel.

“Great care should be exercised in the training of young people for the medical missionary work; for the mind is molded by that which it receives and retains. Too much incomplete work has been done in the education given. The most useful education is that gained by study in connection with practical work.” Loma Linda Messages, 342.

“Let it be more and more deeply impressed upon every student that every one of us should have an intelligent understanding of how to treat the physical system. And there are many who would have greater intelligence in these matters if they would not confine themselves to years of study without a practical experience under the instruction of learned physicians and surgeons.” Ibid., 409.

Teachers and leaders should go out with the students so that they may learn by doing the work.

“It is essential that students be taught how to do missionary work, not only by pen and voice, but by working with them in various missionary lines. All about us are persons who need to be taught how to cook and how to treat the sick. By engaging in these lines of work we practice the truth as it is in Jesus. Teachers and students need to study how to engage in this work. The teachers should take students to places where help is needed, giving them practical instruction in how to care for the sick.” Spalding-Magan’s Unpublished Manuscript Testimonies of Ellen G. White, 126.

Still, a short training is recommended for a quick, sharp work.

“The Lord calls upon our young people to enter our schools and quickly fit themselves for service. In various places, outside of the cities, schools are to be established, where our youth can receive an education that will prepare them to go forth to do evangelical work and medical missionary work.” Loma Linda Messages, 56.

We need to be awakened to this matter.

“My brother, I am surprised that you are found asleep on this point. I declare unto you, in the name of the Lord, that the arrangements being made for the training of medical missionaries in Battle Creek are not right. A great work is to be done in a short time, and God forbids that we should encourage so many of our youth to bind themselves up for three, or four, or six years of training, before engaging in active work.” Ibid., 62–63.

A few months’ instruction will be adequate for some of the Lord’s final laborers.

“There are those who with a few months’ instruction would be prepared to go out and do acceptable medical missionary work. Some cannot feel that it is their duty to give years to one line of study.” Paulson Collection.

Some are to begin working with the people and to learn from our own health books as they share them with the public.

“There is a work to be begun in every city, in every town. What are you going to do to help it forward? You are to obtain all the light and knowledge that you can. There are the health books. Our canvassers can take these books right along with them, and read them. As they go, they will find that there is light in them, which they can present to the families they visit. They will find persons sick, and they can read something in those books that will do these persons good. Many are going to work on this plan. God never sets a man to work, and leaves him without putting any ideas into his mind.” Review and Herald, vol. 4, 369.

Those who are unable to get formal or even on-the-job training in medical missionary lines are to study our health books and publications at home. All are to be prepared.

“Many who desire to obtain knowledge of medical missionary work have home duties that will sometimes prevent them from meeting with others for study. These may learn much in their own homes in regard to the expressed will of God concerning missionary work, thus increasing their ability to help others. Fathers and mothers, obtain all the help you can from the study of our books and publications. Read the Good Health, for it is full of valuable information. Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body—the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite
Our schools and sanitariums were established for the purpose of training workers for the final harvest.

"Our churches who have a deep interest in the children and youth, and in the work of training workers to carry forward the work essential for this time, need not blunder; for God will open ways before all who are perfecting Christian characters. He will have places ready for them in which to begin to do true missionary work. It was to prepare workers for this work, that our schools and sanitariums were established." Loma Linda Messages, 60

Training programs are not to be centralized but are to be in every sanitarium.

"Cautions have been given me in reference to the work of training nurses and medical missionary evangelists. We are not to centralize this work in any one place. In every sanitarium established, young men and young women should be trained to be medical missionaries. The Lord will open the way before them as they go forth to work for Him." Testimonies, vol. 7, 100

Every church is a facility for training medical missionaries.

"In every place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods for the use of those who wish to live in accordance with the principles of health reform. And the church members should impart to the people of their neighborhood the light they receive on this subject." Ibid., 112–113

Because the Lord's final laborers are to emphasize simple, readily available remedies they as well as the patients in our sanitariums are not to be trained with expensive, complex equipment.

"There are many inventions which cost large sums of money which it is just as well should not come into our work. They are not what our students need. Let the education given be simple in its nature." Loma Linda Messages, 355

"Those who go from the sanitarium should go so well instructed that they can teach others the methods of treating their families.

"There is danger of spending far too much money on machinery and appliances which the patients can never use in their home lessons." Ellen G. White Pamphlets in the Concordance, vol. 3, 135

Those who do not believe God's instructions cannot possibly teach us how to be acceptable medical missionaries.

"I am charged to present these Scriptures to our people, that they may understand that those who do not believe the Word of God cannot possibly present to those who desire to become acceptable medical missionaries, the way by which they will become most successful. Christ was the greatest Physician the world has ever known; His heart was ever touched with human woe. He has a work for those to do who will not place their dependence upon worldly powers." Loma Linda Messages, 545

"I was shown that now in a special sense we as a people are to be guided by divine instruction. Those fitting themselves for medical missionary work should fear to place themselves under the direction of worldly doctors, to imbibe their sentiments and peculiar prejudices, and to learn to express their ideas and views. They are not to depend for their influence upon worldly teachers. They should be 'looking unto Jesus, the author and finisher of our faith.'" Ibid., 543

Knowledge will serve as the credentials of those doing the Lord's final work.

"The field for medical missionary work is open before us. We are now beginning to comprehend the light given years ago—that health reform principles would form an entering wedge to the introduction of religious principles. To voice the words of John, 'Behold the Lamb of God that taketh away the sin of the world.' Would that all our workers might be enlightened, so that they could work intelligently as medical missionaries, for such knowledge would serve as credentials to them in finding access to homes and families wherein to sow the seeds of truth." Healthful Living, 273

Competent physicians can supervise the acceptable work of many who have lesser training.

"Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians."
Let's Revive the Spirit of Prophecy

The following challenging proposals were presented by Dr. Ralph Larson to a group of church leaders from the North American Division in Loma Linda, California, in February of this year. Because it is felt that they are worthy of careful consideration by all of our church leaders, they are being printed here.

Five years ago, while Jeanne and I were at the Asia Adventist Theological Seminary, we were made aware of an apparent need of Spirit of Prophecy studies. There had been partial studies and limited arrangements of evidence on certain topics, but in the area of faith and practice there seemed to be a lack of comprehensive research reports that could be regarded as definitive and total assessments of the Spirit of Prophecy evidence on important subjects. We therefore addressed ourselves to the task of meeting this particular need through a series of extensive research projects.

Our first project of the series, initiated as a response to questions from seminary students, was published two and a half years ago under the title The Word Was Made Flesh. It was an attempt to ascertain the consensus among Seventh-day Adventist leaders, including Ellen White, during the 100-year period 1852–1952 regarding the human nature of our Lord. To date, 8,500 copies of this book are in circulation among our administrators, scholars, and church members. We are gratified to report that no one has pointed to any evidence that was overlooked, and not a line of our evidence has been challenged.

Since Christology and soteriology go hand in hand, our second comprehensive research project of the series was an examination of everything Ellen White published on the subject of victorious Christian living through the power of Christ. We found more than 4,500 victory statements from which we selected for publication about 2,500 assurances and promises, under the title Tell of His Power. We found that Ellen White was totally consistent in these statements. We regard these assurances and promises as the most inspirational material that we have ever handled.

Already 2,500 copies of this work have gone into circulation here and abroad, and fervent expressions of appreciation are coming to us each day by mail and by telephone. But to our great concern, we are finding that the mass of evidence that is presented in these volumes is as much of an astonishment to the average Adventist minister as to the church member.

This unawareness is costly. We are told that several hundred thousand dol-

Ralph Larson, a retired pastor, last served as chairman of the Church and Ministry Department of the Seventh-day Adventist Seminary Far East.
lars were spent for meetings at which a recent challenge to our faith was considered. We believe that if the evidence in these two volumes had been in the hands of the workers, such meetings need never have been called.

We are all concerned about the proliferation of independent ministries and the increasing flow of money to them. No small part of the reason for this problem is the perception by some church members that the Spirit of Prophecy is being disregarded and being "made of none effect" by some church leaders. Let us cite one significant example. During the years 1888-1899 Ellen White published a series of 35 warnings to the church against Satan's great lie. She describes this lie as Satan's totally false allegation that God had given a law that could not be successfully obeyed by His subjects.

She writes that Christ came to earth to prove that Satan's accusation was false and to demonstrate that through the power that God makes available to them men can successfully obey God's law.

Ten of these warnings are in standard Ellen White books. Six are in The Desire of Ages (pages 24, 29, 117, 309, 761, 762). Many Seventh-day Adventists have read them, and some are aware of the awesome statement in the Signs, January 16, 1896, that men who are under the control of Satan repeat this accusation against God. See Tell of His Power, 28-29.

"Satan declared that it was impossible for the sons and daughters of Adam to keep the law of God, and thus charged upon God a lack of wisdom and love. If they could not keep the law, then there was fault with the Lawgiver. Men who are under the control of Satan repeat these accusations against God, in asserting that men cannot keep the law of God. Jesus humbled Himself, clothing His divinity with humanity, in order that He might stand as the head and representative of the human family, and by both precept and example condemn sin in the flesh, and give the lie to Satan's charges." Signs of the Times, vol. 3, 264, emphasis supplied. Not all of the members have heard the devil's lie preached as truth, but probably all have seen its effects—the lowering of church standards, the increase of worldliness in the church, the downgrading of our unique message, and the strong emphasis on

fellowship with the churches of fallen Babylon, ecumenicalism.

What can be done to bring about a revival of acquaintance with and fidelity to the Spirit of Prophecy?

1. There could be a Spirit of Prophecy department in our seminary, and both the seminary and the colleges could offer a major in Spirit of Prophecy studies.

2. Our seminary program could be adjusted to provide a thorough grounding of all ministerial students in the Spirit of Prophecy. This change would call for the addition, ideally, of an aca-

demic year, or at least one or two quarters. It is obvious that to accomplish what other seminaries do in three academic years and in addition do justice to the twenty-five million words in the Spirit of Prophecy is not possible.

3. Attention could be called to the need of Spirit of Prophecy studies by a variety of continuing promotional programs. A Spirit of Prophecy-study year could be proclaimed. Conferences and conventions could be held. Spirit of Prophecy studies could be conducted at camp meetings and in workers' meetings. The teaching function of the White Estate could be strengthened. Ministry and the Adventist Review could be encouraged to print more relevant Spirit of Prophecy materials.

These would not be dealing with peripheral topics or even eschatological charts, but with the great central issues of faith and practice, upon which there is a wealth of inspired counsel.

As we see it, there are three pathways open to the church now:

1. We may follow the example of other churches in giving lip service to what is written in our Statement of Faith about the Spirit of Prophecy, while in practice we ignore it.

2. We may frankly and openly state that we believe we have passed beyond the need of the Spirit of Prophecy, as

some leaders have done in the past, and accept the division that is certain to follow. "Are we not in danger of giving an equally empty respect to the Spirit of Prophecy? Or could it be that we, too, have imperceptibly taken the same position that some took in 1888? See in the 1888 Materials, 684, where Ellen White reports that various church members were saying, "... Elder Smith, Elder Butler, Elder Canright, [and others] did not any longer regard the Testimonies as they once did, but they considered Sister White's work and influence was a thing of the past. We

Revival and reformation are possible, but they will not just happen. They must be caused to happen

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Lessons From the Sanctuary

Part Six

For centuries kings and emperors received their crown from the church and with the secular power enforced church dogma. That papal Rome sought out and destroyed God's people, no Protestant with any knowledge of history will deny. She also trampled Christ's priestly ministry underfoot by counterfeiting the true. In the system of counterfeiting, the human priest becomes the creator of his Creator, replacing Christ's priesthood, while Mary and the saints replace Him as mediator. The pope, as vicar of Christ, replaces the Holy Spirit as the infallible and divine teacher. Salvation is by works—penances, prayers, pilgrimages—instead of by faith in Christ and in His righteousness.

The angel Gabriel explained to Daniel that this power would not always triumph. "And he said unto me, Unio two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. At the end of the 2300 days this cleansing was to take place. The word from which "cleansed" is translated is ṣadaq, meaning to be justified or made righteous.

Because Daniel did not understand the prophecy, Gabriel was instructed to interpret it for him. Much of the vision was plain to Daniel, since he had received other visions relative to the progression of nations, and here he was on familiar ground. When, however, the angel indicated a long period of time elapsing before the cleansing, or restoration, of the sanctuary, he fainted. This point continued to trouble him when he awoke, for he could not understand it.

Going on to chapter 9, we begin to understand what troubled him. According to the prophecies of Jeremiah, it was time for the temple to be restored in Jerusalem, and for God's people to be delivered. Daniel knew, however, that these prophecies were conditional, and he feared that the sins of the people would prevent their fulfillment.

Daniel's great concern led him to fast and pray. "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Daniel 9:3. Before Daniel had finished his prayer, Gabriel touched him and informed him that he had returned to make the vision clear. He refers Daniel to the vision and begins immediately to discuss the time mentioned in the vision—the very part which, because he had fainted, remained unexplained.

As the only part not made clear was the 2300 days, the explanation dealt with that aspect. Gabriel began by telling Daniel that 70 weeks were to be determined upon Israel. The word "determined" means to limit, or set within bounds, or to be "cut off," and is translated from the word ḫāq. This period could only be cut off from the longer period of time, the 2300 days. No starting time for the 2300 days had been given, but only for the 70 weeks—the decree to restore and rebuild Jerusalem. This decree must then also be the starting point for the 2300 days.

In Ezra there were three decrees given for the rebuilding. "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14. The first was given by Cyrus, the second by Darius and the last, the most complete, by Artaxerxes. Not only was permission

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given to return, but funds were also provided to make a major building project possible. Ezra indicates that the restoration was the result of all three, and refers to them as one decree. The last of these decrees was in 457 B.C., marking as the starting point for the 70 weeks, as well as for the 2300 days.

"The decree of Artaxerxes Longimanus for the restoring and building of Jerusalem, the third issued since the close of the seventy years' captivity, is remarkable for its expressions regarding the God of heaven, for its recognition of the attainments of Ezra, and for the liberality of the grants made to the remnant people of God...

"In giving permission to the Israelites to return, Artaxerxes arranged for the restoration of the members of the priesthood to their ancient rites and privileges. . . . He also arranged for the appointment of civil officers to govern the people justly in accordance with the Jewish code of laws." Prophets and Kings, 610-611

From the statement of the angel in the first vision (Daniel. 8:26), and from the distress it caused Daniel, the time referred to cannot be literal days of 24 hours. Also, we are considering events that took place over a period of centuries. In reckoning prophetic time, there are two texts that are significant.

"After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Numbers 14:34

"And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Ezekiel 4:6

From these two texts Bible commentators find authority for interpreting "days" in prophecy as denoting "years."

The 70 weeks therefore represented 490 years, the period of time apportioned to Israel, during which several events were to take place. Transgression was to be finished, making an end of sins, and reconciliation made for iniquity, bringing in everlasting righteousness. The events prophesied would seal up, or mark with certainty, the completion of the vision. The Most Holy would be anointed.

In order to certify the correctness of understanding and certainty of the complete fulfillment, some observable events were linked to the completing of the seventy weeks. Daniel was told that from the giving of the decree (457 B.C.), to the Anointed One was to be 69 weeks, or 483 years. The Messiah was to continue to confirm the covenant with many for one week (7 years), though He Himself would be cut off in the middle of the week (3½ years).

In the fall of A.D. 27 Jesus was baptized in the River Jordan. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Luke 3:21-22. With this anointing of the Holy Spirit, Jesus began His public ministry. Three and one-half years later, in the spring of the year, at the Passover, He was crucified. For the next three and a half years the apostles continued to work exclusively with the Jewish nation, but with the stoning of Stephen, a persecution broke out in Jerusalem that scattered the believers (Acts 8:1), and the gospel soon went to the Gentiles.

With the return from Babylonian captivity, the people of Israel were given another 490 years as the favored people, the depositories of truth. The Babylonian captivity had effectively cured them of idol worship, but their obedience came from a selfish motive, to attain national greatness, and was not prompted by love, which alone makes any offering acceptable.

The Babylonian captivity had effectively cured them of idol worship, but their obedience came from a selfish motive, to attain national greatness, and was not prompted by love, which alone makes any offering acceptable
the shadow passed away with the rending of the veil in the temple. Upon His ascension to heaven, Christ inaugurated His priestly ministry, and by virtue of His own blood, anointed the heavenly sanctuary. As a token of the efficacy of His priestly ministry, He poured out His Spirit on the waiting disciples. Hebrews 9:8

"At the crucifixion, as Jesus died on Calvary, He cried, It is finished, and the veil of the temple was rent in twain, from the top to the bottom. This was to show that the services of the earthly sanctuary were forever finished, and that God would no more meet with

We may look with certainty to the fulfillment of the entire prophecy

them in their earthly temple, to accept their sacrifices." Spiritual Gifts, vol. 1, 161–162

"The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." The Acts of the Apostles, 39

With the fulfillment of the 70-week prophecy, we may look forward with certainty to the fulfillment of the entire prophecy—2300 days. From the fulfillment of the 70 weeks, or 490 years, 1810 days, or years, remained, bringing us down to the fall of 1844, the time to which the prophecy pointed. 

The period following the Great Disappointment presented most perplexing problems. Truth was difficult to distinguish from error. As is often the case yet today, two mutually exclusive options were presented by some as the only possible alternatives, when in reality such was not the case. The brother of Ellen White and Sarah (Harmon) Belden became confused by the conflicting voices, until the understanding of the position of the three angels' messages made the pathway clear once more before him.

My dear brother, Robert F. Harmon, died of consumption, in Gorham, Maine, February 5th, aged 27 years. At the age of thirteen, he was converted under the first course of Lectures on the Second Coming of Christ, delivered by William Miller in Portland, Maine. His faith in the immediate coming of Christ, and in the divine origin of the Advent movement, remained unshaken up to 1845. At this time he was placed under very trying circumstances. Many of the Advent people were giving up their past experience; and on the other hand, there were those who were teaching that Christ spiritually came in 1844, and contended that one of these two positions must be taken, Christ had spiritually come, or the Advent movement has not been right. My brother could not believe the glorious appearing of Christ was merely spiritual, and not being able to fully define his position, was influenced by some of the leading ones among those who had given up their Advent experience, to question the great movement. From that time, his faith and interest in the Advent was seen to gradually die away, yet he ever manifested a firm purpose to live a Christian life.

Last July he was taken suddenly ill, and was a great sufferer until his death. At the first of his sickness, his mind seemed clouded, and he was distressed with doubts and fears. He spent much time in earnest prayer to God for a preparation to meet the event that was evidently before him. Light and peace gradually broke in upon his mind; also faith in the speedy coming of Christ revived, and he soon saw the force of the Sabbath of the Lord, and heartily embraced it, and greatly rejoiced in it. He now saw clearly, and acknowledged the application of the three angels of Revelation 14, two in the past, and that this is the period for the third, presenting the commandments of God. And as he acknowledged this, convictions of past unbelief and its consequences, seemed to press upon him.

Only a few weeks before he was taken sick, he united with the Methodist Episcopal Church. None of us knew this, until he saw the work of the two angels in the past, and, of his own accord, mentioned the subject, and confessed his error. He expressed his firm faith that the Lord called the Advent people to leave the churches, and that he had erred in returning to the church again. He was very anxious to retrace his steps, and requested father to inform the minister that he wished his name taken from the church book. The Methodist minister immediately visited him, and heard his request to leave the church, from his own mouth. He then seemed perfectly free. The minister spoke of the clearness of his mind, and, as he left, said to mother, "That is a triumphant soul." From this time till he fell asleep in Jesus, he continued free from doubts, happy in the love of God. During the period of his protracted sickness, six months of which time I have cheerfully watched over him, he has ever manifested great patience, and resignation to the will of God.

The funeral was attended by our dear Brother Wheeler of Washington, New Hampshire, who, through the kind providence of God, was in the State, where we could secure his services. He gave a short discourse from 1 Thessalonians 4:13–14, and the sorrowing heart was greatly cheered by the hope of the resurrection, when we shall, if faithful to the end, meet him who is torn from us by death, clothed with immortality to die no more.

Sarah B. Belden, The Review and Herald, April 14, 1853

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. The Great Controversy, 489
IN REVELATION 13:1–10 a beast power is described which can represent only the Papacy.¹

The latter part of the prophecy in this chapter predicts the arising of a two-horned beast that will make an image to the first beast of Revelation 13. Careful study shows this second beast to be the United States.²

Since the image to the beast will be a replica of the beast, the manner in which the beast power was formed is a revelation of the manner in which the image to the beast will be formed. To understand the development of the beast power, and thus of the image to the beast, we must go to the time of Constantine.

"It was the aim of Constantine to make theology a branch of politics; it was the hope of every bishop in the empire to make politics a branch of theology."... Therefore ‘to the reign of Constantine the Great must be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years. It is the true close of the Roman Empire, the beginning of the Greek. The transition from one to the other is emphatically and abruptly marked by a new metropolis, a new religion, a new code, and above all, a new policy.’ "³

The beginning of the formation of the Papacy was the union of church and state made by Constantine and the bishops, an alliance formed for political purposes. The Edict of Milan passed in A.D. 313 restored property to Christians, and soon a dispute arose as to who were Christians. The Catholic Church disputed the right of "heretics" to receive property or money under the Edict of Milan by denying their right to the title of Christians. The end result was that Constantine made it known that the imperial favors were meant only for the Catholic Church.

Nor was it enough to decide that all his favors were for the Catholic Church; he must next decide which of several parties was the Catholic Church. After long and bitter quarrels the Donatist bishops were driven out, and Constantine ordered that all their churches be delivered to the Catholic Church. The union of church and state resulted in a loss of religious freedom to those not of the religion recognized by the government.

The governmental authority, instead of protecting all alike from violence, became itself a party to the controversy. It forsook the place of impartial protector, and assumed that of a partisan. In the feud that resulted, human blood was, for the first time, shed in conflicts between "followers" of the Prince of peace. The government, by becoming partisan, had lost the power to keep the peace.

Tax Exemption

Constantine offered rewards both political and financial to those cities which would forsake the heathen religion and destroy their heathen temples, or allow them to be desecrated. In cities that accepted this offer, he built churches at public expense and sent clergy and a bishop to them. He also bestowed large sums on them for the support of the poor so that the conversion of the heathen might be promoted by material benefits. In addition, he exempted all church property from

John Grosboll

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taxation, which exemption in the course of time the church asserted as a divine right. The example there set is followed to this day, even among people who profess a separation of church and state. The result was that the great mass of the pagans in the empire, with no change either of character or convictions, were drawn into the Catholic Church. Thus the state and the church became one and the same. The vast numbers who, from external considerations, without any inward call, joined themselves to the Christian communities, served to introduce into the church all the corruptions of the heathen world.

Effect on the Church

By taking in the whole population of the Roman Empire, the church became, indeed, a church of the masses, a church of the people, but at the same time more a church of the world. Christianity became a matter of fashion. The number of hypocrites and formal professors rapidly increased. Strict discipline, zeal, self-sacrifice, and brotherly love proportionally ebbed away; and many heathen customs and usages, under altered names, crept into the worship of God and into the life of the Christian people.

It came to be believed that Christianity consists in the mere profession of the name of Christ, pertaining not to the essential character, nor implying any material change in the general conduct. When the bishops or clergy of the church undertook to exhort the heathen to become Christians, the pagans pointed to the hypocritical professors already members of the church, and to the invitation replied, “We lead good lives already; what need have we of Christ? We commit no murder, theft, nor robbery; we covet no man’s possessions; we are guilty of no breach of the matrimonial bond. Let something worthy of censure be found in our lives, and whoever can point it out may make us Christians.” Comparing himself with nominal Christians the pagan would say, “Why would you persuade me to become a Christian? I have been defrauded by a Christian, I never defrauded any man; a Christian has broken his oath to me; I never broke my word to any man.”

Not only was the church thus rendered powerless to influence those who were without, she was likewise powerless to influence for good those who were within. Since the majority of the church were unconverted, and had joined the church from worldly and selfish motives, living only lives of conscious hypocrisy, it was impossible for church discipline to be enforced by church authority.

Religious Legislation

The next step taken by the bishopric therefore was to secure edicts under which they could enforce church discipline, not only upon the members of the church, but likewise upon those who were not members. The church having, out of lust for worldly power and influence, forsaken the power of God, the civil power was the only resource that remained to her. Conscious of her loss of moral power, she seized upon the civil power.

The gospel is the power of God. See Romans 1:16. As long as a church professing the gospel of Christ maintains in sincerity the principle of that gospel, so long as the power of God is with it, that church will have no need of any other power to make its influence felt for good in the world. But just as soon as any person or association professing the gospel loses the spirit of the gospel, so soon the power is gone also. Then, and only then, does such an organization seek for another kind of power to supply the place of that which is lost.

The church having, out of lust for worldly power and influence, forsaken the power of God, the civil power was the only resource that remained to her.

Why Not Unite Church and State?

In Old Testament times there was a true theocracy, a God-controlled government. Even after Israel rejected God in the days of Samuel; He still recognized them as His and ruled them through their king. But when as a result of continued apostasy His people were taken into captivity, He ended the theocracy. Only God can create a theocracy or maintain it or operate it. With the captivity, theocratic government in this world was over forever. Never since that time has the Shekinah been manifested on earth, and never since has a human ruler had access to the Urim and the Thummim to indicate the divine decision. Notice how emphatically God announced that the theocracy was to be abolished. “Now to you, O profane, wicked prince of Israel, whose days have come, whose iniquity shall end, thus says the Lord God: Remove the turban, and take off the crown; nothing shall remain the same. Exalt the lowly, and abuse the exalted. Overthrow, overthrow, I will make it overthrown! It shall be no longer, until He comes whose right it is, and I will give it to Him.” Ezekiel 21:25-27, all texts are from the New King James Version.

Who was the One whose right it is? He was the Messiah, the Anointed Prince. “He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.” Luke 1:32.

When was God going to give to His Son Jesus the throne of His father David? “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.” Matthew 25:31. That of course is the time of the Second Coming. What about the time after the captivity of Israel and before the Second Coming? Jesus answered that question at His trial. “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.” John 18:36.

Although Jesus recognized civil government, He made it clear that His kingdom was not a part of any civil government of this world. His statement also makes clear that no civil government of this world is a part of His kingdom.

Jesus drew a sharp distinction between church and state. He said, “Render therefore to Caesar the things that
are Caesar’s, and to God the things that are God’s.” Matthew 22:21

But contrary to Jesus’ teaching, the bishops of the fourth century with Constantine established a union of church and state. “The State was now a theocracy. The government was held to be moral, a government of God; the Bible the supreme code of morals, was the code of the government; there was no such thing as civil government—all was moral. But the subject of morals is involved in every action, yea, in every thought of man. The State then being allowed to be moral, it was inevitable that the church, being the arbiter of morals and the dispenser and interpreter of the code regulating moral action, would interpose in all questions of human conduct, and spread her dominion over the whole field of human action.” ¹ ²

1 Identifying marks which preclude the beast of Revelation 13:1-10 from being any other power include:
(a) It received its power and throne or seat of government from the pagan Roman Empire.
Revelation 13:2. Although the dragon represents primarily the devil, it also represents the pagan Roman Empire since the dragon was to attempt to destroy the Christ child as soon as He was born, and the power which did this was the pagan Roman Empire. See Matthew 2 and Revelation 12
(b) This power was to be a superpower—it was to have authority over every tribe and people and tongue and nation. Revelation 13:7. It could not be any of the civil powers of Europe or Asia since none of them ever had this kind of authority.
(c) It was to persecute the saints of God.
Revelation 13:6. Foxe’s The Book of Martyrs describes the little that is known about the fulfillment of this description of prophecy. In one year in just one city in Europe (Spain) 298 were burned at the stake, while thousands were subjected to various other tortures and penalties. It is estimated that no fewer than 50,000 persons lost their lives in consequence of their dissent from the Roman Catholic Church in the Netherlands during the reign of Charles V. John Rogers, an English member of the Society of Friends, says, “Millions, many millions, some declare that fifty millions, and some declare that even nearly seventy millions, have gone to the grave through papal persecution.” These persecutions continued until the latter part of the eighteenth century. Samuel W. Bamum, Romanism As It Is: An Exposition of the Roman Catholic System, for the Use of the American People. (Hartford: Connecticut Publishing Company, 1876), 494
(d) This beast was to receive a wound unto death, but this wound was to be healed, and all the world would thereafter marvel after the beast.
On January 1, 1798, General Berthier was ordered to march on Rome and conquer it and establish a Roman Republic. On February 10, 1798, the French troops under General Berthier entered Rome upon the invitation of patriots inside. The General pledged that the Catholic “cult” should remain untouched. He also ordered the papal arms and insignia everywhere removed. LeRoy Edwin Froom, The Prophetic Faith of Our Fathers. 3 volumes. (Washington, D.C.: Review and Herald Publishing Association, 1948), vol. 2, 751-752.
That same day the pope’s reign was ended. His Swiss guards were dismissed, the cardinals were stripped of authority and possessions. The glory, honor and power had vanished. “The territorial possessions of the clergy and monks were declared national property, and their former owners cast into prison.”
“The Papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defence. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place.” ibid., 753. “Within ten days Pius VI had been dethroned, imprisoned, exiled, his private library confiscated, his state given up to plunder, and his subjects to military control.” ibid., 755. The pope was transferred from Italy to France, where he died in a French fortress at Varennes in 1799.
² Briefly, this two-horned beast must represent the U.S. because
(a) This power was to become a world-power after the first beast received the deadly wound, or in other words after 1798. Revelation 13:12
(b) It was not to arise out of a densely populated area symbolized by the sea, that is, “peoples, multitudes, nations and languages.” Revelation 17:15
(c) Its horns (a common biblical symbol of kings or nations, see Daniel 7 and 8) did not have crowns on them as did the horns of the first beast. The symbol of a monarchy or a “kingdom” was not given to this beast.
(d) Its horns were as the horns of a lamb, indicating a government that was peaceable, harmless or gentle when it arose.
(e) The power of the government was placed in the hands of the people: This power was to say to those who dwell on the earth, to make an image to the beast. Revelation 13:14. In other words, for this power to make an image to the beast the people had to decide that this was what should be done.
(f) This power was to cause fire to come down from heaven in the sight of men. Although this prophecy probably has a yet future application, nobody who has seen pictures of nuclear explosions can have any doubt that it has already been at least partially fulfilled. In the light of this prophecy, is it not fascinating that both atomic and nuclear bombs were first developed in the United States, and at the date of this writing only the United States has used these devices against a hostile power in war?
³ John W. Draper, Intellectual Development of Europe, chapter 10, par. 6; chapter 9, par. 24; quoted in A.T. Jones, The Great Empires of Bible Prophecy, (Battle Creek: Review and Herald Publishing Association, 1898), 453. The remainder of this article is largely drawn from and based upon A.T. Jones, The Two Republics; (Battle Creek: Review and Herald Publishing Association, 1891), 297-309.
⁴ Ibid., 496-497

Subject: The Bias of Publishing

The long-time reader of Mélange will have noticed that I often include articles of information which run contrary to the prejudices of orthodox science. Science News (January 7, 1989, 5) supports my unorthodox bias.

The article referred to points out that a strong “publication bias” exists within the orthodoxy. Data which contain no strong conclusion, or a negative conclusion, relative to the expected outcome, are very unlikely to be published, because “the decision to publish is often influenced by the results of the study.”

The results of such a bias are a very one-sided view of real data. “Because positive results are more likely to be reported, the overall picture may appear rosier than justified by all available evidence. In other words, abstraction of summary data from published reports is potentially misleading, affecting issues ranging from the health effects of environmental pollutants to the efficacy of medical treatments.”

“To illustrate the problem, one recent survey of investigators revealed that a substantial proportion of studies involving clinical trials of a certain, unspecified new therapy remained unpublished. Moreover, fifty-five percent of the published trials demonstrated a trend favoring the new therapy, whereas only fourteen percent of the unpublished trials showed similarly positive results.”

To sum it up, scientists are accusing themselves (and the science-related press), particularly in regard to medical research, of pulling themselves up by their own bootstraps. The published data are selected with a strong bias favoring the orthodoxy theory, and then the volume of published data is used to defend the theory.

Pay attention to whom you listen. All human beings have a bias.
To Every Man His Work

WHEN CHRIST ascended on high, He bade His disciples take the gospel work where He had left it, and carry it forward to completion. Though more than eighteen centuries have passed since that command was uttered, it has lost naught of its force. Today, the last warning message of mercy, the closing invitation of the gospel, is sounded to the world. A great work is yet to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth is required, in turn, to aid in giving the light to the world. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. Moments are more precious than gold. We have been redeemed by the blood of Christ; our time, our talents, belong to Him. We should improve every opportunity to advance the cause of our Master.

We should seek to preserve the full vigor of all our powers, for the accomplishment of the work before us. Whatever detracts from physical vigor weakens mental effort. Hence, every practice unfavorable to the health of the body should be resolutely shunned.

Says the great apostle, “I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway,” 1 Corinthians 9:27. We cannot maintain consecration to God, and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ Himself declared, in unmistakable language, the conditions of discipleship: “If any man will come after me, let him deny himself, and take up his cross, and follow me.” Matthew 16:24

Yet how many who call themselves Christians are unwilling to exercise self-denial, even for Christ’s sake. How often the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body! Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and sensual. Many are willing captives; they desire no better portion.

They are few who walk in the clear light of God’s Word, who maintain their freedom in Christ by daily self-denial. Yet none need fail in this work of self-renunciation. God will give help to every earnest seeker. He reads the intents and purposes of the heart. He marks every soul-struggle. If we sincerely seek His grace, our life will correspond with our profession of faith; our light will shine forth, in good works, to the world.

“Be not deceived; God is not mocked.” Galatians 6:7. He knows whether our hearts are wholly devoted to His service, or given to the things of the world. We may profess what we will, but unless our life corresponds with our profession, our faith is dead. The rule given by the apostle Paul is the only safe rule for our guidance in all the affairs of life. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Corinthians 10:31. In the selection of food, we should not seek merely to please the taste, but should choose that which is most healthful. In dress, we should seek that which is simple, comfortable, convenient, and appropriate.

The coming of the Lord draweth nigh. We have but a little time in which to make ready. If precious opportunities are slighted, it will result in eternal loss. We need a close connection with God. We are not safe a moment unless guided and controlled by the Holy Spirit. The soul should be often uplifted to God in prayer, even while we are engaged in our business vocations. These silent prayers rise like precious incense before the throne of grace. Satan is baffled. He cannot overcome the Christian whose heart is thus stayed upon God. No hellish arts can destroy his peace. All the promises of God’s Word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance.

If we would not be misled by error and falsehood, the heart must be preoccupied by the truth. The Word of God will furnish the mind with weapons of divine power to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God.

Ellen G. White
Let us earnestly examine ourselves by the light of God's Word, seeking to discover every defect of character, that we may wash our robes and make them white in the blood of the Lamb

Let us make us better men and better women; that it is a living reality, sanctifying the character, transforming the life. Let the Word of God dwell richly in our hearts. Let our conversation be upon heavenly things. Let us surround ourselves with an atmosphere of Christian cheerfulness. Let us show that our religion can stand the test of trial. Let us by our kindness, forbearance, and love, prove to the world the power of our faith.

Many who set out well in the Christian life, are losing spiritual strength, and placing themselves in the enemy's power, by their indulgence in vain and trifling conversation. They cannot look up to God with holy confidence, to ask for needed strength. By their irreligious course, they bar the way of souls that might have come to Christ. Let these careless triflers remember that every word and act is photographed in the books of heaven. No human hand can erase one disgraceful blot.

Life, with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of, and blotted out by the blood of the Lamb, they will stand in the ledger of heaven to confront us in the coming day.

As we are daily brought in contact with those who have not a knowledge of Christ and the truth, shall we talk only of our farms, our merchandise, our gains and losses; or shall we speak of those things which concern our future life? Shall we seek to win souls to Jesus? Oh, what shameful neglect of duty stands registered against the professed followers of Christ! Let us earnestly examine ourselves by the light of God's Word, seeking to discover every defect of character, that we may wash our robes and make them white in the blood of the Lamb.

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We cannot afford to idle away our precious mo-
The Final Work
Continued from 18

Many, working under the direction of such ones, can do acceptable work without spending so long a time in studying as it has been thought necessary to spend in the past." Series B, No. 6, 214

Medical missionary workers connected with the third angel’s message will value less and less the education that meets the world’s standard.

"In the work of the school maintain simplicity. No argument is so powerful as is success founded upon simplicity. And you may attain success in the education of students as medical missionaries without a medical school that can qualify physicians to compete with the physicians of the world.

"The less dependent you are upon worldly methods of education, the better it will be for the students. Special instruction should be given in the art of treating the sick without the use of poisonous drugs, and in harmony with the light that God has given. Students should come forth from the school without having sacrificed the principles of health reform.

"The education that meets the world’s standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel’s message. They are to be educated from the standpoint of conscience; and as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognized as preferable to the method of nursing to which many have been accustomed, which demands the use of poisonous drugs." Loma Linda Messages, 365

God will work to nullify our need for being acknowledged by the world.

"You may say, the world will not acknowledge us. What if the world will not acknowledge you? It is the power of God that makes the impress on the human mind." Ibid., 409

God will help many without a regular course of training to do effective work.

"Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help those workers. They will obtain knowledge from the higher school, and will be fitted to take their position in the work and file of workers as nurses. The great Medical Missionary sees every effort that is made to find access to souls by presenting the principles of health reform.

"Decided changes are taking place in our world. The Lord has declared that He will turn and overturn. Humble men, who hitherto have been in obscurity, must now be given opportunity to become workers.

"To those who go out to do medical missionary work, I would say, Serve the Lord Jesus Christ with sanctified understanding, in connection with the ministers of the gospel and the great Teacher. He who has given you your commission will give you skill and understanding as you consecrate yourselves to His service, engaging diligently in labor and study, doing your best to bring relief to the sick and suffering." Series B, No. 6, 214-215

We are assured that Christ will teach us.

The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. ... All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on

"The needed knowledge will be given to all who come to Christ, receiving and practicing His teachings, making His words a part of their lives. Those who place themselves under the instruction of the great Medical Missionary, to be workers together with Him, will have a knowledge that the world, with all its traditional lore, cannot supply." Loma Linda Messages, 66

"Let the workers remember always that they are dependent on God. Let them not trust in human wisdom, but in the wisdom of the One who declares, ‘All power is given unto me in heaven and on earth... Lo, I am with you alway, even unto the end of the world.’ Let them go forth two and two, depending upon God, not on man, for wisdom and success. Let them search the Scriptures, and then present the truths of God’s Word to others. Let them be guided by the principles that Christ has laid down.” Ibid., 58

There are many methods of health care and ways of treating the sick. There are many winds blowing in the health field just as there are in religion. God’s laborers must be constantly on guard in order not to be sidetracked from the plan God has laid out for us. False methods and systems will be characterized by one or more of the following.

1. It is not in harmony with natural law. It is contrary to the known principles of anatomy, physiology, biochemistry, pathology, and so on.

2. It is not obedient to the principles enunciated by the Spirit of Prophecy.

3. Sooner or later it will lead one to go contrary to the Holy Scriptures.

4. It places an overemphasis on one or more natural or rational methods of care to the neglect of others.

It would be well for each of us to study thoroughly an academy or college level textbook on anatomy and physiology. Certainly we must be well acquainted with the instructions God has given us on these topics in the Spirit of Prophecy. Above all, we must be well grounded in the knowledge of the Bible. Every method and aspect of health care must be tested by these three—natural law, the testimonies, and Scripture.

We are told that some counterfeiters will not be detectable by knowing natural law or even the Spirit of Prophecy, but only by a knowledge of the Holy Scriptures.

"The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested." Maranatha, 156

For many methods and treatments it is not possible to know for certain whether they are in harmony with natural law or not. If it is not recommended by the Spirit of Prophecy or the Bible, it is best to leave it alone until the world demonstrates whether or not it is in harmony with God’s laws. We will not be the first in our area with each new concept, potion, or practice, but neither will we later have to backtrack from something shown to be useless or even
harmed. Our method of working will demonstrate that we accept God’s word stating that the eight natural remedies are indeed the “true remedies.”

We will emphasize obedience to the laws of health in the prevention of disease. If disease exists we will emphasize the eight natural remedies with the judicious use of simple herbs and the appropriate use of charcoal.

We will avoid making diet, herbs, exercise, or some other “natural” treatment our primary emphasis to the neglect of the full program as outlined by the Lord. We will be aware that there are poisonous herbs as well as helpful herbs. We will know that it is difficult to be certain of all the effects of a given treatment or remedy, and thus—unless mentioned in the Spirit of Prophecy—we will use it with caution, if at all. Comfrey is an example of a remedy not mentioned by the Spirit of Prophecy, but promoted for years by herbalists as an internal remedy for many illnesses. Recently it has been found to cause liver damage. Certain medications used by physicians have encountered the same fate.

The informed medical missionary will be aware that the “poisonous drugs” referred to by the Spirit of Prophecy were substances toxic in any amount and that Ellen White herself used or approved the use of coffee (Selected Messages, book 2, 302–303) and tea (ibid., 302) for their “medicinal” effects, X-ray (ibid., 303) for skin lesions, smallpox vaccine (ibid.), blood transfusion (ibid.), surgery (ibid., 284; Testimonies, vol. 8, 188) and “strong stimulants” (A Sketch of the Last Sickness and Death of Elder James White [a statement made at his funeral by Dr. J. H. Kellogg], 19) by a physician in a health crisis of James White. These statements in no way decrease the need for our emphasis to be on the simple natural remedies, but they establish the principle of resorting when necessary to more complex rational (in harmony with natural law) treatment forms with an experienced practitioner when the danger from the risk of the disease without that treatment is greater than with the treatment. In other words, the principle is that the lesser of the two evils is chosen.

Another problem that the wise medical missionary will avoid is the forming of one’s practices and promotions on the basis of “experience” or feelings rather than on natural law and science.

“Experience is said to be the best teacher. Genuine experience is indeed valuable. But habits and customs gird men and women as with iron bands, and these false habits and customs are generally justified by experience, according to the common understanding of the word.... But true experience is in harmony with natural law and science....

“Genuine experience is a variety of experiments entered into carefully, with the mind freed from prejudice and uncontrolled by previously established opinions and habits; marking the results with careful solicitude, anxious to learn, improve, and reform, on every or any habit, if that habit is not in harmony with physical and moral law. With some, the idea of others gain saying that which they have learned by experience seems to them to be folly, and even cruelty itself. But there are more errors received, and firmly retained, under the false idea of experience, than from any other cause. For this reason, that which is generally termed experience is which is not generally experienced at all, because there has never been a fair trial by actual experiment and thorough investigation, with a knowledge of the principle involved in the action....

“Genuine experience is in harmony with the unchangeable principles of nature. Superstition, caused by diseased imagination, is frequently in conflict with science and principle. And yet the unanswerable argument is urged, ‘I must be correct, for this is my experience.’ There are many invalids today who will ever remain so, because they cannot be convinced that their experience is not reliable.” The Health Reformer, 76-79

Many people suffer “sickness” and pass the diagnosis on to others because they believe or feel they have that sickness. Many take certain medications and recommend them to others because they believe or feel they are better after taking them. All of this self-diagnosed illness may be imaginary and totally without basis in natural law or in science. The wise medical missionary will avoid the controversial diagnoses and treatments that have not been well recognized by scientific investigation or approved by a “thus saith the Lord.”

Christ’s medical missionaries have the humanly impossible task of sharing God’s love and call to obedience of His natural and spiritual laws with every earthly inhabitant in this final generation. We must be up and about our Father’s business.

“There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done.” Loma Linda Messages, 63

Christ is looking for and qualifying workers who will follow His instructions.

“Today the Lord is qualifying His servants to take up medical missionary work. He calls for men and women who are peaceable in spirit, who learn of Jesus, and are willing to follow His instructions; who day by day, wait upon the Lord to know His will, prepared to go where He leads them, and to take up the work which He requires.” Spalding-Magan’s Unpublished Manuscript Testimonies of Ellen G. White, 427

Christ calls for one thousand workers where now there is only one.

“A world is perishing in sin, and God calls for workers. He wants one thousand at work in the highways and in the hedges, where now there is but one. We have no time to listen to idle tales and false science. The faith of many will be revived when they will humble their hearts before God, and go forth to fulfill the commission of Christ, ‘Go ye into all the world, and preach the gospel to every creature’” Battle Creek Letters, 114

The task will be done.

“We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea.” Medical Ministry, 317

Workers will answer the call.

“God has His workmen in every age. The call of the hour is answered by the human agencies. Thus it will be when the divine voice cries, ‘Whom shall I send? and who will go for us?’ The response will come, ‘Here am I, send me.’ The Lord imparts a fitness for the work to every man and woman who will cooperate with divine power. A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tact will come as they put on the armor of the world. The world must hear the warning. When the call comes, ‘Whom shall I send, and who will go for us?’ send back the answer clear and distinct, ‘Here am I; send me.’” Ellen G. White Pamphlets in the Concordance, vol. 1, 28

If someone, Lord, let it be me. If some day, let it be now. May that be our prayer. □
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