Our Firm Foundation

The 7th-Day Sabbath  Immutable Law of God  Non-Immortality of the Soul
Christ Our Righteousness  Three Angels' Messages  The Sanctuary

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E. G. White

Special Pioneer Issue

J. A. Burden  J. S. White

E. J. Wiggoner  W. W. Prescott

S. N. Haskell
Let the Dead Speak

GOD has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. Counsels to Writers and Editors, 28.

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. 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. Ibid., 31–32.

Not long ago I took up a copy of the Bible Echo [The Bible Echo, sometimes referred to as the Echo, was issued in Australia in 1885 as a weekly missionary paper. In 1903 it became The Australian Signs of the Times.] As I looked it through, I saw an article by Elder Haskell and one by Elder Corliss. As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. Men spoke as they were moved by the Holy Spirit. Ibid., 28.

I have had presentations regarding the deceptions that Satan is bringing in at this time. I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord’s witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan’s deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago. I desire that my sermons given at camp meetings and in churches may live and do their appointed work. Ibid., 26.

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s Word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God. Preach the Word, 5. Counsels to Writers and Editors, 32.

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years? Review and Herald, May 25, 1905. Evangelism, 224.

The proclamation of the first, second, and third angels’ messages has been located by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular.

The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. There cannot be a third without the first and 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. Manuscript 32, 1896. Counsels to Writers and Editors, 26–27.

Ellen G. White
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Moving?

If you are moving to a new location, or if your address is changing for any other reason, please remember to let us know. A simple post card with both old and new addresses is sufficient and will ensure that your copies of Our Firm Foundation will continue to come right to your door. Prompt notice is especially important for subscriptions in the United States, since the post office does not always forward materials mailed bulk rate.
make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.” Deuteronomy 8:3-4. This blessing came because they followed the cloud. All emphasis supplied by author.

Whenever God speaks it is the duty of His people to respond; and were it necessary in order for them to obey, one suit of clothes would last for forty years, neither would any disease come upon them, and God would feed them with manna rained from heaven. If we hope to pass through the trying times before us, we need to learn now to trust more fully in the Word of God; for that is what will save us then.

The Bible represents God to the person who takes it by faith and applies it to the soul; and our attitude to the Bible is our attitude toward God. “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. In the Word is God’s voice; it contains all the power, intelligence and wisdom of God Himself. “And the Word was made flesh, and dwelt among us.” John 1:14. Jesus was simply the Word clothed in humanity that we might behold it lived out from a human standpoint. Christ used no divine power that is not accessible to the weakest child of God. In Christ dwelt all the fullness of the Godhead bodily.

The same may be said of the Holy Spirit. “The words that I speak unto you, they are spirit, and they are life.” John 6:63. In the Bible the Trinity meet, and our relation to the Bible is simply a manifestation of our relation to God, the Holy Spirit, and our Saviour Jesus Christ.

If we love to study the Bible and receive from it daily food for our soul, then we shall love, like Mary, to sit at the feet of our Lord and listen to His gracious words; but if we neglect to study our Bibles, like Martha we shall be so cumbered with our daily cares we shall have no time to receive instruction from the Saviour were He to visit us in person. “The word of God is quick [or living], and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Hebrews 4:12. The Word of God is the only avenue by which mortals can connect with the throne of the Deity; this privilege comes...
through the righteousness and merits of our Saviour, who died for us. God in giving His Son gave all heaven for a lost race. The Holy Spirit convinces us of sin, and prayer is the response of the soul; the Holy Spirit then presents our petitions before the God of heaven. Our invisible God is in a measure made visible to us in the Word He has given us.

How shall we obtain the victory over sin?—By studying the Word, believing it, and appropriating it to the heart by faith. This will imperceptibly change the heart. It will unconsciously bring victory to the soul. "Seeing ye have purified your soul in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:22–23, 25. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2.

Prayer is the expressed desire for help from the Lord to appropriate the Word to our hearts by faith. When we take the Word into our souls, we appropriate the power and character of our divine Lord and Master. By beholding the beauties of the Word, we are changed. Those characteristics of the divine life that we love to contemplate become a part of our own character. By beholding we become partakers of the divine nature.

But, alas! this secret is not experienced by every one who professes to be a disciple of Christ. It is believed in theory, but not always practiced. We look at it as a wonderful thing, and truly it is wonderful, but in all cases it is not made use of. It is within the reach of every soul, but it is not practically taken hold of, because we fail to spend time daily beholding the beauties of God's Word.

We should daily learn something from the Scriptures; but we should come to them with humility of heart, and prayer that the Lord will enlighten us, and give us an understanding of His Word.

One reason why many do not get more out of the Bible is that they do not search for the truth as for hid treasures; they do not seek after God in and through His Word as for silver, for then they would understand the fear of the Lord and find the knowledge of God. Proverbs 2: 3–6. There is too much surface work in Bible study. We may have learned the theory of present truth, but real acquaintance with God is another thing.

There is too much relying upon theory; too much going to the Bible for some special doctrine which we believe is true.

It is quite important to have a correct theory, but the most perfect theory will not of itself save one soul. We may have a profession as high as heaven, but without victory over sin and selfishness in all its forms, and an abiding love in the heart for souls for whom Christ died, our souls will be as barren as the hills of Gilboa. When we tell others of the Word, our faith in it will produce an effect on their hearts. The faith we have in the Word, and the love we have for souls, make the Word effectual.

I was the first Seventh-day Adventist that ever visited Basutoland, South Africa. I had letters of introduction to a native who had been educated by the missionaries to translate and print for them, and also to the paramount chief and to certain missionaries. But my letter made an unfavorable impression on the missionaries, for the one who gave it to me had been disfellowshipped for immoral conduct. This I had not known.

A native by the name of Kalaka, who had been educated by the French missionaries to translate the Bible into the native language, was engaged to carry me in his conveyance through the country to visit the different mission stations. Knowing the prejudice that existed against me on account of my letter of introduction, and also because of the doctrine of the Sabbath, I did not in a single instance suggest to this native missionary one argument in favor of any point of truth. But we read the Scriptures together for an hour or more each day, and I selected portions that taught our faith. When reading, I often reread verses and emphasized certain words to make an impression on his mind.

For a month and a half we were together, and not by a word or a look could I discern that the reading had any effect on him. One day as we were near the end of our journey we stopped by a little brook to rest and feed our horses, and he remarked, "See, here is water; what doth hinder me to be baptized?" I at once replied, "If thou believest with all thine heart, thou mayest." He answered, "I believe that Jesus Christ is the Son of God." Had there been sufficient water I should have baptized him without question.

The sequel of it was, this man, Kalaka, had taken in every point of doctrine, and he at once began translating Steps to Christ into his language. He then went to Cape Colony, where he was baptized and became one of the first missionary workers who helped to establish our work in Basutoland. He remained faithful until his death, and I understand that his son has also been a faithful worker.

More than once I have seen the power of the Word manifested on the hearts of individuals, and it will accomplish like changes in our own lives if we study it. Many of us remember how earnestly we studied our Bibles when we first received the message, and how that study changed the whole course of our lives. God designed that work to continue day by day until we reflect the divine image. Who has continued it? How many of us study our Bibles as earnestly and with the same love as when we first believed? The one who does this will have the "first love" ever abiding in his heart. Through the divine agency of the Word of the Lord, secret sins can be overcome, and victories gained, through the strength and merits of our Lord and Saviour Jesus Christ. The Bible is a wonderful book. Our God is a wonderful God. The divine power of the Word can captivate and subdue the hardest heart and bring victories that all the power of hell cannot prevent. We see our need; we apply the remedy, and God makes it effectual.

Jacob's history is an assurance that God will not cast off those who have been betrayed into sin, if they return unto Him with true repentance. It was only by self-surrender and confiding faith that Jacob gained the victory in God that he failed to gain in his own strength. God thus taught His servant of the divine power that is in the Word, and that grace alone could give him the blessing he craved. Thus it will be with us who live in the last days. The greatest victories to the church of Christ, or to the individual Christian, are not those gained by talent or by education, by wealth or by the favor of men; they are those gained in the audience chamber with God, when earnest, agonizing prayer lays hold upon the mighty arm of power.

God overthrew the king of Assyria and all his host in answer to the prayers of two faithful men of God. 2 Kings 19. Daniel's prayer of faith moved the king of Persia to issue the decree for the deliverance of God's people. We are nearing more troublesome times than any in past history. Great victories will be gained by the people of God in the closing of the work. Who is exercising that faith in God's promises now that will enable him to walk by faith when no human help is nigh and we have only the promises by which to walk?

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The Evidence of Apostleship

Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 Corinthians 3:1.

These words were written by the apostle Paul to the Corinthian church. Some had charged Paul with selfcommendation in writing his former epistle. Paul refers to this by asking the members of the church if they thus judge his motives. Did he or his fellow laborers need any recommendation or testimony as to their Christian character? There were those who had come to Corinth with letters of commendation from other churches; but the leading workers, the founders of these churches, the apostles of Christ, had no need of such commendation. The Corinthians, who had been led from the worship of idols to the faith of the gospel, were themselves all the recommendation Paul needed. Their reception of the truth, and the reformation seen in their lives in response to the labors of the apostle, was a testimony that spoke to all nations, tongues, and peoples.

Paul regarded the Corinthian brethren as his testimonial. He loved them; for they were the fruit of his labor. The reformation wrought in them was sufficient evidence of his authority to counsel, reprove, exhort, and command as a minister of Christ. “Ye are our epistle,” he says, “written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart.” Verses 2–3.

The conversion of sinners and their sanctification through the truth is the very best proof a minister can have that God has called him to the ministry. If these evidences attend his labors, he needs no other recommendation. The evidence of his apostleship is written upon the hearts of the ones converted, and is witnessed to by their reformed lives. Christ is formed within, the hope of glory. They are zealous for the truth they have received. They realize that their lives must harmonize with this truth.

True Measure of Usefulness

The usefulness of a minister of Christ is measured by the results of his labors. When men and women receive the truth, and in their lives adorn it, following the example of their Lord, they recommend the truth and the minister who presented it. The minister is greatly strengthened by these seals of his ministry.

In this age there are many preachers, but there is a great scarcity of able, holy ministers, men filled with the love that dwelt in the heart of Christ. Today the ministers of Christ should have the same witness as that which the Corinthian church bore to Paul’s ministry. But pride, self-confidence, love of the world, faultfinding, bitterness, envy, are the fruit borne by many who profess the religion of Christ. Their deportment is in sharp contrast to the character of Christ. Such an epistle, known and read of all men, is, alas, a sad testimony to the character of the ministerial labor under which these souls received their spiritual mold. With such conversions Christ had no connection. In some instances, it is true, men may dishonor God by their claim to be His followers, while the minister under whose labor they professed to receive the truth was faithful, sincere, and thorough in his work. But this is seldom the case.

There is no greater honor than to be accepted by God as an able minister of the gospel. But those whom the Lord blesses with power and success do not boast. They acknowledge their entire dependence on God, realizing that of themselves they have no power. With Paul they say, “Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament.” 2 Corinthians 3:5–6.

There are many ministers who lose their efficiency because they do not make
God their trust. They do not depend on His strength.

Many church members act unwisely toward the minister. Often when a teacher of truth has a measure of success in his labor, he is spoiled by those for whom he has worked. Petted and praised, he begins to cherish self-admiration. Thinking that he has superior qualifications, he grows careless in regard to asking God for help. He does not watch unto prayer; and Satan obtains an easy victory over him.

The true minister does the work of the Master. He feels the importance of his work as one who has charge of the flock of God, realizing that in a degree he sustains to the church and to the world the same relation that Christ sustained. He is interested in everything that concerns the salvation of souls. He works to lead sinners from a life of sin to a nobler, higher life, that they may obtain the reward of the overcomer.

The Minister Is God's Watchman

Weighty is the responsibility resting on ministers of the gospel. The Lord calls them His watchmen. The watchmen anciently placed on the walls of the cities occupied a most important position. Upon their faithfulness depended the safety of all within the walls. When danger was apprehended, they were not to sleep day or night. Every few minutes they were required to call to one another, to see that all were awake, and that no harm had come to any. From one to another the cry of warning or good cheer was to be sounded, till it went the entire rounds of the city.

These watchmen represent the ministers of Christ, upon whose fidelity depends the salvation of souls. These ministers are to stand as watchmen on the walls of Zion, and if they see the sword coming, they are to sound the warning.

"O son of man, I have set thee a watchman unto the house of Israel; therefore shalt thou hear the word at my mouth, and warn them from me." The watchmen are to live very near to God, where they can hear His word and be impressed by His Spirit, that the people may not look to them in vain. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezekiel 33:7-9.

If the man who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true preacher. If his lips are touched with a live coal from the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others. Those who hear him will know that he has been with God, and has drawn near to Him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he is able to compare spiritual things with spiritual. Power will be given him to tear down the strongholds of Satan. Hearts will be broken by his presentation of the love of God, and many will inquire, "What must I do to be saved?" Acts 10:30. □

Review and Herald, April 15, 1902.
E. J. Waggoner

Bible Studies on Romans 5

Part 1

Chapter five [of Romans] contains a partial enumeration of the blessings which are fruits of such a faith as that portrayed in chapter four. It shows the Christian development of the life of any one who has the faith of Abraham. Two words form the keynote of the chapter—much more. If you have the glory, the patience, or the Christian experience spoken of in this, or any other chapter, know that God has them in store, and is willing to give much more, for He “is able to do exceeding abundantly above all that we ask or think.” (Ephesians 3:20).

“Therefore being justified by faith,” that is, being made conformable to the law by faith, “we have peace with God through our Lord Jesus Christ.” The only way that man can be made conformable to the law, and live free from condemnation is by having faith in the promises of God. In Christ there is no unrighteousness; therefore there is nothing but righteousness. By believing on Christ, the Christian has the righteousness of Christ.

But does not James say that there must be works, or the faith is of no avail? It is true that faith is made perfect by works. James 2:22. But it is by faith and faith alone that men are justified. The very text which speaks of Abraham’s being justified by faith, states that the works were only the outgrowth of underlying faith, and that by this work the scripture was fulfilled which says: “Abraham believed God, and it was imputed unto him for righteousness.” Romans 4:3. Works are the outgrowth of faith. “It is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:13.

We give ourselves into the hands of Christ. He comes and takes up His abode with us. We are as clay in the hands of the potter; but it is Christ who does all the good works, and to Him belongs all the glory.

“We have peace with God.” What is peace? It is not a feeling, but a fact. Many think that they must experience a “certain feeling” which they will know is the “peace of God.” But they have never had the peace of God, and therefore cannot know what kind of feeling it ought to be. Satan might give a certain happy feeling, and if the Christian had only the feeling to go by, he would be deceived. The Lord does not deal in feelings, but in facts. Peace is the opposite of war, strife, emulation. We are either at peace with God or else at war. If at war, it is because we are carrying on rebellion.

How do men fight God? By following sinful practices. Anyone knowingly indulging in one sinful practice is warring against God. God is a God of peace. Christ left His peace with His followers. “Let the peace of God rule in your hearts.” Colossians 3:15. Between God and His dear Son in heaven there is a “counsel of peace.” They counsel for the peace of man. There is only one condition on which man can have that peace—unconditional surrender, surrender all to God, and there then is peace in the heart, no matter what the feeling may be.

“Great peace have they which love Thy law: and nothing shall offend them.” Psalm 119:165. “O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isaiah 48:18. What rich comfort in these words! Jesus Christ is “the same, yesterday, and today, and forever.” Hebrews 13:8. So His peace is likened to the continual flowing of the river, and the never-ceasing roll of the ocean wave; therefore it matters not what the feeling is, for if all sins have been confessed, God is faithful and just to forgive them; and we are at peace with Him. The condition of peace is the condition of being justified by faith.

“By whom [Christ] also we have access by faith into this grace [unmerited
The day will come when all the earth will hear the Lord’s voice. “Come, let us return to the Lord! For he has torn us, and he will heal us; he has wounded us, and he will bind our wounds.” Isaiah 65:22

Glory, glorious things
We rejoice in the Lord

The Lord’s promises are sure.
He is faithful to those who love and obey Him.

The Lord is my salvation; I will trust in the Lord, and I will not be afraid. The Lord has established His saving help for me. Isaiah 12:2

This text answers: “Casting all your care upon Him; for He careth for you.” 1 Peter 5:7. “Cast thy burden upon the Lord, and He shall sustain thee.” Psalm 55:22. “Come unto me all ye that labor and are heavy laden, and I will give you rest.” Matthew 11:28.

He takes the heavy loads away. What is that burden? Anything that worries or vexes us. It matters not whether it be a small thing—a little trial—or a great one. Cast it on the Lord. We rejoice in tribulation because we have Christ with us, and we cast all the burden on Him. He is able to bear them. He has already borne them for all the world, so we cannot add to His burden.

God is no respecter of persons. He will give His Holy Spirit to any and to all who ask for it. . . . Peace and light may come into your hearts from what is spoken from the desk; but if you do not know the Word for yourselves, that peace and light will not stay with you.

If God is proven every day, then every day there is hope. That is, we have reason to expect the things we desire. We have present salvation, therefore we glory in the hope of an eternal salvation. This is indeed a chapter of hope and rejoicing.

One motive only should actuate the minds of those who study the Word of God, and that is that they may by this study be drawn nearer to God. God is no respecter of persons. He will give His Holy Spirit to any and to all who ask for it. He is just as willing to make the truths of the Bible plain to one as to another. Peace and light may come into your hearts from what is spoken from the desk; but if you do not know the Word for yourselves, that peace and light will not stay with you. The Holy Spirit spoke the words of the Bible; and it is only by the aid of the Holy Spirit that it can be understood. Any man who will submit himself to the Holy Spirit, may understand the Bible for himself.

There is but one true help to the Bible—the Spirit of God. If you get your ideas about Christ and His work from the writings of other men, you get it second-hand at best. Draw your light straight from the Bible. Learn the Bible from the Bible itself. When our minds are illuminated by the Holy Spirit, although the Word will appear simple, at the same time there will be heights and depths to it that will fill us with amazement. All eternity will be spent in studying the plan of
salvation, and the longer we study, the more we will find to study.

Last evening our study brought us to the close of the fifth verse of the fifth chapter. We will commence this evening at the sixth.

"For when we were yet without strength, in due time Christ died for the ungodly." Mark the words "without strength." There was a fixed time in the history of the world when Christ was offered on the cross of Calvary. But that for there was no one else for him to have faith in. So it was that Enoch walked with Christ by faith. He did not look away beyond to some future time for the help of the Redeemer. Christ was to him a present Saviour, and they walked along together.

So in every age of the world, when men have felt themselves to be without strength, then Christ has been a Saviour to them. Notice how plain are the words: "When we were yet without strength, in due time Christ died for the ungodly."

The whole secret of justification by faith, and life and peace in Christ, lies in believing the Bible. It is one thing to say we believe the Bible, and another thing to take every word in it as if it had been spoken by the mouth of God to us individually.

was not the only time when Christ availed for the ungodly. Who are the ungodly? They are those who are "without strength." The human family has been without strength from the Fall, and they are without strength today. When men find themselves without strength, Christ is to be lifted up, and He says that He will draw all men unto Him. So we can look to Jesus as a crucified and risen Saviour today, just as much as could the disciples.

We sometimes think that we look back to Christ, and that the patriarchs and prophets looked forward to Him. Is it so? We look up to Christ, and so did they. We look to Christ a loving Redeemer by our side, and so did they. Said Moses to the children of Israel: "It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Deuteronomy 30:12–14. The Word, which was Christ the Redeemer, was nigh unto them; and He is nigh unto us.

They all drank of that spiritual Rock that went with them, and that Rock was Christ. The Israelites did not need to look forward to Christ. He was nigh unto them. He was the Lamb slain from the foundation of the world. He is and ever has been a present Saviour to all who make Him so. He was a present Saviour to Abel. "By faith Abel offered unto God a more excellent sacrifice than Cain." Hebrews 11:4. "By faith" in what?—In the Son of God, Abel was without strength, and Christ died for him. Enoch was without strength, and Christ died for him. Abraham and Sarah were without strength, and Christ died for them. His death was a reality to all of these. How remarkably powerful was Christ to Abraham! That Christ, the Messiah not yet come, and who was to come through Abraham, that very Messiah was so very powerful that faith in Him brought forth the son to Abraham and Sarah, in order that He might come through that son. At every period of the earth's history, Christ has been a present Saviour to those who were "without strength."

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." The word in the original signifying "righteous" is a different word from the one which is rendered "good." The word righteous here means a man who is strictly honest and upright, but having nothing peculiarly lovable about him. Scarcely for such an one will anyone die. But for a "good" man, one who is kind and benevolent, who would give all he had to feed the poor and clothe the naked, for a man of this class some would even dare to die. This is the highest pitch to which human love attains. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. But note the love of God. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." We too often measure God and His love by ourselves and our love. The Lord through David said: "Thou thoughtest that I was altogether such an one as thyself." Psalm 50:21. The unregenerate heart treats as it is treated, and judges God by itself, but God's love is altogether different from human love; He loves His enemies.

How wonderful and how matchless is the love of God, and to how great an extent was that love shown by the death of His dear Son! What had the world done to merit goodness at the hand of God? It had joined hands with the enemies of God; nothing but punishment was deserved. Some say they cannot accept Christ because they are not worthy. People who have been professed Christians for years will deprive themselves of the riches of God's grace because they say, "I am not worthy." That is true. They are not worthy. None of us are worthy, But God commended His love to us in that while we were yet sinners Christ died for us. Why did He die?—To make us worthy; to make us complete in Him. The trouble with those who say that they are not worthy, is that they do not feel half unworthy enough. If they felt "without strength," then the power of Christ could avail them. The whole secret of justification by faith, and life and peace in Christ, lies in believing the Bible. It is one thing to say we believe the Bible, and another thing to take every word in it as if it had been spoken by the mouth of God to us individually.

In 1 Timothy 1:15 Paul says: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." That is exactly what He came for—to save sinners. "The Son of man is come to seek and to save that which was lost." Luke 19:10. Oh, that men would realize that they are without strength! When they reach that point, then they can have the strength of Christ. That is the strength that is worth something; it is worth everything.

It is a great thing, to believe that Christ died for the ungodly. Sometimes we feel almost discouraged—the heavens seem like brass over our heads, and everything we do or say seems to come back in our faces as if it were worth nothing. We think our prayers do not ascend higher than our heads. What will you do at such a time? You must thank God. "Thank Him for what? I have no blessing; I don’t feel that I am His child at all; what will I thank Him for?"—Thank Him that Christ died for the ungodly. If it does not mean much
to you the first time you repeat the words, repeat them again. Then light will soon come in. You feel that you are one of the ungodly; then the promise is yours that Christ has died for you. You are there before Him on your knees because you are a sinner, so you can have the benefit of His death. What is the benefit of that death? "Much more then, being now justified by His blood, we shall be saved from wrath through Him." "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Many act and talk as if Christ was dead, and irrecoverably dead. Yes, He died; but He rose again, and lives forevermore. Christ is not in Joseph's new tomb. We have a risen Saviour. What does the death of Christ do for us?—Reconciles us to God. It is the death of Christ that brings us to God. He died, the just for the unjust, that He might bring us to God. Now mark! It is the death of Christ that brings us to God; what is it that keeps us there?—It is the life of Christ. We are saved by His life. Now hold these words in your minds—"Being reconciled, we shall be saved by His life."

Why was the life of Christ given? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Then Christ gave His life that we might have life. Where is that life? What is that life? and where can we get it? In John 1:4 we read: "In Him was life; and the life was the light of men." He alone has life, and He gives that life to as many as will accept it. John 17:2. Then Christ has the life, and He is the only One who has it, and He is willing to give it to us. Now what is that life? Verse 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Has a person who knows Christ eternal life? That is what the word of God says.

Again He says in John 3:36: "He that believeth on the Son hath everlasting life." These are the words of the Lord Jesus Christ. How do we know that we have this life? This is an important question. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

Says one, "We know that we will get eternal life by and by." Yes, that is true, but it is better than that; we get it now.

This is not a mere theory, it is the word of God. Let me illustrate: Here are two men—brothers—to all appearances they are alike. But one is a Christian and the other is not. Now the one that is a Christian, although there is nothing in his external appearance to indicate it, has a life that the other has not. He has passed from death—the state in which the other one is—to life. He has something that the other has not, and that something is eternal life. The words, "No murderer hath eternal life abiding in him," (1 John 3:15) would mean nothing if nobody else had eternal life abiding in him.

1 John 5:10: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." God cannot lie, and so when we say that the words of God are not so, we make liars of ourselves. Now, according to this scripture, we make God a liar, if we believe not the record that God gave of His Son. What, then, must we believe in order to clear ourselves of that charge—of not believing this record and thus making God a liar? The next verse explains it: "And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5:11.

Some people are afraid that this idea of justification by faith, and eternal life, will get men away from the commandments. But nobody but the one who is justified by faith—who has Christ's life—does keep the commandments; for God says that we are justified by faith, and if we say we are not, then we make God a liar—we bear false witness against Him, and we break the commandment. In the verse just quoted we are told what we are to believe in order to be cleared from the charge of making God a liar. We are to believe that God has given to us eternal life in Christ. As long as we have the Son of God we have eternal life. By our faith in the Word of God we bring Christ into our hearts. Is He a dead Christ? No; He lives and cannot be separated from His life. Then when we get Christ into our hearts, we get life there. He brings that life into our hearts when He comes. How thankful we ought to be to God for this!

When Jesus went to Bethany, He said to Martha: "I am the resurrection and the life." John 11:25. We have already read about passing from death unto life; how is that done? Only by a resurrection. In Christ we have a resurrection to a new life. Note the following: Paul prays that he may know Him, and the "power of His resurrection." What is the power of that resurrection? In Ephesians 2:4, 5, and 6, and 7 we read, "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us [made us alive] together with Christ, (by grace ye are saved)."

Notice, He hath done this, and He hath raised us up and made us to sit together in heavenly places in Christ Jesus. We were dead, we are quickened, and we are raised up to sit in heavenly places with Christ Jesus. We must have, and we can have the life of Christ today, for when He comes, He will change our

What does the death of Christ do for us?—Reconciles us to God. He died, the just for the unjust, that He might bring us to God. It is the death of Christ that brings us to God.

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saved by His life. It is the life of Christ working in us that delivers us from the sins of this present evil world. This is a business transaction. He gave His life for our sins. Then to whom did He give His life? To those who had the sins to give in return for it. Have you any sins? If you have, you can exchange them for the life of Christ.

In Hebrews 5:2 we learn that the work of the high priest was to be one of compassion. That is why the men who bore the name of priest when the Saviour was here upon the earth, were not really priests. They had no compassion. They were wicked, grasping men. One passed by on the other side of the man that had fallen by the wayside, whom the robbers had plundered. Christ had compassion: “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” Hebrews 2:17.

What is done by the compassion of Christ? Strength is given to us. What benefit is the compassion of Christ to us? He knows the strength we need. He knows what we need, when we need it, and how we need it. So the work of Christ as priest, is for one thing—to deliver us from sin. What is the power of Christ’s priesthood? He is made priest “not after the law of a carnal commandment, but after the power of an endless life.” That is the power by which Christ delivers you and me from sin this day, and this hour, and every moment that we believe in Him.

Christ was immortal before He came to earth. He was God. What is the essential attribute of divinity? Life. If Christ was immortal, and therefore had life, how could He die? I don’t know. That is a mystery, but I am so glad that One did die for us who had life that could not be touched by anything, and that was successful in resisting the attacks of the enemy. Then so powerful was He that He could lay His life down and take it up again. Why was it that no one could take life away from Christ? Because He was sinless, and if there ever had been another man on earth who lived without sin, he too could never die. But there never was but the One who trod this earth, who was perfectly sinless, and that was Jesus Christ of Nazareth. No one could take life away from Christ. The wicked had no power to kill Him. He laid His life down. If He had not chosen to do that, no one ever could have taken it from Him.

God raised Him up, “having loosed the pains of death: because it was not possible that he should be holden of it.” Acts 2:24. It was not possible that death should hold Christ. He had power in His life that defied death. He laid life down, and took death upon Himself, that He might show His power over death. He defied death; He entered right into the realms of death—the grave—to show that He had power over it. Christ laid down His life; and when the time came now live in the flesh, I live by faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. Yes, we are crucified with Christ; but is Christ dead?—No. He has risen again; then we have risen with Him. But we are in the flesh. That is true; but in the flesh there may be the divine life that was in Christ when He was in the flesh.

We cannot understand these things. They are the mystery of the gospel. The mystery of Christ manifested in the flesh.

The life of Christ is divine power. In the time of temptation the victory is won beforehand. When Christ is abiding in us, we are justified by faith, and we have His life abiding in us.

for Him to do so. He took it up again. Why was it that death could not hold Him?—Because He was sinless. Sin had spent all its force on Him, and had not marred Him in the least. It had not made a single blot upon His character. His was a sinless life, and therefore the grave could have no power over Him. It is that same life which we have when we believe on the Son of God. There is victory in that thought. We can have it by believing on the Son of God. Give your sins to the Lord, and take that sinless life in their place. He has given that life to them, and why not accept the price that has been paid? You do not want the sins, and the life will be so precious to you. It will fill your hearts with joy and gladness. We are reconciled by His blood; now let us be saved by His life.

The life of Christ is divine power. In the time of temptation the victory is won beforehand. When Christ is abiding in us, we are justified by faith, and we have His life abiding in us. But in that life He gained the victory over all sin, so the victory is ours before the temptation comes. When Satan comes with his temptation, he has no power, for we have the life of Christ, and that in us wards him off every time. Oh the glory of the thought, that there is life in Christ, and that we may have it.

The just shall live by faith, because Christ lives in them. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I Everything that is done for man by Heaven, is a mystery. Once there was a poor woman, who was afflicted with an issue of blood. In a dense crowd she touched the hem of the Master’s garment. Said Christ, “I perceive that virtue is gone out of me.” Luke 8:46. Now that woman had a real disease, and when she touched the hem of His garment, she was really healed of it. What healed her? There was a real power which came out from Jesus and went into her, and healed her.

These miracles were written for us. Why were they written? “That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” John 20:31. The same life and power which went out from Christ and healed the body of that woman, went out to heal her soul: Jesus is ready and willing to do the same today. These things were put upon record that we might know that the same divine power and life that went into the bodies of men to heal them, goes into the soul of those who believe. We can take that same life into our souls to withstand the temptations of the enemy.

There is only one life that can resist sin, and that is a sinless life, and the only sinless life is the life of the Son of God. How many of us have been striving to get ourselves sinless. It has been a losing game. But we can have the life of Christ, and that is a sinless life. Thanks be unto God for this unspeakable gift. □
BELIEVE in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.” 2 Chronicles 20:20.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20.

Two texts are here set before God’s people: two conditions for success. The law spoken by Jehovah Himself, and the Spirit of Prophecy, are the two sources of wisdom to guide His people in every experience. “This is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.” Deuteronomy 4:6.

The law of God and the Spirit of Prophecy go hand in hand to guide and counsel the church, and whenever the church has recognized this principle by obeying His law, the Spirit of Prophecy has been sent to guide her in the way of truth.

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17. This prophecy points out clearly that the remnant church will acknowledge God in His law and will have the prophetic gift. Obedience to the law of God, and the Spirit of Prophecy has always distinguished the true people of God, and the test is usually given on present manifestations.

In Jeremiah’s day the people had no question about the message of Moses, Elijah, or Elisha, but they did question and put aside the message sent of God to Jeremiah until its force and power were wasted, and there was no remedy but for God to carry them away into captivity.

Likewise, in the days of Christ, the people had learned that Jeremiah’s message was true, and they persuaded themselves to believe that if they had lived in the days of their fathers they would have accepted Jeremiah’s message, but at the same time they were rejecting Christ’s message, of whom all the prophets had written.

As the third angel’s message arose in the world, which is to reveal the law of God to the church in its fullness and power, the prophetic gift was also immediately restored. This gift has acted a very prominent part in the development and carrying forward of this message.

As differences of opinion have arisen in reference to interpretations of Scriptures and methods of labor, calculated to unsettle the faith of believers in the message and lead to disunion in the work, the Spirit of Prophecy has always thrown light on the situation. It has always brought union of thought and harmony of action to the body of believers. In every crisis that has arisen in the development of the message and the growth of the work, those who have stood firmly by the law of God and the light of the Spirit of Prophecy have triumphed and the work has prospered in their hands.

The question naturally arises: Whence comes this wisdom revealed through this gift, which is more than the combined wisdom of all the church besides?

As the message developed and grew, it was this gift that urged the extension of the work, and from that day to this has done more than all other influences combined to push the message into the regions beyond. In every development of the message—evangelical, education, medical, and publishing, the Spirit of Prophecy has not only led the way, but also given light on how to conduct these different departments in such a way as to bring success in the spread of the message.

Again and again, as the wisdom of men has failed and the work became hedged about or tangled up in any of its departments, the wisdom of this gift has always been shown in setting it free. The
clear-cut missionary policy laid out for all departments of this great work by the Spirit of Prophecy in contrast with the mercenary policy oftentimes worked into it by men to whom the care and keeping of the message has been entrusted, shows that the wisdom of this gift is from above.

When our educational work, under the fostering care of this gift, first developed the Battle Creek College, it was a power for good in fitting men and women to carry this message to the world. Many of those new bearing responsibility in the cause received their early training at that place. The same fact is true of the early days of Healdsburg College, which was fostered and molded by the same gift. But a change came over all our educational work. The wisdom of men molded it after the wisdom of the world until the schools, instead of sending forth laborers into the missionary fields, were turning the minds of the young to worldly avocations, many of whom were losing their love for the truth.

Whence came the wisdom to correct this wrong and turn our schools again into the pathway of life? Who is responsible for the great wave of Christian education that has molded the entire denomination and multiplied our Christian schools by the score, enabling them to send forth hundreds of young people as missionaries into the home and into foreign fields? Shall we not learn to esteem more highly, and follow more closely, a gift that can bring such blessings and prosperity to the cause of God?

At the beginning of this message believers were few and widely scattered. There was no definite organization for the direction of the work, but as believers came into the truth and companies were formed, it was manifest that some organization was necessary. But strange as it may seem, the wisdom of man led them to oppose all organization. Again light was shed upon the perplexing situation by the Spirit of Prophecy, which resulted in a simple form of organization for the protection and furtherance of the work; and peace, harmony, and prosperity came out of confusion. This same form of organization continued until the wisdom of men, to whom the care of the organization had been committed, began to plan for a centralizing power at the head of the work, which resulted in retarding rather than in fostering it. Missionaries in the field felt their hands were tied, and mission fields were languishing, and the resources were drying up. Where was the wisdom of men in this perplexity?

Again the Spirit of Prophecy shed light upon the situation, pointing out the difficulty and the remedy. As the light has been followed, relief has come, the message has gone with leaps and bounds, and the resources have increased wonderfully. The great need of the hour is consecrated men and women whose faith and experience has grown strong in grappling with difficulty and in undertaking great things for the cause of God.

The object and aim of every organization and institution connected with the third angel’s message is missionary, and results have been today! Note the result when men did turn to follow the light. The prosperity of God has been seen all through our publishing work. Instead of today being operated simply for commercial ends, every publishing house is crowded to its utmost capacity, publishing the truth, and more than fifty thousand copies of books are being published in outside printing houses because our own publishing houses cannot turn them out fast enough. The canvassing work is renewed, and hundreds of young people from our schools are carrying the pages of truth to the homes of the people. Such has always been the prosperity of God’s people as they have believed His prophets.

All who are acquainted at all with the medical work know that it was the testimonies that first turned the attention of this people to the importance of establishing medical institutions, and as the years have come and gone, the same gift has led out in establishing sanitariums and medical missionary enterprises all over the world.

Wonderful light has been given in every detail of the various departments, and as the light has been followed, success has attended the work. The policy outlined for this branch of the cause, like every other, has been missionary, educational, and evangelical. And when our medical work was in danger of being swayed into wrong lines, message after message was sent to the head of the work to save it from ruin. A central-

The publishing work, like every other department of the message, was started under the light and fostering care of the Spirit of Prophecy. Its aim was missionary, to disseminate the light of present truth.
The minister and missionary worker are to minister alike to soul and body in their need, and thus the entire work is to become one united medical missionary evangelistic work.

When His servants were sent to Australia, you should have understood that God would work through them, and you should have exercised liberality in appropriating means to advance the work. The medical missionary work should be this have been established upon a solid foundation. There should be no withholding of means. The Lord has let His chastening hand fall upon the Review and Herald office because they would not heed His voice. Self-sufficient managers hedged up the way that His work should not advance. The Lord calls upon the Battle Creek Sanitarium to extend her work and to place the health institution here upon a proper basis. This should have been done two years ago. The withholding tends to poverty.

The result of failing to heed the light sent by the Spirit of Prophecy is now manifest in the destruction of that institution, and the present situation at the head of our medical missionary work. Could the brethren at the head of the department have accepted the light that was given through this gift, we should today see the same prosperity attending this department that has come to the others as the light has been followed.

God has permitted all these events to come upon His people that they might see the folly of trusting to men, however great their power or influence, and that His people might learn to believe in the Lord their God and in His prophets, that established prosperity may follow their efforts to advance His cause.

The message from the Spirit of Prophecy today to this people is a call for a reorganization of the entire medical missionary work, the day [sic] of which is unity. It seems that this particular phase of the message is to be so blended with every other part that the entire message is to stand out before the world after the similitude of Christ's work. Then every individual member of the church—layman, canvasser, Bible teacher, schoolteacher, insti-

“Then the test came upon the sanitarium. God has given them prosperity, not to be a means of self-exaltation, but that they might impart of their substance.

“There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students.

“From the instruction that the Lord has given me from time to time, I know there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, both from the higher and lower classes.

“Let our ministers who have gained experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists. Christ stands before us as a pattern Man, the great medical missionary, an Example for all who should come after.

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

From the above quotations and the experiences rehearsed, is it not clear to all that the Lord is now calling for a reorganization of our medical missionary work in all its departments—educational, institutional, and evangelical? Those agencies of the Lord may again be restored and revived through the Spirit of Prophecy, under whose fostering care the entire message has developed, and through whose influence each department—publishing, evangelical, and educational—has been reorganized and restored to its original purpose after the wisdom of man have turned them aside.

What is our individual responsibility in this matter? When God moves forward in His work, it divides men into two classes, those who follow in the way He leads, and those who turn aside. Are not the words of Mordecai to Esther applicable to each of us today: “For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews [the work] from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom [the work] for such a time as this?” Esther 4:14. Or shall the prophetic words of Christ as He wept over Jerusalem, Matthew 23:34–39 describe our attitude and our condemnation at last?

Loma Linda Messages, 33–38.
The Pioneers Speak on Current Issues

FOLLOWING the recent two-part series in Our Firm Foundation entitled “Cunningly Devised Fables,” a few letters (fewer than ten) were received by Hope International protesting these articles and again uplifting Larry Wilson’s interpretation of prophecy, even where it totally contradicts the writings of the Spirit of Prophecy. It was interesting to the editors to observe that the letters of protest were quite similar in content, perhaps indicating that the major thinking behind them might have come from one source. Also, several of them had identical questionnaires enclosed regarding prophecy.

Because of time and space limitations, only two of the questions, chosen at random, will be addressed here by the pioneers and by the editors. We have a desire for truth, and know that present truth will not contradict truth already given through the testimony of the Spirit of Prophecy as evidenced in Ellen White’s writings. She does not conflict with the Bible as Larry Wilson would seek to have people believe. See Selected Messages, book 3, 30, 32, 161–162; Testimonies to Ministers, 402; Questions on Revelation, by Larry Wilson, 4.

The following two questions are taken from “Questions We Hope to See Answered in Our Firm Foundation,” by Esther Fisher:

1. “The Bible says that when the Two Witnesses are resurrected, there is a severe earthquake AT THAT VERY HOUR and 7,000 people die as a result. Question: When did that earthquake occur? Who are the 7,000 people who perished in that earthquake?”

[Will Wilson says, “Adventists can’t explain this verse even though they claim it has been fulfilled.” Questions on Revelation, by Larry Wilson, 4.]

Revelation 11:13 reads, in the King James Version: “And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were afraid, and gave glory to the God of heaven.”

Ellen G. White has spoken to this verse in The Great Controversy, very clearly stating that the French Revolution itself was the symbolic fulfillment of it: “France was shaken as if by an earthquake. Religion, law, social order, the family, the state, and the church—all were smitten down by the impious hand that had been lifted against the law of God. Truly spoke the wise man: ‘The wicked shall fall by his own wickedness.’” Read The Great Controversy, 286–288.

Uriah Smith, in Daniel and Revelation, page 537, states: “That city is the papal Roman power. France is one of the ‘ten horns’ that gave ‘their power and strength unto the [papal] beast;’ or is one of the ten kingdoms that arose out of the Western Empire of Rome, as indicated by the ten toes of Nebuchadnezzar’s image, the ten horns of Daniel’s beast (Daniel 7:24), and John’s dragon. Revelation 12:3. France, then, was a ‘tenth part of the city,’ and was one of the strongest ministers of papal vengeance; but in this revolution it ‘fell,’ and with it fell the last civil messenger of papal fury. ‘And in the earthquake were slain of men [margin: names of men, or titles of men] seven thousand.’ France made war, in her revolution of 1789–1798 and onward, on all titles of nobility. It is said by those who have examined the French records, that just seven thousand titles of men were abolished in that revolution.” (Emphasis in the last two sentences supplied by author).

An interesting support for a symbolic interpretation of these verses is found in Berry’s Interlinear Greek-English New Testament’s (KJV) rendering of Revelation 11:13: “And in that hour there was earthquake great, and the tenth of the city fell, and there were killed in the earthquake names of men thousand seven. And the rest afraid became, and gave glory to the God of heaven.” The names of men are symbolic of the men, or their titles. They are not the same as literal men being killed.

2. “Please explain why it is that no historian ANYWHERE shows August 11, 1840, to be a significant date in Turkish history.”

In the history book by J. N. Loughborough, The Great Second Advent Movement, 1905 edition, 129, we have the following information: “Dr. Josiah Litch of Philadelphia, Pennsylvania, . . . took the unqualified position that the sixth trumpet would cease to sound and the Ottoman power fall on the 11th day of August, 1840, and that that would demonstrate to the world that a day in symbolic prophecy represents a year of literal time.”

The prophecy did fulfill as predicted, and the proof of this is in the following statement:

“By the death of Mahmud II (July 1, 1839) the Ottoman Empire was diminished in extent; it was . . . increasingly subject to European pressures.” The Encyclopaedia Britannica, 15th Edition, vol. 13, 786, “History of the Ottoman Empire and Turkey.”

Earlier in that year Mahmud II had attacked the Egyptians, who were rebelling against Ottoman domination, and was defeated by them on June 24, 1839. In the Treaty of London, signed July 15, 1840, the European powers forced the new Ottoman pasha to grant to Muhammad (Mehemet) Ali hereditary rulership of Egypt. It was on August 11, 1840, that Ali received this communication from the pasha, who by this act placed the disposal of his future affairs largely in the hands of foreign powers. His independent power was gone. (Information derived from The Encyclopaedia Britannica, 15th Edition, vol. 13, 786, “History of the Ottoman Empire and Turkey”; Daniel and the Revelation, by Uriah Smith, 514–517; and The Seventh-day Adventist Bible Commentary, vol. 7, 794–796.)

“This striking fulfillment of the prophecy had a tremendous effect upon the public mind. It intensified the interest of the people to hear upon the subject of fulfilled and fulfilling prophecy. Dr. Litch said that within a few months after August 11, 1840, he had received letters from more than one
thousand prominent infidels, some of them leaders of infidel clubs, in which they stated that they had given up the battle against the Bible, and had accepted it as God's revelation to man. Some of these were fully converted to God, and a number of them became able speakers in the great Second Advent movement: Some expressed themselves to Dr. Litch on this wise: 'We have said that expositors of prophecy quote from the musty pages of history to substantiate their claims of prophetic fulfillments; but in this case we have the living facts right before our eyes.' "The Great Second Advent Movement," 132.

The proof is largely in the response of the people who lived in that time. To have someone who is looking back say that there was not a fulfillment carries very little weight.

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**Facts of Faith**

by Christian Edwardson

The author of *Facts of Faith* spent some forty years in the Seventh-day Adventist Church working as a pastor and evangelist. This book is the fruitage of his long years of study and service. It was originally published in 1943 by the Southern Publishing Association and has recently been reprinted. The author emphasizes the struggle between truth and error from the Dark Ages through the Image to and Mark of the Beast.


Invaluable insights and documentation are given for past and future struggles between good and evil. Once used as a textbook in our schools, this indexed volume will prove a very readable reference work for sharing the facts of our faith with those about us.

Order *Facts of Faith* for Only US $10 plus shipping (10%, $1.50 minimum). Washington residents please add 7.6% sales tax.

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**Winter 1994 Week of Prayer**

Staff and guests of Hope International received a tremendous blessing as Colin Standish and Ralph Larson presented our first Week of Prayer for 1994. We wish to share these blessings with you through the video and/or the audio tapes listed below.

**Ralph Larson**

Complete set: Video: $30; Audio: $8
*Having These Promises; The Highest of Our High Calling* (Video: $20; Audio: $4)
*The Better Sacrifice; The Atonement* (Video: $20; Audio: $4)

**Colin Standish**

Complete set: Video: $65; Audio: $20
*The Shadow of Augustine; Every Wind of Doctrines* (Video: $20; Audio: $4)
*Every Human Ear Shall Hear; Modern-Day Deceptions* (Video: $20; Audio: $4)
*Christ Our Righteousness*, Parts 1-6 (Video: $35; Audio: $12)

Please add 10% shipping. Washington residents add 7.6% sales tax. All prices in US funds.

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*The Great Controversy*, 334–335, supports this fulfillment. We choose to believe the prophet as supported by the witness of the pioneers and the Bible.  

1 See *The Sounding of the Seven Trumpets of Revelation* 8 and 9, by James White. Soon available from Hope International. Watch for advertisement.
In the fall of 1895 a camp meeting was held in Armadale, Victoria, Australia. Ellen White wrote a report on the camp meetings which was printed in the January 7, 1896, Review and Herald: "The evening discourses, given by Elders Prescott, Corliss, and Daniells, all presented the truth as it is in Jesus Christ. . . In every sermon Christ was preached, and as the great and mysterious truths regarding His presence and work in the hearts of men were made clear and plain, the truths regarding His second coming, His relation to the Sabbath, His work as Creator, and His relation to man as the source of life, appeared in a glorious and convincing light that sent conviction to many hearts. With solemnity the people said, 'We have listened to truth to night.' . . . "In the evening Professor Prescott gave a most valuable lesson, precious as gold. The tent was full, and many stood outside. All seemed to be fascinated with the word, as he presented the truth in lines so new to those not of our faith. Truth was separated from error, and made, by the divine Spirit, to shine like precious jewels. It was shown that perfect obedience to all the commandments of God is essential for the salvation of souls. Obedience to the laws of God's kingdom reveals the divine in the human, sanctifying the character."

We trust that the following discourse will be a blessing to our readers. We note with interest that Prescott also preached on the "in-Christ motif," but acknowledged several times throughout his sermon that a person is only in Christ when he is born again—when Christ is in him—unlike the message of those who are teaching that all mankind are unconditionally in Christ. —Editors.

A Helpful Truth

And Jesus Christ becoming flesh, God being manifest in the flesh, is one of the most helpful truths, one of the most instructive truths, which humanity ought to rejoice in.

I desire this evening to study this question for our personal, present benefit. Let us command our minds to the utmost, because to comprehend that the Word became flesh, and dwelt among us, demands all our mental powers. Let us consider, first, what kind of flesh; for this is the very foundation of this question as it relates to us personally.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." Hebrews 2:14–18. That through death, being made subject to death, taking upon Him the flesh of sin, He might,

W. W. Prescott, editor and Bible scholar, devoted most of his labor to the educational work.
by His dying, destroy him that had the power of death.

"Verily he took not on him the nature of angels; but he took on him the seed of Abraham." The margin says, "He taketh not hold of angels, but of the seed of Abraham he taketh hold;" and one version reads, "He helps not angels." We see the reason from the next verse: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Galatians 3:16. Now verily, He helps the seed of Abraham by Himself becoming the seed of Abraham. God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be revealed in us, who walk not after the flesh, but after the Spirit.

So you see that what the Scripture states very plainly is that Jesus Christ had exactly the same flesh that we bear—flesh of sin, flesh in which we sin, flesh, however, in which He did not sin, but He bore our sins in that flesh of sin. Do not set this point aside. No matter how you may have looked at it in the past, look at it now as it is in the Word; and the more you look at it in that way, the more reason you will have to thank God that it is so.

**Adam's Sin Typical**

What was the situation?—Adam had sinned, and Adam being the head of the human family, his sin was a typical sin. God made Adam in His own image, but by sin he lost that image. Then he begat sons and daughters, but he begat them in his image, not in God's. And so we have descended in the line, but all after his image.

For four thousand years this went on, and then Jesus Christ came, of flesh, and in the flesh, born of a woman, made under the law; born of the Spirit, but in the flesh. And what flesh could He take but the flesh of the time? Not only that, but it was the very flesh He designed to take; because, you see, the problem was to help man out of the difficulty into which he had fallen, and man is a free moral agent. He must be helped as a free moral agent. Christ's work must be, not to destroy him, not to create a new race, but to re-create man, to restore in him the image of God.

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." Hebrews 2:9.

**An Undone, Helpless Race**

God made man a little lower than the angels, but man fell much lower by his sin. Now He is far separated from God; but He is to be brought back again. Jesus Christ came for that work, and in order to do it, He came, not where man was before he fell, but where man was after he fell. This is the lesson of Jacob's ladder. It rested on the earth where Jacob was, but in our family. He is the Son of man, related to us, bearing the flesh that we bear.

Adam was the representative of the family; therefore his sin was a representative sin. When Jesus Christ came, He came to take the place in which Adam had failed. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Corinthians 15:45. The second Adam is the man Christ Jesus, and He came down to unite the human family with the divine family. God is spoken of as the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. Jesus

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**To redeem man from the place into which he had fallen, Jesus Christ comes, and takes the very flesh now borne by humanity. . . . It was in sinful flesh that He was tempted, not the flesh in which Adam fell.**

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**Reunited Family in the Kingdom of God**

He came and took the flesh of sin that this family had brought upon itself by sin, and wrought out salvation for them, condemning sin in the flesh.

Adam failed in his place, and by the offence of one many were made sinners. Jesus Christ gave Himself, not only for us, but to us, uniting Himself to the family, in order that He might take the place of the first Adam, and as head of the family win back what was lost by the first Adam. The righteousness of Jesus Christ is a representative righteousness, just as the sin of Adam was a representative sin, and Jesus Christ, as the second Adam, gathered to Himself the whole family.

But since the first Adam took his place, there has been a change, and humanity is sinful humanity. The power of righteousness has been lost. To redeem man from the place into which he had fallen, Jesus Christ comes, and takes the very flesh now borne by humanity; He comes in sinful flesh, and takes the case where Adam tried it and failed. He became, not a man, but He became flesh; He became human, and gathered all humanity.
Jesus Christ, in taking the place of Adam, took our flesh. He took our place completely in order that we might take His place.

ashamed to call them brethren.” Hebrews 2:11. He has come into the family, identified Himself with the family, is both father of the family and brother of the family. As father of the family, He stands for the family. He came to redeem the family, condoning sin in the flesh, uniting divinity with flesh of sin. Jesus Christ made the connection between God and man, that the divine spirit might rest upon humanity. He made the way for humanity.

He Hath Borne Our Griefs

And He came right near to us. He is not one step away from one of us. He “was made in the likeness of men.” Philippians 2:7. He is now made in the likeness of man, and at the same time He holds His divinity; He is the divine Son of God. And so, by His divinity joining itself to humanity, He will restore man to the likeness of God. Jesus Christ, in taking the place of Adam, took our flesh. He took our place completely in order that we might take His place. He took our place with all its consequences, and that meant death, in order that we might take His place with all its consequences, and that is life eternal.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” 2 Corinthians 5:21. He was not a sinner; but He invited God to treat Him as if He were a sinner, in order that we, who were sinners, might be treated as if we were righteous. “Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.” Isaiah 53:4. The sorrows that He bore were our sorrows, and it is actually true that He did so identify Himself with our human nature as to bear in Himself all the sorrows and all the griefs of all the human family.

“He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.”

Verse 5. What was bruising to Him was healing to us, and He was bruised in order that we might be healed. “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” Isaiah 53:6. And then He died because on Him was laid the iniquity of us all. There was no sin in Him, but the sins of the whole world were laid on Him. Behold the Lamb of God, which beareth the sins of the whole world. “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” 1 John 2:2.

The Price Paid for Every Soul

I want you minds to grasp the truth, that, no matter whether a man repents or not, yet Jesus Christ has borne his griefs, his sins, his sorrows, and he is invited to lay them on Christ. If every sinner in this world should repent with all his soul, and turn to Christ, the price has been paid. Jesus did not wait for us to repent before He died for us. “While we were yet sinners, Christ died for us.” Romans 5:8. “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” 1 John 4:10. Christ has died in behalf of every single soul here; He has borne their grief and carried their sorrow; He simply asks us to lay them on Him, and let Him bear them.

Christ Our Righteousness

Furthermore: every one of us was represented in Jesus Christ when the Word was made flesh and dwelt among us. We were all there in Jesus Christ. We were all represented in Adam after the flesh; and when Christ came as the second Adam, He stepped into the place of the first Adam, and thus we are all represented in Him. He invites us to step into the spiritual family. He has formed this new family, of which He is the head. He is the new man. In Him we have the union of the divine and the human.

In that new family, every one of us is represented. “And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.” Hebrews 7:9–10. When Melchisedec went out to meet Abraham returning from the spoil, Abraham paid to him a tenth of all. Levi was still in the loins of his father Abraham; but inasmuch as he was a descendant of Abraham, what Abraham did, the Scripture says that Levi did in Abraham. Levi descended from Abraham according to the flesh. He had not been born when Abraham paid tithe; but in that Abraham paid tithe, he paid tithe also. It is exactly so in this spiritual family. What Christ did as head of this new family, we did in Him. He was our representative; He became flesh; He became we. He did not become simply a man, but He became flesh, and every one that should be born into His family was represented in Jesus Christ when He lived here in the flesh. You see, then, that all that Christ did, every one who connects himself with this family is given credit for as doing it in Christ. Christ was not a representative outside him, disconnected from him; but as Levi paid tithe in Abraham, every one who should afterwards be born into this spiritual family, did what Christ did.

The New Birth

See what this means with reference to vicarious sufferings. It was not that Jesus Christ came from outside, and simply stepped into our place as an outsider; but by joining Himself to us by birth, all humanity was brought together in the divine Head, Jesus Christ. He suffered on the cross. Then it was the whole family in Jesus Christ that was crucified. “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead,” or as the Revised
Version says, “All died.” 2 Corinthians 5:14. What we want in our experience is to enter into the fact that we did die in Him.

But while it is true that Jesus Christ paid the whole price, bore every grief, was humanity itself, yet it is also true that no man receives benefit from that except he receives Christ, except he is born again. Only those who are twice born can enter into the kingdom of God. Those who are born in the flesh must be born again, born of the Spirit, in order that what Jesus Christ did in the flesh, we may avail ourselves of, that we may really be in Him.

The work of Christ is to bestow the character of God on us, and in the meantime God looks upon Christ and His perfect character instead of upon our sinful character. The very moment that we empty ourselves, or let Christ empty us, of self, and believe on Jesus Christ and receive Him as our personal Saviour, God looks upon Him as indeed our personal representative. Then He does not see us and all our sin; He sees Christ.

Our Representative in the Courts of Heaven

“For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5. There is a man in heaven now—the man Christ Jesus—bearing our human nature; but it is no longer a flesh of sin; it is glorified. Having come here and lived in a flesh of sin, He died; and in that He died, He died unto sin; and in that He lives, He lives unto God. When He died, He freed Himself from the flesh of sin, and He was raised glorified. Jesus Christ came here as our representative, travelled the path back to heaven in the family, died unto sin, and was raised glorified. He lived as the Son of man, grew up as the Son of man, ascended as the Son of man, and today, Jesus Christ, our own brother, the man Christ Jesus, is in heaven, living to make intercession for us.

He has been through every one of our experiences. Does not He know what the cross means? He went to heaven by the way of the cross, and He says, “Come.” That is what Christ has done by becoming flesh. Our human minds stand appalled before the problem. How shall we express in human language what was done for us, when “the Word became flesh, and dwelt among us”? How shall we express what God has given to us? When He gave His Son, He gave the most precious gift of heaven, and He gave Him never to take Him back again. To all eternity the Son of man will bear in His body the marks that sin made; forever He will be Jesus Christ, our Saviour, our Elder Brother. That is what God has done for us in giving His Son to us.

Christ Identified With Us

This union of the divine and the human has brought Jesus Christ very near to us. There is not one too low down for Christ to be there with him. He identified Himself completely with this human family. In the judgment, when the rewards, and punishments are meted out, He says, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Matthew 25:40. One version reads, “Inasmuch as ye have done it unto one of the least of these My little brothers, ye have done it unto Me.” Christ looks upon every one of the human family as His. When humanity suffers, He suffereth. He is humanity, He has joined Himself to this family. He is our Head; and when in any part of the body there is a throbb of pain felt, the head feels that throb of pain. He has united Himself with us, thus uniting us with God; for we read in Matthew: “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” Matthew 1:23.

Unity in Christ

Jesus Christ thus united Himself with the human family, that He might be with us by being in us, just as God was with Him by being in Him.

Jesus Christ thus united Himself with the human family, that He might be with us by being in us, just as God was with Him by being in Him. The very purpose of His work was that He might be in us, and that, as He represented the Father, so the children, the Father, and the Elder Brother might be united in Him.

Let us see what His thought was in His last prayer: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.” “And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it.” And the last words of His prayer were: “That the love wherewith thou hast loved me may be in them, and I in them.” John 17:21–26. And as He was ascending, His parting words to His disciples were, “Lo, I am with you alway, even unto the end of the world.” Matthew 28:20. By being in us, He is with us alway, and that this might be possible, that He might be in us, He came and took our flesh.

This also is the way in which the holiness of Jesus works. He had a holiness that enabled Him to come and dwell in sinful flesh, and glorify sinful flesh by His presence in it; and that is what He did, so that when He was raised from the dead, He was glorified. His purpose was that having purified sinful flesh by His indwelling presence, He might now come and purify sinful flesh in us, and glorify sinful flesh in us. He “shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Philippians 3:21. “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” Romans 8:29.
The Election of Grace

Let me say that in this idea is bound up the whole question of predestination. There is a predestination; it is a predestination of character. There is an election; it is an election of character. Every one who believes on Jesus Christ is elected, and all the power of God is behind that election, that he shall have the image of God. Bearing that image, he is predestinated to all eternity in Christ's kingdom; but every one who does not have the image of God is predestinated unto death. It is a predestination of God in Christ Jesus. Christ provides the character, and offers it to any one who will believe in Him.

The Heart and Life of Christianity

Let us enter into the experience that God has given Jesus Christ to us to dwell in our sinful flesh, to work out in our sinful flesh what He worked out when He was here. He came and lived here that we might through Him reflect the image of God. This is the very heart of Christianity. Anything contrary to it is not Christianity. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:1-3. Now that cannot mean simply to acknowledge that Jesus Christ was here and lived in the flesh. The devils made that acknowledgment. They knew that Christ had come in the flesh.

The faith that comes by the Spirit of God says, "Jesus Christ is come in my flesh; I have received Him," That is the heart and life of Christianity. The difficulty with the Christianity of today is that Christ does not dwell in the hearts of those professing His name. He is an outsider, one looked at from afar, as an example. But He is more than an example to us. He made known to us what God's ideal of humanity is, and then He came and lived it out before us, that we might see what it is to be in the image of God. Then He died, and ascended to His Father, sending forth His Spirit, His own representative, to live in us, that the life which He lived in the flesh we may live over again. This is Christianity.

Christ Must Dwell in the Heart

It is not enough to talk of Christ and of the beauty of His character. Christianity without Christ dwelling in the heart is not genuine Christianity. He only is a genuine Christian who has Christ dwelling in his heart, and we can live the life of Christ only by having Him dwelling in us. He wants us to lay hold upon the life and power of Christianity. Do not be satisfied with anything else. Heed no one who would lead you in any other path. "Christ in you, the hope of glory." Colossians 1:27. His power, His indwelling presence, that is Christianity. That is what we need today; and I am thankful that there are hearts that are longing for that experience, and who will recognize it when it comes.

It does not make any difference what your name or denomination has been. Recognize Jesus Christ, and let Him dwell in you. By following where He leads, we shall know what Christian experience is, and what it is to dwell in the light of His presence. I tell you, this is a wondrous truth. Human language cannot put more into human thought or language than is said in these words: "The Word became flesh, and dwelt among us." This is our salvation.

The object in these remarks is not merely to establish a line of thought. It is to bring new life into our soul, and open up our ideas of the Word of God and the gift of God, that we may be able to grasp His love for us. We need it. Nothing short of that will meet what we have to meet—the world, the flesh, and the devil. But He that is for us is mightier than he that is against us. Let us have in our daily lives Jesus Christ, "the Word" that "became flesh." □

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The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth, He had an eye single to the glory of God. He says, “As the Father gave me commandment, even so I do.” John 14:31. “This commandment have I received of my Father.” John 10:18. In all He did He was working out the will of His Father, so that His life on earth was a manifestation of the divine perfection. Divinity and humanity were united in Christ, that He might reveal to us God’s purpose, and bring man into close communion with Himself. This union will enable us to overcome the enemy; for through faith in Christ we shall have divine power. The days will come (for the enemy is working to that end) in which the law of God will be made void. As those days approach, the loyal subjects of God must rise to the emergency, manifesting more fervent zeal, giving more positive and unflinching testimony.

But while we are to speak as having authority, we should do nothing in a defiant spirit. If our hearts are fully surrendered to God, we shall unite meekness and love with truth and decision. We are “to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.” Titus 3:1–2.

It is time for God’s people to take up the duties that lie next to them, to be faithful in little things; for on the right performance of little things hang great results. Do not leave the work which needs to be done, because to your judgment it appears small and unimportant. Make up every waste place, repair the breaches as fast as they occur. Let no difference or dissension exist among the workers. Let all go to work to help someone who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove: for it is self. Trouble does not arise because men have too much will, but because they have too much self-will. The will should be wholly sanctified to God. The professed followers of Christ need to fall on the Rock and be broken; for in every one who enters the gates of the city of God, self must be crucified. This fierce spirit which rises up in the hearts of some in the church when everything does not go to please them, must be subdued; for it is not the Spirit of Christ.

It is fully time that we return to our first love, and be at peace among ourselves. We must make it manifest that we
are not only Bible readers, but also Bible believers. If we are united to Christ, we shall be united to one another. Jesus says, "A new commandment I give unto you, That ye love one another; as I have loved you, ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34–35. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. . . . Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Romans 15:1–6.

Our numbers are increasing, our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for halfhearted workers, for those who are neither cold nor hot. Jesus says, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Revelation 3:15–16. Among those who are halfhearted are the class who pride themselves on their great caution in receiving "new light," as they term it. But their failure to receive the light is caused by their spiritual blindness; for they cannot discern the ways and works of God. Those who array themselves against the precious light of Heaven, will accept messages that God has not sent, and will thus become dangerous to the cause of God; for they will set up false standards.

There are men in our cause who might be of great use if they would but learn of Christ, and go on from light to greater light; but because they will not, they are positive hindrances, forever questioning, wasting precious time in argument, and contributing nothing to the spiritual elevation of the church. They misdirect minds, and lead men to accept perilous suggestions. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; for they view an atom as a world, and a world as an atom.

Many have trusted and gloriied in the wisdom of men far more than in Christ and in the precious sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to Heaven's large liberality. They admire man-made theories, and walk in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action ordained to make men wise unto salvation. They strive to extend the gospel, but separate from it the very narrow and life. They say, "Let the light shine," but cover it so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church.

At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive.

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to His voice speaking to you in His Word. Let His truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.

This is a time of general departure from truth and righteousness, a time when we must build the old waste places, and with interested effort labor to raise up the foundation of many generations.

"Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and my righteousness shall be for ever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old . . . Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Isaiah 51:7–16.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not
rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shalt thou land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." Isaiah 62:1–4.

While you hold the banner of truth firmly proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice, “Here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. The first, second, and third angels’ messages are all linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place; but they live, and are to exert their power upon our religious experience while time shall last.

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 the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory. The prophet says, “I saw another angel come down from heaven, having great power: and the earth was lightened with His glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils.” Revelation 18:1–2. This is the same message that was given by the second angel. Babylon is fallen, “because she made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8. What is that wine? Her false doctrines. She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, “teaching for doctrines the commandments of men.” Matthew 15:4.

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8. And in the loud cry of the third angel’s message a voice is heard from heaven saying, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” Revelation 18:4–5.

Review and Herald, December 6, 1892.

** Missionary Opportunity **

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May 1994 Our Firm Foundation 27
The Sanctuary

Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

Embosomed in the very midst of a prophecy of momentous and thrilling interest, a prophecy which spans the active centuries of the world's history, and takes hold upon the eternal destinies of the race, a prophecy which is minute in its delineations, and which the pen of inspiration has taken care in great part to distinctly explain—stands the quotation given at the head of these lines.

These words purport to be a revelation. They are given to impart information to the inquiring mind on the subject to which they refer. They were spoken in answer to the question, put not by mortal man but by an angel himself, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Daniel 8:13. They are included in that scripture which Paul told Timothy was all given for the instruction, correction, and profit of the man of God.

But to be a revelation they must be understood. The commencement and end of the period of time here given must be clearly ascertained, or its inscription upon the sacred page is to no profit. It would be a waste of time and space for even inspiration to write out a prophetic period, both ends of which should be enshrouded in impenetrable fog. Zero might be written against even a divine dissertation on the subject of the sanctuary, unless we can know what is meant by that object. So would every mention of the cleansing of the sanctuary be darker than the ancient pagan oracles, could we not understand the time and nature of that work. From the character of God, the wants of mankind, and the object of His revelation to them, we therefore reason, that all these points are to be fully understood, that what is necessary on our part to insure success in gaining the knowledge we desire, is but to bring to the investigation a humble mind, a teachable spirit, and a sincere desire, not to have truth on our side, but to be ourselves on the side of truth; to follow where she may lead the way, not to endeavor to compel her to follow us, in the insane and tortuous wanderings of our own wills.

The time was, when these words, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," were household words with every happy believer in the Lord's soon coming. They were emblazoned on the shields of every soldier in the Advent ranks. They were joyfully uttered from many lips as the watchword of their most ardent desires, and their brightest hopes.

But the times in this respect are strangely altered. Over a great portion of the Advent body a mysterious silence now reigns concerning this positive and prominent promise. The lips which once were its joyful heralds seem now to be sealed to its utterance. It seems to be studiously ignored, avoided, and set aside. But ignored and set aside it cannot be. The glowing prophecy of which it forms so conspicuous a part and which must enter into every Advent theory, forbids that it should be passed by unnoticed.

There are some things in the regions of prophetic truth as well as in the political world, which are "irrepressible"; and this is one of them. Men may not think to avoid it by giving their attention to other themes and passing it by in silence. In every theory, deserving the name of theory, which professes to show the present age of the world, and the nearness of the great consummation, it imperatively demands a place and an explanation. It is the embarrassing specter, which, with unvarying constancy, confronts every theory which would endeavor, with ill-concealed dread of its just claims, to turn aside from the strait path to avoid its presence. And it

James White, husband of Ellen White, was ten years president of the General Conference as well as editor of several church publications.
Every Adventist will admit that if God designs, previous to the coming of the Lord, to warn the world of that event, the great Advent movement of 1840–1844, . . . was in the order and purpose of God.
God answered the prayer of the prophet, as He often answers the prayers of His people now, not by granting them their direct requests, but by giving them something else which He sees it is better for them to have.

sustained? For this it will be our province to inquire somewhat as we proceed.

But to return: Did the 2300 days end in 1844? This question involves the two others already noticed, viz., are the seventy weeks of Daniel 9, a part of the 2300 days of Daniel 8? and are they rightly dated from 457 B.C.?

1. Are the seventy weeks a part of the 2300 days? To determine this, the eighth and ninth chapters of Daniel must be considered in connection. In the eighth chapter Daniel tells us that he had a view of a ram, he-goat, and little horn. He saw the ram pushing his conquests in every direction except toward the east. He was met by the he-goat from the west, who slew him, broke his horns, and trampled him in the dust.

The notable horn of the goat was then broken, and immediately four rose up in its stead toward the four winds of heaven. From one of these there then came forth a horn, at first little, but afterward waxing exceeding great toward the east, the south, and the pleasant land. This horn waxed great, even to the host of heaven, practiced and prospered, and cast down the truth to the ground.

A question, of vital interest to the prophet, is now raised, respecting the duration of these oppressive and persecuting powers. The inquiry made is, How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden underfoot? And the answer that comes back in response to this question is, saying, "Make this man to understand the vision." Daniel 8:16. A divine command is thus given that Daniel shall receive a full explanation of all these matters. We may be assured that that command will be obeyed to the letter.

The one to whom is entrusted this charge is no less a personage than the angel Gabriel, and we shall expect that he will fulfill his mission, and that Daniel will give us a record of his instructions. Gabriel immediately proceeds to give in plain and unmistakable language, an explanation of the symbols of the ram, he-goat, and little horn, explaining the two former to be the kingdoms of Persia and Grecia, and the little horn an exceeding great kingdom which should arise after them; which it is not necessary for us to stop here to argue, signifies the great power of Rome.

Up to this point, it will be noticed, the angel has said nothing in explanation of the time or the period of 2300 days; but the view that has already been presented to Daniel of the rise and fall of three successive kingdoms of the earth, and the fact that during all this time the truth should be cast to the ground, and the people of God be held under the iron heel of persecution and oppression, is too much for the tender feelings and sensitive heart of the prophet, and he faints in view of it.

Daniel being sick certain days, Gabriel's mission of explaining the vision is necessarily suspended. When Daniel had sufficiently recovered to attend to his ordinary court duties, he expresses his sense of amazement and astonishment that still rested on his mind in view of the vision, but declares that Gabriel had not fulfilled his mission; for he did not yet understand it. Thus matters stand at the close of chapter 8.

Now if Gabriel does not somewhere resume his charge, and complete the explanation of this vision, a portion of it remains forever unexplained, and he becomes a disobedient, or, which is the same thing, a fallen angel. But this cannot be; for we find him more than four hundred years after this, still in divine employ, and sent on sacred missions to Zacharias and to Mary. See Luke 1. Gabriel has therefore somewhere given Daniel further instruction on that part of his vision which remained unexplained, namely, the 2300 days. We are now prepared to look at the events of chapter 9.

From the opening of this chapter it is evident that Daniel had so far misunderstood the period of the 2300 days as to suppose that they terminated with the seventy years' captivity of his people, predicted by Jeremiah. He accordingly "set his face unto the Lord God," and sent forth his supplications that He would remember His promise, and cause His face to shine upon His sanctuary which was desolate. And God answered the prayer of the prophet, as He often answers the prayers of His people now, not by granting them their direct requests, but by giving them something else which He sees it is better for them to have.

So He answered Daniel, not by fulfilling his request, but by correcting the misapprehension upon which it was founded. In the very midst of his supplications, suddenly a divine personage stands before him. "Gabriel," is the joyful exclamation of Daniel, "whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Daniel 9:21.

Upon what errand had he [Gabriel] come? "I am now come forth," says he, "to give thee skill and understanding." Verse 22. Understanding on what? That on which Daniel was evidently coming to wrong conclusions; that part of the "vision" seen "at the beginning," which he did not understand, but which of course Gabriel had been commanded to make him understand. And what was that? The period of time mentioned in that vision, and that only; for all else had been definitely explained.

And how does he proceed to explain this point? He does it as follows: "Understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city." Verses
23–24. The word here rendered, determined, (chatzak) signifies, literally, cut off. Gesenius in his Hebrew Lexicon defines it thus: "Properly, to cut off; tropically, to divide; and so, to determine, to decree." The earliest versions, the Septuagint and Vulgate, give the single signification of "cutting off" to this verb.

Mark now the lines of thought of which these two visions of Daniel 8 and 9, are inseparably interwoven:

1. Reference is made in chapter 9 to the "vision at the beginning" in which Gabriel appeared to the prophet. This must refer to the vision of chapter 8, as that is the only previous vision in which that angel is said to have been present.

2. Gabriel was seen in the former vision; the same person appears again and cites the mind of the prophet back to that vision.

3. Gabriel was commanded in chapter 8, to make Daniel understand the vision. Daniel declared at the close of the chapter that he did not understand it; but says Gabriel in chapter 9, "I am now come forth to give thee skill and understanding. Understand the matter and consider the vision."

4. The point which was omitted in chapter 8, was time; all else was fully explained; and hence the angel in giving Daniel further understanding, as recorded in chapter 9, takes up that point, and that only: "Seventy weeks are determined" (cut off) etc.

5. Seventy weeks are said to be cut off from something; but there is no period given from which they can be taken, but the 2300 days of chapter 8. The seventy weeks must therefore be the first part of the 2300 days, and the date of these weeks must determine the date of those days. To deny this is to lay the Word of God open to the serious imputation of gravity telling us that a certain period of time is cut off, but giving nothing from which it can be taken, and also of informing us that momentous events are to transpire at the end of 2300 days, but furnishing no conceivable point from which to date them.

In view of this conclusive testimony that the seventy weeks are a part of the 2300 days, is it strange that strong confidence should have existed on this point? As specimen of the noble utterances of the advocates of truth, touching this subject, irrefutable when uttered, and as good today as they were then, we present the following:

"We call attention to the one fact which shows that there is a necessary 'connection' between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called 'the vision.' It is found in the 24th verse: 'Seventy weeks are determined, or cut off, upon thy people ... to seal up the vision,' and so forth. Now there but two significations to the phrase 'seal up.' They are, first, 'to make secret,' and second, 'to make sure.' We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the significance be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, called 'the vision,' in reference to which it performs this work, 'to seal up.'

"To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was 'the kingdom of the Greeks.' It is no more proper to say that the ninth chapter of Daniel is 'complete in itself,' than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a schoolboy of fourteen in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us decide that it referred to something distinct from itself, called the vision."

"What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse—the vision of the eighth chapter. Daniel tells us that Gabriel was commanded to make him understand that vision (chapter 8:16). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks."

Advent Shield, 1844.

We claim that the ninth of Daniel is an appendix to the eighth, and the seventy weeks and the 2300 days or years commence together. Our opponents deny this." Signs of the Times, 1843.

"The grand principle involved in the interpretation of the 2300 days of Daniel 8:14, is that the seventy weeks of Daniel 9:24, are the first 490 days of the 2300 of the eighth chapter." Advent Shield, p. 49.

"If the connection between the seventy weeks of Daniel 9, and the 2300 days of Daniel 8, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand." Harmony of the Prophetic Chronology, p. 38.

What need we say more? The arguments which show the seventy weeks to be a part of the 2300 days, are all ironclad and invulnerable. We may consider this question decided, and hereafter appeal to this decision as authoritative.

The following points, then, are now established:

1. That the seventy weeks are a part of the 2300 days.
2. That they are cut off from that period.
3. That consequently they are the first part of those days.
4. That from the date of the seventy weeks, the 2300 days are to be reckoned. Hence they who have taken the position that the seventy weeks are no part of the 2300 days, have abandoned truth for error, and have taken ground that is untenable.

Review and Herald, July 14, 21, 1863.

To be continued.
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