The First Advent of Christ
See page 4
FALSE brethren have always plagued God’s church. Satan, working through their minds, caused havoc in the church in Paul’s day. The church in Galatia, which Paul had raised up, was no exception.

“1 marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Galatians 1:6–8.

These false brethren placed their emphasis on the works of the law and minimized the faith of Jesus which gives power to keep the law perfectly.

“In almost every church there were some members who were Jews by birth. To these converts the Jewish teachers found ready access, and through them gained a foothold in the churches. It was impossible, by scriptural arguments, to overthrow the doctrines taught by Paul; hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. They declared that he had not been a disciple of Jesus, and had received no commission from Him; yet he had presumed to teach doctrines directly opposed to those held by Peter, James, and the other apostles. Thus the emissaries of Judaism succeeded in alienating many of the Christian converts from their teacher in the gospel. Having gained this point, they induced them to return to the observance of the ceremonial law as essential to salvation. Faith in Christ, and obedience to the law of ten commandments, were regarded as of minor importance. Division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia.” The Seventh-day Adventist Bible Commentary, vol. 6, 1108.

The false brethren were under the control of the great deceiver; their carnal hearts refused the standard of righteousness—uncompromised obedience to the truth.

“The apostle urged the Galatians to leave the false guides by whom they had been misled, and to return to the faith that had been accompanied by unmistakable evidences of divine approval. The men who had attempted to lead them from their belief in the gospel were hypocrites, unholy in heart and corrupt in life. Their religion was made up of a round of ceremonies, through the performance of which they expected to gain the favor of God. They had no desire for a gospel that called for obedience to the word, ‘Except a man be born again, he cannot see the kingdom of God.’ John 3:3. They felt that a religion based on such a doctrine, required too great a sacrifice, and they clung to their errors, deceiving themselves and others.” The Acts of the Apostles, 386–387.

These false brethren started with a false human idea that minimized obedience and character development, a concept which agreed with their carnal hearts. They perverted Scripture to prove their false doctrine and refused the new-birth experience, clinging tenaciously to their errors. Under the power of the great deceiver they attempted to take the newly formed churches away from the true gospel into another gospel.

“To substitute external forms of religion for holiness of heart and life is still as pleasing to the unenlightened nature as it was in the days of these Jewish teachers. Today, as then, there are false spiritual guides, to whose doctrines many listen eagerly. It is Satan’s studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the law of God. In every age the arch-enemy adapts his temptations to the prejudices or inclinations of those whom he is seeking to deceive. In apostolic times he led the Jews to exalt the ceremonial law and reject Christ; at the present time he induces many professing Christians, under pretense of honoring Christ, to cast contempt on the moral law and to teach that its precepts may be transgressed with impunity. It is the duty of every servant of God to withstand firmly and decidedly these perverters of the faith and by the word of truth fearlessly to expose their errors.” Ibid., 387.

In our day satanic agencies, working through minds, are attempting to direct the attention of God’s people to another gospel, a gospel which again minimizes obedience to God’s law, making character development unnecessary as a requirement for salvation. Though this heresy arises from a different theological direction, the end results are the same as those produced by the teachings of the false brethren in Galatia.

The claim is heard today that our behavior is irrelevant to our salvation. The born-again experience is adulterated into a cheap grace which saves everyone who does not resist. God’s agapé love is portrayed as enabling God to justify a man while he is still in his sins.

However, the true justification and sanctification experience is holiness unto the Lord—not by what we do, but by what Jesus does in us through the Holy Spirit.

“There is no genuine sanctification except through obedience to the truth.” The Sanctified Life, 67.

“Perfection of character is attainable by everyone who strives for it. This is made the very foundation of the new covenant of the gospel.” Selected Messages, book 1, 212.

The false gospel which teaches that sanctification is not necessary for our fitness for heaven is now being preached from many pulpits and propagated in “books of a new order” published by our own publishing houses. See ibid., 202–206. God help us as His people are once again confronted with false brethren.

Ron Spear, Editor
It is the mission of Hope International and the editors of Our Firm Foundation to clearly present Christ and His truth. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world.—EDITORS

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Table of Contents
Vol. 9, No. 12 December 1994

Articles

The First Advent of Christ
The gift of the Lawgiver for the lawless
Ellen G. White 4

Sound Doctrine
What must we do to understand the mystery of godliness?
Ellen G. White 7

Led by the Light
The advancing light of the Advent movement
Jeff Pippenger 8

Lest We Forget
Sixteen faithful watchmen on the walls
Colin Standish 12

Romanish Inroads Within Adventism
The testimony of an ex-Roman Catholic
Preston Monterrey 16

The Story of Hope
Read God’s providences in the history of Hope International
Beth Jennings 20

God’s Call to Ministry?
How do I know that I have such a call from God?
Russell Standish 24

Two Parallel Movements, Part 1
The exodus in type and antitype
Taylor G. Bunch 28

Departments

Editorial 2 Early Experiences 15
Letters 31

Invitation to Writers

We are accepting article-length (2300–3600 words) manuscripts for possible publication in Our Firm Foundation. We cannot give consideration to longer submissions. Whenever possible, we ask that manuscripts be submitted either on 3½- or 5½-inch floppy disk in IBM ASCII format or neatly typed, using double-spacing. If you desire notice of a decision in regard to your article, please include a self-addressed, stamped envelope. Address all correspondence to Editors, Our Firm Foundation, P.O. Box 940, Eatonville, WA 98328.

Correction: The following statement was accidentally omitted on page 4 of the November 1994 issue of Our Firm Foundation: “This article was adapted from a sermon by the permission of the speaker.”
The First Advent of Christ

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, an atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency.

The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God’s perfect law. The angels were sinless, but of less value than the law of God. They were amenable to law. They were messengers to do the will of Christ, and before Him to bow. They were created beings, and pro-

bationers. Upon Christ no requirements were laid. He had power to lay down His life, and to take it again. No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. His life was of sufficient value to rescue man from his fallen condition.

The Son of God was in the form of God, and He thought it not robbery to be equal with God. He was the only One, who as a man walked the earth, who could say to all men, Who of you convinceth Me of sin? He had united with the Father in the creation of man, and He had power through His own divine perfection of character to atone for man’s sin, and to elevate him, and bring him back to his first estate.

The sacrificial offerings, and the priesthood of the Jewish system, were instituted to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue, only as they related to Christ, who was Himself the Foundation of, and who brought into existence, the entire system. The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and the priesthood, of themselves, were not sufficient to secure the salvation of one soul.

The system of sacrificial offerings pointed to Christ. Through these, the ancient worthies saw Christ, and believed in Him. These were ordained of Heaven to keep before the people the fearful separation which sin had made between God and man, requiring a mediating ministry. Through Christ, the communication which was cut off because of Adam’s transgression was opened between God and the ruined sinner. But the infinite sacrifice that Christ voluntarily made for man remains a mystery that angels cannot fully fathom.

The Jewish system was symbolical, and was to continue until the perfect Offering should take the place of the figurative. The Mediator, in His office and work, would greatly exceed in dignity and glory the earthly, typical priesthood. The people of God, from Adam’s day down to the time when the Jewish nation became a separate and distinct people from the world, had been instructed in regard to the Redeemer to come, which their sacrificial offerings represented. This Saviour was to be a Mediator, to stand between the Most
High and His people. Through this provision, a way was opened whereby the guilty sinner might find access to God through the mediation of another. The sinner could not come in his own person, with his guilt upon him, and with no greater merit than he possessed in himself. Christ alone could open the way, by making an offering equal to the demands of the divine law. He was perfect, and undefiled by sin. He was without spot or blemish. The extent of the terrible consequences of sin could never have been known, had not the remedy provided been of infinite value. The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that the Majesty of Heaven, equal with God, should die for the rebellious race.

As the time drew near for the Son of God to make His first advent, Satan became more vigilant in preparing the hearts of the Jewish people to be steeled against the evidences He should bring of His Messiahship. The Jews had become proud and boastful. The purity of the priesthood had not been preserved, but was fearfully corrupted. They retained the forms and ceremonies of their system of worship, while their hearts were not in the work. They did not sustain personal piety and virtuous characters. And the more they were wanting in the qualifications necessary to the sacred work, as priests of the most high God, the more tenacious were they of outward show of piety, zeal, and devotion. They were hypocritical. They loved the honors of the world, and were ambitious to become exalted through riches. In order to obtain their desire, they improved every opportunity to take advantage of the poor, especially of the widow and fatherless. They exacted heavy sums of money of those who were conscientious, on various pretenses, for the Lord's treasury, and used the means thus dishonestly obtained for their own advantage. They were themselves rigorous to outwardly keep the law. They appeared to show great respect for traditions and customs, in order to obtain money from the people to gratify their corrupt ambitions.

Traditions, customs, and needless ceremonies, were repeated to the people, which God had not given them through Moses or any other one. These originated from no higher source than man. The chief priests, scribes, and elders, forced these upon the people as the commandments of God. Their hearts were hard and unfeeling. They showed no mercy to the poor and unfortunate. Yet, at the same time, while praying in the market places, and giving alms to be seen of men, and thus putting on the outward semblance of goodness, they were devouring widows' houses by their heavy taxes which they laid upon them. They were apparently exact in outward forms when observed of men; for they wished to give impressions of their importance. They wished the people to have exalted ideas of their zeal and devotion to religious duties, while they were daily robbing God by appropriating the offerings of the people to themselves.

The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that the Majesty of Heaven, equal with God, should die for the rebellious race.

The priesthood had become so corrupt that the priests had no scruples in engaging in the most dishonest and criminal acts to accomplish their designs. Those who assumed the office of high priest prior to, and at, the time of Christ's first advent, were not men divinely appointed to the sacred work. They had eagerly aspired to the office through love of power and show. They desired a position where they could have authority, and practice fraud under a garb of piety, and thereby escape detection. The high priest held a position of power and importance. He was not only counselor and mediator, but judge; and there was no appeal from his decision. The priests were held in restraint by the authority of the Romans, and were not allowed the power of legally putting any one to death. This power rested with those who bore rule over the Jews. Men of corrupt hearts sought the distinguished office of high priest, and frequently obtained it by bribery and assassination. The high priest, clad in his consecrated and expensive robes, with the breastplate upon his breast, the light flashing upon the precious stones inlaid in the breastplate, presented a most imposing appearance, and struck the conscientious, true-hearted people with admiration, reverence, and awe. The high priest was designed in an especial manner to represent Christ, who was to become a high priest forever after the order of Melchisedec. This force of arms, subdue their oppressors, and take the throne of David. Had they, with humble minds and spiritual discernment, studied the prophecies, they would not have been found in so great an error as to overlook the prophecies which pointed to His first advent in humility, and misapply those which spoke of His second coming with power and great glory. The Jewish people had been striving for power. They were ambitious for worldly honors. They were proud and corrupt, and could not discern sacred things. They could not distinguish between those prophecies which pointed to the first advent of Christ, and those that described His second, glorious appearing. The power and glory described by the prophets as attending His second advent, they looked for at His first advent. Their national glory was to them their greatest anxiety. Their ambitious desire was the establishment of a temporal kingdom, which they supposed would reduce the Romans to subjection, and exalt themselves with authority and power to reign over them. They had made the proud boast to those to whom they were in subjection, that they were not to oppress them long; for their reign would soon commence, which would be more exalted and glorious than even that of Solomon.

When the time was fulfilled, Christ was born in a stable, and cradled in a manger, surrounded by the beasts of the
The proud Pharisees and scribes, with their hypocritical ceremonies, and apparent devotion to the law, knew nothing of the Babe of Bethlehem. They were ignorant of the manner of His appearing, notwithstanding all their boasted learning and wisdom.

The Babe of Bethlehem. They were ignorant of the manner of His appearing, notwithstanding all their boasted learning and wisdom in expounding the law and the prophecies in the schools of the prophets. They were devising means to advantage themselves. Their study was as to the most successful manner to obtain riches and worldly honor, and they were wholly unprepared for the revelation of the Messiah. They looked for a mighty prince, who should reign upon David's throne, and whose kingdom should endure forever. Their proud and lofty ideas of the coming of the Messiah were not in accordance with the prophecies which they professed to be able to expound to the people. They were spiritually blind, and were leaders of the blind.

In heaven it was understood that the time had come for the advent of Christ to the world, and angels leave glory to witness His reception by those He came to bless and save. They had witnessed His glory in Heaven, and they anticipate that He will be received with honor in accordance with His character, and the dignity of His mission. As angels approach the earth, they first come to the people God had separated from the nations of the world as His peculiar treasure. They see no especial interest among the Jews, no eager waiting and watching that they may be the first to receive the Redeemer, and acknowledge His advent.

In the temple, which had been hallowed by daily sacrificial offerings, prefiguring His coming, and symbolizing His death, no preparations are being made to welcome the Saviour of the world. The Pharisees continue to repeat their long, meaningless prayers in the streets, to be heard of men, in order to obtain the reputation of great piety and devotion.

The angels from heaven behold with astonishment the indifference of the people, and their ignorance in regard to the advent of the Prince of Life. The proud Pharisees, claiming to be God's chosen people, in a

“...And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. Luke 2:8-9. Humble shepherds, who are guarding their flocks by night, are the ones who joyfully receive their testimony. Suddenly the heavens are lighted up with a brightness which alarms the shepherds. They know not the reason of this grand display. They do not at first discern the myriads of angels that are congregated in the heavens. The brightness and glory from the heavenly host illuminate and glorify the entire plain. While the shepherds are terrified at the glory of God, the leading angel of the throng quiets their fears by revealing himself to them, saying, 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.' Luke 2:10-14.

As their fears are dispelled, joy takes the place of astonishment and terror. They could not, at first, bear the radiance of glory, which attended the whole heavenly host, to break upon them suddenly. One angel only appears to the gaze of the watching shepherds to dissipate their fears, and make known their mission. As the light of the angel encretes them, the glory rests upon them, and they are strengthened to endure the greater light and glory attending the myriads of heavenly angels. "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard..."
Sound Doctrine

In the writings of the prophets are portrayed scenes that, although hoary with age, appear to us in the freshness and power of new revelations. Through faith, we understand that these records of God's dealings with His people in past ages have been preserved in order that we may discern the lessons God desires to teach us by present-day experiences.

Living, as we are, in no less momentous a period than that just prior to Christ's second advent, we need to be especially careful to avoid making mistakes similar to those made by the Jews living in the time of Christ's first advent.

Like the Jewish leaders, who gradually devised a formal system of worship, in which the importance of unessential matters was greatly magnified, some men are now in danger of losing sight of the important truths applicable to this generation, and of seeking for those things that are new, strange, entrancing.

There is need of cherishing elevated principles. Those who search after and advocate fanciful ideas need to be taught what is truth before they attempt to teach others. Man-made theories and suppositions are not to be sought after as truth.

There are many who are as true as steel to principle, and these will be helped and blessed; for they are weeping between the porch and the altar, saying, "Spare thy people, O Lord, and give not thine heritage to reproach." Joel 2:17. We must let the foundation principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them.

In this age of error, of day-dreaming, and reverie, we need to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, "We have not followed cunningly devised fables, when we were made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1:16. The Lord calls upon us to follow high and noble principles.

Truth, present truth, is all that the Word of God represents it to be. The Lord would have His people keep themselves from all superfluities, from all that tends to mysticism. Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the quarries of heavenly truth, and secure the treasure that means life eternal to the receiver. In the Word there are the most precious truths. These will be found by those who study with earnestness; for heavenly angels will direct the search.

Referring to those who are now living upon the earth, Paul declared: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3-4.

How significant, how soul-stirring, is the charge Paul gave at the time he prophesied concerning those who would not endure sound doctrine: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Timothy 4:1-2.

Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth's history, their knowledge of Christ, and of the prophecies relating to Him, greatly increases. They are of infinite worth in God's sight; for they are in unity with His Son. To them, the Word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the Incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light.

The Southern Watchman, April 4, 1905. Emphasis is supplied.

Ellen G. White
The Father of lights has portrayed the Advent experience and work by setting forth the contrast between light and darkness. Our duty is to recognize and follow the light:  
"But the path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18.

As those who profess to be the remnant people of God, we must fulfill the injunction in the book of Revelation to "follow the Lamb, whithersoever he goeth." Revelation 14:4. Following Christ is following the light.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

In this article we will review the history of the light which Christ has shed upon the Seventh-day Adventist people, beginning with William Miller who is both an example of those who received the light and of those who rejected it. Describing his early experience, Miller said:

"I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a Friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path." The Great Controversy, 319.

As Miller came to understand light from God's Word he began to share it with others. God directed his dissemination of light, and it continued to swell until it reached a crescendo in the Midnight Cry of the second angel's message of Revelation 14.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." Matthew 25:6.

"In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. . . . A mighty work was accomplished by the Midnight Cry." Early Writings, 238.

God continued to reveal more light to the people of the Advent movement following the great light of the second angel's message. However, William Miller, when confronted with this next outpouring of light, failed to receive it:

"After the great disappointment in 1844, . . . many who had led in the first and second messages, denied them, and division and scattering was throughout the body. I then saw William Miller. He looked perplexed, and was bowed with sorrow and distress for his people. He saw the company who were united and loving in 1844, losing their love for each other, and opposing one another. He saw them fall back into a cold, backslidden state. Grief wasted his strength. I saw leading men watching William Miller, and fearing lest he should embrace the third angel's message and the commandments of God. And as he would lean towards the light from heaven, these men would lay some plan to draw his mind away. I saw a human influence exerted to keep his mind in darkness, and to retain his influence among them. At length William Miller raised his voice against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment, and cast a light and glory on the past, which would have revived his exhausted energies, brightened up his hope, and led him to glorify God. But he leaned to human wisdom instead of divine, and being broken with arduous labor in his Master's cause, and by age, he was not as accountable as those who kept him from the truth. They are responsible, and the sin rests upon them. If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been ex-
And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John 3:19.

As Mrs. White describes the work of the Advent movement she also describes the struggle that is engaged in by God’s people as they present the three angels’ messages:

“I saw a number of companies that seemed to be bound together by cords. Many in these companies were in total darkness; their eyes were directed downward to the earth, and there seemed to be no connection between them and Jesus. But scattered through these different companies were persons whose countenances looked light, and whose eyes were raised to heaven. Beams of light from Jesus, like rays from the sun, were imparted to them. An angel bade me look carefully, and I saw an angel watching over every one of those who had a ray of light, while evil angels surrounded those who were in darkness. I heard the voice of an angel cry, ‘Fear God, and give glory to him; for the hour of his judgment is come.’ Revelation 14:7.

“A glorious light then rested down upon these companies, to enlighten all who would receive it. Some of those who were in darkness received the light and rejoiced. Others resisted the light from heaven, saying that it was sent to lead them astray. The light passed away from them, and they were left in darkness. Those who had received the light from Jesus joyfully cherished the increase of precious light which was shed upon them. Their faces beamed with holy joy, while their gaze was directed upward to Jesus with intense interest, and their voices were heard in harmony with the voice of the angel, ‘Fear God, and give glory to him; for the hour of his judgment is come.’ As they raised this cry, I saw those who were in darkness thrusting them with side and with shoulder. Then many who cherished the sacred light, broke the cords which confined them and stood out separated from those companies. As they were doing this, men belonging to the different companies and revered by them passed through, some with pleasing words, and others with wrathful looks and threatening gestures, and fastened the cords which were weakening. These men were constantly saying, ‘God is with us. We stand in the light. We have the truth.’ I inquired who these men were, and was told that they were ministers and leading men who had rejected the light themselves, and were unwilling that others should receive it.” Early Writings, 240–241.

Not only were God’s people to look to Jesus for ever-increasing light, but the Midnight Cry was to continually illuminate the path of the faithful:

“‘I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the Advent people in the world, but could not find them, when a voice said to me: ‘Look again, and look a little higher.’ At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling toward the city. Behind them, at the beginning of the path, was a bright light which an angel told me was the Midnight Cry. This light shone all along the path, that their feet might not stumble. Jesus Himself went just before His people to lead them forward, and as long as they kept their eyes fixed on Him, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage information, it was an effort sustained and powered by the Holy Spirit. The Holy Spirit is the One who illuminates the path of the just unto the perfect day:

“Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the Word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God. . . .

“Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse
of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God." The Great Controversy, 400–401.

"As the bright light of the 'Midnight Cry' had shone upon their pathway, and they had seen the prophecies unsealed, and the rapidly fulfilling signs telling that the coming of Christ was near, they had been amazed with the change. They had beheld the coming of the Son of God in a flood of light, as recorded in the Bible. The holy Sabbath looked glorious—a halo of glory was all around it." Life Sketches, 100–101.

The Sabbath commandment shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it.

walked, as it were, by sight... Their only safe course was to cherish the light which they had already received of God, hold fast to His promises, and continue to search the Scriptures, and patiently wait and watch to receive further light." Ibid., 408.

Utilizing the light of Bible prophecy God raised up a movement through the ministry of William Miller. This movement reached its apex in the early autumn of 1844 and then crashed in the October 22 Great Disappointment. However, the holy influence of this Midnight Cry will cast a light upon God's people until the end of time.

Immediately after the ebb of this first flood of light, God illuminated another point of truth:

"In the autumn of 1846... the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverent awe toward the holy law which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the Ten Precepts, with a soft halo of light encircling it." Testimonies, vol. 1, 75–76.

The third angel's message brought to the attention of God's people the sanctuary in heaven and the work which Christ is performing there, God's law as His standard of judgment, and especially the Sabbath, as not only a part of the ten-commandment law, but as the test of loyalty which will be brought before the entire world.

Through every aspect of the history and experience of God's remnant people, the Lord refers to the truths revealed to them as light which He has sent to His faithful people. As each point of truth was revealed some people rejected the light and went into darkness:

"Men cannot with impunity reject the warning which God in mercy sends them. A message was sent from heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: 'Your house is left unto you desolate.' Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who 'received not the love of the truth, that they might be saved, and for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' 2 Thessalonians 2:10–12. As they reject the teachings of His Word, God withdraws His Spirit and leaves them to the deceptions which they love.

"But Christ still intercedes in man's behalf, and light will be given to those who seek it. Though this truth was not at first understood by Adventists, it was afterward made plain as the Scriptures which define their true position began to open before them.

"The passing of the time in 1844 was followed by a period of great trial to those who still held the Advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the prophetic periods and ascribed to human or satanic agencies the powerful influence of the Holy Spirit which had attended the Advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God they saw that their great High Priest had entered upon another work of ministration, and, following Him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14." The Great Controversy, 431–432.

Certainly our history shows that the sanctuary, the law of God, and the Sabbath have been the catalysts of purpose and action within the Seventh-day Adventist Church. The implications of these doctrines continue to unfold to us as a people as we more fully recognize the heights and depths of obedience required by the law, more completely grasp the sanctified experience symbolized by the Sabbath, and more truly realize the end of judgment illustrated in the sanctuary service. Sanctified obedience must be the experience of God's people who are to stand during the time of trouble without an intercessor.

Since 1844 God has, through the Bible and the Spirit of Prophecy, continued to reveal more light. In 1888 God intended to send the greatest light of all time in the
message of the angel of Revelation 18 who was to “lighten the earth with his glory.” The fourth angel of Revelation symbolizes the outpouring of the Holy Spirit to empower God’s people to proclaim the loud cry message. Tragically we refused this light:

“The Spirit of God is departing from many among His people. Many have entered into dark, secret paths, and some will never return. They will continue to stumble to their ruin. They have tempted God; they have rejected light. All the evidence that will ever be given them they have received, and have not heeded. They have chosen darkness rather than light, and have defiled their souls. No man or church can associate with a pleasure-loving class, and reveal that they appreciate the rich current which the Lord has sent to those who have simple faith in His Word. The world is polluted, corrupted, as was the world in the days of Noah. The only remedy is belief in the truth, acceptance of the light. Yet many have listened to the truth spoken in demonstration of the Spirit, and they have not only refused to accept the message, but they have also hated the light. These men are parties to the ruin of souls. They have interposed themselves between the Heaven-sent light and the people. They have trampled upon the Word of God and are doing despite to His Holy Spirit.” Testimonies to Ministers, 90–91.

Our refusal to receive the light contained within the message given us in 1888 destined us to a time of wandering in the wilderness shadowed with a darkness proportional to the light we rejected. This darkness had a profound impact upon God’s people in the early 1950s when leaders of our church opened wider the floodgates of darkness by accepting and propagating the doctrines of Babylon. God’s people were alarmed, but not unwarned, for God had sent them light regarding this very attack which was identified by Him as the shaking. We had been warned the shaking would begin by the introduction of darkness:

“God’s Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. . . . Let there be light, yes, light, in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth.” Ibid., 112.

The clear counsel is to obtain light in order to protect ourselves from false theories. When the shaking has accomplished its intended divine purpose of cleansing, the bride of Christ will have finally made herself ready.

The light which God has provided for His remnant people has always come at just the right time and for a specific purpose. Presently God’s people find themselves in the time of the shaking. Just as He did in other periods of our history, God has provided appropriate light for our specific time. Not only has He revealed specifically why and how the shaking would begin and end, but He has also lovingly revealed its primary doctrinal bone of contention.

In the beginning of our work, the Sabbath was identified as the focus of our attention. The Sabbath has become more relevant as time has marched onward, but during the shaking another aspect of truth will be revealed as also of eternal importance to God’s people. He has identified it with the very prophetic technique which He used to illuminate the Sabbath truth.

Just as the Sabbath was seen within a “soft halo,” the doctrine of the incarnation is also viewed by the prophet as “invested with a soft radiance.”

The reader is here referred to page seven of this magazine to review the complete article in which Ellen White identifies this truth. Not only is this doctrine identified as the source of the primary argument now raging in Adventism, but also as the most essential doctrine for us to understand if we are truly to enter into the Most Holy Place experience:

“Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth’s history, their knowledge of Christ, and of the prophecies relating to Him, greatly increases. They are of infinite worth in God’s sight; for they are in unity with His Son. To them the Word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God’s light.” The Southern Watchman, April 4, 1905.

The Spirit of Prophecy once again symbolically identifies a specific doctrine and draws it to our attention by placing it within an envelope of light. Just as the Sabbath was seen within a “soft halo,” the doctrine of the incarnation is also viewed by the prophet as “invested with a soft radiance.” This doctrine of the incarnation is, “the mystery of godliness,” which is “Christ in you, the hope of glory.” Colossians 1:27. It includes the truth that Christ took upon Himself our fallen nature, which truth has been the primary point of controversy since the shaking first began.

These two doctrines are not only identified with the same prophetic technique, but together they also define the experi-
Lest We Forget
A Tribute to Sixteen Faithful Watchmen

On October 10, 1992, octogenarian Pastor Arthur Jacobson passed to his rest. To most readers of Our Firm Foundation, the death of this retired Pacific Island Mission president probably had little significance. But to those of us who knew this saint of God, his passing carried great significance.

Pastor Jacobson was one of the faithful sixteen who dared challenge Dr. Desmond Ford's theology along with the general theological perspectives of Avondale College during the now famous February 3 and 4, 1976, meeting attended by twenty denominational leaders chosen by the Biblical Institute of the Australasian (now the South Pacific) Division. Among these sixteen were eleven ministers and five laymen. Who were these men who, perhaps more than any other group, began the movement that is now sweeping through Adventism worldwide, a movement of faithful men and women no longer willing to bow the knee to the apostate theology dominating the pulpits of many Seventh-day Adventist churches, and stalking the corridors of our colleges and schools, bringing deep impotency to God's remnant church?

Often those under the deepest conviction and the most earnest motivation to seek repentance, reformation, and revival in God's church are considered wild-eyed fanatics. Because of this unfortunate tendency it is important that we examine what sort of persons these were who banded together to alert denominational leaders to the deadly heresy that Dr. Ford and those supporting him were bringing into the church.

Many readers of Our Firm Foundation have little knowledge of the developmental history of the now gigantic apostasy which is sweeping the Seventh-day Adventist Church. They realize, however, that many pastors no longer believe or preach the authentic Adventist message, that every wind of doctrine is blowing, and that efforts are being made to divert men and women from believing the great transcendent truths of the everlasting gospel and the three angels' messages.

These sixteen men who raised the alarm were true watchmen on the walls of Zion. They were men of great spiritual stature and integrity. With the death of Pastor Arthur Jacobson, only four of the eleven ministers are still living. Four of the five laity remain alive, leaving eight of the original sixteen. Had the earnest warnings of these sixteen men been heeded, and their irreftutable arguments accepted by the leadership of the Australasian Division, it is possible that the spread of the apostasy could have been contained. But the tragic support for Dr. Ford by the leadership in Australia was the forerunner of a worldwide escalation of apostasy in the Seventh-day Adventist Church.

As we review these events which occurred nearly nineteen years ago, I want to introduce to our readers these godly ministers and laymen who led in the appeal to our Division leadership.

While paying tribute to these men, it is not my purpose to exalt them, but rather to acquaint this generation of faithful Adventists with these quality men whom God chose to call His people back to the pure truths of the Advent message, and to resist the tide of worldliness entering His remnant church. Most of these men had borne the heat of the battle in the early days of the work, and had, with great sacrifice, accepted the meager salaries and allowances allotted our pioneer workers in the South Pacific.

1. Pastor Ormond Anderson: Pastor Anderson, now eighty-nine years of age, is a retired evangelist, Conference departmental director, college Bible teacher and dean, and missionary to the Middle East. He is the son of a well-known Adventist minister who was brought to a knowledge of the truth through the ministry of Sister White in Melbourne. For well over sixty years Pastor Anderson has been one of the watchmen on the walls of Zion. His courage and fearless support for the truth have been an inspiration to me. Even today in his advanced years, he is still one of the most articulate and loyal spokesmen for those who love God's truth and who refuse to surrender to the apostasy sweeping the church.

2. Pastor Frank Basham: Pastor Basham happens to be my uncle-in-law. He is now in somewhat feeble health, widowed, living in a retirement center. He
was a much beloved pastor and evangelist; a man whose loyalty to God and His truth could never be doubted. He had been used to combat Robert Brinsmead as he moved into apostasy.

3. Pastor Frank Breaden: A retired pastor and evangelist, Pastor Breaden is the youngest of the surviving ministers. Pastor Breaden has always been known as a man of deep commitment to the Seventh-day Adventist message, and as having unwavering loyalty to the Seventh-day Adventist Church.

4. Pastor George Burnside: Retired evangelist, Division ministerial director, and Voice of Prophecy speaker, Pastor Burnside was perhaps without peer as an evangelist in the South Pacific Division, leading thousands into the Seventh-day Adventist Church. He was a man with courage and determination, who was willing to lose his reputation rather than surrender his loyalty to God and His truth. As a result of his stand against the doctrines of Dr. Ford he was removed from his role as South Pacific Division ministerial director. By both preaching and printing literature he did more than anyone in Australia to alert and encourage God’s faithful people. Early in 1994 he died after lingering for nearly two years following a stroke.

5. Dr. John Clifford: Dr. Clifford, a layman, was one of the most articulate men in the mid-1970s opposing the apostasy flooding the South Pacific Division. With my twin brother Russell, he wrote the first great defense of the Seventh-day Adventist message against the New Theology entitled Conflicting Concepts of Righteousness by Faith in the Seventh-day Adventist Church—Australasian Division. Unfortunately, under pressure and opposition from church leaders, Dr. Clifford has weakened his stand for Seventh-day Adventism. But it is still my hope to see this warrior back in the forefront of the battle as we come nearer the close of probation.

6. Pastor Ronald Heggie: Retired pastor and Mission president, Pastor Heggie, who died in the 1980s, was a man of unwavering faith and of truth to God. He proved himself a most effective missionary in the early days when missionary work was accomplished under trying and primitive circumstances. It was he who discovered in Dr. Ford’s thesis the denial that the Papacy is the man of sin spoken of in 2 Thessalonians, chapter 2.

7. Pastor Llewellyn Jones: A seasoned evangelist, Pastor Jones raised up many churches and later became an effective Conference departmental director. Now deceased, he spoke with the authority of a man of wide experience and dedicated service.

8. Pastor Arthur Jacobson: Also a retired pastor and Mission president, who in similar circumstances to those once surrounding Pastor Heggie, showed fortitude and dedication. It was with great sadness of heart that Pastor Jacobson recognized the refusal of leadership to confront the apostasy in our church.

9. Pastor John Keith: Pastor Keith was a retired missionary, Mission president, Union Mission president, and Union Conference president. A convert from the Plymouth Brethren faith, he could clearly see the inroads Plymouth Brethren concepts were making into the Seventh-day Adventist Church. Pastor Keith was a man of culture and great dignity and of unwavering fidelity. He and Pastor George Burnside were also the only two members of the South Pacific Division Committee who stood unflinchingly against the acceptance of state aid for Seventh-day Adventist schools. On that occasion he held a two-dollar note (most common note used in Australia at the time) over his eyes and told his fellow Division Committee members that they could not follow God’s counsel because “there is too much of this in front of your eyes.”

10. Pastor James Kent: Retired evangelist and president of three Conferences, Pastor Kent was unquestionably the greatest Adventist orator I have ever heard. He too died in the 1980s, well into his nineties.

Pastor Kent was the unofficial leader of the group that met with the Division and college leadership. He was the Conference president I first remember as a child.

11. Pastor Arthur Knight: Retired evangelist, youth leader, and hospital chaplain, Pastor Knight was well-known as a dignified and eloquent presenter of the Advent message. He too has passed to his rest.

12. Brother Reglan Marks: Brother Marks has been a fervent presenter of the Advent message as long as I have known him. I had the privilege of attending college with his oldest son. He has continued to be an outspoken defender of truth and righteousness, both by voice and pen.

13. Pastor Elwin Martin: Pastor Martin was an evangelist and missionary. He is well-known for his missionary book, I Saw the Hand of God. Until his death in the 1980s he too was a strong defender of the Advent faith.

14. Brother Harold Reid: A Melbourne engineer, Brother Reid was chosen as the chairman of the committee of concerned layman in that city. Brother Reid continues

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But to those of us who knew them, they were each men of God with no reason to air their concerns other than their passionate love for Christ, His truth, and His church. It is fair to say that each one of these men was deeply malignen. On one occasion they signed a letter “Concerned Brethren.” This name was then taken as a derisive term when used by those resisting God’s truths. Today, the term “concerned brethren” (CBs) is used to malign faithful.

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1. “That the theological department of Avondale is committed to a generally accepted, moderate Seventh-day Adventist doctrinal position and that Dr. Desmond Ford ably demonstrated that such answers as he makes which appear to diverge from what senior men hold as ‘present truth’ can be justified by reference to majority positions taken by current Seventh-day Adventist authors and scholars.

2. “The senior ministers (as represented by their speakers) were somewhat unaware of the movements in Adventist thought and the style of doctrinal presentation in recent years, a fact which explains their reaction to some contemporary expositions.”

3. Thus ended the hope that the leaders of the South Pacific Division would take a stand against the rampaging apostasy in that Division. The situation was further exacerbated when it was decided Dr. Desmond Ford was too controversial a figure to be retained in Australia, and that he should transfer to Pacific Union College in the United States. Though a number of people, including myself, warned the General Conference and the Pacific Union College leadership against such a move, it was naively felt that Dr. Ford would very quickly be controlled by the theologians in that country.

4. What was not understood by American leadership was the fact that Dr. Desmond Ford had a much sharper mind than probably any of the other theologians in the United States, and second, that many of these same theologians were themselves very soft on the full gospel of the Seventh-day Adventist Church. In no time Dr. Desmond Ford gained the confidence of thousands of these people, many of whom are still actively engaged in teaching students in our various American colleges and universities. These institutions in turn are not only training American pastors, but they are also training pasters and leaders for the world field. And so, very rapidly, the New Theology has scattered over every continent of the world and has now become a metastasized cancer that only a miracle of the grace of God can remove.

On one occasion, while on the faculty of Avondale College, I earnestly appealed to my fellow teachers with the following statement: “What is taught in our classrooms today will be preached in our pulpits tomorrow, and will be believed by our people the day after tomorrow.” Certainly this pronouncement has proved far more accurate than I would ever have imagined.

Today, millions of our people do not know:

1. That Christ died for our sanctification as well as for our justification.
2. That Jesus is not only able to forgive our sins, but also to cleanse us from all unrighteousness.
3. That 1844 is a date of tremendous significance to the completion of the high-priestly ministry of Christ in the heavenly sanctuary.
4. That the ministry of Christ in the heavenly sanctuary is the completion of Christ’s atonement for His penitent believers.
5. That during the investigative judgment, the character of all who have professed to know Jesus will be judged in front of the whole universe.
6. That there is a diminution in the role of the Sabbath in the lives of Seventh-day Adventists.
7. That there has come an intrusion of worldliness that is clearly demonstrated in celebration-type services.
8. That there is an intrusion into our church of spiritualistic techniques such as encountered in Lab 1 and Lab 2.
9. That there is a strong drift by unfaithful leaders and laity toward ecumenism and fellowship with the fallen churches of Babylon.

It is my appeal that those who are standing for truth today will never waver, no matter what the consequences. . . . Consider the words of Jesus: “But he that shall endure unto the end, the same shall be saved.”

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Seventh-day Adventists in the South Pacific Division.

As will be noted, many of the above ministers carried heavy responsibilities in God’s remnant church. They were faithful warriors in defense of truth and righteousness. They came to this meeting with the deep hope and prayer that the Division leadership would recognize the terrible dangers flooding into the church and would exercise their God-given responsibility to declare truth in all its “pointed severity” (see Testimonies, vol. 5, 187), so that God’s people might be warned and be saved from the destruction caused by following a false gospel. Unfortunately, such was not the response of the twenty members chosen by the Biblical Research Institute of the South Pacific Division.

That meeting, convened February 3 and 4, 1976, was one of those critical moments when truth hung in the balance. Leadership was either going to make an unwavering stand for truth and righteousness or capitulate to the errors of the archenemy. If the Division leaders of that era had made a stand for truth and righteousness, much of the heartache that we have seen around the world would have been forestalled. There is no question that the actions at that meeting of the Biblical Research Committee and the South Pacific Division were to later exacerbate the problems in our church today. The Biblical Research Institute of the Australasian Division (now South Pacific) eventually reported its findings. Among the tragic conclusions were the following:

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It is my appeal that those who are standing for truth today will never waver, no matter what the consequences. As I look back over the last more than a decade and a half, I recall many who once stood nobly for truth and righteousness who have now retreated into a Laodicean slumber. Yet others have arisen to take their places. Consider the words of Jesus: “But he that shall endure unto the end, the same shall be saved.” Matthew 24:13. □
Early Experiences

No 5 — Evidence of a Divine Mission

In 1866, John Orr Corliss became a Freewill Baptist, and in 1868, he became a Seventh-day Adventist. He lived with the James White family for some time and was tutored in Seventh-day Adventist beliefs by Joseph Bates. He pioneered Seventh-day Adventist work in Australia as well as in the states of Virginia, Colorado, and California. In the late 1880s, Corliss and A. T. Jones were the first Seventh-day Adventists to appear before legislatures to plead the cause of separation of church and state. See The Seventh-day Adventist Encyclopedia, 307.

This article continues a 10-part series, originally printed in the Review and Herald, January 16–March 20, 1919, in which John Corliss wrote of the beginnings of the Seventh-day Adventist movement, especially focusing on the value of the Spirit of Prophecy as an agent to unify God’s remnant people.

—The Editors

The church at Corinth was highly favored in receiving a letter from the apostle Paul which called its members to unity of sentiment and purity of life. 1 Corinthians 1:10–13; also chapters 5 to 7. From the charges here set forth, it would seem that hitherto these people had been greatly divided in religious sentiment, and also were guilty of looseness in moral conduct. The eleventh chapter cannot fail also to leave the impression that no system or order prevailed among them in celebrating the Lord’s Supper. See especially verses 18–34. Again, chapter twelve reveals their ideas of church government were very vague, and that they greatly needed education regarding the Spirit’s administration.

In short, that church, though they had braved persecution for Christ, had great need of the voice of a reformer to correct their defective notions of Christian living. Yet their humanity was active enough to question the authority by which the great apostle spoke. Because of something concerning the critical manner in which they had received his first letter, having been heard by him, he shortly afterward wrote them a second letter. In this epistle he rather apologized for having caused them vexation, but added that he had written as he did from pure “anguish of heart,” and with “many tears.” 2 Corinthians 2:1–4. Moreover, he said that he had written thus straightforwardly that he might learn whether they would be “obedient in all things.”

But some contentious ones were not to be so easily appeased. True, he had talked about this heavenly authority for thus writing, but this seemed to them doubtful. His letters, they said, were weighty enough, and even powerful, but his bodily presence was decidedly weak, and his speech contemptible. 2 Corinthians 10:8–10. The following chapter is devoted to meeting the opposition they had shown, and in doing so he bears them, with a vein of irony, to bear with him, since they counted him a fool, and in their great wisdom had suffered fools gladly. This latter remark was in view of some adverse teaching lately brought to them, which had apparently turned the church against him. He then compared his own life and sufferings with the career of these false teachers, showing in every particular their unworthiness to contradict his godly teaching. Chapter 11:19–28.

He then continued (in the chapter following) to justify his course in the strong counsel he had given. But this time he went directly to the root of the matter. It was not best, he said, for him to boast of his personal labors as proof of his authority, but as the proper and true evidence he would turn to “visions and revelations” from God, wherein he was caught up to heaven and heard things not possible for him to repeat. Then stopping suddenly, as if he had gone farther in his recital than he intended, he said that though his statements had seemed foolish to them, they themselves had by their criticisms compelled him thus to speak, when indeed he ought to have been commended by them. Chapter 12:1–11.

It was ever thus with those called to be prophets of God. Tradition tells us that Isaiah was sown asunder because of his straightforward testimony. Jeremiah we know was tortured nearly to the point of death for giving God’s Word direct to a stiff-necked people; and John the revelator was banished to the lonely isle of Patmos because he could not be tolerated by a sin-loving nation.

To apply the term mesmerism to the influence which produced these latter-day visions, was very tolerant compared with the treatment hitherto received by those of similar calling. But the proof of their genuineness was demanded, and must be given. To some the “open vision” was satisfactory, because in it the rigidity of limb and muscle was seen, and the angelic voice of truth was heard in no uncertain tone. To others, more than this was needed, and it was forthcoming. For instance:

In Vermont were two dissolve women traveling about with men not their husbands, and exhorting to holiness in preparation for the Lord’s coming. Their characters were not known to all, but Ezra Pitt Butler, the father of the late George I. Butler, then living in Waterbury, had some idea of the situation, with sense enough to say little or nothing about it.

Mr. Butler, though an Adventist, had not yet decided that the visions given Sister White came from the Lord. But in her travels she went to Waterbury, where the keen black eyes of the elder Butler rested on her, and he gained a favorable impression of her sincerity, yet an honest query about the visions still rested with him. At one of the meetings held there, however, a vision was given her showing the state of the cause in that region. In the relation of the vision the cases of the two women and their escorts were actually described. From that moment the company present, including “Father” Butler, knowing Sister White to be an entire stranger in that part of the country, became thoroughly settled in the view that the visions were of God.

A similar circumstance was met in Camden, New York, where but one woman hypocrite was involved. But going on to Michigan for a round of meetings, Sister White said to Elder J. N. Loughborough, who was accompanying her and her husband: “Somewhere on this trip we shall find a woman who is living in sin, but who appears to be very humble as she exhorts the people. A few know the situation, but not many. When I point out her real condition, she will say in a subdued tone, ‘The Lord knows my heart.’”

Arriving at a point in the central part of the state, a meeting was held, and Elder Loughborough sat by Sister White on the platform. A certain woman stepped into the...
B EFORE I identify some Romanish inroads, I would like to share with you my background in my former Catholic faith in order to explain my alarm over some practices I now observe within Adventism.

From Darkness Into Light

It all began when in the providence of God, owing to a severe illness in my childhood, my grandmother became my caretaker. I say the providence of God because as I look back to those early years, the years when young minds are easily molded by biblical values, I recognize His hand in leading my grandmother to lay the foundation of my devotion to God, and of my entire character as well.

The Lord used my beloved and sincere grandmother, with the light that she had, to plant in my life the seed of the fear of God, a seed watered by the subdued influence of His Spirit, and which finally led me to experience the new birth. She taught me the Lord’s Prayer, the Creed of the Apostles, the Ave Maria (Hail Mary) and prayers to Roman Catholic saints.

She also took me every year to visit Roman Catholic jeweled shrines to pray, light candles, offer incense, kiss or touch the statues (idols), and even at times to pay penance by walking on my knees to the altar where these graven images lay or stood. I also participated in several solemn processions each year, besides keeping Lent, and faithfully attending Ash Wednesday, Palm Sunday, Good Friday, Easter Sunday services, and so on.

I also confessed my sins to a priest and participated in the Mass, the worship and the Communion service for Roman Catholics. In other words, I was a good Catholic trying to live up to all that I was taught as being the will of God.

When I was seven years old, grandmother registered me in Loyola Institute, a scholastic center, controlled and run by the Society of Jesus, a priestly order known also as the Jesuits. I studied in this educational center for ten years, from first grade to my junior year. At this school the students were more or less required to go to confession and to Mass every Sunday. Sometimes a visiting priest would ask me plainly if I had committed sins frequently found among teenagers. Thus the seeds of evil were being planted in the minds of classmates, as well as in my own, by this hellish interrogation.

Years later the Lord guided me to comprehend that “this degrading confession of man to man is the secret spring from which has flowed much of the evil that is defiling the world and fitting it for the final destruction. Yet to him who loves self-indulgence, it is more pleasing to confess to a fellow mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin.” The Great Controversy, 567–568.

When I was sixteen, my aunt and her entire family became Seventh-day Adventists after a long search that had led them from church to church. They made their decision to be baptized after becoming convicted that it was the remnant church of Revelation 12:17, keeping the commandments of God and having the testimony of Jesus Christ, which is the Spirit of Prophecy, manifested in the life and ministry of Ellen G. White.

My aunt and uncle gave me a booklet teaching the basic doctrines of the Seventh-day Adventist faith, and I began to study it carefully with my Latin Vulgate Bible, which has been the official version of the Roman Catholic Church for centuries. In my strong prejudice against any type of Protestant denomination, I immediately rejected the suggestion to read any other Bible that did not carry the imprimitur or approval of the Catholic Church.

But praise be to God that in spite of the many errors that this Bible version contains, indeed, some of a grave nature, the
Lord honored my sincere and honest search for truth. He knew that I loved Him and wanted to do His will regardless of the consequences. Though I was utterly unworthy, Christ's words pronounced nearly 2,000 years ago, found once again a fulfillment with this humble servant: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16–17.

As the years have passed, my faith has become rooted in the Word of God. I have to thank the Lord because of the beautiful biblical truths entrusted to the Seventh-day Adventist Church. Its teachings are of such magnitude, solidarity and soundness, as to bring profound conviction and soul enlightenment to the frank and genuine seeker for truth, in spite of men's attempts to distort His sacred oracles.

On January 13, 1979, I made my public testimony to renounce Roman Catholicism and to embrace wholeheartedly the three angels' messages. On that unforgettable Sabbath morning, Pastor Winston Cunningham baptized me into the Seventh-day Adventist Church. I well remember the hymn that was sung that day:

"O happy day! that fixed my choice
On Thee, my Saviour and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad.

Happy day, happy day,
When Jesus washed my sins away."

The Church Hymnal, 1941 edition, 310.

As long as I live, I will never forget that wonderful day when I was delivered from Rome's superstition and fell into the arms of the living God.

You may now understand my honest concern when I behold some of the practices and teachings of my former faith creeping into the ranks of Adventism.

In the past, when I attended the Mass, I was fascinated by the pomp and ceremony of the Catholic worship. It inspired me to join the choir of my school. Later on I even helped a priest of a nearby parish make wafers (Communion bread). I also participated in the Mass as an altar boy, swaying the censer to add a touch of mysticism, or ringing the bell as the crucial moment of the "miracle" of transubstantiation supposedly was taking place.

"Many Protestants suppose that the Catholic religion is unattractive and that its worship is a dull, meaningless round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence. . . . The pomp and ceremony of the Catholic worship has a seductive, bewitching power, by which many are deceived; and they come to look upon the Roman Church as the very gate of heaven." Ibid., 566–567.

Indeed, this is how I regarded Romanism, as the very gate of heaven, the rock upon which Christ would build His church, and the gates of hell would not prevail against her. How deceived I was! It was not till years later that God revealed to me that "this outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely experimental knowledge of Christ will be led to accept the forms of godliness without the power. Such a religion is just what the multitudes desire." Ibid.

Rome's Bewitching Power

With great sadness I now see in my beloved church some brethren desiring to incorporate the pomp and forms of Catholic worship in their religious services. On one occasion, while visiting the Adventist Church on one of our college campuses, I was reminded of the days of my former faith. I was already seated, awaiting the beginning of a special Christmas concert, when suddenly the lights were turned off and a procession began. The choir members, attired with robes, entered the sanctuary each holding a candle in his or her hands, singing a Christmas carol in Latin. I must confess that my first thought triggered by the "rich notes of the deep-toned organ, blending with the melody of many voices" singing in Latin and traveling through the acoustic chamber, did not fail to impress my mind with awe and reverence. Such music was very appealing to my nature. But this "worship has a seductive, bewitching power, by which many are deceived." My wife, not having a Catholic background, had an eerie feeling about this event, besides the fact that she could not understand the message of the song.

This is how I regarded Romanism, as the very gate of heaven, the rock upon which Christ would build His church, and the gates of hell would not prevail against hell. How deceived I was!

If music is as much a part of the worship service as is the sermon, then the words of the apostle Paul to the Corinthians are applicable to singing: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." 1 Corinthians 14:19. We never went back to that church; instead, we visited other Adventist congregations in the area.

I must also praise the Lord for delivering me from the traditions, teachings and policies of men (see Matthew 15:1–9) that
are not in harmony with His supreme and only infallible Word (see Isaiah 8:20) and the principles of His kingdom, chief among them, the Bible fact that Christ is the Head of the Church of all ages and "that in all things he might have the preeminence." Colossians 1:18. Christ, and not the Roman pontiff, is the true Head of God's church. Christ's body, the church, must act and follow through the commands of its only Head who is Christ Jesus. This key doctrine—a true legacy from the Protestant Reformation—we must never lose sight of. To undermine this sacred truth is to place our souls in jeopardy.

The Apostolic Succession

There is "a question that has long agitated the Christian world—the question of apostolic succession. Descent from Abraham was proved, not by name and lineage, but by likeness of character. So the apostolic succession rests not upon the transmission of ecclesiastical authority, but upon spiritual relationship. A life actuated by the apostles' spirit, the belief and teaching of the truth they taught, this is the true evidence of apostolic succession. This is what constitutes men the successors of the first teachers of the gospel." The Desire of Ages, 467.

Christ Himself, the incarnate Word of God, (see John 1:14) is the Rock upon which God's church is built. The apostle Peter himself understood this truth. He stated in 1 Peter 2:6–8, "Behold, I lay in Jesus Christ Himself is the "chief corner stone" (the foundation) of the church. See Ephesians 2:20. Moses describes God Himself as the Rock. See Deuteronomy 32:15, 18. And referring to Israel's experience in the wilderness, the apostle adds: "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." I Corinthians 10:4.

Pastoral Idolatry?

My heart suffers and is perplexed as I see some principles of my former church creeping into God's remnant church—the Seventh-day Adventist Church. I observe more and more the Roman Catholic mentality which believes that if the priest (but in this case the elder, the pastor, or any church leader) does not endorse a particular idea, teaching, or practice, in spite of the fact that it is biblically sound and based upon a "thus saith the Lord," it is not worthy of laymen's consideration. This way of thinking is prevalent in countries where Roman Catholicism has been the official state church for centuries. Perhaps in the North American Division this tendency may be observed less because of America's historical Protestant background. But it is not so in the Inter-American Division of our church, where leaders have led or allowed new converts to transfer a mystical devotion from the priest to the pastor. A type of blind loyalty exists where the priest (or the pastor) has the final word on the Holy No wonder Inspiration left clear counsel to Adventist ministers and leaders regarding this subject.

The Lord warns us against going in this track of Romanism. See Testimonies to Ministers, 359–364. God says: "To place men where God should be placed does not honor or glorify God. Is the president of the General Conference to be the god of the people? Are the men at Battle Creek to be regarded as infinite in wisdom? When the Lord shall work upon human hearts and human intellects, principles and practices different from this will be set before the people. 'Cease ye from man.' Isaiah 2:22. The Lord has a controversy with His people over this matter." Ibid., 375–376. See also ibid., 348. All emphasis added unless otherwise indicated.

This spiritual bankruptcy (blind loyalty) is not as simple as we may think. It definitely has some of its roots in the geopolitical and sociological environment that surrounds the church. Today, just as in Christ's day:

"In the kingdoms of the world, position meant self-aggrandizement. The people were supposed to exist for the benefit of the ruling classes. Influence, wealth, education, were so many means of gaining control of the masses for the use of the leaders. The higher classes were to think, decide, enjoy, and rule; the lower were to obey and serve. Religion, like all things else, was a matter of authority. The people were expected to believe and practice as their superiors directed. The right of man as man, to think and act for himself, was wholly unrecognized." The Desire of Ages, 550.

"They had respected the priests and rabbis for their intelligence and apparent piety. In all religious matters they had ever yielded implicit obedience to their authority. Yet they now saw these men trying to cast discredit upon Jesus, a teacher whose virtue and knowledge shone forth the brighter from every assault. They looked upon the lowering countenances of the priests and elders, and there saw discomfiture and confusion. They marveled that the rulers would not believe on Jesus, when His teachings were so plain and simple. They themselves knew not what course to take. With eager anxiety they watched the movements of those whose counsel they had always followed." Ibid., 611.

"Many who were convinced that Jesus was the Son of God were misled by the false reasoning of the priests and rabbis."
Ibid., 458. “Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders.” Ibid., 459.

They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church.” The Great Controversy, 596. Emphasis in the original.

“A lack of moral courage to step aside from the beaten track of the world leads which has been so terrible a curse to the church in all ages. And His fearful denunciations of the scribes and Pharisees, and His warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.” The Great Controversy, 596.

The final test for God’s people in the battle between the powers of good and evil, between Christ and Satan, between truth and falsehood, will be to see whether we accept the seal of God or the mark of the beast; to see whether we will obey the seventh-day Sabbath commandment or will follow a spurious sabbath, a child of the Papacy—Sundaykeeping. In essence, the final battle will be over God’s authority versus man’s authority.

More than fifteen years ago, when I forsook the darkness of Roman Catholicism, I made up my mind that “the opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.” Ibid., 595.

Beloved, “God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms.” Ibid.

As this year 1994 comes to an end, I invite and challenge you in the name of the Lord to make the resolution to live “by every word that proceedeth out of the mouth of God” (Matthew 4:4) and to experience it by the grace of God. See Philippians 4:13. “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.” Philippians 1:6.

May the Lord grant us the firm determination to be among those people who are led by God’s Word, day by day and moment by moment. And surely as “the word of our God shall stand for ever” (Isaiah 40:8); likewise, “he that doeth the will of God abideth for ever.” 1 John 2:17.

The grace of God be with you all. Amen. □

1 Imprimatur: A Latin term that literally means: “Let it be pressed upon, or printed.” This is a license to publish or print a book, article, etc.; especially, sanction (approval) given by the Roman Catholic Church.
MANY have been asking questions about Hope International. How and when did it begin? What exactly is Hope? What are its objectives? and what relationship does it have to the Seventh-day Adventist Church? What all does Hope do? A book could be written about Hope International, but as one of Hope's founders I will answer these questions as briefly as possible.

Hope was organized and incorporated in the State of Washington in the United States in July 1964, with Dr. Lloyd H. Silver as chairman and founder. The board consisted of four men (a medical doctor, two engineers, and a building contractor) and their wives. Among these were my husband, Vernon Jennings, and I. All were lay leaders in local Seventh-day Adventist Churches in the Seattle area of Washington State.

What brought these people together? It was their common interest in finishing God's work in the world and in following as closely as possible the Spirit of Prophecy counsels on true medical missionary work, true educational work, and in other areas as well. We encountered difficulty in carrying out these instructions in the local churches because of lack of interest and knowledge on the part of most members and pastors. Of particular concern to the charter members of Hope were the doctrinal aberrations brought into the Seventh-day Adventist Church as a result of the Martin-Barnhouse doctrinal discussions with some of the leaders of the General Conference, and the printing of the book Questions on Doctrine in 1957.

A beautiful 165-acre ranch on the south end of Ohop Lake near Eatonville, Washington, was purchased to be the home base of operations. Next, a comprehensive charter and bylaws were drawn up and registered with the state government and the Internal Revenue Service. This document gave Hope a wide range of possible activities. The following is quoted from Article II of the constitution and bylaws of Hope International:

"The purposes for which this Corporation is formed are as follows:

1. To establish a religious, educational association to further a knowledge, acceptance, and practice of divinely inspired doctrinal writings of the Seventh-day Adventist Church, namely, the Bible and the writings of Ellen G. White.

2. To give special religious, health and healing instructions.

3. To teach and practice the laws of health and the laws of God.

4. To carry on a program of benevolent charity to those in need.

5. To accumulate, compile, publish, and distribute information, statistics and other data of helpful interest to public and individual health.

6. To establish, own, maintain, conduct and operate such institutions, schools, lecture halls, sanitaria, clinics, industries, facilities, publications and other media of education such as magazines, newspapers, radio and television as may be lawful, necessary or convenient for the accumulation and dissemination of information relating to physical, mental, and spiritual health.

7. To conduct research and develop projects in the areas of interest to the Corporation."

In summary, our purpose is to support the divinely ordained mission of the Seventh-day Adventist Church to bring the gospel to all the world. Our mission is not to tear down or destroy the work of the church, but to uphold it and help build it up along the lines that God has directed. Mercifully, God hid the future from us, or we would have been considerably more afraid than we were to proceed with our mission.

God has in the past years miraculously preserved Hope through difficult times. We will mention only a very few. One such occasion occurred while Vernon and I still lived in Federal Way, about 35 miles north of Eatonville. It was supposed to be payday, but there was almost no money in the Hope bank account. What were we to do?

As Hope's treasurer I wrote the payroll checks and handed them to Vernon, saying, "Take these checks out to Hope
and give them to the workers.” However, he looked shocked and protested, “But you said there was no money in Hope’s bank account.”

I replied, “Yes, that is right. But there will be money for these checks when they take them to the bank, for we are going to kneel down right now and pray that the Lord will supply the money needed for His work.”

About one hour later, when Vernon walked into the Hope office, the secretaries at the front desk were rejoicing and praising God for a large donation that had just arrived in the mail.

Was it enough to cover the payroll checks? Yes, and much more! It came as great news to me, too, for I knew nothing about this donation in advance. God had come through for Hope again.

During the severe economic recession of the early 1970s, Hope had great difficulty trying to survive. Donations were down while the mortgage payments increased sharply, owing to greatly increased real estate taxes and insurance, both of which were included in the monthly mortgage payments. Even though we were contributing thousands of dollars of our own money to Hope, many times mortgage payments were missed owing to a lack of available funds. The laws of the State of Washington allowed foreclosure proceedings to begin after three months of default in payments. However, each time it looked as if foreclosure would begin, suddenly funds came in to save the place. One such experience occurred when a man sent us $10,000, the exact amount needed at the time. No one had asked him for the money.

Another time, I, as the Hope accountant, saw that the three-month grace period had almost run out without a payment made. The mortgage holder was ready to file foreclosure. Alone and in tears I knelt down and prayed, “O Lord, this place was dedicated to You and Your poor people. Now the rich bankers are about ready to take it over. O God, don’t let them take this ranch away from us. It seems as if every time in the past when we were in trouble we have seen Your invisible hand saving this place. Was it You, God—You all along saving the property from foreclosure? I believe it was, Lord. Please, help us now! Please impress some rich man—like my brother in California—to send us money. I know my brother has warned some of our relatives not to give anything to Hope, so I can’t ask him for help. But You ask him, Lord. You ask him. I’m leaving this problem completely in Your hands, Lord. May Your will be done. Amen.”

I told no one about this private prayer—not even my husband. Only God and the angels witnessed and heard it. However, in about two or three days when I went to the mailbox I found a letter from my brother. It was brief and to the point: “Dear Sis, I have been impressed by the Holy Spirit that you need money. I am sending $1,000.00 now, and I will be sending more money in the future. Love, Bob.”

I explained to Vernon how I had prayed to God for help. We were both thrilled and astonished at such a wonderful response. We thanked God and rejoiced together for this marvelous answer to my prayer.

On Friday evening of that same week, I received a phone call from my brother. He was very excited and told me that he had had the most wonderful experience of his entire life. He said, “It was marvelous! The Holy Spirit came to me in a strong way and impressed me that you needed money. I sent $1,000.00 and I will be sending more later. Maybe some day you can have an experience like this. Oh, it was wonderful—wonderful!” My brother continued to send money until the entire mortgage was paid off.

As I received the money and recorded it in the deposit book, which I still have, I thought many times about how God had initiated this source of funds like someone turning on a water faucet. No human hand or voice did the job. Praise the Lord! This experience did a great deal for us all—but especially for my brother. He had a tremendous spiritual revival in his own life. God is great. He knows just what we need. Heaven has a wonderful communication system.

From this point on we knew that God was saving Hope for a particular purpose. Different programs came and went over the years, but nothing seemed to be a great success, though we continued activities such as helping the poor, distributing literature, conducting Five-day Stop Smoking Clinics, conducting church school, and treating the sick. Nothing took deep root at Hope. Surely God had something more in mind, or why would He miraculously preserve the ranch? With great personal sacrifice, tears, prayers, and by the grace of God, we and our associates hung on.

Eventually, however, the Hope Board of Directors decided to put the property up for sale. It was listed with a local real estate office with a multiple-listing service for six months. However, there was no response, and in due time the listing ran out. We then tried to sell it on our own. Again, no response. Then one Sunday evening the Hope board decided that it was not God’s will that the ranch be sold, and we voted unanimously to withdraw it from the market. The next morning cash buyers appeared at our gate. We were offered $330,000 cash with hints of more money if necessary. Pastor Rolf Lindfors told them, “No, it is not for sale at any price. You are one day too late.” When I later told a local real estate agent about this fantastic offer he was totally shocked. He could not believe that we would turn down such a good offer. It was clear to us that God had held off the buyers until a vote was taken to withdraw the ranch from the market. Only then were buyers permitted by God to come forward. Truly, the Hope Ranch dedication was accepted by God. It still belongs to God for His final work in this world.

For years we had been impressed that God would send someone special to head up the work at Hope. In the spring of 1984, I received a call from a friend living to the south of us. She asked if Elder Ron Spear could hold a series of revival meetings at Hope. “Oh,” I responded, “Ron Spear? I remember him years ago at camp meeting when the Conference was sending him to Africa as a missionary. Are you

Many in the audience felt the strong presence of the Holy Spirit in that humble place. Elder Spear’s theology was as straight as an arrow. He preached present truth with a sense of urgency.
The divine forecast as prophesied in the Bible and the Spirit of Prophecy of a great revival and reformatory movement led by the laymen of the church for the finishing of the work in the world is now beginning to take place.

When the angels reported at the beginning of the time of the first great awakening, they emphasized the need for the message to be understood by all people. In our own day, the Lord is calling for a similar kind of awakening that will reach all people, both believers and non-believers.

Ron Spear found at Hope the property, the facilities, the atmosphere, the support group, and the tax-exempt corporation that he needed to do the work God had sent him to do. His great burden from the Lord was to publish a magazine for Seventh-day Adventists that would help give the trumpet a certain sound. At Hope he could fulfill his God-given commission.

Somehow the name "Hope International" seems very appropriate for our work. What is our mission? To start a grassroots revival in the Seventh-day Adventist Church. To train people to give the loud-cry message. To follow God's blueprint exactly in all we do. To spread hope around this entire troubled world.

The stressful years of struggle during the past fade into insignificance as we see today what God is doing with this corporation. In the fall of 1985, the Lord led Hope to begin publishing a monthly magazine, Our Firm Foundation, designed to be a spiritual blessing to Seventh-day Adventist laity, pastors and leaders. Since its inception millions of copies of this periodical have been published and distributed around the world. It is presently being published in ten different languages.

The heartfelt letters of gratitude we at Hope receive daily from church members of different levels of church organization, who have been spiritually revived, are most gratifying. Many who have strayed from the fold are returning to the church because their hope and confidence in its mission have been restored. Hope International is providing worldwide seminars on revival, reformation, and health. In addition, we produce books, magazines, cassette tapes, video tapes, tracts, memory verse cards, and more, that God is using to help raise up an army of dedicated men and women to finish His work in this perishing world.

Today our hearts are thrilled as we see a strong outreach ministry developing from Hope International. To date we have printed millions of copies of our new magazines for non-Adventists, Truth for Today, Health for Today, The Desire of Ages, Herald of Peace, and Earth's Final Warning, which are being circulated all over the world. We have also translated several of them into Spanish for the benefit of the Hispanic people. Earth's Final Warning is also in the French language. Hope is printing thousands of beautiful outreach tracts and booklets. Further, we operate the Truth for Today Bible Correspondence School, which is answering the questions of many students who are hungry for the truth. These activities are all directed toward reaching the unsaved of this world. For all of them we give God the glory.

Our literature and tapes are priced low so that we can get them into the hands of those who need them so very much. To those who cannot afford to pay we give them out as freely as we are able.

When we contemplate all that has been done and is being done, we give God the glory for it all. It is only because of His great love that this work has been made possible. Praise the Lord! We thank all those who in the past have had any part in establishing and preserving Hope for this great hour. Thanks also to those who currently are supporting this ministry. Many of you write and tell us that the Holy Spirit impressed you to make donations to Hope. Thank you for listening to that beautiful voice. Hope does not have an excess of funds. Each month we pray that God will give us enough to pay our bills. Each month He provides. Our banker cannot understand the way we do business. It is contrary to the ways of commerce. Our most heartfelt thanks and love we give to God who makes it all possible. Without Him we could do nothing.

The divine forecast as prophesied in the Bible and the Spirit of Prophecy of a great revival and reformatory movement led by the laymen of the church for the finishing of the work in the world is now beginning to take place. Read Joel 2. From the pen of Ellen White comes the following:

"The Lord will use in the accomplishment of His work means that we do not see. He will raise up from among the common people men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done,
will be passed by and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places. Now is the time for us to awake and do what we can.” Loma Linda Messenger, 83.

“In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844.” Testimonies, vol. 9, 126.

In this article I have given you a brief history of Hope as accurately as I possibly could. It is clear that a supernatural power has attended the work of this corporation. The question remaining which all of us must answer is, Which supernatural power? Has Jesus been that mighty power that has led and intervened all along in the affairs of Hope International? What is the “acid test” that must be applied to Hope and to every other religious operation? We find that test in Isaiah 8:20. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” As an associate editor and a copy editor for Hope I very carefully and to the best of my ability apply this test daily to all the material I read. All that Hope publishes must meet this “acid test.”

I believe God is using Hope International and other supporting ministries to help bring about the final glorious effort to save the lost. We have been promised that the work will end in a blaze of glory. “Not by might, nor by power, but by my spirit, saith the Lord.” Zechariah 4:6. It is only by the mighty power of God that this great reformatory movement will be successful and end in the second coming of Christ in the clouds of heaven.

It is our prayer that each one who reads this article will have a part in giving the loud-cry message, that final glorious effort in which human beings, angels, and the Holy Spirit combine their efforts in the greatest display of love and power that the world has ever experienced. Come quickly, Lord Jesus! Amen. □

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I am encouraged by the number of sincere believers who discuss with me their conviction that God is calling them to commence a work for Him. This fact should not surprise us, for we have been told, “Again I [Sister White in vision] looked intensely, and I began to see jets of light like stars dotted through this darkness, and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing.” *Review and Herald*, July 26, 1887.

Further still, God’s servant tells us: “As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the union of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred.” *The Great Controversy*, 606. These words surely meet the conditions evident in the church of God today. But God in His wisdom does not call all His children to full-time ministry in self-supporting work any more than He calls them to full-time ministry in the organization. Thus many ask me, How do I know that I have such a call? In truth I cannot know for any other person. But I do believe God will make it plain to each one of us individually. So persistent and frequent have been these discussions that I found myself reviewing my own call from God. As I undertook this review I recognized that God called me step by step. At no time did I make my own rash decision except in my early youth.

If I share my own experience it may be of help to others, for often it is easier to perceive God’s ways in the latter part of one’s life than in earlier days. Like many lads of the 1930s and 1940s I was inspired to mission service by thrilling stories from far-off mystic lands. But as my teenage years advanced, that vision totally faded. My godly parents ever held before me the ideal of service—God’s work—and the need for training in God’s schools.

Thus, after matriculating from high school in 1949, when I was barely sixteen years old, I enrolled at the Australasian Missionary College (Avondale College) in the Theological Normal Course, which was a rather grandiose title for the primary (elementary) teachers’ training course. From it I graduated in 1951, having celebrated my eighteenth birthday two weeks prior to graduation. In truth, I had enrolled in this course for improper reasons. First, I had enjoyed my school years and felt that I could continue this enjoyment as a teacher. Also, I had avoided the ministry, for I recognized I was not fit before God for such a work. I totally misunderstood the call to Christian education, an equally high calling, if not of greater responsibility than the one to the ministry.

During my three years of primary school teaching I did not recognize the full meaning of the high and holy calling I had chosen. My own judgment was that I wished to proceed to high school teaching, but I recognized that I required a university degree to achieve such an appointment. Thus in 1955, at the age of twenty-one, I entered Sydney University, graduating four years later with a first-class honors degree in psychology and also a major in modern history.

But our God had other plans for my life, which I did not even dimly perceive. Before entering the University of Sydney I ordered a copy of the university calendar containing details of all the courses of
ferred. As I was searching through its pages, God placed it in my mind to read the details of the medical course. Having no relative who had ever been a health professional of any kind, I had never previously considered studying medicine. But as I read the details of the course I became fascinated with its contents. I discussed this interest with my wife of a few months and found that she was prepared for me to undertake the course if I could obtain a Commonwealth government scholarship to pay my fees and provide us with a small stipend. But once again my motives were less than noble. I was never attracted to the large incomes some physicians receive, but neither was my interest based upon a desire to work for the Lord in medical missionary lines. Two motivations prompted my interest—I was fascinated by the subject matter of the course, and I envied the prestige I imagined others gave to physicians.

To my disappointment my application to obtain a Commonwealth scholarship to study medicine was rejected. The scholarship rules stated that no one already in the possession of a tertiary qualification was eligible. My Australasian Missionary College Theological Normal Diploma was regarded as a tertiary qualification. I assumed that God did not look with approval upon this course in my life. In reality I now see that I was quite unprepared for His plan at that time.

Thus began four years of studies in the Faculty of Arts since I could pursue that course as an evening student and work during the day. It was a very tough but rewarding experience for my wife, Enid, and me. However, as I proceeded in my honors course in psychology I found that I developed increasing interest in neurology, which was a portion of the course, and our Lord once more quickened my interest in medicine. But the cost of this course was beyond our financial resources. However, in the third year of my Bachelor of Arts course hope sprang up once more. I discovered that the Commonwealth scholarship rules had been altered in such a way that anyone who held a tertiary qualification for which no Commonwealth scholarship could be obtained, was now eligible. Australia followed the British form of education. As a result, the medical course commenced directly after the completion of high school and proceeded for six years.

I recognized that if I completed my Arts degree I would become ineligible for a scholarship to study medicine, for I would then possess an appropriate tertiary qualification and could not receive a scholarship to study for a second such degree. Thus I decided to abort my Arts degree at the conclusion of my third year and apply for a scholarship to study medicine. To my bitter disappointment I found that once again I was excluded by the scholarship rules, for I had now proceeded too far into my Arts degree to be eligible. Once more I felt God was directing me away from medicine.

However, in the fourth and final year of my Arts course my hope was raised a third time to fever point. I “happened” to read detailed rules for the Commonwealth scholarship for the first time and noted a rare scholarship called Combined Arts—Technical Scholarship. Upon inquiry I found that only eight such scholarships were granted each year. They were awarded to graduates in the Faculty of Arts who wished to then pursue some “mundane” course such as medicine, engineering, architecture, dentistry, or veterinary science.

I made an appointment with an officer of the New South Wales Education Department, a Welsh migrant named Mr. Gwilliam. He told me that I would probably have to obtain a first-class honors Bachelor of Arts in order to be successful in my application. This requirement our God later supplied. Again I made my plans, contingent upon the year-end results.

Once more my dreams were to be shattered. In October 1958, just a month before the end of the school year (summer in Australia is December to February), Mr. Gwilliam informed me that the Federal Government had abolished the Combined Arts—Technical Scholarships for 1959. I was devastated. It seemed quite emphatic to me that God clearly was not leading me to study medicine. However, Mr. Gwilliam took up my case with the Commonwealth Office of Education, pressing them to make an exception in my case since I had now missed out on a scholarship on three occasions, due to variations in the regulations governing the scholarship. Since Mr. Gwilliam was a New South Wales State officer he had no authority with the Federal Office of Education.

Nevertheless God was guiding in a way I could never have envisioned. He put it into my thoughts to apply for a Federal Government position at the conclusion of my Arts degree. To my discomfiture, however, I was appointed to the Research Section of the Commonwealth Office of Education. Since Mr. Gwilliam, with his Celtic spirit, was having a feisty dialogue with the

I assumed that God did not look with approval upon this course in my life. In reality I now see that I was quite unprepared for His plan at that time.
I

could never have imagined that, as a "disgraced" church elder, I would receive a call to the gospel ministry four and one-half years later. But such are the ways of our God if we faithfully follow His will.

gazetted cancellation of the Arts-Technical Scholarship and stated that as Director-General he had no authority to change an order once it had appeared in the Gazette. I was devastated. The Director-General tried to soften the blow by informing me that although the results were not yet published, I had been awarded a Commonwealth Postgraduate Scholarship to study for my Ph.D. in psychology. The standard of the honors degree was such, requiring two large theses—one experimental and the other theoretical—in addition to examinations, that the award of a first-class honors degree entitled the holder to proceed to a Ph.D. without doing a Master’s degree. This privilege was not granted those who were awarded second- or third-class honors. I felt honored since only thirteen such scholarships were awarded throughout the entire university consisting of numerous faculties. But the award did not meet my ambition.

Nevertheless, God was still there guiding my life. Three days later I saw the Director-General for the last time as he stood smiling beside my desk. "Congratulations!" he said, "You have just been awarded the last Arts-Technical Scholarship ever to be awarded by the Commonwealth of Australia." I was never to discover how the rules were altered to accommodate my needs. But our loving God knows.

Those six years were tough but sweet years. I passed into my thirties. Our eldest son, Stephen, was born at the conclusion of my second year. Timothy arrived at the commencement of my fifth year, and our family was completed by James, born six months after my graduation when I reached the age of thirty-one.

Despite my certainty that God had led me, I had absolutely no intention of entering God’s service. In 1963 I was first challenged to enter medical missionary work. I was visited by Dr. Sigfried Katz, the medical director of the South Pacific Division. This godly physician told me that our God needed men in His service, and as he told of his own mission service, God spoke to my own heart.

I recalled God’s miracle in opening the way for me to study medicine, and knew that if He called, it was my duty to respond. In 1966 God called and we accepted, moving to Warburton Health Care Centre in Victoria. At the time I felt that I had lost my opportunity to study my intended specialty of internal medicine, or as we refer to that specialty in Australia, to become a consultant physician. But God’s ways are not our ways and He never disadvantages us if we follow His call. Thus, when nineteen months later (1967) we received a call to serve in Penang Adventist Hospital (Malaysia) we were ready to accept. How God blessed us there! Further, He opened the way for us to travel to London where I was able to train for my specialty and receive the British specialist qualification in internal medicine—members in the Royal College of Physicians of the United Kingdom.

We returned to Australia for a brief period in the mid and late 1970s, during which time my beloved mother died. It was during this period that God brought to my attention the appalling apostasy being taught at Avondale College. With Dr. John Clifford, I co-authored my first book in 1976—the first book systematically outlining the errors in Dr. Desmond Ford’s theological teachings. The book was entitled Conflicting Concepts of Righteousness by Faith in the Seventh-day Adventist Church—Australasian Division.

That book brought a storm of protest. I was dropped as an elder and Sabbath-school teacher in the Nunawading Church in Melbourne. All the Victorian pastors were called together in order to show their unity by condemning our book, and supporting Dr. Ford’s dictums. While the majority agreed, the desired unity was shattered by a group of faithful ministers who would not support apostasy. Three full-blown refutations of our book were published, two by Division workers.

I was not discouraged. I believed that I had done well and knew that God would continue to use me as I followed His path. But I could never have imagined that, as a “disgraced” church elder, I would receive a call to the gospel ministry four and one-half years later. But such are the ways of our God if we faithfully follow His will.

Once more the Lord called me to the mission field as a medical missionary in 1978—this time to Thailand. If ever the Lord blessed the work of a man, it was there. We saw God’s great blessing when, as hospital president, I suggested we turn to proper Sabbath keeping. The results are now a legend in the Far East, receiving coverage in the Adventist Review and a Mission quarterly.

To be continued.

The First Advent of Christ
Continued from 6

and seen, as it was told unto them.”


The shepherds are filled with joy, and, as the bright glory disappears, and the angels return to heaven, they are all aglow with the glad tidings, and hasten in search of the Saviour. They find the infant Redeemer, as the celestial messengers had testified, wrapped in swaddling clothes, and lying in the narrow confines of a manger.

The events, which had but just transpired, have made indelible impressions upon their minds and hearts, and they are filled with amazement, love, and gratitude for the great condescension of God to man in sending His Son into the world. The shepherds spread the joyful tidings everywhere, of the wondrous glory they had seen, and the celestial praises they had heard from the lips of the heavenly host.

Review and Herald, December 17, 1872.
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Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.” Luke 1:1–4.

We are living in a world of uncertainty where there is nothing sure but God and His truth. If we pass safely through the perils of the last days we must know individually the certainties of the foundations of our faith.

Satan is now making his last fiercest attack on the remnant against whom he is furiously angry. “Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Revelation 12:12. As we near the end of the conflict Satan will make his supreme and most desperate effort to shake our confidence in the Word of God and the message of salvation for this time. Under this attack many will lose faith and cast away their confidence. “Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.” Hebrews 10:35–39. Just before the return of Jesus many will get off on side issues and allow themselves to be sidetracked from the main line of the message. We can only reach our destination by keeping on the main line.

A Sure Foundation

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.” 2 Timothy 2:15–19.

“Yet God’s solid foundation stands unmov’d, bearing this inscription, The Lord knows those who really belong to Him and this also, Let every one who names the name of the Lord renounce all wickedness.” 2 Timothy 2:19, Weymouth. The seal that makes the foundation sure is God’s acknowledgment that we are His because we have departed from all iniquity. A “seal” is defined as “that which authenticates, confirms, ratifies, makes stable; that which effectually secures.” That which makes the foundation sure of God’s church-temple secure and stable, and effectually secures all who build on it, is victory over sin through faith in Christ. These alone are acknowledged as His and in them He is well pleased. A mere knowledge of the truth is not enough to constitute a sure foundation. Many who have such a knowledge are apostatizing and their character-building is crashing before the storm.

“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death.” Psalm 48:12–14.

The time has come when every believer in the threefold message should walk about Zion and count her towers, mark well her bulwarks, and consider her strongholds to see if they will stand the strain of the coming storm. This is the
purpose of this series of studies so we can together make this examination.

"A good character must be built up brick by brick, every day growing in proportion to the effort put forth. . . . A storm is arising that will wrench and test the spiritual foundation of every one to the utmost. Therefore avoid the sand bed; hunt for the rock. Dig deep; lay your foundation sure. Build, oh, build for eternity! Build with tears, with heartfelt prayers." Testimonies, vol. 5, 129-130.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matthew 7:24-27.

Both builders had a knowledge of the Word, and therefore it is not the amount of known truth, but of obeyed truth that constitutes the sure and safe foundation.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. . . . For we have not followed cunningly devised fables, when we were made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:10-13, 16, 19.

**Present Truth**

Every generation has had its message of present truth for that time, and the eternal destiny of those who heard it depended upon their attitude toward it. This was true of the antediluvians and the message of Noah; of Sodom and Gomorrah and the message of Lot; of Nineveh and the message of Jonah; of ancient Israel and the message of Elijah; of the Jewish nation and the threefold message of John the Baptist, Christ, and the apostles. It is equally true of the threefold message of Revelation 14, which is present truth for this generation.

"Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God’s people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with it were tempted and tried." The Great Controversy, 609.

"As real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God’s Word and discourage any further investigation of the Scriptures. They become conservative and seek to avoid discussion. . . . "When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what.

"I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not know the evidences of their faith. . . . When the time of trial shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. . . . "Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. . . . "We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. . . .

Whatever may be man’s intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. Testimonies, vol. 5, 706-708.

**Book of Parallels**

The Bible is a book of parallel events and movements; of types and their antitypes. This makes the Bible an up-to-date book from Genesis to Revelation to the very close of human history. Thus "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16. Adam, the first man, was a type of Christ, the second Adam; Enoch and Elijah were types of those who will be translated when Jesus comes; Moses was a type of those who will be resurrected at the Second Advent; Noah and his message were typical of the messengers and message of the Second Advent; so also were the messages of Elijah and John the Baptist. Jezebel was a type of the Papacy, ancient Egypt, of spiritual darkness and the bondage of sin; and ancient Babylon, of Satan’s false and counterfeit system of religion to the close of time. The earthly sanctuary, with its apartments, furniture, service, and priesthood, was typical of the heavenly temple and the atoning ministration of Christ.

One of the greatest parallels consisting of types and antitypes is found in what we call the Exodus and the Advent movements of ancient and modern Israel. The Lord delivered ancient Israel from the bondage of Egypt and led them through the wilderness into the earthly Canaan, or the Promised Land. The exodus from Egypt and the experiences of Israel were typical of the gathering of modern Israel out of the darkness of modern Egypt and spiritual Babylon to lead them into the heavenly Canaan. These are the two greatest religious movements of all history. Both arose in fulfillment of prophecy and accomplish their work in harmony with a
The time will come when God's people will experience another and greater deliverance upon which they will place the emphasis rather than upon the exodus from Egypt.

The Remnant

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; and to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. . . And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isaiah 11:10–12, 16.

The Second Advent movement had its real beginning in apostolic days but was brought to a standstill by the great apostasy or "falling away." The purpose of God's message today is to finish the gospel commission which the apostles so nobly began. This movement includes "the remnant of His people" gathered out of all the world "like as" the gathering of ancient Israel out of Egypt. The last great gathering is "from the islands of the sea" and from "the four corners of the earth." It is spoken of as the "second time" which indicates that there have been two movements of the same kind, one being a type of the other. The second is fulfilled only in the final world message described in Revelation 14:6–14.

"And I saw as it were a sea of glass mingled with fire: and they that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Revelation 15:2–3.

Why will the Advent people repeat the same song sung by ancient Israel to celebrate the deliverance unless they go through a similar experience? "That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God." Patriarchs and Prophets, 289. "This scene is another reminder, out of many more, that in the history of another Israel may be read, in symbol, the story of the Christian church."—Conway in Pulpit Commentary. Only those in the Advent movement who have passed through the experience of the Exodus movement can sing the song commemorating their triumph.

To be continued.

How Can I Help With the Ministry of Hope International?

We urge you to prayerfully consider how the Lord has blessed you and how He has enabled you to support the work of evangelism to the church and to the world. Hope International has six areas of special financial need at this time.

- **Where Needed Most**: These funds may be used at our discretion for unexpected needs, day-to-day operating expenses, or any of the other funds listed below.

- **Staff Housing Improvements**: Maintenance and improvement of current housing; development of additional housing.

- **Printing Equipment**: Equipment repair, replacement, and upgrading in both our prepress department and our print shop.

- **Office Expansion**: We are now expanding our office area as we consolidate our two print shops into one.

- **Publishing House Expansion**: This fund will help to complete the expansion of our print shop into a fully equipped facility.

- **Overseas Literature**: Supply literature, including *Our Firm Foundation*, to those around the world who cannot afford to buy it.
Early Experiences

Continued from 15

room, and as she did so, Sister White turned to him and said, “That is the woman.” Here, then, was an opportunity to see how accurately the vision would be fulfilled. During her talk on the necessity of purity of heart in order to meet the Lord in peace, Sister White pointed to this woman as an example of dissimulation. When the discourse was finished, the woman arose, and in a subdued tone, said, “The Lord knows my heart,” and sat down. It was a most convincing test, and settled the authority of the visions with many for all times.

One earlier occasion may be mentioned. In 1846 Elder Joseph Bates attended a meeting in Topsham, Maine, where a view of the heavenly planets was given Sister White. After the vision, as Sister White eloquently described her view of these heavenly bodies, Elder Bates was heard to exclaim: “O that Lord Rosse were here!” He thought that the celebrated man would have been as charmed with the discourse as he had been. After asking Sister White if she ever studied astronomy, and being assured that she had not, he wrote later of the occasion: “I can now speak for myself. I believe the work is of God, and is given to comfort and strengthen His scattered, torn and peeled people, since the closing up of our work . . . in October 1844.”

These were indeed days of resolute decisions and earnest labor. The work undertaken was to beat back prejudice, and subdue opposition which threatened to retard the progress of the cause. But God bestowed the necessary courage, and gave the message in a form suited to the needs of those who might be helpers in the divinely appointed means of unity needed to press the truth home to every nation, tongue, and people. The next article will be devoted to showing the part the Testimonies of the Spirit have acted in directing the several phases of the great work marked out by the revealer to be accomplished by the last generation of men. ☐

Letters to the Editor

Responses from Earth’s Final Warning

I recently received a newsletter entitled Earth’s Final Warning. As I was showing it to the pastor of the church I attend, she showed interest in receiving a copy for herself. If this is a monthly letter we are interested in more information or how to receive it. MT, Alaska

I’d like to know more about who you are before I start donating money. I, too, keep the Sabbath all alone. So, who are you? CH, Alaska

Please do send me a statement of what you believe and a copy of the literature that you have been distributing.

Very possibly your brother in Christ,

JC, Alaska

Thank you for sending me your magazine Earth’s Final Warning. It is very interesting. Could you please send me your free Rome’s Challenge and Heralds of Peace?

NK, Washington

I have received a copy of your publication Earth’s Final Warning, which I have now skimmed, reading approximately 45 percent of it closely.

I feel great sorrow that anyone in the guise of Christianity would go to such effort and expense to promulgate such unmitigated hatred toward a group of people, based on their religious beliefs.

I will be donating $15 to my local Catholic Social Services office in your name tomorrow, and each time I see a similar publication put out by your organization. In this way I hope to compensate for some of the horrible waste of time and money represented by your broadside: money that could well have been spent feeding the hungry or clothing the naked.

SR, Alaska

I got Earth’s Final Warning through the mail and have read and reread it four times. I was happy to find the antichrist. I knew it came from Rome’s past. Sure made me see the light. I am a Baptist because my father and mother went to that church. I cannot go to my church now; it has a pastor who is an antichrist too, and he is sure getting rid of those faithful ones.

BJ, Idaho

My daughter in Lone Pine, California, sent me a copy of Earth’s Final Warning, which announces the New World Order. This little paper is the most honest and most forward and complete document of news I have ever had the pleasure of reading.

I don’t have much money, but I have plenty of time, and the persistence to distribute as many copies as I can get! I am very excited about this and for once, I would stake my life on it. Please find our check in the amount of $10 to start with. Please send me at least ten copies (or more if you would) of this paper, if you have any remaining. Thank you from all my heart and soul.

RE, Florida

Enclosed is a small donation for Earth’s Final Warning. I agree 100 percent with your views. I would like to receive more copies of Earth’s Final Warning.

JB, Maine

Please send me a copy of Earth’s Final Warning. I saw one yesterday in town.

Reverend CJ, Pennsylvania

Someone recently gave me a copy of Earth’s Final Warning. Do you have any other information available? SR, Florida

December 1994 Our Firm Foundation 31
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