Our Firm Foundation

The Last Generation

See page 4

VOL. 10

July 1985
THE origin of all false religions began with Lucifer. His rebellion was launched against God in the heavenly courts while he was still the covering cherub. He could have been considered the prime minister of heaven, but he became dissatisfied with his exalted position and decided to be as God. “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what witholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will not, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they 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 2:3-12.

Lucifer became the devil. Along with his fellow rebels, they foisted upon the whole world the sin problem, which brought the world into the great controversy between good and evil.

In Paul’s day Satan’s conspiracy against truth was becoming evident. After Paul’s death, we find God’s church catted into apostasy, which led to the Dark Ages. The Reformation brought the dawning of a new day in which the reformers, through their study of the Scriptures, began to sweep aside the church’s midnight darkness of the 1260-year sojourn in the wilderness. Now a brilliant light began focusing on the important date of 1844. The prophecies of Daniel 8 and 9, including the 2300-day prophecy, sparked the great Millerite movement of 1843-1844, and the Midnight Cry message shook the world.

After the great disappointment of October 22, 1844, there remained a little band of survivors seeking for an understanding of the truth through the guidance of the Holy Spirit and the Gift of Prophecy. The Seventh-day Adventist Church was born in 1848 as the truth of the seventh-day Sabbath and the nonimmortality of the soul continued the Reformation. The third angel’s message then joined the first and second angels’ messages, and the Adventist Church grew to just under 100,000 members by 1888.

With pharisaical pride the leaders refused the special message born by Jones and Waggoner and the prophet Ellen White. The heart of their precious message, righteousness by the faith of Jesus, sounded from many pulpits. The testimony of God’s Spirit rang out from camp meetings across America: congregations were mighty moved. The faith of Jesus and God’s holy law came together to present a complete gospel—victory over all sin by the righteousness of Jesus and the power of His faith working in the daily life of the Advent believers.

The law of God and the Sabbath truth was the catalyst which empowered the evangelism of the 1860s and 1870s. But the evangelists, pastors and leaders, by their knowledge of the Scriptures, ably defended the law, the Sabbath, and the nonimmortality of the soul before large congregations in tents and halls. The churches of Babylon responded with myths and traditions inherited from the Papacy in her despotic rule of Christendom.

Tragically, our church became impotent to carry the third angel’s message to its completion. The leaders were unable to grasp the gospel in its fullness. The faith of Jesus was an unknown power to most of God’s people during this crisis hour. The fourth angel’s message of Revelation 18 came to join the third angel’s message. But the leaders and laity were unable to grasp the great experience of the righteousness of Christ by faith, proclaimed in the third angel’s message. The remnant church then rejected the latter rain experience.

The prophet of the Lord provides proof in this statement: “Erroneous theories, with no authority from the Word of God, will come in on the right hand and the left, and to weaklings these theories will appear as truth which makes wise. But they are as nothingness. And yet many church members have become so well satisfied with cheap food that they have dyspeptic religion. Why will men and women belittle their experience by gathering up idle tales and presenting them as matters worthy of attention? The people of God have no time to dwell on the indefinite, frivolous questions which have no bearing on God’s requirements.

“God desires men and women to think soberly and candidly. They are to ascend to a higher and still higher grade, commanding a wider and still wider horizon. Looking unto Jesus, they are to be changed into His image. They are to spend their time in searching for the deep, everlasting truths of Heaven. Then there will be nothing frivolous in their religious experience. As they study the grand truths of God’s Word, they endure the seeing of Him who is invisible. They see that the most uplifting, ennobling truths are those most closely connected with the Source of all truth. And as they learn of Him, their motives and sympathies become firm and unchanging; for the impressions made by the All-wise are substantial and enduring. The living water, which Christ gives, is not like a surface spring, which babbles for a short time, and then dries up. The living water springs up unto everlasting life.

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Invitation to Writers

We are accepting article-length (1800-4000 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 format or neatly typed and double-spaced. Address all correspondence to Editors, Our Firm Foundation, P.O. Box 940, Eatonville, WA 98328.

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The final demonstration of what the gospel can do in and for humanity is still in the future. Christ showed the way. He took a human body, and in that body demonstrated the power of God. Men are to follow His example and prove that what God did in Christ, He can do in every human being who submits to Him. The world is awaiting this demonstration. See Romans 8:19. When it has been accomplished, the end will come. God will have fulfilled His plan. He will have shown Himself true, and Satan a liar. His government will stand vindicated.

There is much spurious doctrine concerning holiness taught in the world today. On the one hand are those who deny the power of God to save from sin. On the other hand are those who flaunt their sanctity before men and would have us believe that they are without sin. Among the first class are not only unbelievers and skeptics but church members whose vision does not include victory over sin, but who accept a kind of compromise with sin. In the other class are such as have no just conception either of sin or of God’s holiness, whose spiritual vision is so impaired that they cannot see their own shortcomings, and hence believe themselves perfect, and whose conception of religion is such that their own understanding of truth and righteousness is superior to that revealed in the Word. It is not easy to decide which is the greater error.

That the Bible inculcates holiness is indisputable. “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ,” 1 Thessalonians 5:23. “Follow peace with all men, and holiness, without which no man shall see the Lord.” Hebrews 12:14. “For this is the will of God, even your sanctification.” 1 Thessalonians 4:3. The Greek word ἁγιός in various forms is translated “sanctify,” “holy,” “holiness,” “sanctified,” “sanctification.” It is the same word which is used for the two apartments of the sanctuary, and means that which is set apart for God. A sanctified person is one who is set apart for God, whose whole life is dedicated to Him.

Forgiveness and Cleansing

The plan of salvation must of necessity include not only forgiveness of sin but complete restoration. Salvation from sin is more than forgiveness of sin. Forgiveness presupposes sin and is conditioned upon breaking with it; sanctification is separation from sin and indicates deliverance from its power and victory over it. The first is a means to neutralize the effect of sin; the second is a restoration of power for complete victory.

Sin, like some diseases, leaves man in a deplorable condition—weak, despondent, disheartened. He has little control of his mind; his will fails him, and with the best of intentions he is unable to do what he knows to be right. He feels that there is no hope. He knows that he has himself to blame, and remorse fills his soul. To his bodily ailments is added the torture of conscience. He knows that he has sinned and is to blame. Will no one take pity on him?

Then comes the gospel. The good news is preached to him. “Though [his] sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isaiah 1:18. All is forgiven. He is “saved.” What a wonderful deliverance it is! His mind is at rest. No longer does his conscience torment him. He has been forgiven. His sins are cast into the depths of the sea. His heart wells with praise to God for His mercy and goodness to him.

As a disabled ship towed to port is safe but not sound, so the man is “saved” but

M. L. Andreasen
not sound. Repairs need to be made on the ship before it is pronounced seaworthy, and the man needs reconstruction before he is fully restored. This process of restoration is called sanctification, and includes in its finished product body, soul, and spirit. When the work is finished, the man is “holy,” completely sanctified, and restored to the image of God. It is for this demonstration of what the gospel can do for a man that the world is looking.

In the Bible both the process and the finished work are spoken of as sanctification. For this reason the “brethren” are spoken of as holy and sanctified, though they have not attained to perfection. See 1 Corinthians 1:2; 2 Corinthians 5:1; Hebrews 3:1. A glance through the Epistles to the Corinthians will soon convince one that the saints there mentioned had their faults. Despite this, they are said to be “sanctified” and “called to be saints.” The reason is that complete sanctification is not the work of a day or of a year but of a lifetime. It begins the moment a person is converted, and continues through life. Every victory hastens the process. There are few Christians who have not gained the mastery over some sin that formerly greatly annoyed them and overcame them. Many a man who has been a slave to the tobacco habit has gained the victory over the habit and rejoices in his victory. Tobacco has ceased to be a temptation. It attracts him no more. He has the victory. On that point he is sanctified. As he has been victorious over one besetting sin, so he is to become victorious over every sin. When the work is completed, when he has gained the victory over pride, ambition, love of the world—over all evil—he is ready for translation. He has been tried in all points. The evil one has come to him and found nothing. Satan has no more temptations for him. He has overcome them all. He stands without fault before the throne of God. Christ places His seal upon him. He is safe, and he is sound. God has finished His work in him. The demonstration of what God can do with humanity is complete.

Thus it shall be with the last generation of men living on the earth. Through them God’s final demonstration of what He can do with humanity will be given. He will take the weakest of the weak, those bearing the sins of their forefathers, and in them show the power of God. They will be subjected to every temptation, but they will not yield. They will demonstrate that it is possible to live without sin—the very demonstration for which the world has been looking and for which God has been preparing. It will become evident to all that the gospel really can save to the uttermost. God is found true in His sayings.

The last year of the conflict brings the final test; but this only proves to angels and to the world that nothing that the evil one can do will shake God’s chosen ones. The plagues fall; destruction is on every hand; death stares them in the face, but like Job they hold fast their integrity. Nothing can make them sin. They “keep the commandments of God, and the faith of Jesus.” Revelation 14:12.

Rebellion in Heaven

The rebellion which took place in heaven and introduced sin into the universe of God must have been a fearful experience both for God and for the angels. Until this time all had been peace and harmony. Discord was unknown; only love prevailed. Then unholy ambitions stirred the heart of Lucifer. He decided that he wanted to be like the Most High. He would exalt his throne above the stars of God; he would sit upon the mount of the congregation, in the sides of

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Throughout the history of the world God has had His faithful ones. They have endured affliction and great tribulation. But even in the midst of Satan’s buffetings they have, as the apostle Paul says, through faith “wrought righteousness.”

Throughout the history of the world God has had His faithful ones. They have endured affliction and great tribulation. But even in the midst of Satan’s buffetings they have, as the apostle Paul says, through faith “wrought righteousness.”

““They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.”—Hebrews 11:37-38.

And in addition to this galaxy of faithful witnesses, many of whom were martyrs for their faith, God will have in the last days a remnant, a “little flock,” in and through whom He will give to the universe a demonstration of His love, His power, His justice, which, if we exempt Christ’s godly life on earth and His supreme sacrifice on Calvary, will be the most sweeping and conclusive demonstration of all the ages of what God can do in men.

It is in the last generation of men living on the earth that God’s power unto sanctification will stand fully revealed. The demonstration of that power is God’s vindication. It clears Him of any and all charges which Satan has placed against Him. In the last generation God is vindicated and Satan defeated. This may need some further amplification. 
It apparently came to just such a pass in heaven. The result was war. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." Revelation 12:7. The outcome could have been foreseen. Satan and his angels prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and

Even then God did not destroy Satan. The demonstration must be completed. Only when the last events are taking place, and men are on the point of exterminating one another, will God interfere to save His own. There will then remain no doubt in the mind of anyone that, had he the power, Satan would destroy every vestige of goodness, hurl God from the throne, murder the Son of God, and establishing a kingdom of violence founded in self-seeking and cruel ambition.

What Satan has been demonstrating is really his character and the lengths to which selfish ambition will lead. In the beginning he wanted to be like God. He was dissatisfied with his position as the highest of created beings. He wanted to be God. And the demonstration has shown that when he set his mind upon this goal he would stop short of nothing to attain it. Whoever stands in the way must be put out of the way. If it be God Himself, He must be removed.

The demonstration shows that high position is not satisfactory to the ambitious individual. He must have the highest, and even then he is not satisfied. Often a person in a lowly position is tempted to believe that he would be satisfied if his position were improved. He is at least sure that he would be satisfied if he had the highest position possible. But would he? Lucifer was not. He had the highest position possible. But he was not satisfied. He wanted one still higher. He wanted to be God Himself.

In this respect the contrast between Christ and Satan is pronounced. Satan wanted to be God. He wanted it so much that he was willing to do anything to attain his goal. Christ, on the other hand, did not consider it a thing to be grasped to be like God. He voluntarily "humbled himself, and became obedient unto death, even the death of the cross." Philippians 2:8. He was God, and He became man. And that this was not a temporary arrangement only for the purpose of showing His will-

To remove every doubt in the minds of the angels—and later of man—God must let Satan go on with his work. And so Satan was permitted to live and set up his government.

Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Verses 8–9.

Though Satan was defeated, he was not destroyed. By his act of rebellion he had declared God’s government at fault, and by the setting up of his own throne he had made claim to greater wisdom or justice than God. These claims are inherent in rebellion and in the establishment of another government. God could ill afford not to give Satan an opportunity to demonstrate his theories. To remove every doubt in the minds of the angels—and later of man—God must let Satan go on with his work. And so Satan was permitted to live and set up his government. For the last six thousand years he has been giving the universe a demonstration of what he will do when he has the opportunity.

Satan’s Demonstration

This demonstration has been permitted to continue until now. And what a demonstration it has been! From the time Cain killed Abel there has been hatred, bloodshed, cruelty, and oppression in the earth. Virtue, goodness, and justice have suffered; vice, vileness, and corruption have triumphed. The just man has been made a prey; God’s messengers have been tortured and killed; God’s law has been trampled in the dust. When God sent His Son, instead of honoring Him, evil men, under the instigation of Satan, hanged Him on a tree.

 Lucifer

In heaven Lucifer had been one of the covering cherubs. See Ezekiel 28:14. This refers to the two angels who in the Most Holy Apartment of the sanctuary stood on the ark, covering the mercy seat. This was doubtless the highest office an angel could occupy, for the ark and the mercy seat were in the immediate presence of God. These angels were the special guardians of the law. They watched over it, as it were. Lucifer was one of them.

Ezekiel 28:12 contains an interesting statement concerning Lucifer: "Thou sealest up the sum, full of wisdom, and perfect in beauty." The meaning of the expression, "sealest up the sum," is not entirely clear. The reading is capable of varied interpretations. It seems evident, however, that the intent is to show the high position and exalted privilege that were Satan’s before he fell. He was a kind of prime minister, a keeper of the seal.

As in an earthly government a document or law must have the seal attached to it in order to be valid, so in God’s government a seal is used. God seems to have apportioned to the angels their work, the same as He has given to man his work. One angel is in charge of the fire. See Revelation 14:18. Another angel has charge of the waters. See Revelation 16:5. Another has charge of “the seal of the living God.” Revelation 7:2. Although, as stated above, the reading of Ezekiel 28:12 is not entirely clear, some feel justified in translating it, “Thou artselethee the seal to the ordinance.” If this position is tenable, if Lucifer were prime minister and keeper of the seal, it gives an additional reason why he should wish to substitute his own mark for that of God’s seal when he left his first abode.

That Satan has been very active against the law is evident. If God’s law is a transcript of His character, and if this character is the very opposite of Satan’s, Satan stands condemned by it. Christ and the law are one. Christ is the law lived out, the law become flesh. For this reason His life constitutes a condemnation. When Satan warred against Christ, he warred
also against the law. When he hated the law, he also hated Christ. Christ and the law are inseparable.

An interesting statement is found in the fortieth Psalm. Christ speaking, says, “I delight to do thy will, O my God: yea, thy law is within my heart.” Verse 8. Though this is doubtless a poetic expression and should not be pressed too far, it is interesting, nevertheless, as an indication of the exalted position of the law. “Thy law is within my heart.” A stab at the law is a stab at the heart of Christ. A stab at the heart of Christ is a stab at the law. At the cross Satan so intended. But God meant the outcome to be otherwise. The death of Christ was a tribute to the law. It immeasurably magnified the law and made it honorable. It gave men a new vision of its sacredness and worth. If God would let His Son die; if Christ would willingly give Himself rather than abrogate the law; if it is easier for heaven and earth to pass away than for one jot or title of the law to fail, how very sacred and honorable the law must be!

When Christ died on the cross He had demonstrated in His life the possibility of keeping the law. Satan had not succeeded in leading Christ into sin. Possibly he did not expect to be able to do that. But if he could have induced Christ to use His divine power to save Himself, he would have accomplished much. Had Christ done so, Satan could have claimed that this invalidated the demonstration God intended to make, namely, that it was possible for men to keep the law. As it was, Satan was defeated. But till the very last he continued the same tactics. Judas hoped Christ would free Himself, thus using His divine power to save Himself. On the cross Christ was taunted: “He saved others; himself he cannot save.” Matthew 27:42. But Christ did not falter. He could have saved Himself, but He did not. Satan was baffled. He could not understand. But he knew that when Christ died without his having been able to make Him sin, his own doom was sealed. In His death Christ was Victor.

But Satan did not give up. He had failed in his conflict with Christ, but he might yet succeed with men. So he went to “make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17. If he could overcome them, he might not be defeated. □

To be continued.

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**Those Who Do Not Remember the Past**

*Only $8.50 each.*

The common problem shared by the ten virgins was that they were all asleep. We are all asleep. We are told, “God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat.” *Testimonies*, vol. 5, 707.

Over the past thirty years, we have been sifted by the teachings of Robert Brinsmead and Desmond Ford. Presently, we are being shaken by new teachings spearheaded by Jack Sequeira, author of a book appropriately entitled *Beyond Belief*. Unfortunately, too many readers, even leaders, think the book’s theology is believable.

To anyone previously exposed to the theology of Jack Sequeira as presented in his books, such as *Beyond Belief*, *Hebrews*, *The Sanctuary*, or on tapes of his sermons, this new book by Kevin Paulson should be considered must reading. We believe that the prayerful and diligent student of the Bible and Ellen G. White’s writings will be compelled to reject Sequeira’s theology after reading this enlightening book.

Those Who Do Not Remember the Past provides important and vital information worthy of consideration. If inspired writings are the criteria, Sequeira’s books are merely a collection of incredible human theories interspersed with truth. Countless texts and inspired references strongly contradict much of the theology presented by Sequeira. We urge you to carefully study this book before discarding any established truths.

Other contributors: G. Irving Logan, Ralph Larson, Colin Standish, Ron Spear.

It contains 157 information-packed pages.
Vindicating God’s Character

OUR inheritance from Adam is that of weakened physical, mental, and moral powers which are bent to self-serving. Such self-serving is rebellion against love, the principle of God’s laws and character. This rebellion of self by Adam and our personal participation in self-serving separates us from God. Separation from God results in diminished spiritual discernment and a lack of the knowledge of truth. Even though we possess a knowledge of both good and evil, we have diminished discernment, weakened reasoning powers, and inadequate will power to carry out our good choices. Sin has robbed humanity of true freedom of choice. Without outside enlightenment and enabling power, our higher powers of reason, conscience, and the will, inevitably surrender to the rule of the evil tendencies, desires, passions, propensities, and appetites of our lower natures.

In our miserable condition we are confronted with a perfect law by a perfect God who requires obedience:

“Christ does not lessen the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life—the same condition that was required of Adam before his fall. The Lord expects no less of the soul now than He expected of man in Paradise; perfect obedience, unblemished righteousness.

The requirement under the covenant of grace is just as broad as the requirement made in Eden—harmony with God’s law, which is holy, just, and good.” Christ’s Object Lessons, 391.

“Heaven can never be gained by an imperfect obedience; for this would place all heaven in jeopardy, and make possible a second rebellion.” Signs of the Times, December 30, 1889.

With our characters—thoughts, feelings, desires—full of selfishness and rebellion against selfless Love we are required by God’s laws to reflect the image of our Creator, the personification of selfless love—agape.

Just like the Ethiopian and the leopard, we cannot change ourselves:

“Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.” Jeremiah 13:23.

The spiritual condition of ancient Israel was a reflection of humanity’s desperate condition:

“The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.” Isaiah 1:5-6.

Yes, sick from sin, humanity desperately needs the great Physician:

“We are sick with sin from the crown of our head to the sole of our feet, and this is why we need a Physician.” Historical Sketches of the Foreign Missions of the Seventh-day Adventists. 132.

The Great Physician

We are not without hope for “God has provided a balm for every wound. There is a balm in Gilead, there is a Physician there.” Selected Messages, book 2, 273.

Christ’s perfect life of obedience, while on this earth in our fallen nature, united with the divine guidance, and the power of the Holy Spirit enabled Him to be the perfect Lamb of God—our perfect Substitute. By dying our death Christ made it possible for us to live His life:

“He [Christ] was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. ‘With his stripes we are healed.’ Isaiah 53:5.” The Desire of Ages, 25.

Christ came also to give an example of how humanity with a fallen nature, but allied to Divinity, can magnify God’s law and character by obedience to all of God’s will:

“Christ came to give an example of the perfect conformity to the law of God required of all, from Adam, the first man, down to the last man who shall live on the earth. He declared that His mission was not to destroy the law, but to fulfill it in perfect and entire obedience. In this way He magnified the law, and made it honorable. In His life He revealed its spiritual nature. In the sight of heavenly beings, of worlds fallen, and of a disobedient, unthankful, unholy world, He fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to Divinity, can keep all the commandments of God.” Review and Herald, November 15, 1898.

Obedience Vindicates God’s Laws

Christ’s life of obedience vindicated God’s law and proved that we can do the same:

“Christ came to vindicate the sacred claims of the law. He came to live a life of obedience to its requirements and thus prove the falsity of the charge made by Satan that it is impossible for man to keep the law of God. As a man He met temptation and overcame in the strength given
Him from God. As He went about doing good, healing all who were afflicted by Satan, He made plain to men the character of God’s law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.” Testimonies, vol. 8, 207–208.

If we consent Christ will give us power to cease from sin:

“...The Lord Jesus Christ, when in human flesh, successfully resisted every temptation of the enemy. His efforts of superhuman love, made to save the race, were successful. From Him men and women may receive power to overcome, if they will consent to cease from sin. Christ gave every son and daughter of Adam unmistakable evidence that through the provisions God has made they may overcome. Each one must rely on the merits of a crucified and risen Saviour. He takes every repenting soul into a covenant relation with Himself.” The General Conference Bulletin, October 1, 1899.

Christ’s perfect life lived in our fallen nature not only qualified Him to be our essential Substitute but also our essential Pattern:

“Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man’s nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man’s behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.” Selected Messages, book 1, 408.

Healed From Sin

Christ lived a sanctified, righteous life in order that He might sanctify or transform His followers.

“And for their sakes I sanctify myself, that they also might be sanctified through the truth.” John 17:19.

Christ condemned sin in the fallen flesh of humanity in order that the righteousness of the law might be fulfilled in fallen humanity:

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Romans 8:1–4.

Christ’s substitutionary death makes the plan of salvation possible, but His death avails us nothing other than probationary life unless we also accept His life as our Pattern and are transformed into that mold by the ministry of the Holy Spirit:

“The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world’s Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon the church.” Review and Herald, May 19, 1904.

There is no pardon for sin until we are willing to be rescued from the power of sin. We are not counted righteous until we are willing to be made righteous. There is no pardon—justification—without associated transformation—sanctification:

“The Word of God gives us no encouragement that a sinner is pardoned in order that he may continue in sin. He is pardoned on condition that he receives Christ, confessing and repenting of his sin and becoming renewed. Many who pass under the name of Christian are not converted. Conversion means renovation. The sinner must enter into the renovating process for himself. He must come to Jesus. He must give up the wrong habits in which he has indulged. He must bring his unsubdued, unholy tendencies under the control of Christ, else he cannot be made a laborer together with God. Christ works, and the sinner works. The life of Christ becomes the life of the human agent. It is through the renewing power of the divine Spirit that man is fashioned into a perfect man in

It is the Spirit that makes effectual what has been wrought out by the world’s Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature.

Christ.” Loma Linda Messages, 103–104.

We must accept Christ’s image and mind if we are to accept His pardon:

“To be pardoned in the way that Christ pardons, is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, ‘A new heart will I give unto thee.’ The image of Christ is to be stamped upon the very mind, heart, and soul. The apostle says, ‘But we have the mind of Christ’ 1 Corinthians. 2:16.” Selected Messages, book 3, 190.

The New Birth

To be able to benefit from Christ’s death by the copying of His life we must be born again. Only as we are born again will our higher powers be able to discern the requirements of the life we must live if we would see the kingdom of God:

“Have you been born again? If you have not, then it is time for you to obtain the experience that Christ told one of the chief rulers that he must have. ‘Ye must be born again,’ He said. John 3:7. ‘Except a man be born again, he cannot see the kingdom of God.’ Verse 3. That is, he cannot discern the requirements essential to having a part in that spiritual kingdom.” Fundamentals of Christian Education, 459.

We cannot escape the dominion of sin and the doom of eternal death of the family of the first Adam until we experience a rebirth into the spiritual family of the Second Adam—Christ Jesus. We must be made into new men and women for entrance into the kingdom of God:
In order to serve God acceptably, we must be ‘born again.’ Our natural dispositions, which are in opposition to the Spirit of God, must be put away. We must be made new men and women in Christ Jesus. Our old, renewed lives must give place to a new life—a life full of love, of trust, of willing obedience. Think you that such a change is not necessary for entrance into the kingdom of God? Listen to the words of the Majesty of heaven: ‘Ye thoughts, his words, and his deeds are brought to this Rule and tested. He trembles at the commands and threatenings which it contains, while he firmly grasps its promises and strengthens his soul by appropriating them to himself.’ Faith & Life By, 139.

The new birth transforms even our inherited and cultivated evil tendencies: ‘The converting power of God can transform inherited and cultivated tenden-

The experimental knowledge of God and of Jesus Christ whom He has sent, . . . gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind.

must be born again.’ John 3:7. ‘Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.’ Matthew 18:3. Unless the change takes place, we cannot serve God aright.” The Youth’s Instructor, September 9, 1897.

Conversion involves a transformation, the receiving of a new mind and new affections:

“Conversion is a work that most do not appreciate. It is not a small matter to transform an earthly, sin-loving mind and bring it to understand the unspeakable love of Christ, the charms of His grace, and the excellency of God, so that the soul shall be imbued with divine love and captivated with the heavenly mysteries. When he understands these things, his former life appears disgusting and hateful. He hates sin, and, breaking his heart before God, he embraces Christ as the life and joy of the soul. He renounces his former pleasures. He has a new mind, new affections, new interest, new will, his sorrows, and desires, and love are all new. . . . Heaven, which once possessed no charms, is now viewed in its riches and glory; and he contemplates it as his future home, where he shall see, love, and praise the One who hath redeemed him by His precious blood. The works of holiness, which appeared wearisome, are now his delight. The Word of God, which was dull and uninteresting, is now chosen as his study, the Man of his counsel. It is as a letter written to him from God, bearing the inscription of the Eternal. His cies; for the religion of Jesus is uplifting. ‘Born again’ means a transformation, a new birth in Christ Jesus.” Adventist Home, 206.

Beholding Christ

By beholding the crucified and risen Lamb of God we will die to selfishness and our past life of sin, and we will follow Christ:

“Hanging upon the cross Christ was the Gospel. Now we have a message, ‘Behold the Lamb of God, which taketh away the sins of the world.’ John 1:29. Will not our church members keep their eyes fixed on a crucified and risen Saviour, in whom their hopes of eternal life are centered? This is our message, our argument, our doctrine, our warning to the impatient, our encouragement for the sorrowing, the hope for every believer. If we can awaken an interest in men’s minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God. They thus receive their lesson. Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. See Matthew 16:24. He whose eyes are fixed on Jesus will leave all. He will die to selfishness. He will believe in all the Word of God, which is so gloriously and wonderfully exalted in Christ.” Manuscript Releases, vol. 21, 37.

The leaven of truth sanctifies our higher faculties as were Christ’s:

“The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are aroused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened.” In Heavenly Places, 21.

Genuine conversion unites our weak and ignorant humanity with the strength and wisdom of Divinity:

“Genuine conversion will unite our hearts in faith and love. It will teach us to hold fast our confidence in Him who is our only hope. By conversion we join our weakness to God’s strength, our ignorance to His wisdom, our unworthiness to His merits, our poverty to His boundless riches, our helpless to His enduring might.” Ibid., 248.

A knowledge of God and Christ imparts power to us to live Christ’s life of the sanctified higher powers controlling the evil tendencies, appetites, impulses, passions, and propensities of the lower nature:

“In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. ‘This is life eternal,’ He said, ‘that they might know thee the only true God, and Jesus Christ, whom thou hast sent.’ John 17:3. This is true education. It imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe.” Christ’s Object Lessons, 114.

It is truth and never error that transforms our characters into the image of Christ:

“The Scriptures are the great agency in the transformation of character. Christ prayed, ‘Sanctify them through thy truth; thy word is truth.’ John 17:17. If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image.” Ibid., 100.
The constant looking unto Jesus in His Word kills the natural nature and creates a new life:

“By looking constantly to Jesus, from morn till eve, with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Savior. They feed upon His Word, for it is spirit and life. This Word kills the natural, earthly nature, and a new life in Christ Jesus is created.”

*Manuscript Releases*, vol. 10, 166.

**Dying Daily**

Although the old nature is described as being killed, the old man must die daily. We must be converted daily if we are to have a perfect character like Christ:

“The Lord requires us to be submissive to His will, subdued by His Spirit, and sanctified to His service. Selfishness must be put away, and we must overcome every defect in our characters as Christ overcame. In order to accomplish this work, we must die daily to self. Said Paul: ‘I die daily.’” 1 Corinthians 15:31. He had a new conversion every day, took an advance step toward heaven. To gain daily victories in the divine life is the only course that God approves.”

*Testimonies*, vol. 4, 66–67.

The life of the truly converted is both peace with God and daily war with the old man:

“When the Spirit of God controls mind and heart, the converted soul breaks forth into a new song; for he realizes that in his experience the promise of God has been fulfilled, that his transgression has been forgiven, his sin covered. He has exercised repentance toward God for the violation of the divine law, and faith toward Christ, who died for man’s justification. ‘Being justified by faith,’ he has peace with God through our Lord Jesus Christ.” Romans 5:1.

“But because this experience is his, the Christian is not therefore to fold his hands, content with that which has been accomplished for him. He who has determined to enter the spiritual kingdom will find that all the powers and passions of unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Each day he must renew his consecration, each day do battle with evil. Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ’s strength for victory.”


**Perfecting a Christ-like Character**

True conversion is a progressive experience that is completed only with the perfection of character:

“No one is living Christians unless they have a daily experience in the things of God and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality.”

*God’s Amazing Grace*, 291.

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There is to be no end to this warfare this side of eternity, but while there are constant battles to fight, there are also precious victories to gain, and the triumph over self and sin is of more value than the mind can estimate.

This side of eternity the saints will never be able to claim that they are perfect, for they will never know when the Holy Spirit has finished revealing to them defective areas of their life yet to be overcome through His power. Likewise, there will never be holy flesh that will not tempt us to sin, until our vile fallen nature is eternally removed from us at Christ’s second coming. Until Jesus glorifies us at His second coming, we will daily have hard battles with self to fight:

“Every missionary will have hard battles to fight with self, and these combats will not become fewer. But if we are constantly growing in Christian experience, if we continue to look to Jesus in faith, strength will be given us for every emergency. All the powers and faculties of a regenerated nature must be brought into constant, daily exercise. Every day we shall have occasion to crucify self, to war against inclination and a perverse temperament that would draw the will in a wrong direction. The repose and triumph of victory are not yet ours, except as we by faith enter into the victory that Christ has gained for us.”

*Reflecting Christ*, 108.

“Let no one suppose that conversion is the beginning and end of the Christian life. There is a science of Christianity that must be mastered. There is to be growth in grace, that is constant progress and improvement. The mind is to be disciplined, trained, educated; for the child of God is to do service for God in ways that are not natural, or in harmony with inborn inclination. Those who become the followers of Christ find that new motives of action are supplied, new thoughts arise, and new actions must result. But they can make advancement only through conflict; for there is an enemy that ever contends against them, presenting temptations to cause the soul to doubt and sin. Besides this ever vigilant foe, there are hereditary and cultivated tendencies to evil that must be overcome. The training and education of a lifetime must often be discarded that the Christian may become a learner in the school of Christ, and in him who would be a partaker of the divine nature, appetite and passion must be brought under the control of the Holy Spirit. There is to be no end to this warfare this side of eternity, but while there are constant battles to fight, there are also precious victories to gain, and the triumph over self and sin is of more value than the mind can estimate. The effort put forth to overcome, though requiring self-denial, is of little account beside the victory over evil.”

*Christian Education*, 122.

*To be continued.*
IN Matthew 12:37 Jesus says to us, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

How is it that our words can have so much importance that Jesus says we will be "justified" or "condemned" by them? It is because He knows as verse 34 says that, "Out of the abundance of the heart the mouth speaketh." Our words and the spirit in which we speak them are an index of whether we are living by the flesh—letting self rule, or walking by the Spirit—allowing self to be subdued—crucified with Christ. If we have made a conscious decision to consecrate or surrender ourselves to God at the beginning of the day, we will be aware of the promptings of the Holy Spirit through our conscience when the temptation to speak words of irritation, foolishness or exaggeration, assails us. And for me, the temptations come more than once a day.

Recently, my daughter Allison and I were putting up some rope trim around a ceiling beam. As we came to the end of the beam in the corner between the wall and the ceiling, the temptation came! It was a very tight spot, up on a ladder, with hammering in the corner. The first nail bent so I told Allison I would put in another nail so I could pull the first one out without pulling the rope out of position. The second nail bent, and the third, and yes, so did the fourth one! Now what do you suppose I wanted to say to Allison, or out loud to myself, in her hearing? Remember, it is hot up there, I am in a cramped position on the ladder, and I have already hit the new paint on the wall with the hammer.

The temptation was to accept the irritation and frustration as mine, to give into the intense pulls of the flesh, and to speak the words that would justify myself and prove that grace was not sufficient to keep me. But the Holy Spirit was also prompting me with a way of escape. 1 Corinthians 10:13 says, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." He reminded me that this was another opportunity to be kept by the power of the gospel—the power that we accept by faith in these kinds of situations—and not allow the strong arguments of self to prevail. By grace I chose to accept the "way of escape" and by faith, deny the clamorings of the flesh, to stay connected to Christ who is "the power of God unto salvation to every one that believeth." Romans 1:16.

Now instead of spilling forth words which would have denied Christ, wounding the spirit of my daughter, and only making me miserable in self, God allowed me to open a conversation with Allison about the power of the gospel in the little trials and tests of every day. We talked of how these temptations give us the practical training that prepares us to finally hold on to Christ through the last great conflict soon to come upon this earth. What a blessed contrast to the words and conversation that would have been, if I had given way to the strong pulls of self!

The words of frustration and self-justification would not have brought relief, no, only remorse, conviction of sin, and finally, by God's grace, repentance to God and to my daughter. It paints quite a clear picture of the importance of our words, does it not? It also helps us see why Jesus says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12:37. Before our words are spoken, we have, consciously or unconsciously through habit, made a decision that either demonstrates the keeping power of the gospel and our connection with Christ or another manifestation of being ruled by the flesh—our carnal nature.

But friends, this simple illustration, though it represents what each of us faces...
daily, shows only one aspect of our word's importance and whether they show our connection to the flesh or to the power of the gospel. For many of us professing Christians, we may seem to be religious, dressing right, eating right, even well-versed in defending every point of truth, but have we learned to bridle our tongues in every aspect of daily life? James 1:26 says, “If any man among you seem to be religious, and bridleth not his tongue . . . this man’s religion is vain.” Friends, this simply means having the words we speak and the tone in which we speak them checked or screened, as to whether they represent a true connection to the higher Power above and outside of ourselves.

Recently, I was talking with a friend on the telephone. We were having a pleasant conversation, so pleasant that I relaxed my vigilance. Have you ever found yourself in that position? He was telling me of a simple change and addition he had made to his diet which was aiding him in sleeping better. I do not have any problem with sleep, so as he was telling me the benefits, I had this thought go through my mind, “It would probably put me in a coma if it was helping him sleep that well.” The Spirit gently prompted me not to speak those words from my thoughts, but unfortunately, I chose this time to go past that impression. You see friends, it is not just words of irritation that deny our connection to Christ, it can be foolish, careless, exaggerated words and expressions. Mind, Character, and Personality, vol. 2, 577 says, “Weed out every careless word. Remember that by your words you shall be justified, and by your words condemned. The tongue needs briding.”

The Lord prompted me to bridle my tongue, tried to impress me not to say it, but self-justification reasoned it away. It is just a little thing, I reasoned. The real issue is not that I said “It would probably put me in a coma,” but that I chose not to put aside my will to do the will of my Father. That does not excuse the fact that I exaggerated—which many people fail to recognize as a sin—but the focus must be, why have I exaggerated, and what power can keep me from it, and am I willing to recognize it as sin, and not justify my exaggeration?

The Youth’s Instructor, June 27, 1895, says “Put from you all nonsense, and refrain from trifling words . . . Exaggeration is a terrible sin. Passionate words sow seeds that produce a bad crop which no one will care to garner. Our own words have an effect upon our character, but they act still more powerfully upon the characters of others.”

You mean for me to say that “It would probably put me in a coma” was a sin? Yes! First, because God’s Word says it is, and second, because I still cannot be fully trusted to speak what God is asking me to say, or be silent when He is asking me to.

We must also be careful not to exaggerate the faults of others. “When one err, others too often feel at liberty to make the case appear as bad as possible. Those who perhaps are guilty of fully as great sins in some other direction, will treat their brother with cruel severity. Errors committed through ignorance, thoughtlessness, or weakness are exaggerated into willful, premeditated sin. As they see souls going astray, some fold their hands and say: ‘I told you so. I knew there was no dependence to be placed upon them.’ Thus they place themselves in the attitude of Satan, exulting in spirit that their evil surmisings have proved to be correct.” Testimonies, vol. 5, 604

Friends, I am not overwhelmed by this failure, but I am becoming more and more aware of my constant need of grace and my true condition, if I choose to have my own way, even in a comfortable conversation with a friend. Are we willing to let God have all of us, every aspect of our lives? Are we willing to allow Him to transform us in this area of the Christian experience instead of finding ourselves so quick to justify our way of seeing it, or to excuse our words because “everybody does it?” We should be encouraged to do as Paul exhorts us, “Let your conversation be as it becometh the gospel of Christ.” Philippians 1:27. This should be our reasoning and the real justification for the words we choose to speak. And if our words do not meet this gospel criteria, should we really want to say them anyway?

One Sabbath a few months ago, I had what I hoped was going to be the privilege of hearing a very well-known pastor speak on a subject of curious interest. Before he stood to speak he offered a beautiful prayer asking for the Holy Spirit’s power to give him words to speak to reach the hearts of the people. How heartstirring I was as he stepped to the podium and, seeing a second microphone stand not in use, he took hold of it and said, “I wonder what this is for!” Then bending it toward him, he said, “Must be an overflow for extra rain water.” There was a burst of laughter and a conscious awareness, at least to me, that the Spirit of the prayer had changed. My heart was grieved and I had pity for the man.

Here was an opportunity for the gospel to be brought forth, but, friends, the reverent tone never returned to that service. Evangelism, 643 says, “The flippant

Are we willing to have our mouths brided long enough to check our words? Do they testify to the gospel we profess, are they exaggerations, or is there “guile” in our mouths?

words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the Word of God and are entirely out of place in the sacred desk.” See also Ephesians 5:4. Do I feel critical of the man? No. I prayed then and have prayed since for him as I remember how often foolish words and stories and comments just for a laugh, used to come from my lips. Friends, how often do you make comments, catchy remarks, just for a laugh, usually at someone else’s expense? Revelation 14:4-5 says, “These are they which follow the Lamb whithersoever he goeth . . . And in their mouth was found no guile.” I want to be one of these people. How about you?

Are we making choices—conscious choices—all through the day to, “follow the Lamb whithersoever he goeth”? If so, we will be found with “no guile” in our mouths. That word “guile” means to “trick” or “bait.” That is to say something that is not true, or to say something that leads someone else to an untrue conclusion, like the fish who goes after the “bait” only to find the hook. Are we willing to have our mouths brided long enough to check our words? Do they testify to the gospel we profess, are they exaggerations, or is there “guile” in our mouths?

We are told that “Our words index the state of our heart; and whether men talk much or little, their words express the
Can our words be trusted? When we commit to taking time for communication with our spouse and recreation time with the family, when others are counting on us to be on time, can our words be trusted?

avoid the awkwardness of appearing odd or extreme? When someone else, not present in the conversation is discussed, do we find it easier to follow the others in the gossip, and find ourselves speaking things that we would not be speaking if the one being discussed were present? Or do we, instead of entering into the gossip or faultfinding, demonstrate the power of the gospel in an appropriate silence, or by speaking a “word in due season”? Our words can change the course of the conversation or place the person being discussed in a better light, as we would appreciate if we were the one absent and being discussed.

Friends, it requires just as much grace to refrain from involving ourselves in laughing along with foolishness, to choose to speak positively when others are gossiping, as it does to refrain from the temptation to speak in a harsh and irritated manner to one’s spouse when one is under pressure. Just because it is more socially acceptable to laugh at foolishness, and to involve ourselves in gossip, does this acceptability mean there is any less of self that needs to die, or that it is any less a denial of our connection with a living Saviour? We are told that we, “Deny Christ by evil speaking, by foolish talking, by words that are untruthful or unkind.” The Desire of Ages, 357. Does this mean we should go around with a sober, straight face, a life quenched of joy? Consider these words of balance from Steps to Christ, 120-121: “Levity will be re-

pressed; there will be no boisterous merriment, no rude jesting; but the religion of Jesus gives peace like a river. It does not quench the light of joy; it does not restrain cheerfulness nor cloud the sunny, smiling face.” I think these words are clear and encouraging, and if we are honest with ourselves we already know the differences being discussed.

There are so many areas that could be addressed in this article, but in closing I would like us to consider the question, Can our words be trusted? We might have a long-suffering that allows children to be disobedient and disrespectful.

Unfortunately, most of us have seen the consequences in children who fuss, complain, bicker, negotiate with parents, and are generally miserable when self is crossed or even tested a little. Could Eli’s sons trust his words? No. He was often reproving—like the father in this illustration, who said, “Stop running your hand along the wall.” But he failed to faithfully and consistently restrain, correct, or give consequences to them. Finally, God had to take the discipline of Eli and his sons into His own hands.

Friends, the sad reality for our children is that as they learn to distrust what we say, they will, consciously or unconsciously, be learning to distrust the words of God. When mother or father say, “No” or “Thou shalt not,” and the child tests to see if they can trust the words of their parents, if there is no consequence, restraint or correction, then the child will naturally, carnally transfer the same distrust and disregard for when the Lord says, “Thou shall not.” And what about our words and conversation with others in the world or in the church who hear us make so high a profession of the saving power of the gospel? Will they also be led to disregard God’s Word, because our influence has shown them no difference between him that believeth and him that believeth not?

Can our words be trusted? When we commit to taking time for communication with our spouse and recreation time with the family, when others are counting on us to be on time, can our words be trusted?

We have only considered a few areas involving the importance of our words, but is it not becoming more clear why Jesus could say, “By thy words thou shalt be justified, and by thy words thou shalt be condemned”? Matthew 12:37. As we recognize that “Our words index the state of our heart,” may we be led to cooperate with Christ—“the Power of the gospel”—to have the “springs purified” that the “fountain may be pure.” It will do us no saving good to concentrate on our words apart from concentrating on making and maintaining a vital connection with the “One mighty to save.” Yes, mighty to save us even from the power of an unsanctified tongue.

My prayer for each of us is that we will so fully cooperate with divine grace that it can be seen and said of us, “Let your conversation be as it becometh the gospel of Christ.” Philippians 1:27.
I do appreciate all the good work you folks are doing, and may God richly bless you in every way with many souls. It is so good to know that Jesus is coming soon. We surely do look forward and long for that time.

MH, Oklahoma

I am a student of ——— [an overseas] College, and a member of our church for twelve years. I became aware of your publication and ministry through a small library here in our college.

I learned a lot from your publication, especially on “Christ’s Righteousness.” I was deeply touched by the message I had read; these are really timely messages. I would like to have a copy of some of your books, but I don’t have the money. I am just a working student here in the college. If you could find means to help me have a copy of these precious books, I would be very thankful to you, and most of all to God.

I would like to ask for Issues: Clarified; Earth’s Final Warning; Heralds of Peace; Truth for Today; Health for Today; and a three-month trial subscription to Our Firm Foundation.

Our church members are so thirsty for messages which are vital for this present time. We find satisfaction in the way you serve us, by feeding us with the present truth. I am hoping that you will continue your ministry in spite of the difficulties you will be facing ahead. With Christ, victory is ours.

RN

I am enclosing a check for $100 to be used in the mailing of the paper Earth’s Final Warning. This is for the "Atlanta Project.”

Thank you for the opportunity you are providing us to share the three angels’ messages in this area.

PO, Georgia

*The “Atlanta Project” refers to an effort by a group of laymen who are endeavoring to raise the funds to mail Earth’s Final Warning to the millions living in the Atlanta, Georgia, area. If you would like to help with this project, or projects intended to cover other major cities, please contact Reuben Teske at (503) 568-4744. To sponsor a bulk mailing of your own or to order tabloids, please call or write Hope International.—Editors

Please use this money to print and distribute the three angels’ messages via Earth’s Final Warning. It is my prayer that the Lord will multiply and bless this little bit of money ($230) to save souls.

CL, Tennessee

Please send a subscription of Our Firm Foundation to ———. Also, please pray that I will sell my home. Thank you so much for everything.

LK, Idaho

I am so glad you didn’t stop sending my Firm Foundation. I am sending $20 to help someone else. I am giving my copies to someone else, and she likes them.

ES, Wisconsin

Responses from Earth’s Final Warning

I saw Earth’s Final Warning reviewed in Fact Sheet Five*, No. 55, and would like to get a copy for study. For many years I have attempted to study and understand what is going on, where we are headed, why we are here. Most sources seem to be pointing to an apocalypse (which means not destruction, but a revelation) in the next few years. The promise was that everything hidden would be revealed to us, and I want to see your explanation of this revelation.

If you have other material, could you include them? I’ve enclosed five dollars, because nothing is really free in this world. Someone is paying for the printing and postage of your warnings!

TC, California

*Although we have not seen a copy of Fact Sheet Five, we understand that it is a nondenominational publication that contains a brief review of various publications and their sources. We have obtained a noticeable number of requests resulting from this review.—Editors

Please send me a copy of Earth’s Final Warning. I saw the review in Fact Sheet Five. I was always wondering about the altering of the Ten Commandments. Hope to hear from you soon.

WL, Massachusetts

We received your paper months ago and want to say “Thank you.” You stated that upon request we could receive Rome’s Challenge and Heralds of Peace. If still available, we would appreciate receiving them.

AL, Portland

It has been quite a while since we received your paper. I am staying in a housing apartment, and most people didn’t take them. Rather than throw them away, I took them and gave a lot of them to people I know. Some people are interested; most don’t want to face facts. I don’t either, but that won’t make it go away. I’d rather try to understand.

I am a senior citizen, on low income, so cannot help you or the church where I go, much financially. I think you are right about the lineup for the New World Order, if they all live that long. I am glad to find people who do see what is happening. I would like to read your books Rome’s Challenge and Heralds of Peace. My brother and my doctor are also interested. I would also like the Bible studies. A few of us get together for Bible study, and I am trying to adjust my life to Saturday, the Sabbath, as I believe, with others. Thank you.

GJ, Portland
But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.” 1 Peter 2:9.

What a marvelous opportunity God has offered the Seventh-day Adventist people! We are a chosen generation, chosen to be the last generation. For six thousand years the sin problem has been raging. Billions have lived, suffered, and died in this sin-cursed world. But only a very few can be considered His peculiar people who have responded to God’s call to come out of darkness into the blazing light of the gospel—God’s plan of salvation to save all who are willing to be made willing to obey all known truth by the power of the Holy Spirit. Jesus said while He was here in our flesh, our fallen nature, that “Many are called, but few are chosen.” See Matthew 22:14. He came to show that when our degraded, fallen humanity is combined with Divinity, all can overcome every temptation as He overcame. He saves the sinner from his sins, not in his sins. See Matthew 1:21. We accept His plan to save us from our sins. We earnestly believe that He has the power to keep us from sinning, and then we are instantly justified. Sanctification has begun. The Holy Spirit now can hold us in the relationship of justification as long as we are willing to be made willing to obey all known truth. See Selected Messages, book 1, 366, 397. Without our desire and determination to obey, there through the spirit of mortality the works of the body, ye shall live.” Romans 8:6-9, 13.

“Follow peace with all men, and holiness, without which no man shall see the Lord.” Hebrews 12:14.

“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.” Luke 13:24.

Every day becomes a battle with Satan as we march toward the goal of holiness and perfection in Christ.

“But because this experience is his, the Christian is not therefore to fold his hands, content with that which has been accomplished for him. He who has determined to enter the spiritual kingdom will find that all the powers and passions of unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Each day he must renew his consecration, each day do battle with evil.
Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory.” Acts of the Apostles, 476-477.

We long to be part of God's chosen generation, a peculiar people. When we are in Christ we are new creatures; we are determined to break the chains (habits) that have held us in sin. In Christ we are freed, born of the Spirit, and transformed into the image of God. See 1 John 3:6-9.

When this goal is accomplished, then Christ is in us, the Hope of glory.

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Through the power of Christ, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is 'Christ in you, the hope of glory.' Colossians 1:27." Ibid., 476.

In this new relationship the sinner has peace with God in the assurance of forgiveness for all his sins. See 1 John 1:7-9. He has a new song to sing:

“When the Spirit of God controls mind and heart, the converted soul breaks forth into a new song; for he realizes that in his experience the promise of God has been fulfilled, that his transgression has been forgiven, his sin covered. He has exercised repentance toward God for the violation of the divine law, and faith toward Christ, who died for man's justification. 'Being justified by faith,' he has 'peace with God through our Lord Jesus Christ.' Romans 5:1." Ibid.

Let us not forget, “The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God and being clothed with humility, possessing that love that is pure, peaceful, and easy to be entreated, full of gentleness and good fruits, is not an easy attainment. And yet it is his privilege and his duty to be a perfect overcomer here. The soul must submit to God before it can be renewed in knowledge and true holiness. The holy life and character of Christ is a faithful example. His confidence in His heavenly Father was unlimited. His obedience and submission were unreserved and perfect. He came not to be ministered unto, but to minister to others. He came not to do His own will, but the will of Him that sent Him. In all things He submitted Himself to Him that judgeth righteously. From the lips of the Saviour of the world were heard these words: 'I can of mine own self do nothing,' John 5:30." Testimonies, vol. 3, 106-107.

Daily reproduction of Christ's character in us is the holiness and perfection that God demands of His chosen generation. It is the peculiarity which separates us from the world, evidenced by our determined, loving obedience to truth to please our Lord. See 1 John 2:15-17.

"God will accept only those who are determined to aim high. He places every human agent under obligation to do his best. Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrongdoing. We need to understand that imperfection of character is sin. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes." Christ Object Lessons, 330.

"But Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected. Ibid., 331.

"Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you cannot overcome. The real difficulty arises from the corruption of an unsanctified heart, and an unwillingness to submit to the control of God." Ibid.

"The perfection of Christian character is to be the aim, the purpose, of our life. Christ's followers must imitate Christ in disposition. ... Like Christ is the watchword, not like your father or your mother, but like Jesus Christ—hid in Christ, clothed with Christ's righteousness, imbued with the Spirit of Christ." Our High Calling, 29.

When we are in Christ we are new creatures; we are determined to break the chains (habits) that have held us in sin. In Christ we are freed, born of the Spirit, and transformed into the image of God.

Our lives are so fragile. The air that we breathe is from God, and as long as we breathe we can use the intelligence of our mind to seek a closer relationship with Jesus. Yielding our wills to Him moment by moment in loving obedience to all known truth and constantly seeking more truth for a greater experience in overcoming all hereditary and cultivated tendencies to sin is our lifework. This achievement will make us His chosen generation, a peculiar people.

"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of Heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth his highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence." The Desire of Ages, 827.

"The Saviour longs to manifest His grace and stamp His character on the whole world. It is His purchased possession, and He desires to make men free, and pure, and holy. Though Satan works to hinder this purpose, yet through the
blood shed for the world there are triumphs to be achieved that will bring glory to God and the Lamb. Christ will not be satisfied till the victory is complete, and 'He shall see the travail of his soul, and shall be satisfied.' Isaiah 53:11.” Ibid., 827–828.

God is now waiting for His last-day, chosen generation. His peculiar people, this Seventh-day Adventist Church, to demonstrate to the doomed world what He can do with all fallen human beings when they are willing to be made willing to surrender their lives to His service. See The Desire of Ages, 123.

Soon the fourth angel of Revelation 18 will join the third angel of Revelation 14, and there will be a loud cry in the latter rain experience. The world will be warned, Sunday laws will become a reality at last, the seal of God will be placed upon the faithful and obedient, and the mark of the beast will fall upon the disobedient.

May we now strive to reach the high standard of righteousness so we can be His chosen generation, His peculiar people.
the better in the mental and physical health of the children. The pure air would have an invigorating influence upon them, and the sun that carries healing in its beams would soothe and cheer, and make them happy, joyous, and healthy.

"The confined air of unventilated rooms meets us with sickening odors of mildew and mold, and the impurities exhaled from its inmates. . . . The emanations from damp, moldy rooms and clothing are poisonous to the system. . . . If all would appreciate the sunshine, and expose every article of clothing to its drying, purifying rays, mildew and mold would be prevented. . . . This is the only way rooms can be kept from impurities. . . . Every room in our dwellings should be daily thrown open to the healthful rays of the sun, and the purifying air should be invited in. This will be a preventive of disease." *Healthful Living*, 229.

"If we would have our homes the abiding-place of health and happiness, we must place them above the miasma and fog of the lowlands, and give free entrance to heaven's life-giving agencies. Dispense with heavy curtains, open the windows and the blinds, allow no vines, however beautiful, to shade the windows, and permit no trees to stand so near the house as to shut out the sunshine. The sunlight may fade the drapery and the carpets, and tarnish the picture-frames; but it will bring a healthy glow to the cheeks of the children." *The Ministry of Healing*, 275.

"If you would have your homes sweet and inviting, make them bright with air and sunshine. Remove your heavy curtains, open the windows, throw back the blinds, and enjoy the rich sunlight, even if it be at the expense of the colors of your carpets. The precious sunlight may fade your carpets, but it will give a healthful color to the cheeks of your children. If you have God's presence and possess earnest, loving hearts, a humble home made bright with air and sunlight, and cheerful with the welcome of unselfish hospitality, will be to your family, and to the weary traveler, a heaven below." *Testimonies*, vol. 2, 527.

"It is the privilege of the Christian to connect with the Source of light, and through this living connection become the light of the world. Christ's true followers will walk in the light as He is in the light, and therefore they will not travel in an uncertain way, stumbling because they walk in darkness. The Great Teacher is impressing upon His hearers the blessing which they may be to the world, represented as the sun rising in the east, dispelling the mist and shadows of darkness. The dawn gives place to day. The sun, gilding, tinting, and then glorifying the heavens with its blaze of light is a symbol of the Christian life. As the light of the sun is light and life and blessing to all that live, so should Christians, by their good works, by their cheerfulness and courage, be the light of the world. As the light of the sun shines away the shades of night and pours its glory on valleys and hills, so will the Christian reflect the Sun of Righteousness which shines on him." *Our High Calling*, 296.

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**Editorial**

Continued from 2

"Let us follow the revealed will of God. Then we shall know that the light we receive comes from the Divine Source of all true light. Those who cooperate with Christ are on safe ground. God richly blesses them as they consecrate their energies to the work of rescuing the world from corruption. Christ is our Example. By beholding Him we are to be changed into His image, from glory to glory, from character to character. This is our work. God help us to represent the Saviour to the world." *Selected Messages*, book 1, 172.

The faith of Jesus is talked of, but not understood. See *Selected Messages*, book 1, 168, 184.

The conspiracy of Satan and his legions of rebel demons has been to prolong the great controversy and to nullify the third angel's message experience in God's remnant people. He has succeeded to a great extent. See *Selected Messages*, book 2, 387.

Again, God's last-day prophet speaks to us: "Now, Satan had a council as to how he should keep pen and voice of Seventh-day Adventists silent. If he could only engage their attention and divert their powers in a direction to weaken and divide them, his prospect would be fair. "Satan has done his work with some success. There has been variance of feelings, and division. There has been much jealousy and evil surmising. There have been many unsanctified speeches, hints, and remarks. The minds of the men who should be heart and soul at work, prepared to do mighty strokes for God at this very time are absorbed in matters of little consequence. Because the ideas of some are not exactly in accordance with their own on every point of doctrine involving minor ideas and theories which are not vital questions, the great question of the nation's religious liberty, now involving so much, is to many a matter of little consequence." *Selected Messages*, book 3, 167. Satan's plan to delay the Lord's coming has succeeded.

The rejection of righteousness by the faith of Jesus in 1888 has continued for more than one hundred years. This rejection was responsible for the Alpha apostasy at the turn of the century which then brought us to the Omega of apostasy, of a startling nature, prophesied in *Selected Messages*, book 1, 197-205.

Satan's conspiracy revealed in chapter two of 2 Thessalonians, has about run its course. God will now answer Satan's conspiracy with a pentecost within the Seventh-day Adventist Church. The final battle will soon be engaged. Satan's confederacies of apostate Protestantism and Catholicism joining hands with Spiritualism, will face the remnant people of God. Satan's apostasies will increase to the end. Again the prophet pulls away the great curtain on the final drama of the ages: "Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth, forming new parties of professed believers who will act out their own delusive theories. The apostasy will increase. 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' 2 Timothy 4:1. Men and women have confederated to oppose the Lord God of heaven, and the church is only half awake to the situation. There needs to be much more of prayer, much more of earnest effort, among professed believers." *Selected Messages*, book 2, 383; see also *Special Testimonies*, Series B, No. 7, 56-57.

Tragically, there will come a great falling away before Jesus, our High Priest, casts down the censor. The exodus of companies out of God's remnant church will be replaced by the tribes coming in from the churches of Babylon. See *Testimonies*, vol. 8, 41. The faithful, loyal, obedient Seventh-day Adventists will survive the Omega of apostacy. Empowered by the latter rain, their loud cry shakes the world. Probation closes, the plagues fall, and Jesus will soon come. May God help us now in these final moments of our probation to hasten the day of His return.

Ron Spear, Editor
The Mixed Multitude

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up with them; and flocks, and herds, even very much cattle," Exodus 12:37-38.

"With them" indicates that they were not of them and were therefore not Israelites. "A great mixture." —Margin. "Many strangers." —Fenton. Who were these "strangers" who composed the "mixed multitude" and why did they join the movement? In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired only to escape from the plagues, or who followed in the wake of the moving multitudes merely from excitement and curiosity. This class were ever a hindrance and a snare to Israel." Patriarchs and Prophets, 281.

Many of them were doubtless Egyptians, and others a mixture of the Hamitic and Semitic races as the result of intermarriage. With a few exceptions this multitude were controlled by a selfish motive. Because of the terrible judgments of God upon the enemies of His people they thought it was safer to cast their lot with the Israelites. Not only did they desire to escape the plagues, but they had heard the glowing accounts of the Promised Land as a country "flowing with milk and honey, which is the glory of all lands." Ezekiel 20:6. They wanted to share with Israel in the inheritance of Canaan and inhabit sites already built and eat fruit of vineyards and orchards already planted.

Troublemakers

The mixed multitude who traveled with Israel but were never of Israel, caused most of the trouble along the way to the Promised Land. They were the authors of most of the apostasies and rebellions that delayed the entrance of Israel into the Promised Land forty years.

"The mixed multitude that came up with the Israelites from Egypt were a source of continual temptation and trouble. They professed to have renounced idolatry and to worship the true God; but their early education and training had molded their habits and characters, and they were more or less corrupted with idolatry and with irreverence for God. They were oftenest the ones to stir up strife and were the first to complain, and they leavened the camp with their idolatrous practices and their murmurings against God." Ibid., 408. The mixed multitude were critical, especially of the leadership of the Exodus movement. They were chronic complainers and nothing suited them. They were overthrown in the wilderness and not permitted to enter the Promised Land because "they despised the pleasant land" and "believed not" God's word.

"Yea, they despised the pleasant land, they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness." Psalm 106:24–26.

"After three days' journey open complaints were heard. These originated with the mixed multitude, many of whom were not fully united with Israel, and were continually watching for some cause of censure. The complainers were not pleased with the direction of the march, and they were continually finding fault with the way in which Moses was leading them, though they well knew that he, as well as they, was following the guiding cloud. Dissatisfaction is contagious, and it soon spread in the encampment." Ibid., 377.

Their bitter criticism of the leadership of the movement, which they wanted to lead, led them to start offshoot movements, of which there were many, all of which soon came to naught.

Sinai Apostasy

The first great apostasy of the Exodus movement was at Mount Sinai. "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of
Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away:

Complained of Diet

"And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes. . . ."

Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased." Numbers 11:4-6, 10.

The mixed multitude did not like the health reform principles the Lord had given the Exodus movement and they lusted for the diet they had in Egypt. They reminded the Israelites of what they had to eat while in Egypt and they too began to complain of the food God had given them.

"Again they began to clamor for flesh to eat. Though abundantly supplied with manna, they were not satisfied. The Israelites, during their bondage in Egypt, had been compelled to subsist on the plainest and simplest food; but the keen appetite induced by privation and hard labor had made it palatable. Many of the Egyptians, however, who were now among them, had been accustomed to a luxurious diet; and these were the first to complain." Patriarchs and Prophets, 377-378. The "mixed multitude" were therefore composed of Egyptians who were among the Israelites.

On the Outskirts of Camp

"Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch. . . . Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards." Numbers 2:2, 17.

"Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the Lord in their third generation." Deuteronomy 23:7-8.

"The mixed multitude that had accompanied Israel from Egypt were not permitted to occupy the same quarters with the tribes, but were to abide upon the outskirts of the camp; and their offspring were to be excluded from the community until the third generation." Patriarchs and Prophets, 375.

"On one occasion the son of an Israelish woman and of an Egyptian, one of the mixed multitude that had come up with Israel from Egypt, left his own part of the camp, and entering that of the Israelites, claimed the right to pitch his tent there. This the divine law forbade him to do, the descendants of an Egyptian being excluded from the congregation un-
the things of the world and the fleshpots of Babylon. They are the unconverted and the half-converted who have the theory of the truth without the experience of righteousness. They are Babylonians or at best are only half-Christian and half-worldling; half-Israelite and half-Egyptian. They follow the Lord "afar off" and remain on the outskirts of the camp. This worldly element are always seeking to bring into the church

“I have been shown that there must be a great awakening among the people of God. Many are unconverted whose names are on the church books.” Review and Herald, August 13, 1889.

“Soon God’s people will be tested by fiery trials, and the great proportion of these who now appear to be genuine and true will prove to be base metal.” Testimonies, vol. 5, 136.

The Lord will never send a message declaring that the church has fallen and is therefore rejected and become Babylon.

worldly pleasures and worldly policies. It seems impossible for them to distinguish between right and wrong; between what is proper and improper for a Christian. Their spirituality is at a low ebb and their standards are trailing in the dust.

The mixed multitude in modern Israel have kept the movement wandering around in the wilderness of sin. They have kept back the blessings of the early and latter rain and have delayed the coming of Christ. They are the leaders and followers in the offshoots and apostasies, of which there have been many and will be many more. They commit the abominations in the church over which the faithful will be sighing and crying when the seal of God is impressed. They are the "foolish virgins" and the "evil servant[s]" who "say in [their] heart[s], My lord delayeth his coming" (Matthew 24:48), and therefore they become careless and worldly. They are a menace to the progress of the movement and must be kept on the outskirts of the camp and not allowed to control the church or make up or dominate its leadership. They are indeed "a great mixture" of "strangers" in Zion.

This worldly and murmuring element is not small. It constitutes a multitude. Half of the ten virgins representing the Advent people were of this "foolish" class. Speaking of the cause of the low spiritual ebb in the church, the servant of the Lord wrote: "And what has caused this alarming condition? Many have accepted the theory of the truth who have had no true conversion." Testimonies, vol. 5, 218.

“When multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ.” Ibid., 81.

Why do these unconverted people join the Advent movement and why do they stay in it and even try to control it? Because they are convinced of the theory of the truth of the Advent message, and hope to swoop into the kingdom with it and thus partake of the benefits and privileges of the inheritance of the saints in light." They have been thrilled with the descriptions of the heavenly Canaan and want to share in its joys and glories. They have also heard of the coming of the seven last plagues and are anxious to escape them. They are controlled by selfish motives and while they are in the movement their hearts and interests are centered in the world or Egypt.

Purged by Shaking

The Exodus movement was purged by the shaking out of the rebels who made up this mixed multitude. "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.” Ezekiel 20:36-38.

The Lord did not send a message declaring that the church had become Babylon and that the faithful must be called out into a new movement under a new leadership. He cleansed the movement by shaking out the rebels. Not one of the rebels were permitted to enter Canaan.

"Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." "Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: save Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun: for they have wholly followed the Lord. And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people." Numbers 14:22-24; 32:11-15.

The final purging came at Baal-peor on the banks of the Jordan when 24,000 of the mixed multitude were eliminated. See Numbers 25-26.

"The judgments visited upon Israel for their sin at Shittim, destroyed the survivors of the vast company, who, nearly forty years before, had incurring the sentence, 'They shall surely die in the wilderness.' Numbers 26:65.” Patriarchs and Prophets, 456.

The Antitype

The Advent movement will be cleansed and purified in the same way: by the shaking out of the mixed multitude. The Lord will never send a message declaring that the church has fallen and is therefore rejected and become Babylon. We are told that those who get such a burden are not of God but are under satanic inspiration. It is for this reason that
all offshoots and apostasies in the past have come to naught and all those of the present and future must likewise ignominiously fail. Those false movements however are blessings in disguise because they fall and the work will be quickly finished and cut short in righteousness.

“Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer.” Review and Herald, February 25, 1902. See also Testimonies, vol. 5, 80-82.

The Loyal

Only the faithful and loyal, who, like Joshua and Caleb “had another spirit in them” and “wholly followed the Lord,” will enter the heavenly Canaan.

And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel.” Numbers 13:3.

The Advent movement will be cleansed by a great spiritual revival and reformation brought by the preaching of the Laodicean message. This purifying message shakes out the worldly and rebellious.

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people.” Early Writings, 270.

The purpose of all spiritual reformations is to separate the false from the true; the wheat from the chaff; the mixed multitude from the true Israel. As soon as the shaking has accomplished its work and the church is purified, the latter rain will

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OUR prophet informs us that “The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge of themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill.” The Great Controversy, 488. Emphasis added.

In recent months the trial of O.J. Simpson has been of major importance. The pulp magazines in the supermarkets have continuously carried coverage of the trial, or at least, opinions as to guilt or innocence, or of sinister plots to “frame” O.J. Parts of the trial have been broadcast both on radio and television. Both sides have had their “top gun” trial attorneys presenting their cases. Many Americans formed their opinions of O.J.’s guilt or innocence well before any jury verdict could be rendered. The jurors were even taken to the scene of the crime as hundreds of Americans looked on. It has been billed as “the trial of the century.”

But what appears of much lesser consequence, and, in fact, is unknown even by many Christians, is that “every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.” The Great Controversy, 488.

“Every soul that has named the name of Christ has a case pending at the heavenly tribunal. It is court week with us, and the decision passed upon each case will be final.” Spirit of Prophecy, vol. 4, 315.

How does our case compare with O.J.’s? “The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth.” Spirit of Prophecy, vol. 4, 309.

O.J.’s case has drawn lots of worldly interest; however, that but faintly represents the heavenly interest that each of our individual cases have evoked, or will evoke. The true trial of this century, as well as of the last century, in fact, the trial of the ages is that of the investigative judgment. The results are eternal. “What shall thy record be?”

While I was traveling in Australia and speaking in regard to the investigative judgment, a sweet motherly saint of God shared with me a poem by an anonymous author. She recited it and several others by heart. I requested her to write it out, and I placed it in the front of my Bible. (Please see poem on next page.) The angels are keeping records.

The Bible has warned God’s professed people of this trial in advance, both in the book of Daniel and in the book of Revelation. As part of the three angels’ messages of Revelation 14 we are warned, “For the hour of his judgment is come.” Verse 7. And Daniel informs us in chapter 8 that “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Verse 14. The cleansing of the sanctuary in Old Testament times was accomplished on the Day of Atonement when the people afflicted their souls and sought to have all sins confessed and cleared from their lives. It was a time of judgment. See Leviticus 16:29–30.

In chapter 7 of Daniel, we are actually given an advance coverage of the trial. It is shown in prophecy as coming in the line of events right after the little horn of papal Rome as described in verse 8. In verses 24 and 25 we are given a clue as to how long that little horn power of verse 8 shall reign, “until a time and times and the dividing of time.” A time is one year,
The Record
the Angels Keep
O, the wonderful record the angels keep,
And the wakeful eyelids that never sleep,
And the tireless penmen that watch and keep,
Over the words they write.
And how oft are the hearts of the angels pained;
How oft are the pages soiled and stained.
How much is lost and how little gained,
In the struggle for right.
It was thus I mused in the twilight gray,
In the deepening hours at the close of day.
Ere I reverently knelt by my couch to pray,
And laid me down to rest.
And I dreamed that a glorious angel fair,
Hid me from the throne in a crystal air.
To the pearly gates of the city where
Dwell the good and the blest.
O, the peace I felt as my mortal tongue,
Joined in the song that the angels sung,
As back were the massive portals swing.
By the touch of the angel's hand.
And we stood on the banks of the river wide
As it flowed from the throne in a crystal tide.
And I safely followed my shining guide
Over that blissful land.
Still on through the ambient air we sped.
Till he laid his hand on my trembling head:
"Behold, the Ledger of Heaven," he said.
Then swift on my wandering view.
There seemed to flash in a ray of light.
The mystic pen of an angel bright,
As he wrote in a ledger, pure and white.
The record of life, so true.
And every deed of my life was there.
The careless word, and the honest prayer.
And some of the pages were white and fair,
But some were soiled with sin.
And the thoughts of my heart that I had concealed.
Were there, written out and all revealed.
And oh! how I wished that that book was sealed.
And the record hid within.
And my cheek was crimson as one by one.
I read the record of deeds I had done,
Of victories lost, that I might have won.
In the hour of mortal strife.
Of gentle words that I might have said.
But! there were hasty words instead.
And now, the golden moments were fled.
And mine was a missed life.
"Oh, had I but known," in my grief I cried,
As weeping I turned to the angel's side.
"I bring thee hope," said the angel guide.
"Thy Saviour hath prayed for thee.
"And thou shalt return to the earth again.
"And dwell once more amidst the sons of men.
But oh! remember the angel's pen.
What shall thy record be?
—Author Unknown

Oh, dear reader, do you not desire Jesus to confess your name before the Father and the angels, especially in the time of this investigative judgment?

Oh, dear reader, do you not desire Jesus to confess your name before the Father and the angels, especially in the time of this investigative judgment? He will, but only if you meet the Bible conditions for Him doing so. He says in Matthew 10:32 and 33, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Ellen White helps us to understand more clearly what it means to confess or deny Christ: "Men may speak fluently upon doctrines, and may express strong faith in theories, but do they possess Christianlike meekness and love? If they reveal a harsh, critical spirit, they are denying Christ. If they are not kind, tenderhearted, long-suffering, they are not like Jesus; they are deceiving their own souls. A spirit contrary to the love, humility, meekness, and gentleness of Christ, denies Him, whatever may be the profession." Evangelism, 632-633.

"He who would confess Christ must have Christ abiding in him. He cannot communicate that which he has not received. The disciples might speak fluently on doctrines, they might repeat the words of Christ Himself; but unless they possessed Christlike meekness and love, they were not confessing Him. A spirit contrary to the spirit of Christ would deny Him, whatever the profession. Men may deny Christ by evildoing, by foolish talking (see Ephesians 5:1-5), by words..."
that are untruthful or unkind. They may deny Him by shunning life's burdens, by the pursuit of sinful pleasure. They may deny Him by conforming to the world, by uncorrupting behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In these ways they declare that Christ is not in them." The Desire of Ages, 357.

O.J. Simpson will either be held accountable for the murder of his estranged wife, or he will be found not guilty. A jury of twelve must judge based on circumstantial evidence. There are no human eyewitnesses. His guilt, if so found, must not be beyond any doubt, but only beyond a reasonable doubt. The results of his trial may linger in the public mind for a time, but the memory will fade. However, in God's courtroom, the results have eternal consequences. The evidence will be from eyewitness accounts—the angels' records. The proof will go beyond that of a reasonable doubt; it will be beyond any doubt. The future safety of the precincts of heaven are at stake. The universe does not ever want to see another rebellion arise.

How is it with you, dear reader? Would you be 100 percent safe to allow into the heavenly Canaan to dwell throughout eternity? How will you fare in the investigative judgment? □

Earth's Final Warning

Enlarged and Improved

We are pleased to announce the latest edition of this outstanding witnessing tool, of which over three-million copies were circulated in 1994. This edition contains all of the previous material plus Rome's Challenge, which is a reprint of three editorials written for The Catholic Mirror. These editorials acknowledge that the Catholic Church claims to have transferred the sacredness of Saturday to Sunday. They challenge the Protestants to admit that there is no scriptural basis for the change to Sunday and that the keeping of Sunday is a recognition of the Roman Catholic Church's authority.

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Making Wills

The making of wills is a matter that we should consider carefully. We should not treat it as a delicate question that should not be introduced, fearing to create nervousness with feeble persons whose span of life is nearly run out. Those having means should consider all the probabilities regarding life, and the proper use of their means, and make everything right, clear, and thorough as the Lord’s responsible agents. All that you and I possess of talents is loaned us on trust that we may trade with it. By improving these talents we acquire more talents to invest for the Lord.

Time is short. I have a message to my brothers and sisters, whose life history must soon close; is it not best to set your house in order? Look well into these matters. What disposition are you making of the Lord’s capital of means? Consider, What shall I do with my responsibilities of houses and lands or of my effects? God help you in this decision. Now, while you have your reason, work carefully that God’s cause shall have placed to its advantage all the means that can be properly devoted to it.

Decisions for All Time

Relatives have a fair chance to live by their own industry. Do not spoil them by throwing responsibilities upon them, in the will that you make, that they know not how to manage. You are now making decisions for all time in reference to the future good of the Lord’s grand gospel missionary work, that even after you are dead, your entrusted means may be at work in carrying the message into new places, thus adding new territory to the Lord’s kingdom. You must now, while alive, make diligent, faithful work, that after your death gifts and offerings may come into the treasury of the cause of God. By making this provision you express your interest in the work of God, which must be sustained and the standard of truth lifted in new places. Your treasure is loaned to you in trust and is the Lord’s. Now, you are to select stewards of God to pass the same along. Your helping hand may be still in death, yet your works follow you through living, faithful stewards as your representatives, and you are thus fulfilling your appointed work. Said Christ to John, “Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” Revelation 14:13.

With Christ everything was made subordinate to His Father’s kingdom and the great, grand work of saving souls. Redemption was the key note. He left His royal throne, laid aside His royal crown, laid off His royal robe, and submitted to a life of humiliation. For your sakes he became poor, that ye through his poverty might be rich.” 2 Corinthians 8:9. And the same devotion, the same subjection of every social relation and endearment, is to be ever paramount in His disciples.

Trust Funds

He that loveth God supremely will not because of that, love his parents or other relatives less. The love of Christ leads His disciples to carry out the will and ways of God expressed in the wills of His servants that are dead, waiting for the morning of the resurrection. Our capital, entrusted of God, is not to be recklessly signed away to men and women who would serve themselves and not the Lord. “He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.” Matthew 10:37. This caution is not designed to lead us to disregard relatives or friends, yet the test comes to every soul, Will you receive Christ and acknowledge Him as your Redeemer?

Some relative, father, or mother, or friend, may say, “You can no longer call me father, or mother, or friend, if you accept Jesus of Nazareth.” This very test did come to many, and at the sacrifice of even the dearest friends they could but say, “He gave His life for me. He died that I might live.” What a scene was represented at the cross! What an example to the beloved disciples of filial affection! “Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.” John 19:25-27.

We are now in a special period of the earth’s history. Let every one look unto Jesus and copy the example that He has given us. Means must come into the world just now when doors stand open on every
side, and the voice is heard, "Come over and help us." Shall the higher classes that are now interested be left without light, because it takes money to work in the large cities? The higher class halls are very expensive; the coal bill to heat a house or hall in winter is large: but shall lands be left unsold; shall the houses which could be sold beside the one we live in be retained? Shall it be left until the sweet voice of Mercy is no longer heard, and the door is shut? Now, we are to let out light shine forth to the world, opening the way.

Give to God His Own

The medical missionary work is the helping right hand of the gospel; therefore when the gospel is preached there must be a most thorough effort made to establish sanitariums. As people accept the truth they will feel called out to labor for souls, making plain and distinct God’s plan of salvation. Then as souls decide for the truth and become willing to come out from the churches, meeting houses must be built. Where are the men who have means to help? See the requirement in Luke 12. Sell that ye have and give of God’s own property, that of which He has made you stewards.

It is now time to work to set in order the things that need to be done. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6:17-19.

An Appeal to the Aged

We wish that all who are becoming old and feeble would make a wise disposition of their means, giving freely back to God that which is His own. Some need the interest on their money to support them while they live. These can lend their money at reasonable interest to our publishing or medical institutions, and make arrangements that it shall be used in missionary work after their death. Wise and faithful men should be chosen as their stewards, and clear and thorough work done to ensure the use of their means in the very way that they wish. Then they will know that their treasure is to be used to warn the world of its coming doom. We have no time to delay.

To those who have purchased lands which have increased in value, I am commissioned to say, Will you now show your appreciation of the truth, your appreciation of the value of souls, by disposing of these lands and using the proceeds to furnish facilities for the working of our cities? In very truth those lands belong to Him who made heaven and earth, and you are His stewards, "Moreover it is required in stews, that a man be found faithful." 1 Corinthians 4:2.

God has men of opportunity ready to work in the cities if the way is opened before them. Thousands are hungering and thirsting for the Word of Truth; let it come to them; let your gifts and offerings flow into the treasury to sustain the work, and God will send the workers. There have been presented to me many in the cities who are praying for light, and a knowledge of gospel truth. May the Lord impress upon us all the importance of making the advancement of the last gospel message our very first business.

My heart aches as I consider all the beautiful and proud possessions of the wealthy men of our great cities. These great establishments, with all their earthly equipment, will soon become worthless heaps of rubbish, consumed by the fires of the last day.

None of us can purchase Heaven. Not one can use anything which he claims as his possession, to make reconciliation with God for his sins or for the sins of others. None can purchase favor in that time when “The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.” Isaiah 24:20.

Consecrate All to God

The atonement of Christ makes all who will be saved His own choice. All that stand as Christ’s faithful soldiers will consecrate themselves and all their small and their large possessions to the Lord, to advance His work in this world. Their humble homes, and necessary equipment for business will be used as lent of God. Surplus property will be disposed of for Him. God’s full sovereign grace is exercised to save to the uttermost all who shall come to Him. The divine honor is most jealous and uncompromising. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8.

God calls upon men of tact and ability to present the message of His unbounded love to a fallen world. The rich men of the world may now give themselves to Jesus Christ. “A city that is set on an hill cannot be hid.” Matthew 5:14. The Lord calls for speakers—He calls for men who can present the science of salvation in the most clear, winning, and convincing manner. The men who have gifts are now to use them. The workers must begin in decided earnest and create an interest in the teeming population of our cities. Everything upon the earth is to be revolutionized. Great cities are to hear. The Greater New York is to be worked. The neglected southern states are to be worked. Foreign fields must be entered and faithfully worked. Immense responsibility rests upon the monied men. A message from God’s words needs to come to all the Christian churches of our land.

God will guide His messengers in the adoption of new methods to arrest the attention of men, and convince their judgment. He will give skill and understanding in the use of effective illustrations to arrest the attention of the people. Who will come to the front to assist in this great work? Who will dispose of houses and lands now? Who will bring forward their hidden treasures? Who will draw from their bank accounts? Who will provide means for the workers who are willing to enter the great cities of our world?

The Gospel Herald, December 1, 1901.
Early Experiences

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 concludes 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

When leaving His disciples, Jesus said to them: Go and teach all nations the things I have commanded you, and behold, I am with you always, even unto the end of the world. See Matthew 28:19-20. Those to whom these words were directly uttered, had spent three years in the Saviour’s company, and had seen Him heal the sick, cleanse the lepers, and raise the dead. Nay, more; they heard Him speak precious words of instructive comfort directed to their own personal needs, while He pointed out the rugged path they were yet to travel. Especially were they helped when He told them He was going away only that He might prepare for them a permanent home, after which He would come again to receive them to Himself. See John 14:1-3.

Naturally they had greatly sorrowed at the first thought of losing sight of His benignant face, and of missing the sound of His gracious words. But He soothed, in a measure, their sorrow with the promise that in His physical absence, His representative, the Holy Spirit, would be present with them, to convince of sin and righteousness, and also to direct their attention to the great judgment day which is to try the characters of all men. This promised Comforter would guide believers into truth not then fully divulged, and also show them things to come, for which they were not then fully prepared. John 16:7-13.

It would be well to remember that this ample provision was not limited to a single generation, but was to be true “even unto the end of the world.” This specified time limit not having yet arrived, we may with the utmost confidence expect the continued guidance of the Spirit throughout the general work of God’s closing message to men. At this point it may be suggested that the gift of the Spirit is to all alike, and therefore each individual can have all that the Spirit has to impart. This is true so far as one’s individual accountability goes, but the preconceived notions of humanity are such, on account of sin-darkened influences, that each person thinks his private view of how the general work should move, is the only proper one; so if no direct connection with Heaven were afforded, through which to regulate affairs, no unanimity of sentiment would obtain, and the message would fail to meet its purposes.

This may be seen by a reference to our own foreign work. In 1875, the General Conference was somewhat started by a positive announcement that the people’s ideas were altogether too vague with reference to what the message was intended to accomplish. A further declaration was then made that a revelation recently received pointed to strong missions in various countries, calling for printing facilities for the production of literature to be used in the regions where such plants would be established. The question was then put to Sister White concerning the names of such countries. The answer wisely returned was that she could not then announce more than one name, and that was “Australia.”

Little was then known by our people about the geography of Australia, as it was supposed to be, so to speak, on the outer rim of the world, and no thought of entering that country for mission purposes had been suggested. But in the providence of God, circumstances had transpired (which lack of space forbids detailing here) which brought the time for the preaching of the message in that field. It was therefore wisdom to mention before the Conference of 1875 the one field then ready to be entered.

But so divided were the counsels of the brethren, even after what had been so definitely set forth, that the president of the General Conference, in reply to one who requested to be sent to that field, said: “We are not ready to establish a mission in Australia; when we are, we will let you know.” Ten years later, however, a company sailed for that country, and the truth began to spread there very rapidly. Soon a printing plant was called for and established, the work of which has so increased that at times it is difficult to meet the demands made upon it, as constant orders flow in from the great island territory to which its products go.

When the work in that field had become quite fully established, Sister White received a burden to visit the country. She had long known the needs there, from what had been revealed to her, and so was anxious to see accomplished what had been shown her as advance steps by which surrounding regions might be benefitted. So almost as soon as she arrived, she began to stir up sentiment in behalf of a school. She said little at first about the far-reaching influence such a movement would have, but later said that Australia was to be, in God’s plan, the center of an extended mission field, and so needed to provide necessary education for foreign mission workers.

In due time a committee was selected to seek a proper site for the school. Here again divided counsels threatened delay. Some thought that the school should find a place near a large city with educational advantages. Others felt that it might be established a little distance in the country, on a few acres of land. But Sister White said a view had been given her of a large tract on which general industries could be handled. Finally a tract covering fifteen hundred acres was found about sixty miles north of Sydney. This was largely covered with a scrub growth of trees, with a desolate, neglected appearance. Inquiry from those living near the place elicited the verdict that the land was utterly valueless for agricultural purposes. Some of our leading brethren there were inclined to believe this testimony.
The land was described to Sister White, and she was told about its utter worthlessness for agricultural purposes. She insisted on seeing the place for herself, and upon going over it, declared it to her exactly to the description of what God had shown her to be the proper location for the school. But the prospect looked so dreary that the brethren were rather discouraged about securing the tract, even at the tempting price for which it was offered, and so expressed themselves. Sister White, however, was firm in her judgment, and so further proof in settlement of the question was demanded. With this view, some of the soil was taken for analysis to a government expert in agriculture, who, after testing the samples submitted, confirmed the adverse testimony of the native dwellers of the neighborhood. Notwithstanding this, Sister White maintained that the Lord knew more about the soil in question than did the government expert, and her testimony on the question was accepted by our leaders. The land was therefore secured, and the school buildings were erected. The sequel has shown that the soil of the condemned land could not be excelled in the production of heavy crops. More than this, no school among us has done better educational work, and financially prospered more, than this Australian school, mainly directed by the testimony of the Lord’s chosen servant.

Just a word here concerning extension results. Many have been graduated from that school to be stationed for mission work on Pacific islands within the territory which that school provides for, and the Lord’s blessing has followed all the way. Again we may be permitted to say: What a blessing to have so sure a guide in the lead of this people who are called to sound the last message of mercy to earth’s nations! Without it we could never succeed in the Hercean task assigned us.

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