To Stand Alone

See page 4

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The Sabbath as the great test to God’s people, the preaching of Revelation 14:9-11, the mark of the beast, and the plan of salvation in justification and sanctification would be forced into the evangelical mold. In her vision of the iceberg (found in Selected Messages, book 1, 205-206), the last-day prophet, Ellen White, was shown what would happen to Adventism, if the church accepted the Alpha of apostasy. Praise God, most of the leaders and pastors lined up behind the prophet, and the Alpha of apostasy was defeated. But God also told her what would have happened if the leaders did not continue to stand with His prophet:

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.” Ibid., 204-205.

But she was also shown that the Omega of apostasy would be of a most startling nature:

“But not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the Alpha of this danger. The Omega will be of a most startling nature.” Ibid., 197.

What could be more startling in this final hour of the church’s probation, than that many leaders, pastors, and laymen do not know the difference between truth and error? We know we are living in the final hours of this world’s history. Our experience is overwhelming as we stand now at the very end of all things. We can expect the Omega of apostasy to be among us. In the Omega of apostasy there will be an attempt to change the theology of the church, and an attempt to change the doctrines—the pillars of our faith. A new organization will be formed. The holy Sabbath will be lightly regarded in its relationship to Isaiah 58:13-14. We can also expect that in this final apostasy, some of the leaders will depend on human power rather than on the direction God gave through the Spirit of Prophecy. See Ibid., 48. But God will sweep this apostate structure away—God will take the reins into His own hands—and God’s faithful and obedient leaders, pastors, and laity will then be surprised at the simple way God will perfect His work in righteousness, which will then destroy the core of the Omega of apostasy:

“Unless those who can help in —— are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning... The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.” Testimonies to Ministers, 300.

We have our Bibles and the Gift of Prophecy to guide us—to warn and teach us. Let us listen before it is too late.

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

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New Zealand, 64-3-3138908

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Table of Contents
Vol. 10, No. 11 November 1995

Articles

To Stand Alone
Are we preparing to stand alone when the big test comes? Harry Knopper 4

The Way, the Truth, and the Life, Part 2
Assurance in Christ Ellen G. White 6

General Counsels on Dress
Preserving a healthy body for the glory of God Vernon Sparks 8

A Lesson in Health Reform
"Whatever ye do, do all to the glory of God” Ellen G. White 12

Sligo Church “Ordains” Women Pastors
Standing for principle? Or is it rebellion? Colin Standish 14

The Symbol of Righteousness
The Exodus in Type and Antitype, part 11 Taylor Bunch 16

The Last Great Step
Have we learned how to walk with God as did Enoch? Jim Hohnberger 20

Reflections on the 56th General Conference Session, Part 2
The world church grapples with momentous issues Colin Standish 24

The Spirit of Prophecy and the Last Generation
Essential guidance for the remnant church David Lin 28

Departments

Editorial ......................... 2 Letters ......................... 23
Lessons From Past Experiences . . . 27

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November 1995 Our Firm Foundation 3
It had been twenty years since Daniel, Hananiah, Mishael, and Azariah had risked their lives to stand alone for truth and righteousness by refusing the food on the king's table. Now the great king Nebuchadnezzar, who had admitted that the God of heaven was a God of all gods and Lord of kings, forgot from whom he had received his power. Moreover, he decided that he could change the course of human history as revealed to him by God in that dream so long ago.

On the plain of Dura, he had erected a replica of the image seen in his dream. But, instead of making only the head of gold, the entire image, ninety feet tall and nine feet wide, was constructed of solid gold. The celebration planned for its great unveiling, competed with a modern-day presidential inauguration for glitter and splendor. Everybody who was anybody in the kingdom of Babylon was there to bow before the great god of gold; everyone, except for three Jewish cabinet members, who had decided long before that they would bow only to the God of heaven, and worship Him alone no matter what the cost.

Why did these three not bow to the image when overwhelming peer pressure tempted them to conform to the vast majority? Daniel and his three friends had purposed in their hearts, twenty years earlier, that they would honor God in everything they did, including what they ate and drank. They had decided, long before this hour arrived, that in whatever they did, said, ate, or drank, to do all to the glory of God.

Are you and I now making the necessary preparation so that we will be able to stand alone when the big test comes? Are we gaining victory over even the little daily temptations, resisting the banana split, not yelling at our children, having patience with our spouses? “To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test.” Testimonies, vol. 5, 136.

Can you even begin to comprehend what this statement is saying? Our final big test will be to stand alone. Does your mind even dare to imagine what it will be like when fellow professed Adventists, pastors, leaders, maybe even family members, betray you into the hands of the church and civil authorities because of your stand for righteousness and truth?

“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.” The Great Controversy, 608.

Are you preparing for such a time? Is it far in the future? Are you experiencing such a powerful, meaningful, daily, hour by hour, walk with Jesus now, that when that time comes you will respond only with the sweet love of Jesus, and not be offended by the cruel and wicked things to which you will be subjected?

What did Jesus tell us? “These things have I spoken unto you that ye should not be offended.” John 16:1. Emphasis added. He warned us that not only would they disfellowship us, but that the time would come when those who kill us will think that they are doing God a service! Are we seeing people today being disfellowship for standing up for righteousness and truth? Then we can be sure the...

Harry Knopper, a physician, writes from Pasco, Washington.
fulfillment of the other prophecy will follow also. Yet, what is our attitude to be? To not be offended. In Matthew 5:44-45, Jesus said, “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Why? “That ye may be the children of your Father which is in heaven.” We are not God’s children unless we have the spirit that Jesus had when He trod the winepress alone. That is why God’s prophet for our church told us, “At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader.” Testimonies, vol. 5, 136.

Have you been practicing gathering warmth when others are cold toward you? You can only do that when self is no longer reigning in your heart, and the mind of Christ has taken the place of self. Self cannot gather warmth from the coldness of others, but Christ in you can. Have you been practicing gathering courage when others are revealing themselves to be cowards? My father told me that you learn from everyone in life; from some you learn how to do; from others you learn how not to do. By beholding Christ, daily, hourly, we learn how to do. Depending on self, we do not even have to learn how not to do, we do the wrong thing automatically.

Have you been practicing gathering loyalty from others’ treason? Loyalty to what? To righteousness and truth. Under what circumstance? When the majority forsakes you and leave you standing all alone! Is that not what Christ did? There was no human being with Him in His hour of suffering. He said, “The servant is not greater than his lord.” John 13:16. Yet He could also say, “I am not alone, because the Father is with me.” Chapter 17:32. When Christ was suffering the most, in the garden when the cup was teetering in His hand, He could not see His Father. How close was His Father in actuality? He was right there with Him. God even commissioned the angel Gabriel to strengthen Christ’s hand when it quivered, holding the cup that He was to drink.

Generations earlier, Isaiah prophesied that Jesus would stand alone, suffering alone for you and for me. He had nothing to gain except our salvation and the joy of our presence with Him for eternity. Is that not Someone you want to be loyal to? Is that not Someone you want to stand up for?

Notice Christ’s attitude throughout His suffering as described in the fifty-third chapter. “He was oppressed, and He was afflicted,” yet did He defended Himself? No, “He opened not His mouth.” Verse 7. All emphasis supplied. So often we are quick to defend ourselves against the attacks of others. Yet what is Christ’s example for responding to false accusations? He defended the truth, but He never defended Himself. When self is dead, it does not need to be defended. When we are not only disfellowshipped, but taken to prison, laughed at, spit upon, tortured, and

When you are brought to the ultimate test, all the theological controversies and personal disagreements that you have had with people will be irrelevant. Only one question is of vital importance, “Will you try to save your life, or will you lose it for Christ’s sake and for the gospel?” See Matthew 16:24-26. You may be ready to give up your life for Christ, but are you willing to give it up to save someone else? One day the final test will come to you—suddenly and unexpectedly. It may be the national Sunday law, or for you it may be something totally different. At that time

What can we do now to prepare ourselves so that when our final, great test comes suddenly, unexpectedly, we will choose to lose our life for Christ’s and the gospel’s sake, instead of trying to save it?

you will be forced to answer that very question: “Will I try to save my life, or will I lose it to save someone else?”

The faculty and staff at the Adventist University in Rwanda just recently had to face their big test. One night they thought they would have peace between the Tutsi and the Hutus. The next day the death decree was being carried out. When Tutsi students and others knocked on their doors to seek protection from the marauding Hutus, they had to make the decision to save the students’ lives and risk losing their own lives in order to save others.

What can we do now to prepare ourselves so that when our great, final test comes suddenly, unexpectedly, we will choose to lose our life for Christ’s and the gospel’s sake, instead of trying to save it?

1. Meet with God every morning and stay with Him until you know you have His abiding presence for that day. See Psalm 5:3.

2. Ask the Lord to reveal to you if there is any wicked way in you, and thus you will be in a constant state of confession and repentance. See Psalm 139:23-24.

3. Claim God’s presence all day long. See Hebrews 13:5.

The Way, the Truth, and the Life

IN the announcement, “I am the way, the truth, and the life” (John 14:6), Christ by no means pointed His disciples to a new way. Since the days of Adam, the Lord has had His representatives, men who have kept alive the influences imparted to them from Heaven. Since the first gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent’s head, Christ has been uplifted as the Way, the Truth, and the Life. The same Christ that is at work today among all classes of people, was at work in the days when Adam lived, when Abel died by the hand of his brother because he presented to God the blood of the slain lamb, representing the blood of Christ. Abel’s faithful adherence to God’s commands in bringing a lamb as his sacrifice, offended Cain. He had another way, and this way he wanted Abel to follow, instead of following the way of the Lord. Abel would not yield God’s way for the way of his brother, and he was murdered. But the dead, Abel yet speaks.

Enoch was one of God’s representatives. During his life on earth he walked with God, and God took him to heaven without seeing death. Enoch prophesied of the great event which is the consummation of all things earthly—the second coming of Christ. Noah’s persevering righteousness and faith made him a representative man. The deep, earnest fidelity of Abraham caused him to be called by God “the father of the faithful.” For his self-sacrificing zeal Moses received the testimony that he was the meekest and most humble of all the human family. These were characters illustrous for spirituality and moral excellence.

In every age Christ has been the Way, the Truth, and the Life. He was the Originator and Foundation of the Jewish economy. In the pillar of cloud He guided the children of Israel in their wanderings. Everything was adjusted and arranged by the hand of Divinity. And all the knowledge that came direct from God to them, all the power and glory of that ancient economy, had been poured into the treasury of the Christian church. Nothing has been lost. The accumulated light of generations is given to the church of today, not to be hoarded, but to be circulated. Messengers are to be sent to every part of the earth, proclaiming Christ, the Way, the Truth, and the Life.

The earthly temple is no more. Its mysterious veil has been rent asunder; its sacred vessels have been demolished, and the Jewish people are scattered to every part of the world. But the judgments that fell on that nation are a symbol of those that will fall on all who, like Jerusalem, know not the time of their visitation. Let not man mock the ancient Jewish economy, of which Christ was the Originator, and the One to whom the types and shadows pointed. In these types and shadows is revealed the everlasting gospel.

The idea that the Old Testament no longer possesses vital interest because the New Testament has been written, is an idea fatal to the soul of him who believes it. Both the Old Testament and the New are necessary. The New Testament does not contain another gospel, a new religion. It is but the unfolding of the Old. The past ages are of peculiar value to us; and those who are ignorant of the Scriptures, and of the power of God as manifest in the history of His people, understand but dimly the manner of His working.

Ellen G. White
In the Scriptures the past is brought down to our time. The Word of God offers us the treasures of inspired wisdom that have been accumulating from age to age. Before us are examples of piety and devotion. The lives of these men have been placed on record, not to exalt them, but to make us wise unto salvation, to show us the errors and mistakes of good men, and to lead us to imitate their virtues. Let those who talk of the patriarchal and prophetic age as a Christless age, read their Bibles with humble hearts, praying for power to follow the example of holy men of God.

Christ was the Way by which patriarchs and prophets were saved, and to pour contempt upon this Way is to pour contempt upon Christ, enshrined in the pillar of cloud, and giving directions to Moses to be given to the children of Israel. There was plenty of light in the old Way to lead every soul to the abodes of bliss.

The prophets of God spoke less for their own time than for the ages to come, and especially for the generation that would live amid the last scenes of this earth’s history. “Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” 1 Peter 1:12. “All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Corinthians 10:11. The prophets and apostles meet and unite their witness, testifying of “the sufferings of Christ, and the glory that should follow.” 1 Peter 1:11. The wonderful events in the history of the children of Israel are not to be lost sight of or ignored because of the lapse of time. They are jewels of truth that have been placed in false settings. Christ came to redeem them from error, and to reset them in the framework of truth, that they might shine in their native purity and attractive loveliness. By Him they have been made to give forth a brighter and more powerful luster than ever before.

The patriarchs and prophets were representative men, and through them, from century to century, a flood of knowledge was poured into the world. Adam, repentant and converted, was a Christian; Abel was a Christian; Enoch was a Christian; Noah was a Christian; Abraham was a Christian. In types and symbols the gospel was revealed to those of former dispensations. The Old Testament Scriptures show us the power possessed by those who looked to Christ. The glorious beams of continually increasing light are all concentrated in our time. All testify of Christ, “the way, the truth, and the life.” But never was this truth so clearly defined as in Christ’s answer to the words, “Lord, we know not whither thou goest; and how can we know the way?” John 14:5. Christ is revealed to us in His first advent. We see Him sacrificing riches, power, and glory for poverty, temptation, privation, and suffering.

Christ is indeed the Way, the Truth, and the Life. There are not many ways to heaven. Each one may not choose his own way. Christ says: “I am the way.... No man cometh unto the Father, but by me.” Verse 6. Unless we are individually in this Way, we cannot reach the heavenly mansions. The question for each one to ask himself is, Am I following Christ because I know that He is the Way, the Truth, and the Life? Am I in the Path that leads to perfect obedience? Those who walk in this Way never lose their strength, but constantly receive new power for their heavenward march.

Signs of the Times, January 13, 1898.

To be continued.

When God Asked Women to Wear Pants

Hardly any discussion in Adventism can become more heated than one surrounding whether Christian dress for women includes slacks or pants.

What does Inspiration tell us is healthful? What is modest? What are the principles we can apply today? By a study of human physiology and the Inspired Counsels, the author draws some interesting, thought-provoking, and challenging observations.


When God Asked Women to Wear Pants is must reading in every Adventist home. Paperback, 76 pages. Only $3.95. Please see page 3 for shipping and sales tax information.
General Counsels on Christian Dress

GOD has called us to adopt the principles of healthful and modest dress that He has established. He calls this final generation to glorify and honor Him in every aspect of their lives. Our outward appearance, as well as our inward adorning, speaks either in favor of God and righteousness, or of Satan and sin. Our choices in dress either please God or cause Satan to exult:

"Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented." Counsels on Health, 599.

Our manner of dress either helps to break the spell of Satan in the lives of others or it confirms them in their wrong habits. There should be a marked contrast between the world and the remnant:

"There are weak and vain ones who have no depth of mind or power of principle, who are foolish enough to be influenced and corrupted from the simplicity of the gospel by the devotees of fashion. If they see that those who profess to be reformers are, as far as their circumstances will admit, indulging the appetite and dressing after the customs of the world, the slaves of self-indulgence will become confirmed in their perverse habits. They conclude that they are not so far out of the way after all, and that no great change need be made by them. The people of God should firmly uphold the standard of right and exert an influence to correct the wrong habits of those who have been worshiping at the shrine of fashion, and break the spell which Satan has had over these poor souls. Worldlings should see a marked contrast between their own extravagance and the simplicity of reformers who are followers of Christ." Testimonies, vol. 4, 571–572.

For us to have the proper influence we must escape from the snares of Satan and from the chains that bind us to his fashions:

"Will my sisters consider these things as they are, and will they fully realize the weight of their influence upon others? By walking in a forbidden path themselves, they lead others in the same way of disobedience and backsliding. Christian simplicity is sacrificed to outward display. My sisters, how shall we change all this? How shall we recover ourselves from the snare of Satan and break the chains that have bound us in slavery to fashion? How shall we recover our wasted opportunities? how bring our powers into healthful, vigorous action? There is only one way, and that is to make the Bible our rule of life." Counsels on Health, 597–598.

Modern society, and, unfortunately, many of God’s professed people are not shocked by that which God revealed to His messenger was immodest:

"We cannot, if we would, conceal the fact that women have feet and limbs that were made for use. But in regard to the exposure, this is on the other side of the question. We have traveled extensively the past twenty-five years, and have been eyewitnesses to many indecent exposures of the limbs. But the most common exposure is seen upon the streets in light snow, or wet and mud. Both hands are required to elevate the dress, that it may clear the wet and filth. It is a common thing to see the dress raised one-half of a yard, exposing an almost unclad ankle to the sight of gentlemen, but no one seems to blush at..."
this immodest exposure. No one’s sensitive modesty seems shocked for the reason that this is customary. It is fashion, and for this reason it is endured. No outcry of immodesty is heard, although it is so in the fullest sense.” Health Reformer, May 1872.

A family council on dress is to be held with the determination to be guided by principle:

“Let us be faithful to the duties of the home life. Let your children understand that obedience must reign there. Teach them to distinguish between that which is sensible and that which is foolish in the matter of dress, and furnish them with clothes that are neat and simple. As a people who are preparing for the soon return of Christ we should give to the world an example of modest dress in contrast with the prevailing fashion of the day. Talk these things over, and plan wisely what you will do, then carry out your plans in your families. Determine to be guided by higher principles than the notions and desires of your children.” Manuscript Releases, vol. 7, 25-26.

Teaching our children to dress from principle will help to protect them from the world:

“I heard the parents with deep feeling express their regret that they did not encourage their daughters to put on the reform dress from principle. They said if they had done so they were now convinced their children would be with them in the truth. The reform dress would have kept them separate from the world. They would not have had so strong inclination to attend parties of pleasure and mingle with their worldly companions in exciting amusements, which diverted their minds from God and the truth.” Testimony to the Church at Battle Creek, 63-64.

Mothers should set an example in simplicity and tidiness of dress:

“Let the mother’s dress, also, be simple and neat. So may she preserve her dignity and influence. If mothers allow themselves to wear untidy garments at home, they are teaching their children to follow in the same slovenly way. Many mothers think that anything is good enough for home wear, be it ever so soiled and shabby. But they soon lose their influence in the family. The children draw comparisons between their mother’s dress and that of others who dress neatly, and their respect for her is weakened. Mothers, make yourselves as attractive as possible, not by elaborate trimming, but by wearing clean, well-fitting garments.

Thus you will give to your children constant lessons in neatness and purity.” Christian Temperance and Bible Hygiene, 143-144.

Mothers should dress in a becoming way for their family:

“Sisters, when about their work, should not put on clothing which would make them look like images to frighten the crows from the corn. It is more gratifying to their husbands and children to see them in a becoming, well-fitting attire than it can be to mere visitors or strangers. Some wives and mothers seem to think it is no matter how they look when about their work and when they are seen only by their husbands and children, but they are very particular to dress in taste for the eyes of those who have no special claims upon them. Is not the esteem and love of husband and children more to be prized than that of strangers or common friends? The happiness of husband and children should be more sacred to every wife and mother than that of all others.” The Adventist Home, 252-253.

The clothing of children should be becoming and not an injury to their self-respect:

“My sister, bind your children to your heart by affection. Give them proper care and attention in all things. Furnish them with becoming garments, that they may not be mortified by their appearance, for this would be injurious to their self-respect.” Testimonies, vol. 4, 142.

Part of dressing well is the ability to make one’s own clothing:

“Let girls be taught that the art of dressing well includes the ability to make their own clothing. This is an ambition that every girl should cherish. It will be a means of usefulness and independence that she cannot afford to miss.” Education, 248-249.

Faithful mothers will have immortal fame:

“The votaries of fashion will never see or understand the immortal beauty of

Many who suppose they are going to heaven are blindfolded by the world. Their ideas of what constitutes a religious education and religious discipline are vague, resting only on probabilities. fashion? It is not a right fashion, and we should not allow ourselves to consider it right. We should dress our children in such a way that they will learn to fashion their lives in simple, orderly lines. We are to be preparing for the grand review that is soon to take place, and our children must have a part in this work of preparation.” Peter’s Counsel to Parents, 36-37.

Through conformity to the world, many are in danger of being bound in bundles to be burned:

“Many who suppose they are going to heaven are blindfolded by the world. Their ideas of what constitutes a religious education and religious discipline are vague, resting only on probabilities; there are many who have no intelligent hope, and are running great risk in practicing the very things which Jesus has taught that they should not do, in eating, drinking, and dressing, binding themselves up with the world in a variety of ways. They have yet to learn the serious lessons so essential to growth in spirituality, to come out from the world and be separate. The heart is divided, the carnal mind craves conformity, similarity to the world in so many ways that the mark of distinction from the world is scarcely distinguishable.” Fundamentals of Christian Education, 311.

Down through history only a minority of the professed followers of Christ have actually followed His directions in how to

November 1995 Our Firm Foundation 9
live, God, as always, is looking for a few good men and women:

“Human reasoning has ever sought to evade or set aside the simple, direct instructions of the Word of God. In every age a majority of the professed followers of Christ have disregarded those precepts which enjoin self-denial and humility, which require modesty and simplicity of conversation, deportment, and apparel. The result has ever been the same—departure from the teachings of the gospel leads to the adoption of the fashions, customs, and principles of the world. Vital godliness gives place to a dead formalism. The presence and power of God, withdrawn from those world-loving circles, are found with a class of humble worshipers, who are willing to obey the teachings of the Sacred Word.” Child Guidance, 430.

Our dress is to be in harmony with that which God appreciates:

“The words of scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the

that faith in Christ’s coming affects the character of the man or woman. If any wish to have their influence tell in favor of truth, let them live it out, and thus imitate the humble Pattern.” Messages to Young People, 128.

During the time of the three angels’ messages, the dress of God’s people is to glorify Him and to be a rebuke to the world: “The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God’s peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel for examples. If God gave such definite directions to His ancient people in regard to their dress, will not the dress of His people in this age come under His notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are His peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their

We are to have special clothing for the church service:

“Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God’s house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without.” Ibid., vol. 6, 355.

Our clothing is to be plain, neat, and of durable material:

“We do not discourage taste and neatness in dress. Correct taste in dress is not to be despised or condemned. While needless ruffles, trimmings, and ornaments should be left off, we encourage our sisters to obtain good, durable material. Nothing is gained in trying to save means by purchasing cheap fabrics. Let the clothing be plain and neat, without extravagance of display.” Selected Messages, book 3, 245.

Large and fiery-colored figures should be avoided:

“Taste should be manifested as to colors. . . Complexion . . . may be taken into account. Modest colors should be sought for. When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided.” Ibid., April 14, 1868.

We are not to differ from the world’s dress for any reason other than to obey God:

“We do not wear the style of dress here represented to be odd—that we may attract notice. We do not differ from the common style of woman’s dress for any such object. We choose to agree with others in theory and in practice, if we can do so, and at the same time be in harmony with the law of God, and with the laws of our being. We believe it wrong to differ from others, unless it be necessary to differ in order to be right.” Ibid.

While we are not to be preoccupied with the dress question, we are to live in harmony with God’s dress principles of health and modesty. The following counsel was written in 1908:

“I beg of our people to walk carefully and circumspectly before God. Follow the customs in dress so far as they conform to health principles. Let our sisters dress plainly, as many do, having the dress of
good, durable material, appropriate for this age, and let not the dress question fill the mind. Our sisters should dress with simplicity. They should clothe themselves in modest apparel, with shamefacedness and sobriety. Give to the world a living illustration of the inward adorning of the grace of God." Child Guidance, 414.

We are our brother's and sister's keeper in the sense that we are to share in love with them what God has said regarding Christian dress. We are not to be the conscience for another. Dress reform is not to be one of our principal subjects. We are to share God's will and leave to each the privilege of developing Christian character as they surrender their wills and ways to the wooin of the Holy Spirit:

"None need fear that I shall make dress reform one of my principal subjects as we travel from place to place. Those who have heard me upon this matter will have to act upon the light that has already been given. I have done my duty; I have borne my testimony, and those who have heard me and read that which I have written must now bear the responsibility of receiving or rejecting the light given. If they choose to venture to be forgetful hearers, and not doers of the work, they run their own risk and will be accountable to God for the course they pursue. I am clear. I shall urge none and condemn none. This is not the work assigned me. God knows His humble, willing, obedient children and will reward them according to their faithful performance of His will. To many the dress reform is too simple and humbling to be adopted. They cannot lift the cross. God works by simple means to separate and distinguish His children from the world; but some have so departed from the simplicity of the work and ways of God that they are above the work, not in it." Testimonies, vol. 1, 523-524.

When we are converted, the problem of improper dress will disappear:

"There is no need to make the dress question the main point of your religion. There is something richer to talk of. Talk of Christ; and when the heart is converted, everything that is out of harmony with the Word of God will drop off." Child Guidance, 428-429.

Christian dress is summarized by the following:

"Our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs 'is not afraid of the snow for her household: for all her household are clothed with double garments.' Proverbs 31:21, margin." Ibid., 420.

In 1897, the servant of the Lord admonished His people to take hold of reform in dress. See Spalding-Magan's Unpublished Manuscript Testimonies of Ellen G. White, 90-92. There was not to be one precise style as God had originally revealed in 1863 and in 1867 regarding the original short reform dress. See Selected Messages, book 3, 253.

Let each one of us consider well the counsels on Christian dress given to us from the Lord. Let us emphasize daily

There is no need to make the dress question the main point of your religion. There is something richer to talk of. Talk of Christ; and when the heart is converted, everything that is out of harmony with the Word of God will drop off.

conclusion—full surrender to all of God's will—and thus have the spiritual discernment to truly know His will in these matters. May our desire be to indeed honor our Creator by dressing healthfully in all ways—physically, mentally, and morally. We have been blessed now for some years by a society that is tolerant of almost any dress style. To adopt dress styles today that are not just healthful but also modest will hardly raise an eyebrow. It is as though God is making it as easy as possible and leaving us without excuse to not honor Him in every facet of our lives. Let us be wary of following the world in its definitions of what is healthful, modest, and Christlike. Let us demonstrate our desire to not misrepresent Christ in any way so that we might be among that group in whom there is found no guile.

"And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:5.

"The Lord would have all His sons and daughters happy, peaceful, and obedient. Jesus says, 'My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.' John 14:27." Steps to Christ, 124.
A Lesson in Health Reform

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king’s meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

"Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat of the portion of the king’s meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Daniel 1:1-20.

This record contains much of importance on the subject of health reform. In the experience of the four Hebrew children a lesson is given regarding the need of abstaining from all spirituous liquors, and from indulgence of perverted appetite. The position taken by these Hebrew youth was vindicated, and at the end of ten days they were found fairer in flesh and better in knowledge than all the rest whom the king was proving.

In this our day, the Lord would be pleased to have those who are preparing for the future, immortal life, follow the example of Daniel and his companions in seeking to maintain strength of body and clearness of mind. The more careful we learn to be in treating our bodies, the more readily shall we be able to escape the evils that are in the world through lust.

There are many who believe that in order to be fitted for acceptable service, they must go through a long course of study.
under learned teachers in some school of
the world. This they must do, it is true, if
they desire to secure what the world calls
essential knowledge. But we do not say to
our youth, You must study, study, keeping
your mind all the time on books. Nor do we
say to them, You must spend all the time in
acquiring the so-called higher education.
Let us ask, What is the object of true higher
education? Is it not that we may stand in
right relation to God? The test of all educa-
tion should be, Is it fitting us to keep our
minds fixed upon the mark of the prize of
the high calling of God in Christ Jesus?
What is needed by our youth is an
education like that which Daniel and his
three companions gained. These faithful
Hebrews were in important positions. They
were placed where they must be careful to
observe every principle of righteousness in
order to bring others to an understanding of
the principles of righteousness. It would not
do for them to be lax. They could not afford
to indulge appetite. They were to stand
where they could, by their example, give
proof of the importance of strict adherence
to the principles of right living. To do this
they were willing to place themselves under
test and trial. Ten days was sufficient to
prove that the diet they chose was a whole-
some one, and that in adopting it they had
made no mistake. The evidence which this
experience gave to the authorities led them
to have a higher opinion of these youth than
of all the other students under their care.
We are to learn how to equalize the
labor done by brain, bone, and muscle. If
you put to task the faculties of the mind,
loading them with heavy burdens, while
you leave the muscles unexercised, this
course will tell its story just as surely as
the wise course of the Hebrew youth told
its story. Parents should follow a consist-
tent course in the education of their chil-
dren. Our youth should be taught from
their very childhood how to exercise the
body and the mind proportionately. It is
not wise to send the children to schools
where they are subject to long hours of
confinement and where they will gain no
knowledge of what healthful living means.
Place them under the tuition of those who respect the body and treat it
with consideration. Do not place your
children in an unfavorable position, where
they cannot receive the training that will
enable them to bear test and trial.
With all the precious light that has
continually been given us in the health
publications, we cannot afford to live care-
less, heedless lives, eating and drinking as
we please, and indulging in the use of
stimulants, narcotics, and condiments. Let
us take into consideration the fact that we
have souls to save or to lose, and that it is of
vital consequence how we relate ourselves
to the question of temperament. It is of great
importance that individually we act well
our part, and have an intelligent under-
standing of what we should eat and drink,
and how we should live to preserve health.
All are being proved to see whether they
will accept the principles of health reform
or follow a course of self-indulgence.
Let no one think that he can do as he
pleases in the matter of diet. But before all
who sit at the table with you, let it appear that

Students need not talk of their attainments in
the so-called higher education if they have not
learned to eat and drink to the glory of God, and
to exercise brain, bone, and muscle in such a way
as to prepare for the highest possible service.

say, If you are putting an undue weight of
labor on the brain, thinking you will lose
ground unless you study all the time, you
had better change your views and your
course of action. Unless greater care is
exercised in this respect, there are many
who will go down to the grave prema-
turely. This you cannot afford to do; for
there is a world to be saved.

A great work is to be done—a work that
we have scarcely begun as yet. Every-
where, everywhere the truth is to stand forth
in its glorious power and in its simplicity.
Do not boast of what you know, but take
your case to God. Say to Him, I comply
with the conditions. Now, Lord, as I edu-
cate my appetites and tastes, so that a
healthy current of blood may flow through
my veins, wilt Thou sustain me? Teach me
how to use my powers in presenting the
most precious truths that have ever come to
mortal for the fitting up of character for the
future, immortal life.

Fathers and mothers, you have a solemn
work to do. The eternal salvation of your
children depends upon your course of action.
How will you successfully educate your
children? Not by scolding; for it will do no
good. Talk to your children as if you had
confidence in their intelligence. Deal with
them kindly, tenderly, lovingly. Tell them
what God would have them do. Tell them
that God would have them educated and
Continued on 31
A response to recent events

Sligo Church “Ordains” Women Pastors

In an act of outright rebellion, the Sligo Church of the Potomac Conference, September 23, 1995, in what was called a gala celebration, “ordained” three women to the gospel ministry. It was noted that hundreds of people flew in from various parts of the country to be there for this “historic occasion.” A number of prominent leaders participated in the “ordination,” including Robert Olson, recently retired associate treasurer of the General Conference; Dr. Larry Geraty, president of La Sierra University; Dr. Fritz Guy, former president of La Sierra University, and currently professor of theology at La Sierra University; Dr. Louis Venden, professor of theology, Pacific Union College; and Dr. Chuck S. Schwen, president of Columbia Union College.

Though not participating, credibility was given to the “ordination” by the attendance of Elder Jim Kress, ministerial director of the General Conference, and the three top officers from the Trans-European Division, along with the three ranking officers of the Euro-Africa Division. These men did not participate directly, which allowed them to hide behind the concept that they were just observing what was taking place. However, it is well-known that they are supporters for the ordination of women pastors. It is unlikely that those women who were “ordained” will receive ministerial credentials because they are not issued from local church congregations, but on the recommendation of the committee council of the union.

This rebellion is against the vote of the General Conference session in Utrecht, Netherlands, Wednesday afternoon, July 5, 1995. Bible-believing church members recognize that the rebellion goes much deeper. It is rebellion against the Word of God.

I do not intend in this brief article to present the biblical and Spirit of Prophecy evidence, for this has already been put forth by Adventist Affirm, Our Firm Foundation magazine, and Inside Report from Amazing Facts. Also, it was wonderfully articulated by Dr. Gerard Dimasteeg in his presentation before the assembled delegates at the General Conference session.

What does this action of the Sligo Church indicate? It is significant that the majority of church leaders in the Western World have given clear signals of their support for this unbiblical position. This includes leaders at all levels of our work. It is certain that this “ordination” would not have taken place if our leaders had held unitedly against the ordination of women.

Last year the North American Union presidents publicly stated their support of the North American Division initiative for the ordination of women. The North American Division president led the battle. It is understood that a significant majority of conference presidents likewise support the ordination of women. This gives a clear signal that those bent on eroding the purity of God’s remnant church, to go ahead, knowing that the consequences are likely to be minimal. A blatant act of rebellion would normally place a church in deep jeopardy in terms of its membership in the sisterhood of churches, but the Sligo Church probably believes significant discipline to be unlikely.

Whereas leaders have disbanded small, faithful churches that have stood against the apostasy, there is little likelihood that a church of the prominence and size of Sligo will be disbanded.

Understandably, when large churches take such rebellious stands, it is more difficult and takes far more courage to react than it takes to discipline small, country churches. What a blessing would result overall if the leadership of God’s remnant church would take a firm and faithful stand, even if it meant the disbanding of the whole church! But how can leaders take such a strong stand when they have publicly declared their own capitulation to the feminist movement within the Adventist Church?

Many of the overseas divisions believe that the membership in North America is favorable to the ordination of women; however, there is no certainty to support that assumption as being true. Indeed, in 1978, a survey in North America showed that about three quarters of Adventists in North America were opposed to the ordination of women. Although no recent, official surveys have been taken, it is likely that most members in the North American Division would not support this confrontation with the action of the world church. There have been claims that leaders have to lead, but we would feel far more confident if the leaders of our beloved church were strongly leading in the areas of truth and righteousness, where true courage and faithfulness would be revealed.

One might ask the question, “Why are our leaders so intimidated by the liberal wing of the Adventist Church?” It would seem that these people have much more political savvy than do those who are faithful members of the church. Indeed, faithful members abhor politics, but the liberal element of our church have no such inhibitions. They are politically strong; they organize; they have a well-articulated agenda; though they are a minority in our church, they have a strong influence in the election of officers; and they seem to be well-heelcd financially. They exert an influence in the body of Seventh-day Adventists that is out of proportion to their numbers. It would seem that men who value position above principle are readily trapped by the power exerted in the election of leaders to the Seventh-day Adventist Church.

In 1989, the late Elder Enoch Oleriva, then a vice president of the General Conference, spoke of an experience that he had shortly after he arrived in the United States. He was invited to the home of Dr. Roy Branson, now editor of Spectrum and one of the undoubted leaders among the liberal political king-makers of the Seventh-day Adventist Church. There, Elder Oleriva listened as a number of others of like persuasion talked of the positions they believed needed to be controlled if they were to effect major changes in the direction of the Seventh-day Adventist Church. Those positions included the editors of the Adventist Review and Sabbath School Lesson Quarterly, the dean of the seminary, and other such influential positions. It would seem now, fifteen years after this dialogue, that much of their agenda has been accomplished or is in the process of being accomplished.

Let no one think that the women’s ordination agenda is an isolated agenda. It is only part of a much broader scheme to liberalize and de-emphasize the distinctive doctrines and standards that make the Seventh-day Adventist Church the called of God, the depository of God’s truth, the remnant church.

Their agenda also calls for favorable attitudes towards abortion, practicing homosexuals, the ecumenical movement, the charismatic movement, and pseudo-intellectualism.

These members have no compunction about placing before the public media the disagreements within the church. This was clearly shown by the article in the New York Times the morning of the “ordination.” There is no loyalty that would give protec-
of greater importance than the task at hand. Their adversaries, who are often quite vocal, are certainly aware of this and will not hesitate to use these tactics to their advantage.

The church leaders are faced with a difficult decision. They must decide whether to continue their support of the ordination of women, or to withdraw their support in order to avoid further divisions within the church. The decision will not be easy, and there will be those on both sides who feel strongly about the issue.

In conclusion, the ordination of women in the Seventh-day Adventist Church is a complex issue that is likely to continue to be debated for many years to come. The church leaders must be prepared to face the consequences of their decision, and be willing to work towards a resolution that is acceptable to all members of the church.

November 1995  Our Firm Foundation 15
The Symbol of Righteousness

The Exodus movement was a reformation, as has been every great religious awakening or movement to lead God's people out of the world. On coming out of Egypt the Israelites had many things to learn and many to unlearn. For generations they had been influenced by heathen customs and practices until the line of demarcation was almost indistinguishable. Placing themselves under Divine Leadership called for a complete reformation touching every phase of life. They must learn to eat, drink, dress, and act in harmony with their holy calling and heavenly citizenship.

Citizenship in an earthly nation is a favor bestowed by the government and is not obtained on the basis of conformity to its laws and customs. However, the person who receives the gift of citizenship will demonstrate his sincerity by obedience to the laws and customs of the nation of his adoption. Likewise, membership in the family of God is possible only through the new birth, and citizenship in the heavenly kingdom is a divine gift. These blessings and privileges are not obtained through conformity to the divine regulations regarding the diet, dress, language, and customs of the saints of God. But those who become members of the family of God and citizens of the kingdom of God will give evidence of this relationship and demonstrate their sincerity by cheerfully conforming to all the restrictions and regulations and customs of the family and kingdom to which they belong.

Symbolic Garments

Moses was divinely instructed to make "holy garments" for Aaron and his sons who ministered in holy office.

"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." Exodus 28:1.

"And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him." Leviticus 8:30.

These holy garments were to be sanctified with the priests who wore them. The penalty for rending these sacred garments was death.

"And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled." Chapter 10:6.

"And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes." Chapter 21:10.

These priestly garments were not only symbolic of the sacred office, but also represented the righteousness of Christ, the High Priest of the heavenly sanctuary. These sacred garments were to be made "for glory and beauty." This was not only because they represented the beautiful robe of Christ's righteousness and were thus the symbol of His character, but also as an example to all Israel to teach them to avoid carelessness in dress and to clothe themselves in a neat and becoming manner.

"The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress. "There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that He has a preference in regard to the dress of those who serve Him. Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic so the dress of Christ's followers should be symbolic. In all things we are to be representatives of Him. Our appearance in every respect should be characterized by neatness, modesty, and purity.
"The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of the apparel will express the truth of the gospel." Testimonies, vol. 6, 96.

Sign of Character

But the Lord did not confine His dress regulations to the priests. He gave instructions that regulated the dress of every member of the movement. Their dress must distinguish them from the world and be an outward sign that they were children of God.

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God. I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the PROVIDER of your God." Numbers 15:37-41.

After quoting this text the prophet of the Advent movement wrote: "Here God expressly commanded a very simple arrangement of dress for the children of Israel for the purpose of distinguishing them for the idolatrous nations around them. As they looked upon their peculiarity of dress, they were to remember that they were God's commandmentkeeping people, and that He had wrought in a miraculous manner to bring them from Egyptian bondage to serve Him, to be a holy people unto Him. . . . An Israelite was known to be such as soon as seen, for God through simple means distinguished him as His." Testimonies, vol. 1, 524.

Dress Restrictions

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God. . . . Thou shalt not wear a garment of divers sorts, as of woollen and linen together." Deuteronomy 22:5, 11.

It is very evident that the Lord intended that His people should be distinguished from the world by their clothing. Women should not appear mannish in their wearing apparel or men effeminate. This distinction should especially be seen in the hair-dress.

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." 1 Corinthians 11:14-15.

Rings and bracelets were originally images of the sun, moon and stars, which were worshiped as pagan gods, and the making and wearing of them violated the second commandment.

The modern custom among women of bobbing their hair is dangerously near the borderline of disobedience to God's instructions regarding a clear distinction between the appearance of men and women. The boyish or mannish bob is clearly a divinely forbidden custom. Many other customs in modern dress are breaking down the distinguishing marks identifying the opposite sexes and are thus contributing to the modern laxity in moral standards.

"For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb." Exodus 33:5-6.

These ornaments were solicited from the Egyptians to finance the movement, and not to wear.1

"And the children of Israel did according to the word of Moses; and they borrowed [asked]2 of the Egyptians jewels of silver, and jewels of gold, and raiment: and the LORD gave the people favour in the sight of the Egyptians, so that they lent [granted]3 unto them such things as they required. And they spoiled the Egyptians." Chapter 12:35-36.

Their decking themselves with jewelry was the sign of their apostasy. The golden calf was made from jewelry, and in worshipping it they worshiped their heathen ornaments which in their originals were pagan gods, images of the sun, moon, and stars. The holy women among the Israelites did not adorn themselves with these Egyptian ornaments.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of

1 November 1995 Our Firm Foundation 17
and strip off your robe. Bare your legs; strip yourselves bare, exposing your shame.” —Fenton. Here is a picture of the nudist tendency in modern Babylon. 2 How sad that these immodest heathen customs are imitated by many of the daughters of Zion!

“Moreover the L ORD saith, Because the daughters of Zion are haughty, and outward garb, and so proud, therefore shall the Lord smite with a scab the crowns of the head of the daughters of Zion, and the L ORD will discover their secret parts. In that day the L ORD will take away the bravery of their tinkling ornaments about their feet, and their caul, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war.” Chapter 3:16-25.

The distinction that should exist between Christians and worldlings in their outward appearance is illustrated by the attire and appearance of the two symbolic women of Revelation 12 and 17. The first represents the bride or church of Christ, and the second the bride or church of Satan. In Jeremiah 4:30 the “daughter of Babylon” is described as clothed “with crimson, and decked with ornaments of gold,” and her face rent “with painting.” The bride of Christ is simply, becomingly, and modestly attired with no artificial makeup or loud colors or gilded ornaments.

**Gospel Standard**

“I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which be-

walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the L ORD will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their caul, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war.” Chapter 3:16-25.

The distinction that should exist between Christians and worldlings in their outward appearance is illustrated by the attire and appearance of the two symbolic women of Revelation 12 and 17. The first represents the bride or church of Christ, and the second the bride or church of Satan. In Jeremiah 4:30 the “daughter of Babylon” is described as clothed “with crimson, and decked with ornaments of gold,” and her face rent “with painting.” The bride of Christ is simply, becomingly, and modestly attired with no artificial makeup or loud colors or gilded ornaments.

**God’s Remnant People**

The people of the Advent movement who go through to the kingdom will be clothed with the beautiful garments of Christ’s righteousness, the wedding robe that prepares them for the coming Bridegroom and “the marriage of the Lamb.”

“Let us be glad and rejoice, and give honour to him: for the marriage of the
Chaste simplicity in dress, when united with modest demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils.

wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

It is said to be without "spot, or wrinkle, or any such thing," but it is "holy and without blemish." The dress and appearance of the Advent people will be an index to a character like that of their expected Lord. "God will have a people separate and distinct from the world. And as soon as any have a desire to imitate the fashions of the world, that they do not immediately submit, just as soon God ceases to acknowledge them as His children. They are the children of the world and of darkness." Testimonies, vol. 1, 137.

"In dress, as in all things else, it is our privilege to honor our Creator. He desires our clothing to be not only neat and healthful, but appropriate and becoming.

A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modest demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils. . . ."

"It is right to love beauty and to desire it; but God desires us to love and to seek first the highest beauty—that which is imperishable. . . ."

"Let the youth and the little children be taught to choose for themselves that royal robe woven in heaven's loom—the "fine linen, clean and white" (Revelation 19:8), which all the holy ones of earth will wear. This robe, Christ's own spotless character, is freely offered to every human being. But all who receive it will receive and wear it here. . . ."

"This apparel will make them beautiful and beloved here, and will hereafter be their title of admission to the palace of the King." Education, 248–249.

Editors' Footnotes:
1 While all the physical needs of the children of Israel were supplied by the Lord during their journey to Canaan (see Deuteronomy 8:2–4; 29:5), the people were able to contribute from these "wages," materials that could be used for the building of the sanctuary and its furniture.
3 Some Bible students interpret Isaiah 47:1-3 as a promise of God to put Babylon to shame, rather than an immodest tendency for show or sensual pleasure. However, either interpretation upholds the point that immodest attire is shameful.

Laodicea
Her Authority, Organization, and Destiny
by Vernon Sparks; introduction by Ron Spear
Twenty-two chapters; 10 appendixes; 384 pages

FEW will question the fact that there is a shaking going on among God's people. Laodicea discusses the three prophesied steps in the purification process of the remnant church. It helps us to know what phase of this important work we are presently in and of what we need to be purified.

How can we justify the existence of self-supporting institutions that minister in areas normally carried out by the denomination? When and how is Laodicea shaken? What will be the end results? Will she, or has she, become part of Babylon? How can we know? Will there be another church? How does Laodicea relate to the invisible church? These and other timely questions are specifically addressed.

Many important aspects of God's remnant people are presented in the light of past, present, and future prophesied events yet to take place in the Seventh-day Adventist Church. Inspired solutions are presented for problems that may be encountered.

Order your copy of Laodicea for just $12.50 plus shipping. Please see page 3 for shipping and sales tax information.

The Sin Problem
by Ron Spear

Ron Spear’s latest book, The Sin Problem, arrives while many are continuing to cloud the issues. While some within Adventism are teaching the Evangelical gospel and making decided attacks against the pillars of Adventism, The Sin Problem presents insights into the truths which uphold and strengthen the very pillars that others strongly deny.

As is always Elder Spear’s style, he uses the Bible and the Spirit of Prophecy to shed light upon Adventism’s pillars. He presents several themes which concern the sin problem. Chapter titles include:

- The Sin Problem and . . .
- the Leaven of Truth
- the Sanctuary
- the ‘Three Angels’ Messages
- the Sabbath
- Babylon’s Wine
- Righteousness by Faith
- the Born Again Experience
- and the Great Delay.

Order The Sin Problem today for just $5.00 plus shipping. Please see page 3 for shipping and sales tax information.
The Last Great Step

Moses took the step, and John the Baptist took the step. So did Peter, James, John, and the apostle Paul. They gave everything; they surrendered all; they trusted and depended fully in God. They all took the step that God is waiting, waiting patiently, for you and me to take.

I call it "The Last Great Step." There are but few, very few in our day that have taken it, although it is available to us all, irrespective of our past, our abilities, our knowledge, our religion, or our nationality. Going all the way with God is what 1 Corinthians 15:28 admonishes us to do, "that God may be all in all."

But that is not how it is with the vast majority of Christians today. God is something, but He is not "all in all." I am a firm believer that we are not God's children unless we are such entirely. Christ emphatically states, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33. But this is not how it was with me at first. No. At first, with me it was "I and not Christ," Next, it was "I and Christ." Perhaps now it is even "Christ and I." But God wants it to be "Christ only," and not I at all.

Christ wants my heart and hands to be as free to serve Him as His heart and hands were to serve me. We are to let Him have all there is of us: body, soul, mind, spirit, time, talents, voice, possessions—literally everything.

God wants us to lay our whole life open before Him that He may guide it, direct it, and restore it to His original pattern.

He wants us to see that apart from Him we are hopelessly lost to selfishness in all of its forms. God wants us to find our sufficiency in Him and not in ourselves, our abilities, our money, our understanding, nor in our possessions, professions, doctrines, reforms, church affiliation, or even in our church attendance. Do you think this is going too far? God does not think so, for His infallible Word clearly states, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." 2 Corinthians 3:5

A measure of surrender we are all willing to make, and indeed, we think it is fit and proper that we should surrender. But an utter abandonment, without any reservation, seems to us too much to be asked. We are afraid of it! It involves too much. We think it is too great a risk. We desire to be measurably obedient, but to be perfectly obedient almost appalls us.

Love gives all and must have all in return. The majority are hesitating to take "The Last Great Step." Very few have ventured into this complete life "hid with Christ in God." Colossians 3:3. But venture forth we must, "For the love of Christ constraineth us." 2 Corinthians 5:14.

A few years ago, I asked a close business acquaintance of mine if my family could use his island retreat for some much needed rest. After we paddled out to the island in our canoe and had set the vacation home in order, Sally and I went down to the dock to sun ourselves.

Jim Hohnberger and his wife, Sally, of Restoration International, live in Polebridge, Montana, and have dedicated their lives full-time to reaching all people with the practical gospel.
Now, what do you suppose our two sons did? Why they set about to explore every inch of the island. It was not long before our boys were back with a full report. "Father and Mother, you will never guess what we found!"

"Please tell us."

"On the west side of the island there are some tall cliffs with diving boards built into them. One really high cliff is about the height of our one and one-half story home."

Then they asked the big question:
"Father, can you go off it?"
"Why, of course, I can."
"When?" they asked together.

That was when I started hesitating. I knew I could go off it, but they wanted me to do it now!

"Perhaps after lunch" was my reply.

Again my two eager boys approached me after they had finished the dishes. "Father, are you ready to go off that tall diving board?"

"Listen boys, it's not good to swim after eating a meal. I need to let my food digest." Again I was hesitating.

Finally, late in the afternoon, they coaxed me over to the tallest diving board. I walked out to the end of it and looked down.

"Jump," my boys shouted. "Jump!"
"Just give me a minute."
"What are you waiting for?" they questioned.

"I am going to count to ten, and then I'll jump."

"Father, we will count for you. 1-2-3-4-5," they counted rapidly.

"No, I'll do my own counting."

A lot of us are just like that; we are hesitating to take that great step. We know others have done it. We know we will not be hurt, yet we hesitate and postpone.

Friends, God is waiting for all of us to take that "Last Great Step." We know it is possible because others have done so before us. We know it is the best life, but we hesitate, fearful of yielding all. Yes, we are truly fearful of living every moment to please God through all our actions, even though we know it is the best and happiest thing in the world to do.

I did take the plunge off the diving board that day. Not once or twice, but at least a half dozen times, as eventually did my two sons, as well as my wife.

Now, I have a question to ask. If I never would have ventured to take that first jump, do you think my boys would have? Probably not!

Many of us wonder why our youth are not following our profession of Christianity? I believe it is because it is only a profession and not a living, vibrant experience in our daily lives. When youth daily see us live what we profess, then they will desire to walk as we walk, not walk as we have talked.

I can remember the day God asked me to go all the way with Him. That day I was to live to please God in all the actions of my daily life, from the time I arose in the morning to the time I turned out the lights that night. He wanted every thought, every word, and every duty of my everyday life centered and filtered through Him. In short, I was to live with the one desire to please Him and not myself, to devote myself to Him, not just in profession but in all the common duties of ordinary life.

Would I consent to go all the way with God? Would I allow Him to live out His life in me, to have me fully, entirely, completely, one hundred percent?

At first, I was scared to give God all. But as I thought about it, I knew in principle that His will for my life was best. Yes, I would cooperate with God; I would allow Him to perfect in me His will and way, and in cooperating with Him I would become that new creature in Christ Jesus, my Lord and Saviour.

The next day, God awakened me at 4:10 A.M. With zest and vitality I sat straight up in bed and said, "Good morning, Lord, I'm all Yours today. I am clasping my hand in Yours and by Your grace I'm not letting go. I will consult with You on every thought, filter every word, and screen all my activities through You. No longer will I be a slave to my own will, desires, and passions. But, by the power of an abiding Christ, I will live above the power of the flesh, the world, and selfishness. Today, I am a free man in Christ. And, Lord, I know you will make it all real to me."

Just then Sally woke up, looked up at me, and said, "What are you beaming about?"

With a smile I said, "Today I walk with God all day, the entire day."

Her response was, "Really? Come now."

My wife knew this stubborn German she had married. She had reason to doubt, for she had been married to me for nearly twenty years.

This was my first trial. I could so easily have gotten irritated with her, but God was calling for the surrender of that irritation. I yielded it to Him promptly and said, "Sally, I've had it with partial Christianity. God has shown me that the Power

This day my one and only motivation was to live to please God all day long, however crucifying to my own will and way.

is there. I have just cooperated, surrendered, and trusted in Him as it is my privilege to. But, today I'm all His."

This day my one and only motivation was to live to please God all day long, however crucifying to my own will and way. I can honestly say, I was tested and tried all day long, but in every conscious circumstance I heard the still small voice in my conscience calling me to surrender my will and to trust in Him for strength, wisdom, and direction. See Isaiah 30:21; Hebrews 13:5; Matthew 28:20; John 10:27; Psalm 32:8. In every situation that came to my attention I immediately turned to my Saviour with an attitude of consent and cooperation. I found out that He is able to keep me from myself all day long. See Jude 24.

I would love to share the entire day with you, recalling all its joys, trials, challenges, confrontations and deliverances, but that would take a book. So, instead I will share with you one event that characterizes the essence of the entire day.

It was 3:00 in the afternoon; I had just finished enjoying a delicious meal Sally had prepared. I looked at my boys and was about to say, "Please clean up the dishes and table," when I sensed that still small voice of my conscience saying, "Give the boys some time off, and you can clean up the dishes." That is where the true abiding experience begins, in the realm of our thoughts. We are admonished in 2 Corinthians 10:5 to bring "into captivity every thought to the obedience of Christ."
Now, this thought was either from God or from the flesh. Some have asked me how I know whether it is God, the flesh, or the devil. I have generally found that if it is a call to meekness, humility, the serving of others’ needs, and death to self, it is probably not from the devil or the flesh. It is God and God’s spirit of love that draws upon us to live a life of service to others.

Then, Sally took the jar and not only inspected it closely, but raised it up to the light in front of me. I could not believe my eyes. This is so unlike my wife. It was as though she was putting it under a microscope.

In the past when such a difference of opinion would come between us, I would say something like, “You ought to at least be thankful I’m doing the dishes.”

This is where it all begins, in a call to surrender. But this call to surrender is not a one-time call, but it is a continuous call throughout our entire day.

Bringing this thought into obedience in this situation meant to first submit my will to His will. “Yes, Lord, I’d be perfectly happy to do the dishes.” Then I trusted in Him for divine grace to cheerfully perform that which He had called me to do. As I cooperated in preparing the dishwater, placing the drying rack on the counter, and then washing the dishes, my two sons delightfully assisted in clearing the table, stacking all the dishes so they would be ready for my wet hands to clean, dry, and put away.

My wife had been observing me all day. To my amazement, she sat down in our Lazy Boy chair and just sat there pondering the changes she had seen in her husband throughout the day.

Then she noticed me washing a quart jar which had some baked-on apple sauce on the outside rim. I should say here that my way of doing dishes is different from her way of doing dishes. I like to get them done, period. She likes to get them done right. As I was scrubbing the quart jar I thought to myself, This dried-on apple sauce is just on the outside. Why spend so much time and effort on such a little speck? So I rinsed the jar and set it on the drying rack. That was when she stood up, walked over, and pulled the quart jar out of the drying rack.

Instantly, I sensed irritation rising and wanting to control me. The decision is always mine. I can either yield to the flesh or to the Spirit. Will I choose to get irritated and express some negative thoughts, or will I choose to surrender them and leave them alone. I chose, by the grace of God, to yield the irritation to God.

Her inspection seemed like more than my flesh could tolerate. It was telling me to let her have it, give her a piece of my mind. In my other ear, so to speak, the Spirit of the Lord was saying, “Yield it to me. It is just a little thing.”

Praise God, I had made an agreement with Him that I could have all that there was of me. Promptly, I yielded again. Suddenly, my precious Sally dropped the quart jar into the water, and it splashed soapsuds onto my shirt. Again, the inward battle ensued. “This is just too much to tolerate,” said the flesh. “It is just a little thing, Jim; yield it to me,” said the Spirit. As Joshua 24:15 says so well: “Choose you this day whom ye will serve.” Again, the choice had to be made of surrendering my will and putting my complete dependence in my Lord and Saviour. That is the gospel! The gospel that saves me from me. It is saying, “Yes” to God and “No” to self.

Have we found this gospel, friends? Do we believe this experience is attainable? It is not the mere attendance of church once a week. It is not merely a mental assent to some doctrines or an entering into some reforms. But it is a complete surrender of all I am, all I have, and all I desire to the Lordship of Jesus Christ. It is a continuous dependence in a power outside of myself to guide, instruct, and empower me in all the common duties of life. It is an attitude of pleasing God in every action, thought, and word throughout my entire day. It is a continuous saying “No” to the flesh and “Yes” to God. It is wholly living to please God and to do His will however crucifying to oneself.

Such a life is continuously available to all, regardless of our religious affiliation, belief, or understanding, because it goes beyond mere doctrine, membership, and profession, and enters into the first and most fundamental principle of Christianity—living to please God in all our actions.

That is why individuals like Mary Magdalene, who had lived a harlot’s life, could so quickly and readily become the most devoted and virtuous of all. If it is so readily available to a depraved sinner such as Mary Magdalene, who had no church membership, no higher learning, or great position in society, then certainly there is hope for all of us if we will take “The Last Great Step.”

Many times that day God called for the surrender of my will to His will. This is where it all begins, in a call to surrender. But this call to surrender is not a one-time call, but it is a continuous call throughout our entire day. That is what trips up so many of us. We do not realize that there is a continuous reckoning of dying to self. That is why the apostle Paul said, “I die daily.” 1 Corinthians 15:31. Whenever Paul’s will and his desires conflicted with duty and the will of God, instead of following impulse and inclination, he would, in faith, surrender them to God.

That is the first part of this “Great Step”—a willingness to not only surrender all to God, but a willingness to continuously surrender all to the will of God. The second part is continuous dependence in Christ to be with me, guide me, instruct me, and empower me to do His will. This, then, is faith, a faith that works by love, purifying our every thought, word, and action.

“The Last Great Step” is a step of faith which will consist of a constant renunciation of self and a continuous dependency in Christ. As long as our faith is active and continuous we will be able to walk with God.

That day I did surrender every known conflict to God. Now He is preparing me to walk with Him continuously as did His Son. This is what God is calling each one of us to do. Will you not join me in taking this “Last Great Step”? □

“You can choose to serve Him.” Steps to Christ, 47.
Thank you so much for Our Firm Foundation magazine. God has richly blessed me through your ministry and magazine. I’m sending a $20 free-will offering for Subscription Assistance.

BG, Florida

I am glad to know that you are not only taking the time, but also the expense and energy to make the world know the wonderful writings of our prophet, Ellen White.

I just wanted to request that you send me some printed excerpts from the Spirit of Prophecy, including: Our Firm Foundation; Heralds of Truth: Truth For Today; and Health For Today.  JL, Kenya

I have been blessed by reading the copy of Our Firm Foundation a friend lent me. May the Lord supply the efficiency in your work through the Holy Spirit.

I am a boy, age eighteen. I am attending high school. I would very much like to read more editions of Our Firm Foundation, but I cannot pay the subscription fees. I therefore request that, if it is possible, you may send a few copies of either old or new editions of this magazine.

Out here the people are hungry for the True Word, but the Word, especially as given by Mrs. White, is hard to come by. Some other areas still enshrouded in darkness are prophecy (end-time), health message, and the Sabbath controversy. I would very much appreciate it if you could shed light on any of the above-mentioned areas. I believe a few copies of Earth’s Final Warning would rouse a few sleeping sentinels to the danger before us.

I look forward to hearing from you. May His Spirit guide all who work for Hope International that the truth, and only the truth, be taught to His flock. May the Lord bless you.  TB, Zimbabwe

I thank you so much for the wonderful Our Firm Foundation, which has given me so much strength in these days we are living in. I hope everyone could read and understand the wonderful message that God is giving through His servants.

Oh, may God bless you all and guide you and give you strength as the end approaches! I hope I can be able to help you. As soon as I get some money, I’ll send it to you.

Now, as I noticed my subscription is just about out, I’m sending you $20.00 in cash, and use the rest for some of your other needs.  BP, Washington

Responses from Earth’s Final Warning

I received a copy of Earth’s Final Warning today. Looks well done and informative. Enclosed is a donation to support publishing.

Please send information on how to help distribute and sponsor the newspaper, the specific areas it has been distributed, and other areas that need to be reached. Please send me a copy of Heralds of Peace and five copies of your newspaper.  PB, California

I like your paper. I would like to obtain more of your information. Also, if you have tapes on Earth’s Final Warning, I would like some information on them.  DR, Hawaii

My brother in Hawaii mailed me a copy of Earth’s Final Warning. Your message is Right On! I am very willing to help spread this message to the people here on this and some of the neighboring islands. If you can send me a full box, I’ll see to it that they get out to the people. If there should be any response from it, please let me know. I’m more than willing to do follow-up. I’m a Seventh-day Adventist, self-supporting lay missionary also.

D, Guam

I received this newspaper [Earth’s Final Warning] today and I really appreciated the many confirmations I received, since I’ve been a Pentecostal Christian for fifteen years.

I’ve been so disillusioned with what the Bible says compared with what is preached and accepted by Christians as “Truth.” Please send Bible studies and whatever material you have.  DS, Hawaii

I received Earth’s Final Warning on the New World Order and, Oh! How I enjoyed reading it! I read the kind of information that I have always needed, i.e., information on current affairs versus Bible prophecy. I thank God, you have been the answer to my prayers. Now, please send me more copies of the same for my friends here, especially those who haven’t heard the Sabbath truth.

I am a Seventh-day Adventist and would like to receive the following: Rome’s Challenge, Heralds of Peace, The Bible Study Companion Set, and Bibles for my friends here.  AM, Kenya

I would like a few copies of your latest edition of the Heralds of Truth. I was touched by your publication and would like to spread the gospel among my fellow law students at the University of North Carolina, Chapel Hill. Thank you.

ID, North Carolina

Please send me the pamphlet entitled A New World Order, Earth’s Final Warning. It is a pamphlet I have come across with the picture of the Pope and President Clinton on the front page.

If there is a cost. Please let me know, but I really need a copy of that pamphlet in my possession.  OM, New York

Enjoyed your paper Earth’s Final Warning. Do you have a church near here? It’s nice to read the true gospel. Everywhere you turn you find churches saying the Ten Commandments are gone, not in effect anymore, that Jesus did away with them, and it’s all right to work on God’s Sabbath.  FW, Missouri
Last month Colin Standish gave the first part of his report concerning the 1995 General Conference session. In the following article we conclude his report of the positive and negative highlights of that session.

7) Organizational and manual changes. An unprecedented number of constitutional and manual changes were proposed for this General Conference. Over fifty changes were proposed for the Church Manual and seventy changes for the constitution. Of course, some of these were minor, or editorial changes, but many of them were of great significance. There is no question but that there was great bewilderment on the part of the delegates when faced with so many issues in rapid succession. Certainly the delegates needed to have these recommendations in hand many months before the General Conference session in order to intelligently dialogue and investigate. Virtually no delegate seemed able to comprehend the totality of the changes or the implications and ramifications of them. This caused an unprecedented number of recommendations to be referred back to committees for modifications or clarifications.

Indeed, on Tuesday morning almost all recommendations were referred back. The backlog of recommendations being referred back to the Church Manual Committee and the Constitutional Committee was horrendous. It seemed that the General Conference session was in chaos and in grave danger of not getting through its agenda, but, in reality, it did get through its agenda. Most of the revised wording was accepted by the delegates; although as it came back after the women’s ordination vote, unfortunately, every vote was taken with only a minority of the delegates present.

Delegates were visibly frustrated by the inflexibility of the rules placed upon them by the chairmen of the session. It clearly appeared that the chairmen were under strict instructions to greatly limit the options of the delegates. Most efforts of the delegates were ruled out of order. The delegates were not allowed to make new motions nor were they allowed to amend motions placed on the floor. To the irritation of many delegates their only option was to refer the item back to the initiating committee. Such control, not seen before to this extent, calls for urgent addressing before the next General Conference session.

Some good changes resulted from this session. For example, the recommendation that all departmental associate directors be appointed by the General Conference Executive Committee, rather than elected by General Conference session, was soundly defeated. However, I was concerned when the delegates voted to appoint the General Conference president as the first officer of the General Conference. It was true that the recommendation was modified significantly so that the president would make decisions in consultation with the other officers. But that, to me, is not much different from the General Conference president being appointed as CEO, which was what Elder Folkenberg had suggested at the Fall Council of 1994, but was voted down.

Some delegates did see the very clear implications of strengthening the kingy power that sadly has already developed so firmly within our church.

A real change that took place, that merited deep consideration, was the freezing of the number of delegates for future General Conference sessions. Two proposals were placed before the delegates:
freeze the number of delegates at either 2,650, or at 2,000. The latter was voted, but some overseas delegates felt the decision favored North America. I believe, however, that there had to be some kind of delegate limitation, because the General Conference sessions have become enormous. And, in reality, most delegates make no contribution to the dialogue. With such a large party there is no way that more than a few delegates can make any impact, and General Conference sessions are already vastly too expensive.

I doubt any of us will truly understand the import of the organizational changes made until we have seen them applied for a number of years. They may prove to be very serious, but we must wait to see their full implications.

8) Programming. Once again there was much of the superb musical programming of yesteryear. However, there were alarming aspects of programming at this General Conference session. The Saturday night South Pacific presentation began a series of presentations that were greatly distressing. Here, during the Sabbath hours, what was unquestionably from a technical viewpoint the best presentation made by a reporting division, the expected blessing was destroyed by the heavy rock music that was used as the background, and the unbelievable showing of segments depicting football matches, a wide range of sporting events, and the advertising of the fact that Sydney had been chosen to host the Olympic games in the year 2,000. Further, the dangerous puppet and clown ministry was featured. What would have been wholly unacceptable on another night became a tragic desecration of God's holy Sabbath day.

Sadly, some of the other reports also deviated from their purpose, which should have been to show the wonderful moving of the Holy Spirit in bringing men and women to Christ.

But it was the second Sabbath which so tragically contrasted with the first Sabbath. During Sabbath school and the Sabbath afternoon programming, extensive dramatization took place. It seemed that no longer do we accept the clearest testimony of the Spirit of Prophecy on the use of this form of entertainment.

"Death, clad in the livery of heaven, lurks in the pathway of the young. Sin is gilded over by church sanctity. These various forms of amusement in the churches of our day have ruined thousands who, but for them, might have remained upright and become the followers of Christ. Wrecks of character have been made by these fashionable church festivals and theatrical performances, and thousands more will be destroyed; yet people will not be aware of the danger, nor of the fearful influences exerted. Many young men and women have lost their souls through these corrupting influences." Counsels on Stewardship, 202.

Emphasis added.

"It is not a theatrical performance that glorifies God, but the presentation of the truth in the love of Christ." Evangelism, 206.

9) The distribution of Seventh-day Adventists around the world. The rapid growth of membership in overseas divisions is greatly increasing the size of their delegation. A number of people expressed concern, for example, at the increasing domination of the two African divisions in the dialogues at this session. Indeed, I am thankful for them, because generally their contributions were most helpful in preserving the faithfulness of Seventh-day Adventism.

At the present time, North America is the sixth largest division in the world, whereas twenty years ago it was the largest. Presently, the five largest divisions are the Inter-American Division, South American Division, the East African Division, the Afro-Indian Ocean Division, and the Asia-Pacific Division. If present growth rates are sustained, by the year 2,000, if the Lord has not returned, the East African will be the largest division in the world. By 1996, it should have edged ahead of the South American Division into second place.

Some Western delegates are afraid of the impact of these divisions. I certainly hope that they will continue to exercise their increasing voting power in a way that will be nonpolitical, but that will seek to repress the increasing worldliness to be found in the Seventh-day Adventist Church of the Western World. As one African delegate said to me, "We do not need Western missionaries to come to Africa, we need to send missionaries to America." A well-stated, tragic comment upon what is happening in the church in North America.

The offering most sweet and acceptable in God's sight is a heart made humble by self-denial, by lifting the cross and following Jesus.

"He should cut off from his meetings everything that has a semblance of theatrical display; for such outward appearances give no strength to the message that he bears." Ibid., 501.

But in the afternoon, the presentation for the youth was vastly worse. Not only was there play-acting with much makeup, but there was charismatic-type music, with the young people in the choir swaying to the music, with hands clasped together and held high. There was much clapping, cat calling, and whistling at the conclusion, evidencing the worldliness of the presentation. It also showed that many of our people are oblivious to the sanctity and holiness of worship and the reverence of the Sabbath day.

"There is nothing more offensive in God's sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord. The offering most sweet and acceptable in God's sight is a heart made humble by self-denial, by lifting the cross and following Jesus." Ibid., 510.

But it would be wrong to assume that everyone was oblivious to the performances that had taken place. Many of those delegates from the developing world were especially shocked at what they had seen and heard. They could not believe that this could have been promoted at the General Conference session. It is events like these which are causing the members of the non-Western countries to have decreasing confidence in the Seventh-day Adventist Church of the Western World. There needs to be a solemn and prayerful reflection upon the aspects of the 1995 General Conference session. Never before have such patently worldly presentations been made at a General Conference session.

November 1995 Our Firm Foundation 25
However, we would be blind if we ignored the serious challenges in the overseas divisions. Satan has not left them without problems of mega proportions. Politicking is done openly in many overseas divisions; financial corruption is not uncommon, and the fact that some Seventh-day Adventist laity, and even pastors, participated in the killings during the civil war in Rwanda is devastating. I believe it is not too late for the church in the Western World to rediscover its moral and spiritual foundation, and to, “ask for the old paths, where is the good way, and walk therein.” Jeremiah 6:16.

Unfortunately, we have tended to find it easier to accommodate error than to fight the battles that are so necessary to protect the flock of God against the insinuations of Satan. In 1825 Charles Caleb Cotton made this observation, “Pure truth, like pure gold, has been unfit for circulation because men have discovered that it is far more convenient to adulterate the truth than to refine themselves.”

Unfortunately, that seems to be a description of what is happening to many church leaders, pastors, and members in the Western World. I believe that the 1995 General Conference session was a sobering reminder of how far we have moved away from the paradigm that God has given to us. Western delegates often exhibited amazing differences from the Seventh-day Adventism of the developing world. I hope that rather than putting aside what these overseas delegates said, as lack of understanding, the Western delegates will realize how far we in the Western World have fallen away from the purity of the gospel of Christ.

10. The General Conference Committee and North American representation. There was an action taken at the General Conference session to downsize the General Conference Committee by about one-third, down to 240 members. This naturally caused significant concern for the associate directors of the General Conference departments, because, among other things, it meant that they would no longer be voting members of the General Conference Committee. But the gain that took place was to increase the percentage of participating overseas delegates.

This was a move in the right direction, although it still does not in any way equate the membership of the General Conference Committee with the actual percentage of the membership of each division. The General Conference is providing funds to make sure that each division has the resources to send its delegates to the Fall and Spring Councils.

However, another issue was raised concerning the fact that at Annual Councils, North American local conference presidents, college presidents, and some hospital and publishing house presidents, are voting members at the Annual Council, though they are not part of the General Conference Committee. It was explained by Elder Athal Tolhurst that such would only be the case when the councils are held in North America. When they are held overseas the presidents of the division where the council is convened would have the opportunity to attend and to be voting delegates. I was surprised that this answer seemed to satisfy the overseas delegates, and no one raised any further objection. But, in reality, this still maintains the inequality of the domination of North American personnel in a voting capacity at Annual Councils.

Three out of five councils—the first, third, and fifth of each quinquennium—are held in North America, and therefore would have the large contingent of North American local conference presidents, and so on, as voting members.

Two of the Annual Councils are held in overseas divisions each quinquennium, but they will require rotation among the ten overseas divisions. That means that during a twenty-five year period, the Annual Councils would be held fifteen times in North America and once in each of the ten overseas divisions. Therefore, the local conference presidents and company of North America, will have fifteen times the opportunity of being voting delegates at a Fall Council as the delegates of any other division in the world field. Presently, all Spring Councils are held in North America. If this continues, and the North American Division local conference presidents are invited to attend, there would be forty councils held in North America during a twenty-five year period and only one in each of the other ten divisions. Somehow the reality of the situation was not grasped by overseas delegates and the motion was voted as presented.

I believe that this situation urgently needs to be addressed, for when we consider that every policy that does not require a constitutional change can be decided at either the Fall or the Spring Council, it is essential that there be proportionate delegation at these sessions to provide the perspective of the world field, rather than the dominating influence of North America which has become so liberal in recent decades.

Summary

In summary, I would say that the 1995 General Conference session was a mix. It was so encouraging to see the way certain issues were resolved, and I believe there were manifest evidences that the Holy Spirit is still working to convict and refine His people. Yet, there was also evidence of the strong determination of certain elements within our church who are aggressively seeking to change the whole direction of Seventh-day Adventism. These elements must be identified and removed from decision-making areas of our church. It is plain that such elements are in all levels of our work.

Only those committed to repentance, reformation, and revival have any right to hold sacred office in God’s end-time church.
Lessons From Past Experiences
by George States

The testimonies of early church members and pioneers often present encouragement and timely lessons for God’s people who are living over 150 years after the Advent movement began. One such member was George O. States, author of a book entitled My Lodge Experience: Secret Order and Why I Left It. States also wrote a series of short accounts entitled “Lessons From Past Experiences,” some of which were firsthand experiences with the White family. This series was published in the Review and Herald from 1906 to 1908.

No. 4

Soon after the Messenger party went down, my people moved away from Sylvan, and for some years lived where there were none of our people. My father, having become disgusted with the Messenger party, did not make any profession for years, but mother always took the Review and remained faithful to the truth amid all these trying circumstances, and taught the truth to us children. There were a few times when work was quite pressing, that father had my brother and me help, but generally he did not interfere with our keeping the Sabbath.

In 1860 we moved near Battle Creek, where we lived a number of years. Grandpa Harmon (Sister White’s father) lived in Battle Creek, and used to visit us, sometimes staying a few days. Although he was quite an old man, yet he seems to enjoy getting out in the field with us boys and helping hoe and rake. Although I was quite young, yet his earnest talks explaining the first angel’s message and the power attending it are still fresh in my memory.

At night he used to take charge, at mother’s request, of the family worship. I shall always remember, as we sat around the family circle, his interesting talks explaining the truth, especially to father, and of the mighty power accompanying his daughter’s visions. We used to enjoy his visits very much, and his talks had much to do in establishing father on points of truth that had been troubling him, especially in regard to the Testimonies; and he soon took his stand again for the whole truth, and was baptized by Elder Loughborough, uniting with the Battle Creek Church.

Brethren and sisters, there is one thing I am positive of, and that is, in those early days we believed, appreciated, and studied this important gift as we have not in later years. Many in our ranks are regretting that, as their children become of age, they are leaving the message. There is certainly a reason, and I believe it is right on this point; we have not appreciated and studied the truth as we did back in the memory of us who have grown gray in this truth. As the work has grown, and has necessarily been divided into more departments, is it not possible that we as ministers and leading brethren have studied plans for carrying on the different phases of work until we have neglected more important matters? All the way along the Lord has been sending us counsel on this point. Years ago we were told that, as ministers and those in responsible positions, “many are satisfied with business activity in the cause of God, while their hearts are destitute of love and compassion one for another. They know nothing of the tender sympathy that dwelt in the bosom of Jesus, and unless their characters are transformed, unless the heart is made tender, and they become partakers of the divine nature, they will make grave blunders, and fail to become inhabitants of heaven.” Review and Herald, June 30, 1891.

I am so glad that our ministers are now having more to say about the Testimonies. I can “hear a sound of going in the tops of the mulberry trees” (1 Chronicles 14:15), and I do believe God is stirring up our people in these matters, and I know parents are becoming more faithful in instructing their children. In the early days of this message parents taught this truth to their children in the house, walking by the way, before retiring, and when rising, and so must we teach it at this critical time. The most important thing in this world today is the third angel’s message, and as we return to the old paths, leading others in the good way, we shall see our children becoming more and more interested in the message.

Twenty-one Days With Jesus
by Jeff and Marlene Wehr

It has been said that it takes twenty-one days to learn a new habit or to unlearn an old one. If, by daily perseverance, we choose to behold Jesus and to follow Him, our lives will become fashioned after the similitude of Christ.

This book is designed to help us develop the habit of spending precious time with Christ. By reading one chapter each day for twenty-one days, we will learn many new and distinct features of Christ’s altogether lovely character, and we will develop the habit of spending that important time with Him each day. As we learn more about Jesus, our love for Him will grow, and we shall become more like Him each day.

Twenty-one Days With Jesus is excellent to share with your family or neighbors. 380 pages. Only $5.95 each. 25% discount for 10 or more. See page 8 for shipping and sales tax information.
The Spirit of Prophecy and the Last Generation

The history of Christendom began with the first advent of Christ, and will close at His second coming. This span of time was punctuated by the Crucifixion and the crisis of 1844, which to secular historians was a nonevent. But to the Advent people that date is significant because of its association with the Great Disappointment of the Advent movement. We note in this experience the fulfillment of John eating the little open book, which was sweet in his mouth, but bitter in his belly. See Revelation 10:9-10. Hence, we see ourselves as a people foretold in Bible prophecy, commissioned to "prophesy again before many peoples, and nations and tongues and kings." Verse 11. Emphasis supplied. In The Great Controversy, 404, Ellen White makes an analogy between the two Great Disappointments. She says:

"Yet this [Millerite] Disappointment was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, His followers believed that He was about to ascend the throne of David and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. ... When the Pharisees, disturbed and angered by this outburst of rejoicing, wished Jesus to rebuke His disciples, He replied: 'If these should hold their peace, the stones would immediately cry out.' Luke 19:40. Prophecy must be fulfilled. The disciples were accomplishing the purposes of God; yet they were doomed to a bitter disappointment. But a few days had passed ere they witnessed the Saviour's agonizing death, and they laid Him in the tomb. Their expectations had not been realized in a single particular, and their hopes died with Jesus. Not until their Lord had come forth triumphant from the grave could they perceive that all had been foretold by prophecy, and 'that Christ must needs have suffered, and risen again from the dead.' Acts 17:3."

Ellen White points out further that "Had the disciples realized that Christ was going to judgment and to death, they could not have fulfilled this prophecy," of Christ's triumphal entry into Jerusalem. Then she adds:

"In like manner Miller and his associates fulfilled prophecy and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angels' messages were given at the right time and accomplished the work which God designed to accomplish by them." Ibid., 405.

An analogy of the misapprehensions which caused God's people to be twice disappointed is also made:

"Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, 'The time is fulfilled, and the kingdom of God is at hand' (Mark 1:15), based on the prophecy

David Lin writes from China, where he has served the church for many years.
of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.” Ibid., 351–352.

Of God’s purpose in this crisis we read: “The disappointment also, though the result of their own misapprehension of the message which they gave, was to be overruled for good. It would test the hearts of those who had professed to receive the warning. In the face of their disappointment would they rashly give up their experience and cast away their confidence in God’s Word? or would they, in prayer and humility, seek to discern where they had failed to comprehend the significance of the prophecy? How many had moved from fear, or from impulse and excitement? How many were halfhearted and unbelieving? Multitudes professed to love the appearing of the Lord. When called to endure the scoffs and reproach of the world, and the test of delay and disappointment, would they renounce the faith? Because they did not immediately understand the dealings of God with them, would they cast aside truths sustained by the clearest testimony of His Word?” Ibid., 353–354.

Now 150 years have passed, and we face a new question: What is God’s purpose in the present and the future crises? We note the parallels drawn between the disappointment of the early disciples and the experience of the Adventists in 1844. Could it be that we are also blinded by some misapprehension—a doctrinal misunderstanding—as we near the end? No. Common sense dictates that those who are prepared to meet Christ when He finally appears should not meet with another disappointment—another correction of doctrinal belief—as there is no time left for another awakening. For both the first and second disappointments were followed by subsequent awakenings. Christ had to explain the prophecies to the disciples before they understood them. Likewise, after 1844, the Spirit of God led His people to seek the Bible for light on the sanctuary rites, and then only did the light dawn on them. But when Christ does return, His followers should not need to be corrected of any errors. To be free from error and ready to meet the Lord, they must have an abundance of light and entertain no doctrinal errors. This is an absolute prerequisite for the last generation of God’s chosen people. Do we have this prerequisite?

As we number the hundreds of Christian denominations in our world, we note that they all claim the Bible as the basis of their creeds, yet they are diverse in faith and practice. Sola scriptura was a good motto for the Protestant movement in its struggles to be freed from Rome, but it has failed to unite all Christians in one body. What is missing? I submit that the missing factor is the Gift of Prophecy, which Ephesians 4:12 says is “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” The early church was blessed with unity because it had this Gift. The remnant church can attain to unity and perfection only as she gives this Gift its rightful place. For her distinctive trait is to “keep the commandments of God, and have the testimony of Jesus Christ.” And “the testimony of Jesus is the spirit of prophecy.” Revelation 12:17; 19:10. Herein is God’s provision for the absolute prerequisite mentioned above.

What is so indispensable about this Gift? Is not the Bible sufficient for all our needs? Yes, it is. But Scripture must be properly applied. To know what texts are most applicable to problems we meet, we need the help of the same Spirit which inspired men to write the Bible. He comes to us now as the Spirit of Prophecy. He is the divinely appointed Applicator of God’s Word, also His Expositor of obscure texts. For example, Isaiah 66:24 is explained in Early Writings, 294. All who have studied the writings of Ellen White note that it is full of Bible texts wisely and fittingly applied to the problems in the church, in society, and in the home. Apart from quoted Scripture, her words invariably direct readers to study the Bible prayerfully and practice its teachings.

We often say, We have the truth. But how did we arrive at the truth to begin with? Ellen White’s following testimony describes the part played by the Gift of Prophecy in the pioneering days:

Satan has persistently sought to deprive us of it, (the Spirit of Prophecy), so that we will degenerate into one of the hundreds of so-called “mainline” popular churches who are floundering on uncharted seas and headed for nowhere.

“In the early days of the message, when our numbers were few, we studied diligently to understand the meaning of many scriptures. At times it seemed as if no explanation could be given. My mind seemed to be locked to an understanding of the Word; but when our brethren who had assembled for study came to a point where they could go no farther, and had recourse to earnest prayer, the Spirit of God would rest upon me, and I would be taken off in vision, and be instructed in regard to the relation of scripture to scripture. These experiences were repeated over and over and over again. Thus many truths of the third angel’s message were established, point by point.” Selected Messages, book 3, 38.

“The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from Heaven the revelations given.” Ibid., book 1, 207.

From the above testimony we see how the remnant church was led by God through the Gift of Prophecy. We have been blessed with this Gift for the purpose of bringing all God’s faithful ones into the unity and purity of the faith and practice in modern times.

Because of this vital part played by the Gift of Prophecy in the remnant church, Satan has persistently sought to deprive us of it, so that we will degenerate into one of the hundreds of so-called “mainline”
the obvious truth that the last generation of saints will live before God without a mediator, after the close of probation, predicates that . . . their characters will reveal God’s standard for translation.

you.” Zechariah 8:23. “But he is a Jew, which is one inwardly.” Romans 2:29.

Only the Spirit of Prophecy gives us detailed prophecies of future developments leading up to the mark of the beast, the time of Jacob’s trouble, and the seven last plagues. The Great Controversy maps out our future in a flood of light which comprises the absolute prerequisite needed to prepare the saints for the last conflict. Let it not be said of us that “They understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.” Luke 18:34.

We need also to take the vertical view, to see where we stand in the stream of time. We are in the final stage of church history. To us Christ introduces Himself to the Creator. Though she is rebuked and chastened, God’s aim of a perfect church as seen in Ephesians 5:27 must be attained: “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” To us this seems impossible. But since it is the last church, “the zeal of the Lord of hosts will perform this.” Isaiah 9:7.

The constant appeal for character perfection made in the writings of Ellen White indicates that they comprise the absolute prerequisite needed for the purifying of God’s remnant church. Among the most precious texts in Revelation that identify the church of the end-time are Revelation 3:7-22; 7:2-3; 10:1-11; 12:17; 14:6-12; 19:10. By studying these texts and The Great Controversy, we know what to expect, and will have no misapprehensions. The obvious truth that the last generation of saints will live before God without a mediator, after the close of probation, predicates that their knowledge of truth will be correct, and their characters will reveal God’s standard for translation.

Other churches are marking time preaching static truth. We alone proclaim dynamic truth—prophecies which develop with the flow of time. We have a message from God for the last generation.

We preach the third angel’s message, which, according to Revelation 14, will be followed by the Second Advent. It is the last message to be given to the world. So Satan is trying to silence it and put us to sleep until we are rudely awakened like the disciples when the mob came to seize Jesus and they were caught ill prepared.

The early church thrived because it had the Gift of Prophecy. Then came the Dark Ages, corresponding to the death of three and a half years in the days of Ahab, when the prophet’s voice was not heard. But, in answer to the prayers of Elijah, there came “a sound of abundance of rain.” 1 Kings 18:1. We see its modern manifestation in the “latter rain” (Hosea 6:3; Joel 2:23), when, after the close of the 1260 years, a flood of light was shed on us through the writings of God’s messenger. It is Christ’s wedding present to His bride, “that he might sanctify and cleanse it with the washing of water by the word.” Ephesians 5:26.

The writings of the Spirit of Prophecy were given to cleanse His church and arm her for the final conflict with Satan, who is bent on destroying our faith in these writings so that we will not prepare for the storm that is soon to break upon us. Let no one rob us of our heritage of present truth.

Earth’s Final Warning

This is the latest edition of Earth’s Final Warning, an outstanding witnessing tool, of which over seven million copies have been circulated to date.

This 24-page tabloid is designed to sound the three angels’ messages, alerting the reader to Satan’s last-day deceptions. It contains:

* Documentation from Catholic-insider sources of the pope’s agenda to become the dominant world leader;

* 14 pages of selected material from The Great Controversy; and

* An 8-page insert entitled Rome’s Challenge, a reprint of three editorials written for The Catholic Mirror which 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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A Lesson in Health Reform
Continued from 13

trained to be laborers together with Him. When you act your part, you can trust the Lord to act His part. Be strong in faith, and teach your children that we are all dependent upon God. Read to them the story of the four Hebrew children, and impress their minds with a realization of the influence for good.

If you have a hasty temper, seek God for help to overcome it. When you are provoked to impatience, go to your chamber, and kneel down and ask God to help you that you may have a right influence over your children.

...that was exerted in Daniel’s time because of strict adherence to principle.

In connection with your home, have a garden if possible, where your children can work and where you can work with them. So instruct them and so arrange their work that their spare time will not be spent in idleness. Give them something definite to do, and let them feel that they are doing something to help father and mother to sustain the family. Let the older ones feel the responsibility of giving a right example to the younger children. Let all act a part according to their years. When the children thus trained attend school, they will have clear minds. They will be able to reason for themselves, and will not accept that which this one says or what that one says without some proof.

I wish to say to every father and mother, If you have a hasty temper, seek God for help to overcome it. When you are provoked to impatience, go to your chamber, and kneel down and ask God to help you that you may have a right influence over your children. Your children are God’s children; they are to have a life that measures with the life of God. Can you comprehend a life that measures with the life of God? It was to give them this that God sent His Son into the world. For this Christ laid off His royal robe and kingly crown and came to this sinful world as a helpless babe. He was educated under the supervision of heavenly angels. He worked at the carpenter’s trade—He who was the Prince of life, the Saviour of all that would believe in Him.

When Christ came to our world, in Him were combined divinity and humanity. In His humanity He could lay hold of humanity; by virtue of His divinity He could bring power and health and grace to mankind. Thus, He would make men and women partakers of the Divine nature and able to escape the corruption that is in the world through lust.

To us is given the work of overcoming. This is no haphazard work. Only as we

You remember the story of the woman who was healed by touching Christ’s garment when in the midst of a dense throng. Her disease was such that no earthly physician’s power could help her. She saw Jesus healing the sick, and hope sprang up in her heart. She thought she would wait her opportunity, and when she got within reach of the Saviour, she put forth her finger and touched the hem of His garment; and immediately she was made whole. See Matthew 9:20-22. In this experience there was a lesson that Christ desired to impress on the throng about Him. Humanity had connected with Divinity, and the blessing had been received.

Christ came to the earth to bring Divinity to humanity. We need that Divinity; young and old need it. If you do not know anything about this Power, I beseech you for Christ’s sake to seek for it. Endeavor to live a consistent life. Take hold of Christ by living, active faith. Come to Him just as you are, helpless and dependent, and say, “Lord, I believe; help thou mine unbelief.” Mark 9:24. Help me to study Thy life, Thy self-denial and self-sacrifice; help me to become a Christian in every sense of the word. □


The Great Judgment Day
by John L. Shuler

The Great Judgment Day is an excellent witnessing booklet from the pen of a very respected evangelist and Bible scholar. The book explains how the longest time prophecy of the Bible is pointing to the appointment Jehovah has made with each human being. The author explains how the cleansing of the sanctuary spoken of in Daniel 8:14 began the judgment of God’s people in 1844.

The account is given of how the Millerite movement was raised up to announce that great event and how Seventh-day Adventists are appropriately continuing to call attention to humanity’s appointment with their Creator. The judgment of the wicked is also explained. Shuler tells of Christ’s ministry in the two apartments of the heavenly sanctuary to blot out the sins of those who have accepted Christ’s pardon.

Colorful and attractive cover; 96 pages. Only $2.50 each. 25% discount for 10 or more copies. See page 3 for shipping and sales tax information.
Ellen G. White

Review and Herald Articles

If God's people ever needed the reproofs, exhortation, encouragement, and doctrinal clarifications of the Ellen G. White articles in the Review and Herald, it is in these closing days of earth's history. The nearly nineteen thousand Review and Herald articles written especially for the remnant people are now available in a convenient, economical, and easily read format.

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