THE great controversy between Christ and Satan that has been in process for almost 6,000 years is now in its final stages. Satan and his hellish demons have come down to the loyal, obedient saints with great wrath, for he knows his time is very short. The signs of the times are ominous. The world is on the verge of chaos. The Protestant world is forming a confederacy with the Papacy, and America will very soon form an image to the beast power. See The Great Controversy, 589–590, 606–609; The Seventh-day Adventist Bible Commentary, vol. 7, 976. The Religious Right and the Christian Coalition are reaching across the gulf to clasp the hand of the Roman Catholic Church.

Spiritualism is everywhere on TV, from the popular dramas and talk shows to the evangelical pulpits. See Testimonies, vol. 5, 451; Great Controversy, 48.

Only a moment of time yet remains of human probation. The church, the remnant church, is paralyzed. It refuses to give the trumpet a certain sound. In this moment of peril we have identified ourselves with the world in our investments, our businesses, our institutions, and our close association with the evangelical world. Our Laodicean slumber is a slumber of death unless we awake immediately and respond to the great emergency that is ready to overwhelm us. The church is in a sleep of carnal security. Will we awaken, or will we sleep on until we are doomed to receive of the plagues with the churches of Babylon? No, God will have a faithful few who have not bowed the knee to the god of Baal. See Matthew 22:14; Testimonies, vol. 5, 10, 50, 136. The church of God, the remnant, will survive Satan’s final attack that is now in process. Listen to God explain our present situation:

"In concluding this narrative, I would say that we are living in a most solemn time. In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved. Many will get above the simplicity of the work. They will conform to the world, cherish idols, and become spiritually dead. The humble, self-sacrificing followers of Jesus will pass on to perfection, leaving behind the indifferent and lovers of the world.

"I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshipped, even by professed Sabbathkeepers. God especially charged His ancient people to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them." Testimonies, vol. 1, 608–609.

"Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of heart-rending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding." Ibid, vol. 6, 408.

The very last deception is to make of none effect the testimonies of the Spirit of God. See Selected Messages, book 1, 48. This prophecy is now being fulfilled. The pillars of our faith, so clearly defined by the pioneers, and our prophet Ellen White, are being attacked by the liberal theologians and pastors who seem to have the upper hand, spewing out a counterfeit gospel to the destruction of thousands of Seventh-day Adventists. Again, Inspiration speaks:

"In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. The foundation of our faith, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar. Our faith was to have nothing to rest upon—the sanctuary was gone, the atonement was gone." Upward Look, 152. See also Selected Messages, book 3, 406.

The overwhelming evidence tells us that we have come to the very end. Only God knows the day and the hour of His coming. God’s people must recognize that this is the time of which the whole Bible and Spirit of Prophecy have prophesied—the very end of the great controversy. Jesus is about to leave the Most Holy Place, and probation will soon close.

"It is possible to be a partial, formal believer, and yet be found wanting and lose eternal life. It is possible to practice some of the Bible injunctions and be regarded as a Christian, and yet perish because you lack qualifications essential to Christian character. If you neglect or treat with indifference the warnings that God has given, if you cherish or excuse sin, you are sealing your soul’s destiny. You will be weighed in the balance and found wanting. Grace, peace, and pardon will be forever withdrawn; Jesus will have passed by, never again to come within reach of your prayers and entreaties. While mercy lingers, while the Saviour is making intercession, let us make thorough work for eternity." Testimonies, vol. 6, 405.

"Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thessalonians 5:6. See also Luke 21:34; Mark 13:36; 14:38–39.

May God help us to give the trumpet a certain sound. The fourth angel of Revelation has returned to give the third angel’s message with power. Let us not keep sleeping the sleep of death. Awaken before it is too late!

Ron Spear, Editor
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Man, by Himself, Is Priced

JOHN the beloved was the disciple who opened his heart most willingly to Jesus, who most eagerly watched Jesus’ daily life and absorbed the deep lessons of meekness and humility that lay behind all of His actions. He grasped most fully the principle of self-denial, of complete devotion to the one cause that Jesus’ life exemplified. He began early and continued long to curb his natural tendencies, to seek to be just like the One he loved.

Perhaps, if it were not for the writings of John in which the love of God through His Son, Jesus, is so beautifully portrayed, we might still not have an understanding of the closeness there can be between the great and almighty Creator of the universe, and the little creature, man, to whom He gives the privilege and honor of calling Him, “Father.” The epistles of John breathe the spirit of love. It seems as if he wrote with a pen dipped in love. How thankful we are for the tender portrayal of this love we so much need!

And what of the personality and life of the one who was able to leave behind for us such a monumental tribute? Inspiration has given us many facts that help to fill out the biblical story of John. We know that when Jesus gathered to Himself twelve, to work with, and to be taught of Him, He called James and John, sons of a fisherman, to follow Him.

James and John were called the “sons of thunder.” The pen of Inspiration tells us that John was proud, self-assertive, ambitious, impetuous, and resentful under injury. He did not naturally possess loveliness of character. He had an evil temper and was filled with the desire for revenge and the spirit of criticism.

When we remember that they wanted Jesus to give them permission to call fire down from heaven to destroy the Samaritans, whom they felt had insulted their Master, we can very well harmonize this term “sons of thunder” with James and John.

If you and I had been there to look on as Jesus chose these twelve, knowing the far-reaching results that depended upon His choices, I wonder what we would have thought—and said. Perhaps one of the biggest mistakes that we can make as human beings, is in the matter of judging character. We can judge only by outward appearances—by what we see, hear and feel. But no matter what psychologically correct deductions we feel we can make from these outward tokens, we cannot read the heart as Jesus does. It may not always be the one who stands high in our estimation as a candidate for heaven that will prove to possess such attributes in the last analysis.

We might have despaired for the future of the church as we looked at John, Peter, the doubting Thomas, and some of the others. And I wonder if the tall, prepossessing young man carrying the moneybag might not have impressed us a little better? Now

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there was a disciple with a commanding appearance! It did not take long to evaluate his personality and to tell that he had keen discernment and executive ability. It showed in his own self-confident manner, and the way the other disciples respected him.

We are told that John and Judas are representatives of those who profess to be Christ's followers; that they represent to us the two classes which make up the confessed people of God. One was the exemplification of true sanctification; the other possessed only a form of godliness. So, today, each of us falls into the category of either John or Judas.

Perhaps you are thinking it unfair to compare anyone who is sincerely trying to be a Christian, to Judas, but this is a misconception in which we must guard against. So let us consider very seriously what the differences were in the experiences of these two. Why did one become truly sanctified while the other never progressed beyond a form of godliness? What is the instruction and help given us that we might follow Jesus as did John the Beloved? And what are the warning signs that will help keep us from patterning after the dismal failure of Judas, the betrayer?

If we can understand, and help others to understand, this difference in the religious experience of these two men who were chosen at the beginning of Christ's mission, we may have the answers to those all-important questions that concern us so urgently now, in the finishing of the task—How may I make sure of eternal life? How may I make sure that this experience will not prove me to be self-seeking?

Both of these disciples had the same opportunity to study and follow the Divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character and each had access to the divine grace that transforms character.

Judas truly loved the great Teacher and desired to be with Him. He felt a real desire to be changed in character and life, and hoped, just as you and I, to experience this change through connecting himself with Jesus. When he came, requesting a place among the twelve, Jesus saw that Judas did indeed have precious traits of character that might be a blessing to the church. He was not insensible to the beauty of the character of Christ, and, often as he listened to the Saviour's words, conviction came to his heart. Jesus trusted this man to do the work of an evangelist. He gave him power to heal the sick and to cast out devils. Judas did believe Jesus to be the Messiah, and his heart thrilled, as did the hearts of the other disciples, when he brought the sick, the halt and the blind to Jesus for healing. He too felt the satisfaction that always comes in service to God.

Jesus read the heart of Judas. In connecting this man to Himself, He placed him, as He did the rest of the twelve, where he might day by day be brought into contact with the outflowing of His own unselfish heart. If he would open his heart to Christ, lessons of humility and patience. Day by day his heart was drawn out to Christ—until he lost sight of self in love for his Master. He saw power—yet tenderness, majesty—yet meekness, strength—yet patience, in the daily life of the Son of God, and it so filled his heart with admiration that he yielded his resentful, ambitious temper to the molding power of Christ.

One was the exemplification of true sanctification; the other possessed only a form of godliness. So, today, each of us falls into the category of either John or Judas.

These lessons setting forth meekness, humility, and love as essential to growth in grace and a fitness in His work, seemed of the highest value to John. He treasured every lesson and constantly sought to bring himself into harmony with the Divine Pattern. John desired to become like Jesus, and under the transforming influence of the love of Christ, he did become meek and lowly. Self was hid in Christ. Above all his companions, John yielded himself to the power of that wondrous life.

The Saviour loved all the twelve, but John's was the most receptive spirit. He was younger than the others, and with more of a child's confiding trust, he opened his heart to Jesus. Thus he came more and more into sympathy with Christ, and through Him the Saviour's deepest spiritual teachings have been communicated to the world. Jesus rebuked John's self-seeking, disappointed his ambitions, and tested his faith, but John opened his heart to Jesus, and the Master was then able to reveal to him that for which his soul longed—the beauty of holiness, the transforming power of God's love. John knew the Saviour through an experimental knowledge. His Master's lessons were made upon his soul. He began to discern that the glory of Christ was not the worldly pomp and power for which he had been taught to hope, but the glory as of "the only begotten of the Father, full of grace and truth." John 1:14. As John testified of the Saviour's grace, his simple language was eloquent with the love that pervaded his whole being.

Long afterward, when he had been brought into complete sympathy with Christ through the fellowship of suffering, Jesus revealed to John what is the condition of
neatness in His kingdom. "To him that overcometh," Christ said, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Revelation 3:21.

John then understood that the one who stands nearest to Christ will be he who has drunk most deeply of His spirit of self-sacrificing love. The love that "vaunteth not itself, is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil" (1 Corin.

Judas was blind to his own weakness of character, but Jesus placed him where he would have an opportunity to see and correct this problem. In ministering to others, he might have developed an unselfish spirit. However, while listening daily to the lessons of Christ and witnessing His unselfish life, Judas indulged his own covetous disposition. Often when he did a little service for Christ, or devoted time to religious purposes, he paid himself out of the meager funds which had been entrusted to his care. These pretexts served to excuse his actions in his own eyes, but in God's sight he was a thief. In becoming the slave of this one vice, he gave himself to Satan, to be driven to any lengths in sin.

Christ's oft-repeated statement that His kingdom was not of this world, offended Judas. Notwithstanding Jesus' own teaching, he continually advanced the idea that Christ would reign as king in Jerusalem. At the feeding of the five thousand, he was the first to take advantage of the enthusiasm excited by the miracle of the loaves, and of fostering the plan to take Christ by force and make Him king. His hopes were high; his disappointment bitter. When he finally began to comprehend that Christ was offering spiritual, rather than worldly good, that no honors or high positions were to be bestowed upon His followers, he determined not to unite so closely to Christ that he could not draw away.

Until this time, Judas had not decided that Jesus was not the Son of God, but he had questioned this in his own mind. Now he began subtly to express his doubts and to confuse the disciples. In a very religious, and apparently clever way, he introduced controversies and misleading sentiments, and, while the disciples searched for evidence to confirm the words of the great Teacher, Judas would lead them imperceptibly to another track, attaching to Christ's words a meaning He had not conveyed. All the little and large troubles and crosses, the difficulties and the apparent hindrances to the gospel, Judas interpreted as evidences against its truthfulness. Yet all this was done in such a way as to make it appear that he was conscientious.

He made no open opposition, nor did he seem to question the Saviour's lessons. He made no outward murmur, but in all that Christ said to His disciples, there was something with which, in heart, Judas disagreed. The practice of the truths that Christ taught was at variance with his desires and purposes.

When Mary anointed the Saviour's feet, Judas manifested his covetous disposition, and when Jesus rebuked him, his very spirit seemed turned to gall. Wounded pride and a desire for revenge broke down the barriers. Evil desires, covetousness, revengeful passions, dark and sullen thoughts were cherished, and Satan gained full control of him.

So, one disciple in humility learns of Jesus, while the other reveals that he is not a doer of the Word, but a hearer only. One, dying daily to self and overcoming sin, is being sanctified through the truth. The other, resisting the transforming power of grace and indulging selfish desires, is brought into bondage to Satan.

John and Judas started their walks with Jesus with equal advantages and disadvantages. One became known as the "beloved disciple"—the other as the "betrayer of the Son of God."

We may ask ourselves the question—Could Jesus have loved Judas as much as He loved John? It is interesting to note that even though Judas betrayed Jesus, it did not alter Jesus' attitude toward him. One of the most wonderful records is that of Jesus calling Judas "friend" at the time of the betrayal kiss.

In the judgment hall when Judas cast himself at Jesus' feet, acknowledging Him to be the Son of God, and entreating Him to deliver Himself, Jesus did not reproach him. He knew that Judas had not repented, that his confession was forced from his guilty soul by an awful sense of condemnation and a fearful looking for of judgment, but that he felt no deep grief for betraying the spotless Son of God. Yet Jesus spoke no words of condemnation. In pity, even then, He showed His love and forbearance by stating simply, "For this hour came I into the world."

It was this love of Jesus, in spite of what Judas had done, that made it impossible for him to live with himself. It is a terrible thing to betray someone, and then to receive nothing but love in return. From such treatment can come forth only unbear able self-contempt. It was this self-contempt on the part of Judas that led him to suicide. Jesus' love toward Judas, however, was unchanged. You may be sure that Jesus felt great sadness at the death of Judas.
Every defect in the moral character must first be remedied, every stain removed by the cleansing blood of Christ, and all the unlovely, unlovable traits of character overcome.

85. Your sins may be as mountains before you, but if you humble your heart and confess your sins, trusting in the merits of a risen Saviour, He will forgive and will cleanse you from all unrighteousness.

But God demands of you entire conformity to His law. Let us not refuse Him that which, though it cannot be given with merit, yet cannot be denied without ruin. He requires the homage of a sanctified heart which has prepared itself by the exercise of the faith that works by love to serve Him. He asks for a whole heart. Give receive strength to overcome, or are you waiting for some miracle to remove your defects and stains of sin?

Can you talk of Jesus' love as did John because you know Him as a personal friend? Or do you become strangely uncomfortable if someone speaks to you of God in a very personal way? Is it possible that, though you know how to debate and sermonize, you have only a religion of arguments and ideas—a reli-
The editors send forth this article with the desire that it will serve to bring out the Borean response of searching the Scriptures daily with all readiness of mind to prove whether these things are so. See Acts 17:11. With our readers, we also look forward to an even clearer understanding of Bible prophecy as the scroll of world events continues to unroll.

---Editors

The central doctrine of the Reformation was the doctrine of justification by faith. Yet, there were differences of opinion among the Reformers on the part that good works should play in the role of salvation. In Luther’s eagerness to establish the doctrine of justification by faith, instead of by works, he downgraded good works to something that became like an appendix to a book. Good works only came into the picture after salvation became an established fact. In other words, Luther was primarily interested in the forgiveness of sins—rather than freedom from sinning. His theology addressed the problem of guilt—rather than the problem of pollution. This unfortunate belief creates an apparent imbalance between that which God does for man and that which He does in man which, tragically, has led to a faith without works. See James 2:20. The plan of salvation is not faith without works, or even faith in our own merited works, but a faith which works. Faith in what Christ has done for us and faith in what Christ does in us are inseparable. See Philippians 2:13; 2 Corinthians 3:5; Galatians 5:6; Ephesians 3:20; Colossians 1:29. All emphasis supplied unless otherwise noted.

Another unfortunate view held by many of the Reformers concerned the relationship between church and state. Luther saw the church as an extension of society, rather than simply as an element within society. Luther faced a dilemma, namely, the dilemma of wanting both a confessional church based on personal faith and conviction, and a regional church to be attended in a given locality. In other words, was the church a community of experiential believers, or a fellowship territorially? Was the church Corpus Christi, the body of Christ, consisting of only believing folks, or Corpus Christianum, the body of a “christened” society?

When the Reformers began to favor Christendom over Christ—that is, a church embracing society over a church of professed believers—then a group of sincere Christians led in a movement of reform within the Reformation. They believed in sanctification as part of the gospel, and believed in the separation of church and state. They were in turn persecuted by the Reformers for holding such convictions.

What many fail to understand is that the Christian faith is not here to create cultures—but to influence them. Christians are “in the world but not of the world.” They are to be the “salt of the earth”—not religious-political oppressors. The early Christians knew that although Jesus is the Saviour of “all men,” He, as Saviour, bestows eternal life to them that believe. The Christian faith is not a saving faith to those who are merely born—but to those who are reborn.

The failure of the Church of Rome to grasp the New Testament teaching concerning the nature of God’s church led to the original “fall” of Christendom. As Paul said, “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.” 2 Thessalonians 2:3.

The “fall” of the Church of Rome in making “war with the saints, and to overcome them” (Revelation 13:7) by her adulterous marriage with the state, was just as fraught with evil consequences as was the “fall” in Eden. And just as a rebirth experience was necessary after the fall of Adam and Eve, so too did the fall of the Church of Rome necessitate a new creation within Christendom, namely, the Reformation. But, tragically, even the Reformers fell into unholy matrimony by uniting the church with the state. Consequently, the church had twice fallen as a result of misunderstanding what the relationship between church and state should be. A “fall” is a very serious thing...
for a church, but once again we stand on the threshold of Protestants in America repeating the same mistake—for a third time in the history of Christianity.

When Peter drew his sword and cut off the ear of the high priest’s servant, Jesus clearly said, “Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” Matthew 26:52-53. The “fallen” churches conveniently forget that Jesus was displeased by Peter’s rash act—drawing the sword of steel. In fact, Jesus stooped down to repair the damage which had been inflicted by Peter.

The “fallen” Church of Rome claims that two swords belonged to Peter. One was at his command, and the other was in his hand. The first was spiritual; the second was material. The former belongs to the priest; the latter to the soldier, while both do the bidding of the church. But such an arrangement declares Jesus to be wrong—and Peter to be right. Oh, how indeed, has the church “fallen”!

The sword of steel, at the command of the priest, was an instrument of coercion. The Church of the Middle Ages was not a gathering of believers joined in voluntary association. It was a church of the masses brought together and held together by the sword of steel—the symbol of coercion. The official doctrine of the Church of Rome as declared by Pope Pelagius in A.D. 553 was: “Unto the coercing of heretics and schismatics the Church possesses the secular arm, to coerce in case men cannot be brought to sanity by reasonable argument.” Leonard Verduin, The Reformers and Their Stepchildren, 71.

When popes, priests, or pastors instigate the use of the secular arm in order to murder dissenters, they are no more innocent than were the Jewish leaders who refrained from going into the house of Pilate lest they be defiled, while they delivered Jesus up to be crucified. So it will be in these last days—the blood of the martyrs of Jesus will be brought into the judgment to witness against those who use the arm of the state to persecute the innocent.

History attests that the union of church and state is a choiceless Christianity—an optionless society—which is as totalitarian as the communist government of Stalin’s Russia. From the time that Cain slew his brother Abel, religious intolerance, or “holy” hatred, has left its evil imprint on the pages of human history. However, the good news is that this religious intolerance will come to an end. The devil, demons, false prophets, and the false shepherds will not have the last word. Truth will triumph! Then, once again, the universe will harmoniously pulsate with love, joy, peace, truth, and adoration toward God alone.

While Revelation chapter seventeen describes the finishing touches of the New World Order of Church and State, it also describes its eventual demise. Let us now take a look at these final movements.

In this vision, John sees a harlot sitting on many waters. See Revelation 17:1. In Bible prophecy a "woman" represents a church. See Revelation 12:17. If it is a pure woman, it is God’s true church, but a “harlot” represents an apostate church. This harlot church is a mother, implying that she has daughters that have joined in her apostasy.

This harlot is also said to represent that “great city” which reigns over the kings of the earth. See Revelation 17:18. If we can identify the city, we can identify the harlot church.

The harlot is that “great city” that sits on “seven mountains” (verse 9), upon a scarlet beast (verse 3), and upon many waters (verse 1). The city famous for sitting on seven mountains is Rome. Papal Rome is that great city, sitting on seven mountains, that reigned over the kings of Europe during the Dark Ages. However, Inspiration predicts that that “great city” will again reign over the kings of the earth.

To reign over the kings of the earth, this apostate church must possess, or control, political power. In Bible prophecy, a beast represents a political power. See Daniel 7:17. The harlot riding upon a scarlet beast represents the Papacy’s rise to political power.

She also sits on many waters. In Bible prophecy, “waters” represent “peoples, multitudes, and nations, and tongues.” Revelation 17:15. In Revelation thirteen, this situation was described as the whole world wondering after the first beast, the Papacy. See Revelation 13:3, 8.

In summary: the harlot sits on seven mountains, representing her location in Rome; she sits on a beast, representing her also represent seven kings or kingdoms. See Revelation 17:10-11.

In Revelation thirteen these kingdoms refer to the seven world powers, beginning with Babylon. The first six are: Babylon, Medo-Persia, Greece, Rome, the Papacy, and the United States. As we continue this study, I believe that evidence points to the United Nations as the seventh head or world power.

1. Babylon (605–539 B.C.)
2. Medo-Persia (539–331 B.C.)
3. Greece (331–168 B.C.)
4. Rome (168 B.C.—A.D. 476)
5. Papacy (A.D. 538–1798)
6. United States (A.D. 1776–Present)

In addition to these seven heads, we also saw the Eighth Head—the Papacy after regaining its lost supremacy.

When John saw this vision, five of these kingdoms had already fallen. Of course, they fell in the order that they consecutively reigned. John was carried forward in this vision to the time when Babylon, Medo-Persia, Greece, Rome, and the Papacy would have already fallen. Therefore, John was taken forward to the time when the Papacy fell in A.D. 1798.

In Revelation chapter thirteen, John saw a second beast arise from the earth while the first beast was taken "into captivity" and received its deadly wound. See Revelation 13:3, 11. While Napoleon’s general captured the pope and placed him in captivity in A.D. 1798, John saw America rise to prominence. Therefore, he says, “five are fallen” (Babylon, Medo-Persia, Greece, Rome, and the Papacy), “one is” (the United States), and “the other has not yet come” (the United Nations). Revelation 17:10.

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Preparation for the Camp Meeting

Our annual camp meetings are of great importance, and all who possibly can should attend them. They should feel that the Lord requires this of them. If God's people neglect the privileges which He has provided for them to become strong in Him, they will grow weaker and weaker and have less and less desire to consecrate all to Him. The object of these holy convocation meetings is that the brethren may be separated from business cares and burdens, and devote a few days exclusively to seeking the Lord. But some of these meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit.

Often the stomach is overburdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God.

While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish—all envyings, all jealousies, all suspicions, all faultfindings. "Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." James 4:8-10.

The Lord speaks; enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to His service. Do not carry this undone work to the camp meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy.

The words of the prophet Ezekiel are applicable to the people who profess the truth at this time: "Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God: Every man of the house of Israel that setteth up

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his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols.” Ezekiel 14:3-4.

If we love the things of the world and have pleasure in unrighteousness, or fellowship with the unfruitful works of darkness, we have put the stumbling block of our iniquity before our face, and have set up idols in our heart. And unless by determined effort we put them away, we shall never be acknowledged as the sons and daughters of God.

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart searching commence at home. Pray three times a day, and like Jacob be importunate. At home is the place to find Jesus; then take Him with you to the meeting, and how precious will be the hours you spend there! But how can you expect to feel the presence of the Lord and see His power displayed, when the individual work of preparation for that time is neglected?

For your soul’s sake, and for Christ’s sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way—all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord’s presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. Oh, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ’s righteousness, and what a meeting you will enjoy! It will be to your soul even as the gate of heaven.

The same work of humiliation and heart searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go.

Because this preparation is neglected, these yearly meetings have accomplished but little. The ministers are seldom prepared to labor for God. There are many speakers—those who can say sharp, crank things, going out of their way to whip other churches and ridicule their faith—but there are but few earnest laborers for God.

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Pray three times a day, and like Jacob be importunate. At home is the place to find Jesus; then take Him with you to the meeting, and how precious will be the hours you spend there!

These sharp, self-important speakers, profess to have truth in advance of every other people, but their manner of labor and their religious zeal in no way correspond with their profession of faith.

I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the inimical and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden bearers who in such a time as this should be weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications. A few earnest humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden, and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children.

These yearly gatherings should be meetings of earnest labor. Ministers should seek a heart preparation before entering upon the work of helping others, for the people are far in advance of many of the ministers. They should unceasingly wrestle in prayer until the Lord blesses them. When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ who taketh away the sins of the world.

In the early church, Christianity was taught in its purity; its precepts were given by the voice of Inspiration; its ordinances were uncorrupted by the device of men. The church revealed the spirit of Christ, and appeared beautiful in its simplicity. Its adorning was the holy principles and exemplary lives of its members. Multitudes were won to Christ, not by display or learning, but by the power of God which attended the plain preaching of His Word. But the church has become corrupt. And now there is greater necessity than ever that ministers should be channels of light.

There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; He has not closed the windows of Heaven. We have separated ourselves from Him. We need to fix the eye of faith upon the cross, and believe that Jesus is our strength, our salvation.

As we see so little burden of the work resting upon ministers and people, we inquire, When the Lord comes, shall He find faith on the earth? It is faith that is lacking. God has an abundance of grace and power awaiting our demand. But the reason we do not feel our great need of it is because we look to ourselves and not to Jesus. We do not exalt Jesus and rely wholly upon His merits.

Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart, and more thorough preparation to enter into the spirit and labor of our camp meetings, that they may receive the greatest possible benefit from the meeting. These yearly gatherings may be seasons of special blessing, or they may be a great injury to spirituality. Which shall they be to you, dear reader? It remains for each to decide for himself.
The editors send forth this article with the desire that it will serve to bring out the Berean response of searching the Scriptures daily with all readiness of mind to prove whether these things are so. See Acts 17:11. With our readers, we also look forward to an even clearer understanding of Bible prophecy as the scroll of world events continues to unroll.

—Editors

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.” Daniel 11:41.

In previous articles of this series, we have identified the king of the north as the Papacy. I am convicted that Daniel 11:41 identifies the next spiritual area of conquest for the king of the north as the “glorious land.” The word translated as “glorious” is defined in Strong’s Concordance as, “in the sense of prominence; splendor (as conspicuous), beautiful, goodly.” In agreement with the above definition this word is sometimes translated as “goodly.” At times it is used to describe ancient Palestine, ancient Israel’s Land of Promise that “flowed with milk and honey.” This was the land which Moses so ardently longed to enter—yet was forbidden.

“I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.” Deuteronomy 3:25. All emphasis supplied unless otherwise noted.

“The great Ruler of nations had declared that Moses was not to lead the congregation of Israel into the goodly land, and the earnest pleading of God’s servant could not secure a reversing of His sentence. He knew that he must die. Yet he had not for a moment faltered in his care for Israel. He had faithfully sought to prepare the congregation to enter upon the promised inheritance.” Patriarchs and Prophets, 469.

The goodly land was a “promised inheritance,” designed to fulfill a specific purpose for ancient Israel.

“In Egypt their taste had become perverted. God designed to restore their appetite to a pure, healthy state, in order that they might enjoy the simple fruits that were given to Adam and Eve in Eden. He was about to establish them in a second Eden, a goodly land, where they might enjoy the fruits and grains that He would provide for them. He purposed to remove the feverish diet upon which they had subsisted in Egypt; for He wished them to be in perfect health and soundness when they entered the goodly land to which He was leading them, so that the surrounding heathen nations might be constrained to glorify the God of Israel, the God who had done so wonderful a work for His people. Unless the people who acknowledged Him as the God of heaven were in perfect soundness of health, His name could not be glorified.” The Seventh-day Adventist Bible Commentary, vol. 1, 1102.

“God’s law must be exalted, His authority maintained; and to the house of Israel was given this great and noble work. God separated them from the world, that He might commit to them a sacred trust. He made them the depositories of His law, and He purposed through them to preserve among men the knowledge of Himself. Thus the light of Heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from idolatry to serve the living God.

Jeff Pippenger

Our Firm Foundation  June 1996

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With great power, and with a mighty hand,' (Exodus 32:11) God brought His chosen people out of the land of Egypt. He sent Moses His servant; and Aaron whom He had chosen. They shewed His signs among them, and wonders in the land of Ham. 'He rebuked the Red sea also, and it was dried up: so he led them through the depths.' Psalms 105:26-27; 106:9. He rescued them from their servile state, that He might bring them to a good land, a land which in His providence He had prepared for them as a refuge from their enemies. He would bring them to Himself and encircle them in His everlasting arms; and in return for His goodness and mercy they were to exalt His name and make it glorious in the earth.

"The Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him." Deuteronomy 32:9-12. Thus He brought the Israelites unto Himself, that they might dwell as under the shadow of the Most High. Minutely preserved from the perils of the wilderness wandering, they were finally established in the Land of Promise as a favored nation." Propositions and Kings, 16-17.

Palestine was "designed" by the Lord as a fertile and prosperous land, capable of easily supplying all the temporal needs of ancient Israel. The Lord included in His providential design Palestine's location at the crossroads of the ancient world. This central location facilitated Israel’s ease of interaction with mankind as they sought to "preserve among men the knowledge of Himself." God "purposed" to raise up a "favored nation," who would be the "depositories of His law." In Him we may trust, and if we obey His requirements He will work for us in as signal a manner as He did for His ancient people. It should be the most earnest study and continual effort of modern Israel to bring themselves into close and intimate relationship with God." The Signs of the Times, November 11, 1880.

"I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewed in the wilderness because of their transgressions. Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people." Testimonies, vol. 1, 609.

Conviction and thorough repentance was required of ancient Israel in order to meet the standard of God. No less does God require of His people in our day. There must be genuine heart work in repentance and humiliation, in order to come under this covenant care, and protecting love of God. Unmistakable evidence is given that God is a jealous God, and that He will require of modern Israel as He did of ancient Israel, that they obey His law. For all who live upon the earth is this sacred history traced by the pen of Inspiration." The Signs of the Times, May 27, 1880.

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration,
and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years." Selected Messages, book 1, 69.

When Sister White states, "the experience of Israel has a lesson for us," and that "this sacred history" has been "traced" for "all who live upon the earth," she recognizes the Land of Promise as an important part of the parallel between ancient and modern Israel.

For modern Israel, the United States is "the land" which was provided as an "asylum for His people." It is "the land" which has been "blessed" by "the shield of Omnipotence." Sister White specifies "the land" four times in this passage, accentuating the geographical aspect of the United States. The United States was "designed" by God to accomplish the same purpose for modern Israel as did Palestine for ancient Israel, providing God's people with many spiritual

The Lord has done more for the United States than for any other country upon which the sun shines. Here He provided an asylum for His people, where they could worship Him according to the dictates of conscience.

Carefully consider the next quotation. While primarily addressing the United States, Sister White first quotes Jeremiah 3:18-19. This verse specifically refers to ancient Palestine as "the land" which Israel had been "given for an inheritance." Sister White then identifies a specific favored land which has been divineiy provided—for modern Israel:

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me." Jeremiah 3:18-19.

"When the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Roman apostacy in tampering with God's law—it is then that the final work of the man of sin will be revealed." Signs of the Times, June 12, 1893.

We noticed earlier that God's promise to ancient Israel was "that they might dwell as under the shadow of the Most High" as He "encircled them in His everlasting arms." and secular advantages in order to accomplish God's mission on earth.

"The Lord has done more for the United States than for any other country upon which the sun shines. Here He provided an asylum for His people, where they could worship Him according to the dictates of conscience. Here Christianity has progressed in its purity. The life-giving doctrine of the one Mediator between God and man has been freely taught. God designed that this country should ever remain free for all people to worship Him in accordance with the dictates of conscience. He designed that its civil institutions, in their expansive productions, should represent the freedom of gospel privileges." Maranatha, 193.

"The United States is a land that has been under the special shield of the Omnipotent One. God has done great things for this country, but in the transgression of His law, men have been doing a work originated by the man of sin. Satan is working out his designs to involve the human family in disloyalty:" The Seventh-day Adventist Bible Commentary, vol. 7, 975.

The United States was designed to be a modern-day land of milk and honey in order that God's people could proclaim the final warning message to the world. Its prosperity, principles of government, and position as the great melting pot for the different nationalities of the world were "designed" to provide the same evangelistic advantages that were provided to ancient Israel through the glorious land of ancient Palestine. At this point, we have failed to take full advantage of this providential fa-
with war and captivity. The finishing of the first epoch of papal rule in 1798, is followed by retaliation against the king of the south which initiates the final epoch of papal rule.

This ending is historically located in 1798, and, with the future retaliation, is symbolically identified in Daniel 11:40. In this verse, describing the final outcome of the alliance of Clovis, we see the United States symbolized as "ships, and chariots" as it begins to repeat the infamous historical record of the alliance of Clovis. The tyrannical authority of Rome was brought to an end in this verse, and yet, in this same verse, we see the beginning of Rome's eventual return to the power of her former position. In the historical setting of 1798, Sister White also addresses the United States: "What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen "coming up out of the earth," and, according to the translators, the word here rendered "coming up" literally signifies "to grow or spring up as a plant."

"And he had two horns like a lamb." Revelation 13:11. The lamblike horns indicate youth, innocence, and gentleness, fittingly representing the character of the United States when presented to the prophet as "coming up" in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that "all men are created equal" and endowed with the inalienable right to "life, liberty, and the pursuit of happiness." And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth." The Great Controversy, 440-441.

It is worthy to note here that Sister White sets forth the books of Daniel and Revelation as books which complement each other. When we recognize the United States prophetically in Daniel 11:40-41, we line up this testimony with Revelation 13, like "a hand in a glove." We know verse forty is placing us historically at the time of the "deadly wound." Revelation 13 is the testimony about the beast with the deadly wound and the beast which uses its power to heal the head of the beast which had received the deadly wound. These verses in Daniel project themselves perfectly into Revelation 13; they also squarely line up with the Spirit of Prophecy testimony concerning this time period in history.

In 1798 atheism established its capital within the realm of France, ultimately migrating to Russia, and eventually growing into the empire of the USSR. In 1798 Catholicism became a slave beast, removed from its geopolitical position as king of the earth, and yet ultimately destined to return to that very position which she had lost. Atheism and Catholicism are both portrayed as being in the process of change. So, too, is the United States—for in 1798 the United States was still the young lamblike beast of Revelation 13.

Inspiration portrays three specific powers in Daniel 11:40, as well as identifying a historical starting point. The three powers are placed within a setting in which their relationship is seen to be that of three political powers which are striving for the mastery of the world. But underlying the hunger for temporal power, we also find three conflicting spiritual and philosophical perspectives.

Beginning with the counterattack against the atheistic power of the king of the south, the sequence of events, which will unfold through the following verses, describes the growth of the spiritual power of Catholicism which prevails through the support of the forces of apostate Protestantism. The spiritual victories represented have a literal counterpart as the nations of the world are step by step brought under the dominion and ultimate control of the Papacy, as sustained and supported by the United States.

The glorious land of the United States is the next target for spiritual conquest by the papal king of the north: "The greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her the choicest of Heaven's blessings. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps

The greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her the choicest of Heaven's blessings.

its youth the United States has been sustained by the purity of its Protestant doctrine, but given time, it will eventually cease to be a lamb, as it will begin to speak as a dragon.

These three entities are tied together in Daniel 11:40, and by verse 41 the United States, through the passage of a national Sunday law, will complete the metamorphosis of Revelation 13:11: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."
The agencies which will unite against truth and righteousness in this contest are now actively at work. The Signs of the Times, July 4, 1899.

"America, . . . where the greatest light from heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light." Selected Messages, book 3, 387.

"The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and 'national apostasy' will be registered in the books of heaven. The result of this apostasy will be national ruin." Review and Herald, May 2, 1893.

"Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romanism. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period." The Spirit of Prophecy, vol. 4, 410.

The previous passages in the Spirit of Prophecy which set forth the purpose of the United States contain another important insight which we passed by until now. In those previous nine passages we sought to identify the modern glorious land as the United States. Review these once more and you will find that all of these passages address not simply the United States but they also address the national Sunday law.

Both references to "the glorious land" in Daniel 11, identify the entrance of Rome into the land that serves as a haven or refuge for Israel. In agreement with Daniel, Sister White also places her information of the modern-day glorious land in connection with the papal king of the north entering into it through the passage of a national Sunday law.

The history of ancient Israel presents an important parallel that modern Israel must prayerfully consider. One lesson, of utmost importance in this series, is the recognition that, just as God provided "the glorious land" of Palestine for ancient Israel, He has also provided "the glorious land" of the United States for the Seventh-day Adventist people—His modern Israel. We have been assigned the task of proclaiming the final warning message to a world which is fearfully ignorant of the issues involved, and of the impending catastrophes connected with these final moments of probation. Ancient Israel was given a similar assignment and failed. The signs of the times, in connection with the unfolding light of prophecy, demand that we as a people begin to remove any obstacles from our personal experience which might prevent us from being among those who loudly proclaim this final message. 

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Sister Ellen G. White and the 1888 Message of Christ Our Righteousness

Part 1: A Historical Perspective

Few Seventh-day Adventists have not heard some reference to the 1888 message. Unfortunately, to most, it has been just another Adventist term, but with uncertain meaning. Such lack of understanding has led to confusion of voices proclaiming various ideas of what this message is all about. To some, it had something to do with a rejected message back in 1888, but they are not sure just what it was. Others will tell you that it had something to do with the concept of Christ Our Righteousness; however, beyond that they are not clear. Though some believe it has to do with justification by faith, they teach that, since Jesus did everything on the cross, it is easier to be saved than to be lost. They see no place for what they view as legalistic concerns about obedience or the perfecting of character.

In this two-part series the writer has made an effort to clear up this confusion with a careful study of the writings of Ellen White, who was there in 1888 and participated in the whole experience, writing extensively about it. In Part 1 we will explore the historical setting of the issue. In the next part we will examine how Ellen White’s own words what the actual message was and what it should mean to each Seventh-day Adventist today.

What It Is All About

The pioneer evangelists and preachers of the Seventh-day Adventist Church were men of gifted talents and were keen students of the Word of God. They preached with the power, conviction, and assurance of the Scriptures. Recognizing the rejection by mainstream Protestants of the claims of the law and the Sabbath, they preached with unchallengeable power the scriptural claims of both. However, something was missing. Though they had the certain support of the Word of God, they had forgotten that neither the law nor the Sabbath, could transform a soul. Though their arguments many to the side of truth, they had minimized the centrality of the indwelling Christ as the only power to obey the commandments and to keep the Sabbath. Thus, no doubt, many earnest souls, accepting the arguments of the Word of God, were frustrated by failing miserably to keep God’s sacred law.

Therefore, at the 1888 General Conference Session in Minneapolis, God, in His mercy sought to redress this lack by the presentation of the message of Christ Our Righteousness. The young preachers, Elder A. T. Jones (37 years old) and Dr. E. J. Waggoner (33 years old), presented messages that were greatly supported by the servant of the Lord as the true message of righteousness by faith.

It is not surprising that in the dialogue on the message that was presented, the writings of Jones and Waggoner become central. There is no question that many times Sister White endorsed the message that they gave. While she recognized that Jones and Waggoner were fallible mortals, that fact did not deter her from emphasizing that this was a most precious message from the Lord:

“I believe without a doubt that God has given precious truth at the right time to Brother Jones and Brother Waggoner. Do I place them as infallible? Do I say that they will not make a statement or have an idea that cannot be questioned or that cannot be error? Do I say so? No, I do not say any such thing. Nor do I say that of any man in the world. But I do say God has sent light, and do be careful how you treat it.” Ellen G. White 1888 Material, 566.

Unfortunately, this wonderful message has been perverted, especially by the antinomians. There has been a desire to diminish the relevance of the law of God to the principles of salvation. That was never the intent. It has led others to assert that the
gospel of salvation is justification alone, and that sanctification does nothing to qualify us for heaven.

Part of this may be due to the direction that A. T. Jones followed later in his ministry. Sister White sought to bring him back to a proper understanding of the relationship between faith and good works.

"In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works." Selected Messages, vol. 1, 377.

Jones had been confusing the people by saying that there were no conditions of salvation.

"Then when you say there are no conditions, and some expressions are made quite broad, you burden the minds, and some cannot see consistency in your expressions. They cannot see how they can harmonize these expressions with the plain statements of the Word of God. Please guard these points. These strong assertions in regard to
tually wandered away from the truth of God, the servant of the Lord remained steadfastly loyal to God and to her mission. Therefore, this article will concentrate on the insights of Sister White on this most precious message—insights that were not only needed in 1888, but are urgently needed now for the preparation of God’s saints for the return of Jesus Christ. Surely this is a message that was to bring the latter rain to embolden men and women to give the loud cry and to take the gospel message to every nation, kindred, tongue and people.

I have read extensively Sister White’s comments on the message of righteousness by faith. The most comprehensive materials that are available are the four volumes published in 1987 by the Ellen G. White Estate entitled The Ellen G. White 1888 Materials.

But for those who are wanting to get the clearest picture of the prophet’s presentations on righteousness by faith, I would suggest that you read carefully Testimonies to Ministers, 89–98; Selected Messages, vol. 1, 355–405; and Selected Messages, vol. 3, 156–204. After reading these passages, any honest reader will be left in no doubt as to what this message is.

The Problem

First, let us address the problem:

1) Many earnest Seventh-day Adventist believers had lost sight of the centrality of Jesus Christ to the salvation of man:

"Many had lost sight of Jesus. They needed to have their eyes directed to His divine person,
sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own lifeblood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.

Ibid.

3) There was a failure to preach of the sacrifice of Jesus as the basis of human hope:

"If Christ is all and in all to every one of us, why are not His incarnation and His atoning sacrifice dwelt upon more in the churches?" Selected Messages, vol. 3, 187.

Thus the sermons of Seventh-day Adventist preachers became dry and unconvicting:

"There have been entire discourses, dry and Christless, in which Jesus has scarcely been named. The speaker's heart is not subdued and melted by the love of Jesus. He dwells upon dry theories. No great impression is made." Ibid., 184.

The preachers had proclaimed with a "loud voice" the claims of the law of God, but barely an "inaudible whisper" was heard of the faith of Jesus:

"The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claimed to believe the third angel's message." Ibid., 168.

Thus, the Seventh-day Adventist message was in danger of becoming a lifeless, Christless message:

"A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ; for it is a lifeless, Christless religion." Ibid., vol. 1, 388.

How needed was the message of Christ Our Righteousness! But when E. J. Waggoner began to preach this message he was confronted with great hostility. That hostility spread to the prophet, and indeed she was charged with lying, by some of the delegates of the 1888 General Conference Session in Minneapolis:

All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent.

works never make our position any stronger. The expressions weaken our position, for there are many who will consider you an extremist, and will lose the rich lessons you have for them upon the very subjects they need to know." Ibid., 378.

It is my firm conviction that in spite of the wonderful insights that Jones and Waggoner gave, we must look to the Spirit of Prophecy for the final recognition of what the true message of Christ Our Righteousness is. Whereas Jones and Waggoner even-

His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent." Testimonies to Ministers, 92.

2) Because of this, many earnest Christians were turning away from the Seventh-day Adventist message because they saw it as a Christless religion:

"The uplifted Saviour is to appear in His efficacious work as the Lamb slain,
"When I started before my brethren that I had heard for the first time the views of Elder E. J. Waggoner, some did not believe me." Ibid., vol. 3, 172.

Long before the 1888 General Conference Session, there was considerable hostility toward Jones and Waggoner, who were the editors of the Signs of the Times, because of the view that they had espoused that the law in Galatians was the moral law; whereas Uriah Smith, the editor of the Review and Herald, and George Butler, the General Conference President, among others, believed that the law in Galatians was the ceremonial law. Years later Sister White was to clarify that both laws were encompassed in the law in Galatians.

However, because of that controversy, many were ready to throw aside the message from the Lord that came at the General Conference Session. Sister White wrote in strong terms:

"But when the plain, straight testimony comes from lips under the moving of the Spirit of God, there are many who treat it with disdain. There are among us those who, in actions if not in words, 'say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.' " Testimonies to Ministers, 89.

Sister White spoke especially of some of the leaders whom she saw rejecting this message, and she wondered if indeed they may have gone too far to repent:

"I inquire of those in responsible positions in Battle Creek, What are you doing? You have turned your back, and not your face, to the Lord. There needs to be a cleansing of the heart, the feelings, the sympathies, the words, in reference to the most momentous subjects, the Lord God's eternity, truth. What is the message to be given at this time? It is the third angel's message. But that light which is to fill the whole earth with its glory has been despised by some who claim to believe the present truth. Be careful how you treat it. Take off the shoes from off your feet; for you are on holy ground. Beware how you indulge the attributes of Satan, and pour contempt upon the manifestation of the Holy Spirit. I know not but some have even now gone too far to return and to repent." Ibid., 89-90.

How many had actually gone beyond the reach of the Holy Spirit is not known. It was from that time forward that Louis R. Conradi never again was to have confidence in the Spirit of Prophecy. While he was to become a dominant figure in leadership in Europe, he later apostatized from the church and died outside of the Seventh-day Adventist truth.

Less than a year later when Sister White was speaking at the Kansas meeting held in July 1889, she expressed the darkness and blindness that had come upon God's people which led to doubt and a lack of confidence in the Seventh-day Adventist movement:

"At the Kansas meeting my prayer to God was, that the power of the enemy might be broken, and that the people who had been in darkness might open their hearts and minds to the message that God should send them, that they might see the truth, new to many minds, as old truth in new framework. The understanding of the people of God has been blinded, for Satan has misrepresented the character of God. Our good and gracious Lord has been presented before the people clothed in the attributes of Satan, and men and women who have been seeking for truth, have so long regarded God in a false light that it is difficult to dispel the cloud that obscures His glory from their view. Many have been living in an atmosphere of doubt, and it seems almost impossible for them to lay hold on the hope set before them in the gospel of Christ." Selected Messages, vol. 1, 355.

It is understandable that confusion reigned across a wide spectrum of the Seventh-day Adventist membership. On the one hand, the prophet, standing with Jones and Waggoner, proclaimed the certainty of the message of Christ Our Righteousness. However, many of the most respected leaders of the church, including Uriah Smith and George Butler, were openly opposed to the message, believing that it would lead to antinomianism. Perhaps they also saw it as a condemnation of the emphasis that they had been giving in their presentations.

Today there are many claiming to be presenting the authentic message that was given over a century ago at the Minneapolis camp meeting, and followed by presentations through the middle of the 1890s. But we need to go to the pen of Inspiration to determine what the true message really was. That is what we will do in Part 2, with an examination of its critical importance for every Seventh-day Adventist in these end-times.

To be continued.

1 "Antinomianism—The doctrine or belief that the Gospel frees Christians from obedience to any law, whether Scriptural, civil, or moral, and that salvation is attained solely through faith and divine grace." The American Heritage College Dictionary, 59.
Enoch—The Perfection of Righteousness for Translation

We are a very privileged people. Seventh-day Adventists were called of God to demonstrate to a fallen race in this final generation what God can do in them when they are willing to be made willing to be obedient to all known truth.

We are the translation generation. For more than 150 years Seventh-day Adventists have prayed to be a part of the 144,000 who will not see death. But we have not understood the qualifications and conditions that God requires for that grand and glorious privilege—being one of that final army of believers, who will testify and demonstrate by their lifestyles, by their eating, drinking and dressing that they are a peculiar people, hungering and thirsting after the righteousness of Christ.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.” 1 Peter 2:9.

“Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” Matthew 5:5-6.

The 144,000 possess the meekness of Christ and therefore have the power of Christ. These saints of God mourn over the abominations committed by those who claim to be Christian, but who deny they are truly Christian by the way in which they live and conduct themselves in their daily relationship with those around them—both in the world and in the church. See Testimonies, vol. 5, 209-211.

The real saints of God in this final generation will understand that true conversion is a daily experience and a radical change in every aspect of their lives.

“Our profession is an exalted one. As Sabbathkeepers Adventists we profess to obey all God’s commandments and to be looking for the coming of our Redeemer. A most solemn message of warning has been entrusted to God’s faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven and are joint heirs with Jesus Christ, that when He shall appear in power and great glory, we shall be like Him.” Testimonies, vol. 4, 16.

Enoch’s life and victory over sin is the example that God has provided for His faithful people in this final generation.

Divine Inspiration reveals the great pattern of holiness in the life of Enoch. It is thus that God’s people will demonstrate God’s power in the end-time.

The life of Enoch is summed up in these words, “And Enoch walked with God, and he was not, for God took him.” Genesis 5:24.

“Enoch was a holy man. He served God with singleness of heart. He realized the corruptions of the human family, and separated himself from the descendants of Cain, and reproved them for their great wickedness. There were those upon the earth who acknowledged God, who feared and worshiped Him. Yet righteous Enoch was so distressed with the increasing wickedness of the ungodly, that he would not daily associate with them, fearing that he should be affected by their infidelity, and that his thoughts might not ever regard God with that holy reverence which was due His exalted character. His soul was vexed as he daily witnessed their trampling upon the authority of God. He chose to be separate
from them, and spent much of his time in solitude, which he devoted to reflection and prayer. He waited before God, and prayed to know His will more perfectly, that he might perform it. God communed with Enoch through His angels, and gave him divine instruction. He made known to him that He would not always bear with man in his rebellion—that His purpose was to destroy the sinful race by bringing a flood of waters upon the earth.

The Lord opened more fully to Enoch the plan of salvation, and by the spirit of prophecy carried him down through the generations which should live after the flood, and showed him the great events connected with the second coming of Christ and the end of the world.

Enoch was troubled in regard to the dead. It seemed to him that the righteous and the wicked would go to the dust together, and that would be their end. He could not clearly see the life of the just beyond the grave. In prophetic vision he was instructed in regard to the Son of God, who was to die man's sacrifice, and was shown the coming of Christ in the clouds of Heaven, attended by the angelic host, to give life to the righteous dead, and ransom them from their graves. He also saw the corrupt state of the world at the time when Christ should appear the second time—that there would be a boastful, presumptuous, self-willed generation arrayed in rebellion against the law of God, and denying the only Lord God and our Lord Jesus Christ, and trampling upon His blood, and despising His atonement. He saw the righteous crowned with glory and honor, while the wicked were separated from the presence of the Lord, and consumed with fire.

Enoch faithfully rehearsed to the people all that God had revealed to him by the spirit of prophecy. Some believed his words, and turned from their wickedness to fear and worship God. Such often sought Enoch in his places of retirement, and he instructed them and prayed for them, that God would give them a knowledge of His will. At length he chose certain periods for retirement, and would not suffer the people to find him, for they interrupted his holy meditation and communion with God. He did not exclude himself at all times from the society of those who loved him and listened to his words of wisdom; neither did he separate himself wholly from the corrupt. He met with the good and bad at stated times, and labored to turn the ungodly from their evil course, and instruct them in the knowledge and fear of God. He taught those who had the knowledge of God to serve Him more perfectly. He would remain with them as long as he could benefit them by his godly conversation and holy example, and then would withdraw himself from all society—from the just, the scoffing and idolatrous, to remain in solitude hungering and thirsting for communion with God, and that divine knowledge which He alone could give him.

He met with the good and bad at stated times, and labored to turn the ungodly from their evil course, and instruct them in the knowledge and fear of God. He taught those who had the knowledge of God to serve Him more perfectly.

"Enoch continued to grow more heavenly while communing with God. His face was radiant with a holy light which would remain upon his countenance while instructing those who would hear his words of wisdom. His heavenly and dignified appearance struck the people with awe. The Lord loved Enoch because he steadfastly followed Him, and abhorred iniquity, and earnestly sought heavenly knowledge that he might do His will perfectly. He yearned to unite himself still more closely to God, whom he feared, revered, and adored. God would not permit Enoch to die as other men, but sent his angels to take him to heaven without seeing death. In the presence of the righteous and the wicked, Enoch was removed from them." Spiritual Gifts, vol. 3, 54–57.

If Enoch is the pattern of holy living for those who will be received by God to be members of the 144,000, who are without guile and sin, then we should study the pattern of his life. Again, Inspiration explains the conditions of righteous living:

"I refer you to Enoch. He lived just previous to the world's being washed from its moral pollution by a flood. He was on the earth at the time when corruption was teeming on every hand; and yet he bore the impress of the divine. He walked with God three hundred years; and he was not, for God took him, that is, translated him to heaven. The flaming chariots of God were sent for this holy man, and he was borne to heaven. Enoch had the witness that he pleased God. And this witness we can have. Enoch represents those who shall remain upon the earth and be translated to heaven without seeing death. He represents that company that are to live amid the perils of the last days, and withstand all corruption, vileness, sin and iniquity, and yet be unsullied by it." Review and Herald, April 19, 1870.

"Enoch walked with God three hundred years. Now the shortness of time seems to be urged as a motive to seek righteousness. Should it be necessary that the terrors of the day of God be held before us in order to compel us to right action? Enoch's case is before us. Hundreds of years he walked with God. He lived in a corrupt age, when moral pollution was teeming all around him; yet he trained his mind to devotion, to love purity. His conversation was upon heavenly things. He educated his mind to run in this channel, and he bore the impress of the Divine. His countenance was lighted up with the light which shineth in the face of Jesus. Enoch had temptations as well as we. He was surrounded with society no more friendly to righteousness than is that which surrounds us. The atmosphere he breathed was tainted with sin and corruption, the same as ours; yet he lived a life of holiness." Testimonies, vol. 2, 121–122.

The nearer mortals attain to the order and arrangement of heaven, the nearer are they brought to that acceptable state before God which will make them subjects of the heavenly kingdom and give them that fitness for translation from earth to heaven which Enoch possessed preparatory to his translation. Testimonies, vol. 2, 698.

Through this inspired information, God gives us the conditions for holy living—how to be His faithful, loyal, and obedient Seventh-day Adventists who will be translated at the soon coming of the King. Let us carefully study those requirements that we may be among those saints of God who will follow Christ wherever He goes for eternity:

1. Enoch separated himself from the worldly entanglements and practices of the world around him.
2. He spent much time in prayer and communion with God.
3. He constantly sought for purity of thought and conformity to the will of God.
4. His righteous life was a rebuke to the worldliness around him.
5. He endeavored to instruct and warn those who would listen.
6. His conversation was on heavenly things.
7. He waited upon God to know His perfect will.
8. His daily witness of purity and holiness drew many to the understanding of God's requirements for salvation.
9. He pleased God for 300 years of holy living, and that is why God could trust him with translation.

"It was this simple life of obedience and trust that Enoch lived. If we learn this lesson of simple trust, ours may be the testimony that he received, that he pleased God." My Life Today, 14.

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Dear reader, God's requirements for salvation, through Jesus' great sacrifice on the cross, are the same today as they were in Enoch's sojourn in this sin-cursed world before his translation.

"I wish I could impress upon every worker in God's cause, the great need of continual earnest prayer. They cannot be constantly on their knees, but they can be Christ, the work of the Spirit ceases not until the soul is conformed to His image. The Desire of Ages, 302. See also Testimonies, vol. 1, 181-187; vol. 8, 41; The Desire of Ages 311-313, 671; Christ's Object Lessons, 100.

Only those who are hungering and thirsting for the righteousness of Christ will be part of that mighty throng of believers—saints who will be Enochs in this final hour. We must study to show ourselves to be approved by God and not be ashamed of the gospel commission by always righting dividing the words of truth, warning God's people, rebuking sin by the power of the Holy Spirit, and daily witnessing to the power of God in victorious living for Christ. See 2 Timothy 2:15.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

"And ye shall seek me, and find me, when ye shall search for me with all your heart." Jeremiah 29:13.

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

If we daily follow the pattern that Jesus has provided for us, we shall not fail of eternal life. We will put our trust in no man, but only in Christ, praying earnestly to be like Him, that we may be the sons and daughters of God.

We must be pure as Enoch was—as Jesus was. We must be obedient to known truth and must hunger and thirst after righteousness with all our hearts. We can—we must—reach this great perfection of holiness required by God for His final generation. Then there will be a loud cry to the whole world. God's faithful, loyal, and obedient people in the other churches in Babylon will respond to the call. There will be a great exodus out from the ranks in our church. Those who leave will then be replaced by the loyal and obedient saints from other churches. There are Enochs in our day. You can be one of them!
LETTERS TO THE EDITOR

The more I read your magazine the more I enjoy reading it and the more convinced I become of the truth presented therein. Keep it coming! I appreciate the abundance of Spirit of Prophecy quotations.

WH, Oregon

Thank you for the Firm Foundation magazines you have sent me. I read them and send or give them to others who do not have any. They are my "Sabbath sermons."

I am 80 years old and on a fixed income. I have always been an Adventist, and was a missionary in the Far East for many years.

Your magazine has helped me to understand many things I needed to know about our church, which I love, and also understand what needs to be done in my personal relationship in this "time of the end." I hope to meet you in heaven.

OW, Ohio

I don't know how much subscriptions are, since I only have old Firm Foundation magazines. I hope I am enclosing enough.

I put your magazine aside when I first started receiving them because I was so paranoid about "offshoots." For some reason I didn't throw them away. I started reading them (the 1988-1989 issues) last October, and what a blessing they have been! How wonderful that the "old pillars" are being upheld! I was discouraged with the liberalism in the S.D.A. Church, so the Holy Spirit impressed me to begin reading them—just when He knew I was most impressionable.

SH, Tennessee

I am very grateful for the free copies of your message-filled magazine which I have been receiving for the past year. I am a retired teacher receiving an allowance which is less than $50 U.S. So I am pleading with you to continue to keep my name on the "Subscription Assistance" list. Whenever the procedure to send money becomes clear, I will send my token contribution.

In fact, I love your paper, for it is the only paper I now receive that keeps me alert, and gives me the needed comfort and inspiration. May the Lord bless your work!

SB, Ghana

We want to thank you for continuing to send us Our Firm Foundation, even though we have not subscribed to it for the past few years. It has been an inspiration to read the many timely articles each month. Thank you for keeping us on your mailing list. Am enclosing $16.50 for a year's subscription, and also $51.50 to be used to spread the gospel of Jesus.

Apostasy here in Hawaii is becoming more bold as time progresses. If Mrs. White's writings are used by ministers, it is to uphold their theories. Her name is seldom mentioned from the pulpit. As a matter of fact, about a year or so ago, the elders of our church were sent a letter stating that they were not to quote from her writings or mention her name. Before we talk about Mrs. White or present any of her writings, we must confer with the pastor. "We may give people the idea we are a cult!"

BN, Hawaii

Responses From Outreach Literature

I am interested in taking your Bible course. I am a recently baptized member of the Adventist Church in my village. I read about your offer in a book called Truth in the World. I am willing to learn more about God and I believe that what I am learning in my church, along with the aid of your Bible study correspondence course, my faith will be strengthened and my knowledge will increase.

Allow me to say that I think you all are doing a remarkable service for the Lord, and I pray that He will bless you in abundance. You are not only reaching out to people but you are also teaching them about God's message and His salvation.

Ph, Belize

I have recently been saved, and was baptized a member of the Seventh-day Adventist Church. I am in prison at this time, and I am writing to see if I could receive your paper, Earth's Final Warning, which has helped explain some things to me that I didn't understand. I am also very interested in Bible studies.

I do not have any money, but, if you have any literature that can help explain God's Word to me, and it doesn't cost anything, it would be greatly appreciated.

RW, Tennessee

Other Letters From Overseas

I distributed the natural remedies tracts to church members and they were very happy to read them. In our country today many people are getting sick and many are dying because they do not know what to do. As a result, if I visit some of them and share the natural remedies and we study the Word of God, they are so ready to receive the truth.

In this country people are hungry and thirsty for the Word of God; they are so eager to hear it! Whenever I travel to different towns to see my brothers and sisters I carry literature to distribute in the bus. After giving it to a few people, some will come next to me with many questions, wanting to know more about Christ's love. When I talk more, that's when I discover that some do not have Bibles, and some are drunkards and smokers. Some have other problems in their lives.

I read the books and the other papers you sent me about true conversion, and I am distributing them to others. Thank you very much!

May you continue to send me more literature and tracts about health, about Christ Jesus, and about any other subjects which are good for distribution. Even the Bibles—many people want to study, but they do not have them. The Bibles you sent are very good. We rarely get the King James Version in Zimbabwe. Please pray for me so that I will faithfully work for the Lord. I will also pray for you.

RZ, Zimbabwe

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Warnings and a Plan

A small group of dedicated believers had a great burden for souls. In their study they saw the pressing need to spread God's last warning message by house-to-house distribution of some of our soul-winning, truth-filled literature. God had touched them with the conviction that this was what they must do. Gladly they were carrying out their commission. They were finding interests. They were excited with their successes. But such success is not accomplished in secret. Soon word came to the conference president who demanded to know, "By whose authority are you doing these things?" Sound familiar?

Read the experience of Jesus in Matthew 21:23 where, "The chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?"

Tragically, in the case of our literature-distributing brethren, it was not the clear Bible commission or the Spirit of Prophecy counsel that was most convincing that what they were doing was right. No, their conference president would not be stilled until they assured him that they had the approval of the General Conference president. To him, that was the most convincing argument to justify their following God's leading.

In our wish to understand God's will in these last days, it is essential that we understand how God views this question of, "By whose authority are you doing these things?"

In our previous study, we learned that it is in God's plan that we should be humble and teachable, open to learning from wise and godly counselors. We also learned that in His love and concern for our spiritual growth, God is very particular about the kind of persons we should turn to for counsel. We are told that:

"God is dishonored and the gospel is betrayed when His servants depend on the counsel of men who are not under guidance of the Holy Spirit. Worldly wisdom is foolishness with God. Those who rely upon it will surely err." The Desire of Ages, 354.

When Ellen White emphasized that "In the multitude of counselors is safety" (Proverbs 11:14), and then warns against depending on the arm of flesh, some are troubled, feeling that she was giving opposite messages. In writing to one brother, she explains how keenly aware she was of this troublesome problem:

"Last night these words of instruction were spoken to you: 'Counsel with your brethren. Your plans need the careful consideration of other minds.' Warnings have been given in regard to depending upon men and trusting in their wisdom. The tempter aims to lead men astray by persuading them to cease looking to Jesus for strength and efficiency, and to make flesh their arm. This has been done in many cases, Satan has laid his trap to catch men and win them to his side by trying to prevail upon them to depend upon finite fellow men."

"But when a reproof is given upon this point, the enemy takes the counsel given, and presents it in such a perverted light that those who desire to follow their own judgment feel at liberty to plan and devise important measures without counseling with their brethren. Thus another error strives for recognition. Men go to an extreme in one direction, and if corrected, go to an extreme in the opposite direction.

"You will be in danger of making mistakes if you move out in your own supposed wisdom. . . . You need to counsel with your brethren; for there is danger that you will run too fast in devising plans and methods." Testimonies to Ministers, 313-314.

Thus, as always, we see a beautiful balance in God's instructions to us. On the one hand, He reminds us not to become so self-sufficient that we do not consider our brethren and think that only we have all the answers. On the other hand, He is most concerned that we learn to lean on Him rather than on the arm of flesh. At the same time He urges us to cultivate and exercise the brains He has given us so that working in harmony with His leading, we can develop critical and sensitive spiritual perception and sanctified good judgment.

Warning: Do Not Depend on Man

The Lord knows better than we, that whenever we seek counsel or advice from others, there is a very grave danger that we will begin to put our trust in these human counselors. He knows how easily we can be tempted to depend on them to make our decisions for us, instead of learning how to be open to trustfully allowing God to lead us step by step in the challenges of life.

So the Lord has seen the need to give us many warnings against this danger. He holds before us the goal that by faith, we can have the

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experience of being completely surrendered and totally dependent upon the leading of our loving Master. This is why, the Lord has been very emphatic about us not putting our trust in the judgment of men. Rather, He wants us to cultivate and exercise our own capacity to know God’s will for ourselves. As a church we have been given voluminous instructions in this regard.

“Depend not on the opinions of human beings,” we are told, “for they are liable to err. Go to the Lord God of Israel. He will give you understanding and knowledge. You are not to lean on any human being.” 1888 Materials, 1739.

To disregard this caution is to place ourselves in great peril, for, “Unless men study God’s Word and practice His teachings, to the letter, rendering willing obedience to Him, they will have no more moral wisdom to discern the spiritual import of the words of Christ than the disciples who were offended, and left Him.” Ibid., 1818.

God knows everything about us. He is very much aware of how reluctant we often are to accept the responsibility of making important decisions. It is so much easier if we could just get someone else to tell us which way to turn.

“But we are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach someone else. If we come to Him in faith, He will speak His mysteries to us personally. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised.” The Desire of Ages, 668.

The danger is that we will grow to put our confidence in the arm of flesh, that we will come to depend on the judgment of men rather than cultivating and developing our own capacity for spiritual discernment and the use of our God-given faculties in sanctified good judgment. To depend on the opinions of others is to risk being molded by their human thinking rather than by God’s thinking.

God’s word tells us that “We ought to obey God rather than men.” Acts 5:29. For when we follow the voice of men instead of God, we are placing man in the place of God which is a violation of the first commandment.

Warning: Be Not Servants of Men

“Do not let the world convert you. Hold fast your profession of faith, maintaining your religious principles firmly, but not stubbornly refusing light. Your religion cannot be in any other man’s keeping. Honor the cross of Christ, and the cross will honor you. Let every man stand in God, not to be bought, not to be sold, but to reveal a Christian fortitude. Serve no man through fear of what that man can do to you that is disagreeable. Christians you cannot be if the Lord, being a servant, is the Lord’s freeman: likewise also he that is called, being free, is Christ’s servant. Ye are bought with a price; be not ye the servant of men.” 1 Corinthians 7:22. Through Ellen White, the Lord has further counsel about this moral freedom:

“God has given us all that we possess. It all belongs to Him, and we are not to sit at

Depend not on the opinions of human beings, . . . for they are liable to err. Go to the Lord God of Israel. He will give you understanding and knowledge. You are not to lean on any human being.
made up of vessels large and small, but each one has his individual work. The mind of one man, or the minds of two or three men, are not to be depended on as certain to be safe for all to follow. Let all look to God, trust in Him, and believe in His power. Yoke up with Christ, and not with men; for men have no power to keep you from falling.” Ibid., 1620.

Warning: Against Controlling Others

When we allow ourselves to become dependent on others for our own decision making, we invite others to assume control over us. This is not God’s plan. Satan is always ready to tempt those so disposed to try to take control and manage the lives and consciences of others. The Lord has had a great deal to say about this practice which is so offensive to Him. It is most sobering when we realize that, “Satan controls both the mind that is given up to be controlled by another and the mind that controls.” Mind, Character, and Personality, vol. 2, 709.

It is helpful for us to keep in perspective that this is not a new problem in the church. This is a topic about which the Lord has seen it necessary to give a great deal of counsel. It is also of considerable importance to note that these messages were directed primarily to the leaders at the world headquarters of the Church. Though but a sampling, extensive quotations are included here from the voluminous counsel.

“As the state of things existing in the office . . . has been presented before me by the Holy Spirit, I have not withheld the message that God has given me for the men in responsible positions. Again and again I have been moved upon to repay the selfishness that, as you know, has prevailed in many lines of the work. Men who know little of the working of the Spirit of God upon their own hearts have exalted themselves beyond measure in undertaking to force others to accept their terms and come under their control. There are those who regard man’s judgment as superior, or even equal to their own. They are narrowing the work by disregarding the suggestions of men of experience, because these ideas do not coincide with their own plans. At the same time these very ones are not willing for others to exercise their independent judgment. Plans are set on foot for restricting the liberty of the workers. Through these oppressive plans, men who should stand free in God are trammled by restrictions from those who are only their fellow laborers.

“Men in the office . . . have acted as if they had jurisdiction of other men’s intellect and conscience, and could manipulate them to serve any purpose which they might choose. They have had an opportunity to reveal how much they themselves really have the cause of God at heart. If it can be advanced through their plans for compelling others to sacrifice for it, they are glad to see its prosperity. While grasping all the benefit possible for themselves, they have . . . felt it their prerogative to crowd down the very ones whom God was using to diffuse light. Of the work of these persons they have made very little, while they made much of their own, that bore the stamp of the unsanctified human agent. It would have been better for the cause today if these men had never put their hand to the work. They have tried to force their ideas upon those who have the cause much nearer their hearts than some of these who are so forward to dictate.

“How does the spirit of self-exaltation and grasping for arbitrary authority compare with the spirit and example of Christ? Our people, who talk of religious liberty, have lessons to learn as to what liberty in Christ really is. The Lord has marked the oppression that has been practiced. To the men that are working in lines that are not in accordance with Bible principles He declares that He will not accept the means gained in this way.” Ellen G. White, 1888, Materials, 1357–1359.

These words are too powerful to be diluted by comment. In another situation the Lord’s messenger continues with the same burden:

“Again I appeal to you: will you now be zealous and repent? You have shown your zeal in strong words and oppressive measures toward your brethren. Now I beseech you to give evidence of earnest repentance before it shall be forever too late.

“You who are finite, erring, and unsanctified, have supposed that God’s children were put under your jurisdiction, for you to plan for them, and to bring them to your terms. The policy you have labored so hard to establish in your connection with the work is an offense to God. He has never justified any arrangement, through organization, discipline, or laws, whereby men who have evidenced that they are not susceptible to the Holy Spirit’s moving shall use their power to sustain others in a like disregard of the Spirit’s work. But such has been the arrangement that has prevailed. You have made it hard for those whom you do not especially like, while others who are self-serving have been favored and exalted. Partiality and hypocrisy have excluded the Spirit of God from many hearts, and left them as destitute of His grace as the hills of Gilboa were destitute of dew or rain. Let it no longer be regarded as your privilege to control God’s heritage.” Ibid., 1366–1367.

Then the writer, speaking for God, warns of the consequences, if this order of things continues in His work, but also to assure us that He is still in control:

“The Lord Himself will turn and overturn, and set things in order. He has the responsibility of His own work, and He has not entrusted the management of His people to unsanctified human hands.

that has been given because it comes from materials that are so critically important and yet are often not readily available to most of our people:

“The Lord will never sanction the exercise of arbitrary authority, nor will He serve with the least selfishness or dishonesty in the dealing of men with their fellow men. Yet these things have been manifest in the management of affairs in connection with the work. . . . Words cannot express too strongly the offensive character of the disposition to rule or ruin which has for years been revealed, and which has been strengthened by exercise.

The Lord Himself will turn and overturn, and set things in order. He has the responsibility of His own work, and He has not entrusted the management of His people to unsanctified human hands.

“It is hard for men to learn their real weakness and ignorance and inefficiency. It is hard for the ambitious heart to receive God’s ideas and plans, with unquestioning faith and obedience. Some have very high ideas of the importance of their own individuality, and by their headstrong course are saying, We want not God’s way, but our own way.

“The time is near when God by His providence will make manifest what principles have been cherished by the men con-
nected with the management of His work. Unless these men are converted, they will be separated from the work. But, the appeals and warnings given have had no more affect upon their hearts than the messages of Christ had upon the Pharisees, and I greatly fear in their behalf, lest they shall continue to walk in the same path, manifesting the same exacting and intolerant spirit, as did the ruling Pharisees; I fear that the same judgments will fall upon them because they have rejected the Lord’s reproof, and have set the stumbling block of their iniquity before their eyes.

“My brethren, in the name of the Lord I counsel you to seek Him by repentance and confession. Let your sins of omission and commission go beforehand to judgment, that pardon may be written against your names, that you may be accounted worthy to stand before Him when He shall appear.” Ibid., 1367-1368.

It is easy to nod in solemn agreement when we read these warnings directed to church leaders. Yet we must not forget that the same counsels may apply just as aptly to any one of us who is tempted to drift into the same attitude of exercising control over any of God’s children.

“It is not God’s purpose that any human being should yield his mind and will to the control of another.” Mind, Character, and Personality, vol. 2, 705.

What is all of this saying? To me, it is telling us that there is a difference between being stubborn and hardheaded, and being stalwart and firm in our commitment to following God’s Word. It is saying that there is no substitute for learning to depend fully upon the Lord for leading and strength.

Like our literature-distributing brethren, when I am moved to engage in some work for the Lord, it is appropriate for me to humbly counsel with my brethren in the church. To work together, to pray together for guidance, and to share plans together in the spirit of Jesus, is to promote the unity that Christ prayed for.

But, when any man demonstrates that he does not meet the standards that God has defined as a safe counselor, then we must reject his advice or orders. For anyone to insist on being in control of just how, or where, or if God’s work is to be carried out, it is evidence of the kind of apostasy that is most offensive to God, regardless of what that person’s position in the church may be.

Such individuals deserve our earnest prayers, for they are in grave danger, being under great temptation and control of the enemy of souls and not even knowing it.

But all of this is also telling us that these exercises in developing sanctified judgment and moral independence, is but part of a loving Father’s glorious plan for us.

**God’s Glorious Plan**

“God created man in His own image,” (Genesis 1:27) and it was His purpose that the longer man lived, the more fully he should reveal the image—the more fully reflect the glory of the Creator.” Education, 15. We are also told that God’s glory is His character. See Gospel Workers, 417.

“Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men’s thoughts.” Education, 17.

Through his innumerable, devious, and devastating attacks, Satan has attempted to destroy this special object of God’s creative power. But God is still in control. “By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of His Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.” Ibid., 15-16.

“God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence and to impress the need of personal guidance. He desires to bring the human into association with the Divine that men may be transformed into the divine likeness. Satan works to thwart this purpose. He seeks to encourage dependence upon men. When minds are turned away from God, the tempter can bring them under his rule. He can control humanity.” Mind, Character, and Personality, vol. 2, 705.

“I have had presented before me again and again that the people of God in these last days could not be safe by trusting in men, and making flesh their arm. . . . They must be hewed and squared by His prophets.

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mamighty cleaver of truth God has taken them out of the quarry of the world as rough stones, and brought them into His workshop that He might, by axe and hammer and chisel, work off their rough, unshapely edges, and fit them for a place in His building. But they must be hewed and squared by His prophets. Reproofs, warnings, admonitions, and advice must come to their hearts and make them after Christ’s pattern. They must become changed in heart and character, and must keep the way of the Lord.

“I raise the warning now that there is danger. The people are to know if there is danger. They are not to be kept in darkness.” Ellen G. White 1888 Materials, 923-924.

It is God’s plan to develop, “Men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.” Education, 18.

“Higher than the highest human thought can reach is God’s ideal for His children. Godliness—godliness—is the goal to be reached.” Ibid.

This is God’s glorious plan for us? It is way beyond our grandest imagination. It may take some painful buffetting, experiences of testing with difficult decisions that exercise our faith and dependence upon Him. But He loves us too much not to make every effort to be sure that we can realize His goal for us. He is fitting us for the company of Heaven, and “Know ye not that ye shall judge angels?” 1 Corinthians 6:3. ☐
The True Remedies—VI
Proper Diet, Concluded

“It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.” Leviticus 3:17.

“Meat is served reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals is consumed as a luxury. But the Lord has given special directions that these should not be eaten. Why?—Because their use would make a diseased current of blood in the human system. Disregard of the Lord’s special directions has brought many diseases upon human beings.” Healthful Living, 94.

“After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator and to follow the inclinations of his own heart. And He permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years.” Counsels on Diet and Foods, 373.

“Speaking in support of this diet, they said that without it they were weak in physical strength. But the words of our Teacher to us were, ‘As a man thinketh, so is he.’ See Proverbs 23:7. The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood, because all vegetation had been destroyed. . . . Since the flood the human race has been shortening the period of its existence. Physical, mental, and moral degeneracy is rapidly increasing in these last days.” Healthful Living, 98.

“After they have reduced their physical strength by a reduced quantity and a poor quality of food, some conclude that their former way of living is the best. The system must be nourished. Yet we do not hesitate to say that flesh meat is not necessary for health or strength. If used it is because a depraved appetite craves it. Its use excites the animal propensities to increased activity and strengthens the animal passions. When the animal propensities are increased, the intellectual and moral powers are decreased. The use of the flesh of animals tends to cause a grossness of body and benumbs the fine sensibilities of the mind.” Testimonies, vol 2, 63.

“Will the people who are preparing to become holy, pure, and refined, that they may be introduced into the society of heavenly angels, continue to take the life of God’s creatures and subsist on their flesh and enjoy it as a luxury? From what the Lord has shown me, this order of things will be changed, and God’s peculiar people will exercise temperance in all things. Those who subsist largely upon flesh cannot avoid eating the meat of animals which are to a greater or less degree diseased. The process of fitting animals for market produces in them disease; and fitted in as healthful manner as they can be, they become heated and diseased by driving before they reach the market. The fluids and flesh of these diseased animals are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. These humors are introduced into the system. And if the person already has impure blood, it is greatly aggravated by the eating of the flesh of these animals. The liability to take disease is increased tenfold by meat eating. The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities. We say to you, dear brother and sister, your safest course is to let meat alone.” Ibid., 63-64.

“The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains. He led the children of Israel into the wilderness where they could not get a flesh diet; and He gave them the bread of heaven. ‘Man did eat angels’ food.’ But they craved the flesh-pots of Egypt, and mourned and cried for flesh, notwithstanding the promise of the Lord that if they would submit to His will, He would carry them into the land of Canaan, and establish them there, a pure, holy, happy people, and that there should not be a feeble one in all their tribes; for He would take away all sickness from among them. . . . The Lord would have given them flesh had it been essential for their health, but He who had created and redeemed them led them through that long journey in the wilderness to educate, discipline, and train them in correct habits. The Lord understood what influence flesh eating has upon the human system. He would have a people that would, in their physical appearance, bear the divine credentials, notwithstanding their long journey.” Healthful Living, 96–97.

“The diet of animals is vegetables and grains. Must the vegetables be animalized, must they be incorporated into the system of an animal, before we get them? Must we obtain our vegetable diet by eating the flesh of dead creatures? God provided food in its natural state for our first parents. He gave Adam charge of the garden, to dress it and to care for it, saying, ‘To you it shall be for meat.’ Genesis 1:29. One animal was not to destroy another animal for food.” Ibid., 97.

“One of the greatest errors that many insist upon is that muscular strength is dependent upon animal food. But the simple grains, fruits of the trees, and vegetables have all the nutritive properties necessary to make good blood. This a flesh diet cannot do.” Ibid., 98.

“The weakness experienced on leaving off meat is one of the strongest arguments that I could present as a reason why you should discontinue its use. Those who eat meat feel stimulated after eating this food, and they suppose that they are made stronger. After they discontinue the use of meat, they may for a time feel weak, but when the
system is cleansed from the effect of this diet, they no longer feel the weakness, and will cease to wish for that for which they have pleaded as essential to strength.” Ibid., 98–99.

“Meat eating is doing its work, for the meat is diseased. We may not long be able to use even milk.” Ibid., 79.

“Cancers, tumors, and all inflammatory diseases are largely caused by meat eating. From the light God has given me, the prevalence of cancer and tumors is largely due to gross living on dead flesh.” Counsels on Diet and Foods, 388.

“Persons who have indulged their appetite to eat freely of meat, highly seasoned gravies, and various kinds of rich cakes and preserves, cannot immediately relish a plain, wholesome, nutritious diet. Their taste is so perverted they have no appetite for a wholesome diet of fruits, plain bread, and vegetables. They need not expect to relish at first, food so different from that in which they have been indulging. If they do not at first enjoy plain food, they should fast until they can. That fast will prove to them of greater benefit than medicine, for the abused stomach will find the rest which it has long needed, and real hunger can be satisfied with a plain diet. It will take time for the taste to recover from the abuses it has received, and to gain its natural tone. But perseverance in a self-denying course of eating and drinking will soon make plain, wholesome food palatable, and it will be eaten with greater satisfaction than the epicure enjoys over his rich dainties.” Healthful Living, 93.

“We advise you to change your habits of living; but while you do this we caution you to move understandingly. I am acquainted with families who have changed from a meat diet to one that is impoverished. Their food is so poorly prepared that the stomach loathes it; and such have told me that the health reform did not agree with them, that they were decreasing in physical strength. Here is one reason why some have not been successful in their efforts to simplify their food. They have a poverty-stricken diet. Food is prepared without painstaking, and there is a continual sameness. There should not be many kinds at any one meal, but all meals should not be composed of the same kinds of food without variation. Food should be prepared with simplicity, yet with a nicety which will invite the appetite. You should keep grease out of your food. It defies any preparation of food you may make. Eat largely of fruits and vegetables.” Testimonies, vol. 2, 63.

“Something must be prepared to take the place of meat, and these foods must be well prepared, so that meat will not be desired.” Healthful Living, 97.

“But what about an impoverished diet? I have spoken of the importance of the quantity and quality of food being in strict accordance with the laws of health. But we would not recommend an impoverished diet. I have shown that many take a wrong view of the health reform and adopt too poor a diet. They subsist upon a cheap, poor quality of food, prepared without care or reference to the nourishment of the system. It is important that the food should be prepared with care, that the appetite, when not perverted, can relish it. Because we from principle discard the use of meat, butter, mince pies, spices, lard, and that which irritates the stomach and destroys health, the idea should never be given that it is of but little consequence what we eat.” Testimonies, vol. 2, 367.

“Poor cookery is slowly wearing away the life energies of thousands. It is dangerous to health and life to eat at some tables the heavy, sour bread and the other food prepared in keeping with it. Mothers, instead of seeking to give your daughters a musical education, instruct them in these useful branches which have the closest connection with life and health. Teach them all the mysteries of cooking. Show them that this is a part of their education and essential for them in order to become Christians. Unless the food is prepared in a wholesome, palatable manner, it cannot be converted into good blood to build up the wasting tissues. Your daughters may love music, and this may be all right; it may add to the happiness of the family; but the knowledge of music without the knowledge of cookery is not worth much. When your daughters have families of their own, an understanding of music and fancy work will not provide for the table a well-cooked dinner, prepared with nicety, so that they will not blush to place it before their most-esteem ed friends. Mothers, yours is a sacred work. May God help you to take it up with His glory in view and work earnestly, patiently, and lovingly for the present and future good of your children, having an eye single to the glory of God.” Ibid., 538.

“The proper cooking of food is a most essential requirement, especially where meat is not made an article of diet. Something must be prepared to take the place of meat, and these foods must be well prepared, so that meat will not be desired.” Healthful Living, 76–77.

“You profess to be health reformers, and for this very reason you should become good cooks. Those who can avail themselves of the advantages of properly conducted hygienic cooking schools, will find it a great benefit, both in their own practice and in teaching others. . . . One reason why many have become discouraged in practicing health reform is that they have not learned how to cook so that proper food, simply prepared, would supply the place of the diet to which they have been accustomed.” Ibid., 77.

“We need persons who will educate themselves to cook healthfully. Many know how to cook meats and vegetables in different forms, yet do not understand how to prepare simple and appetizing dishes.” Ibid.

“Those who will not eat and drink from principle, will not be governed by principle in other things.” Ibid., 76.

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Man, by Himself, Is Priced

Continued from page 29: Could it be that you have accepted the work of a minister of Christ, doing with your hands His work, exercising His gifts and believing in Him with a religion of the head, while your heart is still captivated with the pomp and power of the world, never having come to the point of a full surrender?

As we ask ourselves these questions and look into our own lives today, what do we see?

That our characters still possess some of the attributes of the sons of thunder? some of the self-confidence, the ambitiousness and selfish greediness of the son of perdition? Recognizing Jesus’ love for us and the power of the transformation of love which He offers us, what will be the response of our hearts—and to what will it lead us?

When probation has closed, what will be the emotion of our hearts—the self-condemnation that will call for the rocks and mountains to fall on us as we realize that we too have betrayed His love and that it is too late? Or will we with awe and wonder exclaim with John, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God”? 1 John 3:1.

(This article is based on Acts of the Apostles, 539-566; and Desire of Ages, 717-718, and 293-295, portions of which are paraphrased in this article. All emphasis mine.)

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The End of Intolerance
Continued from 9

The vision declares that there will be an eighth king or kingdom. The Bible says, the “eighth” king is that beast power “that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.” Verse 11. The eighth king is the Papacy “that was” a beast-political power (ruling both civilly and religiously from A.D. 538 to A.D. 1798), “and is not” a beast-political power

imminent New World Order, which will last only for a short time.

What do the ten horns represent? “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.” Revelation 17:12-13.

These ten kings “who have received no kingdom as yet,” represent the seventh head national body that will supersede the somain of a hundred years. It has been the American superpower. The United States today is the one hundredth anniversary of the American Constitution. This “young” nation is now the most powerful nation in the world, and it has been that way since 1798.

However, the persecutor will in the end be persecuted. “And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.”

(recieving a deadly wound as America was rising to prominence), and “even he is the eighth” (when the deadly wound would be healed and the Papacy would once again become a political power).

In Revelation chapter thirteen, the Papacy was described as a beast political power that ruled for forty-two prophetic months (or 1260 years) and then received a deadly wound. In A.D. 1798, while she continued to function as a church, the Papacy ceased to be a political power. However, we were told that the deadly wound of the beast (the political arm of the Papacy) would be healed, representing the Papacy’s second rise to power in the political arena.

The beast—the Papacy—is one of the seven and is considered the eighth. Many students of the Bible have often noted that the number eight represents something that has gone from old to new, or something that has been resurrected. For example, there were eight people on Noah’s ark that brought them from the old world into a new world. Jesus was resurrected on the first day of the week or the eighth day following the seventh. This old fallen world will be recreated into a New Earth when the eighth millennium begins. See Revelation chapters 20 and 21. Therefore, the eighth head would be a resurrected kingdom—a power that once was, then was not, but has been revived to control again. Today, the Papacy is the only one of the seven kingdoms that fits that description. The Papacy “was” a political power. She experienced her “is not” state after A.D. 1798. She will rule in the

which “has not yet come.” Notice that they are kings or powers that presently do not have a kingdom. They are not ten kings that have ten kingdoms. They are ten kings that have “no kingdom as yet.” But when they have power with the beast, the political arm of the Papacy, they will have a kingdom—the New World Order of Church and State. Rome will be that great city which reigns over the kings of the earth. The pope will reign supreme when the Sunday laws are made universal.

These ten horns which have received no kingdom as of 1798 are described in the beginning of the chapter as ten horns without any crowns. Again, this supports the interpretation that they are not ten kings with ten kingdoms, but ten kingdoms that give their power unto the beast. However, in Revelation chapter thirteen, there are ten horns with ten crowns, signifying that they are ten distinct kingdoms, representing the ten divisions of Rome from which the first beast, the Papacy, arose.

These ten kings that have a kingdom give their allegiance to the Papacy. They will be supportive of Sunday laws throughout the entire world. Some have suggested that the ten kings are symbolic of all the nations wondering after the beast power. Others have suggested that the world will be divided up into ten political and economic regions through the United Nations. There is a United Nations Charter (chapter 8, Articles 52 (2-3) and 53 (1) of the Charter, under “Regional Arrangements”) that intends to divide the world up into political and economic regions. The United States will still be the United States, and Mexico will still be Mexico. However, there will exist an intern

national body that will supersede the sovereignty of nations. Already the United Nations touches every aspect of human life. In judiciary matters there is the World Court, which already has laws that supersede the American Constitution. In matters of health there is the World Health Organization. In matters of finance there is the World Bank and the International Monetary Fund. In matters of policing there is the U.N. peace-keeping force. The only thing that is lacking in this scenario is the whole world (the United Nations or the uniting of the nations) wondering after the Papacy. The United Nations is not only in the backyard of the United States, but the United States is the strongest political force in the United Nations. Will it be in the United Nations that the world will follow the lead of the United States? Will it be through the confederacy of nations in the United Nations that the United States will “cause that as many as would not worship the image of the beast should be killed”? Revelation 13:15.

This union of the nations with the Papacy will bring persecution—not peace. “And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” Revelation 17:5. As the blood of the saints was shed of old, persecution will again be kindled. There will be a final Inquisition. The persecution in these last days concerns worship, for it is the “blood of the saints” that is shed. The church that is right with God is not the one in union with the governments of the world. God’s true church is the one that is being persecuted. Jesus said, “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.” John 16:2.

However, the persecutor will in the end be persecuted. “And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” Revelation 17:16. When the world realizes that it has been deceived and that it is too late to repent, they will turn upon the false religious leaders and destroy them. Imagine the sheer terror and hatred in the hearts of those who realize that they are lost for eternity.

If men could only remember that when religion is good, God will take care of it: but when God does not see fit to take care of it, so that that religion must appeal to the state for support, then it is evident that that religion is not of Christ and that its cause must be a bad one.

Dear friends, intolerance will come to an end. Eternity is just around the corner. Troubles times are coming, but do not give up the faith. We are nearing home!
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Please plan to join us.

Speakers will include Ron Spear, Colin and Russell Standish, Phil Collins, Ray DeCarlo, Preston Monterrey, Thare Lebron, Norberto Restrepo, Jeff Pippenger, Vernon Sparks, and Jeff Wehr.

If you plan to attend the Eatonville camp meeting, and wish to stay on our grounds, you are more than welcome. Water and restrooms will be available at several locations on the grounds. There will be limited shower facilities, but hookups for water, sewer, and electricity are not available. Please plan on a real camp meeting.

As usual, there will be no charge for staying on our campus, but we cannot provide either lodging or food. Please do not take it for granted that we will be able to provide special services for those who need them. Instead, please call and let us know what your needs are. We will do our best to accommodate all who desire to attend, but, unfortunately, there are limits to what our staff can undertake during the hustle and bustle of camp meeting.

If you do not plan to stay on our grounds, you should make reservations ahead of time at the hotel or motel of your choice. The following information may be of some assistance:

- Eagle’s Nest Motel—10 miles south of Hope International. Call (800) 877-2533.

Please note:

Spanish meetings will also be conducted on the grounds, starting Thursday evening, July 25th. Invite your Spanish friends!