Preparation for the Last Days
Magnetism, Electricity, and Health Reform
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Authority in the Remnant Church
The Coming New Year

Chained to the Midnight Train
(See page 8)
The sealing time of the 144,000 is now the subject of much study among God’s faithful, loyal, and obedient people. The servant of the Lord has admonished us not to debate about who the 144,000 are, but to strive to be among them. What are the qualifications that God has given in the Scriptures and the Spirit of Prophecy for God’s people to be numbered as one of these privileged saints?

The 144,000 will be God’s witnesses of victory over all sin through the endless ages of eternity. They are without guile, and reflect the perfect character of Christ. By the power of the Holy Spirit, they have responded to Satan’s hatred of truth just like Jesus did. By the words, “It is written,” they have found the secret of victory over the devil and the world.

It is very evident that we are witnessing the last minutes of probationary time. There is now a lull before the great storm of persecution breaks suddenly upon God’s faithful people:

“Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle. How carefully we should improve the little remaining period of our probation!” Review and Herald, November 27, 1900.

Let us now examine ourselves. How do we measure up for the final test of the sealing of God’s saints? Let us remember that the saints, the 144,000, are redeemed from the earth in the final generation of the 6,000-year great controversy between Christ and Satan. See Revelation 14:3. The blood of Jesus on Calvary purchased them, and they have responded to be called the children of God by their loving obedience to the law of God. See 1 John 3:1-3.

They are sealed (see Revelation 7:4) because they have obtained victory over every inherited and cultivated weakness to sin. See The Desire of Ages, 671-672. Their characters bear the imprint of God’s perfect law. God’s name is written in their forehead (mind). See Revelation 14:1. They belong to the family of God and have completely identified their thoughts, words, and actions with the things of heaven.

These saints are not defiled with women, for they are virgins, which means they have not accepted false doctrines or engaged in activities that conflict with the Word of God or the Testimonies to the church. See Revelation 14:4.

Today, every wind of doctrine is blowing through our beloved church. The faithful sealed saints have been Bereans. They have received the Word with all readiness of mind, and have searched the Scriptures daily, to see whether these things are so. See Acts 17:11. “To the law and to the testimony” (Isaiah 8:20) has been their motto.

Who will be sealed? The prophet gives an answer:

“Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great anti-typical day of atonement, will be recognized and marked as worthy of God’s protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour—more earnestly and faithfully than they who wait for the morning—will be numbered with those who are sealed. Those who, while having all the light of truth flashing upon their souls, should have works corresponding to their avowed faith, but are allured by sin, setting up idols in their hearts, corrupting their souls before God, and polluting those who unite with them in sin, will have their names blotted out of the book of life, and be left in midnight darkness, having no oil in their vessels with their lamps. ‘Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.’ Malachi 4:2. Testimonies to Ministers, 445.

Some would say, “The standard is too high. I can never reach that experience so clearly identified in the Scriptures and the Testimonies.”

However, listen to Inspiration: “If we are faithful in doing our part, in cooperating with Him, God will work through us the good pleasure of His will. But God cannot work through us if we make no effort. If we gain eternal life, we must work, and work earnestly.” Review and Herald, June 11, 1901; see also Selected Messages, book 1, 212; Seventh-day Adventist Bible Commentary, vol. 6, 1118.

On our part we need to put away sin, and seek with determination for perfection of character. As we thus work, God cooperates with us. Let us not be deceived by the repeated assertion, “all we have to do is believe.”

They have no guile and are without fault. See Revelation 14:5. They are 100% truthful in all their dealings. Deception has no place in their lives. They are blameless, with not one wrinkle or spot, not one sin unconfessed, and, therefore, Satan cannot accuse them. See Testimonies, vol. 5, 214; Early Writings, 71.

At the present time I see very few Seventh-day Adventists keeping Sabbath. They are keeping Saturday as a day of rest from labor, a holiday—not a holy day. Very few keep their thoughts and conversations on spiritual things. Very few are ready to meet the Sabbath on Friday evening as the sun sets. Therefore, very few are receiving the blessing of Isaiah 58:14:

Yes, the sealed saints, the 144,000, will be perfect Sabbathkeepers, and they will be blessed with eternal life.

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

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Large Print Edition: US $60.00
Audio subscription (2 cassettes per month): US $60.00 per year. For foreign subscriptions please inquire regarding postage.

Hope International publications may be obtained from the following sources:

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Monday–Thursday: 9:00–5:30
Friday: 9:00–12:00 Pacific Time
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Rangiora, South Island
New Zealand, 64–3–3138908

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Hope International is a special ministry assisting in the God-given work of the Seventh-day Adventist Church. We believe this Remnant Church of Bible prophecy has been brought into existence by the calling of the Lord, and we look for its final triumph in purity at the second coming of Christ. That the church does not now perfectly reflect the will of our Lord is cause for sorrow, but not for discouragement. The Word of God stands pledged that all within her borders will be sifted and tried, and though the greater portion will fail the test, there will yet remain a remnant to honor the Lord by their obedience to all His commands. Therefore, Hope International urges upon all the duty of supporting the Seventh-day Adventist Church in every way possible, insofar as is consistent with the principles of the government of God and the leading of His Holy Spirit upon the heart.

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A

NOTHER year has almost passed into eternity; 1884 is almost dead; 1885 will soon be here. Let us review the record of the year that so soon will be past. What advancement have we made in Christian experience? Our work—have we so done it that it will bear the inspection of the Master, who has given to every man work according to his several ability? Will it be consumed as hay, wood, and stubble, unworthy of preservation? or will it stand the trial by fire?

The need of fidelity is overlooked by many. There is a great deal to be done in this world—not in our way, but in God's way—for the benefit of those for whom Christ has died; but if this is done negligently or imperfectly, "Wanting" will be written against our names in the book of heavenly records. God is not pleased with any work unless it is done in the very best way possible. Every provision has been made that we may attain a height of stature in Christ Jesus that will meet the divine standard. God is not pleased with His representatives if they are content to be dwarfs when they might grow up to the full stature of men and women in Christ. He wants you to have height and breadth in Christian experience. He wants you to have great thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Every passing year should increase the soul's yearning for purity and perfection of Christian character. And if this knowledge increases day by day, month by month, year by year, it will not be work consumed as hay, wood, and stubble; but it will be laying on the foundation stone, gold, silver, and precious stones—works that are not perishable, but which will stand the fires of the last day. Is our earthly, temporal work done with a thoroughness, a fidelity, that will bear scrutiny? Are there those whom we have wronged who will testify against us in the day of God? If so, the record has passed up to heaven, and we shall meet it again. We are to work for the great Taskmaster's eye, whether our painstaking efforts are seen and appreciated by men or not. No man, woman, nor child can acceptably serve God with neglectful, haphazard, sham work, whether it be secular or religious service. The true Christian will have an eye single to the glory of God in all things, encouraging His purposes and strengthening His principles with this thought, "I do this for Christ."

If all who profess to be servants of Christ are faithful in that which is least, they will be faithful in much. If there are debts yet unpaid, make special efforts to pay them. If you have run up accounts at the provision store or with the dry-goods merchant, settle them if you possibly can. If you cannot, go to those to whom you are indebted, and frankly tell them the impossibility of meeting these demands; renew your note, and assure them you will cancel the debt as soon as you can. Then deny yourselves of everything you can do without, and be very economical in your expenditures, until your promises are fulfilled. Do not indulge yourselves in the use of other men's money for the sake of gratifying appetite or a love of display. You may thus remove a stumbling block whereby many were hindered from believing the truth; and your good will not be evil spoken of. Will not our brethren make diligent efforts to correct this slack, haphazard way of doing business? The old year is fast passing; it is nearly gone. Make the most of the few days remaining.

The Chinese New Year commences in February, and lasts one week. They have a custom of settling all quarrels between themselves and all outstanding...
debts; and if there are any who are unable to pay their debts, they are forgiven them. Thus the new year is commenced with all difficulties and accounts settled. This is a heathen custom that the Christian world would do well to imitate. God’s law requires all this of us, and more—we are to love our neighbor as ourselves. That is, we are to deal with our neighbors in everything just as we would wish them to deal with us. If we wish them to act fairly and justly toward us, then we should act fairly and justly toward them. We are simply to do as we would be done by.

In every matter of deal between men, the conduct of each is a fair transcript of his character. If a man is upright in the sight of God, his dealings will be upright in the sight of his fellow men. His integrity is not a matter of doubt; it shines forth as purest gold refined by fire. Has he money for which he has no immediate use? He does not take advantage of the necessities of his poorer brother to require more than a fair compensation. He will not require exorbitant interest because he can take advantage of the situation. A truly honest man will never take advantage of the distress of another to add to his own store; for in the end it would be a great loss. As far as principle is concerned, it would be just as criminal in the sight of God as for him to enter his neighbor’s house and steal so much gold or silver. The customs and maxims of the world are not to be our criterion, unless by the Word of God we can prove them to be right. “He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.” Luke 16:10. It is not the greatness or insignificance of an action that makes it honest or dishonest. God requires that in all our transactions we pursue the straight line of duty.

If we have but little time, let us improve that little earnestly. The Bible assures us that we are in the Great Day of Atonement. The typical Day of Atonement was a day when all Israel afflicted their souls before God, confessed their sins, and came before the Lord with contrition of soul, remorse for their sins, genuine repentance, and living faith in the atoning sacrifice.

If there have been difficulties, brethren and sisters—if envy, malice, bitterness, evil surmisings, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, “Will you forgive me? I have not felt right toward you. I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clean record.” Who, think you, would withstand such a movement as this? There is too much coldness and indifference—too much of the “I don’t care” spirit—exercised among the professed followers of Christ. All should feel a care for one another, jealously guarding each other’s interests. “Love one another.” John 13:34. Then we should stand a strong wall against Satan’s devices. Amid opposition and persecution we would not join the vindictive ones, not unite with the followers of the great rebel, whose special work is to accuse the brethren, to defame and cast stain upon their characters.

Let the remnant of this year be improved in destroying every fiber of the root of bitterness, burying them in the grave with the old year. Begin the new year with more tender regard, with deeper love, for every member of the Lord’s family. Press together. “United, we stand; divided, we fall.” Take a higher, nobler stand than you ever have before.

Many appear to be steadfast in the truth, firm, decided on every point of our faith; yet there is a great lack in them—the tenderness and love which marked the character of the great Pattern.

Many appear to be steadfast in the truth, firm, decided on every point of our faith; yet there is a great lack in them—the tenderness and love which marked the character of the great Pattern. If a brother err from the truth, if he falls into temptation, they make no effort to restore him in meekness, considering themselves lest they also be tempted. They seem to regard it as their special work to climb upon the judgment seat and condemn and disfellowship. They do not obey God’s word, which says, “Ye which are spiritual, restore such an one in the spirit of meekness.” Galatians 6:1. The spirit of this passage is altogether too rare in our churches. It is the lack of it that shuts out the Spirit of God from the heart, from the home, from the church. Shall we not henceforth practice the Bible plan of restoring erring ones in the spirit of meekness? Shall we not have the spirit of Jesus, and work as He worked?

Keep back that disposition to crowd out a brother, even if you think him

Many appear to be steadfast in the truth, firm, decided on every point of our faith; yet there is a great lack in them—the tenderness and love which marked the character of the great Pattern.
Breach in every church, will you follow the conditions God has specified, and prove the Lord, and see if He will fulfill His promises? I believe He will. I have not the shadow of a doubt of it.

one, climbing upon the judgment seat; but let us in the spirit of God bear the testimony He has given us to bear, receiving the melting love of God in our hearts while we speak plain truths to tear away the vail of deception from the eyes of those in error, giving instead the earnest, sincere, genuine love of Jesus.

This work of confession must be done sooner or later. Shall it not be done in the dying hours of the old year? Shall we not put away our sins by confession, and let them go beforehand to judgment? Shall we not strive now as we never have before, that we may commence the new year with a clean record? Shall we not individually take hold of this long neglected work, humbling our souls before God, that “pardon”-blessed pardon—may be written opposite our names? Shall we not be truly Christians—Christlike?

Try it in every church. Have special meetings when you can—meetings of humiliation, of afflicting the soul—meetings where the rubbish shall be cleared away from the door of the heart, that the blessed Saviour may enter. What a wonderful time the dying of the old year and the birth of the new might be! If we individually try to do what we can on our part, God is faithful that hath promised, and He will fulfill on His part abundantly more than you can ask or even think. Let no more moments be wasted. Let us now arise, and make earnest efforts to cherish the subdued love of Jesus. We need to be melted over, that the dross may be removed. We need to learn in Christ’s school meekness and lowliness of heart, drawing closer and closer to Jesus.

The prevalent evils in our homes are faultfinding and censure, placing the worst construction upon words and motives. This is discouraging to the children, frequently causing them to give up their efforts to do right. If words of commendation were spoken, when they could be justly, it would show them that discouraged in the great struggle of life whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathizing, and censorious. Never lose an opportunity to say words that encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christlike efforts to lighten some burden. My brethren and sisters, come to your high calling.

Jesus, precious Jesus! How dear the name! How soul-inspiring! Jesus never suppressed one syllable of the truth; but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth always, but in love. When He denounced hypocrisy, unbelief, and iniquity, it was not in tones of thunder; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, who refused to receive Him, the Way, the Truth, and the Life. They had rejected Him, the Saviour; but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. His life was one of self-denial and thoughtful care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in His eyes. He always bore Himself with divine dignity; yet He bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, fallen souls whom it was His mission to save.

Oh, how many fail in acting out their own peculiar temperament! They arouse in others a spirit of antagonism, and the worst feelings of opposition and enmity. Why should anyone show disrespect to one who differs with him in doctrine? Agree with everyone on every subject you can. Admit it when he is right; for the acknowledgment will greatly help to draw him nearer to you. He will then have no occasion to think you consider your own opinions infallible, or that you look upon him with contempt.

As workers for Christ, we want sanctified tact. Study to be skilful when there are no rules to meet the case. Win hearts, not repulse them. In this kind of work more than in any other that can be undertaken, you need wisdom from above. Many souls
have been turned in the wrong direction, and thus lost to the cause of God, by want of skill and wisdom in the worker. Tact, wisdom, and good judgment in the laborer in the cause of God increase his usefulness one hundred fold. If he can only speak the right words, and manifest the right spirit at the right time, it will exert a melting power on the heart of the needy one. To be workers for the Master, we must be educated in the school of Christ. All harshness, all denunciation and criticism, must be put away. As brethren let us love one another, then we shall not scatter abroad but gather with Christ.

The evil tendencies of mankind are hard to overcome. The battles are tedious. Every soul in the strife knows how severe, how bitter, are these contests. Everything about growth in grace is difficult, because the standard and maxims of the world are constantly interposed between the soul and God's holy standard. The Lord would have us elevated, ennobled, purified, by carrying out the principles underlying His great moral standard, which will test every character in the great day of final reckoning. But God does not require us to impose upon ourselves taxing exactions which torture the bodies He has made for a wise use. We are to glorify Him in the use of our every capacity. Self-imposed cruelty to the flesh is not an offering acceptable to God; it is a sacrifice not required. But to cherish kindness and love for one another is wholly acceptable to Him—a sweet savor. The glorious gifts God has bestowed upon us are to be used in His service, not abused as though self-torture would pay a ransom for our souls. The living sacrifice of the living affections—a working of the works of righteousness—will meet the mind of God. We may bring—He requires us to bring—our natural endowments and our acquired, educated powers to His feet. He will accept them at our hands, and return them to us sanctified, to be used in blessing others.

The precious hours are passing. My soul is drawn out in deep, earnest, anxious interest in your behalf. As an ambassador of Christ, I implore you to commence your work intelligently. Pick up the raveling ends, and bind them off for time and for eternity. It is not too late yet for wrongs to be righted; and while Jesus, our Mediator, is pleading in our behalf, let us do our part of the work.

Love God with all thy heart and thy neighbor as thyself. Let us confess and forsake our sins that we may find pardon. Let those who have robbed God in tithes and offerings now come before Him and make restitution. The question is asked, "Will a man rob God?" (Malachi 3:8) as though it was not a possible thing for one to do so great a crime; but if God has ever spoken through me, there has been grievous robbery from Him in tithes and offerings.

When we will bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that descended on the day of Pentecost will fall on us.

Brethren, 1884 is almost gone. Improve its few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the judgment. Set your hearts in order. Set your house in order. Make thorough work while Jesus is ministering in the sanctuary. Let not these appeals be given in vain. God's treasury has been robbed of thousands of dollars, and this neglect stands registered against you in the books of heaven.

Let there be meetings in every church; and let ample opportunity be given to all

Christ, making an unreserved consecration of all our property, all our capacities, to His service. We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works. God help you to commence the new year with a clean, unspotted record. May you live pure, holy lives, that, whether young or old, they may be beautiful and happy, because Christ is reflected in your characters.

Review and Herald, December 16, 1884. The original title is "The New Year."
Chained to the Midnight Train

It is 2:47 in the morning of September 22, 1993. An Amtrak train slices through the dark, foggy swamps of Alabama. Many passengers are asleep, unaware that twelve minutes earlier a barge struck a bridge over a bayou that they must soon pass over. Children and adults slumber with a false sense of security just seconds from the brink of disaster. As the train starts to cross the damaged bridge it collapses, hurling the train with its sleeping occupants into the dark water. Forty-seven people lost their lives in that disaster. Later it was learned that the operator of the barge was aware that he had struck the bridge. Had he immediately notified authorities, the disaster might have been averted. Later the question was raised, if the barge operator knew he had damaged the bridge, and yet failed to alert the authorities, was he not guilty of murder?

Earth’s midnight is fast approaching. Soon mercy will plead no longer and Heaven’s open door of salvation will be shut forever. Sister White was given a vivid view of the final condition of the world, “A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board, that there could not be one left. Said the angel, ‘They are binding in bundles ready to burn.’” Early Writings, 88. People inside and outside of the church are asleep, seemingly oblivious to the fulfillment of the final prophetic scenes of earth’s history. Millions live with a false sense of security, unaware that sudden destruction awaits them.

The prophet Jeremiah faced a similar situation. Jeremiah was attempting to warn Israel of the soon-coming judgments of God and the destruction of their nation. At the same time other prophets and priests were declaring peace and safety! God declared, “They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.” Jeremiah 6:14. Today some are declaring that Christ’s coming will be yet many years in the future. Others claim to believe in His soon coming, but deny it in their lives by going about their usual business as if the coming of Christ were far in the future. If we fail to warn the world of the coming destruction, will God hold us guilty of murder? “But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.” Ezekiel 33:6.

If someone were to ask you what sins would be regarded as “great” sins in God’s sight, how would you answer? Murder? Pride? Sabbathbreaking? Mrs. White wrote, “Many a man devotes months and years to the acquirement of a trade or profession that he may become successful in worldly matters, who yet makes no effort to cultivate those talents which would make him a successful laborer in the vineyard of the Lord. This is the great sin of the professed people of God.” Signs of the Times, May 26, 1887. “All who remain inactive when there is so much to be done, will at last be found guilty before God. . . . It is to those, and those only, who are engaged in carrying forward the gospel commission that ‘Well done’ will be spoken, and it is upon their brows alone that crowns of immortal glory will be placed.” Ibid., September 22, 1887. In order to understand why God regards the failure to labor for Him as such a heinous sin, we must understand God’s intense love for the lost.

When God Wails in Agony

Riding upon a donkey, the Saviour approaches Jerusalem. Cries of “Ho-
sanna" ring out from the smiling lips of children. Expectant crowds join the procession throwing their coats down on the donkey's path. Shouts of praise ring out and echo through the hills. Those who had been blind are now leading the procession. Those who were dumb now sing His praises. Those who were lame now leap with joy. As the procession crests the last hill, the beautiful city of Jerusalem comes into panoramic view. Jesus stops on the hillside overlooking Jerusalem. "All eyes turn upon the Saviour, expecting to see in His countenance the admiration they themselves feel. But instead of this they behold a cloud of sorrow. They are surprised and disappointed to see His eyes fill with tears, and His body rock to and fro like a tree before the tempest, while a wail of anguish bursts from His quivering lips, as if from the depths of a broken heart." The Desire of Ages, 575.

The mighty God, the Creator of the universe, cries out in agony. His body shakes. The tears cannot be stopped. For a moment the Saviour manifests the terrible pain piercing His tender heart. People and angels look upon the scene in amazement. What is hurting the Saviour so much that He wails in agony? It is the thought of letting go of those who had rejected Him. "He saw what she [Jerusalem] was in her guilt of rejecting her Redeemer, and what she might have been had she accepted Him who alone could heal her wound. He had come to save her; how could He give her up?" ibid., 576.

Two thousand years ago on a hill outside of Jerusalem God shed tears of agony for lost souls. Every precious tear drop, every wail of pain will stand forever as a witness to God's unfathomable love for rebels, thieves, murderers, hypocrites, and traitors. How could He give them up? These were His precious children. He created them to be His friends for eternity. He saw all the joyful moments they could have shared together throughout the endless cycles of eternity, if they had only accepted Him. How could He let them go?

An Eternal Memorial

In Washington, D.C., a large monument stands in memorial to all the American soldiers killed in the Vietnam War. Every deceased soldier's name is engraved upon that monument. The names of all the young men who never had a chance to get married, never had the opportunity to raise a family, and never had the opportunity to live their dreams, are recorded on that monument. It is a place of mourning, a place of painful memories. We will never know what those young men might have accomplished with their lives. Can the mothers and fathers of those children ever forget their lost children? No! Neither can our Father in heaven ever forget His precious children. He cries out in compassion, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." Isaiah 49:15-16.

A memorial to the horrible cost of rebellion will stand throughout all eternity: "Our Redeemer will ever bear the marks of His crucifixion." The Great Controversy, 674. Engraved upon the Creator's palms is the perpetual reminder of the unfathomable cost of sin. Every time Jesus raises His hands in heaven, we will see this memorial of the terrible loss that sin brought upon the universe. Untold millions of souls, each precious in His sight, will forever perish. Jesus knew what these souls might have become if only they had accepted Him. How can He give them up? How can we give them up? How easily we give up on people when they do not immediately accept our witness! If we realized the enormity of the eternal loss of a single soul, we would do all within our power to save that soul. Mrs. White asks, "To many of your friends, relatives, and neighbors, have you written, reaching out in unselfish love, that their souls may be saved?" Review and Herald, February 12, 1895.

Notice Sister White's relentless zeal for her lost friends: "I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. A number of them were vain and thoughtless; my experience sounded to them like an idle tale, and they did not heed my entreaties. But I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those whom I had sought out and brought together for the purpose of laboring and praying with them. "Some of these had met with us from curiosity to hear what I had to say; others thought me beside myself.

Sin has left more than physical scars on the body of Jesus. We will never comprehend the scars left on the heart of God by sin.
The Third Angel's Message

There is a part of the third angel's message which is rarely dwelt upon. It dramatically portrays the stunning paradox of the everlasting love of God as manifested in the destruction of the wicked: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall consume away." When something is utterly consumed by fire, the only evidence remaining that something had burned is the smoke in the air.

What is the "smoke" or evidence that remains "for ever and ever" after the destruction of the wicked? We can find insight in Isaiah's description of how God was to destroy the ancient nation of Edom: "It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever." Isaiah 34:10. The smoke of the destruction of Edom was to be a perpetual memory of the tragic results of sinning against God. Likewise, the destruction of the wicked, the Father's "strange act" (Isaiah 28:21), will not obliterate the memory of the lost. The painful memory of the wicked will be a permanent reminder of the horrific cost of sin. This reminder will insure that forever and ever "none shall pass through" the way of sin again.

The Difference

You have the opportunity to make a difference for eternity. Take the yoke of Christ upon you and learn from the meek and humble Saviour how to labor effectively for the lost. "They rejected Him, the Saviour, but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. Every soul was precious in His eyes. While He always bore Himself with divine dignity, He bowed with tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save." The Desire of Ages, 353. Is every soul precious in your eyes? Do you look around and see that it is your mission to save all those around you? Make a difference for eternity, and make it your determined mission to labor for the souls of those around you. With God's strength and love in your heart, you can make a difference for eternity.

Stars fade to pale beneath dawn's light,
Sun's rays will soon put night to flight.
Upon white sands waves crash and roar,
Now begin their withdrawal from shore.

Beside the sea, beneath skies gray,
I watch, I wait for this new day.
A boy is walking near the sea,
Drawing closer, yet closer to me.

Again and again he's reaching down,
Rescuing stranded clams on the ground.
Gritting with fierce determination,
He flings the things into the ocean.

"Hey boy," said I, "Why waste your time?
Ten thousand clams cover this coastline!
You are so young, so small, just one!
How can you make a difference, son?"

His small, bare feet shuffling in the sand,
He glances at the life laying in his hand,
And raising it high toward the rising sun,
Cries, "It'll make a difference to this one."

We stand on the threshold of eternity. Souls are slumbering in carnal security, chained to the midnight train, rushing out of control towards the brink of eternal destruction. A voice filled with anguish and concern rings out from the heavenly sanctuary, "Whom shall I send, and who will go for us?"
Letters to the Editor

I get a real blessing from reading your magazine, Our Firm Foundation. It is good to know that someone out there still believes in the good, old, Advent message. God bless you. DM, Oregon

Thank you for your faith which also strengthens the faith of others that come in contact with your magazine, Our Firm Foundation. I pray that the Lord will always keep you and strengthen you to continue His work. MM, California

I am not an Adventist, but I would like to receive your Bible study lessons advertised in Earth's Final Warning.

Please pray for me that I will come to learn more of God's Word. Thank you. JP, New York

I just want to tell you how much I am enjoying Our Firm Foundation magazine. It has made me take a new look at my relationship with Jesus. Thank you very much for sending it to me even when I did not send you any money. Now you will find enclosed a donation of $50.00. I hope it will help to spread the message of our Lord. HH, Jamaica

I am a new member and would like to know more about Adventism. I am requesting spiritual books. I found out about your organization from a friend. Please send me books to help me grow and remain a strong Christian. ET, Kenya

I congratulate you for the efforts you make. . . I have developed an insuppressible interest in your teachings, especially as it concerns the seventh-day Sabbath. It is very important to be certain concerning these things.

It is in this direction that I was going when I met a friend who gave me your magazine, Our Firm Foundation. The article, "Salvation the Great Condition," was food for thought for me. I began to have a greater yearning, and wished I knew the Word of God better and deeper than I do.

Just as if your editor knew where the solution could come from, he placed the "Study Bible" advertisement on page 28. There and then I wished above all things that I could get that Bible to help me find references easier. So, I plead with you to help me get that Bible, even if it means asking brethren to make contributions on my behalf. Counting on your Christian love, I hope that you will consent to help me get that Bible to help me "search the scriptures. . . ." John 5:39.

As pertaining to me, I am desirous to know much more about God. I am presently not attached to any denomination, but we meet on Sunday evenings where I lead a Bible study group. We need to know the true Word of God. Any help I get from you will surely reach all of us. Thanks in advance! KU, Nigeria

I obtained some Our Firm Foundation magazines and have read them. I found a lot of messages in them which I understand to be true SDA messages. I am now growing spiritually from reading them.

I found them to be very enlightening. I have come to understand that the SDA Church is the remnant church. I have also come across messages on health reform. I now understand that the health message is the right hand of the whole message. I am praying night and day that God may sanctify us with it. SK, Nigeria

It was like a dream when I received a parcel from the Post Office bearing your name, Hope International. I thank you first for your promptness in responding to requests addressed to you for other issues. Second, I thank you very much for the books and magazines you sent me. You cannot estimate the value of the spiritual books you sent me. I joined the SDA Church in 1991, when the Spirit of Prophecy books became so scarce that they were sold at such exorbitant prices that individuals made unsacramental profits! What a relief and hope you have been to me and my family! You have been true to your name—HOPE INTERNATIONAL. MN, Tanzania

I wish to enroll myself as one of the students in the study of the Holy Scriptures.

As a young man, I plead with you to remember me in your prayers that through His grace I may ever live to do the will of God. May the Almighty God bless you abundantly. VS, Zambia

I would really like to thank God for opening this door for me, and making me realize that there are people out there who can help me. I came to know about Hope International from some boys who attend a Seventh-day Adventist Church. They told me about the Sabbath, the mark of the beast, the resurrection of God's people, and other topics which most churches do not preach. I find it difficult to understand all that they tell me. Some of the books they gave me to read had your address on them. I thought that if I wrote to the people who hold this information they might help me understand all these things and even more.

I am still in the process of knowing what God desires of me. If you can send me any information you think will help me, I would really appreciate it. May God lead you all the way through His work.

TM, Zimbabwe

It is wonderful to know that there are men and women who have not bowed their knees to the enemy. Self-supporting ministries like yours are doing a mighty work for the Lord. We encourage you to continue to stand fast.

We will continue to pray for you and other ministries that have stood up against apostasy in our beloved church. We thank you again and may God richly bless you.

CM, Jamaica

I have been very interested in Jeff Pippen's series of studies. It has answered some gaps that I have been uncertain of in my own study of Daniel 11. I love how God answers the questions that I sometimes have that I can't seem to find the answer to immediately. How He leads me to open up to some page or chapter or book, that just is an obvious answer and agrees with scripture, is so awesome to me. Praise His holy name! May God bless and lead you in your work.

SC, Maine
The present Laodicean situation in Adventism can never be understood properly unless we are honest enough to study the past history of God’s church. Those who are searching and willing to follow God’s way, will look carefully at the history of the great controversy, for it is the tragic history of God’s church.

The history of the church revealed in the Old Testament can be summarized by one word—apostasy. It is true that there are some bright periods in the church’s struggle to fulfill its gospel commission, but let us never forget that this tragic history was recorded for our learning:

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.” 1 Corinthians 10:11–12.

The history of God’s church in the wilderness is a stirring revelation of consecrated, evangelical labor, suffering, imprisonment, and death for millions who refused to forsake their faith in the pure gospel of Christ.

Tragically, most Adventists—laity, pastors, and leaders—have forgotten the decisive struggles of our forbearers as they sacrificed the comfort of their homes for the cold of the wilderness in the French and Italian Alps. Daniel’s words no longer stir us:

“There shall be a time of trouble, such as never was since there was a nation.” Daniel 12:1.

The church, driven by the scourge of the Inquisition to their mountain retreats, preserved the pure gospel, with many of them holding fast to God’s true seventh-day Sabbath. In the light of this tragic history, will we take stock of ourselves as we are about to enter into the time of trouble and the enactment of Sunday laws? Can we shake ourselves and accept that we, the remnant church, are in a terrible apostasy (possibly the worst in the 6,000 years of the great controversy)?

Can we now understand that we, the remnant church, are the successors of the church in the wilderness, the last church—Laodicea? We, today, unite the present with eternity.

As the church in the wilderness united the apostolic past to their present time, we now must face the final conflict—Armageddon, the final chapter in the church’s history. It is our privilege to write that final chapter. The curtain is now going up on the final act of the greatest drama of the ages. We are the actors, and we must now decide what part we will play in this final conflict.

If we are willing to accept the part of the wilderness church, we will be identified by the great truths so carefully preserved by God through the ages for the final demonstration of His power which must take place before the curtain comes down on the final act, and probation closes with the final battle between Christ and Satan. Then the plagues will fall.

The second coming of our wonderful Jesus, and then the resurrection of His saints, closes the tragic history of the world and God’s church. How many will survive this terrible time in which we are soon to be tried? Not very many! Christ said, “Many are called, but few are chosen.” Matthew 22:14. Many times the messenger of the Lord, Ellen White, reveals that only a few will be faithful. See Testimonies, vol. 5, 10, 50, 136; vol. 1, 608–609.

It should be very evident to every sincere seeker for truth that we are in apostasy. If we are willing to carefully examine God’s plan for His final generation church, it is clearly revealed in the Spirit of Prophecy. Then honestly scrutinizing what we have done and are now doing, we must confess that we are disobedient to God’s plans and orders. This

**Ron Spear**
is apostasy, and we need to ask ourselves, How did it happen? Who is responsible?

There are nearly 1,000 references to apostasy in the Spirit of Prophecy. Among them we find the following inspired statements:

"The Lord has warned me that there will come a great apostasy. There will come a falling away in spirituality. Many will turn away their ears from hearing the truth, and will accept fables." Manuscript Releases, vol. 6, 378.

"Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth, forming new parties of professed believers who will act out their own delusive theories. The apostasy will increase. 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' 1 Timothy 4:1. Men and women have confederated to oppose the Lord God of heaven, and the church is only half awake to the situation. There needs to be much more of prayer, much more of earnest effort, among professed believers." Selected Messages, book 2, 383.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. The time of this apostasy is here. Every conceivable effort will be made to throw doubt upon the positions that we have occupied for over half a century." Manuscript Releases, vol. 7, 195.

After the Alpha of apostasy was met and defeated by the leaders who stood with the prophetess, Sister White revealed that a greater apostasy would come to Adventism at the end-time just before probation closes. There would be an attempt to destroy the great landmarks of the church given to us by God through the pioneers and our prophet.

"We are told that "the very last deception of Satan will be to make of none effect the testimony of the Spirit of God." Selected Messages, book 1, 48. Also there would be a thrust by men, controlled by Satan, to destroy our sanctuary message. See Evangelism, 224-225. These prophecies are now in the process of being fulfilled, which identifies that we are now experiencing the very last moments of the church’s probation.

We stand paralyzed at this great moment in the church’s history, when God’s remnant people should be shouting the three angels’ messages from our pulpits, on the streets of the great cities, and in our neighborhoods. See Selected Messages, book 2, 368; Testimonies, vol. 5, 217; Testimonies, vol. 6, 445-446; Christ Object Lessons, 303.

We brag about our nine million members, but, tragically, very few of them know the real Adventist message. Many of them have been brought into the church by evangelical humanism. In spite of great baptisms, and thousands being added to the church rolls, we find on the Sabbath that most of the churches are nearly half empty. We substitute program after program for the Holy Spirit’s power.

Let us then return to the Word of God, to the prophet, realizing it has always been most difficult for leaders, pastors and laity at any time in the church’s history to accept the warnings and rebukes of God’s messages. Jesus Himself was rejected and crucified by His church. We have been warned by the scriptures that God’s faithful people will be thrown out of the synagogues and persecuted by the church for their godly lives. See John 6:40; 12:42; 2 Timothy 3:12; Matthew 10:17; Mark 13:9.

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you." John 16:2-4.

We are told that the very same trials, positions, experiences, and attitudes that caused the crucifixion of Christ and the persecution of the faithful disciples will be repeated in our day—the final hour of the churches:

"We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ—how the enemy sought every occasion to

Honestly scrutinizing what we have done and are now doing, we must confess that we are disobedient to God’s plans and orders. This is apostasy, and we need to ask ourselves, How did it happen?
No one, whoever they may be, including the President of the Conference—Union or General Conference—has any authority from God while they are in disobedience to God’s plans and orders.

worldly interests. Many were cherishing idols in their hearts and were practicing iniquity which separated them from God and caused them to be bodies of darkness. I saw but few who stood in the light, having discernment and spirituality to discover these stumbling blocks and remove them out of the way. Men who stand in very responsible positions at the heart of the work are asleep. Satan has paralyzed them in order that his plans and devices may not be discerned, while he is active to ensnare, deceive, and destroy.” Testimonies, vol. 2, 439.

Is the present-day Seventh-day Adventist Church now repeating the tragic history of God’s ancient church? Could it be that the defrocking of faithful pastors in Australia, and the disfellowshipping of faithful members throughout the world is now taking place?

Throughout the tragic history of God’s church, priests, kings, leaders, the Sanhedrin, committees, and church boards misused their authority. No one, whoever they may be, including the President of the Conference—Union or General Conference—has any authority from God while they are in disobedience to God’s plans and orders:

“The effort to manage others, which is made by those who cannot manage themselves, is one of the greatest fallacies that could exist. Let those who love to rule, begin the work where it should have begun years ago; let them rule themselves, and show that they are in subordination to God’s rule, that they have

have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.” Jeremiah 23:1-3.

“October 2, 1868, I was shown the state of God’s professed people. Many of them were in great darkness, yet seemed to be insensible of their true condition. The sensibilities of a large number seemed to be benumbed in regard to spiritual and eternal things, while their minds seemed all awake to their

been converted at heart. Then they will at least not make their fellow men groan under the galling yoke of their restrictive policy. Then there will be fewer prayers sent up to Heaven in anguish of heart because of their selfish oppression.” The Ellen G. White 1888 Materials, vol. 4, 1528.

“Place not men in positions of holy office who will not listen to God’s counsel concerning His way and His will.

There are influences working mightily against the very work God requires to be done.” Manuscript Releases, vol. 9, 160.

“We talk of the Holy Ghost; we preach of the Holy Ghost; but we need to understand better what the office of the Holy Ghost is. We need to understand that we must cooperate with God in every sense or God cannot cooperate with us. . . .

“The men that have long stood in positions of trust while disregarding the light that God has given, are not to be depended upon. God wants them to be removed. . . .

“When it is evident that the managers are themselves controlled by the Holy Spirit of God, then it is time to consider that you are safe in accepting what they may say, under God. But you must know that you are guided by the principles of the Word of the Living God. The Great General of armies, the Captain of the Lord’s host, is our Leader.” The Ellen G. White 1888 Materials, vol. 4, 1745-1746.

“It is not safe to place men in the position God should occupy, for men cannot be trusted. If they do not constantly live as in the presence of God, if they do not walk humbly before God and their brethren, they will diverge almost imperceptibly, and by slight degrees, from the straight line of God’s work. Trusting to their own wisdom, they will deceive themselves and their fellow men. Their ideas become so confused that they offer strange fire before the Lord.” Manuscript Releases, vol. 11, 90.

“If men close their eyes to the Testimonies God has been pleased to give, and think it wisdom to walk in the light of the sparks of their own kindling, it will spoil the church. Such men are not qualified to become either ministers or presidents of conferences; they have not taken counsel from the Source of all wisdom.” Testimonies to Ministers, 327.

“God says to every man to whom He entrusts responsibilities, Put not your trust in man, neither make flesh your arm.” Look to God. Trust in His infallible wisdom. Regard as a sin, the practice so common, even among Seventh-day Adventists, of becoming the echo of any man, however lofty his position. Listen to the voice of the Great Shepherd, and you will never be led astray. Search the Scriptures for yourself, and be braced for duty and for trial by the truth of God’s Word. Let no friendship, no influence, no entreaty, let not the smiles, the confidence, or the rewards of any man, induce you to swerve from the path in which the Lord would lead you.” The Paulson Collection, 53.

“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.

In Testimonies, vol. 5, 369, we are told, “Let those who would follow Christ fully come up to the work, even if it be over the heads of ministers and president.”

Moreover, in Testimonies to Ministers, 419, it states: “God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isaiah 28:13] is fulfilled. You are not to say, I will follow the Lord’s guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord’s similitude. Let the question be asked, Is this the will of the Lord?”

What shall we do now? Does God have a solution for our apostasy?

“Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.” Joshua 7:12.

“We are made sad as we see in many places so much left undone that should be done. But the Lord will use in the accomplishment of His work means that
we do not now see. He will raise up from among the common people, men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done, will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places. Now is the time for us to awake and do what we can.” Loma Linda Messages, 83; see also Testimonies to Ministers, 300.

“God called for a revival and a reformation. The ‘regular lines’ have not done the work which God desires to see accomplished. Let revival and reformation make constant changes. Something has been done in this line, but let not the work stop here. No! Let every yoke be broken. Let men awaken to the realization that they have an individual responsibility.

“The present showing is sufficient to prove to all who have the true missionary spirit that the ‘regular lines’ may prove a failure and a snare. God helping His people, the circle of kings who dared to take such great responsibilities shall never again exercise their unsanctified power in the so-called ‘regular lines.’ Too much power has been invested in unrevived, unreformed human agencies. Let not selfishness and covetousness be allowed to outline the work which must be done to fulfill the grand, noble commission which Christ has given to every disciple. He, our Lord and Master, has given us an example, in His life, of self-sacrifice, of the way in which we must work to advance the kingdom of God.”

Spalding-Magan’s Unpublished Manuscript Testimonies, 178.

Disobedience and the misuse of authority are the very basis of all apostasy. The church now faces its last apostasy. See Selected Messages, book 1, 197-205. The pastors and teachers who are disobedient to God’s orders and plans so clearly defined in the Spirit of Prophecy will have no authority over God’s faithful, obedient people in the final hours of our probation. God’s remnant church will finally give the loud-cry message to the world. Probation will soon close, and Jesus will come:

“The days of our probation are fast closing. The end is near. To us the warning is given, ‘Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.’ Luke 21:34. Beware lest it find you unready. Take heed lest you be found at the King’s feast without a wedding garment.

‘In such an hour as ye think not the Son of man cometh.’ ‘Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.’ Matthew 24:44; Revelation 16:15.”

Christ’s Object Lessons, 319.

Let us all watch very carefully and get ready! Get Ready! GET READY! □

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Please see page 3 for shipping and sales tax information.
Magnetism, Electricity, and Health Reform

In 1869 Ellen White spoke of “the electric currents in the nervous system.” Testimonies, vol. 2, 347. This was not confirmed by science until around the turn of the century. During this present century science has proved without a doubt that electric currents stimulate the muscles to contract; as well as allow the nervous system to receive the numerous stimuli from within and without the body, and to serve as the master controller of the body’s functions. A number of purported health care methods claim that much of our disease is the result of a malfunction of the electrical or magnetic currents of the body. Science, to the contrary, is finding that human disease is largely explainable on the molecular or chemical level.

Ever since the discovery of lodestones—naturally magnetized rocks—well over 2,000 years ago, man has been intrigued by the possible relationship between the health of the human body and magnetism and electricity.

Science has developed many uses for electricity and magnetism in the area of health care. These types of energy are especially useful in helping to diagnose disease. Their use in the treatment of disease, however, has not been found useful unless sufficient energy is applied to cause heating or actual stimulation of nerve or muscle impulses.

At present, there is a wide promotion of magnetic pads for the treatment of a multitude of diseases. “Health” magnets come in the form of rings, bracelets, belts, shoe inserts, pads of various shapes, and pads inserted in mattresses. Marvelous claims are made for their use. Up to 80-90 percent of a variety of illnesses are claimed to be benefited within as little as ten minutes. It is stated that double-blind studies confirm these results. Terms such as “amazing,” “dramatic,” and “miraculous” are used when describing the results. Others say that these devices have been studied on numerous occasions, but that there has been no evidence of benefit.

Some promoters theorize that these low-dosage magnets work by creating new electrical currents in the tissues, causing some heat production that dilates the blood vessels resulting in improved circulation. Some theorize that they decrease pain by interfering with nerve transmission. Some are promoting the belief that the magnetic field of the earth is diminished resulting in a “magnetic deficiency syndrome.” They claim that magnetic therapy works because it replenishes the “magnetic deficiency” that we all suffer from. They talk of balancing the body’s energies, and of bringing all of the acupuncture meridians into functional harmony with just a few minutes of treatment with therapeutic magnets.

These supporters of the “magnetic deficiency syndrome” acknowledge that science cannot explain why some localities have escaped the general weakening of the earth’s magnetic field. “Interestingly, certain locales on Earth have inexplicably retained the strength of their magnetic fields. Among them, areas near Sedona, Arizona, and Lourdes, France, are destinations to which countless persons travel annually to experience feelings of well-being and to seek healing.”

The above locations are world famous as centers for New Age philosophies, treatments and “miracle cures,” respectively.

Any film or sheet that blocks the normal, constant evaporation of water from the skin will cause a local heat buildup with increased blood flow, di-
minished pain and swelling, and improved healing. This can be accomplished with Saran wrap, other types of plastic, or poultices. This same effect will be caused by a magnetic sheet or pad that blocks evaporation, but this in no way indicates with certainty that there is an effect from the magnetism itself.

In the last few years there have been word-of-mouth reports, as well as articles in the scientific journals, of treatments with weak, external magnets resulting in remarkable and prompt benefit of certain nervous system diseases such as epilepsy, multiple sclerosis, depression, and so forth. In the case of multiple sclerosis, it is theorized that the magnetic field is affecting the release of hormones from the pineal gland, thus alleviating symptoms.

It is of interest that Ellen White used direct current electricity in the treatment of certain health problems. Two instances are recorded in which she assisted in the application of DC current from batteries. The first account is recorded in the Review and Herald, February 20, 1866. A physician was called in to apply electricity to James White during the early stages of a stroke:

“My husband slept but little, and would not be prevailed upon to rest the next day. He thought his business required his presence at the office. Night found him exhausted. His sleep was broken and unrefreshing; yet we rose in the morning at 5 o’clock to take our usual walk before breakfast. We stepped into Brother Lunt’s garden, and while my husband attempted to open an ear of corn I heard a strange noise, and looking up saw his face flushed, and his right arm hanging helpless at his side. His attempt to raise his right arm was ineffectual—the muscles refused to obey the will.

“I helped him into the house, but he could not speak to me until in the house he indistinctly uttered, ‘Pray, pray.’ We dropped upon our knees and cried to God who had ever been to us a present help in time of trouble. He soon uttered words of praise and gratitude to God, that he could use his arm. His hand was partially restored, but not fully. We sent for an electric battery, but none of us had experience sufficient to apply electricity in this critical case. A proposition was made to have the owner of the battery called to apply it. The physician came and applied the battery. We were trying to exercise faith in God. We called in a few who had faith, and our earnest petitions ascended to Heaven for help from above. The rich blessing of Heaven came frequently upon us all. Still there seemed to be a drawback to our faith—the physician applying the battery. We prayerfully considered the matter, and when he next came, told him we should no longer need his services. After this we felt no hindrance to our faith.”

In 1903 Ellen White expressed gratefulness for the benefits of the use of a battery in the treatment of sickness. She describes its use in the treatment of lumbago:

“Our electric battery, which has been out of repair, is now in working order; and what relief it brings in sickness! Just as the prunes were ready to pick, Brother James was seized with an attack of what he calls lumbago. He had severe pains in his back, and could neither stand straight, nor bend down far enough to unlace his shoes. Sara gave him electricity, Sister James helping where she could. But Sister James was afraid of the battery, and would not touch the sponges. At first Brother James could hardly endure the application of the electricity, but Sara persevered, and wonderful relief came to him. He now thinks that electricity is a marvelous remedy. After the first application, he was able to walk straighter than he had been able to for days, and he continued to improve. Sara has given him electricity three times a day, and he has been able to keep at his work.”

Manuscript Releases, vol. 7, 118.

Thus the Lord led, or allowed, Ellen White to use physical electricity in the treatment of disease. The specific cases described are both dealing with problems of the skeletal muscles. The first case consisted of an onset of muscle weakness and/or paralysis due to interruption of the nerve stimulus. The second case dealt with muscle spasm causing disabling pain. It is readily demonstrable that electricity can cause muscles to contract. Science confirms Sister White’s understanding of the effects of electricity, “to arousing the apparent benumbed faculties to vigorous and persevering action.” Mind, Character, and Personality, vol. 1, 198.

Also, it is well documented that after muscles contract maximally, such as after electrical stimulation, they tend to relax. This accounts for the relief of the attack of lumbago of Sister White’s farm manager by the application of the battery. These examples, however, do not lend support to the use of electricity or magnetism in the treatment of disease unless the stimulus is strong enough to directly cause nerve and/or muscle action.

There are many methods of health care that purport to diagnose and/or treat disease through the electrical currents of the body or through magnetism. Many of these health care methods have strong associations with mystical religions, and have been vigorously supported by the New Age movement. Many New Agers are quite frank about their rejection of standard anatomy and physiology textbooks. They say that we need an alternative model, one that is based on energy rather than matter. “We are not primarily physical forms. We are primarily energy—or magnetic or whatever you like—forms around which matter adheres. Our primary nature is not physical.” Therefore, illness is not seen by New Agers as a physical problem, but as an imbalance or deficiency of electrical energy. Cure thus focuses on the manipulation of or the replenishing of this purported energy, to remove its blockages and to balance its flow.

Several methods have developed over the years for the use of magnetism and/or electricity in health care that are explainable as operating in harmony with natural law. Examples are Magnetic Resonance Imaging (MRI) for demonstrating the structure and form of the various body tissues and organs, and methods for evaluating, as well as stimulating, the nerves and muscles. Yet, not one of these rational methods
has been shown to work because the external electricity is providing additional electrons needed by the body or by providing "healthy" electrons to replace "sick" electrons. Neither has science found that external currents serve to "balance" the currents of the body. Electricity is free electrons. The body has no clearly demonstrated disease conditions caused by a deficiency of electrons.

If physical magnets are so beneficial, ... why did the Lord not lead or allow Ellen White to identify them as a proper method of treatment—such as in the class of charcoal, simple herbs, and electricity for the stimulation of muscles?

While those who teach or practice health care methods, whose roots are in spiritualism, say that we need to explain and treat the illnesses of the body on its elemental, electrical level, it has not been documented that disease is caused by sickly, defective or unbalanced electrical charges. Human disease begins at the level of atoms and molecules, and proceeds to tissues, organs, and organ systems. In special cases external electricity can have an overall beneficial effect, but we must remember that the introduction of, or the removal of, electrons from the human body tends to cause unneeded and even harmful ionization of atoms and molecules—"free radicals."

Man's interest in the use of electricity and magnetism in the treatment of the human body has increased greatly over the last few decades. A search for a physiological explanation of acupuncture and other modalities frequently associated with Eastern religions has fueled part of the interest. This interest seems to go in cycles. The "last resurgence was in Victorian times when devices such as the 'electromagnetic brush,' 'galvanic spectacles,' and the 'electric corset' were in fashion."

After the civil war, a wide variety of magnetic therapies became available in America. The Sears Roebuck catalog listed electric health rings and magnetic boot insoles. A variety of "magnetic" salves and liniments were promoted by traveling magnetic healers. The most efficient way to restore the blood’s "magnetic field" was claimed to be the wearing of magnetic clothing. A full line of garments were available containing up to 700 individual magnets. A certain Mr. Thacher became wealthy by manufacturing such clothing. He claimed that "magnetotherapy could cure virtually all chronic diseases and that the medical establishment was engaged in a

In retrospect it is clear that Mesmer, in his study and use of physical magnetism, had actually discovered "psychic magnetism" or hypnosis.

Undoubtedly, this topic of electricity, magnetism and health is difficult to fully understand, and thus it lends itself to many different interpretations. In trying to come to correct conclusions, we need to ask ourselves several questions:

1. If physical magnets actually help 60 to 80 percent of the cases of a wide variety of health problems without harmful side effects, and those benefits are so prompt and easily determined—
   a. Why has the popularity or use of physical magnets waxed and waned so dramatically over the centuries?
   b. Why do some double-blind studies claim that physical magnets produce beneficial results while others claim that they do not? In other words, why are the results not consistent?

2. If physical magnets are so beneficial, so economical, so "natural," and so readily available, why did the Lord not lead or allow Ellen White to identify them as a proper method of treatment—such as in the class of charcoal, simple herbs, and electricity for the stimulation of muscles?

3. Mrs. Ellen White warns us that "the apostles of nearly all forms of spiritism claim to have power to heal. They attribute this power to electricity, magnetism, the so-called 'sympathetic remedies,' or to latent forces within the mind of man." Prophets and Kings, 211. Could this truly be a warning against physical magnetism as well as psychic magnetism—hypnosis? Certainly, they were both confused and mingled together by Anton Mesmer in the 1700s. For decades the association between these two modalities had been so close that the general feeling was that magnetism was synonymous with mesmerism, which was synonymous with charlatanism. This centuries-long association in the minds of people was cited by researchers in Sweden as late as 1949, by others in Japan in 1967 and 1974, and in America in 1993, to be a "hindering" factor in the proper scientific evaluation of physical magnets and human health.

4. Since the effects of magnets have been investigated and debated for some 2,000 years, and proponents as well as detractors agree that science has not yet found "a biochemical transduction
mechanism capable of explaining how low-energy magnetic fields interact with human tissue,"16 is it not premature to accept the idea that the purported effects of the use of magnets is truly based on obedience to natural law?

5. Industrial man has learned to identify, to refine, and to concentrate many desirable substances occurring naturally in nature. Some examples are the starch in refined flours and polished rice, sugar from sugar cane and sugar beets, edible oils and fats, 60% of modern medications which are of plant origin, and so on. Experience has shown that, though there are many times short-term, immediate benefits and these items are convenient to use, there are also long-term unforeseen consequences and problems. Many times the final conclusions are that the use of such unnaturally concentrated and refined "natural" substances should only be used in a limited and well-controlled way. Many now believe that the less we use such items the better off we are. Is it not likely that further evaluation of physical magnetism will lead to the same type of conclusions?

6. The vast majority of our health problems consist of pain and disability caused by inflammation and swelling, of some origin, which interferes with local blood circulation producing local buildup of waste products and a shortage of nutrients and oxygen. This local interference with blood circulation is the common problem of generally all forms of infections wherever they are in the body. Local blood circulation interference is also common to all musculoskeletal problems such as strains, sprains, bruises, tendonitis, bursitis, arthritis, and so on. Persistent muscle spasms also interfere with local blood flow and thus can initiate or aggravate all of the above problems.

An intelligent application of hydrotherapy, in its many forms, has powerful physiological effects upon the circulation, causing improved local, as well as general, blood flow with a removal of local waste products and a fresh supply of vital oxygen and nutrients. These effects result in remarkable benefits in the vast majority of cases with the above health problems. Inspiration highly recommends the use of hydrotherapy. Health benefits derived from its use clearly honor the Creator and help to vindicate His natural laws.

In the context of the great controversy, would it be wise to replace the clearly God-ordained hydrotherapy with the unproved mechanisms of magnetism in its purported "remarkable" benefit to local circulation and relief of swelling, inflammation, and pain?

7. Since some studies have suggested an increased incidence of certain diseases such as leukemia, male breast cancer, abnormal pregnancies, and chromosomal abnormalities in adults who have increased occupational exposure to magnetic fields, is it not premature to assume that the effects of magnets on the human body are only beneficial, and that the supposedly early benefits of their use could be followed by a later onset of even worse diseases? Is not this an even greater possibility when studies have reported that children who live in homes with high exposure to magnetic fields have a 1.2 to 3.0 times greater risk of developing such illnesses as childhood leukemia, lymphoma, and brain tumors?27

A scientist's or physician's report stating that the results of a given treatment are beneficial, even in a scientific journal, does not make the treatment scientific or truthful. For God's people to accept a treatment as being in harmony with the Creator's laws, scientists must show how the electrical or magnetic energy operates in the areas of anatomy, physiology, biochemistry, and so on, to produce the results. Because of the inspired warnings, we must not merely settle for theories or hypotheses when it comes to treatments with electricity, magnetism or the tapping of the inner sources of the mind.

With prudence, we may benefit from the largely diagnostic methods provided by science through a study of electrical and magnetic energies of the human body as they are revealed to be in harmony with natural law. However, we should avoid those methods of treatment that have not yet been shown to work in harmony with the laws of the Creator.

The experience of Anton Mesmer should raise bright, red flags for students of the Spirit of Prophecy. We have been warned that there will be healers who will attribute their success to the effects of electric or magnetic currents upon the body, but who will actually be using "psychic magnetism" or hypnosis and/or "Satan's electric currents." Mind, Character, and Person-

References:

10. Ibid.
11. Ibid.
16. Ibid.
The Rejection of Divine Leadership

AND ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you. So ye abode in Kadesh many days, according unto the days that ye abode there.” Deuteronomy 1:45-46.

Ancient Israel spent “many days” at Kadesh on the borders of the Promised Land before they turned back into the wilderness:

“Then we turned, and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days.” Deuteronomy 2:1.

The length of their stay at the gateway to Canaan is not given, but a number of important events took place before the retreat began, events of far-reaching consequences in the history of the Exodus movement. Because of the Lord’s sentence that the rebels must die in the wilderness, the camp was in a rebellious attitude. Their defeat by the Amalakites and Canaanites when they tried to force their way into the Promised Land, after the Lord had revoked His promise and altered His purpose, filled them with murmurings and the spirit of revolt.

The Provocation

In Hebrews 3:8 the rebellion at Kadesh-Barnea is divinely called “the provocation” and “the day of temptation in the wilderness.” Here they tempted, provoked and grieved God and hardened their own hearts. In no way was this more strikingly fulfilled than in their rejection of God’s leadership through the gift of prophecy. “And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.” Hosea 12:13. (Emphasis in original.)

At Kadesh-Barnea they rejected the Spirit of Prophecy and attempted to follow their own counsel. “This is that Moses, which said unto the children of Israel, A prophet shall the Lord your

God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt.” Acts 7:37-39. They did not return back to Egypt in person but “in their hearts turned back again into Egypt.” The Israelites refused to obey the prophet of the Exodus movement, but “thrust him from them,” and rejected his counsel. In doing this they rejected God and His divine leadership. See 1 Samuel 8:19, 7.

“And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.” Numbers 14:1-4.

“But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.” Nehemiah 9:16-17.

This was fulfilled in the great apostasy that took place at Kadesh under the leadership of Korah, Dathan, and Abiram. 250 princes joined them in their revolt against divine leadership through the Spirit of Prophecy and before this offshoot movement came to an end, 14,700 lay members were led astray and destroyed. The Lord vindicated His appointed leadership by the destruction of the rebels and the bringing to an ignominious end their movement. The three leaders of this false movement were swallowed up by the earth, the 250 princes were burned with fire, and the 14,700 who joined in the apostasy were destroyed by a terrible plague.

That the real issue in this apostasy was the gift of prophecy is evident from
the record in Numbers 16:1-3: "Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dan and Aham, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

The claim of the offshoots was that Moses and Aaron lifted themselves up above the congregation of the Lord and assumed too much authority. They declared that "all the congregation are holy, every one of them." It was a plea that all share equally in the authority and responsibility of leadership regardless of the Lord's appointments. Moses had previously showed his bigness in saying: "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" Numbers 11:29. All members of God's church are not equally holy or qualified for leadership. To forever settle the question of the divine call to leadership through the instruments of God's own choosing He demanded the demonstration of the rods recorded in Numbers 17. The miracle of the budding, blossoming, and fruit-bearing of Aaron's rod closed the mouths of the critics and vindicated the leadership of the movement.

Mistake of Moses

Korah was the new captain who was to supersede Moses. He declared that "Moses was an overbearing ruler; that he had reproved the people as sinners, when they were a holy people, and the Lord was among them. . . . His hearers thought they saw clearly that their troubles might have been prevented if Moses had pursued a different course. They decided that all their disasters were chargeable to him, and that their exclusion from Canaan was in consequence of the mismanagement of Moses and Aaron; that if Korah would be their leader, and would encourage them by dwelling upon their good deeds instead of reproving their sins, they would have a very peaceful, prosperous journey; instead of wandering to and fro in the wilderness, they would proceed directly to the Promised Land." Patriarchs and Prophets, 397-398.

"They had been flattered by Korah and his company until they really believed themselves to be a very good people, and that they had been wronged and abused by Moses. Should they admit that Korah and his company were wrong, and Moses right, then they would be compelled to receive as the Word of God the sentence that they must die in the wilderness. They were not willing to submit to this, and they tried to believe that Moses had deceived them. They had fondly cherished the hope that a new order of things was about to be established, in which praise would be substituted for reproof, and ease for anxiety and conflict. The men who had perished had spoken flattering words and had professed great interest and love for them, and the people concluded that Korah and his companions must have been good men, and that Moses had by some means been the cause of their destruction.

"It is hardly possible for men to offer greater insult to God than to despise and reject the instrumentalities He would use for their salvation." Ibid., 401-402.

The Antitype

Just as ancient Israel remained at Kadesh "many days" before being led back into the wilderness, so the Advent people remained for a number of years at the borders of the heavenly Canaan before the message that brought them there was rejected and ceased to be preached. It is impossible to state just when the message ceased to do its work and the Advent movement was turned back into the wilderness. The message of righteousness by faith was preached with power for more than ten years, during which time the Minneapolis crisis was kept before the leaders. This message brought the beginning of the latter rain. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." Review and Herald, November 22, 1892. Why did not the latter rain continue to fall? Because the message that brought it ceased to be preached. It was rejected by many and it soon died out of the experience of the Advent people and the loud cry died with it. It can begin again only when the message that brought it then is revived and accepted.

During the period when this revival message was being preached in this movement with such wonderful results, the Holy Spirit was being poured out all over the world. A great revival swept through the Christian world and God's people everywhere heard the call to prepare for the soon coming of Christ and in view of that event to evangelize the world. These were the days of D. L. Moody and his great revivals, and of A. T. Pierson and his message to arouse Christendom to its duty in giving the gospel to the world. In 1886 Mr. Moody called together 251 students from 89 colleges and universities of the United States and Canada, and conducted a four-week institute during which time the Holy Spirit was present with power. At the close, 21 students dedicated their lives to foreign missions. At a meeting held later the number of volunteers was increased to 100. At that meeting A. T. Pierson coined the phrase: "All should go and go to all." All of the colleges and universities of the United States were then visited and the foreign mission recruits increased to 2,500.

1888 is not alone an important date to Seventh-day Adventists. In that year was organized, The Student Volunteer Movement of Foreign Missions, with the watchcry, "The Evangelization of the
World in This Generation.” John R. Mott, one of the founders, wrote an article in the Missionary Review of November 1889, in which he declared that the movement was the beginning of “the greatest missionary revival since the days of the apostles.” The Holy Spirit was being poured out on all flesh preparatory to the great ingathering of souls under the latter rain. In our own movement there were many evidences that we were on the borders of the heavenly Canaan and that the end was near. Many miracles were wrought especially in the healing of the sick. Persecution also started and it looked as if the prophecy of Revelation 13 was about to be fulfilled. In 1883 the Blair Sunday Bill was introduced into Congress. During the years 1889 and 1890 many of our people in the South were fined and imprisoned and placed in chain gangs for working on Sunday. There was every evidence that the end was at hand.

A Great Apostasy

But the spirit of revival died out and the Christian world entered the greatest apostasy since the great Reformation had broken the power of the Papal apostasy. The leadership of the Holy Spirit was substituted with the ideas and opinions of man. The great evangelical denouncements rejected divine leadership and appointed other captains to lead them. Most of their leaders today are modernists headed toward Egypt. With the rejection of the message of righteousness by faith in the Advent movement came the greatest apostasy in our history. The crisis was precipitated by disbelief of the instruction the Lord sent through the Spirit of Prophecy, the divine agency by which the movement is led and preserved. When the crisis was past it was evident to all who remained loyal that the Lord had abundantly vindicated His leadership through His chosen instrument. The passing of time continues to prove that “by a prophet” the Lord is leading and preserving the Advent movement, as He did the Exodus movement, See Hosea 12:13.

Just as Israel “would not obey” the messages of their prophet, so modern Israel manifested the same spirit of doubt and unbelief in God’s chosen instrument and thus made the Testimonies of His Spirit of none effect. The rejection of the message from Heaven was virtually a rejection of the Spirit of Prophecy:

The Testimonies of His Spirit call your attention to the Scriptures, point out your defects of character, and rebuke your sins; therefore you do not heed them. And to justify your carnal, easy-loving course you begin to doubt whether the Testimonies are from God. If you would obey their teachings you would be assured of their divine origin. Remember, your unbelief does not effect their truthfulness. If they are from God, they will stand. Those who seek to lessen the faith of God’s people in these Testimonies, which have been in the church for the last thirty-six years [written in 1882], are fighting against God. It is not the instrument whom you fight and insult, but God, who has spoken to you in these warnings and reproofs. Testimonies, vol. 5, 234-235.

Thus even before 1888 the spirit of doubt and unbelief was developing which ripened into a virtual revolt against the divine leadership of the movement.

Attitude Before 1888

Before the Minneapolis Conference the spirit of unbelief in the Spirit of Prophecy had been developing so that when the crisis came it was but the natural consequence of a former attitude that led many to reject the Heaven-sent message and the divinely given counsel:

“I am filled with sadness when I think of our condition as a people. The Lord has not closed Heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders.

“The church has turned back from following Christ her Leader and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the Testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The Testimonies are unread and unappreciated. God has spoken to you. Light has been shining from His Word and from the Testimonies, and both have been slighted and disregarded.” Testimonies, vol. 5, 217. (All emphasis supplied unless otherwise noted.)

The message that brought the 1888 crisis ripened into a harvest—this spirit of disbelief in the Spirit of Prophecy. On November 3, 1890, the following testimony was given: “What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the Testimonies of the Spirit of God to no higher source than human wisdom? In the judgment what can you who have done this offer to God as an excuse for turning from the evidences that He has given you that God was in the work? ‘By their fruits ye shall know them.’ Matthew 7:20. I would not now rephrase before you the evidences given in the past two years of the dealings of God by His chosen servants.” Testimonies to Ministers, 465-466. Two years previous to this testimony was at the very time of the Minneapolis meeting.

Of No Effect

At the General Conference early morning meeting of February 27, 1893, a testimony was read from Sister White which contained the following: “The Lord designed that the messages of warning and instruction given through the Spirit to His people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis, tended to make of no effect the light God had given to His people through the Testimonies. . . . Some of those who
occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God.” General Conference Daily Bulletin, February 28, 1893.

The rejection of the Heaven-sent message which began in 1888 was also a rejection of the Spirit of Prophecy. The same is true today as that message is being repeated. To disregard the present call for a revival and reformation is to reject the counsel of God through the Spirit of Prophecy.

The spirit that opposed the message of 1888 was divinely called “the spirit of Satan.” Knowing the results that would follow the acceptance of that message, Satan became desperate in his efforts to destroy its influence. As many as he could, he lead to openly oppose the message and thus reject the Spirit of Prophecy. Others who assented to the message were led into extremes that brought a reproach upon the work of God. One of these was the “Holy Flesh” movement which began in the year 1900. This was a perversion of the doctrine of righteousness by faith and was inspired by Satan to cast a reproach upon it. Even to this day some who are opposed to the repetition of the 1888 message attempt to use the “holy flesh” scare as an argument against it. There is absolutely nothing related to the idea of “holy flesh” in the genuine message of righteousness by faith. Another effort of Satan to defeat God’s purpose was the teaching that God was naturally in all of us and in every living thing; that all life is a manifestation of God and is therefore God. This Pantheistic teaching was accepted by many and destroyed the necessity of bringing Christ into the heart and life by faith, for, according to the spiritualistic philosophy, He was already there in both the good and the bad.

Offshoot Movements

During the two decades following the crisis of 1888 there were many “offshoot” movements, and they were all related to the message from Heaven and the attitude towards it. Some openly rejected and fought the Spirit of Prophecy and others used it to a wrong purpose by attempting to prove that their false movement was of God. This has been true of every offshoot movement to the present time. Statements made by the servant of God during that crisis period, and especially those strongly reproving leaders because of their attitude toward God’s message and messengers, are taken out of their natural and historical setting and used in an effort to support a false and counterfeit movement inspired of Satan. Most false movements begin with much pretended reverence for the Spirit of Prophecy but usually end in its repudiation because of the impossibility of proving that its teachings are in accord with their doctrines and practices.

The basic argument of most offshoot movements originated in 1893 when an effort was made to prove from the messages of the Spirit of Prophecy that the Seventh-day Adventist Church had become Babylon. Misguided men gathered out of the writings of Sister White the strongest statements of reproof to the church and its leaders and drew from them a false conclusion which deceived many. To correct this grievous error Sister White wrote four articles which appeared in the Review and Herald of August 22 and 29, and September 5 and 12. This series was later printed in Testimonies to Ministers, 32–62. We shall quote a few extracts from these articles which were entitled, The Remnant Church not Babylon:

Most false movements begin with much pretended reverence for the Spirit of Prophecy but usually end in its repudiation because of the impossibility of proving that its teachings are in accord with their doctrines and practices.

“In the pamphlet published by Brother S. and his associates, he accuses the church of God of being Babylon, and would urge a separation from the church. This is a work that is neither honorable nor righteous. In compiling this work, they have used my name and writings for the support of that which I disapprove and denounce as error. . . . I have no hesitancy in saying that those who are urging on this work are greatly deceived. For years I have borne my testimony to the effect that when any arise claiming to have great light, and yet advocating the tearing down of that which the Lord through His human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist Churches constitute Babylon, or any part of Babylon, might better stay at home . . .

“In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with him who is the accuser of the brethren, who accuses them before God day and night. Satanic agencies have been moved from beneath, and they have inspired men to unite with a confederacy of evil, that they may perplex, harass, and cause the people of God great distress . . .

“To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan . . .

“Is it possible that men will arise among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus?

“It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of Sister White, and use her name to give influence to their work.
It is coming! It is gigantic! It is titanic! It is earth’s final crisis! A terminal crisis! What do we need to get ready for it? We need an “experience much higher, deeper, broader, than many have yet thought of having.” Ministry of Healing, 503.

It is an extraordinary time that needs an extraordinary message given by God’s people who have an extraordinary, religious experience. Yet the Lord’s servant wrote, “I saw that the remnant were not prepared for what is coming upon the earth... A great work must be done for the remnant... Ye suffer your minds to be diverted too readily from the work of preparation and the all-important truths for these last days... Sabbathkeepers will have to die to self... Ye have been picking at straws.” Early Writings, 119-121.

There was a little boy running as fast as the wind to catch the school bus, but the school bus had already started down the street and was pulling farther and farther away from the little boy. As the bus made a final turn the boy gave up the race. An old man was standing by watching the whole event. He said to the little boy, “If you were only a little faster, you could have caught the bus.”

The little boy replied, “No, sir. I can run fast enough; I just needed to start earlier.”

Many of God’s people are failing to make the needful preparation. The time will soon come when it will be too late to catch the bus. Do not put off until tomorrow that which you can do today in preparation for the final crisis.

God has been very longsuffering with us as a church. We should have been in the heavenly Canaan by now. “It was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow.” The Great Controversy, 458.

So why has the Lord delayed? “The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God’s unwillingness to have His people perish has been the reason of so long delay.” Testimonies, vol. 2, 194.

However, will the longsuffering of God wait another thousand years? “God cannot forbear much longer.” Ibid., vol. 9, 96. “There is a limit beyond which the judgments of Jehovah can no longer be delayed.” Prophets and Kings, 417.

While the Bridegroom delays His coming, the ten virgins, representing the church, fall asleep. However, “at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.” Matthew 25:6. The coming of the Bridegroom in this parable is the close of probation for the church. See Christ’s Object Lessons, 412. There was a midnight cry in 1844, but there will be another one in these last days.

He who is asleep is not usually aware that he is asleep, and therein lies the danger in not watching and waiting unto prayer. Yet, we must be awake for “a great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us.” Testimonies, vol. 5, 711.

“The agencies of evil are combining their forces and consolidating. They are
The Word of God plainly declares that... the professed Protestant world will form a confederacy with the 'man of sin' [2 Thessalonians 2:3-4], and the church and the world will be in corrupt harmony. Here the great crisis is coming on the world.” Selected Messages, book 2, 367.

The Protestants in America are opening the door for the Papacy to regain her lost supremacy. Efforts to gain legislative backing for the state to support the churches will tear down the church-state wall. Then Sunday laws will make their way through our legislative halls.

What leads the churches to seek the aid of the state? “It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the Papacy—the Beast... So apostasy in the church will prepare the way for the image to the beast.” The Great Controversy, 443-444.

What is meant by the “image to the beast”? “When the leading churches of the United States, uniting upon such points of doctrine, as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.” Ibid., 445.

What is meant by “giving life to the image of the beast”? See Revelation 13:15. “When our nation shall so adjure the principles of its government as to enact a Sunday law... it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism.” Testimonies, vol. 5, 712.

When will the “image of the beast” be formed? “The image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.” Selected Messages, book 2, 81.

What is the “mark of the beast”? “The mark of the beast is... the observance of the first day of the week. This mark distinguishes those who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God.” Testimonies, vol. 8, 117.

When will the people receive the “mark of the beast”? “There are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the com-

mand of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God... He is worshipping the Beast and His Image... And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive the mark of the beast.” The Great Controversy, 449.

How will the enforcement of a national Sunday law affect the church?

“Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God... Great will be the indignation excited against all who refuse to accept their testimony.” Ibid., 391.

“When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now anticipate will give heed to seducing spirits and doctrines of devils.” Selected Messages, book 2, 368.

What a crisis! It is time to get ready. “Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation.” Early Writings, 71.

Let us close with this precious promise, “Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. All has taken place as He has predicted through His prophets. He has not left His church in darkness, or forsaken it, but has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world’s history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established. His law is linked with His throne, and

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Disease and Its Causes
Part 3
by Ellen G. White

Men and women, by indulging the appetite in eating rich and highly seasoned foods, especially flesh meats, with rich gravies, and by using stimulating drinks, as tea and coffee, create unnatural appetites. The system becomes fevered, the organs of digestion are injured, the mental faculties are bewildered, while the baser passions are excited, and predominate over the nobler faculties. The appetite becomes more unnatural, and more difficult of restraint. The circulation of the blood is not equalized, and the blood becomes impure. The whole system is deranged, and the demands of appetite become more unreasonable, craving exciting, hurtful things, until it is thoroughly depraved.

With many, the appetite clamors for the disgusting weed, tobacco, and ale, made powerful by poisonous, health-destroying mixtures. Many do not stop even here. Their debased appetites call for stronger drink, which has a still more benumbing influence upon the brain. Thus they give themselves up to every excess, until appetite holds complete control over the reasoning faculties; and man, formed in the image of his Maker, degrades himself lower than the beasts. Manhood and honor are alike sacrificed to appetite. It required time to benumb the sensibilities of the mind. It was done gradually but surely. The indulgence of the appetite in first eating food highly seasoned, created a morbid appetite, and prepared the way for every kind of indulgence, until health and intellect were sacrificed to lust.

Many have entered the marriage relation who have not acquired property, and who have had no inheritance. They did not possess physical strength, or mental energy, to acquire property. It has been just such ones who have been in haste to marry, and who have taken upon themselves responsibilities of which they had no just sense. They did not possess noble, elevated feelings, and had no just idea of the duty of a husband and father, and what it would cost them to provide for the wants of a family. And they manifested no more propriety in the increase of their families than that shown in their business transactions. Those who are seriously deficient in business tact, and who are the least qualified to get along in the world, generally fill their houses with children; while men who have ability to acquire property generally have no more children than they can well provide for. Those who are not qualified to take care of themselves should not have children. It has been the case that the numerous offspring of these poor calculators are left to come up like the brutes. They are not suitably fed nor clothed, and do not receive physical or mental training, and there is nothing sacred in the word "home" to either parents or children.

The marriage institution was designed of Heaven to be a blessing to man; but in a general sense it has been abused in such a manner as to make it a dreadful curse. Most men and women have acted, in entering the marriage relation, as if the only question for them to settle was whether they loved each other. But they should realize that a responsibility rests upon them in their marriage relation further than this. They should consider whether their offspring will possess physical health, and mental and moral strength. But few have moved with high motives, and with elevated considerations—that society had claims upon them which they could not lightly throw off; that the weight of their families' influence would tell in the upward or downward scale.

Society is composed of families. And heads of families are responsible for the molding of society. If those who choose to enter the marriage relation without due consideration were alone to be the sufferers, then the evil would not be so great, and their sin would be comparatively small. But the misery arising from unhappy marriages is felt by the offspring of such unions. They have entailed upon them a life of living misery; and though innocent, suffer the consequences of their parents' inconsiderate course. Men and women have no right to follow impulse, or blind passion, in their marriage relation, and then bring innocent children into the world to realize from various causes that life has but little joy, but little happiness, and is therefore a burden.

Children generally inherit the peculiar traits of character which the parents possess, and in addition to all this, many come up without any redeeming influence around them. They are too frequently huddled together in poverty and filth. With such surroundings and examples, what can be expected of the children when they come upon the stage of action, but that they will sink lower in the scale of moral worth than their parents, and their deficiencies in every respect be more apparent than theirs? Thus has this class perpetuated their deficiencies, and cursed their posterity with poverty, imbecility, and degradation. These should not have married; at least, they should not have brought innocent children into existence to share their misery, and hand down their own deficiencies, with accumulating wretchedness, from generation to generation, which is one great cause of the degeneracy of the race.

July 4, 1899

If women of past generations had always moved from high considerations, realizing that future generations would be ennobled or debased by their course of action, they would have taken their stand, that they could not unite their life interest with men who were cherishing unnatural appetites for alcoholic drinks, and tobacco, which is a slow but sure and deadly poison, weakening the nervous system, and debasing the noble faculties of the mind. If men would remain wedded to these vile habits, women should have left them to their life of single blessedness, to enjoy these companions of their choice. Women should not have considered themselves of so little
value as to unite their destiny with men who had no control over their appetites, but whose principal happiness consisted in eating and drinking, and gratifying their animal passions. Women have not always followed the dictates of reason instead of impulse. They have not felt in a high degree the responsibilities resting upon them, to form such life connections as would not enshroud upon their offspring a low degree of morals, and a passion to gratify debased appetites, at the expense of health and even life. God will hold them accountable, in a large degree, for the physical health and moral characters thus transmitted to future generations.

Men and women who have corrupted their own bodies by dissolute habits have also debased their intellects, and destroyed the fine sensibilities of the soul. Very many of this class have married, and left, for an inheritance to their offspring, the taints of their own physical debility and depraved morals. The gratification of animal passions, and gross sensuality, have been the marked characteristics of their posterity, descending from generation to generation, increasing human misery to a fearful degree, and hastening the degradation of the race.

Men and women who have become sickly and diseased have often, in their marriage connection, selfishly thought only of their own happiness. They have not seriously considered the matter from the standpoint of noble, elevated principles, reasoning in regard to what they could expect of their posterity, but diminished energy of body and mind, which would not elevate society, but sink it still lower.

Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect liberty to marry, neither considering that by their union the wife must be a sufferer, more or less, because of the diseased husband. In many cases the diseased husband improves in health, while the wife shares his disease. He lives very much upon her vitality, and she soon complains of failing health. He prolongs his days by shortening the days of his wife. Those who thus marry commit sin in lightly regarding health and life given to them of God to be used to His glory. But if those who thus enter the marriage relation were alone concerned, the sin would not be so great. Their offspring are compelled to be sufferers by disease transmitted to them. Thus disease has been perpetuated from generation to generation. And many charge all this weight of human misery upon God, when their wrong course of action has brought the sure result. They have thrown upon society an enfeebled race, and done their part to deteriorate the race, by rendering disease hereditary, and thus accumulating human suffering.

Another cause of the deficiency of the present generation in physical strength and moral worth, is men and women uniting in marriage whose ages widely differ. It is frequently the case that old men choose to marry young wives. By thus doing, the life of the husband has often prolonged, while the wife has had to feel the want of that vitality which she has imparted to her aged husband. It has not been the duty of any woman to sacrifice life and health, even if she did love one so much older than herself, and felt willing on her part to make such a sacrifice. She should have restrained her affections. She had considerations higher than her own interest to consult. She should consider, if children be born to them, what would be their condition? It is still worse for young men to marry women considerably older than themselves. The offspring of such unions, in many cases, where ages widely differ, have not well-balanced minds. They have been deficient also in physical strength. In such families have frequently been manifested varied, peculiar, and often painful traits of character. The children often die prematurely; and those who reach maturity, in many cases are deficient in physical and mental strength, and moral worth.

The father is seldom prepared, with his failing faculties, properly to bring up his young family. These children have peculiar traits of character, which constantly need a counteracting influence, or they will go to certain ruin. They are not educated aright. Their discipline has too often been of the fitful, impulsive kind, by reason of the father's age. He has been susceptible of changeable feelings—at one time overindulgent, while at another he is unwarrantably severe. In some such families, everything is wrong, and domestic wretchedness is greatly increased. Thus a class of beings has been thrown upon the world as a burden of society. Their parents were accountable in a great degree for the characters developed by their children, which are transmitted from generation to generation.

Those who increase the number of their children, when, if they consulted reason, they must know that physical and mental weakness must be their inheritance, are transgressors of the last six precepts of God's law, which specify the duty of man to his fellow man. They do their part in increasing the degeneracy of the race, and in sinking society lower, thus injuring their neighbor. If God thus regards the rights of neighbors, has He no care in regard to closer and more sacred relationship? If not a sparrow falls to the ground without His notice, will He be unmindful of the children born into the world, diseased physically and mentally, suffering, in a greater or less degree, all their lives? Will He not call parents to an account, to whom He has given reasoning powers, for putting these higher faculties in the background, and becoming slaves to passion, when, as the result, generations must bear the mark of their physical, mental, and moral deficiencies? In addition to the suffering they entail upon their children, they have no portion but poverty to leave to their pitiful flock. They cannot educate them, and many do not see the necessity, neither could they find time if they did, to train them, and instruct them, and lessen, as much as possible, the wretched inheritance transmitted to them. Parents should not increase their families any faster than they know that their children can be well cared for and educated. A child in the mother's arms from year to year is a great injustice to her. It lessens, and often destroys, social enjoyment, and increases domestic wretchedness. It robs their children of that care, education, and happiness which parents should feel it their duty to bestow upon them.

The husband violates the marriage vow, and the duties enjoined upon him in the Word of God, when he disregards the health and happiness of the wife, by increasing her burdens and cares by numerous offspring. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. ... So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Ephesians 5:25, 28–29.

We see this holy injunction almost wholly disregarded, even by professed Christians. Everywhere you may look, you will see pale, sickly, careworn, broken-down, dispirited, discouraged women. They are generally overworked, and their vital energies exhausted by frequent childbearing. The world is filled with images of human beings who are of no worth to society. Many are deficient in intellect, and many who possess natural talents do not use them for any beneficial purposes. They are not cultivated, and the one great reason is that children have been multiplied faster than they could be well trained, and have been left to come up much like the brutes. 

Review and Herald, June 27, July 4, 1899.
STRIVE to "enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be which go in thereat: because strait is the gate, and narrow is the way, that leadeth unto life, and few be that find it." Matthew 7:13-14. These roads are distinct, separate, extending in opposite directions. One leads to eternal death, the other to eternal life. One is broad and smooth, the other narrow and rugged. So the parties that travel them are opposite in character, in life, in dress, and in conversation.

Those who travel in the narrow way are talking of the happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled it Himself. His followers see His footprints, and are comforted and cheered. He went through safely; so can they, if they follow in His steps.

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. They indulge freely in mirth and revelry, and think not of their journey’s end, of the certain ruin at the termination of the path. Every day they approach nearer their destruction, yet they madly rush on faster and faster.

Many who travel in the broad road have the words written upon them, "Dead to the world. The end of all things is at hand. Be ye also ready." They appear like the gay, thoughtless ones around them, their conversation is like that of their companions; but they occasionally point with great satisfaction to the words on their garments, calling for others to have the same upon theirs. They are in the broad way, yet profess to be of the number who are traveling the narrow path. Those around them say, "There is no distinction between us. We are all alike; we dress and talk and act alike."

When Christ shall come, will He accept a people who are conformed to the world? Will He acknowledge them as His people whom He has purified to Himself? No, never. None but the pure and holy will He acknowledge as His. Only those who have been purified and made white through suffering will Christ accept.

How was it with the people of God in 1843 and 1844? There was a spirit of consecration then that there is not now. What has come over the professed peculiar people of God? Whence is the conformity to the world, the unwillingness to suffer for the truth’s sake? Whence so great a lack of submission to the will of God? There is a lesson for us in the experience of the children of Israel after they left Egypt. God in mercy called them out from the Egyptians that they might worship Him without hindrance or restraint. He proved and tried them by bringing them into strait places; He wrought for them in the way by mighty miracles. Yet notwithstanding His wonderful dealings with them, and the manifestations of His power in their deliverance, they murmured when tried or proved by Him. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." Exodus 16:3.

Professed Christians often think it strange that the children of Israel murmured as they journeyed; that they could have been so ungrateful as to forget the gracious dealings of God with them. But many who think thus have done worse than they. God has given us light upon His Word, revealing the great truths for this time, and making them so plain and clear that they cannot be misunderstood by the earnest seeker. Yet how few rightly prize this great blessing. When trials arise, how many are ready to look back and think that their lot is hard. They do not bear in mind that the way which they are traveling is a rugged, self-denying way, and that they must not expect ev-
thing to move on as smoothly as if they were in the broad road.

Why is it so hard to lead a humble, self-denying life? Because professed Christians are not dead to the world. It is easy living after we are dead to sin. But many are longing for the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible and yet go to heaven. Such are seeking to climb up some other way. They do not enter the strait gate, and walk in the narrow path.

The conformity of professed Christians to the world is a disgrace to their profession, a disgrace to the cause of God. They profess to have come out from the world and to be separate, yet are so near like them in dress, in conversation, and actions, that there is no distinction. While in the possession of life and health, many devote their God-given time and means to the adorning of the poor mortal bodies, forgetting that these are liable at any moment to be touched by the finger of God and laid upon a bed of death. But as they approach their last change, and mortal anguish racks their frames, the great inquiry is, "Am I prepared to die? prepared to appear before God in judgment, and pass the grand review?" Ask them then how they feel about decorating their persons, and if they have any sense of what it is to be prepared to appear before God, they will tell you that if they could take back and live over the past, they would correct their lives and shun the folly of the world, its vanity and pride; they would live to the glory of God, and set an example to all around them.

Why are so few interested in their eternal welfare, so few preparing for their last change? Earth attracts them; its treasures seem of worth to them. They find enough to engross the mind, and have no time to prepare for heaven. Satan is ever seeking to plunge them deeper and deeper into difficulty. As soon as one perplexity or trouble is off the mind, he stands ready to involve them in another by begetting within them an unholy desire for more of the things of earth. Thus their time passes, and when it is too late, they see that they have gained nothing substantial. They have grasped at shadows, and lost eternal life.

Many who imitate the customs and fashions of the world claim that they do this in order to have an influence with worldlings. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make wide the distinction between the Christian and the world. Our words, our dress, our actions, should tell for God. Then all will take knowledge of us that we have been with Jesus. Unbelievers will see that the truth which we profess has a nature of our peace was upon him; and with his stripes we are healed." Isaiah 53:5. Yet the very ones that profess to be redeemed by the blood of Jesus, spilled for them, can indulge pride in the adornment of their persons, and still claim to be followers of the holy, humble, self-denying Pattern. Oh that all could see this as God sees it!

Israel have been asleep to the pride, and fashion, and worldliness in the very midst of them. It is these things that separate God from His people, that shut the ark away from them. When the truth affects their hearts, it will cause a death to the world. They will then lay aside the outward adorning, and if they are dead they will not be moved by the laugh, jeer, and scorn of unbelievers. They will feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions, or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance. This prospect will swallow up all beside of an earthly nature. God will have a people separate and distinct from the world. And as soon as any indulge a desire to imitate the fashions of the world, just so soon God ceases to acknowledge them as His children. They show that they are strangers to grace, strangers to the meek and lowly Jesus. If they had acquainted themselves with Him, they would walk worthy of Him.

A form of godliness will not save any. All must have a deep and living experience. This alone will save them in
the time of trouble before us. Then their work will be tried, of what sort it is. If it is gold, silver, and precious stones, they will be hid as in the secret of the Lord’s pavilion. But if their work is wood, hay, stubble, nothing can shield them from the fierceness of Jehovah’s wrath.

Many measure themselves among themselves, and compare their lives with the lives of others. This should not be. No one but Christ is given us as an example, and each should strive to excel in imitating Him. We are coworkers with Christ, or coworkers with the enemy. We either gather with Christ, or scatter abroad. We are decided, whole-hearted Christians, or none at all. None will enter heaven without making a sacrifice. Those who are willing to make any and every sacrifice for eternal life will have it; and it will be worth suffering for, worth crucifying self for, and sacrificing every idol for. The far more exceeding and eternal weight of glory outweighs every earthly treasure, and eclipses every earthly attraction. □

Review and Herald, December 12, 1882.

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by Jacob Teske

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</tbody>
</table>

*Case quantity: 160

See page 3 for shipping and sales tax information.

Bulk Mailing 50¢

The price includes book and postage. This rate applies to bulk mailings to every residence in a specified U.S. postal ZIP code.