The Silent Loud Cry
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See page 4
They became the church in the wilderness.

However, the church mentality gradually replaces the movement experience until it becomes Laodicean. Those having the Laodicean experience do not know they have lost their movement experience. They do not know that they have become spiritually blind and wretched. They believe everything is all right—when it is all wrong. See Revelation 3:14-17.

Our prophet warns us: “What greater deception can come upon human minds than a confidence that they are right when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God.” Testimonies, vol. 3, 252-253.

The Laodicean experience has diminished their love of the truth. They have no zeal to witness for the truth. They become satisfied that their names are on the church roll; they pay their monthly dues—tithes and offerings. They believe that doing this removes them from their responsibility as witnesses, for they say, We are not trained to give Bible studies—or, We are too old—or too young! These excuses have developed because of the Laodicean experience—the church mentality.

In this final hour, just before probation closes, God’s faithful and loyal people will return to the movement experience. Their zeal will bring on persecution as foretold by Daniel. Thus this movement experience will produce many martyrs during a time such as there never has been since there was a nation. See Revelation 20:4; Daniel 12:1; Maranatha, 199.

“Yea, and all that will live godly in Christ Jesus shall suffer persecution.” 2 Timothy 3:12.

“Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.” Isaiah 58:1.

It is the movement experience, energized by the latter rain, that gives the loud cry. The movement experience drives people into the streets with the three angels’ messages. With their Bibles, books, and tracts they cannot hold their peace. They love the truth so much that even in prison cells they will not cease to warn their persecutors, their friends, and their relatives. A great reformation and revival has been promised, and all who join the movement will be Bereans.

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

The final shaking will purify the movement, and the church militant will become the church triumphant—having the movement experience!

Let us study and pray to be part of God’s last movement of truth.

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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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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Is Creation Science a Pseudo-Science?

During 1997 a vigorous debate erupted at Virginia's Thomas Jefferson High School in Fairfax County over the introduction of a biology textbook entitled, "Biological Science: A Molecular Approach," a book published by the Biological Science Curriculum Study (BSCS). The attack was led by some of the parents of students at the school and the American Family Association. At issue was a statement in the textbook that "Creation science is a pseudo-science."

At stake in the dispute were two major issues: (1) The protesters believed that the designation of creation science as "pseudo-science" greatly offended fundamentalist Christians who asserted that the statement "demeans their religious belief;" (2) The protesters asked for a disclaimer in the textbook used in the public schools of Fairfax County detailing the inadequacies of evolutionary theorizing.

In the Washington Post, March 11, 1997, Joseph McInerney, director of BSCS from Colorado, in a letter to the editor, emphatically defended the book's assertion that creation science is a "pseudo-science." In part he stated that "this is not the first objection we have heard to our treatment of 'creation science,' nor is it our first encounter with creationists who try to force their religious beliefs into the science classroom. BSCS put evolution back into the high school biology curriculum in the early 1960s, and we have been in the middle of this dispute ever since."

Then McInerney argued, "In the current situation, there would be no dispute if creationists did not use the oxymoron [contradictory term] 'creation science' in an attempt to legitimize scientifically a view of the natural world that is grounded in revealed truth. If, for example, they had stuck to the phrase [sic] 'creation-ism,' BSCS would not have to point out that their position has no scientific basis. Part of our obligation as curriculum developers, however, is to help students—and teachers—understand what counts as science and what does not.

"Creationism" is part of a religious belief system. 'Creation science' is an attempt to parlay religious belief as science. It is therefore, a pseudo-science and we have said so straightforwardly." Ibid. (All emphasis supplied unless otherwise noted.)

Straightforwardly? Yes; validly? No! McInerney used some changeable argument in his letter. First, he asserts categorically that the views of creationists are "grounded in revealed truth." In this he is correct. But he then leaves the inescapable conclusion that revealed truth has no valid confirmation in scientific investigation or observation. To Christians who have a deep faith in the Bible record of origin, on the one hand, and a strong commitment to scientific investigation, on the other, creation science is not an oxymoron. Indeed, while not claiming that all valid scientific research findings are readily explicable in terms of fath [spoken into existence] creation; nevertheless, those scientists who are Christians have observed that frequently the data of scientific investigation and observations much more closely fit the creationist than the evolutionary model. This has proved true not only in their own investigations but in the investigations of agnostic scientists.

Colin D. and Russell R. Standish
There is a commonly upheld belief that creation-believing scientists are greatly biased by subjectivity in their research and/or interpretation of the scientific data. By implication it is assumed that evolutionary scientists bring to their research a high level of objectivity. However, the authors resolutely challenge such assumptions. In their own extensive research projects they found this to be far from the case. For example, Colin, while a graduate student, was puzzled with the research of two clearly opposing behavioral scientists. Reporting their findings in scholarly journals, each sought a number of times to replicate the other’s experimental design, but unfailingly each produced data that consistently confirmed his own hypothesis [assumption] and denied the hypothesis of the other. It was not difficult to deduce that subjective considerations, not dispassionate objectivity, was the explanation for the consistently contradictory findings.

McInerney’s letter appears to overlook one of the most basic principles of scientific investigation used in the establishment of the hypotheses. Hypotheses may validly be established upon the evidence of observation, upon the evidence of investigation, from theoretical models, or they may be ad hoc hypotheses devoid of any direct empirical [verifiable] evidence, simply reflecting the intuition of the theorist. The one criterion of a valid hypothesis is that it is testable. Does Biblical Creation revelation offer opportunity for investigative research? Absolutely!—in many areas. Here are some examples:

(1) The Scriptures declare “For he spake, and it was done; he commanded, and it stood fast.” Psalm 33:9. This Biblical principle enunciates the fact that matter was called into existence in a moment.

This claim of Holy Scriptures is in sharp contrast to the evolutionary hypothesis which states that vast periods of time, close to 15 billion years, were necessary for the earth with all its present biodiversity [variety of plants and animals] to evolve from the big bang. Any well-conducted investigation which validly tests these two contrasting concepts of origins can offer evidence toward the confirmation or denial of these incompatible claims.

This is not only testable, it is a hypothesis that has been tested. Robert Gentry, visiting research scientist at Oakridge National Laboratories, Oakridge, Tennessee, for 13 years, researched polonium halos found in mica. Gentry takes up the story: “According to evolutionary geology [i.e. uniformitarianism], the Precambrian granites containing these special [polonium] halos had crystallized gradually as hot magma [molten rock under the earth’s surface] slowly cooled over long ages.

On the other hand, the radioactivity which produced these special radio halos had such a fleeting existence that it would have disappeared long before the hot magma had time to cool sufficiently to form a solid rock. It was a true enigma [inexplicable fact]. Would I ever resolve it?” Robert V. Gentry, Creations Tiny Mystery, Earth Science Associates, second edition, 1988, p. 31.

Heading a team of seven scientists at Oak Ridge National Laboratory, Gentry demonstrated powerful evidence—using the most meticulous experimental design—that the presence of polonium-210 in primordial [happening first in sequence of time], Precambrian granites presented grave difficulties for the traditional big bang hypothesis that asserted that over extraordinarily long periods of time those Precambrian granites, free from fossil remains, had solidified from their original molten state. His findings, often challenged, frequently ignored, are yet to find adequate interpretation within the concepts of the big bang theory.

To understand the findings of Gentry we will explain the process critical to his investigation. Three radioactive atoms are the initiators of a decay chain. The one relevant to Gentry’s research is Uranium-238 which initiates a decay chain that ultimately ends in Lead-206. The half-life of a radioactive isotope is the time it takes for half of the radioactive atoms to decay. Uranium-238 presently decays at the rate of a half-life of about 4.5 billion years. Further, after another 4.5 billion years, a total of three-quarters of the uranium atoms would have decayed and after yet another 4.5 billion years (providing the decay-rate remained constant during this vast period of time) seven-eighths of all the uranium-238 would have decayed.

However, the decay from Uranium-238 to Lead-206 is a complex process involving 14 steps: Uranium-238 Thorium-234 Protactinium-234 Uranium-234 Thorium-230 Radium-226 Radon-222 Polonium-218 Lead-214 Bismuth-214 Polonium-214 Lead-210 Bismuth-210 Polonium-210 Lead-206.

Within this decay chain, Gentry became interested particularly in the three polonium isotopes in the decay chain—Polonium-218, 214 and 210. These polonium isotopes all have short half-lives. Polonium-218 has a half-life of 3 minutes, decaying into Lead-214. Polonium-214 has a half-life of 164 microseconds, decaying into Lead-210. Polonium-210 has a half-life of 138.4 days decaying into Lead-206 which concludes the uranium decay chain.

During the decay process, all three polonium isotopes emit heavy alpha particles which travel a microscopic distance in minerals when emitted in the decay process. Each leaves a damage trail of a predictable length. When billions of alpha particles are emitted from the same center they collectively form a spherical damage pattern around the center causing color changes which microscopically appear as radio-halos. These halos are darker at the edge because damage is greater at the end of their alpha particle’s “travel.” Because the different isotopes travel different identifiable distances, it is possible to identify which isotopes (there are eight of the 14 isotopes in the uranium-lead decay chain that emit alpha particles) have produced the halo. Therefore it was possible for Gentry to make definite identifications of each of the three different polonium halos.

The one criterion of a valid hypothesis is that it is testable. Does Biblical Creation revelation offer opportunity for investigative research? Absolutely!—in many areas.
Gentry's research evidenced that polonium halos were indeed in granite rock separate from uranium. Because of the fleeting half-life of polonium, the evolutionary, big bang model, has found no credible explanation for this discovery. If molten magma had cooled into granite rock over long ages of earth's history, given the fleeting half-life of polonium isotopes, all traces of their radioactive decay would have been obliterated long before the magma cooled into granite rock.

The only credible explanation of these polonium halos is that they were formed in a situation corresponding to flat Creation. They would have had to have occurred in less than three minutes (the half-life of polonium-218), maybe even less than 16 micro seconds (the half-life of polonium-214). To illustrate this phenomenon, when one casts a rock into a body of water, the expanding rings in the water last only a few seconds.

Of course, such a finding was intolerable to evolutionary scientists, but greatly more intolerable was Gentry's implied support for flat Creation. Gentry's papers, submitted to *Science* and other scholarly journals had to be presented in the most guarded language.

Yet a few scientists courageously commended Gentry's research, noting his meticulous experimental design and objective research.

Colin was President of Columbia Union College 1974-1978. During this period Robert Gentry was an associate professor of that institution on leave as a visiting research scientist at Oakridge National Laboratories. It was during this time that in 1976 Gentry's research made headlines in the national and international press and in the weekly news magazines.

On one occasion one of the seven members of Gentry's research team visited Columbia Union College. Colin inquired of this scientist, an atheist, as were the rest of the members of Gentry's research team, as to his evaluation of Gentry's experimental work. The scientist answered that it was "Impeccable [flawless]—one of the most careful researchers with whom I have ever worked." Colin asked him if he understood Gentry's belief that the team's research findings supported flat Creation. "Yes, everyone is aware of his beliefs." When the scientist was pressed to express his personal conclusions concerning the experimental results, he responded, "Well, I don't have a better explanation, but I hope that at some future time there will emerge a more acceptable explanation of the data." Such a reply indicates a great faith in evolutionary theory, a faith which refuses to accept evidence to the contrary. Is there a valid place for the scientific investigation of the creation model? The answer is emphatically, Yes.

(2) The Bible record provides information which indicates that the earth and its contents are about 6,000 years old, contrasting with the approximately 4.5 billion years proposed by most evolutionists. Once again the concepts are testable.

Robert Gentry set up experimental procedures which were to offer research data significant to the estimated age of the earth.

Colin inquired of this scientist, an atheist, ... as to his evaluation of Gentry's experimental work. The scientist answered that it was "Impeccable [flawless]—one of the most careful researchers with whom I have ever worked."

In this study calibrated wood, expected to be millions of years old, was found to be less than 10,000 years old (the sophisticated measuring device could not be refined to provide a more accurate finding, for it was designed to measure great ages of time). This finding fitted the Biblical record of earth's Creation, about 6,000 years ago, and more specifically the Noachian flood of about 4,500 years ago.

(3) The Genesis record claims that man was made by God out of the dust of the earth:

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

This revelation, unable to be scientifically confirmed when recorded in Holy Scripture, has been readily confirmed by the fact that all the elements contained in the human body, including such elements as calcium, sodium, iron, phosphorous, zinc, potassium, and carbon, are found in the earth.

(4) The Bible asserts that close to 4,500 years ago, the earth was deluged by a worldwide flood which would have greatly changed the atmospheric conditions of the planet, accounting for dramatic and sudden climatic alterations which would have chaotic consequences for both animal and vegetative life. By contrast, conventional evolutionary theorizing postulates the concept of uniformity. The evidence of paleontology (the study of fossil remains), ice ages, gigantic deposits of fossil fuel, the evidence of the remains of sea life high in mountains or deep in the hinterland of continents, the sudden extinction of a vast array of species all more readily fit the Biblical record of early life on this planet. It also accounts for the sometimes erratic findings of carbon 14 dating beyond four or five thousand years, contrasting with the accuracy of this dating method for shorter time periods.

(5) The small population of the planet well into the time of the Middle Ages does not fit the much longer claims of the evidence that homo sapiens, or their hypothesized forebears, existed for a long period of time prior to the era of recorded history. The population evidence points to the recent advent of man upon the planet.

Joseph McMenemey, defending BSCS's disclaimer concerning creation science, evidences little knowledge concerning the clearly testable claims of flat Creation. Of course, there is a discernable difference between creationism and creation science. The concepts of creationism are partly testable and partly accepted by an intelligent, reasoned faith. Creation science takes only those aspects of creationism which are decidedly testable and examines them under the same rigorous conditions expected of evolutionary scientists. It is true, for example, that the scientific method is not able to be employed to test the creationist claim that:

"He spake, and it was done; he commanded, and it stood fast." Psalm 33:9.

However, it is valid to state that the scientific method has confirmed the principle that is involved in the claims stated by the Bible that the earth and its con-
One cannot escape the suspicion that many evolutionists are insecure in their theory and fear that its serious weaknesses will be exposed should creation science be afforded an equal place in school scientific curricula.

energy (as in a nuclear explosion) evidences the reverse principle from Creation.

Even limited to the constraints of the scientific method, creation science has an undeniable place in the theorizing and experimentation which are legitimate processes in the scientific method. That frequently creation scientists begin with a mindset established by their creationist belief system, is undeniable. But no less undeniable is the fact that many evolutionary scientists have a decidedly biased mindset which is frequently antagonistic to Christian concepts. Many accept evolution as if it is a proven theory. In neither case does this necessarily preclude the conducting of objective research and the reaching of honest conclusions. The Christian has every right to test his beliefs, derived from revealed Scripture, in the rigorous methodology of the scientific arena, just as the evolutionist has the same valid right to test his concepts. Further, each has the right to test the validity of the other’s concepts.

It would be wise for evolutionary scientists to remember their frustration prior to the Scopes trial when evolutionary explanations were routinely banned in the public school system of America. Are they not willing to recognize that there are two major understandings of the origins of the universe, both staking claims to scientific validation? Let the textbooks of the public schools offer fair treatment by skilled scientific writers, proponents of both views, to the students of today’s generation. One cannot escape the suspicion that many evolutionists are insecure in their theory and fear that its serious weaknesses will be exposed should creation science be afforded an equal place in school scientific curricula.

We have seen that the research of Robert Gentry, demonstrating the presence of polonium halos in granite rock, is explainable only by instantaneous Creation. If the rock had been liquid, as necessary if evolution were true, the fleeting presence of the halos would have been erased by the very long geological periods that it would have taken the giant mass of rock to cool down. Only a Creator God could have placed the polonium halos in the solid granite as a signature of His handiwork.

1 Mica — Any of a group of chemically and physically related aluminum silicate minerals, characteristically splitting into flexible sheets used in insulation and electrical equipment. American Heritage Dictionary, 860.
2 Uniformitarianism — The theory that geologic processes in the past operated at the same rate and in the same way as in the present. American Heritage Dictionary, 1475.
3 Isotope — Form of an element characterized by a specific number of neutrons. Handbook of Physics, 9-4.
4 Alpha Particles — The nucleus of Helium atoms. Handbook of Physics, 9-103.

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W H A T E V E R may be the final outcome of the plan of salvation, all must admit that it will fully harmonize with God's "eternal purpose" (see Ephesians 3:11), which was determined with Christ Jesus even before the world began. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:" Ephesians 1:4. "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1:20. This purpose has been the basis of God's work in behalf of His people in all ages. When arranging to "break" Assyria and to overthrow Egypt, it was simply to carry out a preappointed plan for the sake of the seed of Abraham. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. . . . Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt." Isaiah 14:24-25; 19:12. More than this, God has declared through His prophet, that His purpose regarding the whole world has been fixed, and cannot be disannulled. "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isaiah 14:26-27.

This expressed purpose does not signify that certain persons have been foreordained to be saved or lost according to an arbitrary decision. It does, however, mean that before the world was brought forth by the fiat of God, He had in mind a well-defined purpose, which formed the motive for the world's creation. A choice was therefore to be exercised in the kind of creatures who should inhabit the world. It was said, "Let us make man in our image, after our likeness." Genesis 1:26. (All emphasis supplied unless otherwise noted.)

The creature had no part in deciding his physical or mental standing, since the entire purpose in his Creation was announced before it actually went into effect. And when the creative act was accomplished, it was the Son who brought it about. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Hebrews 1:1-2.

From this text one gets the whole matter in few words. He learns that not only was Christ the One associated in the Creation, but that as heir of all things, He performed that part of His Father's purpose which contemplated the peopling of the earth with creatures to whom earthly dominion might be intrusted. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Genesis 1:26. In thus executing the Word of God, the Lord Jesus became the Word. His introduction in the Gospel is to this same effect: "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. This same Word was made flesh (see John 1:14), taking the name Emmanuel, which is "God with us." Matthew 1:23.

It further stands to the credit of this Word that "all things were made by him; and without him was not any thing made that was made." John 1:3. Indeed, everything was in Him, since they were all made for Him, even the man himself. See Colossians 1:16. It was He who intrusted the first dominion to Adam, as the responsible agent for the Lord's possession. When Adam lost his divine likeness through sin, he also lost his position as the earth's director, and this was at once assumed by the enemy of Christ. The result has been immeasurable depravity, which must be swept away in order for God's eternal purpose to be realized.

Had Adam proved loyal to his trust, the life of God breathed into him (see Genesis 2:7) would have been retained forever, and his agency of the world dominion would have remained intact, in the name of the Christ for whom it was purposed. See Colossians 1:16. But inasmuch as Adam failed to maintain his warrant of authority, the Second Adam (see 1 Corinthians 15:45) undertook the work of repeopling the world with righteous inhabitants, according to the purpose of God's everlasting covenant, made with Christ at the beginning. In assuming this responsibility, Christ not only undertook to recreate righteous persons (see Ephesians 2:10) as an "everlasting Fa-
ther" (see Isaiah 9:6), but to do so, He stepped into the place and work vacated by the first Adam, and lived a sinless life among men. See 1 John 3:5.

Having subdued sin in the flesh, Christ, the “everlasting Father” of those elected to inherit the promises, undertakes the regeneration of all who believe on Him (see John 3:3-7), in order to fit them to be “children of God” and joint heirs with Himself. “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” Romans 3:25.

In this work Christ performs the office of high priest for His people, sitting at the “right hand of the throne of the Majesty in the heavens.” Hebrews 8:1. In that position He is the Mediator of the everlasting covenant, which is based on the eternal promise of God rather than on the agreement of mortals. See verse 6. Between Him and God alone, the original parties to that agreement, ratified at the world’s founding (see Revelation 13:8), the counsel of peace is held, which qualifies believers to become members of the heavenly family. “And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of race. Yet Christ, in assuming man’s place, tastes death for the helpless (see Hebrews 2:9), and so lifts the race above that condition of being. This done, all are placed where they may, if choice directs, be born from above, as was Adam, and thus become, through Christ, a constituent part of the family of God, according to His eternal purpose.

But this work will be limited to the time covered in spreading a knowledge of this gospel in all the world for a witness unto all nations, and then the end must come. See Matthew 24:14. Just what then takes place is well told by the inspired apostle: “Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father.” 1 Corinthians 15:24. Conjointly with God, Christ reigns on the heavenly throne until His enemies are conquered and Satan’s rule overthrown. Then, as Heir to the Abrahamic covenant promise, Christ leaves the mediatorial throne, and descends in person to earth to claim His own, who, by virtue of accepting Him as “everlasting Father,” have with Him become the seed of Abraham. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29.

As the heavenly Deliver sits in the clouds of midheaven, the “children” are caught up by angel hands (see Matthew 24:31) to meet the Lord in the air. See 1 Thessalonians 4:16-17. These are borne in triumph into the heavens, and presented to the Father, as trophies of grace in Christ. See Hebrews 2:11-13. Sin is burned out of the earth (see 2 Peter 3:10) to fit it for the eternal abode of the saints (see verses 12-13). Thus the work is finished, God’s eternal purpose is carried out, and He will dwell forever with His redeemed. See Revelation 22:3-4. □

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See page 3 for s/h information.
Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God... He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Revelation 3:2, 5-8.

Those who shall be overcomers are to be highly exalted before God and before His angels. Christ has promised that He will confess their names before His Father and before the holy angels of heaven. He has given us abundant promises to encourage us to be overcomers. The True Witness has given us the assurance that He has set before us an open door, which no man can shut. Those who are seeking to be faithful to God may be denied many of the privileges of the world; their way may be hedged up and their work hindered by the enemies of truth; but there is no power that can close the door of communication between God and their souls. The Christian himself may close this door by indulgence in sin, or by rejection of Heaven's light. He may turn away his ears from hearing the message of truth, and in this way sever the connection between God and his soul.

You may have ears, and not hear. You may have eyes, and not see the light, nor receive the illumination that God has provided for you. You may close the door to light as effectually as the Pharisees closed the door to Christ when He taught among them. They would not receive the light and knowledge He brought, because it did not come in the way they had expected it to come. Christ was the Light of the world, and if they had received the light He graciously brought to them, it would have resulted in their salvation, but they rejected the Holy One of Israel. Christ said of them that they "loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3:19-20. He said, "Ye will not come to me, that ye might have life." John 5:40. The way was open; but by their own course of action they closed the door, and severed their connection with Christ. We may do the same by rejecting light and truth.

Those who are willing to be faithful learners in the school of Christ, willing to put to the stretch every God-given power, that they may seek for truth as for hid treasure, will not only have light themselves, but will be able to impart light to those around them. Christ has said of His people, "Ye are the light of the world." Matthew 5:14. It is our privilege to advance daily in the knowledge of our Lord and Saviour. By studying the life of Christ, and by patternning after His character, we may be changed into the same image. When John heard of the growing power of Jesus, he said, "He must increase, but I must decrease." John 3:30. When Christ abides in the heart, we are able to impart to others the light and peace that have been imparted to us. Every day we have the precious privilege of connecting ourselves with Christ, who has set before us an open door. All Heaven is at our command. If we are obedient children of God, we may draw daily supplies of grace. Whatever temptations, trials, or persecutions may come upon us, we need not be discouraged. Neither man nor Satan can close the door which Christ has opened for us.

Ellen G. White
We are to live only one day at a time. We do not have to do the work of a lifetime in a few hours. We need not look into the future with anxiety; for God has made it possible for us to be overcomers every day, and He will give needed grace, that we may be conquerors. I am glad we have only a day at a time in which to work. We should not undervalue its responsibilities, and devote it to the service of the enemy. We should not spend it in arraying ourselves in fashionable attire, in decorating our homes as if we were to be permanent dwellers upon the earth. We should employ its moments in trading with our entrusted talents, in using our ability to glorify God, instead of glorifying ourselves. Our whole study should be how we may win the approbation of God. If we are doing His will, with an eye single to His glory, we shall be able to say, "I know that my redeemer liveth." Job 19:25. Though heart and flesh should fail, Jesus lives to be my strength and my portion forever." One who is ever faithful and true among those who are changeable and false, will be our stay, and will prosper us in all we undertake. We shall find, as we seek to please God, that there is One who is working for us, even He whose name is "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace." Isaiah 9:6.

There is no reason for our being discouraged, no reason for talking of our trials and doubts. We have done altogether too much of this, but let us put it away. When we meet our friends, we should not strive to relate our worst experiences. Let us try to keep our minds upon the open door that Christ has set before us. Let us dwell upon the soul-comforting thought that Jesus lives to make intercession for us. It is not Christianlike to talk of your troubles and trials. It does not rightly represent Christ or His service. Angels are listening to hear what kind of report you are going to bear to the world about your heavenly Master. Christ does not cast across your pathway that dark shadow of which you complain. It is Satan who darkens your way with his own shadow, but we must not talk of his darkness. Let your conversation be of Him who liveth to make intercession for you before the Father. When you take the hand of a friend, let praise to God be on your lips and in your heart. This will attract his thoughts to Jesus. If you calmly and trustfully contemplate the promises of God, and by simple, childlike faith claim them as your own, you will find that the darkness will vanish. Search the Scriptures, and light will break upon you. Confess the peculiar sins that you have cherished; repent of them, and put them away. If you profess to be followers of Christ while you have cherished worldliness, pride, and formalism, you put your Lord to an open shame. The mighty Conqueror has presented toil and struggle as the price of victory. Those who would win the crown must lift and bear the cross. If we keep before us the cross of Calvary, we shall be able to say with Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18.

By faith we should keep our eyes on Jesus our High Priest, who ministers in heaven for us. No other light has shone or ever will shine upon fallen men, save . . . that communicated by the Lamb slain from the foundation of the world. 

Continued on 26
IT was in the early 1890s. All of Adventism was astir. National Sunday laws were being proposed in the United States Congress. Two young men were going about preaching the righteousness of Christ. The end appeared imminent! Ellen G. White and the other 1888 messengers recognized the historic moment in which they were living.

In 1892 the Lord's messenger announced that the long-awaited loud cry was beginning: "The third angel's message is swelling into a loud cry..." Review and Herald, March 22, 1892.

Eight months later she declared: "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. (All emphasis supplied unless otherwise noted.)

At the 1891 General Conference meetings, E.J. Waggoner spoke, "I rejoice tonight in the belief that the loud cry is now beginning." In 1893 A.T. Jones said, "Where are we?—In the loud cry of the third angel's message. That angel's message is to go, to call God's people out of Babylon."!

However, here we are over 100 years after the commencement of the loud cry—still waiting for the outpouring of the latter rain! Over five billion people have yet to be warned through the loud cry message. What happened to it? Was not this message to reach the entire world? Have we truly been experiencing the loud cry for over 100 years? Or has it been stifled and silenced? In the early 1840s the midnight cry was carried throughout the world in the matter of a few short years. Will not the loud cry be accomplished in similar fashion? Sister White describes the power that is to attend the loud cry message:

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of worldwide extent and unwonted power is here foretold. The Advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel. The work will be similar to that of Pentecost." The Great Controversy, 611.

A work of tremendous power and worldwide extent is foretold: "During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere." Review and Herald, October 13, 1904.

Have we been experiencing a work similar to Pentecost during the last 100 years? Has light penetrated to "every city and town"? Sad to say, our experience during the last 100 years has been far from the Pentecost experience. Yes, there have been advancements in the work. The church is growing strongly in Latin America, Africa, and Southeast Asia. Church leaders applaud the fact that over 1,000 people are being baptized in a day. They say, Is this not a fulfillment of Ellen White's prophecy? Yet if we compare the population of the earth and the membership of the Seventh-day Adventist Church at the time when she made this statement with today's population and Church membership, we should be baptizing many thousands of people a day in order to achieve a proportionate number of baptisms.

Something went wrong. The loud cry has been silenced, or else the work would have been finished long before now. Has Adventism lost the message we were given over 100 years ago? Have counterfeit 1888 messages crept into the church and seeded apostasy in our ranks? This article will explore five reasons why we as a church have failed to take up the loud cry message. Then we will examine the major points of the real 1888 message as presented by the 1888 messengers themselves.

LEARNING FROM OUR FAILURE

The first reason we have failed is that the all-surpassing importance of Christ has not been fully comprehended. Elder Waggoner explained that the reason the loud cry had not sounded prior to 1891 was that the message of the centrality of Christ had not been fully grasped: "The reason that it has not gone with a loud cry is because we have not grasped it in its fullness. In the past many of us have not had that kernel of the message that it is all Christ."  

The second reason is an astounding inaction and indifference on the part of the Seventh-day Adventist people. Sister White writes:

"It is a solemn and terrible truth that many who have been zealous in proclaim-
ing the third angel’s message are now becoming listless and indifferent! The line of demarcation between worldlings and many professed Christians is almost indistinguishable. Many who once were earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to God’s law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world. How many professing Christians are slaves of mammon! Their indulgence of appetite, their extravagant expenditure of money for selfish gratification, greatly dishonors God.

“And through lack of zeal for the promulgation of the third angel’s message, many others, while not apparently living in transgression, are nevertheless as verily lending their influence on the side of Satan as are those who openly sin against God. Multitudes are perishing; but how few are burdened for these souls! There is a stupor, a paralytic, upon many of the people of God, which prevents them from understanding the duty of the hour.

“When the Israelites entered Canaan, they did not fulfill God’s purpose by taking possession of the whole land. After making a partial conquest, they settled down to enjoy the fruit of their victories. In their unbelief and love of ease they congregated in the portions already conquered, instead of pushing forward to occupy new territory. Thus they began to depart from God. By their failure to carry out His purpose they made it impossible for Him to fulfill to them His promise of blessing.

“Is not the church of today doing the same thing? With the whole world before them in need of the gospel, professed Christians congregate where they themselves can enjoy gospel privileges. They do not feel the necessity of occupying new territory, carrying the message of salvation into regions beyond. They refuse to fulfill Christ’s commission: ‘Go ye into all the world, and preach the gospel to every creature.’ Mark 16:15. Are they less guilty than was the Jewish church?” Testimonies, vol. 8, 118–119.

The third reason the loud cry has been stalled is that God’s people are clinging to the sins in their lives. “The third angel’s message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry.” Review and Herald, Nov. 19, 1908.

“I was shown that the testimony to the Laodiceans applies to God’s people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel.” Testimonies, vol. 1, 186.

The fourth reason the message has not moved is that God’s people have failed to do the work that God has assigned them to do, particularly in the area of health reform: “The health reform, I was shown, is a part of the third angel’s message and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God’s people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another.” Testimonies, vol. 1, 486.

The fifth reason the loud cry is not resounding through the earth is the narrowness of our human ideas and human plans. Sister White admonishes us, “Unless those who can help in — — are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas.

Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.” Evangelism, 118.

God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.

HOW TO RECOGNIZE THE REAL 1888 MESSAGE

The few people who are attempting to sound a warning against the beast today are being portrayed as trying to use “fear” as a motivation. They are told that our message is one of love, not fearful warning. These modern 1888 messengers say that the real 1888 message is: All were justified on the cross and all people have already been saved. They say that the 1888 message that is to lighten the earth is to tell people that they are already justified and saved.

We are witnessing the fearful results of rejecting the true 1888 message. Just
as in ancient Israel, the manna corrupted when it was held longer than a day (see Exodus 16:20), so the long-resisted 1888 message has been corrupted by modern teachers.

Let us face the truth: the three angels’ messages are a fearful warning! They begin with “Fear God.” The third angel’s message contains one of the most fearful warnings written in the entire Bible: “If any man worship the beast . . . 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 be tormented with fire and brimstone.” Revelation 14:9-10. The message of the hour is to warn people that they are in danger of being lost and suffering the seven last plagues—not to tell them that they are already saved! Modern 1888 messengers have flipped the message upside down. God knew what He was doing when He gave the three angels’ messages. He knew that the world needed a strong warning to awaken them from their complacency. In reality, this is a message of love—because true love warns people of their danger.

The real 1888 message was designed to make ready a people for the Lord’s coming. The real 1888 message was designed to transform a people into the image of Christ. The real 1888 message was to prepare a people who would help station in life—come into perfect obedience to Christ. Can it be done? Can Christ bring off the victory through His children and vindicate God before the eyes of the universe? This is what the 1888 message is about. The 1888 messengers were working to prepare a people who were so filled with Christ that they lost sight of themselves. They were preparing a people who would stand in perfect obedience to God, thereby vindicating His name before all the universe for all of eternity. Let us focus in on seven fundamental teachings of the 1888 messengers and hear what the original messengers said:

**Christ Is All in All**—“When we have Christ, we have everything, and we know the power that there is in Him. Then we submit ourselves to Him, and the power will rest upon us, and the word that we preach will go with power, and the loud cry of the third angel’s message will be here.”

“Well, then, what in the world have we to preach to the world, but Christ? What have we to depend upon but Christ? Then what is the third angel’s message but Christ? Christ the power of God; Christ the unsearchable riches of God; Christ the righteousness of God; Christ the life of God; Christ is God! That is the message that now we are to give to the world.”

**Warning Against the Beast**—“The work of the third angel’s message is to

warn all nations of the earth against the worship of the Papacy, and this image of it which brings us back to the Papacy. Just as certainly as that influence reaches every nation on the globe, so certainly this warning must go to every nation on the globe.”

“Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work or treat it as of little importance.

“The light we have received upon the third angel’s message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord’s command to His servants is: ‘Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.’ Isaiah 58:1.” Testimonies, vol. 6, 16-17. “As foretold in the eighteenth chapter of Revelation, the third angel’s message is to be proclaimed with great power by those who give the final warning against the beast and his image” Testimonies, vol. 8, 118.

**Consecration**—“Then every man is unfaithful to the trust which God has given us in the third angel’s message, if he holds himself back from the call of God to go anywhere on the globe, isn’t he? Then that brings us again face to face with such a consecration as there has never been among Seventh-day Adventists. It brings us face to face with such a consecration that home, family, property, everything is surrendered into the hands of God to let Him call us and send us or such means as we have, where He pleases and do what He chooses with us. Are you ready? Isn’t it time to get ready?”

**Christ in Your Sinful Flesh**—“But the point is, that when the voice of the seventh angel shall begin to sound, the mystery of God stands forth to the world. What is that? ‘Christ in you, the hope of glory.’ Colossians 1:27. That is the everlasting gospel. That is the third angel’s message. Then don’t you see how it is that God has settled it that the third angel’s message, the mystery of God, shall triumph over the mystery of iniquity, and that as certainly as the mystery of iniquity has held the attention of the world and has attracted the gaze of the nations, and the wonder of men, just so certainly the mystery of God will attract the attention of nations and the wonder of men? It will do it.”

“Christ is to be in us, just as God was in Him, and His character is to be in us, just as God was in Him, and His character is to be woven and transformed into us through these sufferings and temptations and trials.

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**The message of the hour is to warn people that they are in danger of being lost and suffering the seven last plagues—not to tell them that they are already saved!**
which we meet. And God is the weaver, but not without us. It is the cooperation of the Divine and the human—the mystery of God in you and me—the same mystery that was in the gospel and that is the third angel’s message.

Sabbath—"So I say again, we may boldly say that the salvation of a man depends upon his own observance of the Sabbath of the Lord as it is in Jesus Christ, for that means Jesus Christ. Jesus Christ means the Sabbath, and the Sabbath means Jesus Christ. In this day, when men are enlightened upon it, when the message of the everlasting gospel is to be preached to the world, when the third angel’s message is to go to them with Christ in it and Christ the all and all of it, then they also reject the Sabbath of the Lord, they turn their backs upon Christ, and they themselves know that there is no salvation in that way."

"We are in danger of giving the third angel’s message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. At our camp meetings a mistake has been made. The Sabbath question has been touched upon, but has not been presented as the great test for this time. While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us: ‘Shew my people their transgression, and the house of Jacob their sins.’ Isaiah 58:1. The trumpet is to give a certain sound.” Testimonies, vol. 6, 60. "The proclamation of the third angel’s message is our work. We are to present the truth in regard to the Sabbath of the Lord.” Southern Watchman, Nov. 5, 1907.

Perfection—"When patience is perfected in the saints, then they themselves are perfect. So it is that this threefold message brings out a people who are perfect before God. They are just what the Saviour says they must be, ‘Be ye therefore perfect, even as your Father which is in heaven is perfect.’ Matthew 5:48.”

Obedience to God’s Law—"And this is the mystery of God today and forever—God manifest in the flesh, in human flesh, in flesh laden with sin, tempted and tried. In this flesh God will make manifest the knowledge of Himself in every place where the believer is found. . . . This is, in deed and in truth, the keeping of the commandments of God and the faith of Jesus.”

"Oh then the message of the righteousness of God which is by faith in Jesus Christ, brings us to, and brings to us, the perfect fulfillment of the law of God, does it not? [Congregation: ‘Yes.’] Then that is the object and the aim and the one single point of the third angel’s message, is it not? [Congregation: ‘Yes.’] That is Christ. Christ in His righteousness. Christ in His purity. Christ in His love. Christ in His gentleness. Christ in His entire being. Christ and Him crucified. That is the word, brethren. Let us be glad of it; let us be glad of it.”

Haven't we been stalling and waiting long enough? Haven't we had enough of the world yet? Isn't it time to allow God to finish the work in our lives? Are we willing for God to stamp upon us the impress of His perfect character of love? The loud cry has been stifled far too long. Like every generation since 1888, we have been tested by God to see if we are willing to allow Him to remove the sin from our lives so that we can proclaim His final message of warning to the world. Will you allow Christ to transform you into His image? The final hour is here! It is not five years—nor ten years—down the road. It is here—and now! We cannot afford to wait any longer! If we do not proclaim God’s final message in this final hour, He will raise up others to finish His work. The days of “sitting on the fence” are over. Probation will soon close. Every decision will be made. Those who refuse to make Christ their all in all will be left in darkness. Your intellectual knowledge of the truth will not save you. The presence of even one unforsaken sin in your life will cost you eternal life. You must live and breathe every minute of the day in the presence of Jesus Christ. God is looking for champions—men and women who let go of their sins and receive Christ as their all in all. He is able to make you a champion of righteousness. Are you willing? □

1 E.J. Waggoner, 1891 General Conference Sermons, #16.
3 E.J. Waggoner, 1891 General Conference Sermons, #16.
4 Ibid.
5 A.T. Jones, 1893 General Conference Sermons, #7.
6 A.T. Jones, 1893 General Conference Sermons, #5.
7 Ibid.
8 Ibid., #7.
9 Ibid., #10.
10 Ibid., #21.
11 E.J. Waggoner, 1891 General Conference Sermons, #16.

Week of Prayer Tapes: Restoring the Family

Hope International is pleased to offer a series of video presentations recorded at Hope’s January 1993 Week of Prayer by three of the founders of Restoration International, Tom and Alan Waters, and Jim Hohnberger.

These presentations—never before offered—were a great blessing for many families who were in the audience when they were recorded. We also believe that they make an excellent complement to the camp meeting presentations given at Hope this summer.

Alane Waters / EV16803
Cost: $12.00 per video tape

Messages: "Redemptive Discipline;" "Finance and Indebtedness;" "Family Recreation;" "Family Worship;"

Jim Hohnberger
Cost: $12.00 per video tape

Tape 1: (EV07912A) "Ready for the Hour: Unprepared for the Moment;" "Issues, Issues, the Issue;" "Dead to Self, Alive to Christ;" "Let No Man Separate."

Tape 2: (EV07912B) Cost: $11.00 "Living Faith;" "Speak, Lord, for Thy Servant Heareth;" "Redeeming the Time."

Tom Waters / (EV16904)
Cost: $12.00 per video tape

Earnest Appeals From the General Conference

Takoma Park, Washington, D.C.,
August 4, 1939. Part Two of Two

Our church members have from the beginning been a plain people. Our standards call for the discarding of jewelry, especially those articles mentioned in the Scriptures and the Spirit of Prophecy, such as rings, earrings, bracelets, and necklaces; the avoidance of extravagance and immodesty in dress; a discriminating selection of proper foods and drinks for the maintenance of health; and an entire conformity to the will of God in all Christian conduct and deportment. We appeal for a greater loyalty to these important and divinely given standards.

We are cognizant of influences which have brought into our services of worship elements that lower our standards and injure our work. We ask our churches to give greater attention to good order, proper decorum, and reverence, while they set themselves against all excessive formalism and ritualism, including choir processions and recessions in the conduct of our Sabbath services. There is an apparent endeavor, in some instances, to bring the spirit of entertainment into the church and evangelistic meetings. This should be guarded against, and the Bible given its rightful place as the center of all our services and programs. Dramatization and acting should have no place among us; pageants and playlets should be avoided, and save in the case of some dignified representation to make real what our missionaries are facing in mission lands, makeup and costuming should not be countenanced. Let us hold to the plain and simple, and discard the elaborate, the exaggerated, the gaudy and showy.

These principles of simplicity should also govern graduating exercises in our schools, as well as weddings in our churches. Let us not seek after the spectacular and theatrical, but keep to the simplicity, the meekness, the plainness, which have characterized this movement from the beginning.

We believe it will be helpful in all our religious services to use only religious music. Place should not be given to secular songs, to music that is cheap and degrading. Music that is not religious, especially of the operatic sort, should not be introduced into our services even as preludes, offertories, postludes, or instrumental solo and ensemble numbers. There is a wealth of uplifting religious music which we would urge our churches to use, to the exclusion of the worldly. We also appeal to our people to make more use of the deeply spiritual and impressive hymns of the church which have grown out of a rich experience in the things of God, and less use of the lighter songs. We commend the practice of selecting hymns which combine the majestic music with sublime truth.

Moral and Sanctified Standards

We are compelled to recognize that the prevailing and increasing laxity in social standards all about us has had some effect among us. Things are lightly smiled at in the world about us today which a few years ago would have justly received public condemnation. Among us, however, there should be no laxity in social and moral relationships that give rise to suspicion and evil surmising, and all appearance of evil are not to be considered as of trifling consequences among those who profess to be followers of God and representatives of Jesus Christ.

Divorce is no light and trifling matter. A person who has passed through divorce proceedings has had a regrettable and unfortunate experience which will always leave a scar. If there should be any adequate reason for question about the Biblical cause for such divorce or about guilt regarding the individual, such person should not be looked to for leadership in our churches.

We deplore the sad abandonment of the family altar in any Adventist home. Nothing is so conducive to wholesome family life and consistent religious experience, as the old-fashioned and entirely Scriptural practice of daily family worship. We urgently appeal for its revival in every Seventh-day Adventist home where it has been permitted to lapse, and its faithful maintenances among all our members.
SABBATH OBSERVANCE

Whereas the Sabbath is not only a sign of God’s love to man, but also a sign of man’s loyalty to God, and that in true Sabbath observance is evidenced our fidelity to our Creator, our fellowship with our Redeemer, therefore be it resolved:

1. That we earnestly heed the admonition of the Word of God to “remember the Sabbath day, to keep it holy,” not doing our own work, nor finding our own pleasure on God’s holy day.

2. That we dedicate the Sabbath to the worship of God and the uplift of our fellow men:
   a. Faithfully attending the Sabbath school, the worship hour, and other divine services.
   b. Gathering our children into the family pew, thus encouraging reverence for the house of God, the place of prayer.
   c. Spending the other hours of the Sabbath in visiting the sick and the afflicted, teaching the Word of God, distributing our truth-filled literature, or otherwise ministering to sin-sick humanity.
   d. Teaching our children the wonders of God’s universe and His creative power by often “walking with them in the fields and groves,” studying with them the lesson book of nature, and telling them of God’s wondrous love, thus leading them to consider the Sabbath a blessing rather than a burden.

3. That we pledge ourselves to renewed consecration in the observance of God’s holy day by:
   a. Safely guarding the beginning and the ending of the Sabbath, especially having preparations fully made before the setting of the sun as the Sabbath approaches.
   b. Welcoming the blessed day by worship around the family altar, and again at the setting of the sun at the close of the Sabbath, rededicating ourselves and our children to the Lord.
   c. Putting aside all secular papers, and refraining from the use of the radio [and television] except for proper religious programs.
   d. Refraining from unnecessary automobile journeys and pleasure trips.
   e. Not engaging in idle conversation, nor in ‘thinking our own thoughts, nor in speaking our own words.’

4. That great carefulness be exercised in the manner of raising money and disposing of literature during our Sabbath services, so that we ever keep the spiritual purpose of the Sabbath before our churches.

5. That we consecrate ourselves and our children to God, seeking to enter into His glorious rest, of which the Sabbath is a type, thus giving to the world a testimony to the truth of the Sabbath in the lives of those who hold it.

We deplore any tendency to laxity in the observance of the Sabbath on the part of any of our people. The purchase of gasoline to operate cars, purchase of newspapers, purchase of food supplies, the holding of business conversations, the reading of newspapers or of anything worldly, pleasure riding, social visiting, and idle and worldly conversation should all be excluded from this day. These sacred hours belong to God. They are to be used for Him. Our own pleasures, our own words, our own business, our own thoughts should find no place in our observance of God’s day.

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We are glad to believe that the vast majority of our people are true to the great standards of this cause, and do not permit the violations which have been mentioned to manifest themselves in their lives and in their homes. We appreciate their loyalty. We admonish the leadership of this cause should speak with a firm voice. This we have endeavored to do. At the same time we speak in love. We appeal to all those who have permitted these failures to appear in their experience, to turn back now upon the world, to abandon its practices and pleasures, and wholeheartedly live up to the standards of the faith which God has committed to this people.

—An Appeal from the General Conference from “Denomination Standards”—A reprint of Actions from the Minutes of the Autumn Council of the General Conference Committee held at Louisville, Kentucky, October 1935.

Authorized to be reprinted by the Autumn Council held at Battle Creek, Michigan, October 1938.

General Conference of Seventh-day Adventists, Takoma Park, Washington, D.C., August 4, 1939.

“The Faith I Live By, 228.
Words of Warning—Part 1

Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” Matthew 23:37-39.

This was the most solemn denunciation ever uttered against Jerusalem. After denouncing the hypocrisy of the Jewish leaders, who, while they worshiped the temple, were working with a hatred inspired by Satan to destroy the only One who made the temple sacred, Christ bade adieu to the once-hallowed courts. He quitted the temple forever, declaring, “Your house is left unto you desolate.” Matthew 23:38.

Henceforth a cloud blacker than sackcloth hung over the once-favored nation. Looking into the future, Christ saw the gates of Jerusalem burst open by the Roman legions. He saw the walls broken, and the beautiful stones, which had been laid with artistic skill upon another, torn down, so that not one was left standing. The Arm strong to save had become strong to smite.

Solemn judgments had been pronounced against Jerusalem by the prophets. Its iniquity and crime had once caused it to be destroyed, and its people carried captive to Babylon. In their humiliation, many sought the Lord with repentance and confession; and when they returned from captivity, they seemed for a time to reform. In His mercy, God forgave them, and gave them His blessing. “I will not contend for ever,” He declares, “neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.” Isaiah 57:16-19.

But the leaders of the people did not remain converted. They did not, as faithful sentinels, keep the way of the Lord, to do justice and judgment. Again and again the Word of the Lord through His prophets was rejected. Then God sent His only begotten Son with a message of mercy; but they refused to receive Him, and said, “This is the heir; come, let us kill him, and the inheritance shall be ours.” Mark 12:7. Christ “came unto his own, and his own received him not.” John 1:11.

The time of the greatest responsibility for the Jewish people was when Christ was among them. And had they but known it, this was also the time of their greatest privilege and blessing. But they refused every overt manifestation of mercy, and rejected the Son of God, and thus made themselves guilty of the greatest of all sins.

Christ charged the whole nation with this sin. In rejecting my servants and prophets, He said, you have not only
rejected them, but the Son of God, whose you are by Creation and by Redemption. You would receive none of my counsel, you despised my reproof. If you are destroyed, you yourselves will be responsible. I have offered you help because I loved you, but you would not come unto Me, that you might have life.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" You have refused to see in Me a merciful Saviour, offering your redemption. When God's heavy judgments fall upon you, you will still refuse to see in Me a pardoning Saviour. But you will one day long for the Deliverer who was once among you, and whom you would not receive.

Thus with power and authority our Lord reproved the Jewish nation. "Ye shall not see me henceforth," He continued, "till ye shall say, Blessed is he that cometh in the name of the Lord." Matthew 23:39. When the Jewish people see Christ again, they will ask no sign. That day will not be to them a day of joy, although, as they see the One they rejected, the acknowledgment will come from their lips, with overwhelming power; "Blessed is he that cometh in the name of the Lord." Mark 11:9. When Christ comes in the clouds of heaven, with power and great glory, they will praise Him whom they once cursed; but it will then be too late.

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This the world is doing today. Men refuse to see the truth that is plainly revealed in the Word of God. A "Thus saith the Lord" is regarded as of no account, while the words of men are given great authority. And as the inhabitants of Jerusalem were punished, so will those be punished who refuse to receive truth. God would have us realize that by the city of Jerusalem a world is represented. Christ's utterances regarding the destruction of Jerusalem are ever to be connected with the more terrible destruction of the world.

The disciples were unable to understand Christ's words with reference to the temple. They called His attention to its massive stones, saying, "Master, see what manner of stones and what buildings are here." Mark 13:1. The stones of the temple were of the purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. How such stones could be overthrown, the disciples could not comprehend. They could not understand words which doomed to destruction the walls that had withstood the devastation of armies. Their ideas were vague, and it was difficult for the Lord to make His lessons intelligible to them.

As the attention of the rejected One was called to the magnificence of the temple, what must have been His thoughts! The view before Him was indeed beautiful; but He said, sadly: I see it all, and the buildings are indeed wonderful. You point to these stones as apparently indestructible, but listen to my words. I tell you solemnly that the day will come when there shall not be left one stone upon another that shall not be thrown down. Forty years after Christ uttered this prediction, His words were fulfilled to the letter. In the siege of Jerusalem it is stated that more than a million people perished, and that many were led into captivity.

Christ's words had been spoken in the hearing of a large number of people; but when He was again alone, Peter, James, John, and Andrew came to Him, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matthew 24:3.

In His answer, Jesus did not take up separately the destruction of Jerusalem and the last great day of His coming. He mingled the description of these two events. When He spoke of the destruction of Jerusalem, His words referred also to the final destruction that will take place when the Lord rises out of His place to punish the world for its iniquity. The entire chapter in which are recorded Christ's words regarding this, is a warning to all who shall live during the last scenes of this earth's history.

Turning to His disciples, Christ said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Matthew 24:4-6. Many false messiahs will appear, claiming to work miracles, and declaring that the time for the deliverance of the Jewish nation has come. These will mislead many.

These words were fulfilled. Between the death of Christ and the siege of Jerusalem, many false Christs appeared. But this warning is given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem will again be practiced. The same events that took place at the overthrow of Jerusalem will take place again.

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Matthew 24:6. Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those standing next to the throne were slain. "All these things must come to pass, but the end of this age, the end of the Jewish nation is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matthew 24:6-8. As the rabbis see these signs, Christ said, they will declare that they are God's judgments on the nations for holding His chosen people in bondage. They will say that these signs are the tokens of the advent of the Messiah. Be not deceived; they are the beginning of His judgments. The Jewish people have looked to themselves. They have not repented and been converted, that I should heal them. The signs that they argue as tokens of their release from bondage are signs of their destruction.

Review and Herald, December 13, 1898.

September 1997 Our Firm Foundation 19
Lest We Forget

These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. . . . And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them." Deuteronomy 1:1, 3.

Deuteronomy is a Greek name given by Alexandrian Jews to the fifth book of Moses when they translated the Old Testament from Hebrew into Greek and thus produced the Septuagint Version—the one used by Christ and the apostles. The name means "repetition" or "repetition of the law," because it is a repetition of all of the instruction given to Israel during their forty years of wandering as well as a review of their experiences while they were "under the divine rebuke." The book of Deuteronomy was given by Moses in a series of discourses on the banks of the Jordan in the plains of Moab just before the Israelites entered the Promised Land. "Moses gave the whole book of Deuteronomy in discourses to the people." Patriarchs and Prophets, 503.

Kadesh-barnea Crisis

The series of sermons began with the Heaven-sent message given at Mount Sinai that led the Israelites to Kadesh-barnea, the gateway to the Promised Land. "On this side Jordan, in the land of Moab, began Moses to declare this law, saying, The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them." Deuteronomy 1:5-8. Moses then dwells at great length on the Kadesh-barnea crisis, resulting in the divine sentence that sent them back into the wilderness for a forty year delay. The period of wandering is now over and Moses delivers his message in the eleventh month of the fortieth year. Throughout the entire series of discourses Moses lays special emphasis on the Kadesh-barnea experiences as the cause of their failure to inherit the Promised Land "at the time of God's appointment." During their wilderness wanderings while they were "under the divine rebuke" the Israelites resented being reminded of their mistakes and rebellions, but now as they are repeated near the end of their journey they see them in a new light. As they look back over the forty years from the banks of the Jordan they see the past history takes on a new significance. At last they are willing to freely acknowledge their mistakes and confess them.

Forget Not

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Deuteronomy 8:2-5.

"Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord." Deuteronomy 9:7.

"Remember and forget not" seems to be the keynote of this series of sermons.
that closed the career of their great leader. It was his farewell message and was delivered with great earnestness and power. He told them to "ask now of the days that are past" and never to forget the divine leadership of the Exodus movement and the purpose and love of God in leading them from Egyptian bondage to the Land of Promise and freedom. See Deuteronomy 4:32-40. "Moses stood before the people to repeat his last warnings and admonitions. His face was illumined with a holy light. His hair was white with age; but his form was erect, his countenance expressed the unabated vigor of health, and his eye was clear and undimmed. It was an important occasion, and with deep feeling he portrayed the love and mercy of their Almighty Protector. . . . The people of Israel had been ready to ascribe their troubles to Moses; but now their suspicions that he was controlled by pride, ambition, or selfishness, were removed, and they listened with confidence to his words." Patriarchs and Prophets, 463-464.

Emphasized Mistakes

"Moses faithfully set before them their errors and the transgressions of their fathers. They had often felt impatient and rebellious because of their long wandering in the wilderness; but the Lord had not been chargeable with this delay in possessing Canaan; He was more grieved than they because He could not bring them into immediate possession of the Promised Land, and thus display before all nations His mighty power in the deliverance of His people. With their distrust of God, with their pride and unbelief, they had not been prepared to enter Canaan. They would in no way represent that people whose God is the Lord; for they did not bear His character of purity, goodness, and benevolence. Had their fathers yielded in faith to the direction of God, being governed by His judgments and walking in His ordinances, they would long before have been settled in Canaan, a prosperous, holy, happy people. Their delay to enter the goodly land dishonored God and detracted from His glory in the sight of the surrounding nations." Patriarchs and Prophets, 464.

Commemorated in Song

Not only did Moses repeat the experiences of Israel’s past history and urge them to “remember” and “forget not,” but they were to talk about them and repeat them to their children. It was of vital importance that they see the past in the proper light and never forget their mistakes and experiences. To help them to remember, Moses commemorated the history of the past in a song which he composed under divine direction and Inspiration. "Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear. Moses therefore wrote this song the same day, and taught it the children of Israel." Deuteronomy 31:19-22. This song is found in Chapter 31 and is called "The Song of Moses" as was the one he composed and Israel sang on the shores of the Red Sea following their deliverance from Egypt. The 105th, 106th, and 107th Psalms are other songs composed for the same purpose and these too may have been written by Moses who was the author of some of the Psalms.1 In all of these songs the Israelites were especially reminded of the mistakes that caused the long delay in reaching their goal.

Essential Preparation

It is evident that one of the most essential parts of the preparation of the Israelites to enter the earthly Canaan was a clear view of the history of the past and especially of the errors and mistakes of their fathers. They could not enter into the Promised Land until they recognized these mistakes and confessed them. Therefore their last study was concentrated on their past history in the light of God’s love and leadership. On the banks of the Jordan they must look backward before they could go forward. This was the final lesson in the school of experience and training that would prepare them to triumph gloriously. This review would strengthen their faith for the crossing of the Jordan and the conquest of Canaan.

The Advent Movement

Since "we are repeating the history of that people," we too must get a vision of the past just before our pilgrim journey is ended. Just before the end, the Advent people will review their past history and see it in a new light. We must study and understand the antitypes of the two Kedesh-barnea experiences of ancient Israel, and profit by the mistakes of our fathers especially during the 1888 crisis. We must acknowledge and confess the mistakes of our fathers and see to it that we do not repeat them and thus further delay the final triumph of the Advent movement. The history of the past must be reviewed and studied in the light of these mistakes and their consequence in a long delay of the coming of Christ. Such a vision will explain many puzzling questions and will greatly strengthen our faith in the divine leadership of the Advent movement. It is for this purpose that this series of studies are being given and published. It is evident that the end is near and that such a vision of the past is an essential part of the preparation for entrance into the heavenly Canaan.

Review Exodus Movement

The best way to review our past history in the light of God’s purpose and leadership is through the study of the Exodus movement of which it is the antitype. "The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God’s dealings with the wanderers of the desert in all their marching to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan."

Patriarchs and Prophets, 293.
Lest We Forget

In Testimonies, vol. 8, 107, is the beginning of a chapter entitled "Forgetfulness" which starts as follows: "All who profess to be children of God I would invite to consider the history of the Israelites, as recorded in the one hundred and fifth, the one hundred and sixth, and the one hundred and seventh psalms. By carefully studying these scriptures, we may be able to appreciate more fully the goodness, mercy, and love of our God." After quoting these Psalms the servant of the Lord continues: "These things... are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the Advent movement He has wrought for His heritage, upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people." Ibid., 115-116. "It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. In like manner, 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. But unbelief separated them from God." The Great Controversy, 458. Nothing explains this long delay like the study of the two movements.

Our only safety as we face the future is to remember that God has been the Leader of the Advent movement from the beginning, and that He will continue to lead till the church militant becomes the church triumphant.

Our Only Safety

Our only safety as we face the future is to remember that God has been the Leader of the Advent movement from the beginning, and that He will continue to lead till the church militant becomes the church triumphant. "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as Leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us." Testimonies to Ministers, 31. We are told that the same Divine Leadership that has guided the Advent movement in the past will continue to the end, and nothing proves this more conclusively than the study of the two movements. It is therefore high time that God's remnant people are making a thorough study of this subject.

Law Repeated

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baalpeor: for all the men that followed Baalpeor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deuteronomy 4:1-9.

Moses also called attention in his farewell sermons to the binding claims of the law given at Mount Sinai. The law is referred to in practically every chapter of Deuteronomy, being mentioned no less than fifty times. The discourses of Moses therefore constituted a call of God's great standard of righteousness and conduct. It was a lifting up of the standard in preparation for entrance into the Promised Land, "Before relinquishing his position as the visible leader of Israel, Moses was directed to rehearse to them the history of their deliverance from Egypt and their journeying in the wilderness, and also to recapitulate the law spoken from Sinai. When the law was given, but few of the present congregation were old enough to comprehend the awful solemnity of the
occasion. As they were soon to pass over Jordan and take possession of the Promised Land, God would present before them the claims of His law and enjoin upon them obedience as the condition of prosperity.” Patriarchs and Prophets, 463. Moses gave direction that the law be repeated or reread to all Israel every seven years.

“And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.” Deuteronomy 31:10-13.

Joshua repeated the necessity of strict obedience to the law of God as the basis of prosperity. See Joshua 1:7-8; Deuteronomy 28-30.

The Antitype

“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, the redeemed of the Lord; and thou shalt be called, Sought out, a city not forsaken.” Isaiah 62:10-12.

Just before the Advent movement reaches its destination “the way of the people” will be prepared by casting or lifting “up the highway” of holiness, gathering “out the stones” or stumbling blocks, and lifting “up a standard for the people.” We are told that those who preach the Laodicean message “upon which the destiny of the church hangs” and which brings the shaking and the latter rain, will “exalt the standard and pour forth the straight truth.” See Early Writings, 270. The Laodicean message with its complete remedy which embraces the imputed and imparted righteousness of Christ, calls for a high standard. Its standard is perfection as revealed in the character of Christ of which the law is the transcript. The lifting up of the standard of righteousness by which we will be measured in the judgment will take place just before the latter rain and the entrance of God’s remnant people into the heavenly Canaan.

Price of Victory

Reaching the high standard demanded by the Laodicean message is the price of the seal of God, the latter rain, and triumph with the movement. “Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” Testimonies, vol. 5, 214.

“If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: ‘God will bring His work closer and closer to test and prove every one of His people.’ Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: ‘They are joined to their idols, let them alone’” (see Hosea 4:17), and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and

If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: ‘They are joined to their idols, let them alone.’

Death of Moses

“And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.” Deuteronomy 34:1-5.

The prophet of the Exodus movement did not live to see the final triumph of the movement. After giving all of the instruction necessary to take Israel into the Promised Land, and after being given a vision of the future home of his people which embraced the new earth, Moses died and was buried in the land of Moab on the east side of the Jordan. The leadership of the movement was placed upon Joshua who in the strictest sense was not a prophet, but one chosen to carry into

Continued on 27
The message of God for this time must go to every nation, kindred, tongue, and people. The Bible is to be opened to the understanding of men, women, and children in every part of the world; but there is so great an indifference to the teaching of the Holy Word of God, that those who accept the responsibility of enlightening others, must themselves be enlightened, so that they may be able to present the truth with clearness, and in such a manner that it will be recommended to the best judgment of honest minds.

There are many workers in the cause who are not properly equipped for this great work, and when they are given some measure of success, they are in danger of becoming elated and self-sufficient. They work in their own strength, and do not discern their danger, and therefore, do not avoid the perils that are in their pathway. Erroneous ideas will be brought into the work, and presented as a part of the truth to the people; but everything that God has not connected with the truth will only serve to weaken the message and lessen the force of its claims. Satan is constantly seeking to divert the mind from the real work to a spurious work; and those who have but little experience in the dealings of God, are in danger of becoming bound about with overstrained notions, and of holding ideas similar in character to those which bound the Jews in the days of the Saviour's sojourn with men. The rigorous exactions of the Pharisees, the heavy yokes of the traditions of men, made of none effect the commandment of God, and the work of Christ was to free the truth from the rubbish of error and superstition, that men might behold the true character of God, and serve Him in spirit and in truth.

Those who proclaim the truth for today have a similar work to do. The truth must be lifted from the obscurity of men's traditions and errors that the world may behold the marvelous light of the gospel of the Son of God. There are those who turn away from this great and all-important work to follow their own way. They have independent ideas and will not receive counsel. They choose to follow their own course, until the third angel's message becomes a thing of minor importance, and finally it loses all its value. They hold another doctrine, opposed in principal to the doctrine of the Bible. They do not comprehend the nature of the work, and instead of leading the people to the firm platform of truth, they lead them to place their feet on the sandy foundations of error. They induce men to wear a yoke that is not the yoke of the meek and lowly Jesus.

We cannot exercise too great care in sending laborers into the cause of God. If one is left to engage in the work without thorough discipline, he is left to shape his own course. He is left with insufficient experience, with too limited knowledge of the truth, and the old errors which have not been thoroughly uprooted will bear a part in his teaching and influence. His trumpet will not give a certain sound. The doctrine of truth will be mingled with error, and the result will be that those who are taught will cherish error as they do the truth. Those who are raised up under such a teacher, are in need of the most arduous and

Ellen G. White
patient labor. It will be more difficult to reach and correct their errors, than to bring a company into the truth from the darkness of complete ignorance of the truth. It would have been better if they had not heard this mingling of the truth with falsehood, for then the truth in its purity would be more effective in re-forming their lives and characters. More harm can be done by one who has a mixture of truth and error, than many who teach the whole truth can undo and correct. There is in the human heart a natural affinity for error and evil. Error takes root in the soil of the heart more readily, and grows more vigorously than the precious seeds of truth. Jesus said, “I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.” John 5:43. The Jews rejected the divine Son of God; but they were ready to accept many an impostor who came in his own name, making empty boasts of his power and authority. And so it is in our day. Men turn away their ears from hearing the truth and are turned to fables.

Those who would labor in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people. It is the third angel’s message that bears the true test to the people. Satan will lead men to manufacture false tests, and thus seek to obscure the value of, and make of none effect, the message of truth. The commandment of God that has been almost universally made void, is the testing truth for this time. The Sabbath of Jehovah is to be brought to the attention of the world, whether they will hear or whether they will forbear. The word of the Lord, by the prophet Isaiah, declares to the men of this time, “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” Isaiah 56:2. The Lord has said that the Sabbath was a sign between Him and His people forever. The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by this mark of their allegiance to Heaven. But all man-made tests will divert the mind from the great and important doctrines that constitute the present truth.

It is the desire and plan of Satan to bring in among us those who will go to great extremes—people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law—judgment and mercy and the love of God. Through the work of a few of this class of persons, the whole body of Sabbathkeepers will be designated as bigoted, Pharisaical, and fanatical. The work of the truth, because of these workers, will be thought to be unworthy of notice.

God has a special work for the men of experience to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. There will be false teachers, evil workers who will, by insinuating error, draw away souls from the truth. Christ prayed that His followers might be one as He and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren.

God calls for laborers; but He wants those who are willing to submit their wills to His, and who will teach the truth as it is in Jesus. One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good, than ten will be who

do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work.

The instruction of Paul to Titus is applicable to this time, and to our workers: “Speak thou the things which become sound doctrine.” Titus 2:1. The apostle had to contend with evils of a

Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause.
nothing be done through strife or vainglory; but in lowliness of mind let each esteem other than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.”

Let the high, sacred truth you profess be constantly elevating your character, ennobling and refining you, and fitting you for the heavenly courts.

Philippians 2:3-5. “Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.” Romans 15:5-6. “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same in connection with those who have had a good experience in the ways of God, and a knowledge of His cause. Let all seek a clear understanding of the Scriptures of truth. See to it that the living Saviour is your Saviour, and that you are following in His footsteps. Cultivate piety and humility of mind. Combat intellectual laziness and spiritual lethargy. Be ready for every work that you can do for the Master. Instead of catching up every new and fanciful interpretation of the Bible, cling to the message. Let not every influence affect you; but seek to develop a character that is consistent, meek, teachable, and yet firm and cheerful; and with all this, be sober and watch unto prayer. Walk in a perfect way. Let the high, sacred truth you profess be constantly elevating your character, ennobling and refining you, and fitting you for the heavenly courts. The learners in Christ’s school must show that they are not unappreciative scholars. Let the sanctifying grace of God strengthen, soften, and subdue your entire nature. You must yourself be what you wish others to be. Christ prayed concerning His disciples, “I sanctify myself, that they also might be sanctified.” John 17:19. Bring into your life the piety, the Christian courtesy, the respect for one another that you wish to see reflected in those who embrace the truth through your instrumentality.

Review and Herald, May 29, 1888.

The Open Door

Continued from 11

mandments of God. Those who are obedient children will not seek to see how little they can do and yet be saved; they will desire to obtain an abundant entrance into the kingdom of God. They will not murmur when afflictions come upon them. They will bear them with patience; for they will know that their faith is to be strengthened by the trial. Says the apostle, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” 1 Peter 1:7-8. The Lord, speaking by His prophet, says, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” Isaiah 13:12. Though man is a fallen being, he is to be highly exalted through the merits and righteousness of Christ. God has said it. Will we believe it? Will we submit to His refining, cleansing work in our hearts? or will we pursue such a course that our names will be blotted out of the book of life?

There are many who profess to believe in Christ, who have never been converted. God cannot approve of a marred, imperfect character. We cannot excuse ourselves before Him for our defects and errors, because He has provided help in His Son. He has given us a loving, pitying, all-powerful Saviour, who is able to give us grace that we may overcome every defect of our characters. If we will only submit to God, He will take our minds, and fashion them after His divine mind. I have never dared to say, “I will do this or that.” I have been bought with a price. I am not my own. I have been purchased from the slavery of sin. I must have my name retained in the Lamb’s book of life. We read these words in Daniel’s prophecy: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” Daniel 12:1. I want to be among that number who shall have their names written in the book, who shall be delivered. I want the overcomer’s reward. The masterly temptations of Satan will overpower many who now profess to believe the truth. Their unworthy course of action, their denial of Christ, will make it necessary for God to blot their names from the book of life. But O, may it not be so with us! Jesus has said, “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” Luke 10:19-20.

Review and Herald, March 26, 1889.

“Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul.” Christ’s Object Lessons, 159.
Lest We Forget
Continued from 23

effect the instructions given through Moses. After his death the instruction
given Moses was appreciated more fully
and obeyed more implicitly than during
his lifetime.

“The Israelites deeply mourned for
their departed leader, and thirty days
were devoted to special services in honor
of his memory. Never till he was taken
from them had they so fully realized the
value of his wise counsels, his parental
tenderness, and his unswerving faith. With
a new and deeper appreciation they re-
called the precious lessons he had given
while still with them.” Patriarchs and
Prophets, 481.

No prophet has ever been fully ac-
cepted or his work appreciated till after
his or her death. Passing time always
enhances the value of the writings of a
prophet in the estimation of God’s people.

The Antitype

The prophet of the Advent move-
ment did not live so long to witness the
final triumph of the cause she loved
and served so long and faithfully. But
before she died all of the instruction
necessary to the finishing of the work
was given in detail so that there is no
need of another such instrument. Many
have attempted to take her place, but
their claims have been so weak and the
attempt to imitate her methods and mes-
ages so apparent that they have been
unable to get a [significant] following.
It is the duty of the leaders of the
Advent movement to carry out the in-
structions given in such detail through
the gift of prophecy. Many visions of
the heavenly Canaan cheer the Advent
people along their march through the
desert of sin toward the Promised Land.

Greater Appreciation

Every passing year since the death
of Mrs. E. G. White makes her coun-
sels and instructions to be more greatly
appreciated. It has always been hard to
accept a living prophet because they
are human like their fellows and their
many rebukes and corrections produce
prejudices and even enmity. Now the
instruction can be read and studied for
what it is worth without the interfer-
ence of personal feelings and preju-
dices. As the years go by the divine
origin of the prophetic gift in the Ad-
vent movement becomes more appar-
ent. The permanency and success of
the various lines of work established
through the Spirit of Prophecy as well
as the fulfillment of the many predic-
tions made are piling up proof of the
genuineness of this spiritual gift among
God’s remnant people. This gift has
been the greatest of all factors in the
guiding, controlling, preserving and uni-
ifying of the Advent people in their
worldwide gospel enterprise. It has held
the movement together and made it in
many ways the marvel of the religious
world in this generation. If time should
last long enough Sister White would be
accorded a place among the leading
prophets of the church by the religious
world. As in the case of the other
prophets, centuries would be required
to bring about this result. But God’s
remnant people do not need centuries
or even decades to establish their con-
fidence. We have had experiences and
demonstrations enough to prove that
the work is of the Lord and that the
stability and prosperity of the Advent
movement depends upon our attitude
toward it. “Believe in the Lord your
God, so shall ye be established; be-
lieve his prophets, so shall ye pros-
per.” 2 Chronicles. 20:20.

1 Only Psalm 90 is attributed to Moses.

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"Abraham cultivated home religion. He so conducted his household that the fear of the Lord circulated through his home. The heavenly universe marked Abraham's course in his home. 'I know him,' said the heart-searching God, 'that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' It is the duty of fathers and mothers to do justice to their children, so guiding them that they will be a blessing in the home, in the school, and in the church. Parents need to bring discipline into the homelife. They need to imitate the life of Abraham, showing themselves capable of ruling with combined affection and authority. . . .

"Blessed is the family where father and mother have surrendered themselves to God to do His will! One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. Such a family gives evidence that the parents have been successful in following God's directions, and that their children will serve Him in the church. Their influence grows; for as they impart, they receive to impart again. The father and mother find helpers in their children, who give to others the instruction received in the home. The neighborhood in which they live is helped, for in it they have become enriched for time and for eternity. The whole family is engaged in the service of the Master; and by their godly example, others are inspired to be faithful and true to God in dealing with His flock, His beautiful flock." Review and Herald, June 6, 1899.
Disease and Its Causes  
Part 12  
by Ellen G. White

WHEN severe sickness enters a family, there is great need of each member’s giving strict attention to personal cleanliness and diet, to preserve himself in a healthful condition, thus fortifying himself against disease. It is also of the greatest importance that the sickroom, from the first, be properly ventilated. This is beneficial to the afflicted, and highly necessary to keep those well who are compelled to remain a length of time in the sickroom.

It is of great value to the sick to have an even temperature in the room. This cannot always be correctly determined if left to the judgment of attendants; for they may not be the best judges of a right temperature. Some persons require more heat than others do, and would be only comfortable in a room which to another would be uncomfortably warm. And if each attendant is at liberty to arrange the fires to suit his idea of proper heat, the temperature in the sickroom will be anything but regular. Sometimes it will be distressingly warm for the patient; at another time too cold, which will have a most injurious effect upon him. The friends or attendants of the sick, who, through anxiety and watching, are deprived of sleep, and are suddenly awakened in the night to attend in the sickroom, are liable to chilliness. Such are not correct thermometers of the healthful temperature of a sickroom. These things may appear of small account, but they have very much to do with the recovery of the sick. In many instances life has been imperiled by extreme changes of the temperature of the sickroom.

In no case should sick persons be deprived of a full supply of fresh air in pleasant weather. Their rooms may not always be so constructed as to allow the windows or doors to be opened without the draft coming directly upon them, thus exposing them to the taking of cold. In such cases windows and doors should be opened in an adjoining room, thus letting fresh air enter the room occupied by the sick. Fresh air will prove far more beneficial to sick persons than medicine, and is far more essential to them than their food. They will do better and will recover sooner when deprived of food than when deprived of fresh air.

Many invalids have been confined for weeks and even for months in close rooms, with the light, and the pure, invigorating air of heaven shut out as if air were a deadly enemy, when it was just the medicine they needed to make them well. The whole system was debilitated and diseased from want of air, and nature sank under her load of accumulating impurities, in addition to the fashionable poisons administered by physicians, until she was overpowered, and broke down in her efforts, and death was the result. These persons might have lived. Heaven willed not their death. They died, victims to their own ignorance and the deception of physicians, who gave them fashionable poisons, and would not allow them pure water to drink, and fresh air to breathe, to invigorate the vital organs, purify the blood, and help nature in her task in overcoming the bad conditions of the system. These valuable remedies which Heaven has provided, without money and without price, were cast aside, and considered not only as worthless, but even as dangerous enemies, while poisons, prescribed by physicians, were in blind confidence taken.

Thousands have died for want of pure water and pure air, who might have lived. And thousands of invalids, who are a burden to themselves and others, think that their lives depend upon taking medicines from the doctors. They are continually guarding themselves against the air, and avoiding the use of water. These blessings they need in order to become well. If they would become enlightened, and let [leave] medicine alone, and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy, instead of dragging out a miserable existence.

It is the duty of attendants and nurses to take special care of their own health, especially in critical cases of fever and consumption. One person should not be kept closely confined to the sickroom. It is safer to have two or three to depend upon, who are careful and understanding nurses, these changing and sharing the care and confinement of the sickroom. Each should have exercise in the open air as often as possible. This is important to sickbed attendants, especially if the friends of the sick are among the class that continue to regard air, if admitted into the sickroom, as an enemy, and will not allow the windows raised, or the doors opened. In such cases the sick and the attendants are compelled to breathe the poisonous atmosphere from day to day, because of the inexcusable ignorance of the friends of the sick.

In very many cases the attendants are ignorant of the needs of the system, and of the relation that the breathing of fresh air sustains to health, and of the life-destroying influence of inhaling the impure air of a sickroom. In this case the life of the sick is endangered, and the attendants themselves are liable to take on disease, and lose health, and perhaps life.

If fevers enter a family, often more than one has the same disease. This need not be, if the habits of the family are correct. If their diet is as it should be, and they observe habits of cleanliness, and realize the necessity of ventilation, the fever need not extend to another member of the family. The reason of fevers prevailing in families, and exposing the attendants, is because the sickroom is not kept free from poisonous...
infection, by cleanliness and proper ventilation.

If attendants are awake to the subject of health, and realize the necessity of ventilation for their own benefit as well as for the benefit of the patient, and the relatives as well as the sick oppose the admission of air and light into the sickroom, the attendants should have no scruples of conscience in leaving the sickroom. They should feel themselves released from their obligations to the sick. It is not the duty of one or more to risk the liability of incurring disease, thus endangering their lives, by breathing a poisonous atmosphere. If the sick will fall a victim to his own erroneous ideas, and will shut out of the room the most essential of Heaven’s blessings, let him do so, but not at the peril of those who ought to live.

The mother, from a sense of duty, has left her family, to administer in the sickroom, where pure air was not allowed to enter, and has become sick by inhaling the diseased atmosphere, which affected her whole system. After a period of much suffering, she has died, leaving her children motherless. The sick, who shared the sympathy and unselfish care of this mother, recovered; but neither the sick nor the friends of the sick, understood that precious life was sacrificed because of their ignorance of the relation that pure air sustains to health. Neither did they feel any responsibility in regard to the stricken flock left without the tender mother’s care.

Mothers sometimes permit their daughters to take care of the sick in ill ventilated rooms, and as a result, have had to nurse them through a period of sickness. And because of the mother’s anxiety and care for her child, she has been made sick, and frequently one or both have died, or been left with broken constitutions, or made suffering invalids for life. There is a lamentable catalogue of evils that have their origin in the sickroom from which the pure air of heaven is excluded. All who breathe this poisonous atmosphere violate the laws of their being, and must suffer the penalty.

□

Review and Herald, December 5, 1899.
Dear Hope International,

"If God be for us, who can be against us?" Romans 8:31. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Verse 28. Warm greetings in Christ's precious name!

I have been a Catholic Priest for 13 years after my 14 years in Junior and Senior Seminary. I went to Rome two times and spent six months each time. Altogether I have spent 27 years in darkness, and have lead thousands of people into darkness. Like in Hosea 4:6: "My people are destroyed for lack of knowledge." In fact, millions of Roman Catholic people will die because of "lack of knowledge."

I came out from darkness to the light now by receiving this three angels messages! After 52 years of me this year 1997.

One old man with his wife at ------, Nigeria, gave me two books called The Desire of Ages and The Great Controversy. I asked them how much? He said, "Take it free of charge." I thank them. Then I finished reading them for three weeks. I gain so much through those two books! I asked our Bishop many questions about Sabbathkeeping, "Reverend," Rosary, Mary, etc. He did not gave me better answer, rather he reported me to Pope John Paul II. Then he wrote me a personal letter which has no better answer. After that the Bishop demoted me.

Still I continue asking, until I went to one meeting of all the Reverend Fathers at ------ State. There I found one old Roman Catholic Bible called "Douay Version Bible." I read in Acts 20, comment 7, (not verses) which says: "And on the first day of the week, Here St. Chrysostom and many other interpreters of the Scripture explain, the Christian, even at this time must have change the Sabbath into the first day of the week (The Lords day) as all Christians now keep it. This change was undoubtedly made by the authority of the Church in the exercise of the power, which Christ had given to her, for He is Lord of the Sabbath." As I read this, there came a great noise against me but few priest supported. I told them not to call me "Reverend" because this belongs to God alone according to Psalm 111:9. Plus many other things which I cannot write here because of time.

Again on April 7, 1997, one man gave me a copy of a magazine called "Our Firm Foundation" May 1996 on page 4 of it, "The Strait Gate That Leadeth Unto Life," by Clark Floyd. As I read, God gave me an answer through the writing of Charles Fitch. As I finished reading now came closing of it, which says: "Now, dear reader, how is it with you? God has not raised Charles Fitch physically from the grave to speak to you, but through his writings, his message—he lives." He says, "The all absorbing question with me, then, so far as my own external interests are concerned is this: How shall I become obedient to that High Command of the most High God: 'Be ye holy; for I am holy.' 1 Peter 1:16; see also Leviticus 11:44." Ibid., 4.

"Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. ... For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 18:30, 32.

By these the Holy Spirit changed the whole of my life and I started crying loud and falled on the ground. Many people came in and asked me what happen? I said to them that since my 52 years, I was in the darkness but now I can see clearer as I received the three angels messages by keeping Sabbath Holy as the Lord's day. Many people came in to laugh at me that I am mad. Few says I am saying the true message. Then I gathered all the Roman Catholic books, in my room, outside and burnt them. Then remains in my house The Great Controversy, The Desire of Ages, Our Firm Foundation, and my Holy Bible. ... As I reached my home town, thousands of people gathered watching me to see if I am mad person.

Then I gave the good news, also Sabbath message. Please in my area we have 1/3 of people there are Roman Catholic. So kindly help by sending me tracts about Sabbath, Inspiration books, picture rolls for children, cassettes, video cassettes and Holy Bibles, which will help me reach thousands of Catholics here. Also these people need your daily prayers, together with me because I face big problem but trust my heavenly Father. I thank my God as He did not allow me to die as Catholic!! I look forward of receiving your message. May God richly bless you all who write those life changing words of God. Please never put reverend in my name when replying me.

I am your brother in Christ,

MO, Nigeria

P.S. Send me books for my Library as I have burnt all the Catholic Books.
David Kang
Video: $12.00; Audio: $10.00
Why Were You Born?; Why Do You Pray?; Who Is the Old Man?
(1 video—EV19403 or 4 audio tapes—EA19401)

Rob McClintock
Video: $11.00; Audio: $7.50
Why God Made Veggies; Daniel’s Band; Dis-pelling Popular Myths About Vegetarianism
(1 video—EV19707 or 3 audio tapes—EA19701)

Preston Monterrey
Video: $8.00; Audio: $2.50
Pitfalls for Vegetarians
(1 video—EV16001 or 1 audio tape—EA16001)

Ron Spear
Video: $8.00; Audio: $2.50
Three Angels’ Messages
(1 video—EV14723 or 1 audio tape—EA14701)

Colin Standish
Video: $12.00; Audio: $10.00
The Certainty of the Advent Faith; The Cer-tainty of the Sanctuary Message; Perils of Ecumenicalism; The Abomination of Desola-
(1 video—EV19403 or 4 audio tapes—EA19401)

Russell Standish
Video: $11.00; Audio: $7.50
The Three Angels’ Messages, Part 1; The Three Angels’ Messages, Part 2; One Week in the His-
tory of Europe
(1 video—EV15204 or 3 audio tapes—EA15201)

Tom Waters
Video: $12.00; Audio: $10.00
While We Were Yet Sinners; Tarry Ye; Surren-
der: Drudgery or Delight?; Take My Life
(1 video—EV15214 or 4 audio tapes—EA15201)

Brendan White
Video: $10.00; Audio: $7.50
Get Ready, Get Ready, GET READY!; The Great Adventist Schism (audio only); By the River of Ahava
(1 video—EV21001 or 3 audio tapes—EA21001)

* Audio cassette prices: If you wish to pur-
chase only one or two sermons from a multi-
tape set, please add 50 cents extra per tape.
Please see page 3 for shipping and tax charges.