Whom Will Christ Welcome?

Ellen White and the Message of 1888

Phytochemicals

Gideon, Arise!

See page 4
The 20th Century is fast coming to its close, and the 21st Century will soon become a reality. The 20th Century has been acclaimed as the golden age of human achievement. The English language has hardly enough superlatives to describe the achievements of this century. As the calendar turned 1900, we were still in the horse-and-buggy age. Today we have reached the moon, and astronauts are living out in space—thousands of miles out in the stratosphere. Yes, we wait with dizzy admiration for greater exploits of science into the computer age. Masters of engineering, electric wizards, scientific geniuses, the kings of finance, and the captains of industry have turned our world into a procession of wonders that boggle our minds.

What does it all mean to Seventh-day Adventists? We are now in the time of the very end. This is the last generation—the time of the unsealing of the book of Daniel—a time of the fulfilling of the prophecies of the book of Revelation. These inspired comments by God’s last-day prophet should stir our hearts and minds that we might win other souls to the truth in preparation for the final events in the great controversy:

“The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth’s history.” Seventh-day Adventist Bible Commentary, vol. 4, 1174, (Manuscript 176, 1899).

“Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of Providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan’s wrath, that God’s plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let His soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them.

“Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God’s control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of Heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need.” Testimonies, vol. 7, 14.

How sad that the experience described in the paragraph above is not a daily experience among God’s people today! It is evident from the lukewarmness seen among our churches that the people are asleep in carnal security—the Laodicean condition has almost overwhelmed our leaders, pastors, and laity in this wonderful age of scientific discovery.

But the day is fast approaching in which all the comforts that the 20th Century has provided for the final generation will suddenly mean nothing. Consider again God’s warning to the final generation of Seventh-day Adventists:

“Let us be thankful every moment for God’s forbearance with our tardy, unbelieving movements. Instead of flattering ourselves with the thought of what we have done, after doing so little, we are to labor still more earnestly. We are not to cease our efforts or relax our vigilance. Never is our zeal to grow less. Our spiritual life must be daily revived by the stream that makes glad the city of our God. We must be always on the watch for opportunities to use for God the talents He has given us.

“The world is a theater; the actors, its inhabitants, are preparing to act their part in the last great drama. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama—Satan coming as Christ—and working with all deceivability of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.” Testimonies, vol. 8, 27-28.

Every Seventh-day Adventist is an actor in the final drama of the great controversy. Transgression has reached its limits. God will soon take the reigns into His own hands, and leaders, pastors, and laity will be surprised at the very simple means He will use to perfect His work in righteousness. See Testimonies to Ministers, 300.

May the Lord help us to rise above the worldly comforts of this 20th Century which is soon to come to an end. May He grant us the divine strength to fully vindicate God’s character in the final drama of the ages.

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.—Enrons

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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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GIDEON, ARISE!

THE ancient Biblical account of Gideon contains many striking parallels to the current situation in God’s last-day remnant church. By studying the calling, life, and mission of this champion of God we can learn the secrets of victory in the warfare of the last days.

Apostasy was everywhere. God’s people had become complacent and had been caught up into the idolatrous practices of their neighbors. The Bible says, “And the children of Israel did evil in the sight of the Lord.” Judges 6:1. Because of the wickedness of the people, God had allowed an oppressive power, the Midianites, to come in and wreak havoc among them. The people were forced out of their homes by the enemy, and they retreated to dwell in the caves and dens of the mountains. Under the heavy hand of oppression, the people reached the point of despair, and they cried unto God for deliverance. Is the nation of Israel at its end? Will its enemies finally destroy it?

Compare the situation in Gideon’s time with our current situation. Apostasy, modern idolatry, and wickedness are seen on every side. By and large, God’s people have turned away from the narrow way He has marked out for their journey. “Seducing spirits” have invaded the remnant church bringing with them the “doctrines of devils” (1 Timothy 4:1), such as the teachings that man cannot overcome sin, or that Christ is not our example. Many have had to retreat from their local churches and hold worship services in their own homes. Many are crying out to God for deliverance. Will the Seventh-day Adventist Church crumble? Will its enemies from within and from without succeed in destroying it?

Qualified by God’s Unction

When Israel reached one of its low points, God raised up a champion—Gideon—though he was not one of the elders or leaders of Israel. He was a simple, common man. Gideon says of himself, “Oh my Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father’s house.” Judges 6:15.

Today, how often do people repeat Gideon’s words when God calls them? They tell God, “I’m really not qualified to do this work. I have no experience or background in what you are calling me to do.”

Some of those who dare to begin a work for God are met with reproaches from others who say, “Where’s your degree? Why haven’t you attended the seminary? Where are your ministerial credentials?”

Godly education and training are indeed essential, but people have mistakenly been led to believe that they must receive a college degree or credentials from an organization before they can do a work for God. However, just as in the time of ancient Israel God raised up an ordinary man to accomplish a great work, Inspiration tells us that He will do the same in these last days:

“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.” Great Controversy, 606.

When Champions Are Few

Gideon’s first mission was not to conquer the Midianites. His first assignment was to destroy the idols from among his own people. God could not bless Israel with victory over its conquerors while the symbols of idolatry stood in the midst of the people. This was a real test for Gideon. He had to destroy even the idols that his own father had erected. It must have been a difficult task for Gideon to undertake, but he went forward in faith,
placing his own life on the line. Secretly, in the middle of the night, he went and destroyed the altar of Baal, and cut down the idolatrous grove of trees. When it was discovered that Gideon had destroyed the idolatrous symbols, the Israelites were furious. They showed up at his home ready to kill him. If his father had not spoken in his defense, his life might have been taken.

Before God can be glorified among His last-day people, the idols that exist among them must be overthrown. God can never bless us while idolatry prevails among us. We have a work to do in overthrowing the altars of Baal. This difficult work will be a great test to us. When the majority, even of our own brothers and sisters, forsake us, will we stand loyal to God and His law? “Now is the time for God’s people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.” Testimonies, vol. 5, 136.

There are a few champions who, through word and pen, have sought to demolish the altars of Baal that are found among God’s remnant people. Is modern Israel thankful for the efforts of these few? Far from it! Just as in the days of Gideon, these few are slandered and condemned as if they were causing some great harm to the church, when in fact they are the very ones who are working for the salvation of the church from its enemies! If you are going to stand loyal to God you can expect fierce opposition—sometimes even from your own brethren!

There is another point worth noting in regard to Gideon’s attack on idolatry. Gideon did not attack the leaders of apostasy. He attacked the issue of idolatry rather than its leaders. Singing out people for attack is often counterproductive. Even Jesus did not resort to directly rebuking the Pharisees until all other methods of reaching them had failed.

How to Qualify for the Battle

After destroying the altar of Baal, Gideon announced his mission to free the people from the Midianites. The people—who earlier had been ready to kill him—now rallied to his cause. Often, when a man of God arose with a mission in the times of the Judges, the people rallied around him. However, not all in the ranks were totally committed. Through a series of tests, God had Gideon pure down the force to a core group of 300. The Spirit of Prophecy provides us with insight on this process:

Following the Plan

We are all familiar with the victory of Gideon. In the darkest hour of the night Gideon’s tiny army crept up on the immensely larger foe. Suddenly, at Gideon’s cue, they revealed their lights, blasted their trumpets, and began shouting “The sword of the LORD, and of

He [Gideon] attacked the issue of idolatry rather than its leaders. Singling out people for attack is often counterproductive. Even Jesus did not resort to directly rebuking the Pharisees until all other methods of reaching them had failed.

“The people were led down to the waterside, expecting to make an immediate attack upon the enemy. A few hastily took a little water in the hand and sucked it up as they went on, but nearly all bowed upon their knees, and leisurely drank from the surface of the water. Those who took of the water in their hands, were but three hundred out of the ten thousand; yet these were selected, and the great body of the army were permitted to return to their homes.

“Here we see the simple means by which character is often tested. Those who in a time of great peril were intent upon supplying their own wants, were not the men to be trusted in an emergency. The men of God’s choice were the few who would not permit their own wants to hinder them in the discharge of duty. Not only did they possess courage and self-control, but they were men of faith. They had not defiled themselves by idolatry. God could direct them, and through them He could work deliverance for Israel. The Lord designed to show His people that He was their Source of strength. By the simplicity of the means employed, He designed to rebuke their pride and self-exaltation. As with ancient Israel, so it is with the people of God at this age of the world.” Signs of the Times, June 30, 1881.

Those who will play a part in the last work are described above. They are the ones who possess courage, self-control, and faith. They are the ones who have learned to practice self-denial. They have not defiled themselves by idolatry to the lusts of the world.

Gideon.” Judges 7:20. With a mere 300 soldiers Gideon utterly defeated an army of 120,000!

Gideon’s weapons of warfare were not the sword and spear, but the lamp and the trumpet! This astounding victory was possible only because Gideon had followed the explicit instructions of the Lord. It would have been easy for Gideon to question the Lord’s instruction. Would not an army of 32,000 have been more effective than an army of 300? Would not the sword and the spear have been more effective than trumpets and lamps? But if Gideon had departed from God’s instructions the Israelites would surely have been defeated. Thankfully, Gideon chose to follow God’s plan exactly as God had revealed it to him, and by the providence of God the Midianites were defeated.

God has laid out the mission of the remnant church in proclaiming the three angels’ messages to the world. Success will only be realized as we follow the exact instructions that God has given us. Our mission is laid out plainly in the Spirit of Prophecy:

“Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testi-
mony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from Heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe

58:1. Amid severe trials and persecution they will lighten the earth with the glory of God’s character of self-sacrificing love. “The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding cir-

stance. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith.” *Testimonies*, vol. 5, 463.

Where are the Gideons today? Are they sleeping as the world stands on the verge of the most stupendous crisis ever to come upon the earth? “In this crisis, where is the church to be found? Are its members meeting the claims of God? Are they fulfilling His commission, and representing His character to the world? Are they urging upon the attention of their fellow men the last merciful message of warning? Men are in peril. Multitudes are perishing. But how few of the professed followers of Christ are burdened for these souls. The destiny of a world hangs in the balance; but this hardly moves even those who claim to believe the most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave His heavenly home and take man’s nature that humanity might touch humanity and draw humanity to Divinity. There is a stupor, a paralysis, upon the people of God, which prevents them from understanding the duty of the hour.” *Christ Object Lessons*, 302–303.

God is looking for people just like Gideon and his faithful 300 to finish His work. Every Christian has been commissioned to take the everlasting gospel to the world. The stupendous crisis is almost upon us and each of us will soon be weighed in the balances of eternity. When God places the work He has assigned to you in His balances, will you be found wanting? Have you fulfilled the commission that God has assigned you? Let us be like Gideon and his band and arise and finish the work! □

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**Where are the Gideons today? Are they sleeping as the world stands on the verge of the most stupendous crisis ever to come upon the earth?**

their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain “Thus saith the Lord,” the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.” *Great Controversy*, 606.

**Gideon, Arise!**

Like Gideon, we are facing a crisis. The enemy is unleashing every weapon of spiritual warfare against the remnant church in an all-out, final assault. As God’s people cry out for deliverance, there will be those who are qualified by the anointing of the Holy Spirit who will rise up to throw down the strongholds of Baal within the church. The crisis will bring a shaking that will result in many leaving the church. “In every religious crisis some fall under temptation. The shaking of God blows away multitudes like dry leaves. Prosperity multiplies a mass of professors. Adversity purges them out of the church. As a class, their spirits are not steadfast with God. They go out from us because they are not of us; for when tribulation or persecution arises because of the Word, many are offended.” *Testimonies*, vol. 4, 89. Those remaining will present a united front against the enemy. They may be few in number, but they will faithfully sound the warning trumpet against sin: “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
Living the Life of Enoch

The Example of Enoch

“The experience of Enoch and of John the Baptist represents what ours should be. Far more than we do, we need to study the lives of these men—he who was translated to heaven without seeing death; and he who, before Christ’s First Advent, was called to prepare the way of the Lord, to make His paths straight.” Gospel Workers, 51.

“Notwithstanding the prevailing iniquity, there was a line of holy men who, elevated and ennobled by communion with God, lived as in the companionship of Heaven. They were men of massive intellect, of wonderful attainments. They had a great and holy mission—to develop a character of righteousness, to teach a lesson of godliness, not only to the men of their time, but for future generations. Only a few of the most prominent are mentioned in the Scriptures; but all through the ages God had faithful witnesses, truehearted worshipers. Patriarchs and Prophets, 84.

“Daniel and his companions were familiar with the lives of Abel, Seth, Enoch, and Noah. They cherished the truths that had been passed down from generation to generation. The image of God was engraved upon the heart. When surrounded by an atmosphere of evil, these youth remained uncorrupted. No power or influence could sway them from the principles they had learned in early life by a study of God’s Word and works.” Youth’s Instructor, May 21, 1903.

“Many regard Enoch as a man to whom God gave special power to live a life more holy than we can live. But the character of the man who was so holy that he was translated to heaven without seeing death is a representation of the character to be attained by those who will be translated when Christ comes in the clouds of heaven. Enoch’s life was no more exemplary than may be the life of every one who maintains a close connection with God.” The Signs of the Times, October 12, 1904.

The Prayers of Enoch

He chose to be separate from them, and spent much of his time in solitude, which he devoted to reflection and prayer. He waited before God, and prayed to know His will more perfectly, that he might perform it. God communed with Enoch through His angels, and gave him divine instruction. He made known to him that He would not always bear with man in his rebellion—that His purpose was to destroy the sinful race by bringing a flood of waters upon the earth.” Story of Redemption, 57.

“Distressed by the increasing wickedness of the ungodly, and fearing that their infidelity might lessen his reverence for God, Enoch avoided constant association with them, and spent much time in solitude, giving himself to meditation and prayer. Thus he waited before the Lord, seeking a clearer knowledge of His will, that he might perform it. To him prayer was as the breath of the soul; he lived in the very atmosphere of Heaven.” Patriarchs and Prophets, 85.

“Family prayer and public prayer have their place; but it is secret communion with God that sustains the soul-life. It was in the mount with God that Moses beheld the pattern of that wonderful building which was to be the abiding-place of His glory. It is in the mount with God—the secret place of communion—that we are to contemplate His glorious ideal for humanity. Thus we shall be enabled so to fashion our character-building that to us may be fulfilled the promise, ‘I will dwell in them, and walk in them; and I will be their God, and they shall be my people.’ [2 Corinthians 6:16.]

“While engaged in our daily work, we should lift the soul to Heaven in prayer. These silent petitions rise like incense before the throne of grace; and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome. No evil arts can destroy his peace. All the promises of God’s Word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance. It was thus that Enoch walked with God. And God was with him, a present help in every time of need. . . .

“Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Wellspring of life, and strengthens the sinew and muscle of the religious experience. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God. The spiritual faculties lose their vitality, the religious experience lacks health and vigor.” Gospel Workers, 254-255.

Quotes taken from the book Living the Life of Enoch

Living the Life of Enoch is an in-depth compilation from Ellen G. White’s writings on the life of this great man of God. Within its 21 chapters it covers topics such as: 1) the family of Enoch, 2) the home of Enoch, 3) the faith of Enoch, 4) the warnings of Enoch, 5) the trials of Enoch, 6) the translation of Enoch, 7) the significance of Enoch, and many more. Order # EB17667.

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See Page 3 for Shipping and Tax Information
The Impossible Partnership
- Part 1

Many fascinating paradoxes abound in the teachings of Jesus. Of these, one of the most important for us to understand is that unity among true believers is possible only as a result of division. Without separation from error and wrongdoing, all supposed harmony is out of harmony with God.

How important Jesus considered unity to be is beautifully expressed in the touching words of His prayer following the Last Supper. He was pleading with His Father, not only for His eleven remaining disciples, but also specifically for us who have received the gospel through their ministry. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:20-21. Repeating the thought, Jesus showed the urgency of the need in the words, "that the world may know." Verse 23. (All emphasis supplied unless otherwise noted.)

He had just been instructing the disciples as to the most essential secret for achieving such unity. As their hearts were humbled by His washing of their feet, He said, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. Wrestling with the problems arising in the newly raised-up churches, however, the apostle Paul discovered that emotional love, no matter how tender, would not be enough. Heart and mind must be joined together under the influence of the Holy Spirit. "I beseech you, brethren," he wrote to the Corinthian church, "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Corinthians 1:10. Impossible? Yes, just like any other miracle.

If unity is so absolutely essential, why did Jesus seem to care so little about it in practice? "Think not," He declared, "that I am come to send peace on earth: I came not to send peace, but a sword." Matthew 10:34. Luke’s version makes clear just what kind of "sword" He had in mind. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three." Luke 12:51-52.

The unity for which Christ prayed and for which Paul pleaded can never be accomplished by mere human affection and sympathy. It is produced by the self-sacrificing, unselfish love revealed in the life of Jesus, and brought into our hearts only through His Holy Spirit. It brings together our fallible human minds on the solid platform of revealed Bible truth, as we are willing to be taught together by that same Holy Spirit. It is a miracle that can never be wrought without our humble, wholehearted cooperation. When this miracle takes place, then, and then only, can the gospel be preached with convincing power to every nation, kindred, tongue and people. And then, and then only, can Jesus come again.

Such unity, in a world still ruled by the prince of darkness, will never come except through the most intense conflict. It will be conflict with all that is false—that which is based on mere human tradition or satanic delusion. And it will be...
conflict with every competing loyalty, whether in the home, on the job, in social intercourse, or national allegiance.

It was to make possible this unity that Jesus, “when he ascended up on high, ... gave gifts unto men”—the gifts of the Spirit. He gave them “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” Ephesians 4:8, 12-13. “Speaking the truth in love,” those taking advantage of these gifts will “grow up into him in all things, which is the head, even Christ.” Through these gifts and their exercise, “the whole body of believers will be ‘fitly joined together.’” Verses 15-16. Then, and only then, will the final message to the world go like fire in the stubble, and the billions of earth be brought to conviction and decision. “And then shall the end come.” Matthew 24:14.

Of all these gifts, none is more to be desired, none more indispensable, than the gift of prophecy. That is, unless it be “charity,” the agape love of 1 Corinthians 13. This love is the glue that unites all the gifts in harmonious, fruitful operation. It is the best of the “best gifts” we are urged to “coveet earnestly.” I Corinthians 12:31. But after proclaiming the virtues of such love, Paul says, “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.” Then, concluding his discussion of the troublesome and spectacular gift of tongues, he says, “Wherefore, brethren, covet to prophesy, and forbide not to speak with tongues.” I Corinthians 14:1, 39.

Prophecy may be understood to be preaching, under the guidance and by the power of the Spirit of God. There may well be a general application to all Spirit-filled preaching of the gospel, but the usual, specific designation in Scripture seems to be to the receiving and declaring of special revelations—messages direct from the throne of the universe. It is this gift which is called in the Revelation “the testimony of Jesus,” and specifically promised to the church of the final generation, the one whose witness completes the fulfillment of the gospel commission. Revelation 12:17.

How grateful we should be that this promise has been kept! How solemn and wonderful is the responsibility of the

Seventh-day Adventist Church, upon which the gift has been bestowed in the person and ministry of Ellen G. White! And how inevitable that as the final crisis draws near, the adversary shall be working with such skill and apparent success to destroy confidence in that gift and neutralize its influence! We need to see clearly that if indeed the gift is genuine, then faith in its message and obedience to its counsel is not an option for any candidate for translation. We have taken our stand before God and man with the “remnant . . . which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17. No others can truly proclaim “this gospel of the kingdom” in the context and power of the three angels’ messages of Revelation 14. Scripture itself makes clear the need for and the purpose of the gift. It operates in complete harmony with the sharp two-edged “sword of the Spirit, which is the word of God.” Ephesians 6:17. The one through whom the gift has come to us dared to claim, “There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue.” Testimonies, vol. 4, 148.

Wrapped up in this breathtaking truth is a great mystery. We may not be able to fully understand it, but we must accept that fact and be willing to face the consequences. The tares and the wheat are not to live together in perfect harmony until the final gathering of the gospel harvest. Paradoxical as it seems, those who are counted as wheat for the heavenly garner will have had their own part in the work of harvesting. No wheat will finally be harvested which has not had its part, whether little or big, in the active work of reaping. Though tares will still be in the field to the end of the harvest, the very work of reaping begins the process of separation. This process is painful. Conflict and controversy are inevitable if true unity and harmony are ever to be attained.

So it has been revealed to us in the counsel of God. “While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on members of the church. One influence is working for the purification of the church, and the other

God’s plan is first to get at the heart. Speak the truth, and let Him carry forward the reformatory power and principle. Make no reference to what opponents say, but let the truth alone be advanced. The truth can cut to the quick.

for the corrupting of the people of God.” Testimonies to Ministers, 46.

“Speaking the truth in love.” In this way Jesus is working today through human instruments for the purification of His church. “The Holy Spirit will apply the word spoken in love for the soul. The truth will have quickening power when spoken under the influence of the grace of Christ.

“God’s plan is first to get at the heart. Speak the truth, and let Him carry forward the reformatory power and principle. Make no reference to what opponents say, but let the truth alone be advanced. The truth can cut to the quick. Plainly unfold the Word in all its impressiveness.

“As trials thicken around us, both separation and unity will be seen in our ranks. . . . Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. . . . But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd’s voice. . . . The people of God will draw together and present to the enemy a united front. . . .”

“Thus will the truth be brought into practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death: ‘That they all may be one.’ John 17:21. The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.” Testimonies, vol. 6, 400-401.
We see, therefore, that Christ is waiting, not only for His message of salvation to reach the ears and the thinking of this world's population, but He is waiting even more for a demonstration of that message in the lives of believers. United in love, and in the teaching and the practice of His Word, they will lift up the risen Saviour. "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. Only thus can the gospel have the power and the appeal to Advent. See Luke 1:17. This work, before it can reach an entire world, must first begin at home and in the church.

This work was clearly shown to Ellen White in one of her earlier visions. "I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. See Revelation 3:14-21. This will have its effect upon the heart of the receiver, and will

to physical needs, and giving a faithful witness to what Christ has done for them. "All the soldiers of the cross of Christ virtually obligate themselves to enter the crusade against the adversary of souls, to condemn wrong and sustain righteousness." Testimonies, vol. 3, 254. "So far as his opportunities extend, everyone who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: 'Son of man, I have set thee a watchman unto the house of Israel.' Ezekiel 33:7." The Great Controversy, 459.

"Speaking the truth in love" will, if it is true love and not mere sentimentality, not always sound like love to the hearer. "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (Leviticus 19:17) is rooted in "thou shalt love thy neighbour as thyself." Verse 18. "The forerunner of Christ's First Advent was a very plain-spoken man. He rebuked sin, and called things by their right names. He laid the ax at the root of the tree." And notice again on whom this duty is most directly laid: "In this fearful time, just before Christ is to come the second time, God's faithful preachers will have to bear a still more pointed testimony than was borne by John the Baptist." Testimonies, vol. 1, 321. I sadly confess that as a minister of the gospel, during all the years of my service to the church, I have fallen far short of my responsibility in this respect. The problem has been not only a matter of faith and courage, but also a lack of that deeper love that took my Saviour to His cross. And I fear that all too few of my fellow ministers have done much better.

One thing is certain. No one with a fault-finding, censorious spirit, who finds it easy to criticize and condemn, has any part in this work. "The truth should be presented with divine tact, gentleness, and tenderness. It should come from a heart that has been softened and made sympathetic. We need to have close communion with God, lest self rise up, as it did in Jehu, and we pour forth a torrent of words that are unbecoming, that are not as dew or as the still showers that revive the withering plants. Let our words be gentle as we seek to win souls." Testimonies, vol. 6, 400. Only the Spirit of God, therefore, can produce a true "straight testimony." □

To be continued
Immmortality of the Soul and Spiritualism
by Jacob Teske

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome." The Great Controversy, 588.

Immortality of the Soul and Spiritualism is an excellent tool to open the eyes of your friends and relatives to see the dangers of this heathen belief and how we can avoid being deceived by the modern inroads of this false religion. The book contains 31 pages and has a full-color cover.

Immortality of the Soul
Jacob M. Teske
WHAT did Elders A. T. Jones and E. J. Waggoner teach regarding justification, sanctification and salvation? In 1888 and for some years thereafter, these two men were God's chosen messengers to bring "a most precious message" of righteousness by faith to His people.

What were the important thrusts of their message? We hear so many different concepts expressed as to what their message actually was, so to avoid any more man-made confusion, we will turn directly to the Spirit of Prophecy to learn what the servant of the Lord wrote as to what they taught. Note carefully the following excerpts:

Justification and Sanctification

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His Divine Person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. . . . (All emphasis supplied unless otherwise noted.)

"Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines. . . .

"The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ. . . .

Concerning the Law and the Gospel

"This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. . . .
"This is the very work which the Lord designs that the message He has given His servants shall perform in the heart and mind of every human agent. It is the perpetual life of the church to love God supremely and to love others as they love themselves. There was but little love for God or man, and God gave to His messengers just what the people needed. . . .

"Never was there a time when the Lord would manifest His great grace unto His chosen ones more fully than in these last days when His law is made void. 'The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable.' . . .

Concerning Salvation

"I have no smooth message to bear to those who have been so long as false guideposts, pointing the wrong way. If you reject Christ's delegated messengers, you reject Christ. Neglect this great salvation, kept before you for years, despise this glorious offer of justification through the blood of Christ and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. . . .

"I entreat you now to humble yourselves and cease your stubborn resistance of light and evidence. Say unto the Lord, Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance. Praise His holy name, there is forgiveness with Him, and you can be converted, transformed. . . .

Words Against Despising God's Message

"I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God's righteousness? God has given them His message. They bear the Word of the Lord." Testimonies to Ministers, 91–98.

Teachings of Jones and Waggoner

In the above passages taken from Testimonies to Ministers we find the following points to be included in the message of Jones and Waggoner:

1. "A most precious message," designed to "bring more prominently before the world the uplifted Saviour."
2. "It presented justification through faith," and,
3. "Invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God"—sanctification, made manifest in obedience.
4. Among the "rich gifts" "dispensed unto men" was included the "impairing of the priceless gift of His own righteousness to the helpless human agent"—another description of sanctification.
5. All the points listed above, she said are included in "the third angel's message" which, according to Ellen White, Jones and Waggoner taught "in clear, distinct lines."
6. Theirs was a "message of the gospel of His grace,"
7. In which Jones and Waggoner "presents [both] the law and the gospel, binding up the two in a perfect whole."
8. In their message emphasis was placed upon the love of God. The messengers admonished men "To love God supremely and to love others as they love themselves."
9. Emphasis was also placed upon the law. When in these last days the law is made void, God would "magnify the law, and make it honorable."
10. Finally, Ellen White states that the "great salvation," taught by "Christ's delegated messengers" (Jones and Waggoner), was the "glorious offer of justification through the blood of Christ and sanctification through the cleansing power of the Holy Spirit."
Could language be more positive? Could language be more plainly stated than in the above inspired passages?

The Essence of the 1888 Message

A few months after the 1888 Minneapolis meetings, Ellen White described the message as given by Jones as being so clear that even a child could understand:

"The religion of Jesus Christ has not been as clearly defined as it should be, that the souls who are seeking for the knowledge of the plan of salvation may discern the simplicity of faith. In these

It is an immediate, voluntary, trustful surrender of the heart to God—a coming into union with Christ in confidence, affectionate obedience to do all His commandments through the merits of Jesus Christ.
The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement.

should be in the third angel’s message.” The Ellen G. White 1888 Materials, 211. (Manuscript 24, dated November or December, 1888.)

In many different places in her writings, Ellen White speaks of Elder Waggoner’s presentation as a message of justification by faith, or the righteousness of Christ, in relation to the law.

The Law of God and the Faith of Jesus

We shall note once again that the messages of Jones and Waggoner were balanced. They presented not merely the commandments of God, but the gospel as well. This might also be turned around: They not only presented the gospel, but also the commandments of God. We read:

“The message [of J & W] that was given to the people in these meetings presented in clear lines not alone the commandments of God—a part of the third angel’s message—but the faith of Jesus, which comprehends more than is generally supposed. And it will be well for the third angel’s message to be proclaimed in all its parts, for the people need every jot and tittle of it. If we proclaim the commandments of God and leave the other half scarcely touched, the message is marred in our hands.” The Ellen G. White 1888 Materials, 367. (Manuscript 30, 1889.)

“The third angel’s message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance—the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.

‘The faith of Jesus.’ It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel’s message? Jesus be-

Improper Emphasis and Balance

It is true that in 1888, the preceding years, and the years that immediately followed, many of our church members and leaders were emphasizing that part of the gospel called sanctification, together with the law-keeping involved therein. They did not always seem able to fully grasp the exact meaning of justification and related topics. (They were not, however, teaching creature merit, and legalism as a doctrine of our church.)

Today the tables have turned. Many members and leaders of God’s church are emphasizing justification—to the exclusion of sanctification—even declaring that sanctification is not a part of the gospel of salvation! Today many seem unable to grasp the full and true meaning of sanctification.

Which is better or worse? To have a religion that is as “dry as the hills of Gilboa,” by preaching “the law, the law,” or to have a flood of error caused by teaching the gospel without the law, that will wash out the very “roots” of salva-

Summary and Appeal

Ellen White has clearly delineated what was taught by Elders Jones and Waggoner—still some are confused. Some “voices” are even asserting, that they taught that justification is our salvation, while sanctification is not!

We call your attention once more to the passages from Testimonies to Ministers, quoted earlier, where, speaking of the 1888 message of Jones and Waggoner, Ellen White warns that if this “glorious offer” of “salvation” through justification and sanctification is “rejected” or “despised” “there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation.”

In the 1888 era many had difficulty, not only comprehending justification, but also the need to live a sanctified life. At the General Conference session of 1889, Ellen White wrote in her diary on October 30th: “I fear many will go away from this meeting greatly in need of the very blessings that it is their privilege to receive just now, and notwithstanding the most precious light given upon the importance of thorough sanctification through the truth; that they will not walk in the light but be wandering in darkness, because they are not doers of the Word. Truth must be practiced if we
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Of These Ye May Freely Eat
by Jo Ann Rarchor

When both facets of salvation are presented together in proper balance, the gospel is "the power of God unto salvation."

message, for when both facets of salvation are presented together in proper balance, the gospel is "the power of God unto salvation." Romans 1:16.

During the loud cry the giving of the third angel's message will lighten the whole earth with the glory of God! A beautiful balance between the law and the gospel will once again be proclaimed. Many souls will hear and respond. God will have a people of whom He can say: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

increase in knowledge." The Ellen G. White 1888 Materials, 466-467.

Surely sanctification is essential to salvation!

How can men "padlock" their hearts against [such] evidence (The Ellen G. White 1888 Materials, 1578), and deny that sanctification is a part of salvation and the third angel's message? Praise God for the beautiful balanced message of salvation brought to us in 1888 by Elders Jones and Waggoner and Ellen White. Let us follow their example in presenting the
A YEAR ago, if you had said the word phytochemicals, most people would have given you a rather blank look. Today, however, many more of us are becoming familiar with the wonders of this new dimension in nutrition. "Phyto" in Greek simply means plant. So you see that we are really only talking about chemicals that occur in plants—things that have been a part of our lives all along.

Many of us who are "into" natural things have an automatic revulsion whenever we hear the word "chemical" used in any form; however, we need to stop and realize that even the plants are made up of chemicals. Thankfully, these natural chemicals are not in the same category as some highly refined chemicals which can be so easily used in excess and thus be destructive to our health and well-being.

Hippocrates, an ancient Greek physician, stated almost 500 years before Christ that it would be best if our food was also our medicine. With each new discovery we find how truthful this statement is. It is interesting to note though that long before Hippocrates made his statement, God had made His prescription for Adam and Eve, found in Genesis 1:29: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." More and more scientific studies are proving that the original specification for man and his diet was the very best.

The facts are that the more fruits and vegetables in your diet, the fewer health problems you can expect. This raises another question: Is it the fruits and vegetables that are responsible for better health, or is it that they have displaced the junk foods from the diet? I think that a little common sense will indicate that the answer is both.

Are phytochemicals the same as vitamins? No. They are in a totally different category. Let us look at some very interesting food facts, and we will be sure to understand:

**Carrots and beets**: We have always understood that these foods are great for adding vitamin A, or beta-carotene, to the diet, but now we have discovered even more! These wonderful garden foods also contain some phyttonutrients, called carotenoids. New studies indicate that these friendly substances provide a coating for the walls of our circulatory system which prevents the plaque, associated with cholesterol and fats, from building up. These foods are a must for those who wish to prevent any circulatory disorders. Those who are concerned about strokes or the neuropathy associated with diabetes may also benefit.

**Citrus fruits**: Everyone can tell you that "sun fruits," like oranges, lemons, limes, and grapefruit are excellent sources of vitamin C, and that they can be cleansing to the system. The bulk, or fiber, aids healthy elimination, which by itself could protect from a myriad of health problems, including colon cancer. Recently discovered flavonoid compounds, called flavols, are now understood to provide tremendous protection for our eyes against the damaging effects of the sun. These flavols protect the epithelial cells surrounding the lenses in our eyes, and, if ingested on a consistent basis, should dramatically prevent cataracts.

**Cruciferous vegetables**: Broccoli, cauliflower, brussels sprouts, turnips, and kale all contain sulforphanes which effectively increase the activity of special enzymes that we call phase II enzymes. These particular enzymes attach themselves to carcinogens that have taken residency in cells and whisk them out of the body via the waste or elimination system, leaving these cells undamaged. I would compare these phytochemicals to policemen with handcuffs linking themselves to criminals. It is
not a long process, but it occurs quite soon after eating.

**Cabbage:** Adds phenethyl isothiocyanate to our menu. More research is being done, but it appears that by eating cabbage, either raw or cooked, we may inhibit several types of cancer.

**Raspberries and grapes:** Both contain ellagic acid, which is very effective in neutralizing carcinogenic compounds in the blood. You can also obtain significant levels of ellagic acid by eating strawberries.

**Soybeans:** Give us the phytochemical gemisteen. Cancerous tumors need to utilize our body in order to survive. Gemisteen prevents the formation of new blood vessels that are needed to feed the tumors, and thus it significantly retards the spread of some types of cancer.

**Garlic and onions:** We find allylic sulfides. These friends motivate cell-resident enzymes, causing them to clean cancer-causing compounds out of the cells. It is similar to asking your spouse to take out the trash. Well, maybe!

**Tomatoes:** They are a red-hot “hand grenade” to throw at cancer! Tomatoes contain quantities of the phytochemicals P-coumaric acid and chlorogenic acid. These defenders activate during digestion. Depending on the diet, we can have nitric acid combined with protein compounds known as amines to produce the famous, or perhaps infamous, nitrosamines. (Nitrosamines are known to be powerful carcinogens. These occur far less frequently in vegetarians.) The P-coumaric acid and chlorogenic acid latch onto the nitric acid and prevent it from combining with the amines. This is sort of like marrying the girl next door just so someone else will not! These acids may also be found in carrots, strawberries, green peppers, and even in pineapple, although the levels are not nearly as high as they are in tomatoes. Eat the entire tomato, or drink the juice fresh, to get the optimum benefit from these phytochemicals.

One interesting thing that we have discovered about phytochemicals is that they are not always in the produce at the highest levels as we would desire. Generally, the signal which causes the seed maturation process is also the same signal which forms and concentrates the phytochemicals into the edible part of the plant. Now, an alarm should be ringing in your mind. Was all of this produce delivered to me in a totally ripe condition? Well, not really. Most produce is picked green in order to facilitate shipping and to extend its shelf life. I would encourage everyone to seriously consider doing some gardening at home, some greenhouseing, or perhaps window boxing, and making an earnest attempt at sprouting, in order to insure that you can obtain as many of the phytochemicals as possible from your food.

Have you noticed that all of the foods that I mentioned so far are of a vegetable origin—not animal products? Can you see how God in His original diet plan never intended for man to eat animals or animal products? In the book of Genesis we can see that God originally intended for only plant products to be used as food by man.1

After the earth was virtually destroyed by the flood, we find that God allowed man to eat of animal flesh. A close examination of this account provides some startling information. Passing from Noah to the time of Abraham, we discover that in only ten generations man lost an incredible amount of his life span—between seven and eight hundred years. Thinking people should understand the significance of this evidence.

In Revelation 22:2 we read of the tree of life, and that the leaves were for the “healing of the nations.” If we follow God’s dietary plans and laws here on earth, we can expect a promise of health and life—because God designed it that way. Now, there is a principle in the Bible relative to promises, and it is called conditionality. In essence, if we obey, we can expect the fulfillment of the promise of God to man; however, conversely, if we disobey, we can anticipate that we will forfeit that promise. In Revelation 22:14 there is a promise regarding the tree of life. It is the same tree of life that we read about in verse 2 of the same chapter whose leaves are for the healing of the nations. Now, friends, I believe that in those wonderful leaves on that heavenly tree are some of the most powerful phytochemicals that will ever be known to man.

The promise in verse 14 regarding the tree of life tells us who will be able to enter heaven and have the right of access to this tree. It states: “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22:14. God’s plans are very specific. If we break His dietary laws, we may expect a diminished life. Can we expect any difference with respect to the promises concerning the laws of His kingdom—His Ten Commandments? Only those who obey His commandments will have the right to the tree of life. Jesus said, “In vain do they worship me, teaching for doctrines the commandments of men.” Matthew 15:9.

Friend, we can learn an important lesson about salvation by looking at how God designed laws for our bodies. Let us understand that God wants what is best for each one of us. If we break any of the laws of health, we can expect to forfeit

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1 For further study, see the articles: “The Bible and Vegetarianism” Parts 1 & 2, published in Our Firm Foundation, June–July 1997.
THEN shall they deliver you up to be afflicted,” Christ continued, “and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another.” Matthew 24:9-10. All this the Christians suffered. Fathers and mothers betrayed their children; children betrayed their parents; friends delivered their friends to the Sanhedrin. Until he himself was converted, Saul of Tarsus was exceedingly bitter against all who believed in Christ. He then began to preach Christ and Him crucified, and the enemies of the gospel caused him and Silas to be whipped, and thrown into prison.

Through the apostles, God gave the Jewish people a last opportunity to repent. But they turned away from every entreaty. In the arrest, the trial, and the imprisonment of His witnesses, God manifested Himself. He gave them words to speak, and a tongue and voice with which to vindicate the truth and acknowledge Him as the Son of God. They were men of whom the world was not worthy, yet their judges pronounced on them the death sentence. They were not allowed to live and serve their God. By killing them, the Jews crucified afresh the Son of God.

So it will be again. But it is over the seventh-day Sabbath that the battle will be fought. The authorities of this world will rise up in their pride and power to make laws to restrict religious liberty. They will assume a right that is God’s alone, and, like Nebuchadnezzar, will think that they can force the conscience, which only God can control. Even now they are making a beginning, and this they will carry forward till they reach a boundary over which they cannot step. Then God will interpose in behalf of His loyal, commandment-keeping people.

Christ told His disciples that they would be delivered up to councils; but He told them, also, that they were not to be anxious as to how they should vindicate the truth; for He would give them a mouth and wisdom that all their adversaries could not gainsay nor resist. These words were fulfilled at the trial of Stephen, and at the trial of Paul, who made Felix tremble as he reasoned of righteousness, temperance, and judgment to come.

Whenever persecution takes place, the spectators make decisions either for or against Christ. Because of persecution, many will be offended. The principles of the truth cut directly across their practice, and they will stumble and fall, apostatizing from the faith they once advocated. Many who have professed to love the truth will then show that they have no vital union with the True Vine. They will be cut away, as branches that bear no fruit, and will be bound up with unbelievers, scoffers, and mockers.

Those who apostatize in time of trial will bear false witness and betray their brethren, to secure their own safety. They will tell where their brethren are concealed, putting the wolves on their track. Christ has warned us of this, that we may not be surprised at the cruel, unnatural course pursued by friends and relatives. “Little children, it is the last time:” John writes, “and as ye have heard that
antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.” 1 John 2:18–19.

“And many false prophets shall rise, and shall deceive many.” Matthew 24:11. False Christs did arise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was also spoken for the last days. Companies inspired by Satan will be formed to deceive and delude. This will be a sign of the Second Advent.

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whereas readeth, let him understand:) then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in these days! But pray ye that your flight be not in the winter, neither on the sabbath day.” Verses 12-20. Forty years afterward, at the siege of Jerusalem, the Christians obeyed this warning; and not a Christian perished in the destruction of the city.

“Pray ye that your flight be not in the winter, neither on the sabbath day.” Christ made the Sabbath, and He never abolished it. The Sabbath was not rendered null and void by the crucifixion, as many claim. Christ’s death on the cross is an unanswerable argument in favor of the changeless character of every precept of God’s holy law.

“Think not that I am come to destroy the law, or the prophets:” Christ said; “I am not come to destroy, but to fulfill.” Matthew 5:17. As the Head of the human family, He lived every precept, every jot, every tittle, of the law. He lived in humanity the life that He requires His followers to live, and therefore there is no excuse for anyone to fail of reaching the standard of perfection.

Christ emphasizes His words: “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Verse 18. So long as the heavens and the earth remain, so long will the Sabbath of the fourth commandment hold its claim on the human family.

The Sabbath was given to the world as the memorial of Creation. “Remember the sabbath day, to keep it holy,” God says. “Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.” Exodus 20:8–11.

God gave explicit directions concerning His Sabbath: “Verily my sabbath ye shall keep,” He declared; “for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whatsoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” Exodus 31:13–17.

But human lawmakers speak, saying: “Verily, the first day of the week shall ye keep, because it is the world’s sabbath. The churches keep this day holy, and those under our supervision shall keep it also, because it is so ordained on our statute-books. We have chosen Sunday as the sabbath, and men must keep it.” But this day so universally exalted is a spurious sabbath, a common working day. It is accepted in the place of the day that the Lord has blessed and sanctified; but the sure result of this course may be seen in the punishment which fell upon Nadab and Abihu, the sons of Aaron. As priests of God, these men had been commanded to offer always the fire of God’s own kindling, which was kept burning before God day and night. This was ever to be strictly observed. But Nadab and Abihu drank wine too freely; and because of this their minds were not keen, but confused, and they were unable to distinguish between the sacred and the common. They took their censers, “and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord.” Leviticus 10:1–2.

God has given full directions regarding His law, so that none need be left in darkness, unless they choose darkness rather than light. But the apostasy of the Jewish nation represents the apostasy that will be made by the world in the last days. Just as the Jews chose darkness in regard to the message that Christ came to the world to bring, so men today are choosing darkness. Sanctified and blessed by God, the Sabbath was designed to be the great memorial of Creation, and a blessing to mankind.

Forty years afterward, at the siege of Jerusalem, the Christians obeyed this warning; and not a Christian perished in the destruction of the city.
CHRIST says to His redeemed people, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

“Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Matthew 25:34-40.

To be a toiler through patient continuance in well-doing, which calls for self-denying labor, is a glorious work, which Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is in working together with Christ that is true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.

Pure religion and undefiled before the Father is this: “To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James 1:27. The doing principle is the fruit that Christ requires us to bear; deeds of benevolence, of kind words, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat at your fireside and to a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act, every deed of justice and mercy and benevolence, makes sweet music ring in heaven. The Father from His throne beholds and numbers them with His most precious treasures. “And they shall be mine, saith the Lord of hosts . . . when I make up my jewels.” Malachi 3:17. Every merciful act done to the needy, the suffering, is counted as though it were done to Jesus Himself. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.

“Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal.” Matthew 25:41-46. Jesus here identifies Himself with His suffering people. It was I who was...
hungry and thirsty. It was I who was a stranger. It was I who was naked. It was I who was sick. It was I who was in prison. While you were enjoying your food from your bountifully spread tables, I was famishing of hunger in the hovel or street not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, I had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy; I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free. What a oneness Jesus here expresses as existing between Himself and His suffering disciples! He makes their case His own. He identifies Himself as being in person the very sufferer. Mark it, selfish Christian! every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person.

I know some who make a high profession, but whose hearts are so encased in self-love and selfishness that they cannot appreciate what I am writing. All their lives they have thought and lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves to advantage others, is out of the question with them. They have not the least idea that God requires it of them. Self is their dear idol. Precious weeks, months, and years of valuable time pass into eternity, but they have no record in heaven of kindly acts, of sacrificing for other’s good, of feeding the hungry, in clothing the naked, or taking in the stranger. This entertaining strangers at a venture is not agreeable to them. If they knew that all who shared their bounty were worthy, then they might be induced to do something in this direction. But there is virtue in venturing something; perchance we may entertain angels.

There are orphans who can be cared for; but this, some will not venture to undertake; for it brings them more work than they care to do, leaving them but little time for their own pleasure. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will then learn that heaven is for those who have been workers, those who have denied themselves for Christ’s sake. No provisions have been made for those who have ever taken such special care in loving and looking out for themselves. The terrible punishment the King threatened those on his left hand, in this case is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. You did not do those things Heaven assigned to you. You pleased yourself, and can take your portion with the self-pleasers.

To my sisters I would say, Be daughters of benevolence. The Son of man came to seek and to save that which was lost. You may have thought that if you could find a child without fault, you would take it, and care for it; but to perplex your mind with an erring child, to have to instruct it, and to untie it many things and teach it anew, to teach it self-control, is a work you refuse to undertake. To teach the ignorant, to pity those who have ever been learning evil, and to reform them, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise.

Christ for our sakes became poor, that we through His poverty might be made rich. He made a sacrifice that He might provide a home for pilgrims and strangers in the world seeking for a better country, even an heavenly. Shall those who are subjects of His grace, who are expecting to be heirs of immortality, refuse or even feel reluctant to share their homes with the homeless and needy? Must strangers be refused entrance at the doors of those who are disciples of Jesus because they can claim no acquaintance with any of the inmates? Has the injunction of the apostle no force in this age—"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares"? Hebrews 13:2.

Our heavenly Father lays blessings disguised in our pathway, which some will not touch for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good—waiting to see if we will bless others, that they in turn may bless us. The Lord Himself has made us to differ—some poor, some rich, some afflicted—that all may have an opportunity to develop a character. The poor are purposely permitted of God to be thus, that we might be tested and proved, and develop what is in our hearts.

I have heard many excuse themselves from inviting to their homes and hearts the saints of God. "Why, I am not prepared for them—I have nothing cooked—they must go to some other place." And at that other place there may be some other excuse invented for not receiving those who need their hospitality; and the feelings of the visitors are deeply grieved, and they leave with unpleasant impressions in regard to their hospitality. If you have no bread, sister, imitate the case brought to view in the Bible. Go to your neighbor and say, "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." We have not an example of this lack of bread ever being made an excuse to refuse entrance to an applicant.

When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he wrought a miracle, and caused that through that act of making a home for His servant and sharing her morsel with him, she herself was sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully for the glory of God. Others plead their poor health—they would love to do it if they had strength. Such have so long shut themselves up
Disease and Its Causes
Part 13
by Ellen G. White

The sick, as a general thing, are taxed with too many visitors and callers, who chat with them, and weary them by introducing different topics of conversation, when they need quiet, and undisturbed rest. Many have made themselves sick by overtaxing their strength. Their exhausted energies compel them to cease labor, and they are brought to a bed of suffering. Rest, light, pure air, pure water, and a spare diet, with freedom from care, are all that they need to make them well. It is mistaken kindness that leads so many, out of courtesy, to visit the sick. Often have the sick spent a sleepless, suffering night, after receiving visitors. They have been more or less excited, and the reaction has been too great for their already debilitated energies; and as the result of these fashionable calls, they have been brought into very dangerous conditions, and lives have been sacrificed for the want of thoughtful prudence.

It is sometimes gratifying to the sick to be visited, and to know that friends have not forgotten them in their affliction. But, although these visits may have been gratifying, in very many instances these fashionable calls have turned the scale when the invalid was recovering, and the balance has borne down to death. Those who cannot make themselves useful should be cautious in regard to visiting the sick. If they can do no good, they may do harm. But the sick should not be neglected. They should have the best care, and the sympathy of friends and relatives.

Much harm has resulted to the sick from the universal custom of having watchers at night. In critical cases this may be necessary; but it is often the case that more harm than good is done the sick by this practice. It has been the custom to shut out the air from the sickroom. The atmosphere of such rooms, to say the least, is very impure, which greatly aggravates the condition of the sick. In addition to this, to have one or two watchers to use up the little air that may find its way to the sickroom through the crevices of doors and windows, is taking from the sick this means of vitality, thus leaving them more debilitated than they would have been had they been left to themselves. The evil does not end here. Even one watcher will make more or less stir, which disturbs the sick. But where there are two watchers, they often converse, sometimes aloud, but more frequently in whispered tones, which is far more trying and exciting to the nerves of the sick than talking aloud.

Many suffering, wakeful nights are endured by the sick because of watchers. If they were left alone without a light, knowing that all were at rest, they could much better compose themselves to sleep, and in the morning they would awake refreshed. Every breath of vital air in the sickroom is of the greatest value, although many of the sick are very ignorant on this point. They feel very much depressed, and do not know what the matter is. A draught of pure air through their room would have a happy, invigorating influence upon them.

But if they are afraid of air, and shut themselves away from this blessing, the little that is allowed to reach them should not be consumed by watchers or lamplight. Attendants upon the sick should, if possible, leave the sick to rest through the night, while they occupy a room adjoining.

All unnecessary noise and excitement should be avoided in the sickroom, and the whole house should be kept as quiet as possible. Ignorance, forgetfulness, and recklessness have caused the death of many who might have lived had they received proper care from judicious, thoughtful attendants. The doors should be opened and shut with great care, and the attendants should be un hurried, calm, and self-possessed.

The sickroom, if possible, should have a draught of air through it, day and night. The draught should not come directly upon the invalid. While burning fevers are raging, there is but little danger of taking cold. But especial care is needed when the crisis comes, and the fever is passing away. Then constant watching may be necessary to keep vitality in the system. The sick must have pure, invigorating air. If no other way can be devised, the sick, if possible, should be removed to another room, and another bed, while the sickroom, the bed and bedding, are being purified by ventilation. If those who are well need the blessings of light and air, and need to observe habits of cleanliness in order to remain well, the need of the sick is still greater, in proportion to their debilitated condition.

A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores; and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities, which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system. This effort pro-
duces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there.

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvium that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances.

Families have been afflicted with fevers, some of their members have died, and the remaining portion of the family circle have almost murmured against their Maker because of all their sickliness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases, and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances.

God commanded that the children of Israel should in no case allow impurities of their persons or of their clothing. Those who had any personal uncleanliness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness.

In regard to cleanliness, God requires no less of His people now than He did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without cause. Stubborn fevers and violent diseases have prevailed in neighborhoods and towns that had formerly been considered healthy, and some persons have died, while others have been left with broken constitutions to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood. The slackness and recklessness sometimes witnessed is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime or ashes, or by a daily burial with earth.

Review and Herald, December 12, 1899.

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Words of Warning, part 2
Continue from 19

Men may ignore the Sabbath, they may trample it under their feet; but they cannot make it less binding upon them. No one has any excuse for accepting the rubbish that has been piled upon the Sabbath of the Lord. No one has any excuse for accepting a human sabbath, created by him whom God designates as the “man of sin,” who shall think to change times and laws. He thinks to, but he does not do it; although he may think thus to show his supremacy over God, he cannot change God’s law; this is God’s prerogative only. God is over all kings and rulers. He is God, and besides Him there is none else. (Emphasis in original).

The statutes of the Lord are to be reverenced and obeyed. God is Supreme Authority; and when His law is set aside as a matter of no consequence, the transgressor must surely bear the results of his own sin, though God bears long with him.

Review and Herald, December 20, 1898.
The Exodus in Type and Antitype, Part 35

Victory and Righteousness by Faith

One of the last messages that came to the Israelites before they entered the Promised Land was that their success would not be the result of their "own sword," or their "own arm," or their own "righteousness," but by the faith and through the righteousness of their Great Leader. Moses then reminded them of their rebellion at Kadesh-barnea when "they could not enter in because of unbelief." See Deuteronomy 9:7-8, 23-24. At Kadesh-barnea they had attempted to enter in their own strength, and miserably failed. "They had rebelled against His commands when He bade them to go up and take the land that He had promised them, and now, when He directed them to retreat from it, they were equally insubordinate, and declared that they would go to battle with their enemies. They arrayed themselves in warriors' dress and armor, and presented themselves before Moses, in their own estimation prepared for conflict, but sadly deficient in the sight of God and His sorrowful servant." Testimonies, vol. 4, 153-154.

Hard Lesson

That victory and righteousness are obtainable alone through faith was a hard lesson for Israel to learn, and it is equally hard for modern Israel. Failure to learn this lesson delayed the triumph of the Exodus movement for forty years, and the same failure has delayed the final triumph of the Advent movement for many years. At last Israel learned the lesson and the Lord led them into the Promised Land. We are told that this might have been done forty years before if they had exercised faith. The Advent people will also eventually learn this lesson and enter the heavenly Canaan. The final messages of the prophet of the Exodus movement just before his death centered in victory, justification and righteousness by faith in Christ, their Leader, and this too was the great burden of the prophet of the Advent movement just before her death. Her final messages were filled with reminders of the failure of the Advent people to accept the message of 1888 and enter the heavenly Canaan, and with earnest appeals to accept by faith the victory and righteousness of Christ as the only hope of salvation. "We may achieve victories which our own erroneous and misconceived opinions, our own defects of character, our own smallness of faith, have made to seem impossible. Faith! we scarcely know what it is" Testimonies to Ministers, 187. The message now being given is restoring faith in the hearts of God's remnant people and soon they will march in triumph into the heavenly kingdom.

Crossing the Jordan

The message of victory and righteousness by faith was soon followed by the crossing of the Jordan. This was a wonderful manifestation of faith such as had not been seen among them since the crossing of the Red Sea. See Hebrews 11:29. This event is recorded in Joshua 1:11; 3:7-17.

"All watched with deep interest as the priests advanced down the bank of the Jordan. They saw them with the sacred ark move steadily forward toward the angry, surging stream, till the feet of the bearers were dipped into the waters. Then suddenly the tide above was swept back, while the current below flowed on, and the bed of the river was laid bare. At the divine command the priests advanced to the middle of the channel and stood there while the entire host descended and crossed to the farther side. Thus was impressed upon the minds of all Israel the fact that the power that stayed the waters of Jordan was the same that had opened the Red Sea to their fathers forty years before." Patriarchs and Prophets, 484.

A Memorial

As a memorial of this great miracle, twelve men chosen from the twelve tribes took each a stone from the bed of the river and set up a monument on the western bank. "The people were bidden to repeat to their children and their children's children the story of the deliverance that God had wrought for them, as Joshua said, 'that all the people of the earth might know the hand of the
LORD, that it is mighty: that ye might fear the LORD your God forever.' Joshua 4:24. The influence of this miracle, both upon the Hebrews and upon their enemies, was of great importance. It was an assurance to Israel of God's continued presence and protection. . . . Such an assurance was needed to strengthen their hearts as they entered upon the conquest of the land—the stupendous task that had staggered the faith of their fathers forty years before.” Ibid., 484-485.

Reproach of Egypt

“At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD spake that he would not shew them the land, which the LORD spake unto their fathers that he would give us, a land that floweth with milk and honey. And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.” Joshua 5:2-10.

Sin is the reproach of Egypt. See Ezekiel. 20:5-8. True circumcision is the cutting off of sin. See Colossians 2:11. It is also a sign of righteousness by faith. See Romans 4:11. The acceptance of victory over sin and the righteousness of Christ by faith, rolled away the reproach of Egypt and thus ended the period of their rejection which began at Kadesh-barnea and during which they “were under divine rebuke.” “The suspension of the rite of circumcision since the rebellion at Kadesh had been a constant witness to Israel that their covenant with God, of which it was the appointed symbol, had been broken. And the discontinuance of the Passover, the memorial of their deliverance from of restoration to divine favor and full acceptance which was the necessary preparation for entrance of the Promised Land.

The Latter Rain

Just as the crossing of the Jordan was the result of the acceptance of the message of victory and righteousness by faith, so the preaching and acceptance of the same message will bring the latter rain.

Egypt, had been an evidence of the Lord's displeasure at their desire to return to the land of bondage. Now, however, the years of rejection were ended. Once more God acknowledged Israel as His people, and the sign of the covenant was restored.” Patriarchs and Prophets, 485. Because the "reproach of Egypt" was rolled away from Israel at the first encampment after crossing the Jordan, the name of the place was called Gilgal which means "a rolling away" or "rolling off." The crossing of the Jordan by faith after the final shaking, sealed Israel as God's covenant-keeping people. The reproach was removed and the Lord returned to Zion to work with power among them.

A Spiritual Baptism

In 1 Corinthians 10:1-2, we are told that the crossing of the Red Sea was a baptism. Then the crossing the River Jordan would also be baptism. In an individual sense the former probably symbolized our water baptism at the beginning of our Christian experience and the other—Spirit baptism at the close. In relation to the movement they probably represent the two great outpourings of the Holy Spirit at the beginning and close of the Advent movement, which might be called the early and latter rain. The Holy Spirit was poured out during the 1844 experience at the beginning of the Advent movement, and there will be another baptism of the Spirit during the latter rain at the close. The crossing of the Jordan by faith and the restoration of the rite of circumcision and the ordinance of the Passover were the evidences of victory and righteousness by faith, so the preaching and acceptance of the same message will bring the latter rain. "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." Review and Herald, November 22, 1892. "The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel." Testimonies, vol. 6, 19. "Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict." Prophets and Kings, 725. The latter rain will be the chief evidence to the Advent people of the restoration of the divine favor and acceptance and that they are sealed for the kingdom. It will indicate that the Laodicean rebuke has been removed and the Laodicean message and remedy accepted and applied. It will be the evidence that the reproach of sin and the world has been removed and that the Lord has returned to Zion to complete the work of redemption.

Capture of Jericho

The capture of Jericho is placed in the great chapter of faith as one of the two greatest exhibitions of faith during the Exodus movement. "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of
Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.” Hebrews 11:29-31. The movement began and ended in victory by faith even though there were few demonstrations of faith between the two events. Faith is absolute dependence on the Word of God without any evidence in sight. “Now faith is the substance of things hoped for, the evidence of things not seen.” Hebrews 11:1. “Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see.” - Weymouth. Implicit obedience to the Lord’s directions for the capture of Jericho, when they were seemingly so unreasonable, was a wonderful manifestation of faith. The capture of this fortified stronghold just after the crossing of the Jordan was a type of the overthrow of the walls afforded opportunity for the development of faith among the Israelites. It was to be impressed upon their minds that their strength was not in the wisdom of man, nor in his might, but only in the God of their salvation. They were thus to become accustomed to relying wholly upon their Divine Leader.” Ibid., 493.

God the Victor

“How easily the armies of heaven brought down the walls that had seemed so formidable to the spies who brought the false report! The Word of God was the only weapon used. The Mighty One of Israel had said: ‘I have given into thine hand Jericho.’ If a single warrior had brought his strength to bear against the walls, the glory of God would have been lessened and His will frustrated. But the work was left to the Almighty; and had the foundation of the battle-army. He made the plan for the battle and united heavenly and human agencies to act a part in the work, but no human touched the walls of Jericho. God so arranged the plan that man could take no credit to himself for achieving the victory. God alone is to be glorified. So it shall be in the work in which we are engaged. The glory is not to be given to human agencies; the Lord alone is to be magnified. Testimonies to Ministers, 214.

“None but God can subdue the pride of man’s heart. We cannot save ourselves. We cannot regenerate ourselves. In the heavenly courts there will be no song sung, To me that loved myself, and washed myself, redeemed myself, unto me be glory and honor, blessing and praise. But this is the keynote of the song that is sung by many here in this world.” Ibid., 456.

What Might Have Been

“Long had God designed to give the city of Jericho to His favored people and magnify His name among the nations of the earth. Forty years before, when He led Israel out of bondage, He had proposed to give them the land of Canaan. But by their wicked murmuring and jealousy they had provoked His wrath, and He had caused them to wander for weary years in the wilderness, till all those who had insulted Him with their unbelief were no more. In the capture of Jericho God declared to the Hebrews that their fathers might have possessed the city forty years before had they trusted in Him as did their children.” Testimonies, vol. 4, 162. Now the Israelites fully realize the cause of their previous failures to enter Canaan, “They could not enter in because of unbelief.”

The Advent Movement

“Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.” Hebrews 4:1.

“The history of ancient Israel is written for our benefit. . . . Many who, like ancient Israel, profess to keep God’s commandments have hearts of unbelief while outwardly observing the statutes of God. Although favored with great light and precious privileges, they will nevertheless lose the heavenly Canaan, even as the rebellious Israelites failed to enter the earthly Canaan.
that God had promised them as the reward of their obedience. As a people we lack faith. In these days few would follow the directions given through God's chosen servant as obediently as did the armies of Israel at the taking of Jericho. The Captain of the Lord's host did not reveal Himself to all the congregation.” Testimonies, vol. 4, 162.

A Conquering Power

Faith is a conquering power that will bring triumph to the Advent movement.

“Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy's camp.

“God will do marvelous things for those who trust in Him. It is because His professed people trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf, that they have no more strength. He will help His believing children in every emergency if they will place their entire confidence in Him and implicitly obey Him. . . . God works mightily for a faithful people who obey His Word without questioning or doubt. . . . Let the people give up self and the desire to work after their own plans, let them humbly submit to the Divine Will, and God will revive their strength and bring freedom and victory to His children.” Ibid. 163-164.

See 1 John 5:4-5; 1 Corinthians 15:57; 2 Corinthians 1:10; 2:14. The fact that the message of victory and righteousness by faith is being repeated is one of the many evidences that we are on the very borders of the kingdom of Heaven.

Fruition of Hopes

We have come to wonderful days in the history of the Advent movement, especially for the young men and women. Soon the final shaking will purify the movement of all rebels, and the children of faith will be sealed and receive the latter rain. The reproach of Egypt, or of the world will be rolled away, the Laodicean rebuke removed, the divine favor restored, and the Lord will return to Zion with Pentecostal power. Then will the remnant of the church go forth “fair as the moon, clear as the sun, and terrible as an army with banners.” See Song of Solomon 6:10. 

Whom Will Christ Welcome?

continue from 21 to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They cannot think of anyone else, however much they may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life. I implore you, my brethren, in every place, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help.

You may say you have been deceived, bestowing your means upon

If your efforts for good have been unsuccessful ninety-nine times, and you receive only insult, reproach, and hate, if the one-hundredth effort proves a success, and one soul is saved, oh, what a victory is achieved!

for you. If you clothe the naked, and bring the poor that are cast out to your house, and deal your bread to the hungry, “Then shall thy light break forth as the morning, and thy health shall spring forth speedily.” Isaiah 58:8.

Doing good is an excellent remedy for disease. Such are invited to bring their prayers to God, and He has pledged Himself to answer them. His soul shall be satisfied in drought, and he “shall be like a watered garden, and like a spring of water, whose waters fail not.” Verse 11.

Wake up, brethren and sisters. Don’t be afraid of good works. Be not weary in well-doing, for you shall reap in due time if you faint not. Do not wait to be told your duty. Open your eyes and see who are around you, and make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who give the proofs mentioned in James of their possessing pure religion, untainted with any selfishness or corruption? Who are anxious to do all it is in their power to do to aid in the great plan of salvation?

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which ye sow shall ye also reap. The harvest is coming—the great reaping time, when we shall reap what we have sown. There will be no failure in the crop. The harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, ready to distribute, willing to communicate, those unworthy of your charity, and therefore have been discouraged in trying to help the needy. I present Jesus before you. He came to the earth and died to save fallen man. He came to bring salvation to His own nation; but they would not accept Him. They treated His mercy with insult and contempt, and at length they put to death Him who came for the purpose of giving life to them. Did our Lord turn from all the fallen race because of this? If your efforts for good have been unsuccessful ninety-nine times, and you receive only insult, reproach, and hate, if the one-hundredth effort proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan’s grasp; one soul you have benefited; one soul encouraged! This will a thousand times pay you for all your efforts. To you Jesus will say, “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.” Should we not gladly do all we can to imitate the life of our divine Lord? 

The Review and Herald, April 20, 1886.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.

Ephesians 2:8-9.
Exposing the Brethren's Mistakes

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. 1 Thessalonians 5:12-14.

In this day we have been privileged to have increased light and large opportunities, and we are held responsible for the improvement of light. This will be manifested by increased piety and devotion. Our loyalty to God should be proportionate to the light which shines upon us in this age. But the fact that we have increased light does not justify us in dissecting and judging the character of men whom God raised up in former times to do a certain work and to penetrate the moral darkness of the world. In the past the servants of God wrestled with principalities and powers, and with the rulers of the darkness of this world, and with spiritual wickedness in high places, the same as we, who bear aloft the banner of truth, do today. These men were God's noblemen, His living agencies, through whom He wrought in a wonderful manner. They were depositaries of divine truth to the extent that the Lord saw fit to reveal the truth that the world could bear to hear. They proclaimed the truth at a time when false, corrupt religion was magnifying itself in the world.

I could wish that the curtain could be rolled back, and that those who have not spiritual eyesight might see these men as they appear in the sight of God; for now they see them as trees walking. They would not then put their human construction upon the experience and works of the men who parted the darkness from the track, and prepared the way for future generations. Living down in our own generation, we may pronounce judgment upon the men whom God raised up to do a special work, according to the light given to them in their day. Though they may have been overcome with temptation, they repented of their sins; and no opportunity is left for us to depreciate their characters or to excuse sin. Their history is a beacon of warning to us, and points out a safe path for our feet if we will but shun their mistakes. These noble men sought the mercy seat, and humbled their souls before God.

Let not our voices or pens show that we are disregarding the solemn injunctions of the Lord. Let no one depreciate those who have been chosen of God, who have fought manfully the battles of the Lord, who have woven heart and soul and life into the cause and work of God, who have died in faith, and who are partakers of the great salvation purchased for us through our precious sin-bearing, sin-pardoning Saviour. God has inspired no man to reproduce their mistakes, and to present their errors to a world that is lying in wickedness, and to a church composed of many who are weak in faith. The Lord has not laid the burden upon men to revive the mistakes and errors of the living or the dead. He would have His laborers present the truth for this time. Speak not of the errors of your brethren who are living, and be silent as to the mistakes of the dead. Let their mistakes and errors remain where God has put them—cast into the depths of the sea. The less that is said by those who profess to believe present truth, in regard to the past mis-
takes and errors of the servants of God, the better it will be for their own souls, and for the souls of those whom Christ has purchased with His own blood. Let every voice proclaim the words of the first and the last, the Alpha and Omega, the beginning and the end. John heard a voice saying, “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” Revelation 14:13.

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” Galatians 6:1. If you think your brethren are in error, or in danger of making strong statements and of going to extremes, in the love of Christ and in the spirit of meekness, go to them and talk the matter over with them. If you wish to be laborers together with God, if you are spiritually minded yourself, you will not seek to expose the errors and mistakes of your brethren, but will seek to correct them, and will restore the one you deem to be in danger. When this work of restoring those who err is neglected, sin lies upon those who have seen their brethren’s defects, and have not followed out the gospel rule. God would have His laborers upbuild and strengthen and save those who are in danger of falling. Those who are in close connection with God, and who have a sense of the sacred character of His work, will bear one another’s burdens, and so fulfill the law of Christ. This is the special work of those who believe the present truth.

Those who neglect their God-given responsibilities, and who will not take every means in their power to save those for whom Christ died from making a misstep, are neglecting His work, and are failing to be laborers with Christ. But if, through lack of foresight, mistakes are made by men who are chosen and beloved of God, and they make haste to correct their errors as soon as their attention is called to their mistakes, shall a brother take advantage of the circumstance? Shall articles be traced by an unfriendly pen calculated to weaken the confidence of others in the man who honestly erred in judgment, when he thought he was in the right? Let those who would do this kind of work consider how they would like to have it done to themselves, were they in similar circum-

stances. Let them consider whether they would have received reproof in the spirit of meekness, or whether pride would have had the mastery, and they become doubly guilty in expressing, in word and attitude, sullen defiance of the reproof. Would they have been obedient to correction, and received reproof in that spirit of meekness which yields the peaceable fruits of righteousness?

The word of caution comes down along the line to our time: “Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived [in your opinion of your own piety]; God is not mocked: for whatsoever a man soweth, that shall he also reap.” Galatians 6:6. No frost shall blight the crop, no mildew blast it, no palmerworm devour it; the harvest is sure. Then be careful what seed you sow. God calls upon every man, woman, and youth to sow precious seed in time, that with joy he may reap in eternity.

We have no time now, and should have no disposition to stand as spectators of the great warfare between good and evil. We should be actively engaged in fighting the good fight of faith, and this will demand all the energies of the mind, all the capabilities and powers of the being. We are to be faithful soldiers, obeying the orders of the Captain of our salvation. We are not to take the Captain’s place; but hourly to live in constant contact with Christ. We must know, individually, that we know the truth, not only theoretically, but practically. We must bring its divine principles into our daily life. God requires truth in the inward parts, and in the hidden part wisdom. He requires us to practice righteousness, to manifest patience, mercy, and love. We should carefully review our character in the light of the character of God, as expressed in His holy law. There should be no deviating from the perfect standard. The Lord says, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:48.

Ample provision has been made that the people of God may attain perfection of character. The apostle says, “This is the will of God, even your sanctification.” 1 Thessalonians 4:3. Let every individual draw for himself from the inexhaustible Source of all moral and intellectual power, in order that he may work the works of righteousness. Through the cross of Calvary every facility is furnished whereby man may be in union with his fellow men, and in harmony with Christ in God. The Father says that He will love those who believe that Christ died for them, even as He loves His only begotten Son. The cross of Christ is the assurance that we may be complete in Him. “God so loved the world, that he gave his only begotten Son, that whatsoever believeth in him should not perish, but have everlasting life.” John 3:16. In Christ is excellence, in Him is intellectual greatness and moral efficiency.

The Holy Spirit ever abides with him who is seeking for perfection of Christian character. The Holy Spirit furnishes the pure motive, the living, active principle, that sustains striving, wrestling, believing souls in every emergency and under every temptation. The Holy Spirit sustains the believer amid the world’s hatred, amid the unfriendliness of relatives, amid disappointment, amid the realization of imperfection, and amid the mistakes of life. Depending upon the matchless purity and perfection of Christ, the victory is sure to him who looks unto the Author and Finisher of our faith. We shall be more that conquerors through Him who hath loved us, and given Himself for us. See Romans 8:37. He has borne our sins, in order that through Him we might have moral excellence, and attain unto the perfection of Christian character. Our righteousness is our Substitute and Surety. See Jeremiah 23:5-6; 33:15-16.

The Holy Spirit sustains the believer amid the world’s hatred, amid the unfriendliness of relatives, amid disappointment, amid the realization of imperfection, and amid the mistakes of life.
Let no one think he can hide his imperfection behind men who have been chosen of God, yet who have shown weakness, who have made mistakes, and who have been guilty of sin. The Lord has recorded the mistakes and sins of His servants, not that they may be reproduced, but that their

If you are ambitious for self-preferment, you must overcome, or you will never enter the courts of heaven.

experience may serve as a danger signal, that others need not fall in going over the ground where they stumbled. If you are ambitious for self-preferment, you must overcome, or you will never enter the courts of heaven. Let selfishness be rooted out of the heart. In the life of Christ there was no fiber of selfishness. He lived not to please Himself. Are you covetously retaining the means which God would have you use to His name’s glory? Bear in mind that covetousness is idolatry. If you keep the commandments of God, you will love God with all your heart, mind, might, soul, and strength, and your neighbor as yourself. You will not cherish an overbearing, dictatorial spirit. There will be no place in the heavenly courts for anything save sympathy and love, kindness and goodness. Mercy, long-suffering, and tender compassion are the attributes of the character of Christ. The opposite of these attributes belong to the character of Satan, and will never find an entrance into the city of our God. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits that appear on the Christian tree. “By their fruits ye shall know them.” Matthew 7:20. “They that are Christ’s have crucified the flesh with the affections and lusts.” Galatians 5:24. Christians reveal the fact that they have a heavenly endowment. They think upon “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.” Philippians 4:8.

Review and Herald, November 30, 1897, originally entitled “Exposing of the Brethren’s Mistakes Reproved.”

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**Upcoming Meetings**

The Evangelism & Revival Department of Hope International presents these upcoming meetings:

### October

**Portland, TN**
1099 Wattwood Hallow Road
October 3-5

**Spokane, WA**
8909 E. Grace, Millwood, WA
October 10-11

**Zanesville, OH**
Friendly Hills Camp
October 16-19
5880 Friendly Hills Road

**Eatonville, WA**
Hope International’s Fall Week of Prayer
October 20-24
Life Abundant Missionary Institute

**Eatonville, WA**
Life Abundant Missionary Institute
October 25
(with a fellowship dinner)

**Walla Walla, WA**
Senior Center
October 24-25
311 N. Main

Look for our “Upcoming Meetings” announcements in future issues. If you need more information please call Hope International, (360) 832-6602, and ask to speak to someone in the Evangelism and Revival (E&R) Department.

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**Gospel Medical Missionary Training School**

Hope International invites you to the Gospel Medical Missionary Training School, in the facilities of Life Abundant Missionary Institute, Eatonville, Washington.

Dates: November 3-8

**Topics to study in this seminar:** (A) Hydrotherapy; (B) Massage Therapy; (C) Nutrition; (E) Herbology; (F) Eight Laws of Health; (G) What Your Limits Are; (H) Massage Techniques; (I) How to Defend the Faith.

For more information please call: (360) 832-6602
Dear Hope International:
Where have you been all my life? What a blessing this publication has been to our family since a friend gave me a back issue! God bless you! Continue until He comes!

SS, Oregon

Dear Brethren in Christ:
Please use this donation to help with the payments of those who are working as steady employees by Hope International. Pray for me that I always use the resources which God has put in my hands as He shows me to spend them properly. You are always in my prayers.

KG, Florida

Our Firm Foundation:
I have enjoyed your paper for years, but I have not taken the time to thank you for its truth-filled pages. Thank you! I would like to have my donation in your hands. I feel you are giving so much to our people, and you will put this to the use God intended. May He have mercy on us all.

NA, OH

I was loaned a magazine called Our Firm Foundation. I was thrilled with refreshing articles that took me back to my youth! This magazine expresses what I was looking for and I could not find in the Seventh-day Adventist Churches of today. I have returned to my precious Lord after many years away, but when I returned I found things in the Church had changed—no longer preaching and living as if Jesus is coming soon. I cannot afford to subscribe to your magazine. However, I would like to receive your magazine. Any older copies you can send me would be appreciated.

Thank you, DR, California

I am writing to express my gratitude to you for your magazines all these years. The magazines are dear to us in these difficult times when different voices are clamoring for our attention. I am grateful. I shall be very grateful to you if you will be kind enough to renew our subscription for us. Thank you and God bless your work.

Yours faithfully, ED, Ghana

Dear Hope International:
Praise the Lord! I am happy to receive your Firm Foundation magazine. I am getting a real blessing during the past two years in reading Our Firm Foundation. As a pastor of the Seventh-day Adventist Church, I study your magazine word by word in order to get the full essence of your thought—most of them reformational and heart-searching messages. I really praise the Lord for your wonderful ministry! I pray to God that this magazine must reach all ministers of God to warn, to comfort, and to be a witness unto God in these last days. May the Lord bless you and your ministry.

Please continue to send the magazine. . . . Also I pray if someone could sponsor me to get the "Study Bible," which I really dream of, it would help me to a great extent to search the Scripture and to give a Bible study to others with E.G. White references. Kindly print a "request" on my behalf for the glory of God. Also, if available, kindly send me free pamphlets and tracts for distribution and for Bible studies.

Pastor — , India

Outreach Publications:
I am a young Adventist and I have just discovered your magazine. After seeing the truth therein I long to know more so I was given a publication entitled AVERTIR in which I read and discovered the names of some books written by E.G. White. I had to write to Le Messager De Paix, based in France, asking them to help me by sending some of the said books, for I am financially unable to provide them for myself. I was very pleased to receive a parcel of them which they sent me a copy of The Desire of Ages.

Sincerely yours, LS, Cameroon
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