EVEN so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. . . . But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?” James 2:17-18, 20-21.

When, as a result of a strong love relationship with Jesus, the life is surrendered to Him, faith and works spring forth spontaneously. A close daily walk with our God will produce obedience to all known truth—to the entire law of God.

“As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart.

“When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God.” Christ’s Object Lessons, 97-98.

So we see that true obedience is the result of the indwelling Spirit of God which sanctifies the soul through faith in God’s Word and His promises:

“Faith cometh by hearing, and hearing by the word of God.” Romans 10:17.

The Scriptures are the great agency in the transformation of character. Christ prayed, ‘Sanctify them through thy truth: thy word is truth.’ John 17:17. If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.” Ibid., 100.

Dead works are the result of the Laodicean experience—that of being neither hot nor cold. See Revelation 3:15-18. If this experience is retained, God will spew that soul out of His mouth. He will be forever lost. However, when the life is hid in Christ, the Christian lives a victorious life. He manifests the characteristics of the life of Jesus, showing perfect obedience to His sacred and perfect law.

Through Jesus’ faith, perfect law-keeping is possible, and it is the condition of eternal life:

“It is plainly stated that the condition of gaining eternal life is obedience to the commandments of God.” Review and Herald, October 26, 1897.

“For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life.” Romans 5:10.

The merits of Christ in the life of the believer produce a sanctified obedience; thus we are saved by His life.

What is meant by being saved by Christ’s life? The position taken by some is that the law of God is so far above us that even perfect faith does not enable us to keep it, and therefore in the judgment we will not be condemned, because Christ’s life of perfect obedience will be imputed to us. And thus, they say, We will be saved without the necessity of keeping the law.

However, any man can keep the law of God—if he is controlled by the Spirit of God. Otherwise, why did the Saviour say, “If thou wilt enter into life, keep the commandments”? Matthew 19:17. And why does the psalmist say, “In keeping of them there is great reward”? Psalm 19:11. And why did the Saviour also say, “Then he shall reward every man according to his works”? Matthew 16:27; see also Revelation 22:12.

God does not ask us to do something that He knows we cannot do. That would be unreasonable. How, then, are we saved by His life? In Romans 5:10 what is contrasted with the life of Christ?—You say, His death. Yes, we are not saved by a dead Christ, but by a living Christ! “Because I live, ye shall live also.” John 14:19; see also Romans 4:25. We could not be justified or saved by faith in the death of Christ, if we had no faith in His resurrection. “He hath given assurance [margin, offered faith] unto all men, in that he hath raised him from the dead.” Acts 17:31. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” Romans 10:9.

It seems plain enough then that we are saved by faith in the life, or resurrection of Christ—a faith that works by love strongly enough that we will choose to live a life of obedience.

Then the faith and the works of Jesus will be manifested in the home relationship. The grace and power of Christ will control the voice and the temper. It will produce a tender regard for every soul. The countenance is changed; there is a politeness in daily association with everyone a Christian meets. His life breathes the sweet perfume of Heaven. Self is not struggling for recognition. Searching the Scriptures and the Spirit of Prophecy daily for a greater knowledge of his Lord and Saviour becomes his greatest joy. And as he looks upon the beauties of Christ, his character is transformed into a reflection of the divine character. It is then that he is safe to save.
Table of Contents
Vol. 13, No.8  August 1998

Articles

Are You Ready for the Y2K Computer Bug?  Colin D. Standish  4
The year 2000 is coming—ready or not!

Yoking Up With Christ  Sally Hohnberger  8
How can I cooperate with Christ?

Christ, Our Great Sacrifice  Ellen G. White  12
Shall we defeat the purpose of our Saviour—to save us from our sins?

Ellen G. White: Critics and Criticism, Part 1  T. House Jemison  15
A brief overview and analysis of several criticisms against Ellen White

All of One  A. T. Jones  19
In Christ we are victors; in Him we are free.

The Prophetic Gift in the Gospel Church, Part 4  J. N. Loughborough  23
One of Ellen White’s contemporaries reviews her work and calling

Cease From Idolatry  Ellen G. White  28
Are you wearing your idols?

Departments

Editorial .......  2  Religious Liberty .......  11
Upcoming Meetings .......  14  Letters ............  31

Invitation to Writers

We are accepting article-length (1500-4000 words) manuscripts for possible publication in Our Firm Foundation. We cannot give consideration to longer submissions. Whenever possible, we ask that manuscripts be submitted either on 3½ or 5¼-inch floppy disk in IBM format or neatly typed and double-spaced. Address all correspondence to Editors, Our Firm Foundation, P.O. Box 940, Eatonville, WA 98328.

Shipping Information: For all products advertised in this publication (unless otherwise noted):
Please add 10% of your total order for shipping plus $2.00 for handling.
For destinations outside the US, please add 15% of your total plus $2.00 for handling.
If actual shipping charges are greater they will be billed the difference.
Washington residents please add 7.7% sales tax to your total order, including shipping and handling.
All prices are in U.S. dollars.
The problem we face now is that the mainframes, the mid-size computers, and even some of the personal computers, will not recognize the year 2000 when it arrives and will read 00 as 1900. This will cause chaos to society at large! One might ask, Is there not a solution to it?—Yes, there is a solution. But some experts say the solution is very difficult and enormously time consuming and costly:

(1) Almost all the mainframe computers of the 60s were programmed in a language called COBOL, but few of the modern system administrators and programmers are trained in COBOL. It is estimated that between 500,000 and 750,000 programmers skilled in COBOL are needed to correct the problem in the United States alone. We are now largely dependent upon the middle-aged computer programmers who were trained in COBOL. However, there are nowhere near this number of them available.

(2) Even with sufficient programmers it is still a slow and painstaking task to find the lines that actually carry the dates—out of the thousands of lines in the computers. Remember, each individual computer must be corrected separately.

There is a real likelihood that technicians will not always find the lines carrying dates, and, should they miss one or more, it would still cause great disruption in the year 2000. The bottom line is that the computers of many businesses and government agencies will not be in compliance by the year 2000, and this very likely will disrupt the economy of the whole world. Those organizations just starting now to attempt to resolve the situation almost certainly are not going to be able to accomplish it by the start of the new millennium.

PC Magazine On Line, March 10, 1998, stated that the estimated cost of
But of greatest alarm is the lack of readiness of the Defense Department, which owns one-third of the Federal Government's computer systems. It is estimated that it will not be ready until the year 2009.

on January 1, 2000. If we don’t fix [them], there will be ninety million people twenty-one months from now who won’t get refunds. The whole financial system of the United States will come to a halt. It’s very serious. It not only could happen, it will happen if we don’t fix it right. So, as much as we hate spending a billion dollars doing that, that’s number one.”

In USA Today, April 13, 1998, an article expressed alarm at how much less ready than the USA are Europe and Asia for the year 2000. The article stated...
European calendar. For example, it is the year 2541 in Thailand. However, business leaders are overlooking two factors: (1) The software and applications packages are mainly produced in the U.S., and thus they are subject to the same glitches as the computers used in U.S. businesses. (2) In their international trade they routinely use the European calendar.

It hardly needs to be said that most companies in Central and South America, Africa and Eastern Europe are far behind in addressing the year 2000 computer problem. The unpreparedness of these countries will also impact significantly upon the U.S. economy.

Let us look at how this seemingly small glitch could affect society, especially western society, for several years after the year 2000. According to a report by Bruce Tippery in his paper “The Day the World Shuts Down,” these are likely consequences:

(1) Your local bank could close down—even if it itself has reached the year 2000 readiness. Because of the interrelationship between the banks, should 10% of them fail to reach 2000 efficiency, they could negatively impact all other banks.

(2) City water supplies are controlled by powerful mainframe computers. Some cities are unlikely to be in compliance, and it will produce a catastrophic situation in which contaminated water could pass into the drinking water system, or the water systems could close down.

(3) Local and regional electric power systems could malfunction, causing large areas to suffer from power outages. Remember, this will be right at the time of the northern winter when power supply is so important for heating the homes of large segments of society.

(4) Those areas supplied by natural gas and oil also could be seriously affected.

(5) There is much concern about the operation of the domestic and international airline system. All are governed by high-tech guidance systems, as are the control towers.

(6) Information could be lost from the large brokerage and stock markets, mutual and investment accounts.

(7) Hospitals could be greatly affected—especially in intensive care, neonatal units, x-ray equipment, CT scanners, patient-record data bases, blood-bank dating systems and prescription dispensing systems.

(8) The Police Department’s emergency 911 system might also be affected when we reach the year 2000.

(9) Telephone companies are controlled by powerful mainframe computers. It is not likely that all will work effectively once we reach the year 2000.

(10) All the major retail stores and chain stores are controlled by computer systems. There is every possibility that—at least in some parts of the world—the food supply will become greatly affected.

(11) Railway systems, once controlled at manual switching yards, are now directed by powerful mainframe computers. Train systems could be seriously disrupted. This would be especially serious in Europe due to its major dependence on its rail system.

(12) Many businesses, especially small businesses that have begun too late to try to rectify the situation, could conceivably collapse. Even if 10% collapsed, there would be a very strong recession, and some experts believe that more than 10% will go under.

(13) The 65 Soviet-made nuclear power plants scattered over the former Communist nations of Eastern Europe could experience a catastrophic “melt down” as a result of computer malfunctioning.

(14) Other possible problems include the operation of newer vehicles which are becoming increasingly computerized.

(15) Consequent to any disruption to business and industry could be large layoffs of workers, leading to high unemployment.

There is likely to be unprecedented celebrations New Year’s Eve to welcome in the new year, the new century and the new millennium! But that ecstacy could turn to devastating anguish the next day. If panic sets in, not only will there be an unprecedented run on the banks and all the fiscal institutions, but there will be chaotic efforts to flee the cities. Major disruption to the food and the water supply and to utility service could trigger major bloodshed, suicide, and pillaging of stores and businesses.

The problem does not relate only to mainframe computers and mid-sized computers but also to desk-top computers. IBM, for example, warns that while its present computer hardware, software and application packages are all ready for use in the year 2000, nevertheless, every computer should be checked to make sure that it is ready. If not, computers need either to be upgraded or, more likely, to be replaced before the end of this year, 1998. Some experts fear that there is going to be a run on the banks and on the food stores, just before the year 2000, causing chaotic and potentially violent eruptions in society.

It may well be asked, Why did the experts of 30 years ago make such a mistake? It is very possible, if not probable, that they did not conceive of the problem. However, there are also indications that some of them had possibly thought of the likelihood of the problem, but had no idea that 30 years later some of the same type of technology that was used to develop the mainframes of that era would still be used by the turn of the century. Technology was moving so rapidly that they anticipated an entirely different process would have developed.

Even now to most lay people it seems almost impossible that such a small situation is likely, one way or another, to cost the world several trillions of dollars before it is rectified. Some believe that this might be the beginning of a financial collapse that will make the collapse of 1929 appear to shrink into insignificance. As the Dow-Jones reaches the 9,000 mark, one can only shiver at the thought that a major worldwide calamity might occur if there were a catastrophic drop in the stock market. One expert has pre-
dicted that the Dow-Jones averages will reach 10,000 by April 1999. James creates a very vivid scene of the anguish that will take place:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:1–6.

The Christian's Responsibility

Now I want to look briefly at what Christians might do as we face this uncertain future:

1) This is the time to pray most earnestly that the Lord will cleanse our hearts from every defilement, for surely this is an indication of the soon return of our Lord and Saviour Jesus Christ.

2) This is not a time to linger in the cities and large towns. We have a moment of time, as it were, to follow the urgent counsel of the Lord to leave the cities and large towns for villages and country properties. Some may feel that they cannot afford to do this, but maybe after the year 2000 they will realize that they could not afford not to do it!

3) It is time to develop the growing of our whole food supply, including fruits, vegetables, grains and nuts wherever possible. Remember to have supplies of non-hybridized seeds. Underground root cellars for preservation are needed, and also a good supply of water that will be accessed by other than electric pumps or fossil fuel generators.

4) The future is so desperately uncertain that surely this is the time for us to put into God's work the funds that we hold in trust for Him, to sell those unnecessary properties or luxuries that we have and let them work while it is day, for the night cometh when no man can work. We do not have a moment to lose. The millions, or even thousands, that we have now, may be almost worthless by the turn of the millennium.

5) It is a time to warn our neighbors and friends and indeed the whole world that the coming of the Lord draweth nigh, and the necessary preparation must be made to be ready for that event.

6) This is the time to lovingly urge our family members, whom we know are not ready for the return of Jesus, to re-evaluate their relationship to Him. Remind them that everything that was prophesied in God's Word is coming to pass.

7) It is also important to make sure that any of our own personal computers, or those of God's organizations, are ready to articulate with the needs of the year 2000.

We need to make sure that just before the year 2000, we have any bank balances and financial reports in hard copy up-to-date, in case the fiscal institutions are not able to generate those records. It might be even wiser to withdraw funds for safekeeping, but do not wait until there is a frantic run on the banks.

I pray that God will help each one of us to discern the signs of the times in which we live and to be ready in every way for the coming of the Lord.

Here are some warnings that have already happened as recorded in Bruce Tipper's The Day the World Shut Down:

1) When the Hawaiian electric utility system ran a series of tests to see what would happen on January 1, 2000, the power system simply stopped working.

2) The Nuclear Regulatory Commission in an internal memo warned that Y2K-related computer glitches could affect "security control" and "radiation monitoring," as well as the agency's ability to calculate the public health hazards, posed by radioactive fuel releases.

3) Computers in Britain, tracking beef inventories, thought the beef was over 100 years old and triggered an order for the destruction of the inventory.

4) An errant state prison computer, confused by dates, miscalculated the parole dates of prisoners and freed many of them prematurely.

5) In various parts of the country, some people with new credit cards, who were issued expiration dates of

This is the time to pray most earnestly that the Lord will cleanse our hearts from every defilement, for surely this is an indication of the soon return of our Lord and Saviour Jesus Christ.

2000 and beyond, found their accounts canceled, presumably because the bank that had issued the card is not 2000 ready.

6) Elderly people, born before the year 1900, are having their insurance policies canceled.

7) A woman born in 1897 had her health insurance canceled because the computer could only read her birth date as 1997.

8) In Kansas a 104-year-old woman was recently sent a computer-generated notice from the education board notifying her to enter kindergarten. The computer read her age as 4 years old—not 104 years old!

The threat of the year 2000 crisis is but another warning sign that "the coming of the Lord draweth nigh." James 5:8. I cannot stress too strongly that NOW is the time to "make your calling and election sure." 2 Peter 1:10. The Lord has not left us in darkness. "But ye, brethren, are not in darkness, that day should overtake you as a thief." 1 Thessalonians 5:4.

Further, this is the time to plead with the Lord to place within our hearts such a love for souls that their salvation becomes the all-consuming passion and focus of our lives. Surely this is the time to pray for the latter rain (see Zechariah 10:1) that we may have the power to proclaim the loud cry of Revelation 18:1–5, and that the everlasting gospel and the three angels' messages may be taken to this sin-darkened planet so that the whole earth will be "lightened with his glory." Revelation 18:1. □
Yoking Up With Christ

CHRIST says to all of us who sense the pull and rule of sin, self, and the flesh, to all who are searching for release from the dominion of anger, passions, emotions or feelings, pride, or any weakness of character, to “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

Yes, Lord, but how?—“Take my yoke upon you.” Matthew 11:28-29. This command is the prescription for the healing of all spiritual, mental and physical ills. All disobedience, all emotional battles, all my problems—even my marriage, my children and my church?—Yes, all!

The yoking up with Christ represents our consent to let Him lead us. It represents our union and communion with Christ. And it represents our surrender to do the will of God—rather than our own will and way. God promises, “I will never leave thee, nor forsake thee.” Hebrews 13:5. “The Lord shall guide thee continually.” Isaiah 58:11.

God led me to reflect upon my personal experience in a human yoke ten years ago when Jim and I were gathering trees to construct a greenhouse to enhance our gardening abilities so that we could grow more than cold-weather crops in our mountain gardens in Montana. As I meditated on the physical aspects of putting on the human, wooden yoke, that yoked Jim and me together, so we could pull those twenty-foot-long trees out of the woods where there were no roads, I began to understand what God was asking me to do spiritually, in yoking up with Christ. I’ll share a couple of those lessons with you:

Jim was real—right at my side. We shared the yoke. I talked with him often, and looked to him for direction and for us to work effectively together. By experience I discovered that only one can lead when yoked together. If I pulled this way and Jim that way, we went nowhere; our efforts were in vain. Do you ever feel your efforts in the Christian walk are in vain? “Can two walk together, except they be agreed?” Amos 3:3. I had to make the decision to choose to stop leading. I had to learn to let the wiser and stronger person lead, and to communicate in words, or to look into his eyes for guidance, or to his hands to gesture which direction we were to take next. He made the best decisions; I would surrender and follow his leading. So must Christ lead in our lives. This is yoking up with Christ.

Jesus can be just as real in my walk today as Jim was in the human yoke that day. It is said of Paul, “The communion with Christ which Paul now enjoyed was more intimate, more enduring, than a mere earthly and human companionship.” The Acts of the Apostles, 452.

“This union with Christ... is no casual touch, no off-and-on connection... No more, said Jesus, can you live apart from Me. The life you have received from Me can be preserved only by continual communion. Without Me you cannot overcome one sin, or resist one temptation.”

‘Abide in me, and I in you.’ John 15:4. Abiding in Christ means a constant receiving of His Spirit, a life of unreserved surrender to His service. The channel of communication must be open continually between man and his God.” The Desire of Ages, 676. Continual union and communion is a must in our Christian walk. (All emphasis supplied unless otherwise noted.)

Christ is real too—right at my side, sharing the yoke. When an opportunity
to witness or help someone arises, do I ask the Lord's will before I go, or am I so used to leading that I don't think to ask first? For instance, we can be sure Jesus asked, "Father, Lazarus is sick and dying. Shall I go heal him right away?" If, as Jesus did, I seek God's will first, He may want me to wait several days before I go, for is He not wiser than I in meeting the world's and individual's real needs? In my human wisdom alone, I would have wrongly run immediately to help Lazarus and thus would not have been doing God's will.

We fail to take the quiet time alone that is necessary to really know God's will in every matter of life. Self is bent to rule over the great and small issues of life. And this must change!

Are you struggling in this area of your life? Do you call yourself a Christian—a follower after Christ—yet in your words and in life's actions do you demonstrate, "I will not have this Jesus lead me"? For instance, fathers, are you so busy going here and there, involved in this or that outreach—speaking, teaching or helping others—while your own family languishes for lack of a priest, parent or husband to meet their needs? Do you neglect or avoid asking God if you should go first, for fear He will tell you, No, or, Not now? Are you fearful that God will ask you to work with your wife, your children or your own character weaknesses first before you are fitted to help others?

Mothers, do you spend a lot of time on the telephone, supposedly helping others, while your children are in dire need of your time and instruction so that they can learn how to work effectively in the home duties and how to surrender their will to Jesus successfully? Then, as a result of our lack of time, are they daily struggling with obviously defective character traits of slothfulness or unwillingness to obey you? Are you asking God to lead you—whether you should even answer that phone call? Do you ask Him what you should say or shouldn't say when you are on the phone? Or are you fearful that God will ask you to deny yourself of talking on the phone and to work with your children instead? And lastly, in your personal lives, do you consult with God before you buy anything—whether it is food or a personal item? Or again, are you fearful that God will ask you to deny yourself, so therefore you just fail to ask? Self does not like to be led; it wants to lead and to be independent of God's restraint and His position of leading—just as Satan desired independence from God of His leading.

Will you and I turn square about and let God lead in every detail of life? As we yoke with Christ, we will seek His will and way before we think or act. That is dependency upon Christ!

The spirit of independence strives one way in the yoke, while Christ is directing another way. God is interested ruler: "I will not have this Jesus rule over me."

Together We Can Do It

Jim and I pulled trees out of the woods, around obstacles, down a valley, then headed up a hill that was without question impossible for me in my own strength. I looked to Jim. He nodded, indicating, Together we can do it! Let's go!

**G**od is interested in every detail of our lives, and He wants to have access to our minds and hearts so that He may direct us in what we think, say and do.

Doesn't God challenge us to do hard things with Him, in that same cheerful, confident manner Jim had used? Imagine what it would be like if I pulled against him, got distracted by the flowers there, inattentive by choice, or just passively laid back in the yoke? The leader is in the yoke, but it's going nowhere without my cooperation in the task. The tree (my trials, heavy burdens, or character weaknesses) will go nowhere either, will it? Such is too often the case in our so-called walk with Christ. We quit in despair when we see the hill of difficulty before us. We want and expect Christ to carry everything—the yoke, the burden, and us as well—up the hill.

For example, we pray, "Lord, You take my rebellious, disobedient child or teen. You discipline and train him for me. Return him to me tomorrow, holy, gentle, compliant, and a cheerful worker."

We want life to be easy. We often wait for Christ to do our part—as well as His!

Friends, our cooperation in the yoke is to first seek after Christ to lead and instruct us, and then, moment by moment and day by day, to cultivate those Christlike character traits, that are our responsibility in child rearing. It requires frequent little attentions, with Christ at our side, subduing our "self" and our children's "self." Putting on the yoke of Christ represents my surrender to consult with God and let Him lead and instruct me at every step of the way—in child.
rearing, character training, and in every facet of my life. It also represents my willingness to work, the putting forth of all my effort, with Christ at my side, in instructing, disciplining and training the will of my child how to surrender his self to God to be changed.

Too often we think the hill of difficulty (child rearing and character training) is impossible, so we are passive in the yoke. We wonder, Why are we going nowhere, finding, lying thoughts, gossiping, all weak character traits—even shyness. Testimonies, vol. 4, 241, says, "You cling tenaciously to your own frailties, passions, and prejudices as though if you let them go you would no more have happiness in this life, when they are thorns, pricking, bruising thorns. Jesus invites you to lay down the yoke you have been bearing, which has been gallling your neck, and take His yoke, which is easy, and His burden, which is light. How wearisome is the load of self-love, covetousness, pride, passion, jealousy, and evil surmounting! Yet how closely do men clasped these curses, and how loath are they to give them up! Christ understands how grievous are these self-imposed burdens, and He invites us to lay them down. The heavy-laden and weary souls He invites to come to Him, and take His burden, which is light, in exchange for the burden which they bind upon themselves. He says: 'Ye shall find rest unto your souls. For your yoke is easy, and my burden is light.' Matthew 11:29–30. The requirements of our Saviour are all consistent and harmonious, and if cheerfully borne will bring peace and rest to the soul."

All my failures in my walk with Christ are due to my inattentiveness to this continual union and communion with Heaven. They are due to my lack of crying out to Christ for help on a moment–by–moment basis. It was my independence from God—going through life's trials and perplexities alone, not abiding with Christ in the yoke, not submitting to let Him rule and lead in my life—that was the cause of many of my difficulties and the cause of most of my griefs, heartaches and failures.

How Do I Let Christ Lead?

So, practically speaking, how do I let Christ lead? When I begin my day by consecrating and surrendering myself to Him, rising early in the morning, spending time with my God, then when I open my refrigerator door to begin my day's duties, and God speaks through my conscience saying, "Sally, why is that mayonnaise in your refrigerator?" Will I remain yoked? God is then with me, but He wants to be in me, in order to cleanse (change) me from wrong tastes, ways, and thoughts. Will I cooperate?

Not until the battle with self is fought, and I choose to follow Christ's way completely, can He change me inside through the Holy Spirit. "There is in... [our] nature a bent to evil, a force which, unaided,... [we] cannot resist. To withstand this force... [we] can find help in but one power. That power is Christ. Cooperation with that power is man's greatest need." Education, 29. Without my cooperation, God can do nothing to change me.

So what is the battle like? Self arises and justifies itself by responding, "It's non-dairy mayonnaise, Lord." I made mention of where I obeyed, but I left unsaid the disobedient part. The flesh, unaided by Christ, will sidestep the real issue; will I yield up my will to His revealed will or will I excuse myself? God strives with me to bring me to a decision to do right through a continuous, vital connection with Christ my Saviour. Alone I cannot obey continually. Are you familiar with this daily battle with self?

God loves me so much He does not enter into controversy with me, but instead, He asks calmly again and again, until I'm completely open and honest, "Sally, why is that mayonnaise in your refrigerator?"

In a short time I yield to talk openly, honestly with my Lord and say, "Lord there is only a little vinegar in this mayonnaise from the health-food store, and you know I just like mayonnaise. I know vinegar is not good for me—in fact, it is harmful to me—but you're asking a hard thing. Lord! [There are also raw eggs, with possible salmonella, in most regular grocery-store mayonnaise.] You see, with all the pulls on my time—home-schooling, traveling and speaking for You—I don't have the time necessary to experiment and make up a healthy, low–oil, non-vinegar, yet tasty recipe. What should I do, Lord?" This is the secret to success—submission (yielding) to wear the yoke of Christ, leading my life His way. Will I seek and follow Christ's will wherever He leads me? That will take a decided surrender, won't it? Who is leading in your life?

Yoked with Christ, we can surmount any hill of difficulty, trial, passion, or character weakness.

...continued on 27

While we praise God that this amendment did not pass, we must realize that God has given us a short interval before the great crisis breaks upon us. The Religious Right is continuing to put increased pressure on the Republican Party. The article goes on to state, “Action on the amendment was just one of many votes demanded recently by influential Christian conservatives who have been disgruntled over what they regard as the GOP leadership’s lack of commitment to social issues.” Ibid.

“Though the measure failed to gain two-thirds vote required for passage, both sides declared victory in a legislative battle that marked the first time in 27 years the House had voted on a school prayer bill. Religious conservatives praised the GOP leadership for putting the measure to a vote, arguing that it would provide momentum for other religious legislation.” Juliet Eilperin, Washington Post, June 5, 1998.

A prayerful study of the Bible would surely show us that the events now taking place are fulfilling the prophecy of that movement which will culminate in the forming of an image to the beast. We might ask, What must happen in this country to bring about the image of the beast?—The answer is clear: “In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.” The Great Controversy, 443.

In light of the prophetic declarations of God’s Word, the recent capitulation of the Republican leadership to the Religious Right is certainly ominous. Only God knows how much time we have left before the image and the mark of the beast will be forced upon God’s faithful commandment-keeping people.

What can we expect from Republican leaders in the near future? After meeting with the leaders of the Religious Right, House Speaker Newt Gingrich, GOP Majority Whip Tom DeLay, and their fellow GOP leaders, “agreed to create a ‘Values Action Team’ to meet weekly with Religious Right representatives to discuss their agenda and develop strategy for enacting it into law. . . . We unequivocally give these organizations our commitment to work on a long-term basis until these issues are won,” said DeLay after the meeting. “Either with a new Congress or a new president, whatever we have to do, we are going to win these issues.” Church and State, June 5, 1998.

In light of the events that are happening around us, what is the duty of the people of God?—“We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has long been neglected. Let there be most earnest prayer, and then let us work in harmony with our prayers. It may appear that Satan is triumphant and that truth is overborne with falsehood and error; the people over whom God has spread His shield, and the country which has been an asylum for the conscience-oppressed servants of God and defenders of His truth, may be placed in jeopardy. But God would have us recall His dealings with His people in the past to save them from their enemies. He has always chosen extremities, when there seemed no possible chance for deliverance from Satan’s workings, for the manifestation of His power. Man’s necessity is God’s opportunity. It may be that a reprieve may yet be granted for God’s people to awake and let their light shine.” Testimonies, vol. 5, 713-714.

“While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation and view the contest before us in its true bearings. Let the watchmen now lift up their voice and give the message which is present truth for this time. Let us show the people where we are in prophetic history and seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the privileges of religious liberty so long enjoyed.

“God calls upon us to awake, for the end is near. Every passing hour is one of activity in the heavenly courts to make ready a people upon the earth to act in the great scenes that are soon to open upon us. These passing moments, that seem of so little value to us, are weighed with eternal interests. They are molding the destiny of souls for everlasting life or eternal death. The words we utter today in the ears of the people, the works we are doing, the spirit of the message we are bearing, will be a savor of life unto life or of death unto death.

“My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us?” Testimonies, vol. 5, 716-717.
Christ, Our Great Sacrifice

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Titus 2:11-14.

While we were under the power of the enemy, in slavery to him, Christ gave His life a sacrifice for us. We are not our own; He has purchased us with the price of agony and blood. The object of this great sacrifice was to bring us into the liberty of sons and daughters of God. But if we cherish iniquity in our hearts, we defeat the purpose of our Saviour, and rob God of the service that is His due. Jesus came not to save men in their sins, but from their sins. “Sin is the transgression of the law” (1 John 3:4), and if we fail to obey the law, we do not accept our Saviour. The only hope we have of salvation is through Christ. If His Spirit abides in the heart, sin cannot dwell there. (All emphasis supplied unless otherwise noted.)

The love of Christ in the soul not only sanctifies the life and character, but it creates a desire on the part of its possessor to bring others to see and rejoice in that love. Christ came to draw all men unto Himself and, if we accept Him, we shall, by the power of His grace working in us, attract others to Him. But when those whom we thought to be our best friends resist our efforts for them, and turn upon us a cold shoulder, how apt we are to think that we are having a hard time, that we endure many trials and make great sacrifices for the truth.

At such times we should do well to think of Jesus. He left His throne in glory, came to earth, and died the ignominious death of the cross, “that he might redeem us from all iniquity.” But He was despised and rejected by the very ones whom He came to redeem. Can the servant expect better treatment than was received by his Master? When we are disappointed in men, let us think how many times Jesus has been disappointed in those whom He came to save. How often He has sought fruit upon the fig tree of His own planting, and found nothing but leaves! Shall we then become discouraged when personal friends forsake us, or when those whom we seek to bring to Christ choose a life of sin rather than of holiness?

Jesus said to those who refused His love, “Ye will not come to me, that ye might have life.” John 5:40. He pre-
sent more than them to possess this heavenly treasure; it was their only hope of being rescued from the slavery of sin and the cruel power of Satan. But when His teachings came close to home and revealed their darling sins, many closed their eyes to the light.

Shall we, like the Jewish nations, reject the light, and turn from the eternal reward? God forbid! It is said of Moses, that he "had respect unto the recompence of the reward;" (Hebrews 11:26) and why not we? What is this recompense?—It is being made partakers with Christ of His glory. But only those will be made partakers of His glory who have also been partakers of His sufferings. Are we willing to drink of the cup that He drank of?

How is it in our home experience? Do we bear the little vexations and disappointments of life without complaint? If we do not, neither would we endure greater trials. Compared with the great sacrifice of the Majesty of heaven, our petty trials sink into insignificance. But if these are rightly borne, we shall realize the truthfulness of the apostle's words, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Corinthians 4:17.

We all need to cultivate a firm trust in Jesus. When our eyes are fixed upon Him, we shall not look at the things which are seen, but at the things which are unseen. He says, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matthew 6:28-30. Our faith is altogether too weak. Severe trials will soon come upon the people of God in this and other countries. The present is the time for them to learn to exercise strong faith in God, and to obtain a better understanding of His Word.

What greater evidence can we have that Jesus loves us than that He died for us? And because He lives we shall live also. He is to us not a Saviour in Joseph's new tomb, that tomb closed with a great stone, and sealed with a Roman seal. Mourn not, brethren and sisters, as those who are hopeless and helpless; but from grateful hearts, and lips touched with holy fire, let the glad song ring out, "Jesus is risen; He lives to make intercession for us." "Every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. Grasp this hope, and it will hold the soul like a

pressing to be the successors of Christ. This question troubled me for years. But when I saw how the angels of God hovered over these precious jewels, even as they hovered over the cross of Christ, my feelings were changed. By faith these faithful ones saw the crown of immortal glory, the white robe, and the palm branch.

A ll heaven is interested in the salvation of the human family; and when God sees that we are interested in the salvation of others, He will work with us and for us.

sure, tried anchor. Believe, and thou shalt see the glory of God.

This is a world of darkness. Those to whom the precious truths of God's Word have been presented are to search the Scriptures for themselves, that they may, in turn, present the truth to others. The holy and true are now called upon to come to the front, and let their light shine forth in firm, steady rays to those who are in darkness. None of us can meet the darkness of the world unless we rely firmly upon Jesus, our mighty Helper.

All heaven is interested in the salvation of the human family; and when God sees that we are interested in the salvation of others, He will work with us and for us. I entreat you, my brethren and sisters, to go to work to save the souls for whom Christ died. Do not wait for a strong impulse before you move. If I had waited for feeling, one-half of my life would have been spent without doing anything. Feeling is not to be our criterion. As soldiers of the cross of Christ, we must put on the whole armor of God. We have His promise, "Lo, I am with you alway, even unto the end of the world." Matthew 28:20.

When Jesus ascended to heaven, He appointed men as His representatives to carry forward, in His name, the work which He had begun, promising them that, as they engaged in this work, they should have special help and strength. In view of this promise, and the great love of God for man, it has been difficult for many to understand why He permits His followers to suffer as the martyrs did through the Satanic cruelty of men pro-

of victory, and Jesus, their loved Commander, watching over them. I then understood why our heavenly Father permits temptations, trials, and afflictions, to come to His loved ones. These are designed to give His children a deeper sense of His presence and providential care. They are also His providences, visitations of mercy, to bring back those who stray from His side. The peace that passeth understanding is not for those who try to shirk trials and self-denial. We cannot fully appreciate peace and joy in Christ, and the gift of eternal life, unless we are called to make some sacrifice to obtain these great blessings.

Let not the Christian feel that he is forsaken in the hour of trial. Not even a sparrow falls to the ground without the notice of our Father in heaven. He loves and cares for the feeblest of His creatures. We cannot dishonor Him more than to doubt Him. We need that living faith that will trust Him in the hour of darkness and trial.

I wish I could impress every soul before me today with the importance of having a close connection with God. If the heart is pure, we can come with boldness to the throne of grace. Believing that God hears us, we shall act just as though we knew that He heard. This is faith. If we wait for a special feeling, we may be disappointed. Feeling has nothing to do with faith. The conditions of acceptance are, that we come out from the world and be separate, that we put away secret sins, and that we cease to transgress knowingly any of God's requirements.
What a heaven we would have if each were to go there with his peculiar temperament, his desire to have his own way! How unhappy would such persons be, even in heaven, if they could not always do as they pleased? The love of right must be inwrought in us while on the earth. The light of Heaven will then come in, our hearts will open to Jesus, and we shall have perfect submission to the will of God.

Jesus gave us a perfect pattern. Let us study it carefully, and as we study and pray, we shall come into close connection with Heaven. Shall we not try harder to be like Jesus? Shall we not pray more? Shall we not make more earnest efforts for others? There is no time to be idled away. Everyone who enters heaven will have, as the result of his labor, some soul to present to Jesus. The "well done" will never be said to those who have not done well. We must be faithful, we must be active, if we would receive the reward promised to the faithful.

The religion of Christ does not consist in merely having our names written on the church book; they must be written in the Lamb's book of life. Examine the text. From this it will be seen that there is a decided difference between the followers of Christ and the world. They are a peculiar people; Jesus came to make them thus. The great motive presented to them is, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Let us keep our minds fixed upon the glorious appearing of Him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works" (Titus 2:13-14); and let us act every day of our life as though we believed that His coming was near at hand.

Let us open the door of our hearts, that Jesus may come in and that sin may go out. Let us forsake the evil and choose the good, remembering that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12. All who enter the city of God will do so as conquerors. Jesus overcame; and we may overcome, if we will fight our battles in His name.

Review and Herald, March 16, 1886.

---

**Upcoming Meetings**

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

**Eatonville, WA** ........................................ August 4-9
Hope International Camp Meeting

**Puyallup** ........................................ August 29
Edgewood Grange Hall
1806 Meridian East

**Angelus Oaks, CA** .................................... September 17-20
Camp Morning Star
Barton Flats, Highway 38

**Calistoga, CA** ..................................... September 24-27
Napa County Fairgrounds
1435 Oak Street

**Puyallup, WA** ..................................... September 26
Edgewood Grange Hall
1806 Meridian East

**Milton-Freewater, OR** ................................ October 3
Senior Center
311 N. Main

**Eatonville, WA** .................................... October 4-10
Medical Missionary Training Seminar
Life Abundant Missionary Institute

**Eatonville, WA** .................................... November 16-20
Hope International's Fall Week of Prayer
Tom and Alane Waters Family
Life Abundant Missionary Institute

**Eatonville, WA** .................................... November 21
Tom and Alane Waters
Life Abundant Missionary Institute
Ellen G. White: Critics and Criticism

Part 1

From time to time we become aware of someone who is sharing his criticisms of the writings of Ellen G. White. Sadly, even some Seventh-day Adventists who once held the Spirit of Prophecy in high regard, have made an about-face, and are now doing all they can to promote the “truth” concerning Adventism’s “false prophet.”

We do believe Ellen White’s prophetic gift should be tested by the Scriptures, and there is a place for honest questions. However, we have yet to be confronted with a criticism that does not fall into one of two categories: (1) There is what seems to be a reasonable answer to the question or criticism, that does not diminish our understanding of the inspiration, role, and authority of Ellen White’s gift of prophecy; or (2) the criticism seems to be of such a minor nature that we can be satisfied that we do not have all the answers at this time, and that God will one day explain all our perplexities.

Because many of the criticisms regarding the work of Ellen White are repeating issues that have been raised for decades—some since long before Ellen White passed away—we felt it would be helpful to our many readers for us to reproduce the following overview, which is taken from chapter 22 of T. Housel Jemison’s book entitled A Prophet Among You, published in 1955. Copies of this book are available in some Adventist Book Centers.

For a more thorough treatment of any of the charges, we highly recommend F. D. Nichol’s book Ellen G. White and Her Critics.—Editors

“Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father.” John 5:18.

“Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.” Matthew 15:2.

“And many of them said, He hath a devil, and is mad; why hear ye him?” John 10:20.

“How knoweth this man letters, having never learned?” John 7:15.

Who is this that is being accused of blasphemy, of lawbreaking, of turning people from the ways of the fathers, of devil possession involving insanity, and of a lack of education that caused men to wonder how He could say anything worthwhile? Anyone acquainted with the story of Jesus recognizes immediately that it was He who was the object of these criticisms. Even a perfect life, an unmarred ministry, could not escape the critic’s thrust.

Moses also faced, among other things, the charge of exalting himself and assuming unwarranted authority. See Numbers 16:3. Jeremiah too was accused of being a false prophet who was prompted by a friend to give a message according to the friend’s ideas. See Jeremiah 43:2–3. Paul was indicted as well as being mentally unbalanced, turning the world “upside down,” and destroying the business of the Ephesian craftsmen. See Acts 26:24; 17:6; 19:26–27.

Whether there is change or stagnation, strong leadership or weakness, clear or muddled thinking, adverse criticism appears to be the lot of those who occupy places of responsibility. At the same time, one who occupies no commanding position, but who still affects the thinking of a large number of persons, is almost always the object of hostile criticism.

Ellen White was and is subject to such criticism. In this chapter we shall give attention to some of the criticisms.
that have been brought against her work and her writings. In dealing with this case, it is not difficult, for the most part, to find parallel accusations made against the prophets of the Bible. There seem to have been few new criticisms invented with the passage of the centuries.

Criticisms of Ellen White fall largely into a few classifications. It is not necessary to know all the facts about each criticism that might be placed in any classification, for this information is readily obtainable when needed. If we become acquainted with a method of approach to the various types of problems, we will accomplish more than we would by trying to keep in mind all the details involved. Following are some of the charges:

### Nervous Disorder

Prominent among the charges of Ellen White's critics are variations on the theme that her visions resulted from some type of nervous disorder stemming from the injury she suffered as a girl. Hysteria, epilepsy, and schizophrenia are most frequently mentioned. The stories built around these charges have seemed plausible enough to cause a number of persons, who have not taken occasion to investigate the manner of the giving of visions and the life and work of Mrs. White for themselves, to accept and propagate them. In this connection there are two facts to be kept in mind: (1) No scientific evidence is given to support the charges, and (2) the whole ministry of Mrs. White and the body of her writings belie the charges:

1. **No scientific evidence.** When we say that no scientific evidence is given to support the charges, we mean that an investigation of the so-called evidence quickly reveals that it is unsound. Generally, the evidence consists of the testimony of one or another, or all, of three physicians who claimed to know much about Ellen White's physical condition and her visions. Added to these are statements drawn from medical books, which seem to describe some of the physical phenomena accompanying Ellen White's visions.

The three physicians usually quoted are Mrs. W. J. Fairfield, William Russell, and J. H. Kellogg. A study of the facts involved in his reasons for rejection, they were strictly nonmedical.

Weaknesses similar to those appearing in the testimony of the three physicians are seen also in the testimony presented from medical books. The statements quoted may be authentic and authoritative ones, but they are applied to Ellen White, not by a qualified physician, but by a critic. There is nothing scientific in an unqualified person's reading in medical books the symptoms of diseases concerning which the most skilled diagnosticians sometimes differ widely, and from such reading attempting to diagnose a case.

2. The types of disorders of which some critics feel symptoms appeared in Ellen White's experience are types that affect the whole personality and experience. They are disorders for which medical help has been found only in comparatively recent years. Therefore, if Mrs. White were afflicted with any of these diseases, she would have to be regarded as an untreated case, subject to the progressive ravages of the disease. But the most careful study of her life and writings fails to give the slightest hint of such effects. The comment of the editor of the New York *Independent*, in 1915, previously quoted, "She lived the life and did the work of a worthy prophetess"—gives a clue to the regard in which Mrs. White was held. Another writer of a biographical sketch showed his attitude in these words: "Mrs. White is a woman of singularly well-balanced mental organization. Benevolence, spirituality, conscientiousness, and ideality are the predominating traits. Her personal qualities are such as to win for her the warmest friendship of all to whom she comes in contact, and to inspire them with the utmost confidence in her sincerity. . . . Notwithstanding her many years of public labor, she has retained all the simplicity and honesty which characterized her early life."—*American Biographical History of Eminent and Self-Made Men*, Michigan volume, page 108 (1878).

The best way to deal with problems regarding Ellen White's physical and mental condition is to become well acquainted with the story of her life and the product of her pen. Her writings reveal clarity of thinking, consistency of treatment, unity of thought, depth of insight, and unique aptness of expression that are signs of a well-
organized mind and a consistent Christian outlook.

False Teachings

Application of the test "to the law and to the testimony" (Isaiah 8:20), some critics say, shows that Ellen White taught some things that are not in the Bible, or were contrary to Bible teachings. . . . To deal adequately with this type of criticism, two things are necessary: (1) a thorough knowledge of what the Bible teaches on the subject, and (2) a complete cross-section of what Ellen White has said on the subject in her various works. The major problems in this area are caused by the fact that she differs from some traditional points of view on Bible teachings which have been held by many individuals, and by the fact that brief portions of passages are sometimes taken out of their setting and made to stand alone. Every doctrine taught by Ellen White will stand the closest scrutiny and comparison with the Scriptures.

Suppression

It is at times charged that Ellen White taught points of view which she later discovered to be incorrect. Then, it is claimed, she changed her teaching, and withdrew from circulation or suppressed the writings containing the error. As examples, certain early works are quoted, which, when they were reprinted, lack some sentences or sections contained in the earlier publication. Or it is urged that certain books were discontinued and others issued in their place to hide the false teachings of the former. Again, what are the facts? Space here permits but a brief summary of the facts presented in detail in Ellen G. White and Her Critics, 267:

It is true that in later publications some portions of earlier ones were omitted. It is also true that some books were replaced by new ones that did not contain every sentence and expression found in the old books. Does this prove that some teachings were suppressed?—Not at all. Charges of deletion and suppression are largely made with reference to three items: (1) a tract, "A Word to the Little Flock," (2) an article in the Present Truth of August, 1849, and (3) the book Sketches From the Life of Paul. Reasons for the omissions at the time of republication are given by F. D. Nichol in his discussion of this topic. But because of the desire of some persons to have copies of these early documents in their original form, both of the first two items have been reproduced in facsimile form and are easily accessible. Whatever the reasons for the original deletions, they had nothing to do with the suppression of teachings, for the church has no question about circulating them today.

The third item, Sketches From the Life of Paul, is said to have been withdrawn from circulation because of a threatened lawsuit over alleged plagiarism. Actually, there was no threatened lawsuit, and no critic has ever presented evidence of such action, although the name of a publisher is sometimes mentioned in this connection. A letter from the publisher, said to have been involved, shows that there was no threatened suit and no grounds for one. Ellen White and Her Critics, 456. The edition of Sketches was completely sold out, and no copies were recalled. No more were printed, for Ellen White intended to write more fully on the subject of the ministry of the apostles. Work on the new volume was delayed for a number of years because of other responsibilities and book work, but in 1911 the new book, The Acts of the Apostles, was published.

The early teaching most frequently said to have been suppressed by the removal of portions of early publications was this: The Adventist group approaching October 22, 1844, believed that the Lord would appear and probation would close for all men. For a time after the disappointment, those who did not repudiate their belief in the advent message still believed that probation had closed and there was no longer mercy for sinners.

However, with the passage of time, they began to recognize that this position was not founded on the Bible, and that there was still a work to be done for sinners. They continued to use the term "shut door," but it came to have a different meaning to them. It took on this significance: Christ had now entered on the second phase of His ministry as High Priest—His ministry in the Most Holy Place in the heavenly sanctuary; therefore, He had shut the door to the holy place and opened the door to the Most Holy. The announcement of this change in phases of ministry was, they felt, the responsibility God had given them. What was Ellen G. White's relation to these teachings regarding the "shut door"? She explains, in a letter addressed to J. N. Loughborough, a portion of which is quoted here:

"With my brethren and sisters, after the time passed in forty-four I did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted. And am clear and free to state no one has ever heard me say or has read from my pen statements which will justify them in the charges they have made against me upon this point.

"It was on my first journey east to relate my visions that the precious light in regard to the heavenly sanctuary was opened before me and I was shown the open and shut door. We believed that the Lord was soon to come in the clouds of heaven. I was shown that there was a great work to be done in the world for those who had not had the light and rejected it. Our brethren
could not understand this with our faith in the immediate appearing of Christ. Some accused me of saying my Lord delayeth His coming, especially the fanatical ones. I saw that in "44 God had opened a door and no man could shut it, and shut a door and no man could open it. Those who rejected the light which was brought to the world by the message of the second angel went into darkness, and how great was that darkness." Ellen G. White Letter 2, 1874. The letter in facsimile form appears in F. M. Wilcox, The Testimony of Jesus, 106–107.

In The Great Controversy Mrs. White, since 1884, has unhesitatingly and frankly kept before the world the shut-door experience of our early believers and the reasons for the position they took. See The Great Controversy, 428–432. It is largely the failure on the part of the critics to recognize the change in the significance of the term "shut door" as employed by our pioneers that creates the problem in this case. They make no distinction between Ellen White’s early personal belief and what was soon revealed to her, on the basis of which she changed her point of view. F. D. Nichol presents several exhibits revealing that Mrs. White’s earliest writings contain clear indications of her belief that there was still opportunity for men to accept the Lord. See F. D. Nichol, op. cit., 239. See also F. M. Wilcox, The Testimony of Jesus, 90. In the face of facts, the "shut-door" charge collapses.

Plagiarism

The charge of plagiarism, or literary theft, is made against Ellen White in connection with two books—Sketches From the Life of Paul, and The Great Controversy. It is seldom that any other work or passage is cited, although it is insinuated by critics that large portions of all her writings were the product of the minds and pens of others. Is the insinuation justified? This much is certain: If there were works other than the two specified that would help the critic to build up his case, he would not hesitate or fail to use them. Consequently, the problem of the accusation of plagiarism may be regarded as limited to these books.

Did Ellen White borrow from the writings of others in the preparation of these books?—Yes, she did. Did this borrowing constitute plagiarism?—We think not. Actually, there are two phases to the matter of plagiarism—the moral and the legal. Morally, the major question is: Was there an attempt on the part of the author to deceive her readers into thinking that the material she had borrowed was completely her own? Take Sketches From the Life of Paul, for example:

The first notice of the publication of Sketches to appear in the Review and Herald was in the issue of October 9, 1883. In the advertisement the publishers called par-

C

Certainly none can say justifiably that Mrs. White tried to hide the fact that she had used some material from the other book on the life of Paul.

ticular attention to the book from which critics say Ellen White copied large portions—Conybeare and Howson’s The Life and Epistles of St. Paul. The publishers of the Review and Herald said: "While the well-known work of Conybeare and Howson completely outstrips all its predecessors as a full and reliable history of the life and epistles of Paul, even that excellent book comes altogether short of taking the place of this humble volume." To all intents and purposes they were inviting comparison of the two books. But what about Mrs. White? Was she as free as her publishers to direct attention to the Conybeare and Howson book, or did she try to prevent people from reading it so that they might not discover that she had used some material from it?

Only a few months before the Review and Herald notice of the publication of Mrs. White’s Sketches, there was widespread promotion of the Conybeare and Howson book as a premium with subscriptions to the Review and Herald and the Signs of the Times. Mrs. White did her part in helping the promotion of the book by writing a statement that was included in the Signs of the Times of February 22, 1883. "The Life of St. Paul by Conybeare and Howson, I regard as a book of great merit, and one of rare usefulness to the earnest student of the New Testament." Certainly none can say justifiably that Mrs. White tried to hide the fact that she had used some material from the other book on the life of Paul. There was no attempt on her part to deceive her readers.

What about the legal phase of the matter? Did she use so much that the value of the older book was diminished or that she appropriated the labor of its authors to their injury? F. D. Nichol’s thorough investigation of the extent and nature of the matter used reveals that both of these questions must be answered negatively. What was used was not excessive in amount and was background material related only indirectly to the development of the spiritual theme found in Sketches From the Life of Paul.

What has been said of Sketches could also be said of The Great Controversy. The books from which historical material was quoted or paraphrased were books that were in many Seventh-day Adventists’ libraries, some of them books Mrs. White had highly recommended to be read by the members of the church. Again there was no attempt to deceive. And legally, neither the amount of material nor the use made of it justifies any question. Morally or legally there is no problem of plagiarism. See Ellen G. White and Her Critics for a fuller discussion and full documentation.

To be continued.

Footnotes:
1 Most of the material regarding the charges against Mrs. White is drawn from F. D. Nichol, Ellen G. White and Her Critics, where all the major charges against Mrs. White are dealt with in considerable detail. See p. 62. It is not the purpose in this chapter to duplicate what has been done in the Nichol book concerning any one of these problems. In each case the details should be studied from that work. In the present chapter we are dealing only with methods of approach and introducing instances solely for illustration, not for the purpose of fully refuting the charges.
2 F. D. Nichol’s account contains a detailed study of all the deletions. See Ellen G. White and Her Critics, 619. “A Word to the Little Flock” is available in pamphlet form from the Review and Herald Publishing Association, and is reproduced in an appendix to the Nichol book. The Present Truth article will be found in the volume of Facsimiles of the Two Earliest SDA Periodicals.
Both he that sanctifieth and they who are sanctified are All of One

Hebrews 2:11

The particular thought which will be the subject of our study at this time is that which is found in the 11th verse, second chapter of Hebrews: "Both he that sanctifieth and they who are sanctified are all of one." It is men of this world, sinful men, whom Christ sanctifies. He is the Sanctifier, and He and these are all of one.

In this part of the chapter you will remember we are studying man. In the first chapter [of Hebrews], as we have seen, there is shown the contrast between Christ and the angels—with Christ above the angels as God. In the second chapter the contrast is between Christ and the angels—with Christ below the angels. God has not put in subjection to the angels the world to come whereof we speak. He has put it in subjection to man, and Christ is the man. Therefore Christ became man; He takes the place of man, He was born as man is born. In His human nature Christ came from the man from whom we all have come, so that the expression in this verse, "all of one," is the same as "all from one"—as all coming forth from one. One man is the source and head of all our human nature. And the genealogy of Christ, as one of us, runs to Adam. See Luke 3:38.

It is true that all men and all things are from God, but the thought in this chapter is man, and Christ as man. We are the sons of the first man, and so is Christ according to the flesh. We are now studying Christ in His human nature. The first chapter of Hebrews is Christ in His divine nature. The second chapter is Christ in human nature. The thought in these two chapters is clearly akin to that in the second chapter of Philippians, verses 5-8:

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

In that passage Christ in the two forms is set forth. First, being in the form of God, He took the form of man. In Hebrews, first two chapters, it is not the form but the nature.

I repeat: In the second chapter of Philippians we have Christ in the two forms—the form of God and the form of man. In Hebrews, first and second chapters, we have Christ in the two natures—the nature of God and the nature of man. You may have something in the form of man that would not be of the nature of man. You can have a piece of stone in the form of man, but it is not the nature of man. Jesus Christ took the form of man, that is true, and He did more; He took the nature of man.

Let us read now the fourteenth verse of the second chapter of Hebrews. "Forasmuch then as the children [the children of Adam, the human race] are partakers of flesh and blood, he also himself likewise took part of the same." "Likewise" means in this wise, in this way, in a way like this which is spoken of. Therefore, Christ took flesh and blood in a way like we take it. But how did we take flesh and blood?—By birth and clear from Adam too. He took flesh and blood by birth also and clear from Adam too. For it is written: "Jesus Christ our Lord, which was made of the seed of David according to the flesh." Romans 1:3.

A. T. Jones
While David calls Him Lord, He also is David's son. See Matthew 22:42-45. His genealogy is traced to David, but it does not stop there. It goes to Abraham, because He is the seed of Abraham. He took on Him the seed of Abraham, as in the sixteenth verse of this second chapter of Hebrews. Nor does His genealogy stop with Abraham; it goes to Adam. See Luke 3:38. Therefore He which sanctifieth among men and they who are sanctified among men are all of one. All coming from one man according to the flesh, are all of one. Thus on the human side, Christ's nature is precisely our nature.

Let us look at the other side again for an illustration of this oneness, that we may see the force of this expression that He and we are all of one.

On the other side, however, as in the first chapter of Hebrews, He is of the nature of God. The name God which He bears belongs to Him by the very fact of His existence; it belongs to Him by inheritance. As that name belongs to Him for as on the divine side, He was of God, of the nature of God, and was really God, so on the human side He is of man and of the nature of man and really man.

Look at the fourteenth verse of the first chapter of John. “And the Word was made flesh, and dwelt among us.” That tells the same story that we are reading here in the first two chapters of Hebrews. “In the beginning was the Word, and the Word was of God, and the Word was God.” “And the Word was made flesh, and dwelt among us” — flesh and blood as ours is.

Now what kind of flesh is it? What kind of flesh alone is it that this world knows? — Just such flesh as you and I have. This world does not know any other flesh of man and has not known any other since the necessity for Christ's coming was created. Therefore, as this world knows only such flesh as we have, as it is now, it is certainly true that when “the Word was made flesh,” He was any lack in itself, God must send Him to help the flesh and not to help the law. If the law had been in itself too weak to do what it was intended to do, then the thing for Him to have done to help the matter out would be to remedy the law. But the trouble was with the flesh, and therefore He must remedy the flesh.

It is true that the argument nowadays, springing up from that enmity that is against God and is not subject to the law of God, neither indeed can be, is that the law could not do what was intended, and God sent His Son to weaken the law, so that the flesh could answer the demands of the law. But if I am weak and you are strong and I need help, it does not help me any to make you as weak as I am; I am as weak and helpless as before. There is no help at all in all that. But when I am weak and you are strong and you can bring to me your strength, that helps me. So the law was strong enough, but its purpose could not be accomplished through the weakness of the flesh. Therefore God, to supply the need, must bring strength to weak flesh. He sent Christ to supply the need and therefore Christ must so arrange it that strength may be brought to our flesh itself which we have today, that the purpose of the law may be met in our flesh. So it is written: “God sending his own Son in the likeness of sinful flesh,” in order “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Romans 8:3-4.

Now do not get a wrong idea of that word “likeness.” It is not the shape; it is not the photograph; it is not the likeness in the sense of an image, but it is likeness in the sense of being like indeed. The word likeness here is not the thought that is in the second chapter of Philippians, where it is shape, the form, or likeness as to form, but here in the book of Hebrews it is likeness in nature, likeness to the flesh as it is in itself, God sending His own Son in that which is just like sinful flesh. And in order to be just like sinful flesh, it would have to be sinful flesh; in order to be made flesh at all, as it is in this world, He would have to be just such flesh as it is in this world, just such as we have and that is sinful flesh. This is what is said in the words “likeness of sinful flesh.”

This is shown in the ninth verse of Hebrews 2, also: “We see Jesus, who was made a little lower than the angels” — not only as man was made lower than the angels when He was created.

There was something that the law could not do, and that God, sending His own Son, did. But why was it that the law could not do what it desired and what was required? — It was weak through the flesh.

entirely because He exists and as certainly as He exists, and as it belongs to Him by nature, it is certain that His nature is the nature of God.

Also, in the first chapter of John, first verse, it is written: “In the beginning was the Word, and the Word was with God.” John 1:1. That word “with” does not express the reality of the thought as well as another. The German puts a word in there that defines the Greek closer than ours does. That says, “In the beginning was the Word, and the Word was bei God” literally, “The Word was of God.” And that is true. The Greek word conveys the same idea as that my right arm is of me, of my body. The Greek therefore is literally, In the beginning “the Word was God.” (All emphasis supplied unless otherwise noted.)

This simply illustrates on that side the fact as to what He is on this side. made just as flesh as ours is. It cannot be otherwise.

Again: What kind of flesh is our flesh, as it is in itself? Let us turn to the eighth chapter of Romans and read whether Christ's human nature meets ours and is as ours in that respect wherein ours is sinful flesh. Romans 8:3: “What the law could not do, in that it was weak through the flesh, God sending his own Son” did.

There was something that the law could not do, and that God, sending His own Son, did. But why was it that the law could not do what it desired and what was required? — It was weak through the flesh. The trouble was in the flesh. It was this that caused the law to fail of its purpose concerning man. Then God sent Christ to do what the law could not do. And the law, having failed of its purpose because of the flesh and not because of
Man was sinless when God made him a little lower than the angels. That was sinless flesh. But man fell from that place and condition and became sinful flesh.

Now we see Jesus, who was made a little lower than the angels, but not as man was made when he was first made a little lower than the angels, but as man is since he sinned and became still lower than the angels. That is where we see Jesus. Let us read and see: We see Jesus who was made a little lower than the angels. What for?—"For the suffering of death." Then Christ’s being made as much lower than the angels as man is, is as much lower than the angels as man is, since he [man] sinned and became subject to death. We see him “crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him [it was appropriate for him], for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Hebrews 2:9–10.

Therefore, as He became subject to suffering and death, this demonstrates strongly enough that the point lower than the angels at which Christ came to stand; where He does stand and where “we see him,” is the point to which man came when he, in sin, stepped still lower than where God made him—even then a little lower than the angels.

Again: the sixteenth verse: “Verily he took not on him the nature of angels; but he took on him the seed of Abraham.” He took not on him the nature of angels, but he took on Him the nature of Abraham. But the nature of Abraham and of the seed of Abraham is only human nature.

Again: “Wherefore in all things it behoved him to be made like unto his brethren.” Verse 17. In how many things?—All things. Then in His human nature there is not a particle of difference between Him and you.

Let us read the scripture. Let us study this closely. I want to see that we shall stand by it. Let us read it over: “Are all of one.” He took part of flesh and blood in the same way that we take part of flesh and blood. He took not the nature of angels but the seed, the nature, of Abraham. Wherefore—for these reasons—it behooved Him—what is behooved?—It was the proper thing for Him to do—it became Him—it was appropriate. It behooved Him to be made in all things like unto His brethren. Who are His brethren, though?—The human race. “All of one,” and for this cause He is not ashamed to call them brethren. Because we are all of one, He is not ashamed to call you and me brethren. “Wherefore in all things it behoved him to be made like unto his brethren.”

Well, then, in His human nature, when He was upon the earth, was He in any wise different from what you are in your human nature tonight?—[A few in the congregation responded, “NO”] I wish we had heard everybody in the house say, “No,” with a loud voice! You are too timid altogether. The Word of God says that, and we are to say, That is so, because there is salvation in just that one thing. No, it is not enough to say it that way: the salvation of God for human beings lies in just that one thing. We are not to be timid about it at all. There our salvation lies, and until we get there we are not sure of our salvation. That is where it is. “In all things it behoved him to be made like unto his brethren.” What for?—O, “that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” Verses 17–18. Then don’t you see that our salvation lies just there? Do you not see that it is right there where Christ comes to us? He came to us just where we are tempted and was made like us just where we are tempted, and there is the point where we meet Him—the living Saviour against the power of temptation.

Now the fourteenth and fifteenth verses of the fourth chapter of Hebrews:

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but "We have not a high priest which cannot be touched”—two negatives there; have not a high priest which cannot be touched. Then what do we have on the affirmative side?—We have a high priest who can be touched with the feeling of our infirmities—my infirmities, your infirmities, our infirmities. Does He feel my infirmities?—Yes. Does He feel your infirmities?—Yes. What is an infirmity?—Weakness, wavering, weakness—that is expressive enough. We have many of them. All of us have many of them. We feel our weaknesses. Thank the Lord, there is One who feels them also—yea, not only feels them but is touched with the feeling of them. There is more in that word “touched” than simply that He is reached with the feeling of our weaknesses and feels as we feel. He feels as we feel, that is true, but beyond that He is “touched”; that is, He is tenderly affected; His sympathy is stirred. He is touched to tenderness and affected to sympathy and He helps us. This is what is said in the words, “touched with the feeling of our infirmities.” Thank the Lord for such a Saviour!

But I say again, He cannot be tempted in all points like as I am unless He was in all points like I am to start with. He could not feel as I do unless He is where I am and as I am. In other words, He could not be tempted in all points as I am and feel as I feel unless He was just myself over again. The word of God says: “In all points like as we are.”
In the presence of Christ, Satan is absolutely conquered, and in Christ we are conquerors of Satan.

where I could be tempted with any power at all. But as things that tempt me may not affect you at all, and things that affect you may not affect me, Christ has to stand where you and I both are, so as to meet all the temptations of both. He must feel all those which you meet that do not affect me and also all those which I meet that do not affect you. He has to take the place of both of us. That is so.

Then there is the other man. There are things that tempt him to his overthrow that do not affect you or me either. Then Jesus had to take all the feelings and nature of myself, of yourself, and of the other man also, so that He could be tempted in all points like as I am and in all points like as you are and in all points like as the other man is. But when you and I and the other man are taken in Him, how many does that embrace?—That takes in the whole human race.

And this is exactly the truth. Christ was in the place and He had the nature of the whole human race. And in Him meet all the weaknesses of mankind, so that every man on earth who can be tempted at all finds in Jesus Christ power against temptation. For every soul there is in Jesus Christ victory against all temptation and relief from the power of it. That is the truth.

Let us look at it from another side. There is one in the world—Satan, the god of this world—who is interested in seeing that we are tempted just as much as possible, but he does not have to employ much of his time nor very much of his power in temptation to get us to yield.

That same one was here and he was particularly interested in getting Jesus to yield to temptation. He tried Jesus upon every point upon which he would ever have to try me to get me to sin, and he tried in vain. He utterly failed to get Jesus to consent to sin in any single point upon which I can ever be tempted.

He also tried Jesus upon every point upon which he has ever tried you, or ever can try you to get you to sin, and he utterly failed there too. That takes you and me both then, and Jesus has conquered in all points for both you and me.

But when he tried Jesus upon all the points that he has tried upon both you and me and failed there, as he did completely fail, he had to try Him more than that yet. He had to try Him upon all the points upon which he has tried the other man to get him to yield. Satan did this also, and also there completely failed.

Thus Satan had to try, and he did try, Jesus upon all the points that he ever had to try me upon, and upon all the points that he ever had to try you upon, and also upon all the points that he would have to try the other man upon. Consequently, he had to try Jesus upon every point upon which it is possible for a temptation to rise in any man of the human race.

Satan is the author of all temptation, and he had to try Jesus upon every point upon which it is possible for Satan himself to raise a temptation. And in all he failed all the time. Thank the Lord!

More than that: Satan not only had to try Jesus upon all the points where he has ever had to try me, but he had to try Jesus with a good deal more power than he ever had to exert upon me. He never had to try very hard, nor use very much of his power, in temptation to get me to yield. But taking the same points upon which Satan has ever tried me in which he got me to sin, or would ever have to try to get me to sin, he had to try Jesus on those same points a good deal harder than he ever did to get me to sin. He had to try Him with all the power of temptation that he possibly knows—that is, the devil I mean—and failed. Thank the Lord! So in Christ I am free.

He had to try Jesus in all points where he ever tempted, or ever can tempt you, and he had to try Him with all the power that he knows, and he failed again. Thank the Lord! So you are free in Christ. He had also to try Jesus upon every point that affects the other man with all his Satanic power also, and still he failed. Thank the Lord! And in Christ the other man is free.

Therefore he had to try Jesus upon every point that ever the human could be tried upon and failed. He had to try Jesus with all the knowledge that he has and all the cunning that he knows and failed. And he had to try Jesus with all his might upon each particular point, and still he failed.

Then there is a threefold—yes, a complete—failure on the devil's part all around. In the presence of Christ, Satan is absolutely conquered, and in Christ we are conquerors of Satan. Jesus said, "The prince of this world cometh, and hath nothing in me." John 14:30. In Christ, then, we escape him. In Christ we meet in Satan a completely conquered and a completely exhausted enemy.

This is not to say that we have no more fighting to do. But it is to say, and to say emphatically and joyfully, that in Christ we fight the fight of victory. Out of Christ, we fight—but it is all defeat. In Him our victory is complete, as well as in all things in Him we are complete. But, O do not forget the expression: It is in Him!

Then, as Satan has exhausted all the temptations that he knows, or possibly can know, and has exhausted all his power in the temptation too, what is he? In the presence of Christ, what is he?—Powerless. And when he finds us in Christ and then would reach us and harass us, what is he?—Powerless. Praise and magnify the Lord!

Let us rejoice in this, for in Him we are victors; in Him we are free; in Him Satan is powerless toward us. Let us be thankful for that. In Him we are complete! 1895 General Conference Bulletin, 230-235, originally entitled "The Third Angel's Message #13."
The Prophetic Gift in the Gospel Church, Part 4

In considering the manifestation of the gifts of the Spirit, it is well to keep in mind the order of the development of the gifts, as the Lord has marked it out in His Word. Paul refers to this order in his letter to the Corinthians, where he says, "God hath set some in the church, first apostles, secondarily prophets." 1 Corinthians 12:28. (All emphasis supplied unless otherwise noted.)

When comparing these gifts, he says, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." 1 Corinthians 14:22.

From this statement it is evident that the Lord’s order is that His special messages to the world shall be brought forth from His Word; and accordingly He moves men to search the Scriptures, and to go forth as apostles, burdened with the Lord’s messages, proclaiming them from the Bible, which has stood the test of ages. Not all ministers are classed as apostles, but that term seems to be applied to those who lead out in a reform or a new development of gospel truth. As believers are raised up, the gift of prophecy comes in, "secondarily," accomplishing its part "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:12.

The work of Miss E. G. Harmon, under the guidance of the prophetic gift, from January 1845 to the spring of 1846—almost eighteen months—was with the "believers" in Christ’s near coming, with whom she had previously associated. After the close of the twenty-three hundred days (October 22, 1844), until the cause of their disappointment and the nature of the event that then occurred should be understood, there would be danger of the believers drifting into erroneous views, or giving up entirely their past experience. Her message to such was: "The past movement was of God. Hold fast your faith. The Lord has still a work for His people. Study the Bible. Search the Word, and you will find the light."

While Miss Harmon was busily engaged in one part of New England, Elder Joseph Bates, who was consecrated to God, and was a man of great faith (not acquainted with Miss Harmon), was working in another part, bringing forth from the Scriptures the light of the Sabbath truth and the third angel’s message. His work was to raise up believers in these truths. In fact, it was from him that, in 1846, both Miss Harmon and Elder James White received the Sabbath truth. She never had a vision on the Sabbath question until after the Bible evidences for the Sabbath had been given her by Elder Bates.

In the fall of 1846 (after Miss Harmon’s marriage to Elder James White), as believers in the third angel’s message and the Sabbath were raised up, the Lord’s time came for the gift of prophecy to be connected with the third angel’s message. Elder Bates became fully convinced that the manifestations of Mrs. White were from Heaven. From that time this prophetic gift has acted its part for "believers," "for the work of the ministry," and for the "edifying [building up] of the body [church] of Christ." So we say of the gift of prophecy, as connected with the third angel’s message, that it started right, and has wrought in a manner in harmony with God’s order of placing His gifts in the church.

Comparison

In Paul’s first letter to the Corinthians he speaks of one coming in where the gift of prophecy is in exercise, "Thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in
you of a truth.” 1 Corinthians 14:25. Boothroyd’s translation reads, “God is among you.”

As an illustration of this text, attention is called to a vision given to Mrs. White, and witnessed by the writer. The first Sabbath in October 1832, in Rochester, New York, she in vision saw a man who, so she told us, was traveling away from home on business. He had much to say about the law of God and the Sabbath, but was at the same time breaking one of the Ten Commandments. She said he was a person whom she had never met, yet she believed she would see him sometime, as his case had been unfolded to her. One of the Rochester company, whom Mrs. White had never seen, was at that time in Michigan. About six weeks after this vision, he returned to Rochester.

Elder White then asked: “Is there a doctor in the house? We always like to have physicians examine Mrs. White in vision.”

Another Comparison

Another comparison [example] will be a feature connected with the vision of Daniel, recorded in chapter 10 of his prophecy. We read: “I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.” Verse 7. These men in company with Daniel were Chaldeans, and worshipers of idols. When the power of God came upon Daniel, they were as anxious to get away from it as was Adam, after his transgression, to hide from God’s presence.

A parallel circumstance occurred in Parkville, Michigan, January 12, 1861. It was the day of the dedication of the Parkville meeting-house, and a large audience had assembled. Elder White and his wife, Elder J. H. Wagggoner, and the writer were present. At the close of the service, Mrs. White gave an exhortation, and the blessing of God rested upon her in a remarkable degree. After sitting down, she was taken off in vision, and remained seated. There was present a Doctor Brown, a hale, strong man.

Aggelic Influence Illustrated

In the Bible we have numerous accounts of the power and influence of angels. Ferocious animals have been tamed by their presence, as in the case of the hungry lions when Daniel was thrown into their midst. Those lions were calmed by the presence of an angel, and became as peaceable as domestic animals.

By way of comparison, we cite an instance where the influence of the angel who is ever present when Mrs. White is in vision, calmed the temper of an unruly, vicious horse. In the fall of 1846 Elder and Mrs. White wished to go from Topsham to Poland, Maine, a distance of about thirty miles. Elder White obtained the use of a partly-broken colt, and a two-seated market-wagon, which was constructed without a dashboard. There was a step across the front of the wagon, and an iron step from the shafts. It was necessary that extreme care be taken in driving the colt, for if the lines or anything touched his flanks, he would instantly kick furiously; and he had to be held in continually with a “taut rein” to keep him from running. The owner of this colt lived in Poland. As Elder White had been used to managing unbroken colts, he thought he would have no serious trouble with this one. Had he known, however, that during its frantic demonstrations it had previously killed two men, one by crushing him against the rocks by the roadside, he might have been less confident.

On this occasion there were four persons in the wagon—Elder White and his wife on the front seat, and Elder Bates and a Mr. Israel Damon on the back seat. While Elder White was giving his utmost care to keep the horse under control, Mrs. White was conversing about the truth, when suddenly the power of God came down upon the company, and she was taken off in vision while seated in the wagon. The moment she shouted,
The character of the revelations given to Mrs. White has been, from the first, to warn the church of the devices and schemes of Satan, and to point out the way of escape from his wiles and snares.

Satan's Plans Defeated

In the sixth chapter of the second book of Kings is found a narration of an interesting incident: "The king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God [Elisha] sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice." Verses 8-10. It is evident, from this account, that Satan was working through the Syrians to destroy the Israelites, but if the word of the Lord, by the prophet, exposed his satanic work.

The character of the revelations given to Mrs. White has been, from the first, to warn the church of the devices and schemes of Satan, and to point out the way of escape from his wiles and snares. This has been apparent many times in the counsels and warnings sent to those in responsible places in the various institutions. From time to time words of caution have come stating that if certain plans contemplated, or already entered upon, are carried out, it will be disastrous to the cause, and that such and such is a scheme of Satan's suggesting. Then the proper course to pursue has been given, and, when followed, has saved the Lord's servants from defeat, and His cause from disaster.

Dorchester Vision

I call to mind a circumstance connected with Mrs. White's first visit to Massachusetts, in the spring of 1845, as related to me by Brother Otis Nichols. She first met with the company in Dorchester in the spacious rooms of the home of Mr. Otis Nichols. A company of Adventist believers was in Boston, about seven miles from Dorchester, and a larger company was at Randolph, eight or nine miles in the opposite direction. Mr. Nichols was anxious that Miss Harmon (now Mrs. White) should have an opportunity to speak to each company. He met two of the leaders of the Boston company, Sargent and Robbins, who promised a great desire to hear Miss Harmon. Arrangements were made, and they promised to have the whole company together in Boston "the next Sabbath" [Sunday] to hear her speak.

At family worship Saturday night Miss Harmon was shown in vision that there would be no meeting in Boston the next day; that the men who had expressed so strong a desire to hear her had made no appointment for her, but were going with their whole company to Randolph, and that she must go to that place, and meet both companies at the same time. It was also revealed to her that the Lord would manifest His power in their midst, and all present would have an opportunity to learn that the visions were of the Lord. Accordingly, she went early Sunday morning to Randolph, arriving just as the opening hymn was being sung. Great was the astonishment of that company when Mr. and Mrs. Nichols and Miss Harmon entered the room.

In the season of prayer, at the opening of the meeting, Miss Harmon was taken off in vision, while in a kneeling posture. Sargent and Robbins arose and declared her vision to be false, and from Satan, and said that if an open Bible were laid on her breast, it would at once bring her out of the vision. Mr. Thayer, the owner of the house, placed a large quarto, ten-pound Bible open upon her chest. Immediately after the Bible was laid upon her, she arose upon her feet, and walked into the middle of the room, with the Bible open upon her left hand, and lifted as high as she could reach, with her eyes steadily looking upward, and not upon the Bible. She continued for a long time to turn over the leaves with her other hand, and place her finger upon certain passages, and correctly utter their words with a solemn voice. Many present looked at the passages where her finger pointed, to see if she
Spoke them correctly; for her eyes at the same time were looking upward and not toward the book. She continued thus in vision all the afternoon until almost sunset—over six hours—the longest vision she has ever been known to have.

In exposing the schemes of Satan against the Lord’s work, this vision was in character like the one referred to above, in the days of Elisha and the king of Israel.

**Prophetic Delineation of Character**

In the eighth chapter of Second Kings we find that the prophet “Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael. Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels’ burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die. [By reference to verse 15 we see that he did not die of his disease, but Hazael killed his master.] And he [Elisha] settled his countenance steadfastly, until he [Hazael] was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria.” Verses 7-13.

It seems from this record that Elisha had previously been shown in vision that Ben-hadad would be killed by one of his servants, who would then become king of Syria, and would do great evil to the children of Israel. After answering Hazael’s question about his master’s disease, the prophet gets a fair look at the countenance of this messenger, and, behold, he is the very one whom the Lord had shown him would be the future king of Syria.

Many are the instances witnessed by the writer, during the last fifty-eight years [written in 1910], in which persons previously seen in vision have come before Mrs. White, persons whom she had never met face to face until she came into a public assembly where they were. She then would single them out from the audience, by describing their person or dress, and then give a copy of this manuscript is the case of a woman who was trying to intrude herself among the believers. Mrs. White said the woman professed great holiness; that she had never met her, and had no knowledge of her, only what was shown to her in the Tyrone vision. This writing not only told of the woman’s mode of procedure, but what she would say when reproved. Mrs. White said, “She will put on a sanctimonious look, and say, ‘The Lord knows my heart.’” Mrs. White further said, “This woman is traveling about the country with a young man, while her husband, an old man [nearly twice as old as his wife], is at home, toiling with his hands to support them.” She said the Lord had shown her that “notwithstanding the woman’s pretension to holiness, she and the young man were guilty of violating the seventh commandment.”

From the Jackson meeting I was privileged to accompany Elder and Mrs. White to the other appointments of their four weeks’ visit in Michigan. I was a stranger in the state, but supposed we should see the woman at some of the meetings, as the appointments were so arranged that all our people in the state could attend some one of them. With the written document in my pocket, I watched with no ordinary interest, as we went from place to place, to see how this case would develop.

**Developments at Vergennes, Michigan**

The appointments for the above meetings were in Jackson, Battle Creek, Bedford, Hastings, and Vergennes. The last-named place proved to be the one where the woman lived of whom Mrs. White had the view in the vision given at Tyrone. June 11 we drove forty miles to reach Vergennes. Our first meeting was to be held the next morning, two miles farther on from our lodging; and the woman described in the vision lived three miles still farther on.

At eleven o’clock, June 12, our meeting was opened. Mrs. White sat at the left end of the rostrum; I sat next to her; Elder M. E. Cornell sat next to me; and Elder White was at the right of the rostrum, speaking. After he had talked about
fifteen minutes, an old man and a young man came in together, and sat down on the front seat, next to the rostrum. They were accompanied by a tall, slim, dark-complexioned woman, who took her seat near the door. As these persons came in, Mrs. White looked at them steadily for a minute or two, then raised her fan, and in a low whisper asked the writer if he noticed the persons who just came in. Said she: "Those are the ones the vision is about. When my husband closes his discourse, I will relate the vision, and you will see whether they are the ones."

After a short discourse from Elder White, Mrs. White arose, and quoted the text, “Be ye clean, that bear the vessels of the Lord.” Isaiah 52:11. She said it was not the Lord's order to call a woman to travel about the country with any other man than her husband. Finally, she said plainly: "That woman who sat down a short time ago near the door, claims that God has called her to preach. She is traveling with this young man who just sat down in front of the desk, while this old man—her husband, God pity him!—is toiling at home to earn money, which they are using to carry on their iniquity. She professes to be very holy—to be sanctified—but with all her pretensions to holiness, God has shown me that she and this young man are guilty of violating the seventh commandment."

As Mrs. White bore her testimony, there was an anxious looking toward Mrs. ——, the woman reproved, to see how she received it, and what she would say. Had she been innocent of the charge against her, it would naturally be expected of her to rise up and deny the whole thing. If guilty, and grossly corrupt, she might be none too good to deny it all, even though she knew it to be true. Instead of this, she did just what the testimony said she would do when reproved: she slowly rose to her feet, while every eye in the house was fixed upon her, and, putting on a sanctimonious look, said, "The Lord knows my heart," and sat down without saying another word. She had said just what the written testimony said she would say, and said it in the same manner. In the practical working of the gift of prophecy this case compares, in kind, with that of Hazael before Elisha.

We have now made a comparison of Mrs. White’s visions with fifteen points mentioned in the Bible respecting the visions of God’s prophets and their practical working, and conclude that as "the spirits of the prophets are subject to the prophets," and as "like causes produce like results," the results manifested in this case are a substantial proof that these visions are from the Spirit of the Lord, and are a token of the Lord’s care for the remnant church, which He is gathering out of the world in these last days.

The Prophetic Gift in the Gospel Church, 48-65.

---

Yoking Up With Christ
continued from 10

“Trust and obey for there’s no other way,” was the song God brought immediately to my mind. In my heart I consented that God’s ways are best, and I surrendered my will to His will by a choice to cooperate with God (Leader) by the action of throwing out that mayonnaise right away. This is the battle with self that I went through. God asked me to do a hard thing in denying self, didn’t He? But He stayed right there, yoked with me, giving me strength for the task as I surrendered.

My tastes (appetites) and inclinations were in direct opposition to the will of God. Still, I yielded up my appetites and desires to be changed inside, by God’s grace, trusting He would give me a healthy alternative sooner or later—again in His time—not mine.

This is practicing the presence of God and yoking up with Christ. It is letting Him lead my life, to be my Lord. It is experiencing Him to be a real Helper to me right now. I am talking with Jesus as though He is physically right there beside me.

I am depending upon Jesus to change me inside, to do what I cannot do—to change my will, tastes and feelings, but I am also doing my part in cooperating and doing what is right. James 4:7 shows us the important order in which to gain the victory over sin, #1 “Submit yourselves therefore to God” (our choice + surrender), #2 “Resist the devil,” (self-denial and self-control united with Christ) and #3 “he will flee from you.” (Appetite will come into subjection to Christ.) Am I in Christ? This is the secret of success in subduing sin and self.

Does God bless this union and communion with Him?—Oh yes! He gave me peace in my emotions, in His time—not mine—placing a calm trust in my surrendered heart. That is a miracle!

God also gave me, very soon, an unexpected opportunity to create a good recipe which was easy to prepare, and also tasted good.* God is so good! The secret thickener was potato flour, decreasing the need for oil, and I used lemon juice instead of vinegar. God loves to bless and lead us in this personal way. The key factor is this question: Will I yoke up with Christ now, and will I, in Christ’s strength, fight the battle with self?

Won’t you choose today and every day, every moment, to yoke up with Christ in this life of self-denial, through a connection with your Saviour from self? Won’t you bring before Christ your trials, your temptations, your passions, feelings, emotions, your perplexities in life, your child training, your marriage, that He may instruct you in the way that you should go? He will guide you with His eyes, for that is the kind of God we can serve.

In this way we can all successfully surmount those hills of difficulty and walk uprightly. Won’t you yoke up with Christ today so that He may be your Lord and Saviour? □

*Sally’s Low-oil Mayonnaise

2 cups water
4 Tbls Soyagen (soy milk powder)**
3–4 Tbls Potato flour (starch)
2–3 tsp Onion powder
1–2 tsp Salt
1–2 Tbls Dill (optional)
Garlic powder to taste

Blend the above ingredients well in blender. Drizzle in at high speed 1 Tbls to 1/4 cup of oil. Then fold in 1/3 cup of lemon juice. The potato flour will thicken it. Adjust the amount to your liking.

Alternative: If you add tomato paste and pickles, it will be similar to Thousand Island Dressing.

**Tofu milk will not gel.
Cease From Idolatry

As Christians, God has claims upon us, and we should continually seek to realize that we are not our own, but have been purchased at an infinite price, even with the life of God's dear Son. As the purchase of the blood of Christ, as His representatives on earth, we sustain important relations both to the church and to the world. We are commissioned to go into all the world and preach the gospel to every creature. We are under obligation to do all in our power to save souls for whom Christ has died. Christ has made an infinite sacrifice in our behalf, and we should show that we appreciate this sacrifice by doing all in our power to forward the work of salvation.

In His sermon at Nazareth, Jesus declared that He had come to fulfill the Word of the Lord by the prophet Isaiah. He read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. This was the mission of Christ to our world, and He is our Example in all things. Through the power of His grace we are to take up the work where He left it, and carry it forward to completion. We are to relieve the miseries of our fellow men as far as we can, and to pray that our pitying Redeemer will comfort and help where we cannot. We all have a work to do for the Master. We are to break the bands of oppression, to proclaim deliverance to those who are bound in the fetters of vicious habits. By precept and example we are to aid our fellow men, that they may reach a higher and nobler life, aiding them to the utmost of our ability to enlarge their capacity, to increase their happiness, and to obtain a moral fitness for the life to come.

There are hundreds professing to believe the truth, who are doing nothing except to serve themselves, who should be engaged in most earnest work for the Master. They should yield their hearts to God, purify their souls by obedience to the truth, and let the love of Christ enlarge their natures, so that they may come into sympathy with their fellow beings who need the aid of Christian love and unselfish effort. If all who profess to be followers of Christ would follow Him in deed and in truth, many souls would be rescued from the snare of the enemy. The language of those who would be laborers together with God, would be, "Jesus, my Master, died for a ruined world, leaving me an example that I should follow in His steps. I must do for others as Christ has done for me." Selfishness and indifference must be put far from the children of God; for a great work waits to be done for the world.

We cannot all preach, but we can all act some humble part in the work of God. We cannot all go forth as did Luther and other noble reformers, but we can fill some humble place, and be laborers together with God. But many who have ability to work for God fail to accomplish anything in His service. They choose to follow plans for their own selfish pleasure, while souls are perishing whose blood will be required at their hands. Brethren and sisters, we must put on the whole armor of God, and work while it is called today. Many are doing nothing who could do much for God, if they would give themselves wholly to Him. Their minds are now crippled with selfish thoughts and desires, and they are kept from the work of God by engaging in needless labor for themselves. Many are employing their time in conforming to the world, while souls are left to perish in darkness. Much that might be done by sisters is left undone, because they fail to cultivate their God-given ability in the right direction. Although they profess to be followers of Christ, the Saviour does not abide in their hearts by faith.

If half the time devoted to dress and display were devoted to the study of the Scriptures and to prayer, the minds of many of my sisters would be enlarged...
and enriched, strengthened and disciplined, and they would be fitted to bless and help souls that are perishing for the bread of life. Painstaking, determined effort would result in blessing to those who labor and those who are perishing. Do you feel better prepared to search the Scriptures, to engage in secret prayer, to bear testimony in social meeting, after devoting hours to the needless ornamentation of your clothing? There is a class of women in the world who appear very fair to the eye, but within they are full of corruption. Is this the class you are seeking to imitate? Are you neglecting the inner adornment, and devoting probationary time to the decoration of your apparel? In this way you make it manifest that you do not appreciate the inward adorning of a meek and quiet spirit, which is of great price in the sight of God. Shall not those who believe present truth, cease from idolatry? Put away your idols, and humble your hearts before God.

Will not those who profess to be followers of the meek and lowly Jesus clothe themselves in modest apparel, adorning themselves with good works, as becometh women professing godliness? Do not say, “After I have worn out this garment, I will make the next planter.” What zeal, what earnest effort, what skill, what patience, you manifested in fashioning that garment according to the prevailing style; and can you now manifest just as much zeal in refashioning it to meet the approval of God? Can you not work as hard to conform to God’s order as you did to conform to the order of fashion? You could afford time, effort, and money to place yourself in harmony with the world, and can you not now manifest zeal in seeking to stand upon the Bible platform?

The apostle says, “Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Romans 12:2. Peter writes concerning the apparel of women, saying, “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adored themselves.” 1 Peter 3:3-5. And Paul writes, “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.” 1 Timothy 2:9-10.

Great neglect has been shown in the matter of bringing our church members up to the standard of the Bible in this matter. After admonition, after time for Bible study and reflection, those who are walking contrary to the Scriptures, and will not reform, should be suspended from the church. The church is weakened, her power is enfeebled, her influence is limited, because church members fail to live in accordance with the directions of the Bible. The example of those who follow the fashions of the world has a disastrous effect upon other members of the church. Many seek to imitate the dress of those who go into extravagance on this matter. Those who cannot afford to make the display, feel that the contrast between their simplicity and the fashion of their sisters is too sharply defined. In seeking to make the contrast less striking, they conform to the world, and expend their little all on dress. They give time and effort to make an appearance which they consider more respectable, and often sacrifice health, happiness, and the favor of God for the sake of dressing as do others who are not following the directions of the Word of God. Some of our sisters have been so sensitive over the contrast between their appearance and that of their more dressy sisters, that they have refused to come to church on the Sabbath day.

My sisters, let us face the mirror of God’s Holy Law, and test our spirit and character by the first four and last six commandments. The first four commandments require that we should love God with all our heart, might, mind, and strength; and anything that tends to draw the mind away from God, assumes the form of an idol, occupying the thought, and consuming the time, and crowding out of the soul-temple the spirit of Christ. O, how much means that should go to the cause and work of God is laid upon the altar of idols! Unless God is enthroned in the heart, the commandments are violated; for we have other gods before the Lord of hosts.

Can a true follower of Christ so forget the sacrifice made in behalf of fallen man, that he will become careless of the time and means entrusted to him of Heaven to do good to others?

“Thou shalt love the Lord thy God with all thy heart.” Matthew 22:37. “Thou shalt have no other gods before me.” Exodus 20:3. Examine your thoughts and actions in the light of God’s law, and see if you have not failed in your duty to your fellow men. Can a true follower of Christ so forget the sacrifice made in behalf of fallen man, that he will become careless of the time and means entrusted to him of Heaven to do good to others? The means we have is ours only to relieve the necessities of ourselves and others. The money expended for the gratification of selfish desires in dress or in any other way, is money lost to the cause of God.

Shall not the glory of God and the good of others be our first object in life? Many seem to think that dress is of no importance in the eyes of the Lord. The matter of dress, separated from everything else, may not be of so great consequence, but the evils resulting from extravagant dress are by no means few or unimportant, since they endanger the spirituality of the church. Time that should be devoted to the improvement of the mind, and to the benefiting of souls that are perishing, is given to needless work, that the dress may be made attractive. Meditation and prayer are neglected, while the mind is filled with methods of conforming to the world. Those who give much time and thought to dress, fail to bring themselves into connection with God by the study of the Scriptures, by meditation on His ways and work. Intemperance in dress is increasing. Now one fashion and then another takes the
Let those who have been expending means and time and thought on needless decoration of themselves, face the mirror of God’s law and behold their real defects.

Decoration of themselves, face the mirror of God’s law and behold their real defects. Do not make excuses, but pray as did David, “Open thou mine eyes, that I may behold wondrous things out of thy law.” Psalm 119:18. If the money used in multiplying pictures of yourselves were devoted to the cause of God, if means expended for mere selfish gratification were turned into the channel that flows to the treasury, our missionaries would be well supplied with the necessaries of life, our publishing houses would not be burdened with debt, and the treasury would be full and running over. Complaints would not be heard concerning our inability to extend our missionary operations.

Let all who profess to be members of Christ’s body, look at the facts candidly and carefully, and put the question to their souls, “Am I living in obedience to the first four commandments? Do I love God supremely?” We should be jealous of ourselves with a godly jealousy, and be more critical over the condition of our own souls than over the condition of the souls of our neighbors. We should criticize our motives, test our thoughts. Is God the subject of our meditation? Do we love the Bible? Do we love the hour of prayer? Or will we neglect it in order to adorn ourselves to attract attention to self? Do you devote your time to dress instead of to the study of God’s precious Word, which would broaden your understanding and make your heart glow with truth that you could communicate to others? Are you reluctant in your attendance at social meeting? Do you feel no zeal, no pleasure, in speaking of the love of Christ? If this is the case, you are cherishing some idol.

Have you compared your life and character with the last six commandments? Do you love your neighbor as yourself? There is missionary work to be done. The skill, taste, patience, that is used in decorating your dress, should be devoted to Christ. I have felt sad as I have heard some of our sisters excusing themselves from the work of God on the plea that they had no ability. They declared they did not know how to be laborers together with God. O, it is time that all the professed servants of God knew how to work with Christ for the salvation of precious souls for whom He died. Christ can give you wisdom, experience, and spiritual knowledge, so that you may be workers with Him. The same tact, perseverance, energy, employed in trimming your dresses, would be available in the work of God, if it were directed under His guidance to teaching others the way of truth, and to building up the spiritual interests of His cause. Many who make these excuses show by their dress that they know how to endure perplexity, how to work energetically; and these very qualities given to Christ would be made of use in saving the souls of men.

My sisters, my brethren, shall we not all put away idolatry? Let us leave the fashions, let us leave all forms of self-gratification, to those who have no time for, nor interest in, the salvation of their own souls or the souls of others. Let us make it our one great interest to work for God and humanity, to win heaven ourselves, and to direct the feet of others into the path that leads to eternal life. □

Review and Herald, June 2, 1891.

The Last Act in the Drama

The Two Babylons
by Rev. Alexander Hislop

This book proves that Papal worship is actually the worship of Nimrod and his wife! Complete in every detail.

EB#25001, $18.95!

LLT Video Productions Presents . . .

The Religion of 666
Narrated by John Bishop.

EB#22414, $19.95!

The (New Illustrated) Great Controversy
by Ellen G. White

Contains 192 pages of pictures taken by James Arrabito.

EB#17613, $11.95!

666 and the Mark of the Beast
Narrated by James Arrabito.

EB#22401, $24.95!

Please see page 3 for shipping and tax information.
Letters to the Editor

To Whom It May Concern:

I have just recently come across a publication of the Our Firm Foundation, August 1997. I have been a Seventh-day Adventist for three years now and have many of Ellen White’s books, which I study daily. I am in prison and will be here when Christ comes to take us home.

I would like to have a subscription to this very enlightening magazine, although I have no money. Could I also get some back issues, if possible? This magazine is excellent for our Sabbath School.

Thank you.  

WL, Florida

To the Brethren at Hope International:

Thanks be to Christ for the work that has been and that is being done through your organization. My prayer is that the Lord will endow you with wisdom and capability and means to work for Him!

Blessings from the Lord!  

TW Kimilili

Dear Sir/Madam,

It was a thrill for me when I got your package (gift)! Thank you a million times! May I also say you sent me two copies of Shelter in the Storm by E. G. White. But the other I have given to a friend. God bless you saints!

Yours,  
JS, Zimbabwe

Dear Sir,

Thank you for the good works you are doing! Through your publishing I am now become strong in Christ. I was attending a Sunday church, but when a friend of mine who attends the Seventh-day Adventist church told me more about the Pope and America—having gone through the Bible—I became shocked. I am now attending the Seventh-day Adventist church with my friend. I also proclaim the good news to other friends of mine, they are now receiving the message with joy so please I would be very happy if you could send me the following books: Earth’s Final Warning, Daniel and Revelation, The Great Controversy, and America in Prophecy.

Thank you.  
DG, Ghana

Dear Sir,

I hereby express my appreciation for the books and Our Firm Foundation magazines you sent to me. Glory and thanks I give to the Almighty God for the kind love you and your organization have shown to me! In fact I was deeply touched when I received them!

I am now courageous and I have decided to conduct an effort which will began on 16th May, 1998, because of the messages I have read. After that I am going to conduct another. Even church members and students are in need of the books and magazines.

So please kindly help by sending me tracts about Sabbath, inspiration books, picture rolls for children, cassettes and Holy Bibles, which will help me reach thousands in different religions.

I also need your daily prayers.  

SM, Uganda

Dear Hope International,

I certainly enjoy every tape I receive from Hope International. Real food for the soul! Thank you, thank you!

Sincerely,  
RG, New York

Dear Fellow Missionary,

Shalom and grace from the brethren in Ghana to you and your co-workers in the Lord’s vineyard. The Lord has opened the final salvation door and people are entering it.

I am very happy to inform you that the Spirit of God is working here. Many are coming to Christ and confessing their sins!

The missionary fields greatly need your support! We need booklets and tracts for free distribution to our listeners. We need The Great Controversy and other books by Mrs. E. G. White.

May the Great God and King richly bless your work among the nations.  

HA, Ghana

Dear Sir,

I wish to express my appreciation for the kind gesture and honor done to me by sending the books I requested. I thank you very much for that! The books were received a week ago.

I pray that the Lord will help me and encourage me to put the books into good use and spread His Word.

Yours in Christ,  
EA, Ghana
Our Youth, Rightly Trained . . .
—Educational and Character-Building Stories From Hope International—

Stories of My Grandmother by Ella M. Robinson, EB#24501, $9.99!
Alone in London by Hesba Stretton, EB#24701, $4.95!
Wisdom and the MILLERS by Mildred Martin, EB#24901, $5.95!
Titus: A Comrade of the Cross by Florence Kingsley, EB#24801, $5.95!
Nobody Loves Me by Mrs. O. F. Walton, EB#24601, $4.95!

Character Classic Set
EB#22604, $45.00!
• In the Twilight
• Tom's Revenge
• Come Home, Mother
• Adopting an Orphan
• The King's Daughter
• Tiger and Tom
• The Man That Rum Made

Old Homestead Set
EB#22605, $34.75!
• The Mallards and Their Neighbors
• The Bluebirds and Their Neighbors
• Paddletail the Beaver and His Neighbors
• Wild Creatures in Winter
• Wild Animals of Africa

Please see page 3 for shipping and tax information.