

Our Firm Foundation

The Seventh-day Sabbath

Christ Our Righteousness

The Immutable Law of God

The Non-Immortality of the Soul

The Three Angels' Messages

The Sanctuary

Volume 19, Number 4

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Stand
in the
Gap



Clark Floyd

“That There May Be Meat in Mine House”

As I write this editorial and think of what has happened in God’s last-day church, the words of Jeremiah 9:1, come into my mind, “Oh that my head were waters, and mine eyes a fountain of tears.” Apostasy has continued to come into her borders, very often unchecked, and yet it often appears that the leadership thinks everything is all right.

I came into this church over 26 years ago after examining what the world and other churches had to offer. I knew that the Seventh-day Adventist church was God’s last-day church with God’s last-day message. I was convicted enough to leave a law practice that had developed over 14 years to go into the pastoral ministry. I found that God had given a blueprint for how His work was to be completed and a prophet to help His people better understand how to follow that blueprint.

That blueprint has often been ignored and replaced with man’s ideas of how the work should be finished. Celebration-style worship has become increasingly popular, and the message of the prophet is being made of none effect as her counsel is ignored or placed in the category of “good for devotional material only.”

I am reminded of Daniel’s powerful words contained within his prayer: “We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets.” Daniel 9:5–6.

Recently a report came out from church leadership indicating that tithe paying was down within the church by a very large amount.¹

The blame was placed upon lack of spirituality among God’s people. The report did not go far enough. The lack of spirituality comes largely from the lack of being fed spiritual food. True spiritual food comes only from following God’s blueprint—not man’s. In Malachi the words that are most appropriate are:

“Bring ye all the tithes into the storehouse, *that there may be meat in mine house.*” Malachi 3:10.

As I travel, the biggest complaint I hear is not about apostasy, but that people are no longer hearing good, powerful Seventh-day Adventist sermons in their churches. Therefore, they must go elsewhere to eat, and their tithe begins to go to the storehouse from which they are being fed.

Others in the church do not really understand. They have been given milk for food and do not have the true excitement of this message in their hearts. Therefore, they lack that true, close relationship with Jesus, so they feel no incentive to tithe.

There are other factors that also influence tithe-giving. Recently in the Iowa-Missouri conference, a presidential election was held. According to a reliable source, the nominating committee on an 18 to 2 vote sought to replace the current president with a new man. Don Schneider, the North American Division president, rather than letting the people run their own election, spoke against the recommendation of the nominating committee, and the old president was re-elected. Politics had come to the fore. The re-elected president then fired the conference evangelist who had led out in the nominating committee.

Politics ruled, rather than the voice of the people. Again, as these things happen, tithe will be redirected.

A recent report from the church has pointed out that our schools are turning from the philosophy of our church. Part of the problem is blamed on our teachers getting their training from non-Seventh-day Adventist institutions, and we are employing an increasing number of non-Adventist teachers.

By 2010 it is estimated that 28% of the faculty and 46% of the students at church institutions of higher learning will not be Adventists.

Again the tithe problem is not just a lack of spirituality as claimed, but the failure of leadership to take measures to return this church to its foundational beliefs. To put it simply, faithful tithepayers are telling us, “I’m tired of the way the liberals are running our church.”

As I close, I am reminded of the words of Joel, “Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?” Joel 2:17.

Note:

¹ See the report entitled “Less Tithe a ‘Deeply Spiritual Problem’ Say Church Leaders,” Adventist News Network, October 28, 2003. <http://www.adventist.org/news/data/2003/09/1067364594/index.html>.

Clark Floyd writes from North Carolina. He travels frequently as a speaker on behalf of Hope International, and he serves as a member of the board.



Our Mission

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

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About Hope International

Hope International is a lay ministry founded, supported, and operated by Seventh-day Adventists to assist the Seventh-day Adventist church in the proclamation of the Everlasting Gospel in every way that is consistent with the principles of God as revealed in Inspiration.

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Hope International does not solicit tithes, however we are a tithe-worthy organization and accept tithes. We use the tithe only for the gospel ministry. Donations designated "Gospel Ministry" will be considered tithe.

The Gathering

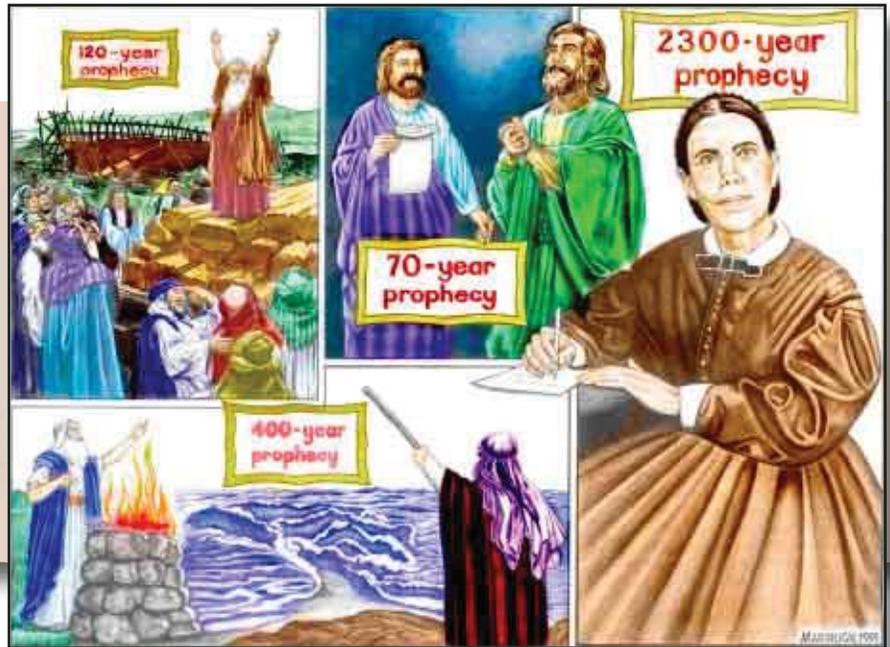
Clark Floyd

God would “have all men to be saved, and to come unto the knowledge of the truth.” 1 Timothy 2:4. But salvation has always been conditional on man’s willing obedience to God. In speaking to the Israelites through Isaiah the prophet, God said, “If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.” Isaiah 1:19–20.

God, throughout biblical history, has always done all in His power to bring man into a saving relationship with Himself. God’s plea has been, “What could have been done more to my vineyard, that I have not done in it?” Isaiah 5:4.

“The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.” *The Desire of Ages*, 311.

As the antediluvians drifted further and further away from God’s plan for their lives, God sought through Noah to awaken them to the direction in which they were heading. “God saw that the wicked-



ness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Genesis 6:5.

“God bestowed upon these antediluvians many and rich gifts, but they used His bounties to glorify themselves, and turned them into a curse by fixing their affections upon the gifts instead of the Giver. They employed the gold and silver, the precious stones and the choice wood, in the construction of habitations for themselves, and endeavored to excel one another in beautifying their dwellings with the most skillful workmanship. They sought only to gratify the desires of their own proud hearts, and reveled in scenes of pleasure and wickedness. Not desiring to retain God in their knowledge, they soon came to deny His existence. They adored nature in place of the God of nature. They glorified human genius, worshiped the works of their own hands, and taught their children to bow down to graven images.” *Patriarchs and Prophets*, 90–91.

“Noah was a just man and perfect in his generations, and Noah walked with God.” Genesis 6:9. Therefore God chose Noah to carry a message to the wicked world of that day. Noah was to build an ark, and while building that ark, Noah was to proclaim the destruction of

the world by a flood. He was to proclaim this message for “an hundred and twenty years” (Genesis 6:3), the first prophetic time period in the Bible.

“Amid the prevailing corruption, Methuselah, Noah, and many others labored to keep alive the knowledge of the true God and to stay the tide of moral evil. A hundred and twenty years before the Flood, the Lord by a holy angel declared to Noah His purpose, and directed him to build an ark. While building the ark he was to preach that God would bring a flood of water upon the earth to destroy the wicked. Those who would believe the message, and would prepare for that event by repentance and reformation, should find pardon and be saved.” *Ibid.*, 92.

Therefore Noah was not only to proclaim God’s message of destruction, but at the same time he was to seek to gather aboard the ark those who would turn to God for salvation. Thereby God established a principle very early in the Bible that is found throughout the Scriptures. Whenever there is a prophetic time period dealing directly with His people, He has a prophet who proclaims the beginning of that time period, and at the end God has a prophet who gathers God’s people for His purpose.

Noah was both the proclaiming prophet and the gathering prophet in this first, comparatively short, prophetic period. He warned the people regarding the flood, but he also sought to gather them aboard the ark, that they might be saved from the destruction that was to come. "Thus did Noah; according to all that God commanded him, so did he." Genesis 6:22.

The second prophetic time period dealing with God's people occurs in Genesis, chapter 15. The Lord "came unto Abram in a vision," showing him that he would have offspring more numerous than he could count. God then informs Abram (the proclaiming prophet, see Genesis 20:7) that His people would be in a strange land for a period of four hundred years, but afterward they would "come out with great substance." And Abram, whose name was changed by God to Abraham, "believed in the LORD; and He counted it to him for righteousness." Genesis 15:1, 13-14, 6.

As this remarkable time period draws to its climax, God prepares His gathering prophet. "You remember Moses went into the wilderness and stayed forty years, during which time he put away self, and that made room so that he could have the presence of God with him." *The Ellen G. White 1888 Materials*, 83. "Shut in by the bulwarks of the mountains, Moses was alone with God. The magnificent temples of Egypt no longer impressed his mind with their superstition and falsehood. In the solemn grandeur of the everlasting hills he beheld the majesty of the Most High, and in contrast realized how powerless and insignificant were the gods of Egypt. Everywhere the Creator's name was written. Moses seemed to stand in His presence and to be over-shadowed by His power. Here his pride and self-sufficiency were swept away. In the stern simplicity of his wilderness life, the results of the ease and luxury of Egypt disappeared.

Moses became patient, reverent, and humble, 'very meek, above all the men which were upon the face of the earth' (Numbers 12:3), yet strong in faith in the mighty God of Jacob." *Patriarchs and Prophets*, 248-251.

As Moses led the flock of his father-in-law, Jethro, he was contacted by the angel of the Lord from a fiery bush. He was asked to gather "the children of Israel out of Egypt." "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of

their departure from Egypt: "But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: . . . "the LORD shall scatter thee among all people, from the one end of the earth even unto the other." Deuteronomy 28:15, 64. But when the Israelites would repent and return unto the Lord in obedience to all He commanded with all their heart, He would again gather them together as His people. See Deuteronomy 30:1-3.

When the Israelites would repent and return unto the Lord in obedience to all He commanded with all their heart, He would again gather them together as His people.

the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people . . . out of Egypt." Exodus 3:1, 7-8, 10. "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt." Exodus 12:41.

Again the biblical principle is seen: Abraham, the proclaiming prophet, appears at the beginning of the prophetic period, while Moses, the gathering prophet, appears at the end.

From the beginning of Israel's existence as a nation, the people were often scattered as a consequence of their disobedience to God. Notice the very strong statement given to the Israelites after

In the book of Jeremiah, the prophet proclaims for the Israelites a captivity of seventy years to take place in Babylon. See Jeremiah 29:10. This is the third time period affecting God's people. "When men's hearts are softened and subdued by the constraining influence of the Holy Spirit, they will give heed to counsel; but when they turn from admonition until their hearts become hardened, the Lord permits them to be led by other influences. Refusing the truth, they accept falsehood, which becomes a snare to their own destruction.

"God had pleaded with Judah not to provoke Him to anger, but they had hearkened not. Finally sentence was pronounced against them. They were to be led away captive to Babylon." *Prophets and Kings*, 425-426. But there were also promises of deliverance, "like sweetest music these promises of deliverance fell upon the ears of

those who were steadfast in their worship of Jehovah." *Ibid.*, 427.

Daniel, apparently an ardent Bible student, refers to this time period in Daniel 9 as he seeks, through prayer and supplication, to have his people brought out of captivity in accordance with the prophecy of this prophetic period. "The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God

people their liberty." *Prophets and Kings*, 557.

In the books of Ezra and Nehemiah we see the beginning of the regathering of God's people: "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, . . . Who is there among you of all his people? his

unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there."

Jeremiah is the proclaiming prophet while Daniel is the initial gathering prophet.

Daniel also serves as a proclaiming prophet in Daniel 9:24-27, where the prophecy of the Messiah, as well as the prophecy of the probation of the Jews as God's people, is set forth. Four hundred ninety years are given to His people "to make an end of sins, . . . and to anoint the most Holy." During that time the Messiah would come and then "cause the sacrifice and oblation to cease" through His own death on the cross (see chart).

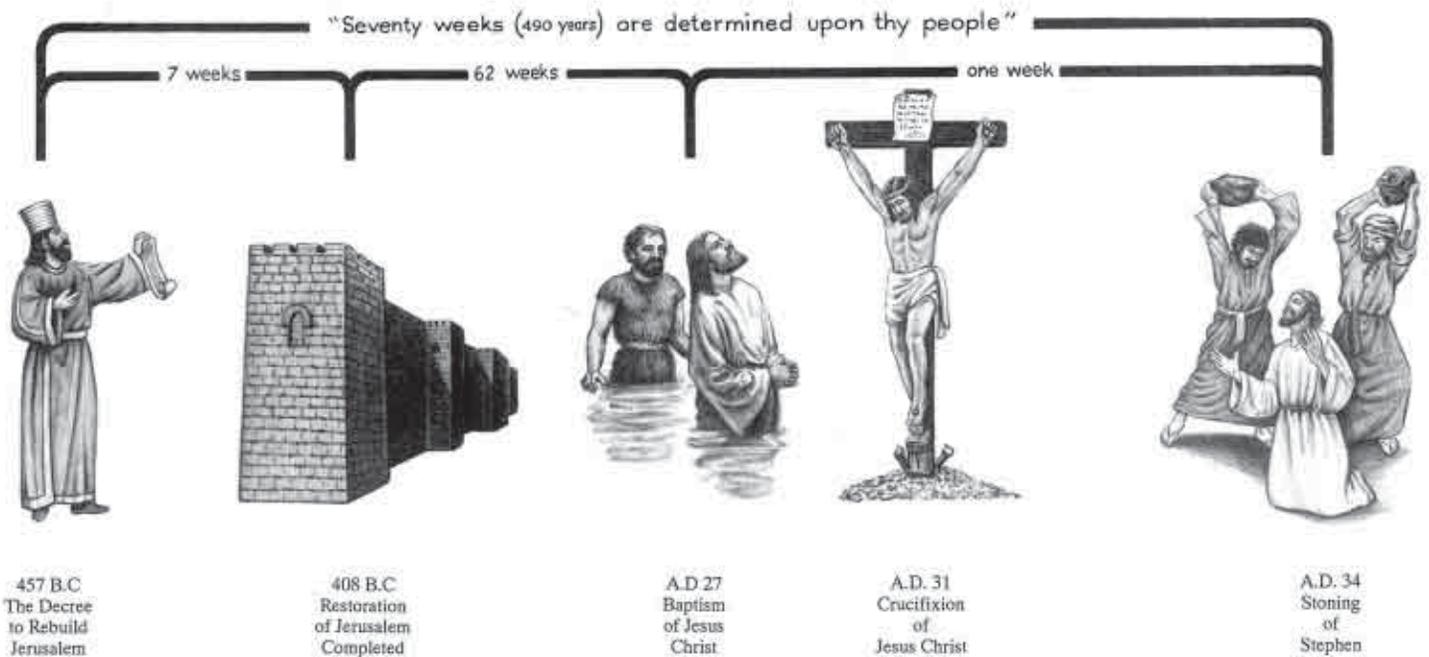
Right on time Jesus came to begin His ministry of gathering the people to Himself. John the Baptist actually initiates this gathering process through his message of repentance and the announcement: "the kingdom of heaven is at hand." Matthew 3:1-3.

But notice the Lord's statement in Matthew 23:37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I

Right on time Jesus came to begin His ministry of gathering the people to Himself.

as a statesman of farseeing ability led the Persian ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish

God be with him, and let him go up to Jerusalem." Ezra 1:1, 3. And note in Nehemiah 1:8-9, the references to the scattering and gathering promises of Deuteronomy 28: "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn



have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And in John 12:32, Jesus says, "And I, if I be lifted up from the earth, will draw [gather] all men unto me." Here Jesus is the gathering prophet.

In 1844 another time period came to its fulfillment. Daniel had prophesied this great time period of 2300 days. "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. It had as its object the beginning of a new ministry for Jesus in the Most Holy of the heavenly sanctuary—the judgment of God's people, a very important and solemn event. See Daniel 7:13. At that time the three angels' messages of Revelation 14 were to be proclaimed, bringing a revival of interest in the gospel and the second coming of Jesus. This revival of primitive godliness was to be seen in all parts of the world.

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing." *The Great Controversy*, 425.

In accordance with His principle of always following a proclaiming prophet at the beginning of a time period with a gathering prophet at the end, God called upon Ellen G. White to gather His people for

this last great declaration of truth before the coming of Jesus, so that as many as will might be saved. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. And Satan seeks to prevent this gathering by doing away with the gathering prophet, for he knows that "where there is no vision, the people perish." Proverbs 29:18.

"The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. . . . Satan will work ingeniously . . . to unsettle the confidence of God's remnant people in the true testimony. . . . The workings of Satan will be to unsettle the faith of the churches in them." *Selected Messages*, book 1, 48.

"Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings." *Testimonies*, vol. 4, 391. Without the

prophet to give direction that is so badly needed in these last days, God's people will flounder and drift in one direction and then another with all the winds of doctrine that blow around us. We must recognize God's prophet and be diligent to heed her counsel to us.

A time is coming when "shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matthew 24:30–31.

May God help us now to gather up and live by every word of instruction, reproof, and encouragement which He has spoken to us, that when the angels of heaven shall appear we may be among the multitude of the redeemed gathered up by them to live with Jesus evermore. ✨

A Fresh Look at Country Living

By the Waters Family and Paul & Carolyn Rayne



Before sin marred the work of God's perfect creation, a beautiful garden was the place He chose for man's first home. Country living is still God's plan for his people! It provides a quiet place to be still and know God personally; a refuge in a world of turmoil; a place to develop Christian character more readily than in the city.

While God's grace reaches us wherever we are, and He will save to the uttermost all who abide in Him by faith, the history of God's people shows that a country living lifestyle (not a city lifestyle in a country setting) has always been and continues to be, a powerful avenue the Lord uses to preserve His people.

The closer we come to God's original plan, the easier it will be to come into union with Christ, be useful in His service, at home and beyond, and finally be prepared to live with Him throughout eternity.



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Stand in the Gap

Anonymous

During the time of the prophet Ezekiel the children of Israel had fallen into deep apostasy. God had sent messenger after messenger to bring them back to a knowledge of Him, but they refused to repent. In Ezekiel chapter 22 the destruction of Jerusalem was prophesied and in verse 30 God said, “I sought for a man among

wandered away, God can work for that person in ways He would otherwise be unable.

Why is it so important at this time that men and women stand in the gap? In Revelation 14:9–11, we read the proclamation of the third angel, “And the third angel followed them, saying with a loud voice, If any man worship the beast

and whosoever receiveth the mark of his name.”

We are living in solemn times. Men and women are making choices right now that will decide their eternal destinies. Many do not realize that they are heading to eternal death. They need us to stand in the gap, to intercede for them and to help them turn from sinful pleasures to life in Christ.

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“God Sent You to My House”

An experience I had as a teenager deeply impressed this point upon me. I was sixteen years old, and I spent the summer canvassing for the first time. I found it very difficult. Many times I felt like quitting, but my father had told me, “When you start something, finish it. And when you do something, do it well.” So I kept going day after day.

One day I knocked on a lady’s door and she invited me in. She bought *Peace Above the Storm*¹, *God’s Answers*², and a few other books. Then I prayed with her, and when I had finished there were tears in her eyes.

She said, “Jonathan, God sent you to my house.”

I said, “Yes, and God sends me to every home, every day.”

them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.”

In the context of the great conflict between God and Satan, there is a gap, or separation, between fallen, sinful human beings and God. God wants to help them, but His powers are limited because they have chosen to rebel against Him. If one of God’s people intercedes in behalf of the one who has

and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image,

She said, "No, no God sent you to my house today. I have been struggling with sins and with discouragement. For months, I have been praying, 'God send someone.' This morning I was crying out to God, and I said, 'God, if you do not send someone today, I am turning my back on you.' And you knocked on my door tonight."

I was only sixteen, still doing foolishness, but I remember walking out of her door, seeing the sky full of stars, and for the first time in my life I had a sense of the nearness of God. Since then as I have recalled that experience it has impressed upon my mind the importance of standing in the gap. It can mean the difference between eternal life and eternal death for someone.

Four Principles

How are we to stand in the gap? I would like to share four important principles that can help prepare you to stand in the gap. The first two are illustrated by the story of the Canaanite woman who interceded with Christ in behalf of her daughter who was possessed by a demon. Let us look at the Biblical account carefully.

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be

it unto thee even as thou wilt. And her daughter was made whole from that very hour." Matthew 15:21-28.

1. Surrender Self Completely

If you desire to stand in the gap between God and the people you must be willing to surrender your plans, your ideals, and even your rights in order that a soul might be saved.

I am sure that when this woman married she had plans for a perfect family; however, when her daughter became possessed by an evil spirit she was willing to give up all her plans and put all her energies into finding healing for her. Jesus, testing her faith, said, "It is not meet to take the children's bread, and to cast it to dogs." Christ treated this woman as the Jews would

were knocking on doors, asking people to donate to help continue the work. One man, who obviously had money, told us rudely, "Listen, I want to buy a toy for my kid, and it costs forty-five dollars. If I give you one dollar, I will have one dollar less to buy something for my kid, so please get out of here." I could see Dora felt like arguing with him, so touching her elbow I said, "Dora, Let's leave him alone." We told him, "Good day," gave him a magazine, and continued on with our canvassing.

As we knocked on the last door that evening, I could hear a man pacing back and forth on the sidewalk. It was the same man. The Lord had touched his heart. He told us how sorry he was for the way he had treated us like dogs, and he

Sometimes we are willing to give up our wants to help meet others' needs, but if someone attempts to take away our rights, how often we are quick to retaliate.

have treated her desiring that His disciples would see the contrast between this and the compassionate way He would have them deal with those in need. This woman was not turned aside by Christ's words. She was willing to give up even her rights as a human being in order to find healing for her daughter. She had surrendered self completely. (See *The Desire of Ages*, 400-401.)

This degree of surrender is very difficult for most of us. Sometimes we are willing to give up our wants to help meet others' needs, but if someone attempts to take away our rights, how often we are quick to retaliate, ready to step forward to defend ourselves from insult and abuse.

Recently I was canvassing with a sister in Christ named Dora. We

handed us a donation for our work.

That is an example of what can happen when we surrender self and even our rights to be treated as human beings so that a soul may be saved. I am hopeful that as he reads the magazine, and remembers the love manifested by the people who gave it to him, he will be brought to a knowledge of the truth.

2. Identify With the People

"And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me."

If we desire to stand in the gap we must identify ourselves with sinners. This woman was not in need of a miracle herself; it was her daughter who was possessed by a demon. Yet she identified with her

daughter's need just as Nehemiah mourned for the sins of Israel saying, "Lord have mercy on me for we have sinned." See Nehemiah 1:5-6.

As we see the sinfulness in the world and the apostasy in the church, it is easy to say, "Lord, have mercy on *their* sins. Save them from *their* foolishness." As long as we separate ourselves while calling them sinners (though they are sinning) and saying that they are lowering the standard (though they are lowering the standard), we will not have power in our ministry. I have experienced this in my own life, and I have seen that there is power when you identify yourself with the sinner.

Many people are vexed by the devil. They are struggling with sins, just like you and I are, and though we may understand much more truth, that does not make us more righteous than they. We need Christ just as they do, and so we need to associate with them, interceding with God for them and for ourselves, and *then* God will answer our prayers.

3. Patiently Teach God's People

"And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. . . . Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way." 1 Samuel 12:19, 23.

As we go out to minister to the people, it is not enough to surrender ourselves fully and to identify with their needs; we have been called to teach them the way of life. This task requires patience, because even though you present the truth from the Bible and the Spirit of Prophecy, it may take years before you see people make a decision for truth.

I work with young people, and sometimes I see such a change,

and then one month or one day later they are back in foolishness. I pray, "Lord, it was such a change. What happened?" And then God says, "Remember how I patiently labored for you even when you turned your back on Me?" And then I pray, "Lord, give me the grace to ever keep in mind your ideal, never lowering my standards. Yet, let me not separate myself from the people as some have done. Help me to faithfully stand in the gap."

4. Be Ready to Stand Unto Death

We can learn many lessons from the life of Moses and the sacrifices he made for the children of Israel as they journeyed to the Promised Land. God worked miraculously for their deliverance again and again, from the dividing of the Red Sea to the manna that fell each morning. Yet, the people repeatedly fell into apostasy and openly rebelled against God and the leaders He had chosen.

In Numbers 16:21 God told Moses and Aaron that He was going to destroy the congregation because of their persistent rebellion. He said, "Separate yourselves from among this congregation, that I may consume them in a moment."

Then Moses and Aaron fell upon their faces and interceded for the people and they were spared.

"But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD [Korah, Dathan, and Abiram]. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation. And the LORD spake unto Moses, saying, Get you up from among this congregation, that I may consume them

as in a moment. And they fell upon their faces.

"And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation. . . . And he stood between the dead and the living; and the plague was stayed." Numbers 16:41-48.

Again Moses and Aaron pled with the Lord, standing in the gap between the dead and the living. After 14,700 were destroyed by the plague from the Lord, the destruction was stayed.

Earlier, when the twelve spies came back from Canaan and ten of them gave a negative report, the people became enraged with Moses and the faithful spies. "But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." Numbers 14:10-12.

Was God serious when He spoke of destroying the Israelites? Certainly He was. Why then were they not completely destroyed? Psalm 106:21-23 tells us, "They forgot God their saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them."

Moses knew that God was serious. He knew that if he stepped

aside the people would be destroyed. However, he was willing to risk even his eternal life in a last effort to save those rebellious, openly sinful people. He pled with the Lord saying, "Now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Exodus 32:32.

We are living in a time when many people have forgotten God. God is calling *you* to stand in the gap between Him and lost humanity. No matter what your title may be or what area of ministry you are called to engage in, remember that if you do not stand in the gap many will be lost. To be able to stand, self must be totally surrendered to Jesus Christ. You must be willing to identify yourself with sinners and take the time to patiently teach them. And last of all God is calling you to stand in the gap even if you face death.

Must God say of us today, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none"?

God is calling for men and women today who know what it is like to go to the depths of sin and be drawn back by the love of Christ. God needs men and women who will intercede for sinners, pleading like Moses did for rebellious Israel, saying "If you are going to destroy them, destroy me instead."

Will you answer God's call? ✠

The young man who wrote this article is currently employed as a colporteur leader in one region of North America.

Footnotes:

¹ White, Ellen G., *Peace Above the Storm: Freedom from Worry, Guilt, and Fear*, (Reprinting of *Steps to Christ*), Family Heritage Books, Thomaston, GA, 1994.

² *God's Answers to Your Questions: A Quick Reference to Bible Topics*, Abridged from *Bible Readings for the Home*, Review and Herald Publishing Association, Hagerstown, MD, 1989.

Pioneer Stories

By Arthur W. Spalding

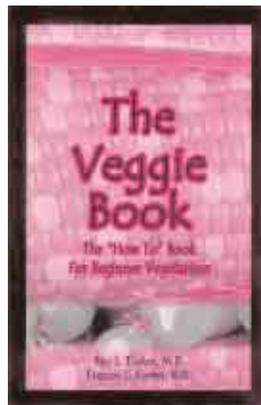
It is good for children to know what their fathers and mothers did; for sometimes that makes a pattern of what the children should do. Especially is this true if the children are set to finish the work their parents began.

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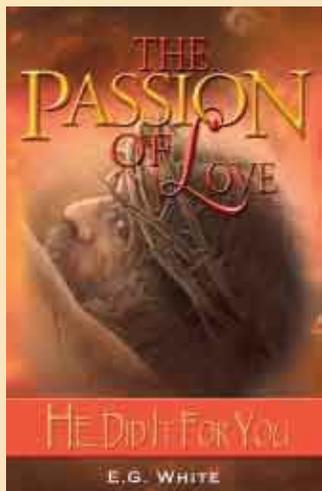
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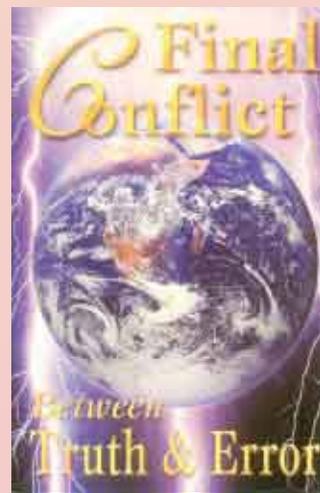
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The Incredible Realities, Part 1

Ralph Larson

When I arrived in the Philippines I found the evangelistic teaching and preaching to be all that I had hoped for and more. Twice I saw more than five hundred people respond to the invitation to become members of the Seventh-day Adventist Church. In four years the total was well over two thousand. That was the good news.

But there was also some bad news. When I had left the Campus Hill Church in Loma Linda, I had thought I would be walking away from the tensions and controversies that were so troublesome there. But I found that they had gone before me to the Philippines. The infamous book, *Questions On Doctrine*, was doing its baleful work in the Far East as well as in the States. Church members were appealing to the ministers at the seminary for help, and they were appealing to me. But there was some light at the end of the tunnel. The officers of the White Estate in Washington, D.C., had decided to set up “repositories” of Ellen White’s writings in different parts of the world. By using micro-film they were able to make these repositories nearly complete,

containing most of her magazine articles as well as her books, and all of the magazines and journals that our church had published through the years.

One of those repositories was right there in the seminary library, and my wife had a key to the library.

So it seemed that my work had been cut out for me. In that repository lay all of the information that would be needed to settle once and for all time the two questions that were the cause of all of our controversies: 1) Did Christ come to earth in the human nature of fallen man, or in the human nature of the unfallen Adam? 2) Is it true that Christians can not and need not stop sinning? What had our church believed about these things?

But somebody had to do the careful research that was needed to get that information together. I started letting myself into the seminary library at four o’clock every morning, and had three hours of research done before breakfast. It was hard work, but the results were thrilling. Our pioneers, including Ellen White, had given far more attention to these questions than I had supposed.

In regard to the human nature of Christ, they had written and published, during the years 1852–1952, *twelve hundred* statements that His human nature was fallen like ours, and not like that of the unfallen Adam. *Four hundred of these statements were by Ellen White.* Of course they were also careful to write that in that fallen human nature He had never sinned.

I was astonished and thrilled. I had not expected to find such a wealth of information as this. As for the second question, whether it is true, as the Calvinists among us were saying, that Christians can not and need not stop sinning, the evidence against it was like an avalanche. Statements that Christians can, by the power of God, stop sinning, numbered in the thousands during the same period.

How, then, had the present confusion and disagreement come about? The evidence was all there, in the church journals. It had come about through the preparation and publication of the book, *Questions On Doctrine*, the book that had been produced by incredibly unscrupulous means.

The first unscrupulous act that we can positively identify occurred in the year 1946. (We have taken note of the falsehoods of Desmond Ford, but that was much later.)

In the year 1915 our church had published a book called *Bible Readings for the Home Circle*. It had been very well received and large numbers had been sold. On its pages 173–174, this statement about the human nature of Christ was printed:

“How fully did Christ share our common humanity?

And all this was done to place mankind on vantage ground, and to demonstrate that *in the same way* every one who is ‘born of the Spirit’ may gain like victories over sin in his own sinful flesh. Thus each one is to overcome *as Christ overcame*. Revelation 3:21. Without this birth there can be no victory over temptation, and no salvation from sin. John 3:3–7.”¹ (Emphasis in the original.)

But in the *Ministry* magazine of September, 1956, these words appeared in an editorial:

Although the words “slipped into the book” may make us feel like laughing, when we consider the enormity of the deception . . . we feel more like crying.

‘Wherefore in *all things it behoved him to be made like unto his brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.’ Hebrews 2:17. Note.—In His humanity Christ partook of our sinful, fallen nature. If not, then He was not ‘made like unto His brethren,’ was not ‘in all points tempted like as we are’ (Hebrews 4:15), did not overcome as we have to overcome, and is not, therefore the complete and perfect Saviour man needs and must have to be saved. The idea that Christ was born of an immaculate or sinless mother, inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world, and from the very place where help is needed. On His human side, Christ inherited just what every child of Adam inherits—a sinful nature. On the divine side, from His very conception He was begotten and born of the Spirit.

“Many years ago a statement appeared in *Bible Readings for the Home Circle* (1915 edition) which declared that Christ came ‘in sinful flesh.’ Just how this expression slipped into the book is difficult to know. It has been quoted many times by critics, and all around the world, as being typical of Adventist Christology. But when that book was revised in 1946 this expression was eliminated, since it was recognized as being out of harmony with our true position.”²

Look again at the *Bible Readings* statement (previously quoted) then decide, Should we laugh or should we cry? Although the words “slipped into the book” may make us feel like laughing, when we consider the enormity of the deception which was inaugurated by this deletion from *Bible Readings*—the deception which came to its full fruit in *Questions On Doctrine*—we feel more like crying.

Note that it is not an “expression.” It is a reasoned statement that is nearly a page long. And it is most

emphatically not “out of harmony with our true position.” Ellen White died in 1915. All of her four hundred statements that Christ had come in the fallen nature (sinful flesh) of man had been published long before 1946. And most of the eight hundred statements of the same truth that had been written by leaders of our church had been published before 1946. *And all of this evidence was right there at our Washington headquarters, where the Ministry magazine was being published.*

And there was more. The carefully selected fragments of lines from Ellen White’s writings which had been compiled for Appendix B of *Questions on Doctrine*, were first published in this issue of *Ministry* on pages 17 to 25 with some slightly different headings. The editorial recommended this section “as full a coverage of this subject as can be found in the writings of Ellen G. White. . . . As far as we have been able to discover, this compilation *fully represents* the thinking of the messenger of the Lord on this question. A few other statements have been found, but these are either repetitions or mere verbal variations, and add no new thought.”³ (All emphasis supplied.)

One of the headings in this compilation stated:

“Took Sinless Nature of Adam Before Fall”⁴

Some of these fragments were taken from the very articles in which she had written that Christ had come in the fallen nature of man, and that because of this we can and must partake of His divine nature and cease from sin.

In the editorial of this same issue of *Ministry* we read:

“A hasty reading of the two or three statements from *The Desire of Ages* without the repeated counterbalancing statements found in so many other places has led some to conclude our official position to be that Christ, during His incarnation, partook of our *corrupt, carnal nature*, and therefore was no different from any other human being.”⁵ (Emphasis mine.)

We have two problems with this. First, the number of Ellen White's statements in *The Desire Of Ages* is not "two or three." It is six. See pages 25,⁶ 49,⁷ 112,⁸ 117,⁹ 174–175,¹⁰ and 311–312.¹¹ There are no "counterbalancing" statements.

Later on the writer suggests, "In only three or four places in all these inspired counsels have we found such expressions as 'fallen nature' and 'sinful nature.' But these are strongly counterbalanced and clearly explained by many other statements that reveal the thought of the writer. Christ did indeed partake of our *nature*, our *human nature* with all its physical limitations, but not of our *carnal nature* with all its lustful corruptions."¹² (Emphasis his.)

Second, we are looking here at a bold and brazen use of the "Straw Man" device of deception. *No Seventh-day Adventist has ever applied the words "corrupt, carnal" or "lustful" to the nature of Jesus.* This falsity is a "Straw Man" of the writer's own creating, which he then argues against as if it were our view. This is the standard, traditional use of the "Straw Man" technique of deception.

The editorial writer goes on to caution his readers: "We dare not take an isolated expression and build a doctrine upon it. Instead we gather together all the statements made by that writer and others, and we are careful to read all expressions within the context, before arriving at a conclusion. One thing is certain, and that is that the Spirit of God never contradicts Himself. Any apparent contradiction must necessarily be due to our lack of understanding of the texts and contexts concerned."¹³ *Who is building a doctrine on isolated expressions here?*

The same writer in a later issue of *Ministry*, proposed that Christ took our fallen human natures *vicariously*, in the same way that He took the punishment for our sins.¹⁴

A few moment's reflection should reveal to anyone that there

are some things that one can do for another, vicariously, and there are some things that one cannot do for another, vicariously. I can pay a traffic fine for you, vicariously, but I cannot drink a glass of water for you, vicariously. After I have drunk the glass of water for you, vicariously, you will be just as thirsty as you were before. And the all important point to remember is that when something has been properly done for you, vicariously, *you do not have to do it.* If I pay a traffic fine for you, *you do not have to pay it.*

It is true that Christ has taken the punishment for our sins, vicariously. *This means that we do not have to take that punishment.* But what of the statement that He has taken our fallen human natures, vicariously? *Then we do not have to take that fallen human nature.* We can rejoice in our freedom from it.

It is true that Christ has taken the punishment for our sins, vicariously. This means that we do not have to take that punishment.

But do you find this to be true? Or do you find, like the rest of us have found, that your fallen human nature is still with you? To ask the question is to answer it, because the matter is self-evident. ✠

To be continued.

Notes:

¹ *Bible Readings for the Home Circle*, Revised edition, Review and Herald Publishing Association, Washington, D.C., Copyrighted 1914, Published 1916.

² Roy Allan Anderson, "Editorial: Human, Not Carnal," *Ministry*, Review and Herald, September, 1956, 14.

³ *Ibid.*, 12.

⁴ "Counsel from the Spirit of Prophecy: Christ's Nature During the Incarnation," *Ibid.*, 19.

⁵ Anderson, *Ibid.*, 12.

⁶ "It was Satan's purpose to bring about an eternal separation between God and man;

but in Christ we become more closely united to God than if we had never fallen. In *taking our nature*, the Saviour has bound Himself to humanity by a tie that is never to be broken. . . . He [God] gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. . . . God has adopted human nature in the person of His Son, and has carried the same into the highest heaven."

⁷ "Jesus accepted humanity *when the race had been weakened by four thousand years of sin.* Like every child of Adam *He accepted the results of the working of the great law of heredity.*"

⁸ ". . . notwithstanding the humiliation of *taking upon Himself our fallen nature . . .*"

⁹ "When Adam was assailed by the tempter, none of the effects of sin were upon him. . . . It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and *Christ took upon Him the infirmities of degenerate humanity.* . . . Our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."

¹⁰ "As the image made in the likeness of the destroying serpents was lifted up for their healing, so One made '*in the likeness of sinful flesh*' was to be their Redeemer. Romans 8:3."

¹¹ "Christ is the ladder that Jacob saw. . . . If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. *He took our nature and overcame, that we through taking His nature might overcome.* Made '*in the likeness of sinful flesh*' (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our 'Father which is in heaven is perfect.' Matthew 5:48."

¹² Anderson, *Ibid.*, 13

¹³ *Ibid.*, 15.

¹⁴ Roy Allan Anderson, "God With Us," *Ministry*, April, 1957, 35.

The Study of the Testimonies

Part 3



John N. Loughborough

At the Seventh-day Adventist General Conference of 1893, John N. Loughborough, church pioneer and historian, reviewed some of the experiences which confirmed the authenticity of the gift of the Spirit of Prophecy through Ellen G. White. His sermons were transcribed and recorded in the General Conference Daily Bulletin. We here continue his series which will be concluded next month. —Editors.

In the first eight verses of the first chapter of first Corinthians, we find what we may call a dedication of the epistle to several classes of people. It was, first, “unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints”; then also to “all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.” Verse 2. So we might say this epistle is dedicated to everybody that has a love for the truth. But I read further: “I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all

knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.” Verses 4–7. So then the epistle is also dedicated to us.

He says, “In every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you.” Then what is it that prepares the way and acts a prominent part in fitting up a people in all things to be ready to meet Christ?—It is the testimony of Christ.

You find it mentioned again in Revelation 12:17, “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Also Revelation 19:10, where the apostle John saw an angel and was about to worship him, and was told, “See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” Here is given an inspired definition show-

ing just what the expression means; and the remnant church is to have this “Spirit of Prophecy,” and it will be confirmed in them, that is, manifested, and understood, and its workings demonstrated as the genuine work of God.

God began to manifest this gift in the first message, before the time passed, as early as 1842. William Foy, of Boston, was given three visions, showing the pathway of the Advent people; and he went from place to place relating them. He saw the people being brought on to three different platforms, one following another. Some dropped through the first and went out of sight, and the others went on to the second one. Some dropped through this and disappeared, and the remainder went to the third. Still others disappeared through this, and then the remainder went on to the city of God. In another vision he saw a mighty angel come down from heaven, and a voice cried and said, “This angel has yet three steps to take.” He didn’t understand anything about it; but is there any one here today who doesn’t know what

that meant? He lived to hear Sister Harmon relate her first vision, and to testify that the two were identical.

In 1844, just before the time passed, a young man living at Poland, Maine, (Mr. Hazen Foss) was given a vision showing the journey of the Advent people to the city of God, with their dangers. He was also given some messages of warning to deliver, and was shown the trials and persecutions that would follow if he was faithful in relating what was shown him. He refused to give the reproofs and was given another vision, in which he was told that if he did not tell them, the work would be placed on another person, the weakest of the weak. He still refused, and then another vision was given him and he was told that he had been released. This aroused him, and he said that he would relate what had been shown him. So he gave out an appointment and the people gathered to hear, and he began to tell his experience, and how he had refused to relate what had been shown him, and he came to the point of relating the vision, when lo, he was as silent as a statue, and there he stood, not able to remember a single word! Then he exclaimed in great anguish, "God has fulfilled His word; He has taken the vision from me!" He lost hope and went into despair. Afterward he heard Sister Harmon relate the vision that had been given her, and he said it was as near like what had been shown him as two persons could tell the same thing.

I referred yesterday to some testimonials of physicians concerning Sister White's condition while in vision. Some who oppose her work have told about a testimonial from a Dr. Russell. I have yet to learn about any such doctor ever treating Sister White. "Doctor" Russell may have been some one about as near to being a doctor as a bath hand, or something of that sort, but he never saw Sister White in vision. And it is a point to be noticed, that none of

our opponents ever saw her in vision. D. M. Canright testified before a large audience that he never saw her in vision.

When going into vision, she gives three distinct shouts of "Glory!" at intervals of a few seconds, each more thrilling, though fainter, than the one preceding. The first one seems to come from about the height of the ceiling of the room; the next seems much farther off, and the third seems to be far up and away in the distance. I will read some testimonials from physicians who have seen her in vision and who gave her at the time a careful examination.

The first is from M. G. Kellogg,

When going into vision, she gives three distinct shouts of "Glory!" at intervals of a few seconds, each more thrilling, though fainter, than the one preceding.

M. D., who refers to the first vision given in Michigan, May 29, 1853, at a meeting held in the barn of Wm. Dawson, in Tyrone, Livingston County. He says:

"Sister White was in vision about twenty minutes or half an hour. As she went into vision, every one present seemed to feel the power and presence of God, and some of us did indeed feel the Spirit of God resting upon us mightily. We were engaged in a prayer and social meeting, Sabbath morning at about nine o'clock. Brother White, my father, and Sister White had prayed, and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that He would bless the meeting with His presence, and that He would bless the work in Michigan. As Sister White gave that triumphant shout of 'Glory! g-l-o-r-y!'

g-l-o-r-y!' which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions and that she did not breathe while in vision, he invited any one who wished to do so to come forward and examine her. Dr. Drummond, a physician, who was also a First-day Adventist preacher, who [before he saw her in vision] had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, 'She doesn't breathe!' I am quite certain that she did not breathe at that

time while in vision, nor in any of several others which she had when I was present. The coming out of vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two minutes, and a third inhalation, after which the breathing became natural." Signed, "M. G. Kellogg, M. D., Battle Creek, Mich., Dec. 28, 1890."

The second testimonial relates to a vision given to Mrs. White, in Hillsdale, Mich., February, 1857:—

"We were present when Sister E. G. White had a vision in Waldron's Hall, Hilldale. Dr. Lord made an

examination, and said, 'Her heart beats, but there is no breath. There is life, but no action of the lungs; I cannot account for this condition.' " Signed, "A. F. Fowler, Mrs. A. F. Fowler, Hilldale, Mich., Jan. 1, 1891."

Here is given another statement concerning the same vision:

"I was present when Sister White had the above named vision in Waldron's Hall, Hillsdale. In addition to the above statement, I heard the doctor say that Sister White's condition in vision was 'beyond his knowledge.' He also said,

close to her eyes, which were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse and also in regard to her breathing, and there was no respiration. The result was that he was satisfied that it could not be accounted for on natural or scientific principles." Signed, "F. C. Castle."

Here is a description of a test applied while Mrs. White was in vision at Buck's Bridge, St. Lawrence County, N. Y.:

"June 28, 1857, I saw Sister Ellen G. White in vision for the first time.

I will mention another medical examination that I witnessed at Parkville, St. Joseph County, Mich., Jan. 12, 1861.

At the close of an exhortation given by Sister White to a large congregation that had assembled at the Adventist meeting-house, the blessing of God rested upon her in a remarkable degree, and she was taken off in vision while seated in her chair. There was present a Doctor Brown, a hale,¹ strong man physically, a spirit medium. He had said that her visions were the same as spirit mediumship, and that if she had one where he was, he could bring her out of it in one minute. An invitation was given for any who desired to do so to come forward, and by examination satisfy themselves as to her condition while in vision. The Doctor came forward, but before he had half completed his examination, he turned deathly pale, and shook like an aspen leaf. Elder White said, "Will the Doctor report her condition?" He replied, "She does not breathe," and rapidly made his way to the door. Those at the door who knew of his boasting said, "Go back, and do as you said you would; bring that woman out of the vision." In great agitation he grasped the knob of the door, but was not permitted to open it until inquiry was made by those near the door, "Doctor, what is it?" He replied, "God only knows; let me out of this house!"

It was evident that the spirit that influenced him as a medium was no more at rest in the presence of the power that controlled Sister White in vision, than were the demoniacs in the days of the Saviour, who inquired, "Art thou come hither to torment us before the time?" Matthew 8:29.

I want now to call before you a living witness here in this house. Brother Lampson, will you please step forward and relate to the audience what you saw during one of Sister White's visions where you were present?

A lighted candle was held close to her eyes, which were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse and also in regard to her breathing, and there was no respiration.

'There is something supernatural about that.' " Signed, "C. S. Glover, Battle Creek, Mich., Jan. 19, 1891."

Here is a third statement on the same case:

"This is to certify that we were present in Waldron's Hall, Hillsdale, Mich., in February, 1857, when Mrs. E. G. White had a vision and while in that condition was examined by Dr. Lord, and we heard his public statement respecting the case, as given above by Brother and Sister Fowler." Signed, "W. R. Carpenter, Eliza Carpenter, Noblesville, Ind., Aug. 30, 1891."

The following statement is from an individual who witnessed a medical examination of Mrs. White while in vision at Stowe, Vermont, in the summer of 1853. He says:

"A physician was present, and made such examination of her as his wisdom and learning dictated, to find the cause of the manifestation. A lighted candle was held

I was an unbeliever in the visions; but one circumstance among others that I might mention convinced me that her visions were of God. To satisfy my mind as to whether she breathed or not, I first put my hand on her chest sufficiently long to know that there was no more heaving of the lungs than there would have been had she been a corpse. I then took my hand and placed it over her mouth, pinching her nostrils between my thumb and forefinger, so that it was impossible for her to exhale or inhale air, even if she had desired to do so. I held her thus with my hand about ten minutes, long enough for her to suffocate under ordinary circumstances; she was not in the least affected by this ordeal. Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her vision." Signed, "D. T. Bourdeau, Battle Creek, Feb. 4, 1891."

[Brother Lampson.] "It was in 1854, at the home of Brother White in Rochester. I was then seventeen years old. It seems to me I can almost hear yet those three thrilling shouts of 'G-l-o-r-y!' which she uttered. Then she sank back to the floor, not falling, but sinking back gently, and was supported in the arms of an attendant. Two physicians came in, an old man and a young man. Brother White was anxious that they should examine Sister White closely, which they did. A small looking-glass was brought, and one of them held it over her mouth when she talked; but very soon they gave this up and said, She doesn't breathe. Then they closely examined her sides to try to find some evidence of deep breathing, but they did not find it. When the examination was over, she rose to her feet, and then had a view of some things connected with the seven last plagues. She put her hands up to her hair, and Brother

White and Brother Andrews tried with all their might to keep her hands down, but they could not move them, nor keep her fingers from opening and closing, and she tore out locks of her hair. Then she saw the triumph of the saints, and her shouts of triumph I can seem to hear even now."

In Miles Grant's book, and H. E. Carver's and D. M. Canright's books the claim is made that miracles are always given in the Bible as a test by which to know a true prophet. But I never found any such rule laid down in the Bible, and the fact is, there is no such rule given. Let us look at two or three scriptures bearing on this point. Matthew 11:9, 11, where Christ speaks of John the Baptist: "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. . . . Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: not-

withstanding he that is least in the kingdom of heaven is greater than he." Luke 7:26, "But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet." John 10:41, "And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true."

And what did Mr. Canright say to this argument when he was compelled to meet it? He said, Oh, it is well known that John wasn't a prophet(!) So, at the debate out in California where this happened Brother Healey said, Mr. Canright has said himself that when a person lets go of the testimonies he goes right into infidelity, and here you see it, for he refuses to believe the Bible. ✠

To be continued.

Note:

¹ Hale: Sound; entire; healthy; robust; not impaired.—Noah Webster.

The Broken Blueprint

By Vance Ferrell

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The Test of Character

Stephen N. Haskell

At the close of probation there will be the greatest uncovering of soul nakedness that has ever been since the fall of man. Many will find that they have been deceived. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:21–23.

These are some of the most solemn words found in the Bible. They point forward to the day of judgment—"Many will say to me in that day." Christ's reply is not spoken to the sinner who never professed to love God, but is addressed to those who professed to be Christians, who believed in the religion of the Bible and expected to be saved. They had built their hopes on their supposed Christian experience. "Have we not prophesied in thy name? . . . and in thy name done many wonderful works?" say they.

There are three ways in which men who are not prophets, or even Christians, may prophesy: First,

they may teach the prophecies, as did Caiaphas (see John 11:49–51); second, they may sing songs of praise and play musical instruments in worship (see 1 Chronicles 25:1–3); third, they may bear testimony in social meetings (see 1 Corinthians 14:22–26).

These people who are here referred to by Jesus Christ were not simply professors of the Christian religion, but were active in teaching the prophecies. They had sung the songs of Zion, they had cast out devils, and done many wonderful works. They were self-deceived, for their lives were not in harmony with their profession.

"That day" does not refer to the time when Christ is seen coming in the clouds of heaven; there is no pleading with God then, as mentioned in these Scriptures; for at that time the righteous are taken, and the wicked are destroyed. But this refers to the time when there is no intercession. See Isaiah 59:16. It is when the word comes from the heavenly courts: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man

according as his work shall be." Revelation 22:11–12.

The end of human probation will come as suddenly and unexpectedly as a thief in the night. In the morning the evidence that the thief has been in the house is seen in the absence of the goods. So it will be with those who have expected to be saved, but whose Christian experience has not been in harmony with the Written Word. They had what they thought was evidence of their acceptance with God; they had taught the prophecies with energy and zeal; they had prayed for the sick, and they were healed; they had done many wonderful works, but in the final crisis they find they have no oil in their vessels. Because of their zeal and their energy they had felt sure of salvation; but no religious experience, unless it is in harmony with the Word of God, is to be relied upon.

Amid the falling of the seven last plagues these terror-stricken souls behold the protection over the children of God—how, though a thousand fall at the side of the saints, and ten thousand at their right hand, no harm comes to them, and no plague comes nigh their dwelling. See Psalm 91. Then it is that these deceived souls find that they have built their house

upon the sand; and so when the floods come, and the winds blow, it falls; and great is the fall of it. See Matthew 7:24–27.

The law of God is hung out in the heavens, and, as they behold the righteousness of God as manifested in that law, they see where and how and when they first departed from integrity and righteousness. See Psalms 97:6; 98:2. They find, when it is too late, that they had not placed a proper estimate upon the testimony God had sent them. “Too late! Too late!” is the doleful cry. They had rejected the warning, and trusted in an emotional religion. One ounce of Christianity founded upon trust and obedience to the Word of God is worth a lifetime of emotion and spiritual ecstasy without faith in the testimony of God’s Inspired Volume. “The word of the Lord endureth for ever.” 1 Peter 1:25.

What Doth the Lord Require?

Men may give their goods to feed the poor, but that will not save them without the love of God in their hearts. Men may make great sacrifices, but that will not save them. The prophet says: “Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” Micah 6:6–7. Then he adds, “He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to *do justly*, and to *love mercy*, and to *walk humbly* with thy God?” Verse 8. All emphasis supplied.)

Saul was very zealous for the Lord, and God tested him by giving him great success. When he went forth to battle, the prophet Samuel said to him: “Now therefore hearken thou unto the voice of the words of the LORD. . . . Smite

Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” 1 Samuel 15:1, 3.

Saul went forth to the battle, but he thought he could improve upon what God had said, so, while he utterly destroyed all the people (saving only the king), he spared the best of the sheep and cattle to be used as offerings. He would not destroy them, but he did utterly destroy everything that was vile and refuse. So confident was he that this was the wise thing to do, that when he met Samuel, he said, “Blessed be thou of the LORD: I have performed the commandment of the LORD.” Verse 13. But Samuel said, “What meaneth then this

bleating of the sheep in mine ears, and the lowing of the oxen which I hear?” Verse 14. Saul then explained to him that he had spared the best of the sheep and oxen to offer as sacrifices to the Lord. He began to reason with Samuel why he had done this thing, and even laid the blame of it upon the people. Then Samuel said unto Saul: “Hath the LORD as great delight in burnt offerings and sacrifices, as in *obeying* the voice of the LORD? Behold, *to obey* is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.” Verses 22–23.

To *obey* is better than great sacrifices. There is nothing that can take the place of obedience; to obey without reasoning, to submit without questioning, is a test of character; or, in other words, it is to say, “Yes,” when God speaks.

Said the prophet Micah, “Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” The greatest sacrifice that man can make, the greatest show of outward acts, will save no one, unless the heart *obeys* God. “*To obey* is better than sacrifice, and *to hearken* than the fat of rams.” There is no test so great as that which comes through obedience to God’s Word. There is no condition of mind that is acceptable with God except that of submission.

One ounce of Christianity founded upon trust and obedience to the Word of God is worth a lifetime of emotion and spiritual ecstasy without faith in the testimony of God’s Inspired Volume.

We are living in the most solemn period of this earth’s history. God is preparing His people for heaven. We are looking for, expecting, and, in some cases, receiving, showers of the latter rain; and no person can receive the latter rain whose heart is not right with God. No heart is right with God unless it is in a condition to say, “*Speak, LORD; for thy servant heareth.*” 1 Samuel 3:9.

God speaks to His people in His Word and through the Spirit of Prophecy. The Testimonies come to God’s people, and he who will by faith make a personal application of what God says, will realize that he is being weighed in the heavenly balances. This is the only safe position for the people of God at the present time; for one unconfessed

sin is sufficient to shut the soul out of the kingdom. One evil trait of character that is not overcome, will be a barrier between a pure and holy God and the soul.

Many duties are required of God's people at the present time that were not so forcibly enjoined in years past: but they come to us with a double force because we are in the time when God has said, "Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more." Amos 7:8. We are in the latter days and Satan has come down with great wrath because he knows that he has but a short time. And the people who are now living upon the earth, and

who profess to be the people of God, ought to examine themselves. It becomes us to compare our lives with the law of God. No experience based on feeling or emotion will save the soul. It is only the most thorough heart searching and deep repentance before God that will be acceptable in His sight. Yet God is good, and His promises are most precious. He becomes light and life to the soul. He asks us to come to Him. "The Spirit and the bride say, Come . . . And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17; also see Isaiah 55:1; Revelation 21:6.

His hand is extended down from the battlements of heaven to grasp

the hands of all who will reach up, saying in their hearts, I am helpless, help Thou me; and strength will be imparted to every up-lifted soul. Let none fail to see the importance of just now connecting with Heaven by cooperating with Christ in doing all in their power to extend a knowledge of His truth in the earth. With hearts full of submission and contrition, let us gather from the highways and the hedges sheaves for the Heavenly Garner, that when He comes, it may be said to us, "Enter thou into the joy of thy lord." Matthew 25:21. ✠

Review and Herald, November 18, 1909.

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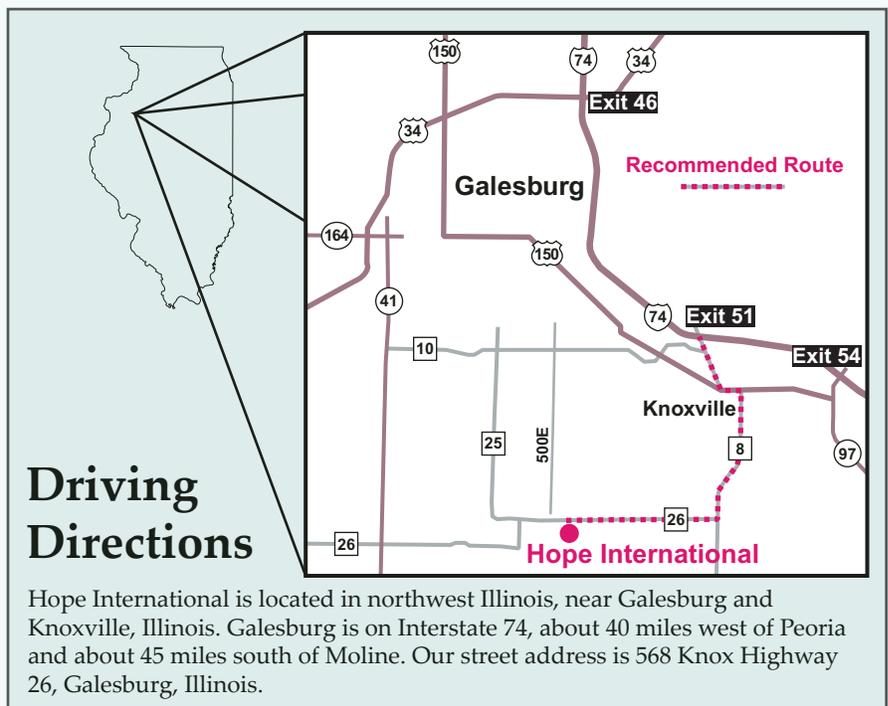
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True Christianity

Ellen. G. White



A man lives unto God when he continually recognizes Him as a present Helper. When there is a recognition of the Lord Jesus Christ, there will be a holy fear lest he shall make mistakes. The soul will be drawn out continually in earnest prayer as he realizes his need. As he draws

before us, our experience will not be tame and spiritless. Christ formed within will be the hope of glory.

"The fear of the Lord is the beginning of wisdom." Proverbs 9:10. In him there is a hope that "maketh not ashamed." Romans 5:5. The joy of the Lord will break forth from lips that are sanctified. We must now re-

superior intelligence. Whether or not this is so, will be demonstrated by the life-actions. Are they self-centered, or are they moved by the Holy Spirit of truth and righteousness? Religion is to become a living, active principle. The one all-absorbing motive of the true Christian is to give an expression of the goodness and the love of Christ.

The Lord sends His messenger to correct the erring, however highly they may regard themselves. He asks that they submit their judgment to His control. Every soul must be under discipline to God. To occupy an exalted position is not always evidence that the Lord has placed an individual in that position. It is works, not position, that testify to the value of a man. Hereditary traits of character need to be overcome. A man cannot safely be entrusted with the control of others, unless he himself is under the satisfaction of the Holy Spirit.

In the spirit of meekness and lowliness of heart, all methods and plans should be submitted to wise counselors for their prayerful consideration and their endorsement. Otherwise, a restless, speculative energy and ambition may make an evil mark upon the cause of God, and subvert and hinder the very

continued on page 27...

Others will be able to detect whether we make ourselves a center or whether we regard Christ as all in all.

nigh unto God, God will draw nigh unto him; the love of God will be kindled in his heart, and he will be able to speak the words of God. The language of the heart will then be, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Psalm 73:25.

We must give evidence of a spiritual relationship to God, in all our ways acknowledging Him. Others will be able to detect whether we make ourselves a center or whether we regard Christ as all in all. When we have the fear of the Lord ever

ceive rich experiences in the service of God. Our faith is to be expressed in thanksgiving. "Whoso offereth praise glorifieth God." "In everything give thanks." "Bless the Lord, O my soul, and all that is within me, bless His Holy Name." Psalm 50:23; 1 Thessalonians 5:18; Psalm 103:1. Let expressions of praise flow forth from human lips. We are to rejoice in the Lord more than we have done. Let not the heart remain cold and dull and unimpressive. There are some who think that in matters of practical Christianity, they have a

Conforming to God's Word

HOLY BIBLE
CONCORDANCE

Ellen G. White

Those who desire to know the truth have nothing to fear from the investigation of the Word of God. But upon the threshold of investigation of the Word of God, inquirers after truth should lay aside all prejudice, and hold in abeyance all preconceived opinion, and open the ear to hear the voice of God from His messenger. Cherished opinions, long-practiced customs and habits, are to be brought to the test of the Scriptures; and if the Word of God opposes your views, then, for your soul's sake, do not wrest the Scriptures, as many do to their soul's destruction in order to make them seem to bear a testimony in favor of their errors. Let your inquiry be, What is truth? not, What have I hitherto believed to be truth? Do not interpret the Scriptures in the light of your former belief, and assert that some doctrine of finite man is truth. Let your inquiry be, What saith the Scriptures? Let God speak to you from His living oracles, and open your heart to receive the Word of God.

Many are following the traditions of men; but as the traditions

of men are erroneous, and no error has sanctifying power, their souls are not sanctified to God. Yet they hold on to the doctrines of men with firm tenacity, and will not be moved by the testimony of Scripture. They have been educated to believe falsehood, and they use every ingenious method to make it appear that the Bible supports them in their position of error, making falsehood appear to be truth. But the first work to be done by those who would know the truth, is to open the Bible with a determined purpose to conform to the requirements of the Word of God, establishing their faith upon "It is written." Make up your mind that your former theories must change if they are not in harmony with the doctrines of the Bible. You are called upon to put forth diligent effort to discover what is truth. This should not be thought a hard requirement; for men are called upon to toil for their temporal and earthly blessings, and it is not to be expected that we shall find the heavenly treasure unless we are willing to dig in the mines of truth,

and exercise all our powers of mind and heart to understand.

We thank God for the Bible; for it is the treasure-house of knowledge, and it is the duty and privilege of every son and daughter of Adam to search the pages of both the Old and the New Testament with diligence, in order that all may know what are the terms of salvation. We are to explore the sacred Word as a miner searches the earth, and examines the rocks for hidden treasures, for the gold and the silver concealed in the veins of the mountains. Those who come to the searching of the sacred mine of truth with a humble and teachable spirit, will soon discover jewels of truth that will reward the earnest seeker. The Bible contains the science of salvation, and directs the way to Christ. Do you want to know more of the character of God? then bear in mind that the Bible gives the revelation of Him in the character of Jesus Christ. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

How to Read God's Word

Beware lest you read the Word of God in the light of erroneous teaching. It was on this very ground that the Jews made their fatal mistake. They declared that there must be no different interpretation placed upon the Scriptures than that which had been given by the rabbis in former years; and as they had multiplied their traditions and maxims, and had clothed them with sacredness, the Word of God was made of no effect through their traditions; and if Jesus Christ,

burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them." Luke 11:42–47.

He told them that they made the commandments of God of no effect through their tradition. The requirements of men were placed where the requirements of God should have been, and Jesus charged them with being ignorant both of the Scriptures and of the power of God. It is Satan's studied

with an understanding of divine truth. One class not only hear His sayings, but they also do them, and another class hear, but do them not. He says, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matthew 7:24–27.

Those who see evidences of truth, and yet refuse to walk in its light, because they see that in so doing they would be obliged to make some sacrifice of opinions, of business, or of some other temporal advantage, who put aside their convictions, and reject the plain "Thus saith the Lord," and turn from the truth unto fables, misapplying and misinterpreting the Scriptures in such a way as to make them appear to sustain their errors—these persons come under the woe pronounced upon Chorazin and Bethsaida. In the days of Christ it was this class who were reprov'd by His words when He said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of

All articles of faith, all doctrines and creeds, however sacred they have been regarded, are to be rejected if they contradict the plain statements of the Word of God.

the Word of God, had not come into the world, men would have lost all knowledge of the true God. Christ was the light of the world. All the communications of the Old Testament were from Jesus Christ; but the rabbis, the scribes, and the Pharisees had perverted the meaning of the Scriptures, and while pretending to be worshipers of God, they held to their own tradition. Christ said of them, "In vain they do worship me, teaching the doctrines the commandments of men." Matthew 15:9. "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and men that walk over them are not aware of them. . . . Woe unto you also, ye lawyers! for ye lade men with

plan to pervert the Scriptures, and to lead men to put a false construction on the words of God. He has led the Roman Church to take a position that the Bible is to be read in the light of the interpretation of the Fathers and of the Church, and therefore the Lord cannot penetrate the minds of the members of this Church until they read the Bible as the Word of the infinite God. All articles of faith, all doctrines and creeds, however sacred they have been regarded, are to be rejected if they contradict the plain statements of the Word of God. If the Bible supports the doctrine we have held in the past, we are justified in retaining it; for the Word of God gives us a foundation for our faith.

The holy oracles should be studied with humble hearts and earnest prayer, in order that we may bring the truth which we see plainly stated into our practical, everyday life. Thus we shall make it evident that we conform our life to the teachings of God's Word. Jesus presents to us two classes who have been blessed

judgment, than for thee." Matthew 11:21-24.

Experience to be Tested by the Word

There are many who claim that they have been sanctified to God, and yet when the great standard of righteousness is presented to them, they become greatly excited, and manifest a spirit which proves that they know nothing of what it means to be sanctified. They have not the mind of Christ; for those who are truly sanctified will reverence and obey the Word of God as fast as it is opened to them, and they will express a strong desire to know what is truth on every point of doctrine. An exultant feeling is no evidence of sanctification. The assertion, "I am saved, I am saved," does not prove that the soul is saved or sanctified. Many who are greatly excited are told that they are sanctified, when they have no intelligent idea of what the term means; for they know not the Scriptures nor the power of God. They flatter themselves that they are in conformity to the will of God, because they feel happy; but when they are tested, when the Word of God is brought to bear upon their experience, they stop their ears from

hearing the truth, saying, "I am sanctified," and that puts an end to the controversy. They will have nothing to do with searching the Scriptures to know what is truth, and prove that they are fearfully self-deceived. Sanctification means very much more than a flight of feeling. Excitement is not sanctification. Entire conformity to the will of our Father which is in heaven is alone sanctification, and the will of God is expressed in His holy law. The keeping of all the commandments of God is sanctification. Proving yourselves obedient children to God's Word is sanctification. The Word of God is to be our guide, not the opinions or ideas of men. Let those who would be truly sanctified search the Word of God with patience, with prayer, and with humble contrition of soul. Let them remember that Jesus prayed, "Sanctify them through thy truth: thy word is truth." John 17:17.

Christianity is simply living by every word that proceedeth out of the mouth of God. We are to believe in, and live in, Christ, who is the way, the truth, and the life. We have faith in God when we believe His word; we trust and obey God when we keep His commandments; and

we love God when we love His law. Believing a lie will not put any one of us in the way of being sanctified. Should all the ministers in the world tell us that we were safe in disobeying a single precept of the holy standard of righteousness, it would not lessen our obligations, nor make our guilt less, if we reject a plain "Thou shalt" or "Thou shalt not." We need not think that because our fathers did a certain way, and died happy, we may follow in their footsteps, and be accepted in rendering the same service, and doing the same works, that they did. We have had more light than they had in their day; and if we would be accepted of God, we must be as faithful in obeying the light and walking in it as they were in receiving and obeying the light that God sent to them. We must accept and improve the light that shines upon our pathway, as faithfully as they accepted and improved the light that fell upon their pathway in their generation. We shall be judged according to the light that shines into the soul-temple in our day; and if we follow the light, we shall be free men and women in Christ Jesus. ✠

Review and Herald, March 25, 1902.

...continued from page 24

work that the Lord has declared should be done.

In order that the great work of sanctification that needs to be carried forward in the churches may be accomplished, the minds and wills of our ministers, physicians, and teachers, should be united, their hearts blending in one Spirit to give the trumpet a certain sound. Let every voice proclaim distinctly the third angel's message. In word and act let those who are proclaiming the message, reveal that they are numbered among those "that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

If this had been done faithfully, with the Word of the living God as the great lesson book, the third

angel's message would have gone with greater power. Had all God's ministers, as faithful stewards of the grace of God, called upon the world to hear the last note of warning, giving the trumpet a certain sound, thousands more might have been converted, and added their voices in proclaiming the message to the world. In distinct notes of solemn warning is to be given the closing message that will prepare a people to receive the seal of the living God.

Satan is working to fill minds with the spirit of ambition and of commercialism. Those whose minds are thus diverted, will lose their opportunity of giving the last message to the world.

If a faithful work had been done during the last few years

that have gone into eternity, thousands of souls would now be found with Bibles in their hands, reading the Word of God, and praying for light and guidance. Many of these would be engaged in the work of hunting for souls, and fitting up a people to stand in the great day of God. But some who ought to be missionaries, are enthused with the spirit of commercialism and with an ambition to secure for themselves certain advantages. The truth becomes to them a dead letter, not practiced nor obeyed.

Jehovah is the true God. Let Him be feared and revered. ✠

The Bible Training School, January 1, 1908.

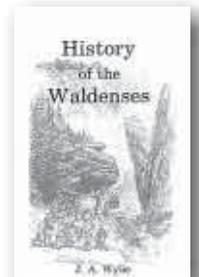
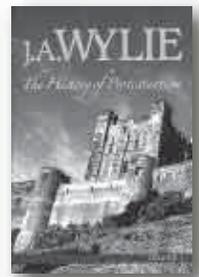


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How did I first hear about Hope International? Well, your publication was a pleasant surprise in my mail one day. On reading the articles, I believed I had found a paper on par with the old *Review and Herald* my mother used to receive forty to fifty years ago. Some of our publications have lost substance, so I was delighted and blessed to come across one of such high caliber.

Keep up the good work. I will be sharing future publications with all my friends at church as well as any of my family who will read.

MS, Missouri

You folks sent us a free sample an issue of you magazine. That was all that it took, for when we read it we found that all of the articles were quite inspiring. We have received three back-issues with our subscription, and we have read all of them. The real question is, How did you get OUR name!

The articles are more conservative and give us the feeling of what the church is all about—at least what it was about originally.

Thank you for sending us the sample.

JS, Kentucky

This donation is being sent to help pay the expense of keeping *Our Firm Foundation* published. I thoroughly enjoy the magazine. A friend gives me hers each time she is through with it.

CN, North Carolina

Thank you for your help in getting me the subscription to *Our Firm*

Foundation. I enjoy reading each one, including the challenges to live holy lives before our holy God. Thank you so very much.

Please also send me *Retreating Toward Egypt, Rebellion, and Our Greatest Need*. I look forward to hearing from you, and I pray that the Lord will continue to bless your ministry.

PM, Oregon

Thank you so much for reducing the cost of the audio edition of *Our Firm Foundation*. My husband trucks crosscountry, and he will once again enjoy your truth-filled magazine. After driving, his eyes really bother him if he reads much, so the tapes work great for him.

NA, South Dakota

I want to tell you how much I like the magazine *Our Firm Foundation*, which is so informing of the last days we are living in. No truer words can be spoken than the message you give.

I am a Seventh-day Adventist, but where I go to church the sermons are on everything *but* the soon coming of Jesus. Whether He comes tomorrow or later, I want to be ready when He comes. We all need to be ready every day, for any day could be our last. We need to be fitting ourselves for heaven now.

The magazines and other literature and books you have are great tools for helping us to get ready.

Best regards and prayers for your work and being strong in the faith.

JJ, Missouri

I do thank you so much for continuing *Our Firm Foundation*, even though I have not been able to send money for the subscription. I pass the magazine on to others and pray that they are blessed by the truth-filled articles.

My husband is not a church-going Christian; please remember him in your prayer circle. He does not believe you have to keep the Sabbath, nor attend church, to be saved, but he believes his life is in order.

BB, California

I appreciate your stand to go about the work, not coming down off the wall to argue with your accusers. You could waste precious time in so doing.

JW, Texas

The article by Clarissa Fiedler "Born Again and Living Anew" convinced me that I should subscribe. It reflects my thinking. I rarely hear it.

BW, Vermont

My husband and I just received the January-February 2004 newsletter. We haven't finished reading it, but we could hardly put it down!

We are very impressed of the Lord to send some funds that we have been saving to use in the Lord's work. After reading about the training school in Portugal, we both feel this is the time we should use this money to help you dear folk in any way we can.

We are praying for you, and we know God is surely leading you. The Portugal property is such a beautiful place as you described it! Thank you for sharing what Jesus has placed before you—and that you are going forward! May God give you every willing hand and supply every need.

We are two *old* people who love the Lord. We are not able to do much in money or hands-on work, but we can pray—and we are praying and will continue to pray as you start the building.

CS, California

Woodland Institute

"A School of the Prophets"

Woodland Institute, a division of Hope International in Portugal, is now accepting students for

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If you do not have e-mail, call us at 309-343-1844, and we will take your information and have Daniel Garcia call you.



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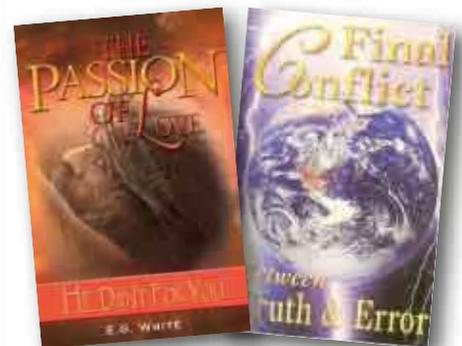
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April 9-11, 2004

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See page 23 for more information.

*A Special Opportunity
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See page 12 for more information.



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