Did Jesus Die the Second Death?

The Seventh-day Sabbath    Christ Our Righteousness    The Immutable Law of God
The Non-Immortality of the Soul    The Three Angels’ Messages    The Sanctuary

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God’s Marvelous Light

“ But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.” 1 Peter 2:9.

As we carefully study the above verse, we believe that every generation was to be a “chosen generation,” but this calling especially applies to the final generation. As we study the prophecies of Daniel, Revelation, Matthew 24, and Luke 17 and 21, we see that we are in the final generation. Then we are to be a peculiar people.

What is the marvelous light?—It is the righteousness of Christ in victory over all sin, by the power of the Holy Spirit. It is overcoming all sin and temptation. “And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.” Matthew 1:21.

And what is the darkness?—The darkness is the very opposite of righteousness by faith. It is being saved in sin—the devil’s gospel.

So, what makes us a peculiar people of God? Is it not to believe that sin is transgression of the law (see 1 John 3:4; Romans 5:13), and that continued disobedience to the sacred law of Jehovah is eternal death? Is it not to believe in the sanctuary message, which is God’s sacred plan of salvation in every detail? See Hebrews 8:1–3; Leviticus 16 and 23. We need to carefully study God’s Word for ourselves, that we might know what are God’s sacred requirements of His peculiar people.

“How can God be sure that there will never be another great controversy, another rebellion? See Nahum 1:9. It is through the demonstration of His character in us. Character is the only thing we take from this world to the next—to the eternal world. See Christ’s Object Lessons, 69, 330–332.

The Office of the Holy Spirit

“In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world’s Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.” The Desire of Ages, 671.

Let us remember that one sin against God’s sacred law brought death. Obedience, by the Holy Spirit’s power, to the sacred law revealed in the sanctuary messages will enable every follower of Christ to be His peculiar people in the final generation. By the power of the Holy Spirit, we prepare our characters to receive the latter rain and give the loud cry message to the world—“Come out of her, my people, that ye be not partakers of her sins.” Revelation 18:4. See Testimonies to Ministers, 506–507.

Our rebellion against God’s law—His plan of salvation—is a rejection of His marvelous light, and it has produced the final omega of apostasy. This rebellion is the greatest sign of the end and the soon-coming of our Saviour. God help us now to be His peculiar people, to be His witnesses, a living demonstration of His power to transform disobedient sinners into obedient saints is my prayer.

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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.
In recent years there have appeared in Seventh-day Adventism articles promoting the thought that Jesus died the second death. In view of the fact that most evangelical Christians believe in the immortality of the soul concept, and therefore do not conceive of Jesus really dying at all, it has been the Adventist position that Jesus experienced death in the sense of losing consciousness. We recognize, of course, the Bible teaching that in death a person loses consciousness and therefore we use the biblical terminology when we say that such a person “sleeps.” For example see 1 Corinthians 15:51.

The Sufferings of Christ in the Context of the Second Death

It is, perhaps, a major advancement in our conception of the final struggle and sacrifice of Christ when we contemplate that sacrifice in the context of the second death, and not just the first death.

The Bible speaks of it being a prime evidence of a man’s love for another if he will lay down his life for that person (John 15:13). We have all heard, at one time or another, a moving story of someone who was willing to give up their life for someone else. To expend one’s life to save another is not considered in the same sense as to expend one’s life because of not wanting to face life anymore.

Yet to give up our life in the hope of saving someone else’s life is a much easier consideration when the first death is involved, and there is the anticipation of a resurrection. But what if it is the second death that is involved in giving up our own life? It is a much greater test of our love for another if we are willing to accept the second death, and be eternally lost.

The second death is more to be feared than the first death. The elements of fear which often exist in the human heart in its outlook toward the first death that comes to all as a sleep, are really more deeply related to the second death. It is because the first death is in reality symbolic of the second death that many have a fear of death, even though they may have little comprehension of what the second death really entails.

Thus, when we consider the sacrifice and death of Christ to save us, it is of much deeper significance for us to consider it in the context of the second death. Indeed, the Bible actually requires that we consider it primarily in this context, as we shall see later. Anything less will significantly depreciate the sacrifice Christ made, and short-circuit our ability to have a truly deep and genuine heart appreciation for Christ and His gift.

A True Appreciation

Even though they don’t realize it, the Christians who do not understand the non-immortality of the soul will not be able to have much more than a self-focused appreciation for Christ. There will be an appreciation (and it can be very deep, emotional, and moving) that Christ endured the torture of the cross so that we don’t have to. Our thankfulness at
escaping such a cruel and dreadful death will be the main extent of our appreciation.

Such an appreciation fails to grasp the significance of the sacrifice that was made at the cross. Unless our vision can be enlarged to see the sacrifice of Christ in the context of the second death, we are doomed to a very limited and largely self-centered religious experience. Only in the context of the stupendous truths committed to Seventh-day Adventists (see Testimonies, vol. 9, 19) is it possible to find the framework of truth in which a full appreciation and completely unselfish heart response to Christ can be fully developed in Christian experience. Only in this context is the fullest dimension of what Christ endured and what He gave for us fully understood, as far as our capacity can be enlarged to understand. And only with this understanding can we gain the purity of motive that will enable us to be secured, or sealed, for eternity.

We must realize that no amount of commandment-keeping, however rigorous or detailed, can compensate for any of our sins, or draw us one whit back from complete rebellion against God. It is only as the heart realizes its helplessness and truly “sees” the extent of God’s love manifested in Christ at Calvary, that a motive is initiated at some level in the heart which starts a person in the life of obedience, — of commandment-keeping. See The Desire of Ages, 480. Commandment-keeping does not transform an unregenerate heart, but a transformed heart does desire to keep the commandments, and puts its energy into careful obedience.

That is why it is possible to say that only in the context of the truths given to Seventh-day Adventists can the purity of motive exist which will enable a person to attain the level of character perfection in which they can be sealed for eternity.

**Tasting Death Requires Consciousness**

Having shown why we must consider the sacrifice of Christ in the context of the second death, we will now consider at more length some of the elements of the second death.

The Scriptures require that we consider the sufferings of Christ in this context. Notice Hebrews 2:14–15 where we are told that through death Christ destroyed the power of death. Also notice verse 9 where it tells us that Christ tasted death for every man. Rather than say that He died for every man, it says that He tasted death for every man. In reality Christ both died for every man, and tasted death for every man. It was through the experience of tasting death for every man that He overcame the power of death.

Please consider carefully that to die does not require that a person have any consciousness of the event. In some of the deaths that occur we speak of people not even knowing what happened. Many people die while in a state of unconsciousness. A lot of people die while they are sleeping. None of these can be said to have “tasted” death. In order to “taste” death a person must be conscious and possess full awareness of all that is transpiring.

To “taste” death in the fullest sense (which would be necessary in order to taste it for every man) would require every perceptive ability to be functioning at maximum capacity. Any mind deadening substance, or any pain-killing drug would diminish the “tasting” ability and thus Christ would not have tasted in a full and complete sense. We therefore can say that in order to “taste” death Christ had to do more than just die—He must experience in full consciousness every aspect of all that possibly can be experienced in connection with death.

But that is not all. Not only must Christ fully experience with complete consciousness all the throes of death (contradictory as that may sound), but the death He was to experience is one that destroys the power of death.

It should be readily apparent that if by dying a person destroys the power of death, then the power of death was destroyed by Abel when he died at the hands of Cain. However, we know that Abel’s death did not destroy the power of death. Indeed, no death of any man save that of Christ has been thought to destroy the power of death. We therefore must conclude that the death which is discussed in connection with Christ is of a different order than the death of Abel, or any other human.

We are thus compelled to the conclusion that it was not the common first death experience, but a second death experience which Christ tasted for every man, and which in fully experiencing He destroyed the power of death. In tasting death for every man He made it possible for every man to withstand the power of the second death.

**The First Death**

We might note in passing that none need fear the first death as
None need fear the first death as a sentence that has passed upon all men. Although “it is appointed unto all men once to die,” it is also appointed unto all men to be resurrected.

the first death which arouses fear more than any other is the sense of finality that accompanies it. But this sense of finality, in terms of destiny being irreversibly determined, is but a token of the irreversibility of the second death, where eternal destiny is carried out.

Suffering Precedes Death

In the foregoing discussion we hopefully can see that the “tasting” of death most appropriately is terminology applying to the second death experience. In discussing the “experience” of death we find some significant insights in M. L. Andreasen’s discussion of Hebrews 2. He writes:

“A man who dies does not necessarily by that fact taste death. Most people who die are unaware of what is taking place. Few are able to evaluate their own reactions as the end draws near, and most of them are unconscious some time before the event. But even such as are conscious of their state lose that resistance is not able to endure as much physical suffering as one with a stronger constitution and hence will succumb earlier. But however strong a person may be, he can withstand only a certain amount of suffering and torture, and then he dies. Were he given super-human strength, and thus enabled to live beyond the point where he ordinarily would have died, he could more truly be said to have suffered to the full.

“It should be had in mind that the moment of death is not all that is included in death as a punishment. Though death is the climax of the punishment, it is also the end of suffering.

“A man is sentenced to be hanged three weeks from the time the sentence is pronounced. Those three weeks are a vital part of his punishment. Every day he is one day nearer the fatal date, and his anxiety and torture daily increase. When at last the moment arrives, when the trap springs, when the neck is broken, his sufferings are over. Death is both the climax of, and the release from, suffering. No evaluation of the sufferings of death is adequate that takes into account only the moment of death. What goes before must be given due consideration.

“If we apply this to the case of Christ’s death, we find that no evaluation of His sacrifice and suffering is adequate if Gethsemane is left out. The garden experience is closely connected with Golgotha; the two cannot be separated. On the cross Christ suffered and died; in Gethsemane He also suffered and in some respects reached depths lower than on the cross. With this in mind, note again the extract previously quoted: ‘As the Father’s presence was withdrawn, they saw Him sorrowful with a bitterness of sorrow exceeding that of the last great struggle with death.’—The Desire of Ages, 759.” Pages 114–115.

Based on the last quoted passage from The Desire of Ages as well as other Scripture and Spirit of Prophecy passages, Andreasen concluded with deep insight:

“When He [Christ] rose from the struggle [in Gethsemane] ‘He had tasted the sufferings of death for every man.’ On the cross He died. In Gethsemane He tasted death.” Ibid., 112.

In the conclusion next month, we will seek to answer the question posed in the title of this article along with other questions such as, “When does the suffering of death take place?” and “When did Jesus gain the victory over death?”

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Note:

We believe many readers will be interested in this study on the question, “Was the Atonement Completed at the Cross?” This question has been hotly debated among Seventh-day Adventists, and it is interesting to note the position that is presented by the editors of The Seventh-day Adventist Bible Commentary, who authored the quotations cited herein.—Editors.

The entire sanctuary, including its equipment, its priesthood, and its ritual, was concerned with sin. The services revolved about man’s disobedience and need for salvation. “In laying hands upon the sacrificial animal and confessing the sin which caused the need for blood to be shed, the sinner identified himself with it, and it became his substitute.” In so doing, the sinner “declared his faith in God, who provided a substitute to bear the penalty for his sins.” Then the sinner killed the animal. These acts made it clear to the people the “close relation between sin and sacrifice.” “Sin and death would appear as cause and effect.” This was the “justice of the law” part of the sanctuary service.

Then the high priest enacted the “mercy” part of it, which taught the people “the principles of the transfer of sin, of mediation, reconciliation, and atonement.” “Besides sprinkling the blood before the veil, the priest also put some of the blood on the horns of the altar of incense. In doing so he touched each horn in turn, making a mark of blood with his finger, thus registering the fact that sin had been committed and that an offering had been brought. The blood that he placed on the horns was from an animal that bore sin, and hence was sin-laden blood. This necessitated that there should be made ‘an atonement upon the horns of it once in a year.’ Exodus 30:10. The unused portion of the blood was poured out at the bottom of the altar of burnt offering.”

From this description of the high priest’s duty, it is evident that “the bringing of the sacrifice was not the penalty [for sin]. The penalty was death, and this the animal paid.” Yet the death of the substitute was not sufficient. The high priest was commanded to do something with its blood. Without the high priest’s ministry, the sacrifice of the animal would have been meaningless. Without the application of the blood to a portion of the sanctuary, there would have been no transfer of sin from the sinner to the sanctuary. The sinner would not have been forgiven.

The ministry of a high priest is needed, even today, as foreshadowed by the sanctuary service. “The priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.” Leviticus 4:26. We cannot make atonement for ourselves; we are dependent upon our High Priest applying His sacrificial blood for the remission of our sins. This is so for the forgiveness of confessed sin during our lifetimes, and it is so regarding the blotting out of our accumulated, recorded sins on the Day of Atonement. The sins transferred to the sanctuary had defiled the sanctuary. Thus the sanctuary on earth and in heaven needed to be cleansed. It is that work that has been undertaken by Jesus, our High Priest, who has entered the Most Holy Place of the heavenly sanctuary to complete the final stages of the sanctuary service. “And he [the high priest] shall make an atone-
ment for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.” Leviticus 16:33.

Understanding that symbolism, then, we can be sure that there is no atonement in the shed blood of Jesus. “It was not the blood as such that atoned, but the blood shed and applied. No atonement could have been effected in the sacrificial service by having an animal killed and the blood poured out on the ground. It was to be caught in a vessel, after which the priest ministered the blood, which alone effected atonement, not the unused portion of the blood later poured out at the bottom of the altar after the atonement was completed. Paul speaks of ‘the blood of the sprinkling’ (Hebrews 12:24), that is, the blood that was ministered. At the institution of the Passover, Israel was commanded to slay a lamb and strike the blood on the lintel and on the two side posts. See Exodus 12:7, 22–23. God did not promise to save the first-born by virtue of the slaying of the lamb. It was only when the blood was applied that He would ‘pass over.’

“The same principle holds good in all offerings. It is not enough to bring a victim and slay it; the blood must be applied. After His ascension Christ ‘by his own blood . . . entered in once into the holy place, having obtained eternal redemption for us’ (Hebrews 9:12), and there as a ‘high priest, . . . a minister of the sanctuary above, the sacrifice on Calvary would be unavailing.”

“Most Christians neither understand nor appreciate Christ’s ministry as our great High Priest. To be sure, they believe in the shed blood; but they fail to understand that there must be a ministry, or application, of the blood to make it effective. It is time that the attention of the world, and of professed Christians in particular, be called to the work in which Christ is now engaged. Many ask why Christ tarries so long. They know He went away, but they know nothing of His mediatorial work. They have not followed the Lamb, and know not where He now is and what work He is doing. It is our duty and privilege, our appointed task as a people, to restore the old paths (see Isaiah 58:12), and to present Christ to the world in His mediatorial capacity as our great High Priest. His work is nearly done, and when it is finished He will come in power and glory.”

Let us strive to be among those “which follow the Lamb whithersoever He goeth.” Revelation 14:4.

Jesus’ High Priestly ministry in the heavenly sanctuary, occurring as this is written, is as necessary to our salvation as the blood He shed on the cross.

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Notes:
2 Ibid., 729–730.
3 Ibid., 694.
4 Ibid., 695.
5 Ibid., 694.
6 Ibid., 730.
7 Ibid.
8 Ibid., 730–731, italics in original, emphasis in bold type added.
The last important and very startling aspect about the Titanic which parallels events taking place in our beloved Seventh-day Adventist Church today revolves around how the Titanic confronted the iceberg. Remember again the specific instruction given by the Lord to Ellen White in that vision—instruction that, when followed, has helped to preserve the denomination to this day. The Lord ordered her and the faithful leaders to “Meet it!” In other words, He was saying very clearly, “Be Protestant.” The divine instruction was to meet it head on. There would be a bone-jolting collision, she said. Everyone aboard would be shaken, but the ship would remain afloat. It would survive. Hit the obstacle a glancing blow, and that would open a gash into which the sea would flood uncontrollably.

The lesson in this symbol is clear, I think. Many of the dangers in our church are hidden beneath the surface. We cannot see them all. They are disclosed by only a few hints that lie above the surface. Just the tip of something much larger. These are the deadliest threats of all. In Ellen White’s vision, they met the obstacle by hitting it head on with all the force that the church could muster—even though they could not see everything under the surface.

The question now is, How did the Titanic meet the iceberg on that faithful night? The evidence is that on that evening the Titanic, in the short time allotted to her for action, attempted to veer away from the iceberg. Listen closely about what was discovered about the way the Titanic met the iceberg compared to how she should have met it:

‘Murdoch [the first officer] evidently saw the mass of ice practically at the same time as the lookout men . . . and shouted, “Hard astarboard, full speed astern!” His idea was to swing her bow clear and then put the helm hard over the other way and so swing her stern clear.’

“Even so, as long as Murdoch was trying to veer out of the iceberg’s way, why had he ‘jammed on the brakes’ so to speak, by throwing the engines full speed astern? [This meant he put the engines in reverse.] The 1910 edition of Knight’s Modern Seamanship clearly contra-indicates such action.” The Titanic, 179.

The policy of officer Murdoch was to send the ship engines into reverse in order to slow her down and at the same time to veer away from the iceberg. The end result was that the iceberg scraped a gash into the starboard’s side of the vessel, and this was not only the cause of the loss of the ship, but also responsible for the many lives that were lost.

At that time it was made clear by all responsible authorities investigating the accident that the ship
The first impulse of many officers in such a situation is to turn away from the danger, and at the same time to reverse the engines with full power.

...but the forward bulkheads had held and they were relatively unharmed. Indeed, there was no case in current recollection of any sizable ship going down as a result of an iceberg. (1910) are more aggressive than themselves.” Ibid., 287.

We are often told, “Move away from trouble. Don’t rock the boat. Don’t cause a collision. Don’t cause trouble.” On the other hand, we are commanded by God Himself, through the Spirit of Prophecy, that we are to confront these icebergs of heresy directly with the weapons we have, and those weapons come from the Word of God. Once we free God’s Word from these destructive concepts of diversity, it will possess enough power to defeat the agents of Satan and save our church—but only if we meet it, not shy away from it; not steer away.

Now since the Titanic did not meet the iceberg head on, notice what ultimately happened to the lives of those who were on board. Again, it is described by Senator Alden Smith in the conclusion of the investigation of the disaster:

“At that moment the ice, resistless as steel, stole upon her and struck her side. . . . There is evidence to show that the iceberg had hit the ship. . . . No general alarm was given, nor were any official statements made to avert disaster, distracted by the sudden appearance of extreme danger, sharply turned aside the prow—the part best prepared to resist collision—exposing the temple to the blow. At the turn of the bilge, the steel encasement yielded to a glancing blow so slight that the impact was not felt in many parts of the ship. . . .

[Many] of the passengers and crew did not even know of the collision until tardily advised of the danger by anxious friends, and even then official statements were clothed in such confident assurances of safety as to arouse no fear. . . .

“There is evidence to show that no final warning was given by any officer. . . . No general alarm was given, no ship’s officers formally assembled, no orderly routine was attempted or organized system of safety begun. Haphazard, they rushed by one another on staircase and in hallway, while men of self-control gathered here and there about the decks, helplessly staring at one another or giving encouragement to those less courageous than themselves.” Ibid., 287.
“No sufficient tests were made of boilers or bulkheads or gearing or equipment, and no lifesaving or signal devices were reviewed. Officers and crew were strangers to one another (and passengers to both); neither was familiar with the vessel or its implements or tools. No drill or station practice or helpful discipline disturbed the tranquility of that voyage; and when the crisis came, a state of absolute unpreparedness stupefied both passengers and crew. And in their despair, the ship went down carrying as needless a sacrifice of noble women and brave men as ever clustered about the Judgment Seat in any single moment of passing time.” Ibid., 285.

Many of the crew of the ship, partly embarrassed by what had happened because this was their ship, did not want to create any panic, so they didn’t properly state the nature of the emergency to the passengers at all. Most of their efforts were trying to give a “peace and safety” message to the passengers on the boat. They exerted much effort so as not to bring about a fear and panic situation.

Sound the Warning!

Now let us look at Joel 2:15–18: “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, praying, “Spare thy people, O Lord!”

Notice this is not an attack upon God’s people; this is a plea for sparing God’s beloved people and His church, that “thine heritage not be given to reproach.” There we have our orders for today.

Conclusion

Now what are we going to do as a people, brothers and sisters? What are you going to do? Are we going to learn from history or are we going to ignore history? Are we going to learn that nothing is indestructible apart from the directions that the Lord has established? Are we going to be able to understand that the only way Satan has been often able to destroy the people of God was to just separate them a little bit from the principles and the directions the Lord laid down for them?

God says, “Meet it.” We say, “Avoid it. Let’s not cause trouble; let’s not shake up the truth; let’s not get people afraid and frightened; let’s not cry wolf too often.”

God says, “Meet it.” We say, “Back away.”

Are we going to learn the lessons that God had given us?

The Titanic is a lesson book out of history for the Seventh-day Adventist Church—a lesson for the generations advancing into the outer limits of human probation. We are taking care of it, and we will all arrive safely in port.” This is a time to get out of what we are normally doing immediately, and weep between the porch and the altar, praying, “Spare thy people, O Lord!”

The Titanic is a lesson book out of history for the Seventh-day Adventist Church; . . . it is a lesson for the United States of America; . . . and it is a lesson for the rest of the world, but, most of all, it is a lesson for us individually.

right there; we are on the very edge. It is a lesson for our church; it is a lesson for other churches; it is a lesson for the United States of America, who thinks it is pretty indestructible right now; and it is a lesson for the

continued on page 14...
What is the whole duty of man?

Ecclesiastes 12:13–14: “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

What is sin?

1 John 3:4: “Whosoever comitteth sin transgresseth also the law: for sin is the transgression of the law.”

What is the first angel’s message?

Revelation 14:7: “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

How can we honor God?

2 Corinthians 7:1: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

Can we glorify God while we violate His health laws?

Counsels on Diet and Foods, 44: “It is not possible for us to glorify God while living in violation of the laws of life. The heart cannot possibly maintain consecration to God while lustful appetite is indulged.”

Ibid., 43: “The transgression of physical law is the transgression of God’s law. Our Creator is Jesus Christ. He is the author of our being. He has created the human structure. He is the author of physical laws, as He is the author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health, sins against God.”

Are we safe in willfully ignoring the health laws?

Ibid., 44–45: “It is a duty to know how to preserve the body in the very best condition of health, and it is a sacred duty to live up to the light which God has graciously given. If we close our eyes to the light for fear we shall see our wrongs, which we are unwilling to forsake, our sins are not lessened, but increased.”

Is knowing about health important for translation?

Ibid., 33: “In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, ‘I will praise thee; for I am fearfully and wonderfully made.’ Psalm 139:14. They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body.”

Are God’s people ready for the loud cry of the third angel if they don’t practice the health reform?

Ibid., 32: “The health reform, I was shown, is a part of the third angel’s message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God’s people
are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another.”

How will many people fail in perfecting Christian characters?

Ibid., 59: “The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan’s temptation to indulge appetite will be more powerful and more difficult to overcome.”

What is our only hope in regaining Eden?

Ibid.: “As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion.”

Who is supposed to be a medical missionary?

Ibid., 455–456: “We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazaret house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God’s people today is, of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest.

“We are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power.”

Who do we need to follow in witnessing?

Counsels on Health, 498: “The divine commission needs no reform. Christ’s way of presenting truth cannot be improved upon. The Saviour gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy-laden, the oppressed. He fed the hungry and healed the sick. Constantly He went about doing good. By the good He accomplished, by His loving words and kindly deeds, He interpreted the gospel to men.”

The Ministry of Healing, 143: “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’ ”

What is our work?

Counsels on Health, 501: “Christ sought the people where they were and placed before them the great truths in regard to His kingdom. As He went from place to place, He blessed and comforted the suffering and healed the sick. This is our work. Small companies are to go forth to do the work to which Christ appointed His disciples. While laboring as evangelists they can visit the sick, praying with them and, if need be, treating them, not with medicines but with the remedies provided in nature.”

Christ’s Object Lessons, 233: “Christ’s servants are to follow His example. As He went from place to place, He comforted the suffering and healed the sick. Then He placed before them the great truths in

“As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion.”
regard to His kingdom. This is the work of His followers.”

**Should we wait for someone else before we practice medical missionary work?**

*Testimonies*, vol. 7, 62–63: “Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of everyone. Take up the work for which you are held responsible, the work that should be done in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God go forward without delay, bearing in mind your individual responsibility to Him who gave His life for you.”

**What subject must be agitated?**

Ibid., vol. 1, 488–489: “There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. I saw that it is the duty of those who have received the light from heaven and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge. Sabbathkeepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject and urge it home upon others.”

**What passage of Scripture is of particular importance to Seventh-day Adventists?**

Ibid., vol. 8, 159: “What saith the Lord in the fifty-eighth chapter of Isaiah? The whole chapter is of the highest importance.”

*Counsels on Stewardship*, 85: “Oh, if all who have a knowledge of the truth would only obey the teaching of this truth! Why is it that men, standing on the very threshold of the eternal world, are so blinded? There is not a dearth of means, generally speaking, among Seventh-day Adventists. But many Seventh-day Adventists fail to realize the responsibility which rests upon them to cooperate with God and Christ for the saving of souls. They do not show forth to the world the great interest God has in sinners. They do not make the most of the opportunities granted them. The leprosy of selfishness has taken hold of the church. The Lord Jesus Christ will heal the church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah.”

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“Wait not for others to urge you to action. In the fear of God go forward without delay, bearing in mind your individual responsibility to Him who gave His life for you.”

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...continued from page 11

We need divine help right now so that we will not repeat the mistakes of history—not only the mistakes of the *Titanic*, but the mistakes of a whole chosen people of two thousand years ago who thought they were “going through”; the mistakes of many generations of Christians; and the mistakes of our own pioneers of the Seventh-day Adventist Church who failed to meet the opportunity to go home in their generation.

Now it is up to us in this generation. May God help us to heed the warning, to go into these dangerous waters with eyes wide open and our faith firmly fixed on His Word, and may we follow it. Thank God for giving us these warnings and for giving us so many chances to be His final people.

May it be today, and may it be this generation, is my prayer. 

**Notes:**

1 See *Selected Messages*, book 1, 205–206, quoted in part 1 of this series.


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Franklin Morris is from Florida and is currently at Hartland College pursuing a major in health education with a minor in agriculture.
As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious Sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing His memorial, and setting up a rival Sabbath.

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, “Lo, here is Christ, Lo, He is there. This is the truth, I have the message from God, He has sent me with great light.” Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law.

Satan and his angels are wide awake, and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God’s people to forsake her.

**Blinded by Choosing Darkness**

At the time of the loud cry of the third angel those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call “light,” but which the Lord calls, “Sparks of their own kindling,” by which they will direct their steps.

The Lord declares, “Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.” Isaiah 50:10–11.

Jesus said: “For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.” “I am come a light into the world, that whosoever believeth on me should not abide in darkness.” “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” John 9:39; 12:46, 48.

By many the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Jesus says, “I am come in my Father’s
name, and ye receive me not: if another shall come in his own name, him ye will receive.” John 5:43. Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God’s messages.

We cannot with any safety rely upon men who are not in close connection with God. They will accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence testifying to the “restorer of paths to dwell in.” See Isaiah 58:12.

In face of the bitterest opposition, we are to maintain the truth because it is truth. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of His example is to be kept before the people in every discourse. His love is the glory of the rainbow encircling the throne on high.

The Lord has said, “I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . . And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.” Genesis 9:13–15.

In the rainbow above the throne is an everlasting testimony that “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. Whenever the law is presented before the people, let the teacher of the truth point to the throne arched with the rainbow of promise, the righteousness of Christ.

The glory of the law is Christ; He came to magnify the law, and to make it honorable. See Isaiah 42:21. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other. When you look to His throne, offering up your penitence, praise, and thanksgiving that you may perfect Christian character, and represent Christ to the world, you abide in Christ, and Christ abides in you; you have the peace that passes all understanding. We need continually to meditate upon Christ’s attractive loveliness. We must direct minds to Jesus, fasten them upon Him. In every discourse dwell upon the divine attributes.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete. It is the blending of the two that leads us, as we view the world’s Redeemer, and the law of Jehovah, to exclaim, “Thy gentleness hath made me great.”

Psalm 18:35.

We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love to God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God.

Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken. The change from earth to heaven will not change.
men’s character; the happiness of the redeemed in heaven results from the character formed in this life after the image of Christ. The saints in heaven will first have been saints on earth.

The salvation that Christ made such a sacrifice to gain for man is that which is alone of value; for it is that which saves from sin, the cause of all the misery and woe in our world. The mercy of God is that which constantly draws the sinner to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will accept him; for “a broken and a contrite heart, O God, thou wilt not despise.” Psalm 51:17. Thus the law of God is not weakened by the gospel, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.

The rainbow above the throne is the bow of promise, testifying to the whole world that God will never forget His people in their struggle against evil. Let Jesus be our theme. Let us by pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart-piety as nothing else can. While we present the fact to men that they are subjects of a divine moral government, their reason will declare to them that this is truth, that they owe allegiance to Jehovah, and that this life is our time of probation.

In this life we are placed under the discipline and government of God to form characters and acquire habits for the higher life. All the scenes in which we must act a part, are to be carefully studied; for they are a part of our education, a part of God’s great plan. We should bring solid timbers into our character building; for we are working both for this life and the eternal life. And as we near the close of this earth’s history, we either rapidly advance in Christian growth, or we rapidly retrograde toward the world.

Temptations will come in like a flood; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction, but we know that all things work together for good to those that love God. See Romans 8:28.  

Concluded.

If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God.

Jesus passed through all these. These experiences are valuable to us; the advantages of varying experiences are not by any means confined to this short life; they reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of earth, we are forming characters for the everlasting life. And whatever we are called upon to bear, we may be assured if we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God.

Ellen G. White, 1827–1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels are an incalculable blessing to God’s people around the world.

“No cross, no crown. How can one be strong in the Lord without trials? To have strength we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be exercised. . . . Our Saviour was tried in every possible way, and yet He triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances and to glory in the cross of Christ.” —Testimonies, vol. 3, 67.
God is no respecter of persons, but in every generation they that fear the Lord, and work righteousness, are accepted by Him; while those who are murmuring, unbelieving, and rebellious will not have His favor. They will not have the blessings promised to those who love the truth, and walk in it. Those who have the light, and do not follow it, will find that their blessings will be changed into curses, and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were His chosen and peculiar people, but who brought their own destruction by following their own ways.

When the Lord called for Moses to come up into the mount, it was six days before he was received into the cloud, into the immediate presence of God. The top of the mount was all aglow with the glory of God. And yet, even while the children of Israel had this glory in their very sight, unbelief was so natural to them that they began to murmur because Moses was absent. While the glory of the Lord signified His presence upon the mountain, and their leader was in close converse with God, they should have been sanctifying themselves by close searching of heart, humiliation, and godly fear. But instead of this, the congregation demanded of Aaron to make them gods to go before them, and lead them back into Egypt. “Make us gods,” they said, “which shall go before us.” Exodus 32:23.

Though Moses was absent, the presence of the Lord remained; they were not forsaken. The manna continued to fall; they were fed by a divine hand morning and evening. The cloudy pillar by day, and the pillar of fire by night, signified the
presence of God. The divine presence was not dependent upon the presence of Moses. But at the very time when he was pleading with the Lord in their behalf, they were rushing into shameful errors, into transgression of the law so recently given.

“And the Lord said unto Moses, Go, get thee down; for thy people [He does not condescend to own them as His people], which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

“And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.” Verses 7–10.

What a trial of the faith of Moses was this! But he would not consent to leave the mount until his pleadings in behalf of Israel were heard, and his request that God would pardon them was granted: “And Moses besought the Lord his God, and said, Lorn, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians say that this people, which thou hast brought forth out of the land of Egypt, are of the number who are being punished, and made white, and tried.”

“Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply thy seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he thought to do unto his people.” Verses 11–14.

This idolatry on the part of ancient Israel was an offense to God; but are there not idols just as offensive cherished in our families and in our churches today—idols which have the same influence upon us as did the golden calf upon the Israelites? On the part of God’s professed people there is a manifest disregard of the warnings given by Peter: “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” 1 Peter 3:3–4.

The time has come when we as a people should search ourselves to see what idols we are cherishing; when the shepherds of the flock should do faithful work as the sentinels of God. In dress, in speech, in deportment, we are to be a people distinct and separate from the world. “I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.” 1 Timothy 2:8–10.

God requires of His people a zeal according to knowledge. He desires them to be doers of the Word. The outer appearance testifies of the inward working of the heart. The truth received into the heart accomplishes the transformation of the mind and heart and character. To Daniel the Lord revealed the condition of the inhabitants of the earth in these last days. “Many shall be purified,” he said, “and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” Daniel 12:10.

This is a subject the comprehension of which will put to the stretch every spiritual sinew and muscle. There is a great work to be done for

Are there not idols just as offensive cherished in our families and in our churches today—idols which have the same influence upon us as did the golden calf upon the Israelites?

the members of the church, to wean them from their idols. The church members have had great blessings; they have had the living oracles of God opened to their understanding; they have not been left in darkness and error, as those who are doing wickedly. Now God calls upon those who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are of the number who are being purified, and made white, and tried.

To be continued.

Review and Herald, March 7, 1899.

Ellen G. White, 1827–1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels are an incalculable blessing to God’s people around the world.
In the spring of 1846, before their marriage, James and Ellen had visited Joseph Bates at his home in Fairhaven, Massachusetts. Elder Bates was at that time 54 years old. Ellen was still a teen-ager and James only 25. While visiting in the Bates home, Ellen told him of what she had seen in vision. “I am a doubting Thomas,” he said. “I do not believe in visions.” But he never questioned her sincerity.

If Joseph Bates was not prepared to accept Ellen’s messages as from Heaven, neither were his visitors prepared to accept his practice of observing the seventh day as the Sabbath of God.1 To their way of thinking, Elder Bates made a mistake in emphasizing the Sabbath commandment more than the other nine.

If Joseph Bates was not prepared to accept Ellen’s messages as from Heaven, neither were his visitors prepared to accept his practice of observing the seventh day as the Sabbath of God.1 To their way of thinking, Elder Bates made a mistake in emphasizing the Sabbath commandment more than the other nine.

In August of this same year James visited Fairhaven again. Just about that time Bates’s pamphlet dealing with the Sabbath doctrine came from the press. He gave a copy to James, asking him to read it and to give the matter prayerful study. This James promised to do, and he returned to Portland, where a few days later he was married.

After their marriage the Whites looked up every text in the pamphlet and by the time they had completed their examination were convinced that the seventh day was God’s true Sabbath. They immediately began to keep it, much to the surprise of Father and Mother Harmon, in whose house they were living. When James and Ellen took their stand on the Sabbath there were about 50 Sabbathkeepers in all New England—25 in Maine, and about the same number outside the state.

Some members of James’s family were shocked by his religious ideas regarding not only the Sabbath but other matters. His brother John, writing to James’s sister Anna, took him to task for accepting and promulgating the doctrines of William Miller and heaped scorn on the Adventist leader’s teachings. “I deeply regret that Brother James has fallen into the snare of the devil and Mr. Miller. [Miller] started out by soaring into the regions of speculation. Spun in fancie’s flight, his cobweb system of divinity, and then returned to the Bible, determined to find a basis on which to rest it. Suddenly . . . he turns mathematician and introduces lines and diagrams into his system . . . drew a fancy piece and then went out into the crowd to find a face to suit it. So he, after forming in his sickly imagination a system, comes to the Bible and science to torture them for an original.”

The early Adventists, insisting as they did that the door of mercy had been closed to certain classes of people, stirred the indignation of John’s wife, who waxed poetic on the subject:

“O! what a cruel work has Satan wrought
Upon the brain of our dear brother James.
The door of mercy shut to sinful man?
Not yet! Thank God; for Christ is pleading still
Before His Father’s throne; with wounded hands.”
And feet and side, and temples
pierced there
With sword and thorns; saying, 'Fa-
ther, spare them.
I have bled, and groaned, and sweat,
and died.'
Not yet! Oh no! My soul prays God
not yet
Has pity ceased to flow for fallen
man.
But from the rocky heights of Cal-
vary
I see its crimson tide of mercy flow
To wash away the guilty stain of
sin.'

For a time James and Ellen were
the only Sabbathkeepers in Gorham.
But Robert and Eunice Harmon
were sincere Christians, ever seek-
ing to know and do the will of God.
They too studied the tract by Bates,
and by August, 1848, James was able
to write to friends that the Harmons
"are with us in the faith."

Joseph Bates was thankful when
word reached him that the Whites
were keeping the Sabbath. Bates
had known James during the stir-
rings times when both were preach-
ing the Advent message, and saw in
James indications that he would be
a strong leader in the work of God.

About this time Ellen was
re baptized. She had been baptized
as a girl of 14 when she joined the
Methodist Church. Would it not be
fitting for her to be baptized into
the ranks of Sabbathkeepers?

We have no record of the time or
place where James baptized her, or
who was present to witness the rite.
But James, in the only record of this
experience, wrote that immediately
as he raised her out of the water,
she was taken off in vision.

At that time the believers were
few and widely scattered, and it was
only as money came in that James
and Ellen could travel among them,
bearing a message of hope, cheer,
and sometimes reproof. There was
a small group in Washington, New
Hampshire. Another company
worshiped with Joseph Bates in
Fairhaven, while still another cluster
met with Hiram Edson in western
New York. With a few from around

Boston, there may have been as
many as a hundred Sabbathkeeping
Adventists in 1847.

That November the Whites at-
tended a meeting of Sabbathkeepers
in the home of Stockbridge Howland
in Topsham, Maine. It was there that
Ellen received her vision of the open
heavens, and Joseph Bates once and
for all was convinced that her vi-
sions were valid.

Shortly after returning to
Gorham, Ellen was taken suddenly
and violently ill. So severe was her
pain that she begged those praying
for her to cease, that she might
find relief in death. Day after day
the pain continued. Hearing of her
illness, Brother and Sister Nichols
sent their son Henry from Dorchester
to Gorham to unite his prayers with
those of the distraught husband
and parents. While they prayed,
the power of the Spirit came upon
Henry. Placing his hand on her head,
he commanded Ellen to be well. The
disease instantly left her.

Early in 1847 James and his
wife traveled to Boston by ship. A
severe storm developed, and for a
time it seemed as if the boat would
sink. However, God's hand protect-
ed His servants, and they arrived
safely in port.

They spent seven weeks vis-
ting the scattered believers in
Massachusetts before returning to
Gorham in the middle of March.
Except for Ellen's illness, they had
enjoyed good health during the winter.

Besides James and Ellen White
there were no Sabbathkeepers in
Gorham in 1847. However, there
were believers in Topsham, thirty
miles away, and the Whites fre-
frequently went there to spend the
Sabbath. James wrote a description
of the group at Topsham to Mrs.
Leonard Hastings. "Here is a strong
band of 13 bold soldiers in this place,
in union and in the spirit and power
of the truth and love of Christ."

James's willingness to work hard
for his wages enabled him to find
employment. He succeeded in earn-
ing $25 in six weeks. But he did not
have enough money to spread the
message of truth very far. No doubt
he made good use of Joseph Bates's
pamphlet on the Sabbath.

Hearing that Elder Bates had
printed a description of one of
Ellen's early visions, James wrote
and asked him to send a thousand
copies. This Bates did, with a bill for
$7.50. James was forced to borrow
money to pay for this printing, trust-
ing God to impress someone to send
the necessary means. The money
came, and the loan was repaid.

During the summer of 1847 Ellen
did little traveling, but busied herself
at home, helping her mother and pre-
paring for the arrival of her first child.
On August 26 James and Ellen be-
came the proud parents of a baby boy.
James named his son Henry Nichols
White, after his friend in Dorchester.
Less than a week later James, visit-
ing at "Fort Howland" in Topsham,
announced Henry's birth. He had no
idea then that Henry was going to live
for five years in this hospitable home
while Ellen and he traveled from
place to place as God directed.

This article was taken from Virgil
Robinson, James White, 40–43. This
book is now available from Hope
International for $11.99 plus ship-
ing & sales tax (see page 30).

The author was the great-grandson
of James and Ellen White on his mother's side
and the great-grandson of William Farn-
sworth (one of the first Seventh-day Adven-
tists) on his father's side.

Notes:
1 A. W. Spalding, Origin and History, vol. 1,
127.
2 John and Anna White letter, June, 1846,
Document File, 701.
3 James White letter to a "Dear Brother and
Sister," August 26, 1848.
4 Life Incidents (1868), 273.
5 Life Sketches (1888), 239.
6 Ibid., 240–241.
7 James White letter to S. Howland, March
14, 1847.
8 ———, letter to Sister Hastings, August 22,
1847.
9 ———, letter to Sister Hastings, May 21,
1847.
10 A. W. Spalding, Footprints of the
Pioneers, Review and Herald Pub. Assn.,
Washington, DC, 1947, 85.
While the servant of the Lord has warned us against the danger of accepting the subversive teaching of the world around us, she has also sounded definite and emphatic warning against our sending our youth to some of the great educational institutions where these subversive doctrines are particularly inculcated.

Years ago, when some of the great schools of the land had not so far departed from the principles of truth, the servant of the Lord expressed the wish that we had in our ranks young men sufficiently strong in character and so fully rooted and grounded in the faith that they could, if so counseled by our leading brethren, go to some of the great universities as missionaries, the same as did the Waldenses of old. But the very language of this statement implies a recognition that such young men could not be found. We quote as follows from the Testimonies, vol. 5, 583–584:

“We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning would be of great value to such workers, preparing them to labor for the educated classes and to meet the prevailing errors of our time. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education, in sowing the seeds of truth in other minds.”

Please study carefully the statement. No definite counsel or advice is presented. The writer merely expresses the wish that we had young men sufficiently strong to undertake this work; but, as we have said already, this very statement carries...
an implication that such young men could not be found.

A number went to some of the great universities of the world, and their experience demonstrated in scores of instances that very few of those who went to these worldly schools possessed sufficient strength and stability to resist the evil influences which they found. A very few there were who attended these schools and came back unscathed. We thank God for that. But the very large majority lost their way, became confused in their religious experience, and many separated from this movement. This is a sad confession to make, but it is true nevertheless, as every one acquainted with the general situation knows.

Soon after, a very marked change was evident in the teaching given in these great educational centers. The teaching of evolution, of naturalism, of higher criticism, of psychology in its more radical phases, became more pronounced. Our youth were exposed to the influences of skepticism and unbelief in God’s Word which these evil principles involved. The servant of the Lord saw the effect and influence that such teaching was having upon some of our young men and women. This led her to make very plain and positive statements regarding the evil of sending our youth to these great universities, and the counsel she gave was definitely against this course. She sounded the following very positive and definite warnings; we quote from Special Testimonies on Education:

“None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord’s power, or diminish their respect for a life of holiness.”

“Prophecy tells us that we are near the close of time. Intellectual power, natural abilities, supposed excellent judgment, will not prepare the youth to become missionaries for God. No one who is seeking an education for the work and service of God, will be made more complete in Jesus Christ by receiving the supposed finishing touch at _____ [a leading university], either in literary or medical lines. Many have been unfitted to do missionary work by attending such schools. They have dishonored God by leaving Him on one side, and accepting man as their helper. ‘Them that honour me I will honour, and they that despise me shall be lightly esteemed.’ 1 Samuel 2:30.”

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“The warning and instruction given in the Word of God with regard to false shepherds, should have some weight with the teachers and students in our schools. Advice should be given to the students not to take such shepherds as their highest authority. What need is there for students to bind off their education by attending at ____ [a leading university] to receive the finishing touch? It has proved to be the finishing touch to very many as far as spirituality and belief in the truth are concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher thus to glorify teachers who have not ears to hear or minds to comprehend a plain ‘Thus saith the Lord.’ In thus honoring those who are educating directly away from the truth, we do not meet the approval of God.” Ibid., 155.

“There is a large work to be done, and the vineyard of the Lord needs laborers. Missionaries should enter the field before they shall be compelled to cease labor. There are now open doors on every side; they cannot afford to wait to complete years of training; for the years before us are not many, and we need to work while the day lasts. It is not best to advise men and women to take a course of study at ____ [a leading university]. Many who have been there have not been benefited in the past, and will not be in the future.” Ibid., 136–137.

In considering that phase of instruction relating to the sending of our youth to universities for advanced training, we hear and see frequent quotation made of the suggestion previously quoted, which some wrongly interpret as advising attendance at universities; but those who see such definite permission in this statement have very little to say regarding the plain, positive instruction which was given later against this course of procedure.
Danger in Grammar and High Schools

Let none judge that the danger is in attending the higher institutions of learning alone. Children in the schools of lower grade are exposed to the same dangers as are the youth in the university. The difference, if any, is only in degree, not in kind. The pernicious theories found in some of the universities are percolating down through the high schools and the schools of grammar grades, and young pupils early imbibe the philosophy of evolution and pantheism. Indeed, these ideas are openly and plainly taught in some of the books used as texts.

That the children of our church might have preserved their simple faith in God and His Word, our system of church schools was established. Many parents, sensing the danger on the one hand and the way of escape on the other, have been supporters of these schools. Other parents, it is to be regretted, have continued to send their children to the public schools. They have separated from the evil doctrines of Babylon themselves, but have left their children exposed to the false teaching of these evil days. Such would do well to study the noble answer returned by Moses to Pharaoh, who sought to hold back the Israelitish children from accompanying their fathers from Egypt.

To be continued.


Francis McLellan Wilcox served the Seventh-day Adventist church as author, minister, and administrator and was the editor of the Review and Herald from 1911 to 1944.
**Pope Uplifts Sunday**

**News Item:** “John Paul II called for the rediscovery of the meaning of Sunday, as Advent opened in the year he has dedicated to the Eucharist. . . .

Mentioning the Eucharistic Congress that the Church in Italy is organizing in Bari from May 21–29, the Holy Father recalled its main theme, ‘Without Sunday, We Cannot Live.’

The initiative motivated the Pope to encourage the Christian community ‘to rediscover with new intensity the meaning of Sunday: its mystery, its celebration, its significance for Christian and human life.’

‘John Paul II, who in recent years has given central importance to the rediscovery of the Eucharist, is concerned about the loss of the meaning of Sunday, as he says in the 1998 apostolic letter ‘Dies Domini.’”

**End-time Perspective:** Can you see where this is going? It starts out ever so just and fair, but it will finally take on proportions that those that are the creators scarcely comprehend.

“Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforecing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet’s words: ‘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 the beast’? Sundaykeeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol sabbath. And it is not until the issue is . . . plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive ‘the mark of the beast.’”

**The Faith and Values Coalition**

**News Item:** “Rev. Jerry Falwell has announced the formation of a new group that will try to take advantage of the success of the ‘values voter’ in last week’s election. The high-profile Virginia pastor was the driving force behind the formation of the ‘Moral Majority’ in the late 1970s. It was largely credited with helping get Ronald Reagan into the White House, and for increasing the profile of conservative Christianity in the nation’s capital. Now, in the wake of last week’s decisive victory for George W. Bush, Falwell has announced he is starting a new group called ‘The Faith and Values Coalition’ (TFVC). According to Associated Press, he sees it as the spearhead of an ‘evangelical revolution.’ It has several missions: to see that court vacancies are filled with pro-life conservatives to support a constitutional amendment banning same-sex ‘marriages;’ and to elect another ‘George Bush-type’ conservative in 2008. ‘One of our primary commitments is to help make President Bush’s second! term the most successful in American history,’ Falwell stated The 71-year-old Virginia pastor calls the effort ‘an investment in America, in our children, and in our children’s children,’ and is calling on concerned Americans to partner with him in the task of ‘bringing this nation back to the moral values of faith and family on which it was founded.’”

**End-time Perspective:** And so Jerry Falwell, et al., have set the stage for a battle that will pit those who cherish freedom and individual choice against those who desire to impose their will upon all.

The Faith and Values Coalition (TFVC) has announced that its mission will be to support the appointment of pro-life conservative judges to the federal bench and to work for the passing of an amendment to the Constitution that would prohibit same-sex ‘marriages.’

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Drama at Annual Council

News Item: “The 2004 Annual Council of the General Conference of the Seventh-day Adventist Church began Friday evening, Oct. 9, with a dramatic flourish as the house lights went down and the standing room only audience was taken back in time to meet Ellen White, one of the church’s founders and regarded by the denomination as Messenger to the Church. The drama, entitled “The Trial of Ellen White” confronted the charges that have been brought against White over the years seeking to discredit her calling and ministry.” Adventist News Network Bulletin, October 12, 2004.

End-time Perspective: “We are to keep as far from the theatrical and the extraordinary as Christ kept in His work. Sensation is not religion.” Evangelism, 396.

“Be that as it may, the meetings nothing of a theatrical nature.” Counsels on Health, 481.

“Ministers are not to . . . get up theatrical performances.” Review and Herald, September 28, 1897.

“Not one jot or tittle of anything theatrical is to be brought into our work.” Evangelism, 137.

“To bring anything of a theatrical nature into the preaching of the Word of God is to use common fire instead of the sacred fire of God’s kindling.” Manuscript Releases, vol. 3, 277.

How can we tell people to avoid such things as plays and dramas when we support them from the General Conference? While this drama defended Ellen White, it still made of none effect her counsels condemning the use of theatrics in teaching gospel truth.

Martin Luther’s Hymns

News Item: “For the record, Luther did not take ‘bar tunes’ and put biblical words to them. That legend comes from a comical misunderstanding. Someone apparently heard a music historian referring to Luther’s use of the ‘bar form,’ which refers to a stanza structure, not to what drunks sing in a tavern. Luther did borrow and adapt tunes from earlier hymns, medieval chants, and contemporary composers, but a good number of his melodies were his own original compositions.

“Before Luther, hymns in worship were sung by choirs of clergy, not by the congregation. Lay people did have some vernacular hymns that were sung outside of the church, but Luther was the father of congregational singing.” Gene Edward Veith, “Songs of Reformation,” World, October 30, 2004, 36.

End-time Perspective: “The singing should not be done by a few only. All present should be encouraged to join in the song service. . . . The ability to sing is a talent of influence, which God desires all to cultivate and use to His name’s glory. . . .

“In the meetings held, the singing should not be neglected. God can be glorified by this part of the service. . . . Often the singing of simple hymns by the congregation has a charm that is not possessed by the singing of a choir, however skilled it may be.” The Voice in Speech and Song, 435–436.

An Army of Doubters


End-time Perspective: “Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks. It is becoming fashionable to doubt. There is a large class by whom the Word of God is looked upon with distrust for the same reason as was its Author—because it reproves and condemns sin. Those who are unwilling to obey its requirements endeavor to overthrow its authority.” The Great Controversy, 526.

Contributor: Joe Olson
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All money received must be in US funds, drawn on US banks.
The recipe for “Cranberry Salad for the Holiday Season,” which was in the November-December 2004 issue of Good News (the Hope International newsletter) is very good, and some of my friends and relatives want a copy, so I am making copies for them.

My son and I listened to a video from camp meeting, and it was so good. We are not getting this kind of ministry in the Seventh-day Adventist churches that we attend. The video was “Teasing the Beast,” by Richard Harris.

I just finished reading Patriarchs and Prophets, and The Final Generation and the Fourth Angel by Ron Spear. I love reading Elder Spear’s books because he quotes from Ellen White’s books that most people don’t have, and I thank the Lord for good, straight teaching.

Most of the young people don’t know what the “New Theology” is. I tried to explain it to our pastor. I ordered Our Firm Foundation for him.

How can we encourage people to come out of Babylon’s churches when our church goes to other churches, and the General Conference sends our ministers to learn from Rick Warren and other groups for church growth?

AD, Michigan

I would like to take you up on your offer to send my friends and family free samples of Our Firm Foundation. This is the magazine I look forward to reading the most, since it follows the Bible and the Spirit of Prophecy. I certainly hope they will appreciate it, too.

RM, Washington

Keep working for the Lord by the grace He provides. Don’t give the enemy an inch, any won ground. You are in our prayers. Jesus, be with us always, and heal, mend, and restore us, mentally, physically, and spiritually, so we can be saved.

ML, Washington

Just a note to let you know that my husband has passed away. I am asking for your prayers to keep me in His hands. I will continue to support your ministry. May God bless your ministry.

MW, Delaware

We love the magazine. We have been getting Our Firm Foundation since the very first one, and we always look forward to its arrival.

We have been going to our little church for just a year. It took us a long time to find one that still followed the straight path.

NA, California

I am very thankful that your ministry exists. When I came to find the beautiful truth the Seventh-day Adventist church holds from the Bible, it was through a group that is separate from the church and who calls the church Babylon. I believed them, and I honestly did not like the spirit I had during those years.

I came to the conviction through prayer, study, and help from brethren, that I should become a member of the Seventh-day Adventist church, despite the ongoing apostasy. I am still surrounded by the spirit that calls the church Babylon, and it affects me because I once believed it, too. Therefore I am so thankful for the balanced view you hold to. It seems more like the spirit Jesus would manifest.

To finally belong to the church is a new experience to me, and I am determined, by the grace of God, to keep myself well informed and follow Jesus closely through obedience, that I might represent Him rightly and glorify God. I do have much to overcome, and since I have made the decision to be in the church I can concentrate on overcoming and walking worthy of Jesus’ calling instead of doubting where I should be.

Thank you for your firm stand; it is encouraging and strengthening. You do have a great responsibility to carry, and I will be praying for your ministry. May you be blessed and always follow Jesus.

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