God’s Call to Awake
We need men today like Martin Luther and William Miller to arouse us out of our spiritual slumber.

A woeful negligence of preparing the church for the loud cry of the three angels’ messages pervades the ranks of God’s remnant people today.

Under the direction of the Holy Spirit, Martin Luther was able to instigate a revival and reformation based on Scripture. In like manner, William Miller preached an ardent message of the imminent return of Christ contrary to the popular messages of his day, and urged his listeners to prepare for it. Both of these men endeavored to stem apostasy among God’s people. They were spiritual warriors determined to uphold the present truth of their day. Obviously there is need for such men in our day. Men who will revisit the truths of the three angels’ messages and the cleansing of the sanctuary with marked fervor and resolve amid lukewarmness.

“Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” Isaiah 1:9. “It is time for Thee, Lord to work: for they have made void Thy law.” Psalm 119:126.

“To those who have been engaged in this work [of Isaiah 58] I would say: Continue to work with tact and ability. Arouse your associates to work under some name whereby they may be organized to cooperate in harmonious action. Get the young men and women in the churches to work. Combine medical missionary work with the proclamation of the third angel’s message. Make regular, organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work. God’s people must realize their great need and peril, and take up the work that lies nearest them.” Testimonies, vol. 6, 267.

If the voice of caution is not heard from the pulpit or from our ranks, backsliding and apostasy rear their ugly heads determined to sway as many as possible toward the wide road that leads to destruction. All of us are potential candidates for such repugnant schemes of the devil who wants us to succumb to such lies that our Christian walk is really an illusion, a bottomless pit of unfulfilled expectations and wishful thinking.

Therefore the forceful voice exhorting us to look for the waymarks of our spiritual heritage, and jolting us back to the reality of the calling that is ours in Christ Jesus must not cease in our midst. It is the only thread of sanity we still have in a world sinking in darkness.

As a church, we now have a membership of over 14 million. But what is the typical church attendance? Sometimes our churches are half empty, or even three-fourths empty.

Why is there such a spirit of listlessness regarding our commitment to God’s work? Do we still halt between two opinions?

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. . . . Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” 1 Corinthians 2:12, 14.

As the remnant church stands on the brink of the closure of earth’s probation, Satan’s attacks on it will be unprecedented. The nearer the end, the more the final crisis will intensify.

We need individuals with stellar spiritual resolve such as Martin Luther and William Miller to arouse us out of our spiritual slumber by championing the cause of present truth relentlessly.

Our prayer here at Hope International is that we will be willing to allow God to have the reins of our own hearts as He finishes the work that He has started in us.

Ron Spear, author and revivalist, has served the church for over 50 years, in both denominational and self-supporting lines, as a missionary, union department secretary, evangelist, pastor, field secretary for the Review and Herald, and editor of Our Firm Foundation.

Note: 1 Outstanding.
God’s Call to Awake

John Redlich

The unfolding signs of the times are meant to sensitize us to the reality of the imminent return of our Savior.

Your Television and Eternity

Part 2

Admiral Ncube

God cannot pour His blessing on us in anything that He does not approve of.

I Alone

Ralph Larson

Does the failure of the man of Romans 7 prove that victory over sin is impossible for the Christian?

God Warns Men of His Coming Judgments

Ellen G. White

Professed Christians have allowed their minds to be so numb that they have persistently treated the message of the impending judgment with a woeful listlessness.

The Papacy Under John Paul II

Part 1

Colin Standish

Deliberate oblivion to a changing religious landscape may lead to a perilous spiritual precipice.

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One of the Apostle Paul’s most timely admonitions, transcending time, and applicable to every generation that has ever been, is, and will be is found in Romans 13:11–14:

“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”

As people live out their lives, each day brings them closer to their salvation, or damnation, whether they are alive to see the second coming, or not. The reality of the grave, or the second coming is a truth, that no one can ever escape.

But for us, God’s remnant people, this admonition underscores the reality of the times we live in and the need to prepare ourselves for the second coming of Jesus Christ. Although we are cautious about setting dates, we are a time-conscious people that closely watch the signs of the times as they unravel themselves in the course of daily events. “The coming of the Lord is nearer than when we first believed. The great controversy is nearing its end. Every report of calamity by sea or land is a testimony to the fact that the end of all things is at hand. Wars and rumors of wars declare it. Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us?” Evangelism, 219.

The prophetic light embodied in the books of Daniel and Revelation has been poured out for God’s people to understand. And we, the remnant people, have been chosen to take up the challenge to share these enormous truths heralding the second coming of Jesus Christ. Sister White writes, “Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists. The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, ‘Behold the Lamb of God, which taketh away the sin of the world.’ John 1:29.” Ibid., 196.

We understand that Jesus Christ is coming again, and the scriptural admonition found in the book of Romans is an embodiment of saving truth, which if heeded, will save the soul.

Paul understood the constant challenges facing the spiritual lives of God’s people through the ages, and sought to warn them—especially those of us that would be alive at the second coming of Jesus. Friends, let us heed this godly message of warning.

**Signs of the Time**

There are three positions that Paul takes that we will prayerfully consider. Reflective meditation upon this text will, no doubt, reveal an array of other inspirational truth, but I will confine this article to three.

First of all, Paul writes in verse 11: “And that, knowing the time.” As Bible-believing Christians, we know the time in which we live. A chain of prophetic forecasts in the books of Daniel and Revelation, and
the rest of Scripture show clearly that we are at the very threshold of eternity. Matthew 24 presents a clear picture of the time just before the end. Jesus Himself warns us of false Christs, theories about the secrecy of His second coming, earthquakes, wars and rumor of wars, famines, pestilences, the gospel going to the whole earth, and the list goes on.

This is exactly what Jesus wanted His people to understand when He said, “So likewise ye, when ye shall see all these things, know that it is near, even at the doors.” Matthew 24:33. Jesus preceded these words by saying, “Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.” Verse 32. Jesus said, “Learn a parable of the fig tree.” Whatever the earliest fruit tree might be in your region of the world, when the limbs begin to bud, and blooms burst forth, we know that summer is near. So it is with the second coming. The signs of the times have been provided for us in advance, so that we would know the times in which we live and not be caught unawares.

Under inspiration, Ellen White wrote it this way, “At the close of the great papal persecution, Christ declared, the sun should be darkened, and the moon should not give her light. Next, the stars should fall from heaven. . . .

“Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, ‘This generation shall not pass, till all these things be fulfilled.’ Verse 34. These signs have appeared. Now we know of a certainty that the Lord’s coming is at hand.” Desire of Ages, 632.

Jesus especially emphasizes this truth in the book of Luke. “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.’ Luke 21:25–28. There is coming a time when the stark realization that Jesus Christ is coming again will befall the very people that have mocked the reality of His existence.

Watch and Pray

The signs of the times that are happening all around us, point to the second item of emphasis in Paul’s text—our urgent need. Paul wrote, “that now it is high time to awake out of sleep.” The scripture says that it is “high time” to wake up. It’s not just time, but high time! There is urgency to the warning at hand. There’s no more hitting the snooze button on the alarm clock. So why, for Christians of our day, is the time to react to Christ’s warning given with such urgency? Because our urgent need to wake up is directly associated with our spiritual condition. We are sleeping to the reality that eternity is at hand, and our destiny is at stake. Secret or hidden sins cause us to sleep when we ought to be wide-awake.

“The Lord is coming,” says Sister White. “ ‘Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.’ Matthew 25:13. The warning has been given, ‘Prepare ye the way of the Lord’ (Isaiah 40:3), and it is to be given until every one who professes to be a follower of Christ shall be called upon to sound the note of warning and invitation. The half-hearted Christian needs to awake, and put the armor on.”

General Conference Bulletin, October 1, 1896. We venture that there is still time to work on our known defi-

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.”
In conclusion, the admonition of our text is a clear indication that “present truth,” powerful as it is, can be ineffective in the lives of the people that are entangled in the works of darkness. We are the Laodicean church. We need a revival! Our heart’s cry in these last days should be, “Fill my cup Lord, because the last time I checked, there was only a drop in the bottom.” The time is very late, the day is at hand, and it will be to the saving of our souls to heed the counsel of our text. And greater still it will be to the saving of the souls of others as we invite them to join us in accepting the counsel of this text.

God’s call to awake comes in many forms. Whenever and wherever it comes, listen to it. Your mind will recognize it when it comes, it will sense the pulling at the strings of your heart. “God calls upon every church member to dedicate his life unreservedly to the Lord’s service. He calls for decided reformation. All creation is groaning under the curse. God’s people should place themselves where they will grow in grace, being sanctified, body, soul, and spirit, by the truth.” Counsels on Health, 579. Remember the words of Paul, it is “high time to awake.”

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Mental Dangers

In an article entitled, “Watching Television,” Chuck Gallozzi notes that one of the dangers of TV is that it decreases one’s attention span and weakens the imagination. This is due to the fact that our minds grow used to quick and short bursts of information. Have you ever noticed how much we grow impatient when someone takes time to make a point? Furthermore, everything on TV is portrayed to us and all we have to do is sit back and observe. Consequently our imagination is inactivated, as we only have to indulge in other people’s imagination.

Books are just the opposite as they increase our attention span and help develop our imagination. But concerns are now being raised over the e ffect of TV on reading habits of children. An observation made in the United States revealed that the more TV is watched, the greater interest in reading suffers. Could it be that our love of TV explains our distaste for reading Scripture? Children who spend many hours watching TV get lower reading ability and comprehension scores. This is attributable to the fact that TV indeed weakens brain power.

Unfortunately, the TV has taken over the parenting role in many homes. Children learn about murder, revenge, death and a whole lot of evils on TV and their parents wonder where they get that information. If only we could but create the right spiritual environment for our children!

Time Waster

Another danger of television is not only its influence but also how much time it steals away that we could have used in more profitable pursuits. The TV is taking away time that could be used productive-ly in many homes. As a result children are growing into “couch potatoes,” deficient in practical knowledge and skills. If the hours spent before the TV were used in Bible study, prayer, perfecting gardening, sewing and cooking skills and engaging in Christian service, great benefits would be witnessed in many homes. In fact, God is particular about how we use the time that we have and it is one of the talents for which He will require a strict account.

“Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time.” Christ’s Object Lessons, 342.

If indeed it is recreation that we need, there are better and more useful types of recreation that God has specified:

“There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit.” Testimonies, vol. 4, 653.

It is because of the TV that we have lost interest in works of nature and creative recreation. We have
No matter how noble our intentions are, we find ourselves captivated, ensnared and entranced while watching even that which we consider questionable.

Subtle Hypnotism

The human brain is divided into several sections or lobes. In the forehead lies what is termed the frontal lobe, which is primarily the seat of judgment, reason, intellect and the will. In other words, this is the control center of our entire being. If the frontal lobe is damaged, a person may appear the same physically but interaction with them will reveal that they are no longer the same.

TV has been observed to be hypnotic in nature. When one is watching TV, they are entranced, and the mind is shut out from what is happening around them. Some may even skip meals or resist nature's call to visit the restroom.

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and searched the Scriptures daily, whether those things were so.” Acts 17:11. It is a lot easier to be a Berean when you are reading than when you are watching. You can take the time to look up all the texts and references to be certain the message is true. The TV in the home, in order to be to God’s glory, should not in any way decrease the cultivation of our individual relationship with God.

Now let us consider drama, in particular, religious drama that involves movies with a religious theme or the acting out of a biblical story. In drama the object is basically to portray life or character, or to tell a story by means of the actions of persons called actors. It involves nothing less than artificiality of emotions and pretense, given that every character, episode and almost every word is “put on” to achieve a certain effect. This makes it more fictional than factual and more entertaining than sanctifying.

Therefore, drama should not be restricted to describe a production with an evil plot. All acting, representation by acting, imitation of actions or personalities of others is drama. It is the method of presentation rather than the theme presented that makes it drama.

Though religious drama may seemingly have a good objective, “We must be guarded; for Satan is determined, if possible, to inter-

mingle with religious services his evil influence. Let there be no theatrical display, for this will not help to strengthen belief in the Word of God. Rather, it will divert attention to the human instrument.” Manuscript Releases, vol. 6, 61.

Those that enjoy religious drama usually argue that it helps us understand God’s Word and enables a vivid appreciation of the truths presented. However, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16–17. The Spirit was promised to lead us unto all truth (John 16:13).

Then why would we need a dramatized narration of Scripture for easier comprehension? Why would one need a theatric portrayal of scriptural truth when the admonition is for us to “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”? 2 Timothy 2:15.

As we ponder on this let us investigate reasons against religious drama.

**Violation of Sincerity**

In order to produce a religious movie one must, for the time, disregard his individuality and imitate that of another. His actions may be judged as fraudulent, and those who watch them with approval share in the fraud. To pretend to pray, to simulate godly sorrow, to play worship before the camera for effect are all acts of deception!


With regards to pretensions, Jeremiah 48:10 reads, “Cursed be he that doeth the work of the Lord deceitfully.”

Our Saviour never used such methods in presenting the gospel, “The Lord has given evidence of His love for the world. There was no falsity, no acting in what He did.” Evangelism, 266–267. “Our success will depend on carrying forward the work in the simplicity in which Christ carried it forward, without any theatrical display.” Ibid, 139.

If God has admonished us against presenting the message in a theatrical way, how can we then sit and enjoy watching others going contrary to God’s will? Given that drama is drama regardless of the location, instrument of delivery, content, performers, spectators, or motive, God’s condemnation extends across it in every form.

To Be Continued

Admiral Ncube writes from Harare, Zimbabwe. He works for Project Prepare Ministry, whose goal is to prepare God’s people for the soon coming of our Lord Jesus Christ.

Note:

1  “Watching Television: TV or not TV, that is the question . . .” © Chuck Gallozzi, gallozzi@interlog.com.
The seventh chapter of Romans has often been analyzed by Christian writers since it was first penned by Paul. In it we see a graphic picture of a man in difficulty, a man in distress, a man who seems to be doomed to failure and defeat in his spiritual life. He appears to be caught up in a tension between his own sinful tendencies and desires, and the just requirements of God’s holy law.

The chapter speaks, in moving terms, of temptations resisted but not overcome, of goals not reached, of purposes unfulfilled, of ideals held but not attained, of a victory that is longed for but not gained, of a conflict that is sore and that uniformly ends in defeat. And this unfortunate man is identified by the first personal pronoun “I.” In a substantive, objective, or possessive form the first personal pronoun singular appears 46 times in verses 7–25, which describe the predicament of this born loser, this defeated man.

So who is this person, this man? Who is the “I” of Romans 7?

Two main suggestions have been offered by Christian writers through the centuries:

1. The man of Romans 7 is the unregenerate, unconverted man, whose heart is naturally in rebellion against God and His holy law.

2. The man of Romans 7 is Paul himself in his regenerate, converted experience after he has come to know Christ. It therefore proves that victory over temptation and sin are not available to Christians in this life.

The problem that we encounter as we consider these two alternatives is that neither is easy to defend. Neither bears up very well under investigation.

If we prefer the first option, that the man of Romans 7 is the unregenerate, unconverted, rebellious sinner, we have difficulty answering questions like these:

Do unregenerate sinners confess that God’s law is holy, just, and good? Verse 12.

Do such men acknowledge that the law is spiritual, but “I am carnal”? Verse 14.

Do unregenerate men plead that it is not by themselves that the evil is done? Verse 17.

Do unregenerate men will to do good? Verse 18.

Do unregenerate men say, “The good that I would, I do not, but the evil which I would not, that I do”? Verse 19.

Do unregenerate men say, “I delight in the law of God after the inward man”? Verse 22.

It would be difficult to answer yes to any of these questions. These are not the experiences of an unregenerate man.

Converted Man?

So, finding it difficult to defend the first option, that the man of Romans 7 is the unconverted, unregenerate man who lives in rebellion against God, we turn to consider the second option, that the man of Romans 7 is the converted, regenerate Christian man who finds that although he is in Christ he still cannot stop sinning.

We quickly encounter problems. How shall we answer questions like these?

Why would Paul say, “I am carnal” (verse 14), and in the same discussion say, “the carnal mind is enmity against God”? Romans 8:7.

Why would Paul say, “I am sold under sin” (verse 14), and in the same discussion say, “being then made free from sin”? Romans 6:18.

Why would Paul say that he found it impossible to stop doing the evil that he hated (verses 15–23), and in the same discussion write, “that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit”? Romans 8:4.

Why would Paul describe himself as being “in captivity to the law of sin” (verse 23), and in the same discussion write, “but now being made free from sin, and become...”?
servants to God, ye have your fruit unto holiness? Romans 6:22.

In translating the matter from the abstract discussion to real life, are we to believe that Paul wanted to quit swearing, but couldn't; that he wanted to quit stealing, but couldn't; that he wanted to quit committing adultery, but couldn't? Or even that he wanted to quit imagining himself doing these things, but couldn’t? How then could he write in 2 Corinthians 10:5: “Casting down imaginations . . . and bringing into captivity every thought to the obedience of Christ”? If we widen the context to include all of Paul’s writings, we are impressed by the absence of defeatism and the note of victory that pervades them. Space limitations preclude the listing here of all of Paul’s victory texts, but a representative sampling might include:

“...and that ye put on the new man, which after God is created in righteousness and true holiness.” Ephesians 4:23–24.

See also 1 Corinthians 10:13; 2 Corinthians 10:4–5; Galatians 5:16, 19–24; Ephesians 2:1–6; 5:26–27; 6:10–17; etc.

So we find the second choice is also hard to defend. Is there nothing else?

**Legalist Man**

Yes, there is. We are not limited to these two choices. A third suggestion has been made, and has been subscribed to by such reformation theologians as Arminius and Wesley, and others. This third view is strongly supported by Paul’s own words in the original Greek.

What is the third view? That the man of Romans 7 is neither the unregenerate rebel against God, nor yet the converted, regenerate Christian, but is the man “under law,” the Jew who wants to do God’s will but does not accept Christ—just such a man as Paul was before his experience on the Damascus road.

Paul can write about this man as “I” with precise accuracy, because he is describing such an experience as he himself had before he knew Christ. Although it does not describe his present experience, he empathizes and identifies himself with this man and his predicament as indicated in 1 Corinthians 9:20: “And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law.”

Any man who would try to do God’s will without a relationship with Christ, would be likely to have such an experience as Paul sets forth.

There is one question, but it can be readily answered by an examination of Paul’s words in the original language. The question is this: Paul’s long and graphic description of the man who wants to do God’s will but finds it impossible to succeed reaches its climax in Romans 7:24: “O wretched man that I am! Who shall deliver me from the body of this death?”

In the first part of verse 25 there is a response, in answer to the question: “I thank God through Jesus Christ our Lord.” Then the last part of verse 25 presents a thought that calls for reflection: “So then with the mind I myself serve the law of

**And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.**
as a Christian, able to serve God’s law with his mind only and unable to stop sinning in his real life experience.

Those, however, who believe that the man of Romans 7 is the man who tries to do God’s will while rejecting Christ see the words: “I thank God through Jesus Christ our Lord” as parenthetical, a spontaneous outburst of praise which interrupts Paul’s line of thought, to which he returns immediately.

“I Alone”

Is it possible to know which of these two understandings is correct? Yes. An examination of a few words in the original language will answer our question satisfactorily. In the passage under consideration, notice what the last part of verse 25 says: “So then with the mind I myself serve the law of God, but with the flesh the law of sin.”

The two words “I myself” are ego autos in the Greek which would be better translated “I alone.” In the context of Romans 7 it means “I without Christ.” “I alone, without Christ, with the mind, serve the law of God, but with the flesh the law of sin.”

We now turn to another expression in verse 25, and the two words “so then” which are ara oun in the Greek: “So then with the mind I myself serve the law of God, but with the flesh the law of sin.” The King James translators did not bother to translate the oun because its first usage would be the same as ara. But there is a second usage of oun according to the various lexicons:

“To connect a discourse after a digression.” Donnegan.

“To resume an interrupted subject.” Follet.

“When a speech has been interrupted by parenthetic clauses, oun serves to take it up again.” Lidell and Scott.

So we see that our understanding of Romans 7 would have been greatly enhanced if the good translators of the King James version had not left oun out of their translation. Paul, in developing his thought is thinking about how he was before Christ, but then he thinks about the difference Christ has made in his life and moves to that thought, but then returns to his understanding of how he was before Christ. He lets us know that this was a digression by using the word oun.

Paul is letting us know that we can have victory over sin. But it is not through “I alone;” it is only through Jesus Christ being fully in each of our lives.

How is it with you, dear reader? Have you given full authority to Jesus to take the reins in your life? If not, may the Lord give you the desire and the courage in your heart to do so.

Ralph Larson, retired pastor and theologian, last served as dean of the Seventh-day Adventist Theological Seminary, Far East.

Our Firm Foundation
Just before us is a “time of trouble such as never was” (Daniel 12:1), and those who are weaving the principles of truth into their practical life will soon understand what the wrath of the dragon means. Every soul who loves God will be tested in regard to His sacred law. Christians must stand on the elevated and holy ground which advanced truth has given them.

The light shining forth from the Scriptures for these last days, will qualify those who walk in it, to stand before magistrates and rulers, and will enable them to lift up the true standard of religion by their intelligent knowledge of the Word of God.

The Word of God has been neglected, but it is high time to wake to the necessity of diligent and prayerful study of the Scriptures. God would have us study the history of His dealing with men and nations in the past, that we may learn to respect and obey His messages, that we may take heed to His warnings and counsels.

**Perils of Unbelief**

God tested the world when He sent, through Noah, a message to the antediluvians. He sent warning after warning that the world would be destroyed by the waters of the flood; but the wise men of the age despised the message, and showed contempt for God’s messenger. They had so far separated themselves from God that they trusted to the imaginations of their own hearts, and cared not to know the will of God.

But the unbelief of great and intelligent men did not prevent the fulfillment of God’s pronounced judgments. The judgments came as God had declared by the word of His prophets that they would come. Only faithful Noah and his family entered into the ark, and were saved when the deluge engulfed the world.

The days of Noah are pointed to as an illustration of the unbelief that will prevail at the end of the world. Says the Saviour, “But as the days of Noe were, so shall also the coming of the Son of man be.” Matthew 24:37–39.

If a similar condition of things is to exist in our day, we should be intelligent concerning it, and have sanctified judgment, that we may not take a course like the course of those who perished in the flood. We should be so instructed that we will “not follow a multitude to do evil.” Exodus 23:2. God has sent reproofs and warnings that men
might repent of their transgressions, and forsake the evil of their ways, and so escape His threatened judgments. God has always made a refuge for those who have repented of their sins, believed in His love, and hoped in His mercy.

Heavenly messengers visited Sodom, and told Lot of the impending destruction, and he was permitted to warn his relatives and friends, and to invite them to seek the protection of God. Lot earnestly besought them to believe his words. He knew that their destiny for life or death depended upon their decision to obey or reject the warning. But they had corrupted their ways before God, and Lot’s message seemed to them but folly and madness.

They mocked at his agonized entreaties. He tarried long with them, so loathe to give them up to their own unwise decision, that the angels had to take him by force and hurry him out of the city with his wife and daughters. The angel gave the command, “Escape for thy life; look not behind thee.” Genesis 19:17. But notwithstanding the warning, Lot’s wife, whose heart was in the city devoted to destruction, did not obey, but turned to look behind her, and was changed to a pillar of salt in the way. She did not appreciate the mercy that God had shown her, and was left as an example of warning for future generations.

Drawing Parallels

When Christ came to the world, His own nation rejected Him. He brought from heaven the message of salvation, hope, freedom, and peace; but men would not accept His good tidings. Christians have condemned the Jewish nation for rejecting the Saviour; but many who profess to be followers of Christ are doing even worse than did the Jews, for they are rejecting greater light in despising the truth for this time.

When Jerusalem was to be destroyed, the followers of Christ were warned of its impending doom. Christ had told His disciples what they were to do when certain things should come to pass. He said, “When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.” Luke 21:20–22. All who believed in the warning of Christ, escaped from the city, and not one perished when Jerusalem was overthrown. By the destruction of Jerusalem is symbolized the last great judgment of God that is to come upon the world.

We are living in the last days, and the generation that is to witness the final destruction has not been left without warning of the hastening judgments of God. Says the apostle, “I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” Revelation 18:1–2, 4–5.

Through the warning that God has sent to the world, an opportunity is given to all to escape the general ruin that is threatened to fallen Babylon. The whole earth is to be lightened with the glory of this message, and hearts and minds will be prepared by its reception, for the coming of the King of kings.

But this gracious message will be as generally rejected by the professed Christian world, as was the message of the Messiah by the Jewish nation. Only a few will receive the testimony of truth, for every influence that Satan can bring to bear against the reception of the truth of God will be employed. In these last days the agency of the evil one will be hidden under a
cloak of godliness, so that if it were possible even the very elect would be deceived.

The Word of God declares that Satan will work “with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.” 2 Thessalonians 2:9–10. His miracle-working power will be displayed to its utmost. But none who wish to know the truth need be deceived. God has promised to give to His people the Spirit of truth, to guide them into all truth. See John 16:13.

Deception and Judgment

There are persons who claim to be guided by the Spirit, and yet they are led contrary to the commandments of God. The spirit by which they are directed is not the Spirit of truth. For the Word of God declares, “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected; hereby know we that we are in Him.” 1 John 2:4–5.

It is not enough to give a nominal assent to the truth. Its principles must be interwoven with our life and character. And we may well be afraid of those who make exalted professions, but who do not obey the words of God. There is safety alone in taking the Scriptures as our guide of life and action.

Says the prophet, “To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them.” Isaiah 8:20. Martin Luther exclaimed, “The Bible, and the Bible alone, is the foundation of our faith.” It is the work of the people of God to hold up the Bible as the standard of religion and the foundation of hope.

Those who have had living faith in the messages of God for the time in which they have lived, and who have acted out their faith in obedience to His commands, have been accepted of God, and have escaped the judgments that were to fall upon the disobedient and unbelieving.

The word came to Noah, “Come thou and all thy house into the ark; for thou have I seen righteous before me.” Genesis 7:1. Noah obeyed and was saved. The message came to Lot, “Up, get you out of this place; for the Lord will destroy this city.” Genesis 19:14. He placed himself under the guardianship of the heavenly messengers, and was saved. Those who obeyed the warning of Christ in marking the sign of the coming ruin, and in fleeing from Jerusalem, were not involved in her destruction. The message comes in our own time, “Babylon the great is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Those who obey this message will escape the terrible plagues that will surely be visited upon her.

The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land. In exalting an institution of man above the institution ordained of God, they show contempt for the great Lawgiver, and refuse His sign or seal.

The question of most vital importance for this time is, “‘Who is on the Lord’s side?’ Exodus 32:26. Who will unite with the angel in giving the message of truth to the world? Who will receive the light that is to fill the whole earth with its glory?” Those who cherish the light that they have, will receive more. Increasing light will shine about the souls who yield to the softening, subduing grace of Christ; and those who love the light, will be saved from the delusions of Satan. He will strive with intense energy to exhibit, through his miracle-working power, signs and wonders that will seem to eclipse the work that God will do in the earth. And all will be deceived except those whose names are written in the Lamb’s book of life. (See Revelation 13:8.) We need light now at every step, lest we be “led away with the error of the wicked.” 2 Peter 3:17. 

Review and Herald, November 5, 1889.
More than half the population of the world can remember only one pope, John Paul II, who reigned upon the papal throne for twenty-six years and one hundred and sixty-eight days—the second longest reigning pope in history. Only Pius IX who reigned thirty-one years, two hundred and thirty-six days from 1846–1878, reigned longer.

In Time magazine’s coverage of the pope’s death, dated April 11, 2005, John Paul was described as the geopolitical, the evangelist, the mystical believer, the doctrinal disciplinarian, the scourge of feminism, the champion of ecumenism and the principled contrarian. All these descriptions were fit except one—he was certainly not the champion of ecumenism. Yes, he spake fervently in favor of ecumenism but the perceptive observer will have noted that he held iron clad and unwavering to traditional Roman Catholic dogma.

His was not an agenda to find common ground with Protestants, Orthodox or non-Christian believers. It was designed to draw the earth’s total inhabitants into accepting the beliefs of the Roman Church. In compliance with decisions of John Paul II most

Protestants made a paradigm shift in his direction. Compromise of all faiths to accord with Rome was his endeavor.

Already the evaluators of the impact of John Paul II’s reign are making their assessments. One has claimed that he is among the ten most important popes in history. Yet another has boldly claimed John Paul II as one of the five most impactful popes in history. Unarguably, whether he is evaluated as a man who is to be revered as a great agent of unity and peace or as a cunning manipulator of kings, presidents, prime ministers and ecclesiastical leaders, he has contributed greatly to the changed landscape of religious opinions and practices. He had greatly influenced the attitudes of Protestants towards Catholicism and also has gone far to moderate the attitudes of many of those espousing non-Christian religions.

A Charismatic Leader

When he has spoken, people around the world have listened. When he has traveled, he has caused what can only be likened to an hysteria of excitement, as I witnessed firsthand in Toronto, Canada in 2002 at the 17th World Youth Day. On July 28 he conducted mass before 800,000 people. The response of many of the youth could be described only as delirium as they screamed, “We have seen him! We have seen him!”

Some even have labeled John Paul II as the most influential man of the twentieth century, a heady evaluation when we consider some of the “giants” of the twentieth century—scientists such as Albert Einstein and Stephen Hawking, philosophers such as Bertrand Russell, politicians such as Franklin Roosevelt and Winston Churchill, and dictators such as Adolph Hitler, Joseph Stalin, and Mao Tse-Tung who made enormous impacts for good or evil. At least one leading Roman Catholic cleric designated the late pope as the Great John Paul II—a title normally reserved for those destined for canonization. This thought was echoed by many mourners who held up signs and chanted “John Paul II, sainthood now.”

It is probable that no one in the history of humanity has received such an outpouring of accolades for his life-work than this pope. He has been designated “the people’s pope”—which could hardly be called hyperbole when judged by
the outflow of adoration, love and grief expressed by peoples not only in dominant Roman Catholic nations but Protestant nations and even many of non-Christian nations. Even Communist China issued its condolence. Muslim leaders, including the leaders of Syria and Iran, attended his funeral. For the first time in history a serving United States president attended a papal funeral along with two former presidents. The millions who flooded into Rome stretched the resources of that city beyond normal limits.

Even in his death, Pope John Paul II’s influence was so great that the heir to the throne of Great Britain, Prince Charles, was left with no other alternative but to postpone his long-planned wedding day because it coincided with the pope’s funeral. National monarchs, (five kings and four queens), presidents, prime ministers and governors general from 155 countries hastened to rearrange their schedules to attend the pontiff’s funeral services.3

How does one dare to make a firm evaluation of the impact of this man—one man from a world population approaching 6.4 billion people? Ultimately, that evaluation will be left to God and on the secular side, to future historians who will hope to sort through the mass of documents which have accumulated during John Paul’s long pontificate. However, this article will explore the deceased popes’ heritage in the illumination of his most significant papal communications and of biblical prophecy.

Reformers’ Declarations

The records of history have not always smiled so enthusiastically upon the succession of popes. As far back as the fourteenth century, the priest who has often been called the Morning Star of the Reformation, John Wycliffe, declared the two competing popes, Urban VI reigning in Rome, and Clement VII reigning in Avignon, France, both to be the Antichrist:

“The fiend no longer reigns in one, but in two priests that men may the more easily overcome them both in Christ’s name. Now is Antichrist divided, and one part fights against the other.” On the Schism of the Popes.

Little less vehement are the statements of greatly respected leaders of the Protestant reformation:5

1. Martin Luther:

“There sits the man, of whom the Apostle Paul wrote (2 Thessalonians 2:3–4) that he will oppose and exalt himself above all that is called God—that man of sin, that son of perdition. . . . He suppresses the law of God and exalts his commandments above the commandments of God.”

“We here are of the conviction that the papacy is the seat of the true and real Antichrist, against whose deceit and vileness all is permitted for the salvation of souls. Personally I declare that I owe the pope no other obedience than that to Antichrist.”

2. John Calvin:

“I deny him to be the vicar of Christ, who, in furiously persecuting the gospel, demonstrates by his conduct that he is Antichrist—I deny him to be the successor of Peter, . . . and I deny him to be the head of the church.”

3. John Knox:

“The Church of Rome is the Antichrist of Scripture.”

4. Philipp Melanchthon:

“It is most manifest, and true without any doubt, that the Roman pontiff, with his whole order and kingdom, is very Antichrist. Likewise, in 2 Thessalonians 2, Paul clearly says that the man of sin will rule in the church exalting himself above the worship of God. But it is certain that the popes do rule in the church, and under the title of the church in defending idols.”

5. Sir Isaac Newton:

“But it [the little horn] was a kingdom of a different kind from the other ten kingdoms [referred to in Daniel 7:7–8]. . . By its eyes it was a seer. . . . And such a seer, a prophet, and king is the Church of Rome.”

6. John Wesley:

“But the man of sin, the son of perdition—eminently so called—is not come yet. However, in many respects, the pope has an indisputable claim to those titles. He is, in an emphatical sense, the man of sin, as he increases all manner of sin above measure. And he is, too, properly styled, the son of perdition, as he has caused the death of numberless multitudes. . . . He it is that opposeth himself to the emperor, once his rightful sovereign; and that exalteth himself above all that is called God,

| National monarchs, ... presidents, prime ministers and governors general from 155 countries hastened to rearrange their schedules to attend the pontiff’s funeral services. |

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7. Samuel Lee

“It is agreed among all maintainers of the evangelical church that the Roman pontiff is Antichrist.”

In startling contrast to these statements, was the Protestant outpouring of great praise for John Paul II. The confessions of the Protestants of earlier centuries sound alarmingly discordant and certainly anti-ecumenical. The statement from the Westminster Confession of Faith of the Church of England, which was later used by the Presbyterians, is significant:

“There is no other head of the church but the Lord Jesus Christ: nor can the pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ, and all that is called God.” Section 6, chapter 25.

The Swiss Helvetic Confession of 1536 mentions the papacy as the predicted Antichrist. The Lutheran statement, contained in the Smalkald Articles, refers to the pope as “the very Antichrist, who has exalted himself above, and opposed himself against Christ.”

The identification of the papacy as the Antichrist was the focal point of the Reformation. “Reformist leaders did not attack individual popes but the papacy as an institution as being Antichrist. . . . This idea that evil was embodied in the church itself, with the clergy as the ‘body of Antichrist,’ became the most powerful weapon to discredit and denigrate the see in Rome. . . . All these ideas became the dynamic force which drove Luther on in his contest with the papacy.” “Antichrist,” Encyclopedia Britannica, 1962 edition, vol. 2, 61.

What a contrast to most contemporary liberal and even conservative Protestants! The outpouring of adulation for John Paul was short of amazing. One fact is incontestable: The Protestant evaluation of the papacy, under John Paul II, is in stark contrast to that of the Protestant founders of the Reformation of the sixteenth century. It may lead some to question seriously whether a Protestant Reformation would have taken place, had a John Paul II been reigning in the sixteenth century.

No Changes

Before we rush to a conclusion on that question, let us review the one major issue which led young Martin Luther to nail his 95 theses on the door of All Saints Church, Wittenberg, October 31, 1517. Almost all of the theses dealt with the issue of indulgences.

Protestants may have forgotten that John Paul II made a major stand in favor of indulgences. In the highest form of papal communication—a papal bull, entitled Incarnationis Mysterium (The Mystery of the Incarnation)—he broadened the ways believers can earn an indulgence beyond traditional Catholic rituals. Some indulgences appeared to have been crafted so as to be attractive to Protestants.

In the sixteenth century a John Paul II would most assuredly not have arrested the Protestant Reformation. It is the Protestant leaders who have changed. The Roman Catholic popes stood unmoving. Yet, there was hardly a flutter of alarm or negative reaction to this papal bull on an issue which had invoked a mighty religious earthquake 481 years before at the time of Martin Luther.

Many times during the pope’s illness in the weeks leading to his death, and after his death, there was an uninterrupted outpouring of praise for the pontiff. It has been stated from a great range of sources that John Paul II was a man who brought great changes to the papal church—changes that included reaching out to those who had greatly different beliefs—showing love, expressing regret for past mistakes by individuals in the church, seeking to heal past differences and spreading love and good will world wide. It was noted however that his apologies fell short of directly acknowledging that the Roman Church had made serious “mistakes.”

It cannot be denied that he changed some of the methods of the church but there is scant evidence that he changed the most objectionable pagan and non-biblical teachings of the church which brought repression, persecution and cruel death to multitudes in centuries past. Has the papacy changed from its attitude toward those who earnestly oppose its ungodly practices of past history? This pope’s communications to the flock demonstrate no such changes. Indeed, these communications have reinforced the old adage—“Rome never changes.”

To be continued.

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Notes:
Julia’s first job as a nurse intern began in a small local hospital where her parents worked as missionary physicians. During orientation, she learned to treat all patients with respect and to show them the love of Christ in her actions.

Julia changed the linen of each bed on her floor every day—one of the most important jobs in the ward. If a patient was discharged she had to remove all the linen they had used and take it to the laundry room. This would help prevent the spread of disease among the patients and workers. Julia enjoyed being a nurse, and determined to be the best nurse.

People came from all over the place with all manner of illnesses. Julia was happy to be part of these people’s solution to their problems. She noticed that the patients who felt much better insisted on being given permission to attend services in the little church on the campus that was part of the mission work in the area. Every Sabbath, the doctors “signed out” those patients who did not have infectious diseases and allowed them to attend church. They always came back to the hospital until it was time for them to be discharged and go back home.

But that was not the end of church attendance for most of them. They went to their homes and told their neighbors about Jesus Christ and His unchanging love for all His people. Before long, the little church needed to be extended to accommodate the growing throng of worshippers.

But it was not only the church that grew. More patients came to the hospital every day. Julia began to feel the stress of attending to the daily needs of so many people. She would sometimes sneak into the nurses’ room and have a little nap, which was against the rules. She was only allowed to do so during her break time.

Then she started taking other short-cuts. If a patient lay in a bed for a short while only, she did not think it was necessary to change the linen. After all, it was not visibly soiled or even wrinkled and nobody would notice anyway. A little voice tried to remind her how Jesus felt about her attitude, but she pushed that thought straight out of her mind.

One day an elderly lady came to the hospital weak with a severe cough and chest pains. She fainted just as they finished taking her vital signs. Julia was one of the nurses asked to put her in a bed in the critical care ward. She did so. However, within an hour or so, the lady recovered enough to be moved to another ward in the hospital, which housed people who had a similar illness.

Julia knew she needed to change the linen of the bed where this little old lady had been. But she thought, The lady only lay here for a short while, so it surely isn’t necessary to change all the linen. She straightened the bed sheets, smoothed the covers, fluffed the pillow and the bed looked as good as new.

As she attended to other duties, suddenly, she felt light-headed. She shook her head and pulled herself together. The spell passed and she continued working. Again she felt the same light headedness and this time she passed out. Her fellow nurses picked her up and put her in a bed.

A few hours later, she awoke and found herself in bed. As she looked around, she noticed that she was lying in the same bed and linen the old lady had lain in. She was terrified that she would catch her cough and chest pains besides the fainting. But she could not tell anybody about her fears because everybody thought she had changed all the linen. She knew that she had been cheating in her duties and had let Jesus down. In tears she prayed, “Father in heaven, please don’t let me get that lady’s disease. And please forgive me for not doing my work thoroughly and well. Please give me strength to fulfill my responsibilities and to talk with my supervisor honestly about the things that overwhelm me. Thank you. In Jesus name, Amen.”

From then on she worked to please God who sees and knows everything, rather than neglecting things her supervisor could not see.
And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.

Because thou sayest, I am rich, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” Revelation 3:14–22.

Laodicea signifies, “the judging of the people,” or, according to Cruden, “a just people,” and fitly represents the present state of the church in the great day of atonement or judgment of the “house of God” while the just and holy law of God is taken as a rule of life.

It has been supposed that the Philadelphia church reached to the end. This we must regard as a mistake, as the seven churches in Asia represent seven distinct periods of the true church, and the Philadelphian is the sixth, and not the last state. The true church cannot be in two conditions at the same time; hence we are shut up to the faith that the Laodicean church represents the church of God at the present time.

The conditional promises to the Philadelphia church are yet to be fulfilled to that portion of that church who comply with the conditions, pass down through the Laodicean state and overcome.

But dear brethren, how humbling to us as a people is the sad description of this church. And is not this dreadful description a most perfect picture of our present condition? It is; and it will be of no use to try to evade the force of this searching testimony to the Laodicean church. The Lord help us to receive it, and to profit by it. What language could better describe our condition as a people than this addressed to the Laodiceans? “Neither hot nor cold,” but “lukewarm.” It will not do, brethren, to apply this to the nominal churches; they are to all intents and purposes “cold.” And the nominal Adventists are even lower than the churches, who justly look down upon them with horror for the infidel views held by many of them of no Sabbath, no family prayer, no Devil, no operation of the Holy Ghost, no pre-existence of the Son of God, and no resurrection of the unjust.

The word “hot” represents the fervency, zeal, and good works which are in accordance with the Scriptures. This is not our condition; yet the feeble efforts put forth by us as a people are such that we cannot be said to be “cold.” We are “lukewarm.” “So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” These are words of dreadful import. A thorough change is the only hope of the remnant.

Here follows the reason why we are so offensive to the Lord: “Because thou sayest, I am rich and increased with goods, and have need of nothing.” We may not have boasted of our gold, silver, or of this world’s goods; but have we not had, more or less, an exulting and an exalted spirit, in view of our position on plain Bible truth?
Our positions are fully sustained by an overwhelming amount of direct scriptural testimony; and certainly a theory of divine truth is indispensable; but we, as a people, have evidently rested down upon a theory of truth, and have neglected to seek Bible humility, Bible patience, Bible self-denial, and Bible watchfulness, and sacrifice, Bible holiness, and the power and gifts of the Holy Ghost, which the church may enjoy, according to the plain testimony of the Bible.

Hence it is said, “And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” What a condition! And it is to be feared that many a poor Laodicean is so fast in this delusive snare, as to never fully feel the force of the counsel of the Saviour, to buy of him “gold tried in the fire,” “white raiment,” and “eye-salve.” These we cannot regard as representing the present truth, but rather, the graces of the Spirit, and attainments in the Christian course, which the present truth should lead us most earnestly to seek for.

“As many as I love, I rebuke and chasten; be zealous, therefore, and repent.” God’s honest people will feel greatly rebuked and chastened by this description of their condition, and they will repent, heartily, zealously; but from the words “as many,” etc., we may fear for some whose self-righteousness and self-dependence have carried them beyond the reach of the reproving Spirit and the counsel of the True Witness. Dear brethren, read and weep over the touching language from His lips which follows. It is for you.

“Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” How careless many of you have been of the reproofs and warning which the dear Saviour has given for your benefit. He has been slighted and shut out by you till His locks are wet with the dew of night. O, open your hearts to Him. Let your hard hearts break before Him. O, let Him in. A deep work of consecrating yourselves and all you have to Him, will be necessary to prepare the way for Him to come in and sup with you and you with Him.

We dwell with pleasure upon this affectionate, this touching figure. What an illustration of communion with Christ! Who would not joyfully spread the table, and open the door for the dear Saviour to partake with them the last meal of the day, were He now a pilgrim on earth as at the first advent?

This we cannot do; but we can do those things required of us, and prepare the way of the Lord in our own hearts. Covetousness, pride, selfishness, and love of the world must be put out of the heart before the Saviour will come in. O, be not deceived. Take the declarations of Christ and the apostles, which point out your duty as Christians, especially those which apply to you in the last stage of the church, while waiting for the coming of the Son of man, and let that Word, like a two-edged sword, pierce your heart.

O, ye Laodiceans, our mouth is open unto you. Be not deceived as to your real condition. Christ will spue you out of His mouth unless you are zealous and repent. Are you honoring the Lord with your substance, or are you covetous and worldly? Are you laying up treasure on earth, or in heaven? Is your love for the cause, and the salvation of your fellow-men increasing? or is it waning away? Are you more watchful of your words, and the spirit you manifest? or are you growing careless, and losing your power to watch? Are you dying daily, so that pride is put out of your heart? or does it find a rich soil and flourish there? If the latter be your case in all these questions, no marvel that the dear Saviour is shut out, and now knocks for admission.

Dear brethren, we must overcome the world, the flesh and the Devil, or we shall have no part in the kingdom of God. Read the gracious promise to those of the Laodiceans who overcome. “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” Those only who suffer with Christ will reign with Him. We have much to overcome. May God help us to set about the work with zeal.

Our guide in this work must be the plain Word of God as it reads. That exposes our sins, and declares what we must be. If we are zealous and repent, and overcome, according to that Word, we shall reign with Christ. If not, Christ will spue us out of His mouth, cast us off for ever.

Dear brethren, lay hold of this work at once, and in faith claim the gracious promises to the repenting Laodiceans. Arise in the name of the Lord, and let your light shine to the glory of His blessed name.

James White, 1821-1881, was an organizer, publicist, writer and editor, preacher and intense searcher of the Bible. He was a founder of the Seventh-day Adventist Church in 1863 and also of Battle Creek College, now Andrews University, in 1874. He established and became first editor of the Second Advent Review and Sabbath Herald, which is still publishing under the name Adventist Review. He also served several times as president of the General Conference of Seventh-day Adventists.

Note:
1 A term used loosely at that time to refer to groups of Millerite Adventists who did not continue walking in the “path of the just” as further light shone on them regarding the sanctuary, the Sabbath, the state of the dead, etc.
It was late one afternoon in early August. James helped his wife with their little son into the carriage, got in himself, clucked to the horse and drove out of the yard. Thus they began their long journey. Just before dark they stopped at the home of one of the believers. They had traveled twenty miles that day. Though weary, there was no rest for Ellen. Edson was fretful and, it seemed, he could sleep only in his mother’s arms. James also found it difficult to get any sleep. Whenever he awakened he would hear the rocking chair going backwards and forwards.

In the morning they faced the question again—should they go on, or return to Rochester?

“If you go on, you will surely bury your child by the road,” warned the family with whom they had been staying. But Ellen felt that if they returned to Rochester, Edson would not survive, so they decided to drive on. Though worn out from lack of sleep and fearful lest she doze off and let Edson fall, Ellen tied him to her waist, and both she and the child slept as they drove along. They had a hundred-mile journey to make before they would reach their first appointment.¹

They held well-attended meetings in a grove at Boylston before continuing on to Potsdam, where they stayed at the hospitable home of John Byington. Meetings were held at Potsdam the following day; then they pushed on to Norfolk, where they held meetings for three days. Then it was on toward the east, visiting such widely separated places as Boston, Portland, and Bangor.

Wherever they went the Whites received a warm welcome. Scores of new believers crowded into schoolhouses and meetinghouses to see and hear for the first time the leaders of the work. Where believers were few they met in private homes. They listened eagerly to Elder White’s powerful sermons and heard his wife’s exhortations. They purchased books, tracts, hymn-books, and copies of the church paper, which James carried with him.

Edson’s health, as well as that of his parents, improved steadily on the journey. This seems to have been the experience of James White during much of his life. Whereas he suffered greatly from various ailments when tied to the editor’s desk, he frequently revived and improved steadily in health when traveling to widely scattered appointments, or when standing behind the sacred desk ministering.
to God’s people.

At Palmyra, Maine, James had the privilege of a pleasant visit with his parents, who were feeling the weight of their years. Deacon John and Betsy did not seem to have “the spirit and sweetness” of the blessed hope he had hoped to find in them. He prayed that their outlook would change in that respect, and that they would accept the Sabbath.

Back home once more, James was eager to catch up on office news. Walking around the house he greeted many “old hands,” as well as some new workers who had joined the staff during his absence. He was particularly eager to see Annie Smith, who had cared for the paper during its editor’s long absence.

“How is the paid-up subscription list of the Review and Herald?” he asked her.

“Going up steadily. We’re printing more than 2,000 copies each fortnight.”

“Excellent! What about the new paper I started before leaving, the Youth’s Instructor?”

“New subscriptions coming in every day.”

James had started this new paper because he always had a soft heart for children; for some time he had been thinking about their particular needs. He realized that the Review and Herald articles were beyond the comprehension of the younger ones. So, in the Review of July 8, some six weeks before setting out on his eastern tour, he placed a notice headed, “A Paper for Children”:

“We design publishing a small monthly paper, containing matter for the benefit of the young.” After inviting adults to supply suitable materials, he continued: “The paper will cost, including postage, only about three cents a month. Many little boys and girls spend enough for candies and toys, that are of no real value, to pay for five or six such papers. We mean that the children that cannot pay for it, who wish to read it, shall have it free, and we have no doubt but many of the children will deny themselves of toys, so as to pay for their own, and some poor little boy’s or girl’s paper.”

In a later note concerning the Youth’s Instructor, James pointed out that he would use “sensible matter” in the paper. To him the most valuable part of each issue would be the Sabbath school lessons. In these lessons, Bible stories and fundamental doctrines of the Bible would be presented in a way that would interest and benefit young readers.

While on trips, James kept the new paper in mind. Frequently, when he and Ellen stopped for lunch by the roadside, he would take out pencil and paper and write. Using the top of the lunch box for a table he would write articles for the children’s paper. While he was writing Charlie was eating oats, grass, or ripe apples, which was his lunch.

While the Whites were in the East, Luman Masten was stricken with cholera. Knowing that those attacked by this disease had less than a 50-50 chance of survival, the believers at Rochester were greatly alarmed for his life. The loss of the pressman would be serious indeed, for the apprentices had not yet had time to master the printing trade.

When James arrived back at the office Luman told him his experience. In his association with the Adventists Luman became convinced by their life and teachings that they had the truth. But pride did not permit him to follow his convictions. When he became ill from cholera, the fear of death terrified him. On what he thought was his deathbed he promised the Lord that if he were healed he would keep all the commandments and serve Him faithfully. The Lord healed him, and he kept his promise.

Meanwhile, the Rochester group toiled on. James White had an enthusiastic and loyal band. Let us now ask him to introduce his large family. We can imagine the young folks gathered on the front steps of the large house. The year is 1853.

James speaks:

“Well, you know me. I am 32, and my wife, Ellen, is 26. Here are our children, Henry, 6, and Edson, 4. Standing there with them is Clarissa Bonfoey. She has taken faithful care of Edson. She is 32. Next to her is Annie Smith, aged 25. She fills my place when I am away and is indispensable all the time. Her brother, Uriah, 21, is a budding author who helps with any kind of work that needs to be done. Then we have several young folks who are learning the printing business from Mr. Masten. George Amadon is 21, and Oswald Stowell is 25. Fletcher Byington is 20 and Warren Bacheler is 14. Jennie Frazier is our cook. We sample her product three times a day. Next is Luman Masten, our printer, who is 24. Here are two hard-working folks who came with us from Saratoga Springs, Stephen and Sarah Belden, aged 24 and 20, respectively. Stephen helps me with the business angle of the work, while Sarah, Ellen’s sister, takes care of the household with its continual round of cleaning, mending, washing, and sewing.

“Finally, we have two new additions. These are Nathaniel and Anna White, my brother and sister. Nathaniel is 22, and Anna, 25.”

“Elder White,” we exclaim, “you do have a large family!”

“That’s true, but these aren’t quite all. John Loughborough and his wife live here in Rochester. When he isn’t out preaching, he comes around and gives us a hand in the pressroom. He is 21. John Andrews, one of our competent writers, also drops by at times for a
rest. But most of the time he’s in the field preaching also. He is 24.”

“But these are such young people, Elder White!” we exclaim.

“True,” James laughs. “That’s why we accomplish so much. Only three of us are over 30. Our average age is only 23, and that isn’t counting the children!”

We shake our heads in bewilderment as the workers return to their duties.

Fortunately, there was no time when every one of these workers lived in the big house on Mount Hope Road at once. But, coming and going, every one of them did live there at one time or another.

The work was hard, but no one shirked. They did not work an eight-hour day. Orders for tracts, pamphlets, hymnbooks, and charts were continually being received from the field. The Review was printed on the cumbersome Washington hand press and it took three days. The stitching, trimming, and addressing were all done in the large house.

They had no cutter. John Loughborough would punch holes for the sewing, then pass the pages over to George Amadon who stitched them together. Then they went to Uriah Smith who, with his penknife, trimmed the edges.

Describing this process years later Uriah remarked, “We blistered our hands in the operation, and often the tracts in form were not half so true and square as the doctrines they taught.”

The amount of work for the press was proportionate to the success of the “messengers” in the field. State after State was entered by Adventist preachers, who traveled from town to town. It was not unusual for a couple of ministers to spend a month in one place, baptize sixty converts, and then move on.

To complete the task of indoctrinating the new converts, James White sent them copies of the Review and Herald, pamphlets, tracts, and whatever was available. As orders came in, everyone was kept busy, from Elder White down to Warren Bachelor and Fletcher Byington, who were known by the title of “printer’s devils.” It was often two and three o’clock in the morning before the workers left the press and walked through the silent town to the house on Mount Hope Road.

Meanwhile, James continued to repeat his conviction that the time was near when they should issue the Review as a weekly. He carefully explained several times how the paper was financed. Those who could do so were invited to send liberal donations so that those who could not afford the Review might have it free.

Elder White received scores of letters every week. Some contained articles for the Review and Herald. Other correspondents complained that they were not receiving their paper regularly. Some were general letters to be printed in the Review. Every letter was acknowledged in one way or another. If not published, it might be listed on the back page under the heading of “letters.”

To James White, time was a precious commodity. When a letter dealt with some routine item, he answered it briefly on the back page of the Review. In the March 31, 1853, issue, for instance, the following notices appeared, each representing a letter James did not have time to write:

J. W. Stewart — “We have sent the Review regularly to John Stewart. . . . [address] If this is wrong, please inform us.”

F. Wheeler — “A box of books was sent by express the 21st.”


W. S. Ingraham — “We sent your books to Elmira. Were they received?”

P. Gibson — “The money was receipted in No. 17 which we sent.”

Of all the unifying factors at work in the Adventist Church during the formative years of the 1850’s, the Review and Herald was probably the most important. Through its columns, members of the Adventist family were able to keep in touch with one another.

That was just the way James White wanted it to be.

Virgil Robinson was the great-grandson of James and Ellen White on his mother’s side and the great-grandson of William Farnsworth (one of the first Seventh-day Adventists) on his father’s side.

Notes:

1 Life Sketches (1888), 291–292.
2 Review and Herald, July 8, 1852.
3 Ibid., September 30, 1852.
4 Uriah Smith, General Conference Bulletin, October 29, 1889.
5 Ellen G. White Letter 7 to Br. And Sr. Smith, August 24, 1853.
6 Review and Herald, June 9, 1853.

This article was reprinted from Virgil Robinson, James White, 88-93 This book is available from Hope International for $11.99 plus shipping and sales tax (see page 30).


6 Ernst Ludwig Enders, ed., Dr. Martin Luther’s Sämtliche Werke, C. Heyder, Frankfurt am Main und Erlangen, 1828-1870, vol. 21, 339.

7 Johann George Walch, ed., Dr. Martin Luther’s Sämtliche Schriften, Concordia Publishing House, St. Louis, 1881-1910, vol. 15, col. 1639.


9 The theme of Knox’ first sermon was to demonstrate from the Bible and history that the papacy was the Antichrist. See John Knox, The Historie of the Reformation of Religion Within the Realm of Scotland, Robert Fleming and Co., Edinburgh, 1732, 75–78.


11 Observations Upon the Prophecies of Daniel and the Apocalypse of St. John, comments on Daniel 7; http://blueletterbible.org/Comm/isaac_newton/prophesies/.

12 Commentary on the Bible, notes on 2 Thessalonians 2:3; http://www.godrules.net/.

13 Antichrist Excidium, Londini, Typis Johannis Streater, 1664, page 1; literal translation.


18 “We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.”—E. G. White, Life Sketches, 196. Many today have neglected to study the history and people that made up the early days of the Advent movement. To help encourage interest in Adventist history, we have put together questions about people and events of our past. Our goal is to spark faith, and further study into “the way the Lord has led us, and His teaching in our past history.”

1. The Review office was going to be moved from Rochester, NY. What two states were interested?
   a. Vermont & Michigan
   b. Michigan & Wisconsin
   c. Maine & New Hampshire
   d. Michigan & Illinois

2. When the Review was moved to Battle Creek, the church there had how many members?
   a. 24
   b. 39
   c. 112
   d. 213

3. Who became the managing editor of the Review and Herald at the time of the move?
   a. James White
   b. Uriah Smith
   c. J.H. Waggoner
   d. R.F. Cottrell

4. What new change took place with the employees of the Review at the time of the move?
   a. They were given homes on the building site.
   b. They were all issued uniforms.
   c. They were given salaries.
   d. Each one was granted health benefits at Battle Creek Sanitarium.

5. As new light was dawning on whether the Sabbath should be kept from 6:00 p.m. to 6:00 p.m. or sundown to sundown, initially, everybody accepted the new light except two people. Who were they?
   a. James & Ellen White
   b. D.M. Canright & William Miller
   c. Dr. Kellogg & J.N. Andrews
   d. Ellen White & Joseph Bates

6. How did the two come into line?
   a. Through prayer
   b. Through Bible study
   c. Through a vision
   d. Through much discussion

7. The Spirit of the Lord had been dying away from the early church. What did they understand was the problem?
   a. They were not engaged in a true prayerful spirit.
   b. They were not unified any more.
   c. They were more concerned about the “work” than Jesus.
   d. They had published none of the “visions” in the Review for a long time.

8. How long were James & Ellen White married before they had a home just for their family?
   a. 3 years
   b. 7 years
   c. 12 years
   d. They never had their own home.

9. Which of the White children drowned?
   a. Edson
   b. Willie
   c. Henry
   d. Herbert

10. How long was it before the child showed signs of life?
    a. 2 minutes
    b. 5 minutes
    c. 10 minutes
    d. 20 minutes

Hope International would like to apologize to our readers for the mix up in the answers to questions 6 and 10 in our Historical Footnotes section of the November 2005 issue of Our Firm Foundation magazine.

The answer to question 6 is a), not b), and the answer to question 10 is a), not d). Since the last part of question 6 is what constitutes question 10, it should not have been added to question 6.

Sincere apologies from the Hope International staff.
Gender Blender

News Item: “Most women in Eugene, Oregon—or any city, for that matter—have no interest in sharing public restrooms with men. But if the city council approves a new ordinance backed by the local Human Rights Commission (HRC), the women of Eugene will be asked to do just that.

“The city’s current Human Rights Ordinance bars discrimination in housing, employment, and public accommodations on the basis of race, religion, color, sex, national origin, ethnicity, marital status, familial status, age, sexual orientation, or source of income. The new ordinance would add ‘gender identity’ to that list of personal traits—a provision that would allow bathroom choice based on psychological self-appraisal: Do I feel like a man or a woman?

“Eugene is not the first municipality to consider such an ordinance. More than 70 jurisdictions nationwide have already enacted similar code changes, according to HRC member and City Councilor David Kelly.” Mark Bergin, World, June 18, 2005, 37.

End-time Perspective: We have become so “accommodating” that we now “accommodate” corruption.

“The Lord will never accommodate His ways to the wishes of corrupt men.” Gospel Workers, 1892 edition, 87. “God designed there should be a plain distinction between male and female dress, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion, and great increase of crime. St. Paul would utter a rebuke, were he alive, and should behold females professing Godliness with this [pants suit] style of dress.” Selected Messages, book 2, 478.

Secret Sin—Adultery

News Item: “The church in recent years has trained significant attention on infidelity among Christian men. . . . But adultery among Christian women remains largely unexplored territory.

“Women’s struggle with infidelity and sexual sin is one of the biggest secrets in the church,” said Marnie Ferree, a Tennessee-based marriage and family therapist. . . .

“Nancy Anderson in 2004 wrote Avoiding the Greener Grass Syndrome: How to Grow Affair-Proof Hedges Around Your Marriage. The book outlines strategies—such as clear communication, encouraging more than you criticize, dating your mate, and paying attention to physical needs—for cultivating marital faithfulness. Since its release, hundreds of women have contacted her for help in their struggles with adultery. ‘Their number-one excuse is the “Don’t I deserve to be happy?” lie. I’m tough on them. I tell them pretty much what my dad told me: “You deserve to be happy” is not in the Bible. They actually think it is. I tell them, we’re all sinners. You don’t want what you really deserve.’” Lynn Vincent, World, June 18, 2005, 49.

End-time Perspective: “Were God to deal with us as we deserve, we should certainly perish. Were He to reward us according to our individual mistakes and errors, we could not hope for salvation.” Manuscript Releases, vol. 13, 278.

No, we do not want what we really deserve.

Jesus’ message to women in the church today is the same as that to Mary Magdalene: “Go, and sin no more.” John 8:11. And in His strength, both men and women can do just that.

Moralistic Therapeutic Deism

News Item: “After interviewing over 3,000 teenagers, the social scientists [Christian Smith and Melinda Lundquist Denton] summed up their beliefs: (1) ‘A god exists who created and ordered the world and watches over human life on earth.’ (2) ‘God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions.’ (3) ‘The central goal of life is to be happy and to feel good about oneself.’ (4) ‘God does not need to be particularly involved in one’s life except when God is needed to resolve a problem.’ (5) ‘Good people go to heaven when they die.’

“Even these secular researchers recognized that this creed is a far cry from Christianity, with no place for sin, judgment, salvation,
or Christ. Instead, most teenagers believe in a combination of works righteousness, religion as psychological well-being, and a distant non-interfering god. Or, to use a technical term, ‘Moralistic Therapeutic Deism.’

“Ironically, many of these young deists are active in their churches.” Gene Edward Veith, “A Nation of Deists,” World, June 25, 2005, 28.

End-time Perspective: It is no wonder our country and our world is in the shape it is. No wonder Jesus asked if the Son of man would find faith on the earth when He returns. See Luke 18:8. We may use scientific phraseology to describe this attitude among some teenagers, but at the heart of the problem is sin—ignorant and willful transgression of the law of God—and a lack of faith in Jesus Christ as a personal Savior. This trend of thinking, will prevail among the majority of the world’s inhabitants up to the time of the coming of the Son of Man. That is why it is very important for us to live and teach the law and the gospel as one glorious answer to all of life’s problems.

The ELF has developed a report listing how far various potato chip brands exceed the state’s required reporting level of acrylamide. For example:
- Cape Cod Robust Russet: 910 times
- Kettle Chips (lightly salted): 505 times
- Kettle Chips (honey dijon): 495 times
- Pringles Snack Stacks (pizza flavored): 170 times
And just when you thought eating baked potato chips was safe:
- Lay’s Baked: 150 times

Ideally, you should consume foods that are minimally processed to avoid these types of toxic by-products.


Aim Low

News Item: “If it’s a depressing fact that American parents tend to be way too casual and lenient in setting goals for the rearing of their children, get ready for much worse news: Americans who might well be called evangelical Christians are statistically almost indistinguishable on many aspects of that same assignment. . . .

“It may not be surprising, for example, to find that American parents in general (four out of 10) say that a good education is the main goal they are pursuing for their children. You wouldn’t really expect, for example, mainstream parents to resonate with or echo the Apostle John: “I have no greater joy,” he said, “than to know that my children walk in truth.” [3 John 4]. But wouldn’t you expect that seriously committed Christians might state the goals they have for their children in a faith-centered way? Mr. Barna [of the research organization, The Barna Group] says we shouldn’t kid ourselves. We look pretty much like our secular counterparts.” Joel Beltz, World, April 30, 2005, 6.

End-time Perspective: If the goals for our children are the same as the world’s goals for their children, how can we expect that our children will arrive at a different destination? Is it our greatest joy, or goal to have our children “walk in the truth?” What do we spend the most time on, preparing them for heaven? Or preparing them for this world?

“Unveil the mysteries of redemption before the students in the school and before the congregations who assemble to hear the word. This is knowledge needed by the educated and the unlearned. The highest education will be found in studying the mystery of godliness. The great truths of God’s Word, if believed and received and carried into the life practice, will result in education of the highest order.” Counsels to Parents, Teachers, and Students, 398. All emphasis supplied.

Let us give our children the highest education. ☐
Researchers have been aware of the association between alloxan, the chemical that makes flour look “clean” and appealing, and diabetes for years. Alloxan destroys the beta cells of the pancreas, thereby devastating the pancreas and putting the victim at risk for diabetes—all for the sake of eating white bread! Researchers pursuing studies in diabetes commonly use the chemical to induce disorders in lab animals. Giving alloxan to animals is similar to injecting them with a deadly virus, as both alloxan and the virus are being used to cause illness. Every day consumers ingest foods made with alloxan-contaminated flour. Would they just as willingly consume foods tainted with a deadly virus? Chances are they would not unless they were suicidal. Unfortunately, most consumers are unaware of alloxan and its potentially deadly link to diabetes because these facts are not well publicized by the food industry.

The FDA and the white flour proponents could counter-argue that, if alloxan caused diabetes, there would be a higher number of diabetics than we now have in the United States. Well, while alloxan is one cause of adult-onset of type 2 diabetes, it is not the only causative variable. The Textbook on Natural Medicine states that “current theory suggests an hereditary beta-cell predisposition to injury coupled with some defect in tissue regeneration capacity” may be a key cause of diabetes. Therefore, for alloxan to cause noticeable injury to an individual’s beta cells, the individual must have the genetic susceptibility to injury. This is similar to the connection between high-cholesterol foods and heart disease in which eating high-cholesterol foods causes heart disease, especially in people who have family histories of heart disease. If you have been eating white bread for years and you have a family history of diabetes, all hope is not lost for you. Studies show that you can reverse the effects of alloxan by supplementing your diet with vitamin E. If you are already diabetic, some simple changes to your diet could help you manage your diabetes. Vitamin E and garlic can do wonders for diabetes and hypertension. For those who are wondering what they should eat, organic, unbleached flour, is safe, at least from this particular chemical. Knowing that health is one of the greatest gifts to mankind should make us hesitate to deliberately destroy it.

May the Lord help us to have the resolve to make the right choices that lead to good health.

Adapted from: http://www.newstarget.com/2008191.html

Prophetic Insight: Perilous times are before us. The whole world will be involved in perplexity and distress, disease of every kind will be upon the human family, and such ignorance as now prevails concerning the laws of health would result in great suffering and the loss of many lives that might be saved.” Counsels on Health, 503.

Disclaimer: Hope International does not offer medical advice or prescribe the use of diet as a form of treatment for sickness without the approval of a healthcare professional.
General Books

White, James
Biblical Institute
This book offers a rare glimpse into the historical beliefs of the early pioneers. In 1877 Elders White and Smith, gave a series of lectures on the principal doctrines of the Seventh-day Adventists.

Paperback 352 pages
BEWJ-BINS $14.99

Published by Teach Services

Bartholomew, Kathie
Dowsing: Divine or Devilish
Is dowsing a manifestation of occultism, a scientific phenomenon, or a divine gift?
Paperback, 18 pages, 1994
BEBK-DDOD $0.69

Published by Hope International

White, Ellen G.
Conflict of the Ages
The 5-Volume Conflict of the Ages Set includes: Great Controversy, Desire of Ages, Patriarchs and Prophets, Prophets and Kings and Acts of the Apostles. This set will give you an entire commentary for your Bible.

Paperback - updated covers over 200 New Illustrations
BEWE-COTA $32.99

Published by Pacific Press Publishing Association

Hope International

Appeal to Church Leaders, An
A call for church leadership to actively participate in the work of revival and reformation.
Paperback, 96 pages, 2001
BEHI-ATCL $2.49

Published by Hope International

Rosenvold, Llyod/Ronsvold, Leola
Battle for the Mind, The
When people claim to receive heavenly messages and have the power to cast out demons, how can we know that these manifestations are from God?
Paperback, 327 pages, 1987
BERL-BFMI $3.99

Published by Hope International

Spear, Ron D.
Rebellion
This book faithfully chronicles the apostasy our church has engrossed itself in.
Paperback, 74 pages, 2003
BESR-REBE $4.99

Published by Hope International
Spear, Ron D.

Waymarks of Adventism

An encouraging presentation of the Biblical surety of Adventist doctrines, amid this time of uncertainty and dissension in our beloved church.

Paperback, 95 pages, 1999

BESR-WOAD $4.99

Published by
Hope International

Jones, A.T.

Rights of the People

This book will help each reader to see the relation that should exist between civil government and religion, according to the words of Christ and the American Constitution.

Paperback, 378 Pages, 1998

BEJA-ROTP $10.99

Published by
Teach Services

God’s Word

New! Giant Print Bible

Giant print King James Version reference Bible, with promises, miracles, prophecies of the Messiah, prophecies of the Second Coming of Christ and end-of-verse references.

Leather-bound
BEGW-GPBI $59.99

Ferrell, Vance/Archbold, Edgar E., M.D./Cherne, Harold M., M.D.

Natural Remedies Encyclopedia, The

The most comprehensive, easily understood health encyclopedia we have ever seen.

Hardcover, 840 pages, 2004

BEFV-NREN $64.99

Published by
Harvestime Books

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Sales tax: Illinois residents, please add 6.5%. Washington state residents, please add 7.8%.

All money sent must be in US funds, drawn on US banks.
Thank you for sending *Our Firm Foundation* magazine to us. Its contents are creating a great revival in the hearts of the people of God here. May the Lord continue guiding you as we prepare for His soon return.

TM; Botswana

May the Lord bless you and everyone who has a part in Hope International. I have so enjoyed the magazine. It has blessed me so much.

WTG; North Carolina

As I have read your literature I have been very impressed and blessed by it. I have even shared it with my friends and they too have been blessed by it.

I have decided to get more of your literature so that I can share it with the congregation I am pastoring. The threat of the Sunday law has never been more imminent and we all need to be prepared for it.

MM; Zimbabwe

I am extremely happy with the urgency with which you are proclaiming the three angels’ messages. I love reading *Our Firm Foundation* magazine. It gives me the confidence to stand in these critical end-days.

Please be informed that I identify with you in your mission.

Even so come Lord Jesus.

RG; Florida

May the Lord bless you and every one who has a part in Hope International’s work. I have enjoyed reading *Our Firm Foundation* magazine. It has blessed me so much.

WG; North Carolina

The September issue of *Our Firm Foundation* was definitely an improvement. The paper quality and the layout is so much better. The choice of pictures is great. I am anxious to read it. Thank you so much.

PH; Oklahoma

Hope International has been raised up to share the good news of Jesus. This calling is being made sure in each copy of *Our Firm Foundation* magazine. The writers and editors of this periodical clearly and faithfully present the truth as given in the Word of God and Spirit of Prophecy. We are told to prove all things and to hold fast to that which is good. The work of Hope International in the Lord and with the Lord is good. Hallelujah for the mercy and love of God through His consecrated lines of work.

I want to encourage you all in godly endeavors, knowing that you see the frailty and lack of means in contrast to the power of God. But because you are committed to sharing the message of truth and mercy for the saving of souls for the kingdom, for Jesus’ joy to be full, God has provided the means for your ministry. Truly the law and testimony are presented in such power as only Jesus Christ could supply. Continue to keep your eyes single upon that blessed hope, and the source of all grace.

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever.” Hebrews 13:20–21.

JG; Nevada

Thank you for *Our Firm Foundation* magazine. The articles are warning us of coming events more than ever! The quizzes in the Historical Footnotes have blessed our daughter tremendously. She continues to quiz us and we do the same to her. We are always excited at the prospect of receiving the publication every month.

God bless you.

BSS; Canada

The new additions are an improvement to the magazine (although it was great before). I like the plain paper also. I find myself reading cover to cover because the articles are so well-chosen.

I especially enjoyed the September issue of the magazine.

F; Tennessee
Hope International is offering a health retreat program that promotes healing for your body, mind and soul. The Health Retreat is located right on the campus, which frees guests from the hassles of transportation arrangements.

The Health Retreat package consists of vegan meals, massage treatments by experienced personnel, sauna treatments, whirlpool treatments, clay bath treatments, a fully furnished work-out room, and spiritual nourishment for only $210.00 per day.

Our top-of-the-class specialties are the natural African and European herbal remedies and the unique “clay bath” whose benefits you have to personally experience.

The mouth-watering cuisine feeds the hungry without exploiting the animals.

You don’t want to miss this health restoration/health rejuvenation experience. Come and see for yourself what “Hope for Health” has to offer you and your loved ones!

Hope International will provide their guests with transportation to and from the regional airports, on arrival and departure, free of charge!

Our natural health and wellness program is about promoting personal health and fitness through the natural therapies, exercise, fresh country air, pure water, plenty of sunshine, sweet and quiet rest, a healthy diet, nutritional supplements, spiritual nourishment, and developing a healthy outlook to life that promotes resilience to disease.

For more information, please contact:

Dr. Tony Morais, ND
Heather Olson, RN
Tel: (309) 344-1844
Fax: (309) 343-3721

Disclaimer

Our guests take full responsibility for whatever decisions they make regarding their own health care at Hope for Health, based on informed consent. No one is forced or coerced into participating in any program.

Hope for Health does not offer medical advice. Nothing offered by Hope for Health is to be considered professional advice for medical diagnosis or treatment.