Ten thousand times ten thousand angels!

Revelation 5:11 “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.”

As I contemplate what John was seeing in vision, looking into God’s throne room, I am filled with wonder. Here is the Father’s throne; in front of it is a slain lamb, representing His son Jesus, and the four living creatures with four wings and full of eyes, the twenty-four elders, representing the redeemed saints that Jesus had already taken to heaven...

Matthew 27:52-53 “And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many....”

...And outside and around this group: countless angels. And this is a third less than what there were originally!

“When Satan became disaffected in heaven, he did not lay his complaint before God and Christ; but he went among the angels who thought him perfect and represented that God had done him injustice in preferring Christ to himself. The result of this misrepresentation was that through their sympathy with him one third of the angels lost their innocence, their high estate, and their happy home.” 5T 291.

I assume that the wording John used—“ten thousand times ten thousand and thousands of thousands”—was just simply meant to imply that there were more than he could count. The questions that come to my mind are, “What do all of these angels do?” And since they are currently working in behalf of man and keeping Satan and his evil angels at bay, “What did they do before sin? What will they do after sin has been eradicated from the universe?” If it took whatever angels there were before the fall to accomplish God’s designs, and after Satan’s deceptions a third of the angels were cast out of heaven, the angels left must be working overtime!

Since we are to replace the fallen angels...

“Those who walk even as Christ walked, who are patient, gentle, kind, meek and lowly in heart, those who yoke up with Christ and lift His burdens, who yearn for souls as He yearned for them—these will enter into the joy of their Lord. They will see with Christ the travail of His soul, and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord.” FLB 114.

“By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, a companion through eternal ages of God and Christ and the holy angels. Heaven will triumph, for the vacancies made by the fall of Satan and his host will be filled by the redeemed of the Lord.” UL 61.

And since the redeemed are “as the sand of the sea...”

Hosea 1:10 “Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.”

And since we are only a “third” of the complete host of angels...

The total number of angels must be astronomical! I cannot imagine, with the four or five percent of my brain that I use, that there are angels just sitting around with nothing to do. There must be incredible amounts of activity going on in God’s universe!

There is no doubt that much of what goes on in the universe is beyond our ken right now. We are simply unaware and completely oblivious to it. Things that Jesus longs to reveal to us but can’t, or won’t, because it is not in our best interest right now.

We need to want heaven because of Jesus and His representation of the Father and His form of government and ways of holiness. But doesn’t the idea just thrill you? Gives a new concept to this following verse, doesn’t it?

1 Corinthians 2:9 “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

Prepare yourself by working for the Master now, friends; we are going to be very, very busy!
Our Mission - It is the mission of Hope International and the editors of Our Firm Foundation to clearly present Christ and His truth. The days remaining for this world are few, and we must work quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world.—Editors

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We now continue our study of the “daily,” both for the sake of unity and in order that you will be equipped to stand alone, if necessary, in the courts to answer for your faith, rightly dividing the word of truth. Again we will begin by separating the myths from the facts. At the turn of the century, W. W. Prescott, confronting the same issue of the meaning of the “daily,” stood on a platform that should be agreeable to all:

“Every interpretation of a fulfilled prophecy must be in harmony with facts; and questions of difference are to be settled, not by mere assertions or unwarranted claims, but by such evidence as will stand the closest examination. It should be our sincere aim to know and teach the truth, and we should be prepared to do what we are constantly asking others to do, viz., to accept evidence, and to change our views when they are proved to be incorrect. It is no discredit to a sincere man to be found mistaken, but he discredits himself when he refuses to correct a mistake which has been plainly pointed out. It is more important to know the truth than to cling to a traditional teaching.” The Daily, p. 1 (pamphlet).

By the grace of God, we at Hope International endeavor to stand on that same platform. Thus far, then, we documented in our February issue that the Bible supports only one definition of the “daily”: that of the “continual” ministry of the priest in the holy place. Nowhere does the Bible endorse the view that the “daily” is paganism. No “first finder” has yet stepped forward to collect reward money by showing Scripture evidence from the Authorized Version to prove that definition. In our March issue...
we documented how Ellen White was at odds with nearly every point of William Miller’s theology surrounding the “daily.” In distinct contrast, she fully endorsed Brother Crosier’s position and commended it to every saint as a result of a vision in which the Lord showed her that Crosier had the “true light, on the cleansing of the Sanctuary” and that “it was His will, that Brother Crosier should write out that view.” (White, E. G., A Word to the Little Flock, May 1846, p. 12.) Crosier’s position was the ministry of Christ, and the “sanctuary” being none other than the sanctuary of Christ. In addition, we saw that James White’s and Uriah Smith’s writings paralleled Brother Crosier’s.

With those facts now before us, how can any searcher for truth maintain a belief that Ellen White was endorsing William Miller’s view of the “daily” being paganism in her account of her vision of September 23, 1850, recorded in Early Writings, 74-76? Yet controversy and division have persisted in our ranks on that very topic, so it is appropriate now to address the issue from a different perspective.

The Passage in Question

The Early Writings passage in question is here provided for easy reference, beginning with the last sentence of the first paragraph:

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

“Then I was pointed to some who are in the great error of beliefing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from...
throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord.” EW 74-76.

Before we begin to fully dissect this quotation and show its true meaning and implications from the words of Ellen White herself, we must review the cautionary counsel she has given to all of us regarding the use of this Early Writings passage as a so-called proof text to establish that Ellen White supported the position that the “daily” is paganism. The following documentation will reveal that nothing could be further from the truth.

“I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I intreat of Elders H, I, J, [Haskell, Loughborough, Smith] and others of our leading brethren that they make no reference to my writings to sustain their views of ‘the daily.’ . . . I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question; for I have had no instruction on the point under discussion.” 1 SM 164.

In the original letter of July 31, 1910, found in MS 11, 1910, she directly targeted and named Haskell, Loughborough and Smith, who were promoting the paganism view, and others who pointed to her writings, claiming those sentences in Early Writings were upholding their position of the “daily.” Ellen White forthrightly checked this misuse of her writings by demanding that they should not be used to settle the different views of the “daily.”

Then I saw in relation to the ‘daily,’ Dan. 8:12, that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave

“...Make no reference to my writings to sustain...views of the ‘daily.’”

What follows is an account of Elder A. G. Daniells regarding that interview he had with Ellen White. Elder Daniells was trying to learn her position on the “daily.” The account is entitled “A Statement by Elder A. G. Daniells regarding an Interview with Mrs. E. G. White relative to the ‘Daily’ of Daniel.”

“When we were having some controversy regarding what we called the ‘daily’ of Dan. 8:9-14, those who argued for the old view [paganism] claimed that it was supported by the following statement on page 74 of ‘Early Writings’:

‘Then I saw in relation to the ‘daily,’ Dan. 8:12, that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave...”
the correct view of it to those who gave the judgment-hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily;’ but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. ‘Time has not been a test since 1844, and it will never again be a test.’

“I first read to Sister White the statement given above, in ‘Early Writings.’ Then I placed before her our prophetic chart used by our ministers in expounding the prophecies of Daniel and Revelation. I called her attention to the picture of the Sanctuary and also to the 2300 year period as they appeared on the chart.

“I then asked if she could recall what was shown her regarding this subject.

“As I recall her answer she began by telling how some of the leaders who had been in the 1844 movement endeavored to find new dates for the termination of the 2300 year period. This endeavor was to fix new dates for the coming of the Lord. This was causing confusion among those who had been in the Advent movement.

“In this confusion the Lord revealed to her, she said, that the view that had been held and presented regarding the dates was correct, and that there must never be another time set, nor another time message.

“I then asked her to tell what had been revealed to her about the rest of the ‘daily,’ the Prince, the host, the taking away of the ‘daily’ and the casting down of the sanctuary.

“She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of the prophecy.

“The interview made a deep impression on my mind. Without hesitation she talked freely, clearly, and at length about the 2300 year period, but regarding the other part of the prophecy she was silent.

“The only conclusion I could draw from her free explanation of the time and her silence as to the taking away of the ‘daily’ and the casting down of the sanctuary was that the vision given her was regarding the time, and that she receive no explanation as to the other parts of the prophecy.”

Amazing as it may seem, Ellen White could give no explanation of the “daily” beyond the context of correct dates. No wonder, then, her demand not to use her writings to settle the differences on the definition of the “daily.” This demand she even personally conveyed to Elder Haskell in a letter dated August 28, 1908, with a rebuke for using the 1843 chart, as he had been claiming that the chart and Early Writings, 74-75, endorsed the view of paganism. Regarding this, Ellen White wrote:

“To you also I say that this subject should not be agitated at this time. Now, my brother, I feel that at this crisis in our experience that chart which you have had republished should not be circulated. You have made a mistake in this matter. . . . Elder Haskell, I am unable to define clearly the points that are questioned.”

Unity of Faith Demanded after Candid Investigation of Views

In that letter to Haskell she again affirmed that she had received no light on the “daily.” Nowhere on the 1843 chart or in the writings of Ellen White is there a connection or a statement that the “daily” is paganism that was taken away or removed in 508 or 538. It should now be clear to all why God gave His instruction to Ellen White to call the brethren to come together and study out the issue of the “daily.” That instruction to study necessarily included investigation

“In the name of the Lord, . . . unify.”
of the ministry-of-Christ view of Brother Daniells and others who were advocating that position. All were charged to come into unity as soon as possible, as quoted from Letter 50, 1910, to the Haskells (20 MR 223), in February’s issue.

In that letter she placed the burden of proof and the initiation of investigation of differing viewpoints not on those holding the ministry-of-Christ view, but on the adherents of the paganism view. Her demand was that Haskell and “others of our ministering brethren in this conference” meet with Elder Daniells, “listen to his reasons,” and either sustain their own position with documentation and facts or concede to his documentation and facts. Her saying “. . . Our brethren should listen to his [Daniells’] reasons, and give candid consideration to his views” is clear evidence that Ellen White did not believe Daniells was advocating spiritualistic concepts, as is sometimes alleged today. Had he been guilty of doing so, she then would have been advocating consideration of such heresy. This point will be addressed more fully at the appropriate time.

**Resolving the “Daily” Dilemma**

As insurmountable a dilemma as this long-standing “daily” issue may appear to be, there is a wonderful, logical, totally defensible resolution, as all will see in the upcoming paragraphs. Unity on this topic need no longer be delayed.

We begin with some background. Mrs. White’s oft-quoted allusion to the “daily” in *Early Writings* appeared in *Present Truth* of November 1850 (p. 87), her written account having resulted from a vision received on September 23, 1850. Those paragraphs were then placed in the initial *Experience and Views*, published in August 1851 (pp. 61, 62). Three distinct but related items were emphasized in successive and contingent “time-a-test” statements within the four paragraphs. These three consecutive points were: (1) commendation of Fitch’s 1843 chart, with God’s hand hiding a mistake in some of the figures; (2) the “daily,” the word “sacrifice” supplied, and time being a test; and (3) agitation by some that the saints were yet to go to Old Jerusalem.

Her references were unmistakably to contemporary agitations and deflections, chiefly among First-day Adventists, who had rejected advanced sanctuary and Sabbath light, Spirit of Prophecy guidance, and the integrity of the 2300-year dates, and who were setting terminal dates forward from year to year. Immediately after the Disappointment in 1844, time-setting involved new times for each of the three key dates—the beginning year, the crucifixion year, and the end year. These positions were, moreover, affecting some Sabbatarian Adventists; hence, the counsel in *Early Writings*.

The first in her series of points came in the paragraph pertaining to the 1843 chart.

**1843 Chart: Hand Hid Mistake in Figures**

“The Lord showed me that the 1843 chart was directed by His hand, and that no part of it should be altered; that the figures were as He wanted them. That His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” White, E. G., *Present Truth*, Nov. 1850, p. 87, col. 1. (Reprinted in *Experience and Views*, 1851, p. 61.)

The constant time-setting which characterized certain nominal Adventists involved denial of the verity of the former movement and the validity of its time argument. James White therefore wrote: “Since the 2300 days ended in 1844, quite a number of times have been set, by differing individuals for their termination. In doing this they have removed the ‘landmarks’ and have thrown darkness and doubt over the whole advent movement.” (White, James, Note 2, *Present Truth*, May 1850, p. 74, col. 2.)

**Why the New Dates?**
Why did some even begin to set new dates for Christ's second Advent? It was because of their failure to accept their mistake in their definition of the “sanctuary.” After the Great Disappointment, when Christ had not come as expected to cleanse the earth, a vision given to Hiram Edson brought a more accurate understanding that the sanctuary in Daniel 8:14 was the heavenly sanctuary, and that Jesus had just entered the second apartment to begin the antitypical Day of Atonement. Fortunately, some accepted the light of instruction. With that unmistakable light, the searching, faithful ones in the Advent movement, if they had not already done so, accepted the glorious ministry-of-Christ view. (See 1SG 148-50.) Unfortunately, others rejected that same light on the sanctuary.

It is no wonder Ellen White was distressed by the divisions and distractions that manifested soon after this sanctuary and ministry-of-Christ light was revealed. Instead of proclaiming the third angel's message, much time and energy was directed to propounding different unsustainable times of Christ's near return or new “other views” that would derail or delay the progress of the movement.

Some Convinced
Jewish Sacrifices Meant

“Mr. Miller, perceiving the prophecy referred to the government of Rome, the fourth kingdom, supposed ‘the daily sacrifice’ to be paganism, and A.D. 508, to be the point where it was ‘taken away;’ and believing ‘the abomination of desolation’ to be papacy, he deemed the decree of Justinian to be the point where it was ‘set up.’ But we are led to differ from Mr. Miller in regard to the meaning of the ‘daily,’ and from other
writers referred to, in regard to its application. That the Jewish sacrifices are alluded to by the term ‘daily,’ there can be no doubt. The term is borrowed from the sacerdotal offerings of the Jewish worship.” Berwick, F. H., The Lord Soon to Come (Boston: 1854), p. 82.

**Jewish Altar Appears on Cummings 1854 Chart**

A picture of a Jewish sacrificial altar was included on a chart by Cummings in 1854. The chart showed a revised beginning of the 2300-year period, now made to begin in 446 BC, and terminating 2300 years later in AD 1854--thus setting time and making that time a test, on the basis of inserting “sacrifice” into the text.

**Loughborough on Confusion from Jewish Sacrifices Concept**

“The ‘confusion’ that came in after the termination of the 2300 days was first among those who persisted in setting times for the Lord to come. They claimed that the ‘daily sacrifice’ meant the Jewish daily offerings. That certainly made ‘confusion’ in what were the clear views before.” (Loughborough, J. N., Review and Herald, April 4, 1907, p. 10, col. 1.)

Thus the basis of the “confusion” mentioned by Mrs. White was publicly recognized and the reason for her reproof made obvious.

**“Daily” with Word “Sacrifice” Supplied; Time a Test**

The Jewish sacrifice perspective, and the confusion from time-setting resulting from it, was the basis and focus of Ellen White’s second point in the record of her vision in Early Writings, 74-76.

“Then I saw in relation to the ‘daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed before 1844, nearly all were united on the correct view of the ‘daily,’ but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

“The Lord showed me that time had not been a test since 1844, and that time will never again be a test.” (In all subsequent printings, this last sentence is run in as a concluding sentence of the paragraph.) White, E. G., Present Truth, Nov. 1850, p. 87, col. 1.

**Truth Mingled with Error**

Even Joseph Bates was affected by the time-setting emphasis of the period. Although holding tenaciously to the integrity of the 457 BC beginning and AD 1844 terminal dates, he temporarily held the idea that the duration of Christ’s ministry in the Most Holy Place would be seven years—from 1844 to 1851. This he published in 1850, in Explanation of the Typical and Antitypical Sanctuary.

**1849 Agitation on Final Return of Jews to Jerusalem in 1850**

Mrs. White’s third point was made in paragraph four of the Early Writings passage under investigation. It pertained to the agitation at that time regarding the return of Jews to Old Jerusalem, which interpretation was likewise seeking entrance among our pioneers.

One of the chief contrasts between Old World and New World Advent awakenings was the freedom in America from the “return-of-the-Jews” fallacy courted by overseas Adventists. The ‘43 and Seventh Month movements in America were both free from its blight. But after the Disappointment, in an extremist sector, a Jerusalem enterprise was projected which was fostered by a Mrs. C. S. Minor and involved a man named Messullam, in Jerusalem.

Hiram Edson temporarily espoused the general back-to-Jerusalem idea, writing an eight-
page tract in 1850 on that viewpoint. His published words, in part:

“That there is to be a literal gathering, or return, of the Jews to the literal land of Israel, the land of Palestine, before the coming of the Lord, is most clearly taught in the Old and the New Testament. The Jews are to be in the land of their fathers, the land of Israel, and in Jerusalem in the time of the battle of the great day of God Almighty.”


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**Ellen White regarding Saints Going to Old Jerusalem**

In the third of the related statements by Ellen White, she plainly reproved those who advocated that view: “Then I was pointed to some who are in the great error, that the saints are yet to go to Old Jerusalem, etc., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be withheld from other uses, to get the saints to Jerusalem.” White, E. G., *Present Truth*, November 1850, p. 87, col. 1.

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**Focus of Early Writings, 74-76**

As history reveals, the period from 1844 to 1850 was one of marked confusion among Advent believers who passed through the Great Disappointment. Time setting by nominal Adventists beset the little Sabbatarian group on one hand, with extremists on the other. They struggled against this dual pressure. Such conditions were the background and setting for the subsequent notable vision of September 23, 1850, recorded in *Early Writings*. Obviously, then, on the individual and collective bases of those four related paragraphs, Mrs. White was meeting contemporary developments in time-setting and saints-to-Jerusalem agitations. Over and over again, the central issue, without question, was the issue of time and the setting of new dates—hence, the purpose for the counsel. The overriding concern of the post-1844 movement was the damaging efforts of some to change the historical dates related to the 2300-year prophecy. The paramount issue to be defended was the true dating of the great 2300-year period.

During the same year and in the very month that Mrs. White’s “daily” and making-time-a-test paragraph appeared in *Present Truth* (Nov. 1850), the first number of the *Second Advent Review and Sabbath Herald* appeared. In that inaugural issue, Bates wrote thus concerning the question of the prophetic 2300-year “time” and time setting:

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**Bates on Confusion Resulting from Plague of Time Setting**

“For six successive years, viz: from the fall of 1844 to the spring and fall of 1850, the most of these leading members have been aiding and assisting each other in changing the chronology, i.e. the world’s history; to prove that they were on the true position. What have they gained? Answer, nothing but disappointment and confusion. This, too, in direct opposition to their standard work. (Advent Shield.) It has not proved to be their shield, that is clear. Six times, did we say! Yes, more. Some have moved the time for the termination of the 2300 days, from fall to spring, for six years in succession, and thus they have almost finished a circle, (if seven years would make one) instead of gaining one inch the right way.” Bates, *Review and Herald*, Nov. 1850, p.7, col. 2.

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**White on 2300-Year “Main Pillar of Advent Faith”**

One month later, in December 1850, James White wrote in the *Review and Herald* concerning the integrity of the 2300 days as from 457 BC to AD 1844, particularly on the immovable character of the 457 date (which was now constantly shifted forward by time-setting Adventists), and on the relationship of this basic date to the 1843 chart, asserting:

“The 2300 Days. This prophetic period has been, and still is, the main pillar of the Advent faith. It is, therefore of the utmost importance that we have a correct view of the
commencement and termination of this period, in order to understand our present position.” White, Review and Herald, Dec. 1850, p. 13, col. 1.

1843 Chart Correctly Has 457; Mistaken Re 1843 Terminus

“It was the united testimony of Second Advent lecturers and papers, when standing on ‘the original faith,’ that the publication of the chart was a fulfillment of Hab. 2:2,3. If the chart was a subject of prophecy, (and those who deny it leave the original faith), then it follows that B.C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’ or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” Ibid., emphasis added.

Message Not Hung on Time; Time Never Again a Test

It was in the midst of such strong statements and earnest contending for the integrity of the established 2300-year dates and denying of all subsequent time-setting proclivities that Ellen White enunciated and re-enunciated fundamental principles regarding time setting and the complete separation of the third angel’s message from any time-setting test. These words are from the third paragraph of the Early Writings passage:

“The Lord says, ‘Come together.’
This should be done as soon as possible, for we have no time to lose.”

We now move to a grammatical study of the Early Writings passage, and particularly of the second paragraph around which confusion about the “daily” seems to center.

A Grammatical Analysis

The first paragraph begins with a reference to calculation mistakes regarding dates involved with the 2300-year prophecy of Daniel 8:14—mistakes that had been corrected by the time of her writing.

In the second paragraph, Ellen White proceeds to state the first of two matters upon which the pioneers agreed, for the most part, prior to 1844. That paragraph begins with a reference to “sacrifice” in relation to the “daily” of Daniel 8. She states that those who gave the judgment hour cry had a “correct view” in their understanding that “sacrifice” was a supplied word. Note that she neither focused on nor defended the “daily” in this statement; her point was limited to the supplied word “sacrifice.”

The second sentence in the second paragraph is a compound sentence, meaning it has two main clauses or sentences—divided, in this case, by a semicolon. The first half of the compound sentence begins with an introductory clause related to time: “when union existed, before 1844.” Unity is linked to a time period. Then the main clause tells us what the source or nature of that unity was when “union existed, before 1844.” We learn that at that time, “nearly all were united on the correct view of the ‘daily.’” This “correct view” is the second area of consensus or near-consensus before 1844. Thus two “correct views” were
Defining the “Daily”

Regarding the definition of the “daily” in the passage of inquiry, we know that Ellen White could not clarify that term for fellow pioneers because she had “no instruction” regarding its meaning. The question, then, is “Can the definition of the ‘daily’ be ascertained from Early Writings, 74-76?” The evidence yields one defensible answer: “No.”

The “daily” is not defined by statement or implication in this four-paragraph passage, because the entire matter being addressed is time. Mrs. White uses the phrase “the daily” as Daniel does in Daniel 8:13: “How long [until when] shall be the vision concerning the daily [and the sanctuary, etc.]...?” The interest and emphasis for the pioneers was “how long,” since they knew message of time. It did not and does not “need time to strengthen it; and... it will go in mighty power.”

In the fourth paragraph of that passage, she identifies one more confusing “other view” being embraced. Some mistakenly believed they had a work to do among the Jews in Old Jerusalem, when there was a more profitable field of labor in the United States. This view she also reproved.

been embraced.”

about because “other views have been embraced.”

Instead of bringing new light, the “other views” for the termination of the 2300-year prophecy were causing considerable “darkness and confusion.”

In the compound sentence, the “correct view of the ‘daily’” is plainly contrasted with the “other views”—which we know are incorrect views. Both correct and incorrect “views” are in the context of the “daily” of Daniel 8:13 regarding time fulfillment. Neither one has anything to do with the definition of the “daily.” Both “views” refer only to the contemporary fulfillment of the 2300-year prophecy. The anticipated event was their consuming focus. The “time” was at hand.

The unity of the first half of the compound sentence was based on confidence in the unchallenged date of termination of that prophecy: 1844. Those calculations “were directed by the hand of the Lord.” It wasn’t until after 1844—after Jesus did not come as expected—that the “other” incorrect views entered, as denial of the accuracy of the calculations led to new dates for the termination of the prophecy and the return of Jesus.

This understanding of the problem of the “other views” withstands investigation, because we know that at least six times since 1844, Adventism’s message and unity was hindered by fanatics who refused sound reasoning and persisted in moving the firmly-established dates for the commencement and end of the 2300-year prophecy. However, the last time prophecy of the Bible had ended in 1844. Believers either stayed on the path established by divinely-led study and prophetic inspiration, or they fell off the path into darkness and confusion.

Having made her reproof regarding date-setting succinctly, Ellen White, in the first sentence of the third paragraph, moved readers forward, focusing their attention on the task at hand: the proclamation of the third angel’s message. It was not to be proclaimed with any appended

In the fourth paragraph of that passage, she identifies one more confusing “other view” being embraced. Some mistakenly believed they had a work to do among the Jews in Old Jerusalem, when there was a more profitable field of labor in the United States. This view she also reproved.

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Regarding the definition of the “daily” in the passage of inquiry, we know that Ellen White could not clarify that term for fellow pioneers because she had “no instruction” regarding its meaning. The question, then, is “Can the definition of the ‘daily’ be ascertained from Early Writings, 74-76?” The evidence yields one defensible answer: “No.”

The “daily” is not defined by statement or implication in this four-paragraph passage, because the entire matter being addressed is time. Mrs. White uses the phrase “the daily” as Daniel does in Daniel 8:13: “How long [until when] shall be the vision concerning the daily [and the sanctuary, etc.]...?” The interest and emphasis for the pioneers was “how long,” since they knew message of time. It did not and does not “need time to strengthen it; and... it will go in mighty power.”
Our Firm Foundation

The “daily” is not defined by statement or implication in this passage; the entire matter being addressed is time.

views” involving time-setting that denied the accuracy of the calculations were the focus of Ellen White’s recorded vision. Prior to 1844, unity on the definition of the “daily” was certainly not as pressing as the event they believed was about to happen.

But in the years since 1844, with understanding gained as to Jesus’ ministry in the Most Holy Place, it has become more important to unify on the meaning of the “daily,” for disunity dishonors God and weakens the movement. Indeed, Ellen White’s last counsel to the brethren regarding the “daily” was to delay no longer to come together to agree on a biblically-based definition for that term: “A special work now rests upon us of solemnly investigating these matters, and in the name of the Lord to unify.” Letter 50, 1910; 20 MR 223, emphasis added. (Full letter in February issue.)

We believe that theological and historical documentation, as well as pioneer correspondence, proves beyond question that the only defensible definition of the “daily” is the ministry of Christ in the first apartment.

A Further Confirmation of Chronology

W. W. Prescott, in his leaflet The Daily: A Brief Reply to the Two Leaflets on This Subject, presented a historical context of relevant events that occurred prior to the writing of the Early Writings passage under investigation. His views are in harmony with the historical evidence here presented and with the writings of Ellen White. His objective was to show that the passage in question could not be used to support the paganism view, because the definition of the “daily” was not even a significant issue at that time in history. The dominant interest during that time period was time fulfillment of the 2300-year prophecy and the post-1844 flurry of time-setting. The pioneers’ overwhelming focus was “How long?” not “What is?” That focus indicated their “correct view” regarding the “daily.” His written argument is here quoted, beginning midway through the second paragraph:

“Inasmuch as an appeal has been made to the teaching of the spirit of prophecy as the basis for the claim that the ‘daily’ of Daniel 8 is pagan, and that it was taken away in 508 A.D., it seems necessary to consider what is said in the spirit of prophecy concerning the ‘daily,’ in order that, if possible, the prejudice which has been created by the misinterpretation of a certain quotation may be removed. But instead of quoting one or two sentences out of their connection, and interpreting them in harmony with a preconceived opinion, we will quote more at length the passage in question, as found in ‘Early Writings’ (edition of 1893), page 64 of the first part: [Here the four paragraphs in question are quoted.]

“The reading of this extract will make it clear to any unprejudiced mind that the topic under consideration is the question of time. The application of the counsel here given will be understood more clearly by a consideration of the experiences of the Advent believers up to the time when this testimony was given in 1850. The orthodox interpretation of the little horn of the eighth chapter of Daniel was that it was a symbol of Antiochus Epiphanies; that the 2300 days were literal days, commencing with the time when Antiochus polluted the temple at Jerusalem; and that the ‘daily sacrifice’ referred to the daily offerings made according to the ceremonial law. In harmony with this view the translators supplied the word ‘sacrifice’ in the expression ‘the daily sacrifice.’ The Adventists, on the other hand, maintained that the little horn was a symbol of Rome, pagan and papal; that the 2300 days were prophetic days, fulfilled in literal years; and that this period commenced in B.C. 457 and ended in 1844. After the passing of the time in 1844, there was an effort made to readjust this period of 2300 years to some point in the future; and up to 1850 at least six different adjustments had been made, bringing much confusion into the Advent ranks. Then came this counsel through the spirit of prophecy, that the word ‘sacrifice’
should not be supplied, and that, therefore, the interpretation which found in the work of Antiochus the fulfillment of this prophecy was incorrect; that the view entertained previous to 1844 which made the year 1844 the true termination of the prophetic period of 2300 years was correct; and that a true time message would never again be proclaimed. Time has never been a test since 1844, and it will never be a test.’ This same general statement was made later and is found on page 107 [now 1 SG 148], second part of the same edition of ‘Early Writings,’ being the seventh paragraph of the article entitled ‘The Advent Movement Illustrated.’

‘Jesus did not come to earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.

‘That this is the right view of this instruction given through the spirit of prophecy will appear more plainly when we remember that since 1844 there has been until recently no difference of opinion as to what the ‘daily’ was, and that the confusion which arose after 1844 was not on account of a change in interpretation in this respect, but because of the many attempts to readjust the prophetic period of 2300 years and to set new times still in the future for the expiration of this period, and for the appearance of Christ in the clouds of heaven; therefore, it is said: ‘When union existed before 1844, nearly all were united on the correct view of the ‘daily;’ but in the confusion since 1844 other views have been embraced, and darkness and confusion have followed.’ The ‘other views’ were with reference to time, concerning which many different interpretations were brought forward, causing ‘darkness and confusion,’ but during all that period there was no controversy as to what the ‘daily’ represented.

“In interpreting this prophecy the early Adventists placed the emphasis upon the question, ‘How long shall be the vision concerning the daily?’ etc., and upon the reply, ‘Unto two thousand and three hundred evenings and mornings.’ This period of time and the date which marked its expiration were the subjects which claimed their chief attention, and concerning these matters they had the correct view.”

This accounting of the unity of the early movement based on the certainty of prophetic time interpretation is mirrored in James White’s article:

“Main Pillar” of “Original” Faith Built Upon 457 BC Date

“B.C. 457, was the year presented, and clearly proved by Brother Miller, as the true date for the commencement of the 2300 days. It was published to the world by every Second Advent paper in the land, by books, and by public lectures, as the true date. The proof was so very conclusive that those who examined the point with candor embraced it at once. Learned opponents did not, and could not; show that we were incorrect in dating the 2300 days from B.C. 457. With this clearly ascertained date for the commencement of the main pillar of the ‘original’ Advent faith, lecturers went forth united to give the judgment hour cry. This was the date written upon the chronological chart of the visions of Daniel and John [1843 chart], published by J. V. Himes, 14 Devonshire St.” White, James, Review and Herald, Dec. 1850, p. 13, col. 1, emphasis added.

Now read the second paragraph in Early Writings again: “Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily;’ but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.” EW 74-75, emphasis added.

The focus of Daniel 8:13-14 was fulfillment of a time prophecy, and the focus of the Early Writings passage was time, as well—both upholding the accurate computation of time and rebuking time-setting. Time-setting after 1844 was a tragic setback after such prior confidence in the dates originating from a study of Daniel 8:11-14, which, as we know, gave rise to the Millerite then the Advent movement. It was of such serious consequence that the Lord was moved to send a vision to
reprove that activity.

### A Summary

To summarize, then, the “correct view” of the daily on which “nearly all were united” before 1844 referred wholly to time. So did the incorrect “other views” which caused “darkness and confusion.” Both views focused on time: the date of fulfillment and confusion. “Other views” which caused “darkness and confusion.” Both views focused on time: the date of fulfillment and confusion. The **definition** of paganism, therefore, has no place in this context, and no valid claim of consensus before 1844, either. While a matter of disagreement, the definition or interpretation of the “daily” simply was not yet an issue of significant weight to cause division, being understandably preceded and eclipsed by the predominant expectation of the Lord’s imminent return. It is on the date of the termination of the 2300-year prophecy that the Advent believers were in unanimous accord.

A correct understanding of the passage in question is one of utmost importance, because a misunderstanding has prevented unity among us. The overriding focus of the “daily” in Mrs. White’s phrase “correct view of the ‘daily’” is in connection to the fulfillment of the 2300-year time prophecy. The Advent movement was unanimous in their acceptance of the calculations regarding the genesis and termination of the 2300-year prophecy. They knew precisely “how long shall be the vision concerning the daily” and the sanctuary was to extend: to 1844. (See Daniel 8:13.) While we do not deny or belittle the importance of understanding the oppressive acts of the little horn regarding the “daily” and the sanctuary, etc., nevertheless, we claim that to construe a meaning or support for a definition of the “daily” from this particular sentence or from anywhere in the Early Writings passage is to misconstrue the entire context, purpose, and emphasis of the passage.

When Ellen White referred in the second paragraph to “when union existed, before 1844,” the “union” she mentioned was based on the unshakable calculations of time related to Daniel’s question that gave such impetus and success to the early movement. After 1844, however, the disappointed, disaffected ones who did not accept the understanding that the sanctuary to be cleansed was the heavenly one began setting new dates for Jesus’ imminent return. In the confusion, the movement lost some of its earlier strength. The first three paragraphs in the Early Writings passage are indeed all about, and only about, time-setting.

### Acceptance of Ministry View Seen as Disloyalty to Inspiration

What follows pertains to a serious matter arising during the early years of the Advent movement—a matter which persists today, causing disunity. The primary reason the “daily” passage in question was and still is interpreted by some sincere Adventist brethren to be a validation of the paganism view of the “daily” is their belief that, as Prescott expressed it in the opening paragraph of his leaflet, those who would accept any view other than paganism “are squarely contradicting the plain statements of the spirit of prophecy.”

This very opinion was expressed by Elder Haskell, one of the leading post-1844 proponents of the paganism view. In a letter to Ellen White on December 6, 1909, he began, “We have been very sorry to find that the SIGNS has been bringing Prescott’s view of the ‘daily’ to the front, and that Prescott is trying to weave, adroitly, into the reading for the week of prayer this view, so it will be read by all our people. It is not so much because the doctrine itself would be so bad, were it not for the influence it will have on many minds concerning your testimonies. There are many of our brethren who think your testimonies are changed, and that because of this, they are not reliable. That the light you have had in the past can be changed to new views, and these brethren think the ‘Early Writings’ teaches in direct opposition to these new views. And right here is the worst effect of these new views on our people.”

Notice, please, that Haskell did not find fault with the ministry-of-Christ view: “It is not so much because the doctrine itself would be so bad. . . .” Rather, he feared the implications related to the spirit of prophecy if that “new” view were accepted: “. . . Were it not for the influence it will have on many minds concerning your testimonies.”

Ever believing in the divine inspiration of her writings and wishing to preserve belief in them, he explained his point more fully: “There are many of our brethren who think your testimonies are changed, and can be changed, and that because of this, they are not reliable. That
the light you have had in the past can be changed to new views, and these brethren think that ‘Early Writings’ teaches in direct opposition to these new views. And right here is the worst effect of these new views on our people.”

For Haskell, a loss of confidence in the divine inspiration of Ellen White’s counsel would have very serious consequences for the early movement, to which he was devoted. He would not swerve from his belief about the “daily” being paganism because he believed her words in Early Writings indicated support for that view. If any other definition of the “daily” were to be accepted, he worried that her writings, so helpful to the movement, would be discredited. And since he believed her words were inspired, how could he believe otherwise—even in the face of documentation proving paganism untenable?

Sad Irony

Ironically, Haskell so greatly feared division in the movement due to shaken confidence in Ellen White’s writings that he unwittingly encouraged disunity by his promulgation of the paganism view, despite indisputable evidence disproving it. Sadly, division on both the “daily” and the inspiration of Ellen White’s writings unnecessarily continues today, crippling the mission and message of God’s final church.

Without doubt, her words were inspired of the Lord to meet the very time-setting crisis the early Adventists were facing. And if you recall from an earlier part of this article, Ellen White herself said, during her interview with Daniells, that the “view that had been held and presented regarding the dates was correct,” hence the “correct view” she mentioned twice in Early Writings. Both references—one in regard to a supplied word and once in regard to the “daily”—were in the context of prophetic time.

As it was, the mistaken Haskell and others holding the paganism view simply regarded all contentions that the “daily” was the ministry of Christ as blatant opposition to the spirit of prophecy. Such is the view still held by some sincere souls today, whose motives and integrity we do not impugn while we plead that they reconsider their positions on the basis on information presented in this series of articles.

We humbly petition the Lord that this exposition may serve to settle the “daily” issue and begin to unite our movement to the degree that it can be said of us exactly what was said of the early Advent movement: “Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God.” GC 401.

An Invitation

Please join us in our next issue of Our Firm Foundation, wherein some writings of Brothers A. T. Jones, Uriah Smith, Willie White and others will be briefly examined in order to clarify the foundations upon which they built. Let us remember to study wisely, though, lest we fall into error by basing our beliefs on the opinions of men, rather than on the “living Oracles.” Next month we will also offer additional definitive Biblical and historical evidence concerning the “daily” that we pray will settle this long-standing confusion.

Heidi Heiks, editor of Our Firm Foundation magazine, has been a college educator, an author, and a radio speaker for The People of the Book radio program. He continues to write and is currently a teacher and speaker for Hope International throughout the United States.
This second part begins with the topic raised at the end of part one, regarding those who decide that the only parts of Spirit of Prophecy that are inspired are those with which they agree.

Feast Days

Before long they were keeping the Jewish feast days. I thought: “There are only two or three people keeping the feast days.” But I was surprised. There are Adventists keeping the Passover, the Day of Atonement and so on. I found that these groups of people are all over the United States, Europe and other places. They are even having camp meetings now where they celebrate the feast days. And they are growing in their faith step by step. They believe that they are becoming ready for the 144,000. I was surprised.

Of course, Ellen White did not keep the feast days, nor did our pioneers, but these people have a faith that has gone beyond our pioneers’ faith. It has gone beyond the prophets of the Lord. They have various arguments. They say: “Not all of the antitype symbols were fulfilled when Jesus died.” Is that true or not? Yes, it is true. They say that we must continue to keep each symbol until it is fulfilled.

I do not know why they choose to keep the Passover. That one was fulfilled when Jesus died. The Day of Atonement, I can see. That one is still and will continue to be in the process of being fulfilled until after the millennium. But that was Paul’s contention in the book of Galatians. And in Galatians 3:19 (all texts are from the
people use this to talk about the seventh-day Sabbath. Let me ask you, was the seventh-day Sabbath added because of transgressions? It was here before sin came along.

What purpose then does the law serve? It was added because of transgressions, but until when was it added? Until everything was fulfilled? No. It was added “until the seed should come.” It was not added until everything was fulfilled. The new covenant began when Jesus died, and the curtain was torn from top to bottom. Then we began the new covenant with a heavenly sanctuary, and a heavenly priesthood, and when it came, we began to keep the real Day of Atonement, and the real ceremonies instead of the typical.

Hagar Had to Go

Paul continues this argument in Galatians 4:21. He speaks of the laws given from Sinai as being like Hagar and Ishmael, and the new covenant, represented by the new Jerusalem, being like Sarah and Isaac. Hagar was intended to be the midwife to bring about the child of promise. Paul said in Galatians 3:24 that the laws were “our tutor to bring us to Christ.” They were our schoolmaster. And that is what Hagar was intended to be, a midwife to help bring about the child of promise. She was never intended to be the mother of the child. And there came a time when she had to be told to take her son and go, because she was interfering with the true child of the promise. So it is that Paul says that these services were never intended to be the mother of salvation. They were only intended to lead us to Christ—the true Covenant—in whom we can find salvation. The old covenant had to go, just as Hagar and her son had to go.

Paul says in Galatians 4:29: “But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now [in Galatia].” By the way, how did Ishmael persecute Isaac? Did he throw stones at him? No. He mocked him. He thought that he was superior to Isaac. That is the only persecution that Paul is talking about here.

Christians Returning to Types When Antitype Here

He says: “This is the way it is now.” Those people that have gone back to the Jewish ceremonies believe that they are superior to the rest of the church. And what did Paul say that the church should do? Notice in verse 30: “Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.” Now here he is talking about disfellowshipping. Disfellowshipping those who are agitating the feast days, agitating these Jewish ceremonies.

Look at Galatians 4:9-11 to make sure that we understand what he is encompassing here: “But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? You observe days and months and seasons and years.” (These were jubilee years. These were the various seasons. These were all the Jewish ceremonies.) “I am afraid for you, lest I have labored for you in vain.” So, these people were bringing back in the Jewish ceremonies. They were bringing circumcision back in, and all the things associated with the Jewish system.

Then Paul says in Galatians 5:2: “Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.” We need to rightly divide the Word of truth. Paul took Timothy and circumcised him. Why? So that he could go and minister to the Jews. It had no spiritual significance whatsoever. But he said: “If you Galatians who are pagan, and have no reason to be circumcised, become circumcised because you think that this still has religious significance, you have denied Christ, and He is nothing to you.” He says in verse three: “And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.” What does that mean? That means the animal sacrifices. If a person begins to keep the Passover or the Day of Atonement, he is obliged to begin to kill animals again. There is no other way to keep the Passover or the Day of Atonement or any of these other ceremonies. They are obliged to keep the whole ceremonial law, Paul says, including the ceremony of sacrificing. “You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.” Galatians 5:4. I would say that this departure from the Bible is rather important. We ought to steer one hundred percent away from it, and yet I find people falling for this.

False Visions

Another area of fanaticism that Ellen White had to encounter time
and time again was the area of false visions and false prophecies. These, again, we are finding coming back into the church today. I was looking through my mail one day, and in one mailing I found letters from three prophets or their followers: one from Washington, one from Oregon, and one from France. At a camp meeting two years ago we had a prophet from Texas. He had a beard, which is all right; but he believed that it was wrong to shave. He also believed that no one who cut the corners of his beard should receive the tithe. So he was the only one who had the right to receive the tithe.

I believe that we are going to see more and more false prophets before Jesus comes. Ellen White encountered them all the time during her ministry. He also believed that no one who cut the corners of his beard should receive the tithe. So he was the only one who had the right to receive the tithe.

I believe that we are going to see more and more false prophets before Jesus comes. Ellen White encountered them all the time during her ministry. Look at 1 Corinthians 12:28: “And God has appointed these in the church: first apostles, second prophets.” He enumerates them one and two. Prophets are number two. Now, the word apostle is a New Testament term, mostly used by Paul after Jesus died. Nevertheless, this principle of prophets being number two is a biblical principle. There was always a gift greater than that of a prophet. Look at Jesus’ ministry and Jesus’ teaching in Matthew 11. Here we have a man that people are going out to see, and Jesus says in verse nine: “But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.” Here was a man who had a gift that was greater than that of being a prophet. Being a prophet was number two; he was more than a prophet. And what did Jesus say in verse eleven? “Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist.” He had the greatest gift, a gift that was greater than that of prophecy.

In the Old Testament there were various people who had gifts greater than that of prophecy. In the New Testament we had many, many prophets but only a few apostles. In the church of Antioch in Syria, there were around five prophets. They did not have a worldwide message. They might have had a dream or vision for a local situation or a local person or a vision to help and direct in soul-winning work, but they did not have a message for the whole church as Paul did. Philip had four daughters who were all prophets. (Acts 21.) We read of prophets all through the New Testament, but only a few apostles. Throughout the Bible we have had prophets, and only a few people that were greater than a prophet, such as Elijah and Moses.
and they used his wife as a pretext. However, notice the real reason in verse two: “And they said, Has the Lord indeed spoken only through Moses? Has He not spoken through us also?” They wanted to compare themselves to Moses. “Moses, listen. Yes, God has a message through you; but he has a message through us too. Do not stand alone from us. We are prophets, too. God has spoken through us.” The Bible confirms that Miriam was a prophet, and I think Aaron was a prophet, too. And they said: “God has spoken through us, so why aren’t we your equal?”

And the Lord heard, and He called Moses, Miriam and Aaron to Him and said: “Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision, and I speak to him in a dream. Not so with My servant Moses; he is faithful in all My house. I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the Lord. Why then were you not afraid to speak against My servant Moses?” (Numbers 12:6-8) Here was someone who God said is greater than a prophet. “Moses has a gift greater than you do, Miriam, and greater than you do, Aaron.”

Here we have two genuine prophets, not false prophets, but genuine, actual prophets. They were jealous of someone who was more than a prophet, and they were comparing themselves to someone who was more than a prophet. What was God’s response? “The anger of the Lord was aroused against them, and He departed. And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow.” (Numbers 12:9-10.) God’s response was to make Miriam, a true prophet of God, a leper as white as snow, because she had compared herself with someone who was more than a prophet. Is that not interesting?

Now, in the last days, while it is prophesied that we will have many people who will have dreams and visions, we have in Malachi 4:5 a prophecy that the Lord will send someone who is more than a prophet, someone like Elijah, as was John the Baptist. We know that Elijah represents someone who is more than a prophet. In Matthew 17:12, Jesus said that John the Baptist was the Elijah who was to come. He was the Elijah, and he was also greater than a prophet.

Malachi 4:5 says: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” The great and dreadful day of the Lord is the second coming of Christ. So before the second coming of Christ there is to come Elijah the prophet, “and he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.” Malachi 4:6.

EGW “Much More” Than Prophet

In Selected Messages, book 1, pages 32-36, Ellen White says: “Why have I not claimed to be a prophet?—Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word ‘prophet’ signifies.” Not “more,” she says, but “much more” than the word ‘prophet’ signifies. There is only one gift that is greater than that of a prophet. And that is the gift that John the Baptist had, the gift of apostleship, which Moses also had.

Was Moses a greater prophet than John the Baptist? He could not be, for Jesus said that no one was greater. Jesus did not say that John the Baptist was greater than anyone else; He said that no one was greater. He had the greatest gift. Moses had the greatest gift. Neither one was greater than the other. Ellen White had the greatest gift. In Selected Messages, book 1, pages 31-39, Ellen White says that her gift was much greater than that of being a prophet.

Expect Dreams and Visions

In the early days of our church, God gave many people dreams and visions, in fulfillment of Joel 2:28-29. I believe that when the church is purified we will see that happen again. We are not going to see people coming out and saying: “Listen, I am another Ellen White, I am another Elijah. I am another messenger with a message for the whole church.” The Bible does not say: “I will send you Elijahs.” What does it say? Elijah. But many people will receive dreams and visions.

When I pastored in Pennsylvania, my next-door neighbor was a colporteur leader, a man of God. I do not think a week went by when he was not out going to visit some colporteur to help him. On the way, he would have a strong impression. “Turn in here,” or “turn in there.” He would stop, and there was someone who said: “We dreamed about you last night, and here you are at our door.” Every place was a special call of God. He would come to share these experiences. We spent many evenings together. Do you think that the Lord loves someone enough to direct him today? Do you think the time could come when the Lord might direct us
and say: “Here is a town where you need to hold meetings. These people are receptive; I have been preparing them.” Or, “Here is a family.” Not a message for the whole church, but a message to help us finish the work so that Jesus can come.

The True Will Be Called False

Dear friends, I will, by nature, reject ninety-nine percent of the fanaticism that comes, but there is something just for me. And I want to tell you that there is something just for you, and the only way that we are going to be able to survive the fanatic elements that come to counterfeit the true revivals is, as Ellen White says, by being a student of the Word. “None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.” The Great Controversy, 593-594.

Ellen White says in Gospel Workers, 170, that when the true revival comes, it will be called fanatical. So here we have genuine fanaticism, and the true revival is called fanaticism. That is really confusing, isn’t it? Nevertheless, in the final work, we are going to face every phase and species of fanaticism, and some of it is going to be so subtle at the beginning that there will be no other way to differentiate between the truth and the error except by having our eyes anointed with the Holy Spirit and the study of God’s Word.

Make a Commitment

I hope that every one of you is spending that hour, at least an hour a day, with the Bible and the Spirit of Prophecy. I would like to encourage you to make that commitment.

If I am going to go through to the end, I have to be rooted and grounded in the Bible and the Spirit of Prophecy. There is no other way. I simply set a stopwatch, because I have found that, if I do not do it, I think that I have put in an hour when it has been only fifteen or twenty minutes. I say, I am going to get this time in. This is my most important time. If I do not eat, that is one thing. If I lose a little sleep or I miss a few telephone calls, that is one thing; but I am going to get my time in with the Bible and the Spirit of Prophecy.

Remember, there is more than one way to study the Bible. The Pharisees studied the Bible, the Sadducees studied the Bible, and the fanatics are all studying the Bible. There is a way to study and a way not to study. “Many, many will be lost because they have not studied their Bibles upon their knees.” The Ellen G. White 1888 Materials, 197.

I have learned that we must come to the Lord with a broken and humble heart. We must say: “Lord, I am not here to teach you; but I am here to be taught. I am not here to learn something new. I am here to be converted. I am here because I am a sinner in need of salvation. I am not here to learn something new and strange, and to be able to give my doctrine to the world or to write a book. I am not here even to teach the gospel to someone else. I am here because I need to be converted today. I need to be changed in heart and life and character. Lord, show me your Word, which should not make me proud; but which will show me my deep need of a Saviour. I am here to fall at the foot of the cross and to be broken.”

There is no other way to study the Word. We are not to study the Word in order to prove the Sabbath to someone, or to prove this or that. There is a place for that, but my hour a day is not to prove the Sabbath or to prove anything else. I need my hour a day with the Word because I need to be converted today, and it is only by spending time with the Lord that it can happen.

Make this commitment today. Do not let this day go by without spending that hour with the Bible and the Spirit of Prophecy. And do it tomorrow also, and the next day, and every day until Jesus comes.

Condensed from one of Marshall Grosboll’s camp meeting sermons at Hope International’s 1991 camp meeting.
During World War II, four friends could often be found watching the military troop and supply trains in the busy train yard in their town. When troop trains arrived, they moved closer to the tracks, scanning the soldiers’ faces, hoping to see fathers, uncles or cousins returning safely from the war. Almost everyone at that time had at least one relative fighting in the war.

One day an engine pulled several flat cars loaded with heavy tanks into the noisy yard. “Look at those monsters!” Cappy yelled. Such huge equipment was a high point of their war watch. And when those flat cars remained in the train yard for a couple of days, the urge to investigate close up was too much to resist. When one of them said, “Let’s get a closer look,” they all agreed.

Trespassing was their first bad decision. When no one was looking, Tommy said, “Quick! Before somebody comes!” All four scrambled onto one of the flat cars. Up over the massive metal tracks of a huge tank they went. Two of them opened the metal hatch by the machine gun, and into the tank all four half climbed, half jumped. “I can hardly believe we’re actually inside the tank!” Cappy exclaimed.

First they looked out the narrow opening used by the tank driver. Then they sat in the hard seats. They took turns playing “driver” or “gunner” of the huge cannon. All of this seemed harmless, but then temptation arrived. Ellis found a telescope used by soldiers to scout for enemies. “Look at this!” he said.


“Give us a turn,” said Tommy, anxious to “scout” around the train yard for “enemy” guards. That’s when they made the second bad decision.

Ellis said, “I bet this is worth a lot of money. We could sell it and split the money.” Now, during the war, many families struggled financially. When the father was away in the war, the mother stayed home with the children. Day care wasn’t available like it is today. So under those war circumstances, some families didn’t have much money—and the four boys came from families like that. Pulling their wagons, they often searched for tin cans, used copper wire, glass, and rubber tires. Junkyards would give pennies on the pound for such things, but here was a possibility to make dollars!

The boys agreed to take what was not theirs, and sell it. All, that is, except one boy. Joey said, “We can’t take that. It’s not ours, and besides, some soldiers might need it in the war.”

Ellis answered, “Then they shouldn’t have left it in the tank. If we don’t take it, someone else will find it and sell it. They’ll lose our chance.” Cappy and Tommy sided with Ellis.

Joey tried again. “Guys, it’s stealing!” But they wouldn’t listen. Finally, he said, “Look, what you’re doing is wrong, and I don’t want anything to do with this. I don’t want any money from it.”

“That suits us just fine, Mr. Perfect,” said Tommy nastily. Some other hurtful things were said to Joey, but not for long. The other three were just happy to split the dishonest money three ways instead of four.

Joey went straight home after they left the tank. He was so disappointed in his friends. He couldn’t stop them from stealing the telescope, but he didn’t want any part of their sin. He never even asked them later what happened to the telescope.

Today, grown-up Joey still remembers that time when, as a boy, he took a stand for honesty by himself. “Our trespassing definitely led to a bigger temptation. Even though their comments hurt at the time, I’m glad I didn’t join in what they did. Sometimes I wonder if their consciences bothered them. I hope they’ve asked God to forgive their stealing.”

Photos: © Hemera Photo Objects CD; iStockPhoto.com (train)
Some years ago I did a presentation at a camp meeting entitled, “How Much Milk Is Too Much Milk?” Before the presentation one dear saint said, “I drink a little bit of both kinds.” She meant that she used a little cow’s milk and a little soy or other alternative.

My presentation was not about literal milk at all. It was actually about the milk of God’s Word, but the response I received did cause me to think a little more seriously about this “little bit of both” mentality. Is a little bit of cow’s milk really okay? If you are like me, typically, if you don’t see anything floating in your milk, you assume it is not all that bad. After all, if I don’t see it, surely it can’t hurt me! Or can it?

Growing up in the “good ole south” as a “good ole Southern Baptist” eating my mother’s fabulous cooking from those “good ole southern recipes,” milk, cheese and butter were staples of our diet. They were “what’s good for the body,” or so we thought, and they tasted really good. When I decided to become a vegetarian for my health’s sake, I was told that dairy really is not that bad. If I’d just stay away from the flesh meats, I’d be okay. So for many years I felt really good about being an “ova lacto” vegetarian. After all, most of the dishes at church potlucks (also known as fellowship dinners) were made with dairy and lots of it. It wasn’t until about twenty years ago that I came across information that made me take a second look at my “ova lacto” diet.

As a child, pus and little squiggly bugs were intriguing, but I never felt an overwhelming desire to eat them. Today, on the other hand, I find a vast array of people that choose not to give them up. “Ridiculous!” you say. But have you ever heard this statement: “I am not going to give up my milk and cheese”? You might have even said it yourself. May I share a few facts with you before you throw me out?

**High and Unhealthy Protein**

Milk is a staple of the American diet, for the most part. It is even called the “perfect food,” and it is--for a calf. So what does it have that we need? The first thing most people will say is calcium, but did you know that you can only use about eleven percent of the calcium in cow’s milk because it lacks the needed amount of magnesium to process it? Also, the protein level in milk is so high that it can actually leach calcium out of the body. Did you know that the countries that consume high protein diets have the highest occurrence of osteoporosis?

Should we also mention that eighty percent of the protein in milk is casein? Casein is a powerful binder used to make polymer for plastics and glues. Just think how much more plastic and glue we could have if people didn’t drink so much milk. Maybe we shouldn’t think about that.

While we are on the subject, let’s consider some other bad things in milk. Did I tell you that casein is a powerful allergen? It is a histamine that creates copious amounts of mucus in the mucus membranes. I remember being in a high school choir and the director not allowing us to drink milk before a performance because it would clog us up. (DUH!)

**Pus and Bacteria**

Remember the pus and squiggly bugs I mentioned? Well, pus is milk, but let us consider the squiggly bugs to be bacteria. Cow’s milk is allowed to have feces in it. That’s bacteria. Typical pasteurization for milk is 162 degrees for fifteen seconds. Have you ever sanitized water? How does 212 degrees for several minutes sound? Also, the bacterium in milk doubles at room temperature every twenty minutes. Not fazed? Read on. One cubic centimeter (that is about fifteen drops) of milk is allowed to have up to 750,000 somatic (or pus) cells and 20,000 live bacteria before it is unmarketable. That would be 20,000,000 bacteria and 750,000,000 pus cells in just over one quart of milk. For the sake of simplicity, that eight ounce glass of milk somebody just drank could have 177,441,150 pus cells and 4,731,600 bacteria. Is it any wonder that some people are lactose intolerant?

**Cholesterol, Added Vitamins**

If you are cholesterol conscious, avoid milk. Three glasses of milk contain the same amount of cholesterol as fifty-three slices of bacon. (That’s a good one for a vegetarian.)

And then there is the “clean and unclean” crowd. We know how important vitamin D is but have you heard of vitamin D-3? D-3 is always derived from an animal. The photosynthesis of skin cells turns 7-dehydrocholesterol into vitamin D-3 by a pure chemical reaction. Vitamin D-3 can come from any of the four sources: pig skin, sheep skin, raw fish liver or pig brains. The majority of the time it is extracted from pig liver.
Cow’s milk: Use at your own risk.

Skin. So is milk clean? You decide.

**Disease Cause or Transmission**

By this time you may want to come up for air, so I will try to be brief. (Actually, that was my intention to begin with.) Some estimates have placed the presence of leukemia virus in America’s dairy herds at eighty-nine percent nationwide. Is there any question why leukemia is so prevalent in children today? Another disease on the increase in America is diabetes; no wonder, when the protein lactalbumin (also prevalent in milk) has been shown to be a key factor in diabetes. Then, of course, everyone has heard of mad cow disease, also known as scrapies in sheep and wasting disease in deer and elk. After twenty years of cattlemen and ranchers being aware of it, the U.S. government has finally documented it in various local herds nationwide.

**Ice Cream and Cheese**

What about the cheese and ice cream I love so much? What if I only eat a little, in moderation? Well, consider this: it takes ten pounds of milk to make one pound of hard cheese (cheddar, provolone, etc.). That’s a tenfold concentration of what we have already been discussing. It takes twelve pounds of milk to make one pound of that wonderful, delicious and possibly deadly ice cream. And all this we have discussed without even mentioning the fifty-nine active hormones and up to fifty-two powerful antibiotics plus herbicides, pesticides and dioxins it may contain.

**Serious Intestinal Problems**

For the sake of brevity, may I share one more tidbit of information? You may have noticed the rise of a disease called Crohn’s. Mycobacterium paratuberculosis causes a disease in cows known as “Johne’s.” Johne’s disease causes diarrhea and heavy fecal shedding of bacteria. This bacteria, when cultured in milk, is not destroyed by pasteurization. Occasionally, this milk-borne bacteria will grow in a human host, resulting in irritable bowel syndrome and/or Crohn’s Disease.

**Praise, Preserve, Keep Pure**

God’s word says that we are fearfully and wonderfully made:

“I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.” Ps 139:14.

For this He should be praised and His workmanship should be carefully preserved for His glory, but this is not enough. He has also said that we have a very important responsibility, and that is to be His dwelling place:

“What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” 1 Cor 6:19.

These are important in themselves, but there is one more principle that we should bear in mind, and that is that in the precincts of heaven and the earth made new there will not be anything that defiles:

“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.” Rev 21:27.

God has never asked us to give up anything that He was not ready to replace with something far better. As someone very dear to me has said many times, “When I consider what God has done for me, I do not feel that I have given up anything, but I simply ask, ‘What more can I do for you, my God?’”

As you ponder the thoughts that I have shared with you here, take a moment to reflect on what God has done for you and ask if there is anything you can do for Him. 

Lee Forbes writes from West Virginia. He is a roofing contractor by trade, but his favorite pastime is teaching others how to study God’s Word.

*These statements have not been evaluated by the Food and Drug Administration. This product is not intended to diagnose, prevent, treat, or cure any disease.*
Creation Debate Continues

News Item: In a “God vs. Science” debate in TIME, Nov. 13, 2006, 49-55:

Atheist biologist Richard Dawkins: “If God wanted to create life and create humans, it would be slightly odd that he should choose the extraordinarily roundabout way of waiting for 10 billion years before life got started and then waiting for another 4 billion years until you got human beings capable of worshipping and sinning and all the other things religious people are interested in.”

End-time Perspective: Dawkins sees the illogic in theistic evolution, but hasn’t yet accepted the plentiful scientific support for the biblical account of creation. “The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.” Pr. 12:15.

Shocking Editorial

News Item: Quoted from John McLarty’s editorial in the Nov./Dec. 2006 issue of Adventist Today:

“This permanence of 1844 in Adventist doctrine would not be problematic except for two other facts of Adventist life. . . . Pastors . . . do not preach on 1844, because it is not helpful in providing spiritual care for real people in the real world. In some ways 1844 functions like the appendix in the human body. We can’t deny it’s there, but we don’t know what it’s good for. . . . If you question [the 1844 doctrine], you will be expelled as a heretic. If you give it too much attention, you will be shunned as a troublesome zealot. It is a doctrine that is best believed and ignored. . . . The process of judgment is one chapter in the story of God’s love. The dates are not essential to the story.”

End-time perspective: “The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. . . . And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws.” GC88 441.

CIA Expanding

News Item: “The latest recruiting figures out of the CIA show the agency is making rapid progress toward its goal of a 50

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percent expansion by 2011—a goal mandated by the White House in 2004. . . . The growth in hiring is the CIA’s most rapid since its inception 2004. . . . The growth in hiring is the percent expansion by 2011—a goal

End-time perspective: “The leaders at Jerusalem had sent out spies to find some pretext for putting Christ to death. He responded by giving them an evidence of His love for humanity, His respect for the law, and His power to deliver from sin and death.” DA 265.

FBI Eavesdropping Tool: Your Cell Phone

News Item: “. . . The FBI has developed a technique that can remotely activate a nearby cell phone’s microphone, thereby turning it into a listening device. . . . U.S. District Judge Lewis Kaplan ruled that the technique was legal in an opinion this week, stating that federal wiretapping law was broad enough to cover the monitoring of conversations occurring near a suspect’s cell phone. . . . The new method works whether the phone is on or off, because many phone models cannot be truly powered down without removing the battery. . . .”

The FBI also illegally activated the microphones of automotive systems such as Onstar to listen to passenger conversations without the speakers knowing. NewsTarget, Dec. 5, 2006.

End-time perspective: Invasions of privacy can make a person nervous. “We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God’s word must be recognized as above all human legislation. A ‘Thus saith the Lord’ is not to be set aside for a ‘Thus saith the church’ or a ‘Thus saith the state.’ The crown of Christ is to be lifted above the diadems of earthly potentates.” AA 68.

A Protestant Reinvention of Mary

News Item: “. . . Expect to hear much about tongues—or at least the phrase ‘private prayer language’—as the Southern Baptist Convention’s June annual meeting draws closer. Following the International Mission Board’s ban on missionary candidates who practice a private prayer language, Southwestern Baptist Theological Seminary has told staff they may not ‘endorse in any way, advertise, or commend’ charismatic practices, ‘including [a] private prayer language.’

“But if tongues doesn’t unite Pentecostals and charismatics . . . , then what does? One particular miraculous gift looms largest . . . Large majorities of Pentecostals . . . personally experienced or witnessed the divine healing of an illness or injury. . . .


End-time perspective: When faith becomes presumption: “Many have expected that God would keep them from sickness merely because they have asked Him to do so. . . . When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But . . . God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health.” CME 35.

Volume 22, Number 4

1. In mid-1800s New England, disease was common, partly due to:
   a. winter lack of fresh fruits and vegetables.
   b. windows closed to night air.
   c. ignorance of personal hygiene.
   d. all of the above.

2. In 1861, with church organization underway, what was decided about membership for Sabbathkeepers who didn’t share Adventist beliefs regarding stimulants, hoops and the inspiration of the visions?
   a. Accept as members; no officer-holding till in full agreement.
   b. Accept after completing Bible study course.
   c. Don’t accept till in harmony with church beliefs.
   d. Accept. Belief would come after seeing living faith in members’ lives.

3. In June 1863 Ellen White received a health reform vision known as:
   a. the Battle Creek vision.
   b. the Otsego vision.
   c. the Boston vision.

4. Ellen White hesitated to lead out in health reform. Why?
   a. Already overburdened by work.
   b. Her frailty set bad example.
   c. Uncertain how to present principles differing so widely from common beliefs.
   d. James couldn’t accompany her.

5. Her recommendation to those struggling to quit smoking:
   a. Ask brethren to pray.
   b. Go “cold turkey.”
   c. Find a harmless substitute.
   d. Find a “quitting partner.”

6. Mrs. White wrote against:
   a. sedentary indoor lifestyles.
   b. expecting God to maintain health, with little personal effort.
   c. eating too much/too often.
   d. all of the above.

7. The vision’s health principles became part of what book?
   b. Ministry of Healing.
   c. Selected Messages, Vol. 3.
   d. Counsels on Diet and Foods.

8. Impressed by the water therapy; simple, nourishing food; and health lectures at Dr. Jackson’s health institute, James White wrote to encourage people to:
   a. attend the institute.
   b. write the doctor for advice.
   c. read health publications.
   d. drink more water.

9. Our denomination’s first monthly health journal was called:
   a. Visions of Health Reform.
   b. Review for Health.
   c. The Path to Health.
   d. The Health Reformer.

10. Except in usage of tobacco, tea, and coffee, James and Ellen White advocated:
   a. a commitment to change.
   b. one dietary issue at a time.
   c. spare use of sugar and salt.
   d. all of the above.

"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.”
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Throughout the years I have really enjoyed reading *Our Firm Foundation*. I thank you for the CDs you have sent me, but I hope the paper will continue to be published and sent.

RR, Pennsylvania

I am so happy you have been sending DVDs. They are wonderful, and it is good to be able to “see” you all now. Thank you all for keeping the truth alive and spreading it! And thank you for “carrying” us right now. Our financial situation is very bad. I also ask special prayer for my children who are out in the world.

RS

Thanks for your magazine. It’s wonderful and I get such a blessing from it.

BF, Connecticut

I read your article on clay with much interest. I don’t suffer from most of the symptoms you listed in the article, but I would like to try it.

PB

Thank you for your ministry. We appreciate the straight testimony that you have presented for many years. It is our prayer that God will bless the entire Hope staff.

We look forward to the soon return of our Lord Jesus Christ. This new year should be an exciting one because the “final movements will be rapid ones.”

J&TW, Michigan

We thank God each day for O.F.F. Thank you for following in our Lord’s footsteps, guiding us to His truth. We are thankful for the Spirit of Prophecy for opening our eyes. We pray that all will see the present truth and follow.

Gs

Thank you for all the wonderful truth-filled material that you send to me. It really is a blessing to receive the CDs and the *Firm Foundation*. It’s refreshing to know that you and others are on the front line of our good old Adventist beliefs.

BZ, Wisconsin

*Firm Foundation’s* ministry is very encouraging to me, from the monthly magazine to the monthly DVDs. It is refreshing to hear truth in the midst of the labyrinth of error that is all around us. Truly, God’s mercy is as high as the heavens, and His grace has used you to minister in my life. Now I yearn for the day when He’ll burst through the clouds.

LW

Your ministry is in our thoughts and prayers. We’re so grateful for the DVDs. We both felt like we were at the camp meeting and basked in the spiritual music. The talks have been most impressive: discovering who are the scribes today and delving deeper into Psalm 25 spiritually and learning the principles to receive of the meat. God bless you all. Continue to be encouraged.

M&BN

I enjoy reading *Our Firm Foundation*. I will be mailing a donation this month.

MG, New Jersey

I got your CD today. Thanks. I was so happy to get it as I can’t make it to church like I should. I don’t drive plus I have to use a walker to get around. I like to listen to anything from our faith.

C

Just wanted everyone to know we had a wonderful time last Sabbath and hope we can visit again in the near future.

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