Our Firm Foundation

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

Something Better

Part 2
And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” Revelation 14:6.

The three angels’ messages start with this verse. And in verse 9 we are told that “the third angel” followed them. That is how we know that there were three. But why does John say he saw “another” when it was the first of three? Why not say, “I saw an angel...”? Seems strange, doesn’t it?

Not when you think about the fact that this was not the first angel that he had seen flying in the midst of heaven. “And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!” Revelation 8:13.

This was the first angel he had seen flying in the midst of heaven, and for that one he did say “an” angel. After he had seen that one, he sees the one later in vision and says that it was “another” angel. Makes perfect sense, doesn’t it? For a long time, I didn’t know why the Bible said that it was “another angel” instead of “an angel,” but I didn’t dwell upon it. I knew there was a perfectly good explanation for it, even if I didn’t get it.

There are many things like that in the scriptures. Some things we don’t understand now; some things we will soon find out; some things we thought we knew and found out we were wrong; some things we found out more about and deepened our understanding. And some things we simply will not understand this side of heaven.

Right now, Paul says, we see through the glass darkly. “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” 1 Corinthians 13:12.

But we seem to let the devil just tear us up about things. Why we get so caught up in who is doing what, and who was wearing what or eating what, is amazing. The devil has walked right in and “stolen a march” on us while we focus on so many things that are not relevant.

“Burdens have been borne, projects have been entered into, and time has been given to matters that God never intended any of you to study upon, or to undertake. Now, for Christ’s sake, change the order of things. … Satan has stolen a march on us.” Special Testimonies for Ministers and Workers, (pamphlet) No. 10, p. 24.

There are many things that we need to study. Daniel and Revelation are two of them. “There is need of a much closer study of the Word of God; especially should Daniel and the Revelation have attention as never before. … The light that Daniel received from God was given especially for these last days.” TM 112-3.

Why is it that we need to study these books so much? “If the books of Daniel and the Revelation were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us—we should be prepared to unite with Christ and to work in his lines.” RH, February 9, 1897.

We would have “better knowledge,” be “better prepared,” be “prepared to unite with Christ,” be prepared to “work in His lines.” Do we need more reasons that this? Are we studying? Are we preparing? Ask yourself this, and ask those who live with you: “Can you recite the three angels’ messages?” Can you? Can they? If not, we are not studying like we should.

“The great, essential questions which God would have presented to the people are found in Daniel and the Revelation. There is found solid, eternal truth for this time. Everyone needs the light and information it contains.” IMR 61.

Sister White was shown that what we need is the light and information that comes from the books of Daniel and the Revelation.

“There is need of a much closer study of the Word of God. Especially should Daniel and the Revelation have attention as never before in the history of our work.” 16MR 333.

Let’s study together, and let the “light” shine into our souls and prepare us for the final hour! ☉

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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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Sacred music links us to heaven and prepares us to sing heaven’s songs.

Last month we read of music’s powerful affect on religious and civil life.

“Music forms a part of God’s worship in the courts above. We should endeavor in our songs of praise to approach as nearly as possible to the harmony of the heavenly choirs. I have often been pained to hear untrained voices, pitched to the highest key, literally shrieking the sacred words of some hymn...
Music Often Satan's Snare

"When turned to good account, music is a blessing; but it is often made one of Satan's most attractive agencies to ensnare souls. When abused, it leads the unconsecrated to pride, vanity, and folly. When allowed to take the place of devotion and prayer, it is a terrible curse." VSS 421.

"Young persons assemble to sing, and, although professed Christians, frequently dishonor God and their faith by their frivolous conversation and their choice of music. Sacred music is not congenial to their taste. I was directed to the plain teachings of God's Word, which have been passed by unnoticed. In the judgment all these words of inspiration will condemn those who have not heeded them." IT 505-6, VSS 421.

"Singing is just as much the worship of God in a religious meeting as speaking, and any oddity or peculiarity cultivated attracts the attention of the people and destroys the serious, solemn impression which should be the result of sacred music. Anything strange and eccentric in singing detracts from the seriousness and sacredness of religious service." VSS 422.

"Bodily exercise profiteth little. Everything that is connected in any way with religious worship should be dignified, solemn, and impressive. God is not pleased when ministers professing to be Christ's representatives so misrepresent Christ as to throw the body into acting attitudes, making undignified and coarse gestures, unrefined, coarse gesticulations. All this amuses, and will excite the curiosity of those who wish to see strange, odd, and exciting things, but these things will not elevate the minds and hearts of those who witness them.

"The very same may be said of singing. You assume undignified attitudes." VSS 423.

Might this apply to the stretching and shrinking of the timing on a song, and the adding of words that do not fit in the meter? How about holding the ending a very long time to demonstrate a superior breath-control ability? Is this sacred in the human voice. Its harmony and its subdued and heaven-inspired pathos exceeds every musical instrument. Vocal music is one of God's gifts to men, an instrument that cannot be surpassed or equaled when God's love abounds in the soul. Singing with the spirit and the understanding also is a great addition to devotional services in the house of God." VSS 425.

"I have been shown the order, the perfect order, of heaven, and have been enraptured as I listened to the perfect music there. After coming out of vision, the singing here has sounded very harsh and discordant. I have seen companies of angels, who stood in a hollow square, every one having a harp of gold. At the end of the harp was an instrument to turn to set the harp or change the tunes. Their fingers did not sweep over the strings carelessly, but they touched different strings to produce different sounds. There is one angel who always leads, who first touches the harp and strikes the note, then all join in the rich, perfect music of heaven. It cannot be described. It is melody, heavenly, divine, while from every countenance beams the image of Jesus, shining with glory unspeakable." IT 146.

Does this say something about how a guitar should be played?

“They [many professed Christians] know not the language of heaven and are not educating their minds so as to be prepared to sing the songs of heaven or to delight in the spiritual exercises which will there engage the attention of...
“Singing, as a part of religious service, is as much an act of worship as is prayer. The heart must feel the spirit of the song, to give it right expression.” Patriarchs and Prophets, 594, VSS 432.

“God is high and holy; and to the humble, believing soul, His house on earth, the place where His people meet for worship, is as the gate of heaven. The song of praise, the words spoken by Christ’s ministers, are God’s appointed agencies to prepare a people for the church above, for that loftier worship.” Youth Instructor, Oct. 8, 1896; VSS 432.

Heaven Joins in Our Sacred Songs

“The science of salvation is to be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication.” Evangelism, 502; VSS 433.

Cultivate Voice and Heart

“The evil of formal worship cannot be too strongly depicted, but no words can properly set forth the deep blessedness of genuine worship. When human beings sing with the spirit and the understanding, heavenly musicians take up the strain and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices so that they can speak and sing in a way that all can understand. It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice so that God’s praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to His glory.” 9T 143-4, VSS 433.

“Many are singing beautiful songs in the meetings, songs of what they will do, and what they mean to do; but some do not do these things; they do not sing with the spirit and the understanding also. So in the reading of the Word of God, some are not benefited, because they do not take it into their very life; they do not practice it.” Ev 508, VSS 433.

“The superfluities which have been brought into the worship in ____ must be strenuously avoided. . . . Music is acceptable to God only when the heart is sanctified and made soft and holy by its facilities. But many who delight in music know nothing of making melody in their hearts to the Lord. Their heart is gone ‘after their idols.” Ev 512, VSS 437.

The True Strength of the Church

“Rubbish in the Church--When professing Christians reach the high standard which it is their privilege to reach, the simplicity of Christ will be maintained in all their worship. Forms and ceremonies and musical accomplishments are not the strength of the church. Yet these things have taken the place that God should have, even as they did in the worship of the Jews.” VSS 437.

“The Lord has revealed to me that when the heart is cleansed and sanctified, and the members of the church are partakers of the divine nature, a power will go forth from the church, who believe the truth, that will cause melody in the heart. Men and women will not then depend upon their instrumental music but on the power and grace of
God, which will give fullness of joy. There is a work to be done in clearing away the rubbish which has been brought into the church. . . This message is not only for the church at ___ , but for every other church that has followed her example.” Ev 512, VSS 437.

“Light and Frivolous Rhymes”
Replacing Substantive Hymns

Many of the popular “religious” songs of today are written by people who have no experience with the Lord. They are written for the purpose of selling CDs and for popularity. Would you want to hire a plumber or carpenter who had no experience? Why do we choose songs written by people who know little about music or the careful crafting of words?

“Has anyone noticed how few hymns are quoted these days? One minister has said that almost the entire body of Christian truth with which his people were acquainted, was contained in the hymn book. The hymns they sang had fastened themselves in their minds. But there is a recent and large class of hymns which are scarcely ever quoted; indeed, they are hardly remembered, for there is little or nothing in them to remember or quote. Flighty jingles, vain repetitions, rattling choruses, and jumbled fugues may tickle the ear and please the crowd, but when one settles down to read them in cold, plain English, the interest felt in them vanishes, and they appear stale and stupid, flat and unprofitable.

“To quote a hymn, a man must remember it; and if a man is to remember a hymn, there must be something in it to remember. Very many of the pieces sung today are not remembered, and for that let us be thankful! Persons can sing them as long as they can follow the jingle of the tune; but as for thoughts and ideas, there are very few to be retained.

Hymns as Sermons

“And is it not true that ministers are forgetting how to read hymns? There are men whose reading of a hymn is as good as a sermon, and far better than some sermons. The earnest, heartfelt pathos which marks the reading of a hymn where divine truth mingles with solid thought and pure devotion, has often brought tears to the eyes of those that heard; but it was because there were tears in the hymn, and in the heart of the one that wrote it.

“If we can get rid of the light and frivolous rhymes which very few remember, and which nobody thinks of quoting, and get hold of those deep, solid, devout, and devotional hymns, which the church of God have loved to sing for generations, we shall find that such hymns will strike down in the hearts of men, and write within them truth which is more precious than gold.

Appropriate Tunes

“And if these hymns can be set to decent tunes,—tunes which breathe the pathos of Christian emotion and the reverence due the Almighty, tunes which are fitly joined to hymns of praise and worship hymns which angels might gladly sing, and to which the Savior Himself might bend to listen,—the service of song may then come to be what it should be, the worship of God rather than the amusement of men.

“There is nothing more shocking to a devout ear and a cultured taste than to hear a sacred hymn, like ‘There is a fountain filled with blood’ set to the music of some jigging tune which reminds one of the thumbing of a banjo or the movements of a plantation dance. Such singing is not worship; it is profanation; and the thoughtless souls that delight in it need to sit silent in the presence of the Lord, and pray for grace whereby they ‘may serve God acceptably with reverence and godly fear.’” “The Christian,” Review and Herald, August 14, 1927.

Sacred Hymns
Change Hearts
“One who heard [A. T.] Jones speak to the congregation in Battle Creek later recalled: ‘At the close of one sermon he quoted the lovely hymn, ‘There’s a Wideness in God’s Mercy’ all through to the end. It was the most wonderful elocutionary effort I have ever heard. The audience (1500) was so deeply moved that for two hours they stood up and made confessions and reconsecrations. It was not a mass movement but an individual movement. God spoke through Jones mightily in those days.” E. K. VandeVere, Windows (1975), p. 209.

“I have baptized hundreds of Pentecostals as they left Pentecostalism and joined the Seventh-day Adventist Church. The deciding factor in this change was not the day of rest nor the Adventist view on the state of the dead. Rather, it was these words of Jesus: ‘Use not vain repetitions.’ (Matt 6:7) Repetition is the secret of hypnotism.” The Ministry, August 1991, p. 2.

“Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven. Let your hearers understand that you hold meetings, not to charm their senses with music and other things, but to preach the truth in all its solemnity, that it may come to them as a warning, arousing them from their deathlike sleep of self-indulgence.” 9T 142.

Contemporary Christian Music

“CCM [contemporary Christian music] is often held in contempt . . . because so much of its derivative, second- or third-rate music [is] a pale imitation of last year’s popular hits.” The American Organist, June 2006, p. 79.

“I am concerned with the Contemporary Christian commercials . . . These mindless masses are singing along with the lyrics either lifted out of context from the Bible or containing such juvenile combinations of God-related words that any third grader paying attention in Sunday school could jot down as an ‘inspired’ poem . . . . These . . . wannabe bands repeat trite musings like ‘God is so good’ or ‘He’s an awesome God,’ while plucking the most basic chord progressions . . . . That’s not praise music; that’s lazy and unimaginative.” Daily Nebraskan, January 12, 2001, p. 8 (University of Nebraska student newspaper).

“CCM texts are often ‘me centered.’ . . . Nor are such texts surprising in the ‘me centered’ modern world. But a surfeit of such texts is ill-suited to a traditional concept of Christian worship that stresses the incorporation of individuals into the whole Body of Christ.” The American Organist, June 2006, pp. 79-81.

“When we speak about music and the liturgy, we talk about the music we need. That is not quite the same as the music we want, the music we enjoy . . . Popular music is the music of our time, and so is CCM. There’s no doubt that many people enjoy it. But is it beneficial? Is it the music we need?” Ibid.

What does our choice of music say about our worship? Are we pleasing ourselves, or pleasing God?

Tennessean Norman Peek’s varied interests have led to a wide variety of occupations. Recently, Norman has written accounting programs for several non-profits and currently serves as an accounting consultant to a self-supporting ministry.
The crowns of those who slight divine forbearance and make void God’s law will go to others who, under forbidding circumstances, consecrate themselves to God.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

The means which the Lord has employed in the gracious provision of his mercy, to soften and subdue the objects of his love, have, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression. Even as far back as the days of David, this led him to exclaim, “It is time for thee, Lord, to work; for they have made void thy law.”

God’s Forbearance Slighted

Because of the goodness and long-suffering of God, many have been led to consider and appreciate his mercy and loving-kindness, and this has led them to repentance. On the other hand, many have become more careless, and have abused his mercy. To their own loss and shame, they have followed the will of Satan, irrespective of the retribution that will surely come upon them for their disobedience and transgression. They will yet learn that God is jealous of his honor and his glory. He will not have his laws trifled with. Men cannot with impunity treat them with indifference and defiance.

Only Willing Service Accepted

If God had decided, in his counsels in heaven, to visit the transgressors of his law with instant death, there would have resulted a much greater restriction of the inclination to do those things that are offensive to God. The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they had no love for God. But the Lord’s arrangement, made in council with his only begotten Son, was to leave men free moral agents to a certain length of probation. His eye would discern all their works, but he would compel no man’s service. If the love displayed in his long-suffering and patience could not bring them to repentance and perfect surrender to the laws of his kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. If men love transgression, and choose to disregard his laws, after sufficient test and trial their case is forever decided. God cannot have such as members of his family in heaven. Their punishment will be in accordance with the character of their defiance and rebellion against God.

A vast reformation would be wrought in the world if the veil of the future could be lifted, and all could see that very soon there is to be a change in the attitude of God, in his dealings with the perversity of man; that there are limits to divine mercy and forbearance. There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, “The Lord delayeth his coming,” and they are eating and drinking with the drunken. But God declares of such that “sudden destruction cometh upon them,” “and they shall not escape.”
The present time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of assurance, of joy, for all who will be benefited thereby, for all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there are those who will not come to the light, who despise the truth because it exposes error and transgression and sin; and as a result, boldness in transgression is becoming all-pervading.

The time is very near when men will reach the prescribed limits. They have now almost exceeded the bounds of the long-suffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, “Thou art weighed in the balances, and art found wanting.”

11th Hour Workers
More Faithful

The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. He will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and their entrusted means to advance the Lord’s work. While many have reduced the Word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that this law is a hard, rigorous burden; while they say, “We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please,” there will be men who have had very meager opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zacchaeus, “I must abide at thy house,” so the word will come to them; and those supposed to be hardened sinners will be found to have hearts as tender as a child’s, because Christ has deigned to notice them. These will receive the reward for their faithfulness because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void his law, others will come in to fill their place and take their crown.

Replacements Will Come

In all parts of the world there are diligent students of the Word of prophecy, who are obtaining light, and still greater light, from their study of the Scriptures. This is true of all nations, of all tribes, and of all peoples. Many will come from the grossest error, and will take the place of those who have had opportunities and privileges, and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God; while those who have had great light have, through the perversity of their own natural heart, turned away from Christ because displeased with his requirements. Even many supposed to be heathen will take the side of Christ, while those who become offended, as did the disciples in the synagogue at Capernaum, will go away, and walk no more with him.

Evidence of Himself

From time to time the Lord has made known the manner of his working. He is mindful of what is passing upon the earth; and when a crisis has come, he has revealed himself, and has interposed to hinder the working out of Satan’s plans. With nations, with families, and with individuals, he has often permitted matters to come to a crisis, that his interference might be marked. Then he has made known the fact that there is a God in Israel who will sustain and vindicate his people.

In Noah’s day, men had disregarded the law of God until almost all remembrance of the Creator had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the earth. Yet mercy was mingled with judgment. Noah and his family were saved, but the wicked inhabitants of the world were swept away. In the destruc-
tion of Sodom and Gomorrah, also, when fire came down from heaven and destroyed those wicked cities, we see that the Lord will interfere for his people.

**Two Classes of Men at End**

In these last days wicked men and professed Christians will harmonize in their hatred of the law of God. Then the crisis will come; then we shall see the class specified in Mal. 3:13-15: “Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” Here is a company of disaffected professed Christians, whose chief business is to murmur, and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much that is displeasing in others.

But while they are murmuring, and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: “Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own elect, which cry day and night unto him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.”

**Apostasy to Become Law**

In this time of prevailing iniquity, the Protestant churches that have rejected a “Thus saith the Lord,” will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from the law of God the law of the nation. They will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.

**Despised Law More Precious**

And what effect will these attempts of men to make void the law of God have upon the righteous? Will they be intimidated by the almost universal scorn that is put upon the law of God? Will the true believers in the “Thus saith the Lord,” become wavering and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil?—No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precepts will become more dear and valuable. It is the ones who have been faithful stewards of the grace of God, whose love for God’s commandments grows with the contempt which all around would put upon them.

**The Elect Avenged**

When the defiance of God’s law is almost universal, when his people are pressed in affliction by their fellow men, God will interpose. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the Word of God, and for the testimony of Jesus Christ, which they held,—then the prayer will ascend from every true child of God: “It is time for thee, Lord, to work: for they have made void thy law.” The fervent prayers of his people will be answered; for God loves to have his people seek him with all the heart, and depend upon him as their deliverer. He will be sought unto to do these things for his people, and he will arise as their protector and avenger. “Shall not God avenge his own elect, which cry day and night unto him?”

**Review and Herald, December 21, 1897.**

Ellen G. White, 1827-1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels are an incalculable blessing to God’s people around the world.
Looking back on our studies, we have been able to penetrate the scriptures and historical sources to a fuller and deeper extent heretofore possible. Everyone is now equipped to explain the prophetic implications of the relevant events of AD 508 and 538 which began the 1260- and 1290-year time prophecies of Daniel 8. The pivotal issues of church and state, as well as the Law of God, have been clearly defined in our study. Correctly interpreted, the “daily” can now be understood in its full sanctuary significance. And by itself, the “transgression of desolation,” rightly comprehended, can be seen in its unique role in our sanctuary message; a misinterpretation of “transgression of desolation” has been shown to have removed the investigative judgment from Daniel 8.

When believers must stand alone to answer for their faith, what reproach to the cause of truth and what disillusionment and even grief to its holders, if they would learn too late they have had no Biblical foundation for their beliefs, and that perhaps they had been misrepresenting the truth all along. Hence, the sole purpose of this se-
Out-of-Context Quotes Lead to Charges of Demonic Influence On Ministry View of “Daily”

In this issue our attention will center on an error of understanding that would silence any discussion of the “daily” and discourage any consideration that the “daily” issue can and was to be resolved. A few passages from an undated work have been erroneously cited to prove a false premise. The passages come from Manuscript Releases (MR), Volume 20, pages 17-22, which is also called Manuscript Release No. 1425. It is obvious from the title and context that the manuscript was written during the General Conference presidency of A. G. Daniells. This manuscript was at one time mistakenly given a later date than Manuscript Release No. 1470, which may confuse researchers. In truth, though, Manuscript Release No. 1425 has neither day nor month nor year dating it. This mistake in dating has been corrected, and Tim Poirier of the Ellen G. White Estate of the General Conference of Seventh-day Adventists can confirm these facts.

The false premise is that to accept the “daily” as the work of the priest in the first apartment is to be “worked by the angels that were expelled from heaven,” as Daniells and Prescott admittedly were at the time of her writing, and to incorporate sentiments of a spiritualistic nature, which would bring in unbelief and skepticism. For those reasons, it is claimed, Ellen White completely condemned the ministry view of the “daily.”

The unlikely premise Mrs. White’s manuscript is said to support, as per the excerpt quoted above, is handily disproved for all to see by the following study. Before exposing the error, however, we will also quote a specific longer passage from the same manuscript that is additionally used to support claims against the true interpretation of the “daily.” Ellen White wrote:

“I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritualistic appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect. I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the “Daily,” the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth.” 20 MR 17, 18, 21-22, bracketing in original.

Admittedly, taken out of its context, this passage and the manuscript’s earlier reference to demonic influence look quite straightforward and rather incriminating. Before commenting, though, we want to encourage all to read the entire manuscript for themselves. Remember, brothers and sisters,
assume nothing and require proof of all things.

Let us now read these quotes in a fuller context, in order to derive the true and intended meaning of the passage. We will begin at the beginning of the manuscript and will quote enough to give content in honest context. All emphasis has been supplied; bracketing is in the original.

**Call to Stop Public Contentions about the “Daily” and Start Saving City Souls**

“At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. And there was Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott’s mind were being worked by the angels that were expelled from heaven. Satan’s work was to divert your minds that jots and titles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or titles, is a work of Satan’s devising. To correct little things in the books written, you suppose would be doing a great work. But I am charged, Silence is eloquence.

“Am I to say, Stop your picking flaws. If this purpose of the devil could only be carried out, then [it] appears to you [that] your work would be considered as most wonderful in conception. It was the enemy’s plan to get all the supposed objectionable features where all classes of minds did not agree. And what then? The very work that pleases the devil would come to pass. There would be a representation given to the outsiders not of our faith just what would suit them, that would develop traits of character which would cause great confusion and occupy the golden moments which should be used zealously to bring the great message before the people. The presentations upon any subject we have worked upon could not all harmonize, and the results would be to confuse the minds of believers and unbelievers. This is the very thing that Satan had planned that should take place—anything that could be magnified as a disagreement.

“Read Ezekiel, chapter 28. Now, here is a grand work, where strange spirits can figure. But the Lord has a work to [be] done to save perishing souls. . . .” 20 MR 17.

“And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. Should Satan’s miles be brought in, should this “Daily” be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not, whatever may be. This subject should not be introduced. . . . There would be confusion brought into our ranks. You have no call to hunt up the difference of opinion that is not a testing question; but your silence is eloquence. . . . Now the work without delay is to be taken up and not a [difference] of opinion expressed.”

“. . . I was instructed to say to you that your picking flaws in the writings of men that have been led of God is not inspired of God. . . .”

“. . . Now, everything like picking flaws in the publications of men who are not alive is not the work God has given any of you to do. . . . For if these men . . . had followed the directions given in working the cities. . . .” 20 MR 18.

“. . . But let us now investigate the matter. We must now reconsider whether it is the Lord’s judgment, in the face of the work that has been neglected, of showing your zeal to carry the work even another year. . . .” (to Elder Daniells) 20 MR 19.

“. . . The Lord will have to see in you a showing of a different experience, for if ever men needed to be reconverted at this present [time], it [is] Elder Daniells and Elder Prescott.

“. . . The crisis has come, for God will be dishonored.

“How does the Lord look upon the unworked cities?” 20 MR 20.

**“Daily’s” Interpretation Not Addressed At All**

Brothers and sisters, we again encourage you to read Ellen White’s entire manuscript for yourselves. Regarding the “daily,” is it not plain at this point in the manuscript that Daniells and Prescott were being severely reproved for debating the lesser issue of the “daily” at the expense of a far more important work they’d earlier been counseled to undertake? We find no discussion of the actual interpretation of the
“daily” thus far. Only indirect references were made to the “daily,” and none had to do with interpretation.

And is it not evident they also were taking upon themselves the critiquing the writings of earlier stalwarts of the Advent faith, thus bringing needless confusion among believers and exposing the dear cause to public scorn? Ellen White gave forceful directives to Brothers Daniells and Presco to leave the books of the Advent faith alone.

(Elder Presco in particular wanted to correct what he perceived to be historical inaccuracies in some of Mrs. White’s published works.) Their actions were met with strong reproof because rather than obeying the call to work the cities, they were weakening and confusing the young church by discrediting the work of faithful men who, although mistaken in some of their positions, nevertheless poured heart and soul and means into the early years of the new prophetic understandings. Furthermore, Ellen White disapproved of the methods they were using.

“Where was your respect for the men of age? What authority could you exercise without taking all the responsible men to weigh the matter?” 20 MR 19.

No wonder Ellen White called into question Daniells’ role as conference president. At one point she wrote:

Having found neither support nor disapproval of Daniells’ view of the “daily” so far in the manuscript, let us continue to see if such a reference can truly be found.

**Spiritualistic Influence of J. H. Kellogg**

“. . . What would you gain if mistakes are brought before the men who have departed from the faith and given heed to seducing spirits, men who were not long ago with us in the faith? Will you stand on the devil’s side? Give your attention to the unworked fields. A world-wide work is before us. I was given representations of John Kellogg. A very attractive personage was representing the ideas of the specious arguments that he was presenting, sentiments different from the genuine Bible truth. And those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Presco was in great danger. Elder Daniells was in great danger [of] becoming wrapped in a delusion that if these sentiments could be spoken everywhere it would be as a new world.

“Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Presco were weaving into their experience sentiments of a spiritualistic appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect. I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the ‘Daily,’ the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth.” 20 MR 21-22, bracketing in original.

**Confusion Aplenty; Focus to be Put on Cities**

Let us remember that at the turn of the twentieth century, this first decade under the conference presidential reign of Elder Daniells was one of utmost chaos, to say the least. Among the causes of the confusion, embarrassment and distress were the wide circulation of D. M. Canright’s book *Seventh Day Adventism Renounced*, the fires of the Battle Creek Sanitarium and the Review and Herald Publishing House, the apostasy of prominent Brothers A. T. Jones and E. J. Waggoner, and the public disputes about the writings of Ellen White,
both within and without the church. The church also had to confront the damage caused by the apostasy of A. F. Ballenger, the diminishment or denial of the sanctuary message so lately understood, and the spiritualistic sentiments expressed in pantheism and espoused by the influential J. H. Kellogg.

Hence the counsel was given to do the work of the Lord, meaning to work the cities for the saving of souls, and to bring nothing to the front, including the topic of the “daily,” that would foster strife and division among the early believers, and elicit scorn and derision from the enemies of the faith. And as can now be seen by all, the “sentiments of a spiritualistic appearance” that Ellen White noted in that manuscript do not refer to the “daily” at all. In fact, they plainly relate to the spiritualistic influences expressed in pantheism and espoused by J. H. Kellogg that Daniells and Prescott were “weaving” about themselves and others.

Over and over again, the reproval in Ellen White’s letters centered on Daniells’ neglect of heed ing the counsel to work the cities for the saving of souls. Instead, he was trying to use his position as General Conference president to settle doctrinal controversy over the “daily.” This battle of interpretations had engendered a very “forbidding spirit” on both sides of the issue, thus bringing in additional confusion and dismay. Thus we see that Daniells’ need to be “reconverted” stemmed largely from his neglect to heed God’s counsel to work the cities, not his advocacy of the “ministry of Christ” view of the “daily.”

A. White on Daniells Crisis

In confirmation of that fact, we now include, in part, a six-page article that Arthur L. White wrote on December 4, 1953—an article appropriately called Concerning Elder A. G. Daniells. In this document Arthur White demonstrated the true nature of events that took place:

“That there was a crisis in 1910 involving Elder A. G. Daniells, none can deny. He spoke of it publicly, and we quote his words as taken from one of a series of talks he gave on the Spirit of prophecy to a group of workers in Australia in 1928:

Daniells’ Own Account

“Sister White gave me counsel and reproof concerning many matters. She sent messages to me regarding the work in the cities in the Eastern States. I seemed unable to understand them fully. Consequently I did not do all that these messages indicated should be done. Finally I received a message in which she said, “When the president of the General Conference is converted, he will know what to do with the messages God has sent him.” I did not then have as much light on the matter of conversion as I now have. I thought I had been converted fifty years before, and so I had; but I have since learned that we need to be reconverted now and then. We need a fresh, up-to-date experience in repentance and conversion frequently, so that we shall be able to receive fresh light and grace and understanding for the problems that are continually arising. That message, telling me that I needed to be converted, cut me severely at the time, but I did not reject it. I began to pray for the conversion I needed to give me the understanding I seemed to lack.

“The pressure regarding work for the great cities became so great that I finally arranged the work of the General Conference with my associates, and went with my wife to New York City, to stay just as long as it was my duty. When I had been there a few weeks, a new vision came to me regarding the needs of our great cities. I wrote my impressions to Sister White; I thanked her for her reproof and instruction. I told her that I was quite ready to resign my office and devote myself to the millions in these great cities, and asked for further counsel. She wrote back a good motherly letter, expressing great gratitude for the light that had come to me, and telling me that it was not for me to resign, but to use all the influence of my position to forward that work and to draw others into those great cities.’ —Australasian Union Conference Record, August 13, 1928.

Discussions on “Daily” a Distraction

“Elder Daniells made no reference in this statement to the question of the health message or the
‘daily’ of Daniel 8. Going back to the General Conference of 1909, we find that Ellen White was much concerned for the spiritual experience of the leading workers. She was eager that they should lead out in the important lines of work which should have first attention, and she presented a number of cautions and appeals which were directed to the president of the General Conference and his close associates.

“For half a decade prior to 1910 there was some agitation in the denomination concerning the ‘daily’ of Daniel 8. Both those who stood by the views presented by Elder Uriah Smith in Thoughts on Daniel and the Revelation and those who saw light in an interpretation which differed, were very earnest in their declarations. The matter was one which could have been settled by open minded study, or relegated to a subordinate place, but it attracted such attention that it diverted minds from the important work of proclaiming the message of warning to a perishing world. (Pg. 1.)

“During this time Ellen White was pleading for the large cities of America, as it seemed to be the opportune time to make great advances in that particular line. But with the president of the General Conference, Elder Daniells, and some of his associates carrying the burden of the world work, and now with the added burden of the discussions on the ‘daily’ of Daniel 8, the advance steps called for in city work in America were not taken. In no uncertain terms Elder Daniells and his associates were reproved for this neglect and for giving undue attention to matters of minor importance. Elder Daniells’ response to the reproof and instruction was wholehearted, a response translated into action which was fully accepted of the Lord.

“While the details of the story which we shall present show the marked influence of the Spirit of prophecy in the movement, and also the greatness of a man who altered his course to walk in the light, there would be no occasion to make the matter public were it not for the distribution of the reports which have been sent out to our workers which disparages Elder Daniells.”

The reason there had been “some agitation . . . concerning the ‘daily’ of Daniel 8” for “half a decade prior to 1910” is revealed in the following portion of Arthur White’s article regarding the denominational crisis engendered by General Conference President A. G. Daniells’ failure to heed the counsel to work the cities: “What Actually Took Place

“On May 24, 1910, Mrs. E. G. White called Elder W. C. White to her room and asked what was being done in regard to the teaching of the new and old views of the ‘daily.’ She asked why those who were leading out in these discussions did not get together and study the matter unitedly, and she expressed regret that such a meeting had not been held. On that same day she dispatched a letter to Elder S. N. Haskell, and directed that copies should be sent to Elders Loughborough, Irwin, and Daniells. In this she made an appeal for the brethren who were then on the Pacific Coast, including those named above and also Elder Salisbury to come together in ‘examination of the points of faith regarding which there are different views.’ The meeting failed to materialize.” (Pg. 2.)

**Ministry View**

**Not Spiritualistic**

This last paragraph was included in our February issue of Our Firm Foundation. Mrs. White’s concerns about the intradenominational confusion and controversy arising from the publication of “different views” of the “daily” resulted in her written appeal that the gentlemen “come together” to resolve the matter. Because of the spiritualistic influence attributed to Daniells and the misleading quotation of Ellen White from Manuscript Releases 1425, as exposed and rectified earlier in this article, we think it best to include the original of that manuscript to the elders. Mrs. White’s own words will prove beyond doubt that to advocate that Ellen White likened Elder Daniells’ ministry interpretation
of the “daily” to spiritualistic sentiments, and to charge Daniells with having been so unconverted as to bring in unbelief and skepticism via spiritualism, is to shortchange believers and negatively affect understanding in two respects.

First of all, the following letter will show that if those charges were true, then Ellen White promoted and demanded the study of spiritualistic sentiments that bear the fruit of unbelief and skepticism. There is no escape from this conclusion, as we shall see.

“Meet” Together to Examine Differences in Views

MR No. 1470 - Doctrines to Be Investigated; Unity to Be Sought (Written May 24, 1910, from Sanitarium, California, to Elder and Mrs. S. N. Haskell.)

“I have been waiting for the time when there should be an investigation of the doctrines that Brother Daniells and others have been advocating. When is this to be?

“If Elder Daniells thinks that some of the interpretations of Scripture that have been held in the past are not correct, our brethren should listen to his reasons, and give candid consideration to his views. All should examine closely their own standing, and by a thorough knowledge of the principles of our faith, be prepared to vindicate the truth.

“We must not be inconsistent in this matter. God requires clean hearts, pure minds, and an intelligent belief in the truth. ‘Faith is the substance of things hoped for, the evidence of things not seen.’ At present there is not that unity that should exist among our brethren, and the Lord says, ‘Come together.’ This should be done as soon as possible, for we have no time to lose.

“Is not the present a favorable time for you and others of our ministering brethren in this conference to meet with Elder Daniells for a thorough examination of the points of faith regarding which there are different views?

“[Isaiah 11:1-16; 12:1-6, quoted.]

“Tam directed to write these Scriptures for the consideration of those who shall assemble for the purpose of blending together under the guidance of the Holy Spirit. ‘Bind up the testimony, seal the law among My disciples.’ A special work now rests upon us of solemnly investigating these matters, and in the name of the Lord to unify.” --Letter 50, 1910; 20MR 223.

The fact that Ellen White put the burden of proof on Elders Haskell, Loughborough and others to consider Elder Daniells’ ministry position on the “daily lends itself to no other conclusion but that the accusations against Daniells are totally untenable and are a misrepresentation of Ellen White’s writings. Furthermore, Ellen White, in encouraging the comparative study of all interpretations of the “daily” to determine its correct meaning, cannot be said to have wittingly or unwittingly supported in any way any so-called spiritualistic positions held by Daniells. To so believe would be to challenge and undermine the credibility of God’s prophet.

No Contradiction in Ellen White’s Writings

Secondly, there has been further misuse of Ellen White’s writings by those who state that she condemned the “ministry of Christ” view held by Elder Daniells. We trust it is not their intention, but they have now made her into a liar and a false prophet. How can the prophet condemn Elder Daniels when he himself but advocated the very expressed understandings of Ellen White published in 1890:

“As Christ’s ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted. As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner’s behalf.” Patriarchs and Prophets, 357, emphasis supplied.

Also, some twenty-two years before her written directive to settle the matter of the “daily,” she’d also written:

“The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the
holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day the repentant sinner brought his offering to the door of the tabernacle [first apartment] and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal.”

Great Controversy (1888), 442; (1911) 418, emphasis supplied.

Thus this segment of the “daily” series closes with charges of spiritualism against Daniells explained, and other misrepresentations from Manuscript 1425 presented in honest context.

Penitent Daniells Heeded Counsel

Readers may be wondering what ultimately happened to Elder Daniells regarding his General Conference presidency and whether his relationship with Ellen White was ever restored. While it is true that Ellen White would not see or talk to Elder Daniells at or around the time of his ignoring of her counsel, the ice was finally broken after Elder Daniells penitently heeded the counsel. We gladly relay that Elder Daniells wrote once more in the context of this topic, this time from New York City while engaged in his evangelistic effort for the salvation of souls with the Advent message. Brother Arthur L. White's report will fill in this part of exciting history, and certainly will reveal the loving and forgiving God we serve.

“On July 1st Elder Daniells presented to the General Conference Committee the communications he had received from Sister White, and it was decided that the city work should have first attention. A committee of seventeen was appointed to oversee this work. Elder Daniells was released from campmeeting appointments and a trip to Australia, and his administrative responsibilities were delegated to two or three of the officers in Washington, allowing him to go to New York City to personally conduct an evangelistic effort.

“In the days that followed he pondered the full significance of the suggestion made by Sister White that, if he failed to walk in the way God would have him go, it would be well if he laid aside his responsibilities as president of the General Conference. On August 5 he wrote to Elder W. C. White, with the understanding that his communication would be placed before Sister White, pointing out that he was not certain just what course of action he should follow, but, under the counsel and advice of his brethren, he had reached the conclusion that he should go forward in leading out in the work in the cities, and should not make an immediate decision as to the future of his administrative work. He then declared:

Daniells to W. C. White

“Now Brother White, I am doing the very best I know how to follow the instruction in the Testimonies and to be true to this cause. That is all I can say. . . . There is a world of work to be done in other lands which is very inviting to me, and all I ask is that I may be allowed to quietly arrange the changes that will be necessary when it is time for me to go.’

“This letter was read by Sister White on August 11, and on the same day Elder White wrote to Elder Daniells as follows:

W. C. White’s Reply

“This morning Mother read your letter of August 5, written by yourself early in the morning. It took her a long time to read it because she stopped every two or three paragraphs to make comments. How I wished I were a stenographer and could write it down and give it to you just as she talked. Mother told me that she thought you were taking just the right course, and that she believed the Lord would greatly bless you in giving yourself personally to the evangelistic work. She said that in the night in her dreams she was talking to you and telling you that it was not best
for you now to resign your place as President of the General Conference, but that you were to use all your tact and experience and all the influence that your position gives you in helping, strengthening, and building up the evangelistic work, and that you
credit to my statements, there were others who would greatly prefer to
Pg. 3.

The position you have taken is in the order of the Lord, and
now I would encourage you with the words, Go forward as you
have begun, using your position of influence as President of the
General Conference for the advancement of the work we are
called upon to do. In this way you
can disappoint the enemy. You will
need all the influence that the Lord
gives you as a wise leader to encour-
age your associates in responsibility
to take hold of the city work, and
carry it forward in a sensible way.

““I am glad for this letter you have
sent me, telling us of what you are
doing. The light that I have from the
Lord is that this same experience
will be needed by others. You will
now be able, not only to take up the
work yourself, but also to exercise
your influence as president of the
General Conference to lead out in
the very work that the Lord has ap-
pointed to be done.

“You cannot be spared now from
the work that has been so long left
undone. The Lord has given you
an opportunity to redeem the time,
and cover the neglect of the past. I
can now take hold with you in full
confidence for the doing of the work
that rests upon us. The Lord in His
mercy will pardon the failure of the
past. He will be your helper. He will
give you sustaining grace, and we
will draw with you and give you
all the help we can to use your po-
sition of influence as president of
the Conference, and to work wisely
in the education of others to labor
in the cities.

“Your influence will be under the
Lord’s wise care, and although you
may meet hard and trying expe-
riences in this great effort, if you exer-
cise the wisdom and the sanctifica-
tion of Christ, you will have power
and grace from above, and the Lord’s
approval. He will impart unto you
wisdom and power, and will also
bring to you the joy of success.

Pg. 4.

“I am so thankful that you have
written us how you have given
yourself to this work. Angels of God
will be with you, and you can use
all the influence that your office as
president of the Conference has giv-

Our Firm Foundation
name is a power against the enemy.

"I have had several days of illness. It seems as though Satan would take my life. I am weak, but not discouraged. Several nights it has seemed that I could not live till morning, but I am now venturing to write this, lest the enemy shall discourage you.

"In conclusion I will say, Redeem the lost time of the past nine years by going ahead now with the work in our cities, and the Lord will bless and sustain you." –E. G. White, Letter 68, 1910.

"It is therefore clear, that, while for a time in 1910 Elder Daniells was not standing in the full light when the messages of reproof and reproof were sent to him, he heeded the counsel. This placed him in an entirely different light in the eyes of the Lord.

Confidence in Daniells

"Mrs. White’s confidence in Elder Daniells and Other Leaders

"Mrs. White’s confidence in Elder Daniells was maintained through the rest of her life. In 1912, when she was drawing up her will and was making provision for a Board of Trustees who should carry the responsibility of the custody of her writings after her death, she named five men, and among these was Elder A. G. Daniells. In no more forceful way could she indicate her confidence in a man than by naming him to this important work.

"In 1913 the General Conference Session was again held in Washington, D. C. It was not possible for Sister White to be present, so she addressed two communications to be read to the delegates. In the first of these she made reference to the 1909 session, and expressed her apprehension over the course of events if there had not been a change in the attitude of certain men. She then acknowledged her recognition of the change which took place, and expressed confidence in her brethren who were carrying the burdens of responsibility. We give here a portion of this communication which was read to the delegates in session, for it expresses Ellen White’s attitude to the leadership of the movement at that late date:

Ellen White to the Leadership

"During the General Conference of 1909, a work should have been done in the hearts of those in attendance that was not done. Hours should have been given up to heart-searching, that would have led to the breaking up of the fallow ground of the hearts of those who were at the meeting. This would have given them insight to understand the work so essential to be done by them in repentance and confession.

But, though opportunities were given for confession of sin, for heart-felt repentance, and for a decided reformation, thorough work was not done. Some felt the influence of the Holy Spirit, and responded; but all did not yield to this influence. The minds of some were running in forbidden channels. Had there been on the part of all in the assembly a humbling of heart, there would have been manifested a wonderful blessing.

Pg. 5.

"For a number of months after the close of that meeting, I bore a heavy burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly. Finally some of those in positions of trust in connection with the general work, after much prayer and careful study of the various messages given, ventured to undertake by faith the work called for, a work they could not fully understand; and as they went forward in the fear of God, they received rich blessing.

"It has brought great rejoicing to my heart to see the marvelous transformations that have been wrought in the lives of some who thus chose to advance by faith in the way of the
Lord, rather than to follow a way of their own choosing. Had those brethren in responsibility continued to view matters in a false light, they would have created a condition of things that would badly have marred the work; but when they heeded the instruction that was sent, and sought the Lord, God brought them into the full light, and enabled them to render acceptable service and to bring about spiritual reformations.

“When the Lord sets His hand to prepare the way before His ministers, it is their duty to follow where He directs. He will never forsake or leave in uncertainty those who follow His leadings with full purpose of heart. ‘I rejoice,’ my brethren, ‘that I have confidence in you in all things.’” --E. G. White in The General Conference Bulletin, May 19, 1913, p. 34. [Emphasis Arthur White’s.]

Arthur L. White
Ellen G. White Publications
General Conference
December 4, 1953
Pg. 6.

Light on the “Daily”

With the facts clearly presented before all, none need be troubled by the inappropriate use of Manuscript Release No. 1425 again. It is of a truth that Ellen White received no light on the “daily” from the vision of 1850 related in Early Writings, pg. 74-5. But it would be false to say that Ellen White never since that time received light and understanding as to what the “daily” is. This fact has been demonstrated and forcefully illustrated. In the most candid and straightforward manner, she leaves no one in doubt as to her position and understanding in this matter. She wrote of Christ’s daily and yearly service in the heavenly sanctuary. But never does she say the “daily” is paganism.

Next month a misconception about the ministry view leading to apostasy will be corrected, and the development of Uriah Smith’s book Thoughts on Daniel and the Revelation will be explained to dispel any ideas of inerrancy.

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.
Daddy is a truck farmer. That’s a person who sells fruits and vegetables that he grows. That’s how Daddy provides for his family. Twice each week during growing season, Daddy delivers fresh produce to many stores. In winter he delivers things from storage like potatoes, apples, carrots, squashes and cabbages.

The best part for me is the truck stand. That’s a building by a road where farmers like Daddy sell their produce to people going by. I was allowed to help as soon as I could count money and give correct change to customers. While Daddy works in the fields or makes deliveries, Mommy, Sissy and I work at the stand until the weather gets too cold.

Around dinnertime, Daddy is tired and Mommy has to go make dinner, so he’s glad to take over the stand. Sissy helps Mommy, and I usually stay with Daddy.

One day a neighbor came by with an empty basket. I know him, because he has kids older and younger than I. After some friendly conversation, the man handed the basket to Daddy and said, “Fill it up, please, and put it on my bill.”

Daddy piled it full of fruits and vegetables for him. “Thanks so much,” said the man. Then he took the basket home to his family.

After dinner, I heard Daddy in the kitchen. He was telling Mommy that the neighbor had come by and that he’d filled his basket. Mommy asked, “Did he pay yet?”

“Not yet,” said Daddy. “I think he’d like to, but I don’t think he can.”

“Well, it’s not right that he take from our family in order to take care of his own. Everyone else pays for what they want.”

Mommy’s tone told me she wasn’t happy about what happened. “I think he’s taking advantage of your kindness.” It seems the man had done this before.

I waited to hear what Daddy would say, but he didn’t say anything. “Why not?” I wondered. “Wasn’t Mommy right?” I decided to ask Daddy the next day, when we were together at the truck stand.

“Daddy,” I asked when no customers were around, “I heard you and Mommy talking about the neighbor. Why do you keep filling his basket if he never pays his bill? Don’t we need that money for our family?”

Daddy smiled at me. “Good question. May I answer you by asking some questions?”

“Okay,” I agreed.

“When you sin, you really want Jesus to forgive you, right?”

“Yes,” I agreed.

“And are you unhappy until you ask and receive wonderful forgiveness?”

Daddy knew I was. He had helped me through some troubles before. “Yes,” I answered.

“Does Jesus charge you for His forgiveness?” was his next question.

What a silly question! “Of course not!” I exclaimed.

“Right,” Daddy agreed. “Jesus doesn’t charge you because He knows you could never pay for something so precious. So He gives you forgiveness as a gift when you sincerely ask for it. Isn’t that a wonderful thing?”

“It sure is,” I said.

“Well, then,” said Daddy, “if that neighbor asks for something he needs and can’t afford right now, who are we to say ‘No’ to him? Jesus never says ‘No’ to us when we ask Him for something we need and can’t ever afford.”

That part made pretty good sense to me, but I had one more concern. “Doesn’t our family need the money he should be paying? Isn’t that what Mommy said?”

Daddy smiled at me. “I know your mother wants to make sure you children are well taken care of, but has anyone in our house ever gone hungry?” he asked. I shook my head.

“Do you have enough clothes?” This time I nodded my head.

“Is our house warm inside when it’s cold outside?” I nodded again.

“Then shouldn’t we be like Jesus toward this neighbor and his family?”

I looked into my father’s kind, loving eyes and smiled back. “I think we should.” 😊
Last month we ended with the report by the prestigious British medical journal Lancet of a scary death toll resulting from just one drug produced by the pharmaceutical giant Merck. You probably guessed what drug we were referring to that killed thousands of people: one of Merck’s other big “miracle drugs,” Vioxx.

Now, as Merck is trying to bounce back from its losses with Vioxx, it is promoting Gardasil as the savior of our young daughters. Forget for a moment all of the information that has now surfaced regarding the deception about the safety of Vioxx, a drug that Merck well knew was dangerous, yet had it approved anyway. What has happened so far with Gardasil? Here are some facts that you may be unaware of.

“Judicial Watch, the public interest group that investigates and prosecutes government corruption, today released documents obtained from the U.S. Food and Drug Administration (FDA) under the provisions of the Freedom of Information Act, detailing 1,637 reports of adverse reactions to the vaccination for human papillomavirus (HPV), Gardasil. Three deaths were related to the vaccine. One physician’s assistant reported that a female patient “died of a blood clot three hours after getting the Gardasil vaccine.” Two other reports, on girls twelve and nineteen, cited deaths relating to heart problems and/or blood clotting.

As of May 11, 2007, the 1,637 adverse vaccination reactions reported to the FDA via the Vaccine Adverse Event Reporting System (VAERS) included 371 serious reactions. Of the forty-two women who received the vaccine while pregnant, eighteen experienced side effects ranging from spontaneous abortion to fetal abnormalities.” (http://judicial-watch.org/6299.shtml)

According to the VAERS, out of 1,637 reports, 1,498 were non-serious, 136 were serious but not fatal, and 3 were fatal.

Three fatalities? Now, three deaths doesn’t sound too bad, right? But what if it was your little girl or granddaughter? And what if she died as a result of a vaccination for a disease that (1) she would only get if she were sexually active; (2) has less than 1.5% chance of getting even if she were sexually active; and (3) has only a 10% chance of dying from if she did get it! (So basically a 1-in-1000 chance.)

And what about the other effects? What constitutes serious and non-serious? You’ll note from the listing above that there were 1,498 “non-serious” reactions to Gardasil. What would you consider to be a “non-serious” reaction? Here is a list of just some of what the VAERS considered “non-serious”: Speech disorders, visual disturbances, vomiting, dyskinesia (difficulty or abnormality in performing voluntary muscular movements), loss of consciousness, Guillian-Barre Syndrome (a form of peripheral polineuritis characterized by pain and weakness and sometimes paralysis of the limbs), spontaneous abortion, renal failure, and more! I don’t know about you, but if it were my child, I would consider some of those pretty serious!

So what is the answer? We do want to have our children protect-ed, but is there a better way? Would not abstinence be a better and safer alternative? We know that we cannot protect our children by simply preaching values. But in addition to the Word of God and morality, God has given us ample provision to ward off many of today’s diseases, including cancer.

A healthy body will ward off much more disease than any vaccine or drug could ever do. As Merck’s ad states, “…You can do something mothers before you never had the chance to do.” We have more light today, thanks to the Spirit of Prophecy, and easier access to it, thanks to the internet, than ever before. There are so many natural, pain-free, side effect-free, nutritional, beneficial foods and products on the market today, that we literally have no excuse.

“By the use of poisonous drugs, many bring upon themselves lifelong illness, and many lives are lost that might be saved by the use of natural methods of healing. The poisons contained in many so-called remedies create habits and appetites that mean ruin to both soul and body.”—Ministry of Healing, 126, 127.

To improve your health, the health of your children and the health of your family, we highly suggest following God’s counsel of using natural means to retain or regain your health.

For more information on vaccines, order The Vaccination Crisis today. To improve your immune system and combat disease, try our Mighty Immune Plus, C-Blast, or Mega-Multivitamin! Call 1-800-468-7884 today!
“Pope Benedict XVI reasserted the primacy of the Roman Catholic Church,” approving the re-release of a document stating that Protestant and other Christian denominations are “not true churches but merely ecclesiastical communities and therefore did not have the ‘means of salvation.’” It said they lack “apostolic succession… and therefore their priestly ordinations are not valid.” Orthodox churches are considered “indeed ‘churches’ because they have apostolic succession and enjoy ‘many elements of sanctification and truth,’” but their failure to recognize the primacy of the pope is a “defect, or a ‘wound’ that harmed them.”

The document asserts that “Catholicism provides the only true path to salvation.” The document was first released in 2000 by the Congregation of the Doctrine of the Faith (formerly the Office of the Inquisition), which the pope headed when he was Cardinal Ratzinger. The World Alliance of Reformed Churches said the document “took ecumenical dialogue back to the era before the Second Vatican Council.” “It makes us question the seriousness with which the Roman Catholic Church takes its dialogues with the reformed family and other families of the church.”

The Rev. Sara MacVane of the Anglican Centre in Rome said, “…It’s important always to point out that there’s the official position and there’s the huge amount of friendship and fellowship and worshipping together that goes on at all levels, certainly between Anglican and Catholics and all other groups and Catholics.”

The document was reissued because “Vatican II’s ecumenical intent had been ‘erroneous or ambiguous’ and had prompted confusion and doubt.”

“Despite the harsh tone, the document stressed that Benedict remains committed to ecumenical dialogue. ‘However, if such a dialogue is to be truly constructive it must involve not just the mutual openness of the participants, but also fidelity to the identity of the Catholic faith,’ the commentary said.” Nicole Winfield, Asso. Press, July 11, 2007.

**End-time perspective:** “Popery is just what prophecy declared that she would be, the apostasy of the latter times. (2 Thess. 2:3, 4.) It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. ‘We are not bound to keep faith and promises to heretics,’ she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?” GC88 571.

“Al-Qaida is stepping up its efforts to sneak terror operatives into the United States and has acquired most of the capabilities it needs to strike here, according to a new U.S. intelligence assessment, The Associated Press has learned. “…Among the key findings of the classified estimate, which is still in draft form…:

“Al-Qaida is probably still pursuing chemical, biological or nuclear weapons and would use them if its operatives developed sufficient capability.

“The terror group has been able to restore three of the four key tools it would need to launch an attack on U.S. soil….

“The group will bolster its efforts to position operatives inside U.S. borders….

“National Intelligence Estimates are the most authoritative written judgments that reflect the consensus long-term thinking of senior intelligence analysts.” Katherine Shrader, Asso. Press, *Yahoo News*, July 12, 2007.


**End-time perspective:** “…Now is the time to ‘cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.’ It is dangerous to delay this work. Satan is even now seeking by disasters upon sea and land to seal the fate of as many as possible. What is the defense of the people of God at this time?—It is a living connection with heaven. If we would dwell in safety from the noisome pestilence, if we would be preserved from dangers seen and unseen, we must hide in God; we must secure the protecting care of Jesus and holy angels. In these
Supernatural on TV

“The broadcast networks have unveiled their fall TV slates, which are low on science fiction though several new series have supernatural aspects to them.” Helen Lee, SciFi TV site, July 2007.

End-time perspective: “Spiritualism is the masterpiece of deception... Satan's most successful and fascinating delusion.... These evil angels, who assume to be the deceased friends, are regarded with a certain idolatry, and with many their word has greater weight than the word of God. Thus men and women are led to reject the truth, and give 'heed to seducing spirits.” ST, August 26, 1889.

200 Million Christians At Risk

Of all secret agencies, “the British Secret Service, MI6, has published an alarming report... revealing that some 200 million Christians in 60 countries around the world are at risk of suffering persecution....”

The report detailed life-and-death situations for Christians in many nations, and concluded, “North Korea has sent some fifty thousand Christians to concentration camps, while in China some forty thousand have suffered the same fate. The report also notes increasing difficulties facing Palestinian Christians due to the progressive radicalization of the Islamic masses in the Middle East.” Dan Wooding, ASSIST News Service, July 11, 2007.

End-time perspective: Scripture tells us “all that will live godly in Christ Jesus shall suffer persecution.” But “if we suffer, we shall also reign with [him]...” 2 Tim 3:12; 2:12a.

Catholic Politicians “Self-Excommunicate” If Vote Contrary to Vatican

“Pope Benedict XVI began his first papal trip to Latin America stressing church opposition to abortion Wednesday, suggesting that Catholic politicians in Mexico had excommunicated themselves by legalizing abortion in that nation's capital....

“Do you agree with the excommunications given to legislators in Mexico City on the question?’ a reporter asked.

“‘Yes,’ Benedict replied. ‘The excommunication... is part of the [Canon Law] code.’”

The pope’s spokesman said “the pope did not intend to formally excommunicate anyone— a rare process under church law that is separate from the doctrine of self-excommunication. But [he] added that politicians who vote in favor of abortion should not receive... Holy Communion.” V. Simpson, Asso. Press, May 10, 2007.

The pope’s comments “caused such a stir” that “...a slightly edited transcript...dropped the word ‘yes’ in the pope’s response to the question that started it all. ...Benedict’s spokesman... told reporters such edits are common.... Some of the Mexican legislators involved said they still consider themselves to be Catholic—no matter what the pope says.” Ibid., May 11, 2007.

End-time perspective: When Catholic magistrates, judges, legislators, and Supreme Court justices vote, how can one know if they voted according to their oaths of office or according to the Vatican? “Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will, by a national act, give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period....” ST, July 4, 1899.

Media Monopoly. Mind Control?

“In 1983, 50 corporations controlled the vast majority of all news media in the U.S.... In [Bagdikian’s] 4th edition [of MediaMonopoly], published in 1992, he wrote ‘in the U.S., fewer than two dozen of these extraordinary creatures own and operate 90% of the mass media' -- controlling almost all of America’s newspapers, magazines, TV and radio stations, books, records, movies, videos, wire services and photo agencies.... In 2000, the number had fallen to six. Since then, there have been more mergers and the scope has expanded to include new media like the Internet market....

“In 2004, Bagdikian’s revised and expanded book, The New Media Monopoly, shows that only 5 huge corporations -- Time Warner, Disney, Murdoch’s News Corporation, ...
Bertelsmann of Germany, and Viacom (formerly CBS) -- now control most of the media industry in the U.S. General Electric’s NBC is a close sixth.” Media Reform Information Center, www.corporations.org/media/.

**End-time perspective:** Here is revealed the startling feasibility of widespread propaganda and restriction of communication content. “It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reason, alike calculated to excite distrust or contempt of the Scriptures.” GC 600.

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**Photos:** © Photos.com

**America will be far less Protestant** YRP 159.

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**Open Intentions**

“Catholics are poised to take on a historic role in America that can transform the future of our country..."

“...Catholics will dominate in the future of America because of sheer numbers. Immigration from Mexico and family sizes mean the old Protestant America is throwing itself off a demographic cliff. Tomorrow’s America will be far less Protestant and far more Catholic...” National Catholic Register, May 16, 2007.

**End-time perspective:** “Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time.” YRP 159.

“...Often the relief of their physical needs is the only avenue by which they can be approached.” RC 254.

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**Fruits, Veggies And Cancer**

“...Headlines worldwide announced the results of a seven-year diet experiment [WHEL]... of more than 3000 women with breast cancer.” The study found “no benefit from recommending that women with breast cancer eat more fruits and vegetables, and less fat. The chances of fewer recurrences and better survival were not seen in women previously treated for breast cancer after changes in diet achieved during this study. As a result of this paper, originally published in the Journal of the American Medical Association, more people now believe healthier eating will not help women prevent or treat breast cancer.”

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**Oceans Imperiled; Unnecessary Extinction**

Due primarily to overfishing, “…reliable predictions warn that by the middle of this century (2048) all fish and seafood species will have collapsed—they will be extinct or on the verge of extinction.” Dr. John McDougall, www.drmcdougall.com, June 2007.

**End-time perspective:** “The earth groaneth under the continual transgression of the inhabitants thereof.” Letter 22, Feb. 13, 1900.

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**End-time perspective:** “Again and again I have been shown that God is trying to lead us back, step by step, to His original design--that man should subsist upon the natural products of the earth.” FLB 230.

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Although the women reported reductions in their daily caloric intake at every six-month data collection over six years, they actually gained weight and did not differ from the control group. “...The conscientious reader... correctly concludes: Even if the data reported were an accurate reflection of what these women did [which the author disputes], two more vegetable servings a day is not a diet ‘very high in vegetables, fruit and fiber, and low in fat.’”

“Sixty years of scientific research, involving tens of thousands of published articles, has identified the rich Western diet as the cause of breast cancer, and many scientific studies have shown that a meaningful change in diet will allow women with breast cancer to live longer and healthier. Yet, one poorly-executed, well-publicized study may turn the tide for better health for women.”

During the experiment, the women “continued the same meat-, dairy-, oil-, and environmental chemical-laden diet that got them in trouble in the first place, with minor modifications.... The investigators... should be held responsible for the poorly-followed dietary requirements of the study.”

“A true test of diet for the prevention and treatment of breast cancer would follow the model of the diet of women worldwide who have the least chance of contracting breast cancer and the best chance of surviving it. These are women who follow a diet based on starches, like from rural Asia (rice), Africa (millet), Mexico (corn), New Guinea (sweet potatoes) and Peru (potatoes). The few women who do get breast cancer in these societies also live longer than their Western counterparts.” Dr. John McDougall, McDougall News, July 2007; www.drmcdougall.com.
On Feb. 28, 1845, a study on the Sabbath change by T. M. Preble was printed; he called first-day keepers the Pope’s Sunday-keepers, God’s Sabbath-breakers, Apostates of Israel.

Those names caught the public’s interest. Soon another article proved the absence of Scripture evidence for Sunday-keeping. Author J. B. Cook said Sunday-keepers were barking up the wrong tree, sailing under the pope’s Sabbatic flag, sailing with a broken rudder, swimming upstream against God’s current.

The church’s conversion to Sabbath-keeping led to the topic being discussed in an Adventist editorial as early as
a. Nov. 11, 1844.
 b. Jan 23, 1845.
 c. Dec. 20, 1844.
 d. Sept. 5, 1844.

On Feb. 28, 1845, a study on the Sabbath change by T. M. Preble was printed; he called first-day keepers
a. The Pope’s Sunday-keepers.
b. God’s Sabbath-breakers.
c. Apostates of Israel.
d. A and B

Immediately preaching the Sabbath truth from state to state, he soon saw a ______ would be most helpful to spread it.
 a. Book or tract
 b. Traveling companion
 c. Public address system
 d. Newsletter

Funds to start a book printing came from a man who wrote he had been impressed to send the penniless Bates money. He sent ______. Others sent money, too—even strangers.
a. $5.
b. $10.
c. $20.
d. $50.

The balance of the book expenses were paid by a man who had received payment of a note from someone who
a. had said he’d never pay that debt.
b. paid large late fees on the overdue note.
c. had received an inheritance.
d. finally found a job.

Note: The providential experiences of Joseph Bates in his efforts to first print Sabbath truth encouraged the Adventists to go forward with that work.

The Seventh-day Sabbath

Ellen G. White

Morning Talks

Sister White was the morning speaker at the General Conference held in Battle Creek, Michigan, in November of 1883. Her talks were printed in Gospel Workers, 1892 edition. However, when this book went out of print, the denomination never reprinted the original book. What she had to say at these morning talks will be of great interest to both ministers and laymen. This could be nicely used for group study; it would certainly inspire lively discussions!

Paperback, 61 pages
BEWE-MTAL $3.99

Merikay McLeod

Now!

Written by a 17-year-old girl, this book graphically portrays a possible end-time scenario. It is a heart-warming and thrilling account of God’s protection and care of His people, including the trials, triumphs and joy that lie ahead for them.

Paperback, 55 pages
BEMM-NOW! $1.99

Samuel Koranteng-Pipim

Must We Be Silent?

This volume is not a bedtime story, although some Bible students will stay up late reading it. Neither is it a devotional book, although it will lead some to serious heart-searching. It is certainly not an inspirational volume, although it will fire up some saints to rejoice and encourage them to hold on. Must We Be Silent? is an apologetic book, to use the technical term, a work designed to defend sound biblical teaching by countering the false.

Paperback, 640 pages
BEKS-MWBS $17.99

Ellen White

Nehemiah

“And now, by faith taking fast hold of the divine promise, Nehemiah laid down at the footstool of heavenly mercy his petition that God would maintain the cause of His penitent people, restore their strength, and build up their waste places.” This is the courage, strength and vigor we need during these last days. Read and be inspired!

Paperback, 83 pages
BEWE-NEHE $6.99

J. N. Loughborough

Great Second Advent Movement, The

If you have a desire to know more about the roots of the Seventh-day Adventist movement, look no further! This is a treasure trove of information! J. N. Loughborough has his own unique insight and commentary on the formative years. We can glean so much knowledge and inspiration from these pioneers. They had a zeal and urgency that we would do well to emulate.

Paperback, 572 pages
BELJ-GSAM $10.99
Yara Cerna Young

Oh No, It’s Sabbath Again

It’s Friday! Oh, no, it’s almost Sabbath again! For many Adventist homemakers, the weekly burden of getting the house “in order” for the Sabbath makes the day of “rest and gladness” a day of “stress and sadness.” But does it have to be this way? Yara Young, homemaker and mother of three, says “No!”

Paperback, 125 pages
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Lewis R. Walton

Omega II

In this electrifying sequel to his runaway best seller Omega, Attorney Lewis R. Walton tells the story of the tragic Kellogg apostasy, with lessons updated for the new century. This is Walton at his best – a book you can’t stop reading!

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J. A. Wylie

Papacy, The

This book contains the classic teaching of the Protestant Reformation regarding the Antichrist (an integral part of that Reformation, we might add – as all the Reformed creeds and confessions attest). The easy-reading format and style make this book an ideal introduction to this subject.

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

All money sent must be in US funds, drawn on US banks.
I subscribe to your magazine *Our Firm Foundation* and look forward to seeing it in my mailbox each month. I try to save it for Sabbath reading but most of the time I’m like a little kid and just can’t wait! Thank you so much for being there. I am so fortunate to belong to a conservative, historical Adventist church.

LD, Texas

I’m a subscriber to your magazine and I really do appreciate all of your articles. They truly are a wholesome package of spiritual blessings.

JR, Illinois

Thank you for continuing the old “Review and Herald” tradition of giving a straight testimony.

JW

Thank you for the book and the “daily” articles. You write things out and it’s so easy to understand. I’m telling everyone that if they want the truth, this is the place to go.

HJ, Louisiana

We are so thankful for each one of you there at Hope International. The warm letters and your publications give us great cause to rejoice in the treasure of the bond of Christ. We are so thankful to be part of the great family—and increasingly so as we experience the impact of fractured families and godlessness in the world. May God continue to bless your outreach, and grant you continued strength and wisdom in your mission. Thank you for supporting us with your Christ-centered materials and your warm friendship.

BH

I hope June isn’t the last month for the “daily” series. I just bought a book for myself and a friend. She is blessed by the articles.

NN

Please send me a subscription to *Our Firm Foundation*. I feel the articles are God-sent.

CG, Washington

Thank you so very much for the DVDs. They are for my Sabbath worship service. I am an 80-year-old widow and live alone. There are no more in my home church group, for they either died or some of the younger ones moved away, so I worship alone.

SH, Pennsylvania

I am so thankful for the articles on the “daily.” I am full of joy to learn the truth. I’m buying the book, too!

AW, Texas

I just want to let you know how much I enjoy reading *Our Firm Foundation* magazine. It is inspirational and uplifting to me, and I want to thank you for the work you are doing.

JC, Mississippi

My husband’s macular degeneration is so bad he can’t see to read *Our Firm Foundation* at all, so we would like to try the magazine CDs. His hearing is also very poor but if words are spoken slowly in a low tone, he can hear fairly well. We are hoping your CDs will be like this. Thank you for all that you do.

J&MT, California

Occasionally, a friend sends a copy of *Our Firm Foundation* to me. I must say I enjoy the magazine. I find it most interesting and rejoice that one is able to receive a publication that upholds God’s truth and the SOP writings.

Recently I heard a presentation on the subject of the “daily.” The presenter mentioned the time periods of 508, 538, and other time periods mentioned in Daniel 12 (1290, 1335), but he did not elaborate on these time periods. I became intrigued to know more about these dates. You advertise a book where some of these dates are mentioned; therefore, my correspondence, as I would like to purchase a copy of this book.

LP, Australia
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