



Our Firm **FOUNDATION**

The 7th-Day Sabbath

Immutable Law of God

Non-Immortality of the Soul

Christ Our Righteousness

Three Angels' Message

The Sanctuary

Vol. 13, No. 2

February 1998

**Let Us Remember
Our Roots**

Our Present Dangers

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**1260 Years and the Time of the End
1798-1998: A Bicentennial Review**



Editorial

SINCE 1798 the world and the church have been living in the time of the end. The 1260-year prophecy brought the world into a new era of seeming peace. The Reformation had forced the Papacy to cease its persecution of God's saints. We know that the Papacy began its absolute reign of terror in A.D. 538. As prophesied, it would then end by the year 1798. We turn to Inspiration for our support of this important time:

"The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their trial. In foretelling the 'great tribulation' to befall the church, the Saviour said: 'Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798." *The Great Controversy*, 266-267.

"Notwithstanding the Lord's witnesses were clothed in sackcloth, they continued to prophesy throughout the entire period of 1260 years. In the darkest times there were faithful men who loved God's Word, and were jealous for His honor. To these loyal servants were given wisdom, power, and authority to declare His truth during the whole of this time." *Spirit of Prophecy*, vol. 4, 190.

"The apostle Paul warned the church not to look for the coming of Christ in his day. 'That day shall not come,' he says, 'except there come a falling away first, and that man of sin be revealed.' 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the 'man of sin,' can we look for the advent of our Lord. The 'man of sin,' which is also styled 'the mystery of iniquity,' 'the son of perdition,' and 'that

wicked,' represents the Papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed." *The Great Controversy*, 356.

History is the fulfillment of all Bible prophecy. The 1260-year prophecy played a very important part in the Millerite movement and the Midnight Cry Message which culminated in the great disappointment of October 22, 1844—and the birth of the Seventh-day Adventist Church.

The Seventh-day Adventist Church's roots are anchored deep in the 1260-day and 2300-day prophecies of Daniel and Revelation.

February 15, 1998, is the 200th anniversary of the end of the 1260 years of the Papacy's reign of terror and the beginning of the end of time. On that day the pope was taken captive by the French general Berthier, later to die in exile. Thus the Papacy received the deadly wound.

However, in Revelation 13, John states that the deadly wound would be healed:

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to

make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." Revelation 13:1-5.

According to the understanding of our pioneers and of our prophet, Ellen White, we have consistently believed and taught that at the very end of time, just before probation closes, the deadly wound would be healed and the Papacy again would be supported by the civil governments of the world. In the very end-time the world would join the Papacy in persecuting those who live godly in Christ Jesus—the faithful, loyal, obedient saints—as it did during the 1260 years. Then we will see the fulfillment of Daniel's prophecy:

"And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

Persecuted for Christ's Sake

"Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Matthew 10:22.

"The persecutions of Protestants by Romanism, by which the religion of Jesus Christ was almost annihilated, will be more than rivaled, when Protestantism and popery are combined." *Selected Messages*, book 3, 387.

"When everything looks most forbidding, then the Lord will reveal His power to His faithful ones. When the nation for which God has worked in such a marvelous manner, and over which He has spread the shield of Omnipotence, abandons Protestant principles, and through its legislature gives countenance and support to Romanism in limiting religious liberty, then God will work in His own power for His people that are true. The tyranny of Rome will be exercised, but Christ is our Refuge." *Testimonies to Ministers*, 206.

Continued on 30

It is the mission of Hope International and the editors of *Our Firm Foundation* to clearly present Christ and His truth. The days that yet remain of this world are few, and what we do we must do 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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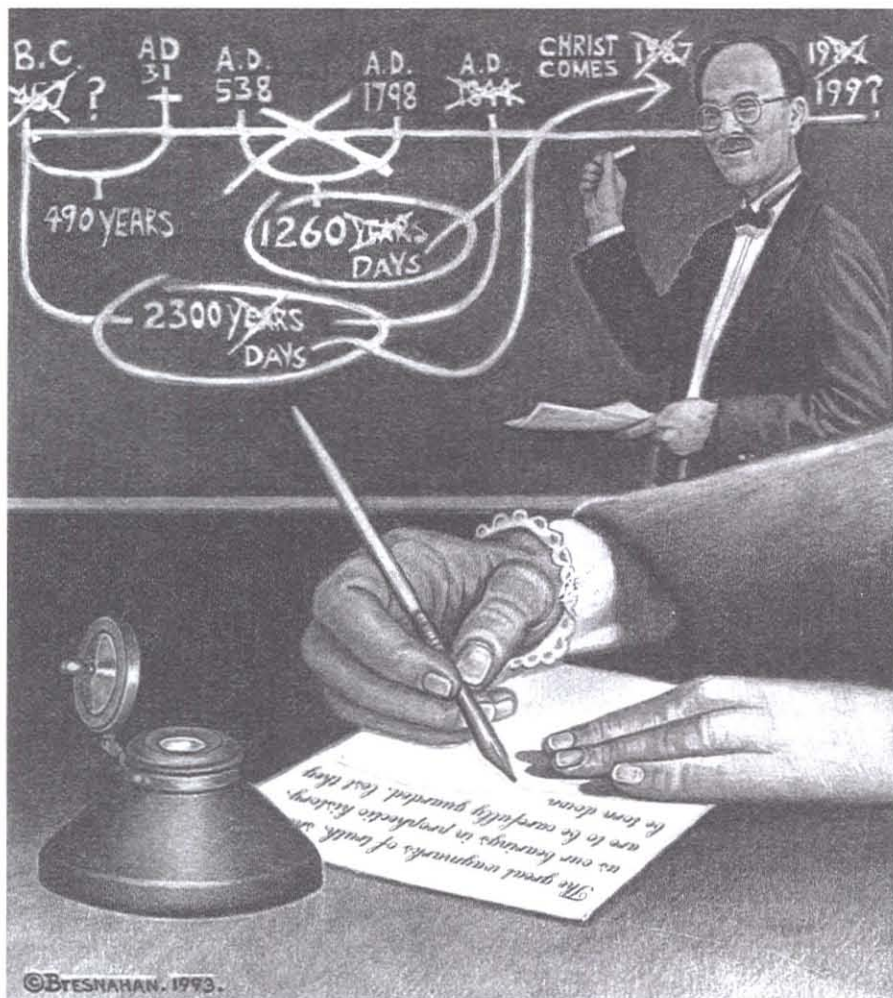
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Hope International is a special ministry assisting in the God-given work of the Seventh-day Adventist Church. We believe this Remnant Church of Bible prophecy has been brought into existence by the calling of the Lord, and we look for its final triumph in purity at the second coming of Christ. That the church does not now perfectly reflect the will of our Lord is cause for sorrow, but not for discouragement. The Word of God stands pledged that all within her borders will be sifted and tried, and though the greater portion will fail the test, there will yet remain a remnant to honor the Lord by their obedience to all His commands. Therefore, Hope International urges upon all the duty of supporting the Seventh-day Adventist Church in every way possible, insofar as is consistent with the principles of the government of God and the leading of His Holy Spirit upon the heart.

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The Prophecy Standeth Sure

CRITICS of our faith continue to level challenges at Adventist prophetic interpretation. The validity of the 1260-day prophecy has come under attack in the same manner as the 2300-day prophecy. For those who despise the moral imperatives of Adventist salvational theology, the prophetic framework sustaining that theology must be destroyed at all cost.

However, the evidence of Scripture and history establishes beyond question the authenticity of the 1260 years of prophesied papal supremacy. When the Bible is allowed to interpret itself, this and all the other time prophecies are easily understood. Moreover, the 1260 years of papal dominance can be verified by recently published, highly acclaimed historical accounts. Doubt and unbelief regarding this prophecy are less credible now than at any previous time in Adventist history.

The Year-Day Principle in Scripture

Most Adventist prophetic students can recall the two key texts on which the year-day principle is founded—Numbers 14:34 and Ezekiel 4:6. Yet the relationship of these verses to the time prophecies of Daniel and Revelation is not often fully appreciated.

Numbers 14:34 speaks of a time during which God's people experienced exile in the wilderness and persecution by their enemies, only to emerge victorious over these same enemies when the forty years were over, and Israel entered the Promised Land. Ezekiel 4:6 describes another period of oppression and foreign conquest in Israel's history—symbolized by the days in which Ezekiel lay on his side—at the end of which Israel would return to Palestine and rebuild Jerusalem. During both of these periods God's church was seen

by the world as going into eclipse and defeat. However, at the end it emerged triumphant!

Each of the great time prophecies of Scripture moves in a direction similar to the time periods described in Numbers and Ezekiel. This is true of the 2300 days, the 1260 days, the seventy weeks, the 1290 days and the 1335 days. During each of these periods God's people experienced either apostasy or persecution, but they emerged victorious at the end. In each of these cases the world viewed the church as undergoing the worst of times; yet the resulting purity and character development of God's people made, and will make, their final triumph all the greater.

Perhaps the strongest evidence for the year-day principle is the seventy-week prophecy of Daniel 9:24-27. The word translated "weeks" in this passage is used repeatedly in the Old Testament to refer to a seven-day period. See Genesis 29:27-28; Exodus 34:22; Numbers 28:26; Deuteronomy 16:9-10, 16; 2 Chronicles 8:13; Jeremiah 5:24; Ezekiel 45:21; Daniel 10:2. The claim of some that Daniel 9 simply refers to seventy times seven years, without any precise use of days or weeks as symbols of these years,¹ is not supported by Biblical evidence.

Critics of Adventism have raised arguments regarding whether the decree issued in 457 B.C. was really the one which—as Daniel 9:25 states—authorized the restoring and rebuilding of Jerusalem.² But the critics face two insurmountable challenges. First, only if this time period begins with the decree of Artaxerxes in 457 does it finish anywhere near the time of Jesus. If one starts the prophecy with either the decree of Cyrus or Darius, more than half a century earlier, one cannot possibly trace the prophecy to Jesus' time. Second, only if the "weeks" in this passage are interpreted as years can the prophecy be extended to the time of Christ. No one could possibly claim that sixty-nine or seventy literal weeks extend from any of the decrees restoring Jerusalem until the time of Jesus. The year-day explanation of this passage is thus the only one that makes any sense.

The 1260 Years in Scripture

The book of Daniel depicts this prophecy as the reign of the little-horn power, which would rise following the

successive kingdoms of Babylon, Medo-Persia, Greece, and Rome. See Daniel 7:1–25. The period in which the little horn ruled is stated as “a time and times and the dividing of time.” Verse 25. Earlier in Daniel the word “time” refers to a literal year (see Daniel 4:16, 23), which means that in the prophetic sweep of centuries, described in Daniel 7, this word refers to a prophetic year or 360 literal years. “A time and times and the dividing of time” therefore refers to three and one-half prophetic years, or 1260 literal years.

Daniel 7:25 declares that the little horn “shall speak great words against the most High, and shall wear out the saints of the most High, . . . and they shall be given into his hand a time and times and the dividing of time.”³ This verse is an exact parallel to the following passage from Revelation:

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. . . . And it was given unto him to make war with the saints, and to overcome them.” Revelation 13:5,7.

The “forty and two months” of this passage equal the same span of time as the time, times, and dividing of time in Daniel 7. Revelation 12:14 describes this period with the exact same language as Daniel 7:25, and also describes this period as “a thousand two hundred and threescore days.” Revelation 12:6. Like Daniel 7 these chapters foretell the sweep of centuries and thus cannot refer to literal years, months, or days. This period consists of twelve hundred and sixty prophetic days or 1260 literal years.

The 1260 Years in History

Only one power rose to prominence after the collapse of the Roman Empire in Western Europe. History bears witness as to what and who this power was:

“With the break-up of the Roman bureaucracy the structure of daily life was threatened with disintegration. The only trace left of the Roman organism was the Catholic Church, and the only men with administrative experience were the bishops.”⁴

“When Christianity conquered Rome the ecclesiastical structure of the pagan church, the title and vestments of the *pontifex maximus*, the worship of the Great Mother and a multitude of comforting divinities, the sense of

supersensible presences everywhere, the joy or solemnity of old festivals, and the pageantry of immemorial ceremony, passed like maternal blood into the new religion, and captive Rome captured her conqueror. The reins and skills of government were handed down by a dying empire to a virile Papacy; the lost power of the broken sword was won by the magic of the consoling word; the armies of the state were replaced by the missionaries of the Church moving in all

Browning then describes the retaking of Rome from the Ostrogoths in the spring of A.D. 538,⁹ and states that shortly thereafter, “the Ostrogothic kingdom had ceased to exist.”¹⁰

In its article on Belisarius, in the most recent edition of the *Encyclopedia Americana* is described his victory over the Ostrogoths in Rome, in 538:

“In 535 Belisarius recovered Sicily, and in 536 all Italy south of Rome fell to him. He entered Rome in December 536,

Only one power rose to prominence after the collapse of the Roman Empire in Western Europe. History bears witness as to what and who this power was.

directions along the Roman roads; and the revolted provinces, accepting Christianity again acknowledged the sovereignty of Rome.”⁵

The above secular historians thus help us understand why the prophet Daniel combined both pagan and papal Rome into one symbol—that of the little horn as described in Daniel 8:9–12.

A recent critic of Adventist theology tries to debunk the 1260-year prophecy, declaring that “nothing significant even happened in 538.”⁶ However, the evidence of history states otherwise. Daniel 7 speaks of how the little horn would uproot three of the previously described ten horns. See verses 8, 24. The uprooting by the Papacy of the Heruli, the Vandals, and the Ostrogoths is described in depth by Robert Browning, in his recent book *Justinian and Theodora*. Browning reviews the conquest of the Heruli and their king Odoacer by the Byzantine emperor Zeno,⁷ and then goes on to describe Justinian’s final battle with the Vandals in 534:

“After a swift reconnaissance, Belisarius [the Byzantine general] attacked the Vandal Camp. Gelimer did not attempt to defend it, but fled westward into Numidia. The rest of his army followed their king’s example, abandoning their families and all their possessions. The Vandal force no longer existed. Indeed the Vandals as a people vanished from the face of the earth.”⁸

withstanding the enemy’s siege until it was raised in March 538.”¹¹

Katherine Scherman, in *The Birth of France*, describes the aftermath of this re-conquest:

“The Church, with the shadow of the ancient authority behind it, was the only symbol left of imperial Rome, and its bishop, the Pope, was the city’s only recourse for leadership and protection. . . . The Roman Empire in Europe would be replaced by the spiritual empire—which came to be temporal as well—whose reigning seigneur was the bishop of Rome.

“As for the Ostrogoths, with the defeat and dethronement of their leader and the destruction of their army, they passed out of Italian history; in fact, out of history altogether.”¹²

Thus the authenticity of 538, and the decisive events preceding and following this year, are attested by highly reputable modern historians. Browning’s *Justinian and Theodora* has been listed during the past ten years as a History Book Club selection, from which the present writer purchased it. Scherman’s *The Birth of France* was a Book-of-the-Month Club selection in 1987, which was also the year it was published. For anyone to dispute the veracity of this date is to run afoul of the clearest historical evidence.

In 1798 the years of papal supremacy came to an end. In its article on Pope Pius VI, the *Encyclopedia Americana* tells what happened in 1798:

“In 1798 the French occupied Rome and established a republic. The pope fled and, though extremely ill, was obliged to move to France. He died in Valence, France, on the night of August 28–29, 1799.”¹³

Malachi Martin, in his book *The Keys of This Blood*, describes one of the goals of the Papacy of Pope John Paul II:

The great words spoken by the little horn against the Most High resound through the period of papal supremacy up to our own time.

“From the first moments of his pontificate, it was John Paul II’s purpose to free the Papacy from the straitjacket of inactivity in world affairs imposed upon it by the secular powers for 200 years.”¹⁴

Malachi Martin is obviously tracing this 200-year period back to the approximate time of the pope’s captivity at Napoleon’s hands in 1798.

Just as important as the specific dates, 538 and 1798, are the events which for a century preceded and led up to them, as well as those happening immediately afterward. During the century before 538, the power of the crumbling Roman Empire was gradually replaced by that of the Papacy. And during the 1700s the secularization of Europe through the Enlightenment slowly undermined the power of the Papacy, a movement which culminated in the French Revolution and the eventual captivity of the pope in 1798 at the hands of secularized France. Thus, not only are both 538 and 1798 established from history, but the events which led up to them offer indisputable proof of the start and completion of this prophetic period.

Thus was the “deadly wound,” described in Revelation 13, inflicted on the Papacy in 1798. The healing of this wound began in earnest in 1929, with the signing of the Lateran Treaty between Mussolini and Pope Pius XI. Amazingly, the banner headlines announcing this news in the *San Francisco Chronicle* reads: “Mussolini, Gasparri Sign Roman Pact: Heal Wound of Many Years.”¹⁵

As we trace the history of the 1260-day prophecy, we find a precision simi-

lar to that of the 2300-day prophecy, which extends from the autumn of 457 B.C. to the autumn of A.D. 1844. We have seen that it was in the spring of A.D. 538 that the Ostrogoths surrendered Rome to the Byzantines, enabling Belisarius to grant new powers to the bishop of Rome. Thirty years earlier, in the spring of 508, the Frankish King Clovis was invested

with Roman honors as the enforcer of the Church’s will in Western Europe.¹⁶ This event marks the start of the 1290-day prophecy of Daniel 12:11. And it was in the spring of 1798 that a French republic replaced papal rule in the Vatican. Ironically, it was the French who established papal power in Europe at the beginning of these prophetic periods, and it was they also who dismantled that power at their conclusion.

“The Great Words Which the Horn Spake”

The great words spoken by the little horn against the Most High resound through the period of papal supremacy up to our own time. The Bible declares, “For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5. Yet Innocent III, the most powerful of the medieval popes, declared:

“The successor of Peter is the Vicar of Christ; he has been established as a mediator between God and man, below God but beyond man, less than God but more than man, who shall judge all and be judged by no one.”¹⁷

Though Scripture declares that “we must all appear before the judgment seat of Christ” (2 Corinthians 5:10), this proud pontiff declared himself exempt from this universal divine summons.

Eight hundred years later, the papal position on the right to forgive sins remains unchanged. On December 12, 1984, the *Los Angeles Times* ran the headline, “No Forgiveness ‘Directly from God,’ Pope says.” The article stated:

“Rebutting a belief widely shared by Protestants and a growing number of Roman Catholics, Pope John Paul II dismissed Tuesday the ‘widespread idea that one can obtain forgiveness directly from God,’ and exhorted Catholics to confess more often to their priests.”¹⁸

In a very recent statement, the current pope presumes to disagree with Christ Himself, whom he claims to represent:

“Have no fear when people call me the ‘Vicar of Christ,’ when they say to me ‘Holy Father’ or ‘Your Holiness,’ or use titles similar to these, which seem even inimical to the Gospel. Christ Himself declared, ‘Call no one on earth your father; you have but one Father in heaven. Do not be called Master; you have but one Master, the Messiah.’ Matthew 23:9–10. These expressions, nevertheless, have evolved out of a long tradition, becoming part of common usage. One must not be afraid of these words either.”¹⁹

We cannot but recall the Saviour’s words, “Thus have ye made the commandment of God of none effect by your tradition. . . . But in vain they do worship me, teaching for doctrines the commandments of men.” Matthew 15:6, 9.

On August 25, 1997, *Newsweek* ran a cover article called “The Meaning of Mary,” detailing the current pressure on the pope to make Mary “Co-Redeemer” of the human race.²⁰ In this article a large picture of the pope is included, with the following words—spoken in April 1997—printed beside his face:

“Having created man ‘male and female,’ the Lord also wants to place the New Eve beside the New Adam in the Redemption. . . . Mary, the New Eve, thus becomes the perfect icon of the Church. . . . We can therefore turn to the Blessed Virgin, trustfully imploring her aid in the awareness of the singular role entrusted to her by God, the role of co-operator in the Redemption.”²¹

For centuries the Pope has presumed to change the law of God. Now he is presuming to change the makeup of the Godhead itself! Like Daniel of old, we stand transfixed “because of the voice of the great words which the horn spake.” Daniel 7:11.

The Prophecy Standeth Sure

From the sacred pen of Scripture and the secular pen of history, the rise, fall, and resurrection of the Papacy is laid before us. As we mark the 200th anni-

versary of the close of this prophecy, we see a restored Papacy bestriding the earth, revamping global politics and continuing to speak the blasphemies foretold in God's Word.

The Adventist position on the Papacy has stood the test of time and the test of opposition. While other Christians have vacillated in their identification of the Biblical Antichrist—gyrating everywhere from the Kremlin to Hollywood—the Adventist position has remained consistent, despite our occasional reluctance to emphasize it. But if there were ever an excuse for reluctance there is none now. The evidence from Scripture, history and our contemporary world is clear—the prophecy standeth sure. □

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Puyallup, WA February 28
Edgewood Grange Hall
1806 Meridian East

MARCH

Eatonville, WA March 1-7
Medical Missionary Training Seminar
Life Abundant Missionary Institute

Puyallup, WA March 28
Edgewood Grange Hall
1806 Meridian East

Milton-Freewater, OR March 28
Senior Center
311 N. Main

APRIL

Eatonville, WA April 20-24
Spring Week of Prayer
Hope International

Eatonville, WA April 25
Life Abundant Missionary Institute

HOPE CAMP MEETING

Eatonville, WA August 5-9

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Let Us Remember Our Roots

The twelfth chapter of Revelation is like an oasis in a grim and grisly desert. Just before it, we read the last two verses of chapter 11:

“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst . . . destroy them that destroy the earth . . . and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” Verses 18-19.

The last verse of chapter 12 reminds us of the fury of the devil:

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed. . . .” Verse 17.

In chapter 13 we read about the two fierce and dreadful beasts making war upon the saints. We recognize from their descriptions that they are the apostate Papacy and the apostate Protestant United States, which begins as a lamb,

but ends up speaking like a dragon and exercising all the power of the first beast before him. In chapter 14 we read about the mark of the beast. In chapters 15 and 16 we have the seven last plagues. In chapters 17 and 18 we find the career and the final doom of Babylon. In chapter 19 we read with relief about the marriage supper of the Lamb.

But in the midst of all of these tumultuous events, brought about by the fierce and terrible powers playing out their destructive roles, there is the calm and serenely beautiful picture of the true church in chapter 12. True, the devil persecutes her, but the earth helps her, and she survives, from A.D. 538 until A.D. 1798. Then there is a recess, a period when all of the persecuting power of the apostate Papacy is on hold. After that period we learn that

the persecution will be revived, but again the true church will survive.

We may wonder, What is the purpose of this little time of peace after 1798? Why did not the persecution of the 1260 years continue right on into the persecution of the last days, to be terminated by the second coming of Christ? Why this recess from persecution?

The answer to our question is that God had a promise to keep, and a purpose to fulfill. Almost two millenniums ago God had instructed the apostle John to write about something that would be done by His people in the final phase of the world’s history, and that it could not be done unless there were a period of freedom from persecution. There would be a great final warning message to go to all the world, as described in the three angels’ messages of Revelation 14:6-12.

A special people would have to be called out to give this final warning message to the world, and God called them out by means of a two-fold sifting process. First, the Millerites were sifted out from the world at large. Then the Sabbathkeeping Adventists were sifted out of the Millerites.

We are forcefully reminded of the sifting of Gideon's army, as described in Judges chapter 7. Thirty-two thousand men had responded to Gideon's call, but the Lord saw that they were not the caliber of men that He needed. So He gave Gideon a test for them, which reduced the number to ten thousand. Still the Lord did not see what He wanted in the army, so He prescribed another test, which reduced the number to three hundred. It was a small group, but it was a special group. "The three hundred chosen men not only possessed courage and self-control, but they were men of faith. They had not defiled themselves with idolatry. **God could direct them.**" *Patriarchs and Prophets*, 549-550. (All emphasis supplied unless otherwise noted.)

Just so with the first Seventh-day Adventists. They were a small group, but they were a special group—a very special group. **God could direct them.** And direct them He did. Under His direction they set out to accomplish the impossible, and the records of their achievements are astounding! From the Seventh-day Adventist yearbook of 1986 I glean the following information. During the 123-year period from 1863, when the church was organized, until 1986 these people, under the direction of God, established:

28 health food companies, one every four and one-half years,

58 publishing houses, one every two and one-half years,

76 colleges, one every one and one-half years,

154 hospitals and sanitariums, one every nine months,

336 clinics and dispensaries, one every four and one-half months,

919 academies, one every two months,

4267 elementary schools, one every ten days,

32,096 churches, one every thirty-four hours,

76,323 Sabbath schools, one every fourteen hours,

and reached a world membership of almost seven million members.

It is very, very important that we remember this—that we remember our roots. It is obvious that nothing like this could have been accomplished except

under the direction of God and with His blessing. **God's purposes have no defeat.** What He starts, we may be sure that He will finish. As we look at the church today and see the ravages of apostasy, it will cause our hearts to sink in despair, unless we remember that God predicted the birth of this movement. When the fullness of time had come, He started this movement, and during the period when our people could be directed, He did phenomenal things!

What then of the present apostasy that is raging through the church? God knew all about it and predicted it—from the false doctrines in our pulpits to the drums in our worship services. It is no surprise to Him, and it should not be a surprise to us. We must not be like the disciples, who simply did not comprehend the words of Jesus when He clearly foretold to them His death and resurrection. When He was actually

appear, and we will be able to avoid becoming involved in them and swept out of the church with them. See *The Great Controversy*, 594.

The major influences that will result in the great separation may be listed in three categories:

- (1) changes in our theology,
- (2) changes in our worship, and
- (3) a great false revival.

Regarding changes in our theology, we read that every wind of doctrine will be blowing (see *Testimonies*, vol. 5, 80); heresies will come into the church (see *ibid.*, 707); "one truth after another will be corrupted" (see *Signs of the Times*, 1894, vol. 3, 118); false teachers will arise in the midst of the church (see *Review and Herald*, 1904, vol. 5, 9); and many ministers will stand in Seventh-day Adventist Church pulpits "with the torch of false prophecy in their hands, kindled

God has warned us through His chosen messenger that an enormous convulsion will occur in the Seventh-day Adventist Church shortly before the end of our time.

crucified they were as disappointed and disheartened as if they had been given no advance knowledge at all. We will have a similar experience if we do not take heed to the advance knowledge that has been given to us about the apostasy in the church.

God has warned us through His chosen messenger that an enormous convulsion will occur in the Seventh-day Adventist Church shortly before the end of our time. According to the inspired predictions, we must prepare our minds for the shock of seeing more than half of our members leave us (see *Testimonies*, vol. 5, 136), some of whom will become our most bitter enemies (see *The Great Controversy*, 608). This will be the final result of what is called the shaking time. See *Testimonies*, vol. 4, 89.

This final result will not come like an unexpected bolt of lightning, but will be preceded by a series of events and influences that will culminate in the shaking and the separation. See *ibid.*, vol. 5, 81, 136. If we are aware of the nature of these precursors of the final separation, we will recognize the events when they

from the hellish torch of Satan." *Testimonies to Ministers*, 409-410.

Particular objects of Satan's attacks through these false teachers will be the basic truths that are called "landmarks": the law and the Sabbath, the sanctuary, the three angels' messages, and the non-immortality of the soul (see *The Seventh-day Adventist Bible Commentary*, vol. 7, 985; *Counsels to Writers and Editors*, 53; *Selected Messages*, book 2, 388, and so forth). "Those who endeavor to obey all the commandments of God will be opposed and derided." *The Great Controversy*, 593.

Regarding changes in our worship, we first refer to a ten-page article in *Testimonies*, vol. 5, 491-500, entitled "Behaviour in the House of God." These pages contain ten strong warnings against losing sight of the distinction between the common and the sacred in our worship. In the first sixty pages of *Selected Messages*, book 2, we find the same admonition repeated, followed by a prediction that "just before the close of probation" some of the Adventist people will reject these counsels. They will in-

roduce into our camp meetings music that will be a bedlam of noise, with shouting, drums, and dancing. The same influences will appear in some of our regular worship services. In these services it is stated that Satan himself will be intensely active, and the people whose judgment has been impaired by the raucous music will mistake the influence of

great conflict because they have fortified their minds with the truths of the Bible. See *ibid.*, 593-594. God will protect them from deception because they are purifying their souls through a belief in the truth. See *Special Testimonies, Series B, No. 7, 19.*

These people will be ministered to by a converted ministry (see *Manuscript Releases, vol. 2, 19*) who will be quali-

influx into our church by ministers and members of other churches. See *The Great Controversy, 464.* A large group of "eleventh-hour workers" will come from Protestant churches, from the Catholic Church, and from all nations, tribes and peoples to unite with the commandment-keeping remnant.

"These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. . . . 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 places and take their crown." *Review and Herald, vol. 3, 473.*

Thousands will step out into the light and help to spread the last warning message. Many backsliders will return; the message will swell into a loud cry, and the whole earth will be lightened with the glory of the Lord. See *Evangelism, 693.*

Then it will be over. "The end will come more quickly than men expect." *The Great Controversy, 631.* "The Holy One who divided the Red Sea before Israel" will manifest His power and turn the captivity of His people. *Ibid.*, 634. "Glorious will be the deliverance of those who have patiently waited for His coming, and whose names are written in the book of life." *Ibid.*

God in His mercy has given us advance knowledge about the apostasy in the church, about the trials we must go through, and about the final victory of the faithful, which far exceeds the advance information that Jesus gave to the apostles. If we give careful heed to this information, remembering always that God started this movement, and that He will certainly finish it, we will be well prepared to endure the shaking time and all that goes with it. We will understand and experience the confidence of Ellen White, who saw it all. "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." *Selected Messages, book 3, 162.*

Let us remember our roots, and have absolute trust in God, that what He has started, He will certainly and gloriously finish! □

Let us remember our roots, and have absolute trust in God, that what He has started, He will certainly and gloriously finish!

Satan for the Holy Spirit. See *ibid.*, 36-38.

Working through these aberrant worship services, Satan will extend his control over a large part of the Christian world. Since he knows that there will be a revival of primitive godliness just before the end of time, Satan will try to counteract that revival by bringing about a great false revival just before the true revival appears. Multitudes will exult that God is working for them in this false revival—when the work is actually being done by Satan. See *The Great Controversy, 464.*

The combination of false theology and false worship will cause two companies to develop within the Adventist Church, and cause them to draw apart from each other. See *Selected Messages, book 2, 114; Testimonies, vol. 6, 400.* These two companies are represented in the parable of the wheat being prepared for the garner, while the tares are being prepared for burning. See *Letter 12, 1892.*

Increasing opposition from the ungodly will cause world-loving church members to abandon their faith and move to the easier, popular side. See *The Great Controversy, 608.* In this abandonment "the majority," which means more than half of our members, will forsake us. See *Testimonies, vol. 5, 136.* They will be accompanied by many of our prominent church leaders. See *The Great Controversy, 608; Testimonies, vol. 5, 81.*

"But God will have a people" who will cling to the truths of the Bible—regardless of the opposition. See *The Great Controversy, 595.* They will stand through the last

fied more by the unction of the Holy Spirit than by literary institutions. See *The Great Controversy, 606; Testimonies, vol. 5, 80-82.* It will be a "pure, sanctified ministry prepared for the latter rain." *Manuscript Releases, vol. 12, 327.*

These members and ministers will be among those who sigh and cry for all the abominations that are being done in the church. See *Testimonies, vol. 3, 267.* They will not displease God by being neutral in a time of crisis.

"If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God." *Ibid.*, 281.

Therefore, when a crisis is created in the church by the appearance of false teachers, God's true people will **not** remain silent and "do nothing."

"False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. *They are to be met and opposed*, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth." *Testimonies to Ministers, 55.*

As the sifting and purifying of the church is accomplished, separating the wheat from the chaff, (see *Testimonies, vol. 5, 707*), and the gold from the dross (see *ibid.*, 81), there will be a great



Our Present Dangers, Part 2

Answering the Prayer of Christ

NOW is the time when the loyal and true are to arise and shine; for the glory of the Lord is risen upon them. It is no time now to hide our colors, no time to turn traitors when the battle presses sore, no time to lay aside our weapons of warfare. Watchmen on the walls of Zion must be wide awake.

I am so thankful at this time that we can have our minds taken off from the difficulties that surround us, and the oppression that is to come upon the people of God, and can look up to the Heaven of light and power. If we place ourselves on the side of God, of Christ and the heavenly intelligences, the broad shield of Omnipotence is over us, the mighty God of Israel is our Helper, and we need not fear. Those who touch the people of God, touch the apple of His eye.

Now the great question is, Are we Bible Christians—doers of the Word? I have been astonished beyond measure as light has been presented to me again and again concerning the difficulties and dissensions that exist in our churches. What does it mean? With the teachings of the Bible before them, how dare they be in such disunion, apparently not caring to answer the prayer of Christ that His disciples might be one, as He is one with

the Father? How dare they set up their will, and imperil the cause of God in order to carry things on in their own way?

The spirit of self-sufficiency and selfish independence that has for years been coming into the hearts of our people is the work of the enemy, that he may cause our feet to slide; and we cannot afford to indulge it. May God help us to put it away! Begin right in your own homes; begin there to be truly courteous, as Christ was; be kind; live not to please yourselves. Then if you are Christians at home, you will carry the same spirit into the church. You will carry it into your councils, and will have evidence that Jesus is indeed your Helper, your Stronghold, your Front Guard and your Rearward. The righteousness of Christ will go before you, and the glory of God will be your rearward.

Brethren, will you carry the spirit of Christ with you as you return to your homes and churches? Will you put away unbelief and criticism? We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness. God never designed that one man, or four, or twenty, should take an important work into their own hands, and carry

it forward independently of other workers in the cause. God wants His people to counsel together, to be a united church, in Christ a perfect whole. The only safety for us is to enter into the counsels of Heaven, ever seeking to do the will of God, to become laborers together with Him. No one company is to form a confederacy, and say, "We are going to take this work, and carry it on in our own way; and if it does not go as we want it to, we will not give our influence to have it go at all." This is Satan's voice, not God's. Do not obey such suggestions.

What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. We need to pray more; and when we have Christ abiding in the soul, His spirit in me will harmonize with His spirit in you; and He who controls our minds, controls also the heavenly intelligences, and they cooperate with us. Then in every council you will have the presence of One mighty in counsel. Jesus will be there. There will be no contention, no strife, no stirring up of the worst passions of the heart. What we want is to find refuge in Jesus. What we want is to be converted;

Ellen G. White

and O, how I have longed for the converting power of God to go through our assemblies!

I fear that some will never be converted. Not because God is not willing to convert them; but because they have eyes, and yet see not; ears have they, but they hear not; they have understanding, and yet understand not. They are too proud to acknowledge their errors, and in contrition of heart seek God in repentance. Now shall we put away this impenitent

that sinners might be redeemed. This is the spirit that must dwell in our hearts.

The object of our faith, hope, and love, should be Jesus—Jesus always, Jesus only. A mere profession of faith will not save us; we must have real faith in Christ. Then the heart will be renewed; we shall be born again. Christ takes our sins upon Himself, and imparts to us His righteousness.

In the revival work that has been going forward here during the past win-

we shall pluck from the garden of the soul every fiber of the root of bitterness, our hearts will flow together as the heart of one. And the Saviour's promise is, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Matthew 18:19. Then, I ask, Where is our power?—It is in the sincere prayers going up to Heaven continually that Christ will reveal Himself to us. And He will do it. The light and glory of God will rest upon His people. And then the world will see, and will say, "Behold, how these brethren love one another." Then all this heart burning and distrust will cease, and in place of it, there will be love and union, courtesy, kindness, and tenderness. The very countenances will shine with the glory of God. We shall all see eye to eye. We shall speak the same things, and be of the same judgment.

Suppose we labor to this end the coming year. Suppose we try daily to have our hearts united in the bonds of Christian love. "I have somewhat against thee," says the True Witness, "because thou hast left thy first love." And he says, Except thou repent, "I will come unto thee quickly, and will remove thy candlestick out of his place." Revelation 2:4-5. Why?—Because in our separation from one another we are separated from Christ. We want to press together. O, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength."

I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find Him, and the love of Christ, that passeth understanding, will come into your hearts and lives.

I tell you, we have enough to do. There is no time to lose in doubt and darkness and inactivity. Your attention has been called to the need of missionary work in almost all parts of the world. Today I would present before you the Southern field. How many missionaries are now ready to take hold of the work to be done among the colored people in our own country? Where are the men and women who will go in among the thousands upon thousands of these people in the South, and in a patient, humble

We want to press together. O, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together."

spirit? Shall we fall on the Rock and be broken? Jesus is soon coming in the clouds of heaven. What is He doing now?—He is testing a people here upon the earth, to see if they can live in harmony, without revolt, in heaven.

The Danger of Skepticism

Do you think He will take those who are indulging skepticism and infidelity, who, when He sends a message, stand back and refuse to accept it? Yet many have done this. When we speak of the grace of God, of Jesus and His love, speak of the Saviour as One who is able to keep us from sin, and to save to the uttermost all who come unto Him, many will say, "O, I am afraid you are going where the holiness people go. I am afraid you are doing after the Salvation Army." Brethren, you need not be afraid of the plain teachings of the Bible. Do not fear to go where the voice of Jesus is heard saying, "Follow me;" for this will lead you right. Do not let any man or woman, or any council or party, lead you to suppress the precious light that God has permitted to shine from Heaven in regard to the commandments of God and the testimony of Jesus. You need more, much more, of the Spirit of Christ, to take the coldness and iron out of your hearts. Jesus humbled Himself. His whole life was one of humiliation and suffering. He was a man of sorrows, and acquainted with grief. And all this He bore,

ter we have seen no fanaticism. But I will tell you what I have seen. I have seen men who were so lifted up in themselves, and so stubborn, that their hearts were enshrouded in darkness. All the light that Heaven graciously sent them was interpreted to be darkness. When the enemy presents a device of his own, some are ready to accept that; but they have been so very cautious that they would not receive the light which would have made them wise unto salvation. The mission of God's servants was to open their eyes, to turn them from darkness to light, and from the power of Satan to God. The bright beams of the Sun of Righteousness, if received, would have illuminated the soul-temple, and driven out the buyers and sellers, the pride of opinion and the lust of the flesh. But there are some who have criticized and depreciated, and even stooped to ridicule, the messengers through whom the Lord has wrought in power.

Press Together, Press Together

But, thank God, there are many who have been listening to His Word and feasting upon it. What does Christ say?—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6:53. Then let us feast upon Christ. Let us enjoy His love, and praise God for this great salvation. Then we shall come together, heart to heart. When we shall subdue our pride, when

way, seek to educate and train them? O, there is so much to do! We cannot afford to spend our time in manufacturing yokes to put upon our own necks or the necks of others. We want to go out as missionaries for God. We want to awake from the dead, and Christ will give us life. There are souls to be saved for whom Christ has paid the purchase money of His own blood, and I want you to feel that if souls of the colored race shall go down, unwarmed, to destruction, there are those who have the light and have feasted upon it from week to week and from year to year, who will have to give an account to God; for the blood of souls will be upon their garments. Brethren, we cannot afford this.

May God help us to awake to our duty! If you have hold of the work of God, I beseech you, for Christ's sake, do not let go. If God sees that your souls are in danger, He will send reproof to you. Do not rise up against it. Say, "I will seek God, I will find Him, and will be converted." The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3:19. Yes, repent. It is not for you to be jealous of the reprove. It is not for you to dissect or discount the message that God may send you. It is for you to receive it, and reform, and be thankful that the Lord has not left you to blindness of mind and hardness of heart. May God help you to be converted.

I beseech you to take Christ with you as you go to your churches. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." 2 Timothy 4:2-3. Many are unwilling to have their way crossed. Now, it is not by following your own way that you will enter heaven; it is by choosing God's way. Will you take it? It is not your spirit that is going into heaven; it is Christ's spirit. Will you have it? Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Revelation 3:20. Then I ask, How is it that so many of you are saying you do not know whether you are accepted of God or not; that you want to find Jesus? Don't you know whether you have opened the door? Don't you know whether you have invited Him in? If you

have not, invite Him now. Don't wait a moment. Open the door, and let Jesus in.

Pray for God's Institutions

There are important interests at stake in Battle Creek, where so many of our institutions have been planted. As we were planning for the establishment of these institutions, how we prayed, and sought God day and night! Before the college was established here, my husband would say to me in the night season "What shall we do about establishing a school here? Let us get up and pray." Long before this, we used to pray about establishing the printing office. Then it was the sanitarium. Prayer was interwoven with our very life experience. Day by day our petitions ascended to Heaven, and God heard us. Now let us continue to pray. If we needed to pray about the establishment of these institutions, how much more do we need to pray for God to keep them as guardians of the truth! They are not to lift up any false standard. They are not to be false signposts for the people. Wherever you are, pray that God will keep these institutions. If your united prayers ascend to Heaven in their behalf, God will hear; and if the men who are

and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." Mark 9:33-34, 36-37. Now let us be like children before God. Let us be teachable, willing to learn, and then the Spirit of God will cement our hearts together, and we shall be one in Christ Jesus. Then the Father will love us, even as He loves His Son. Let this thought fill the soul with thankfulness, and go on your way to Zion, making melody in your hearts to God. You are called out of darkness to show forth His marvelous light. Go forward, rejoicing in the righteousness of Christ.

At the morning meetings I have enjoyed hearing the testimonies of those who came here to learn—testimonies of how they have learned to believe that Christ has forgiven their sins. It is very late—the eleventh hour—to learn that. But, thank God, it is not too late, even at the eleventh hour, for wrongs to be made right. If we learn what is to be the joy of our calling, we shall praise God with heart and soul and voice. And at last we shall have a glorious triumph when our

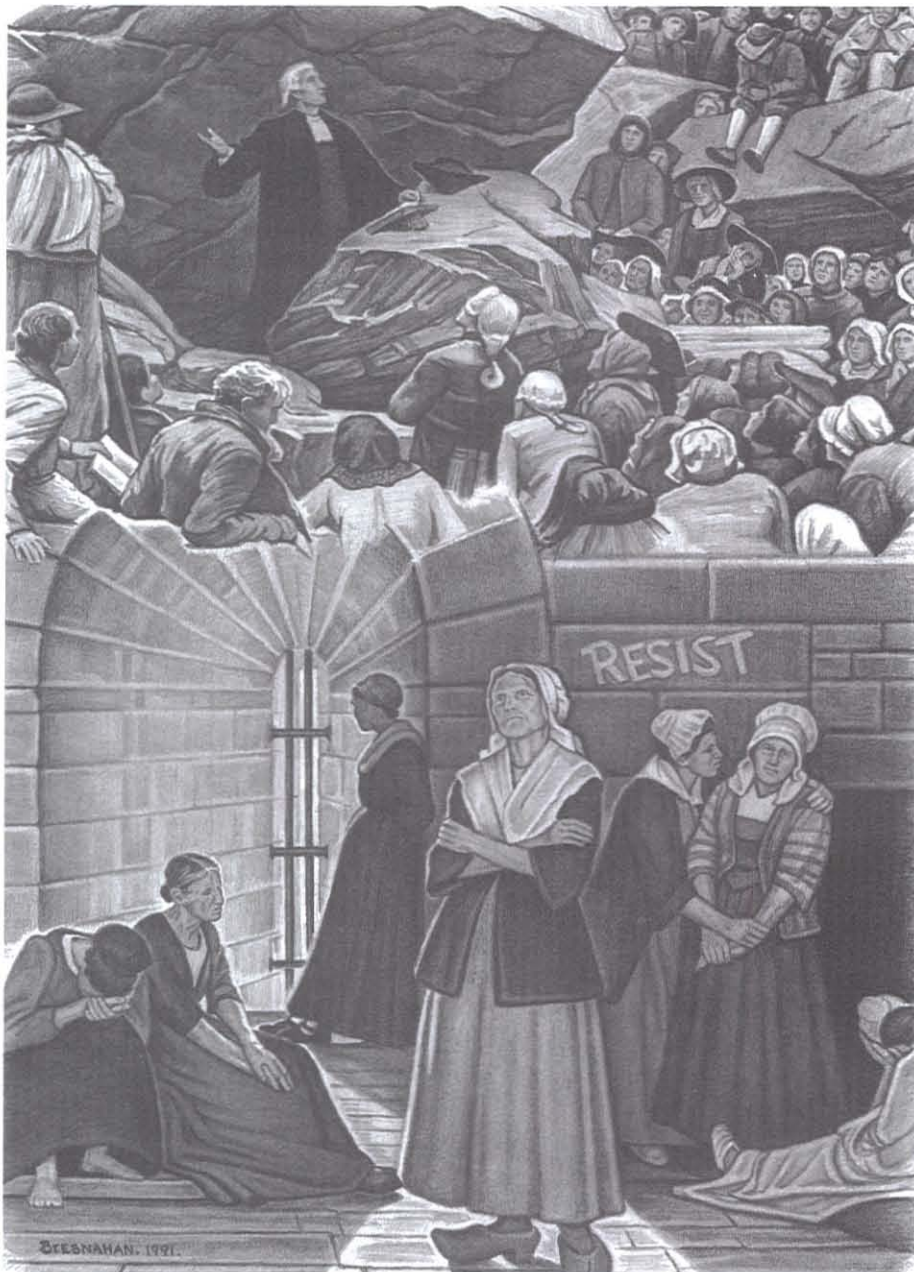
If God sees that your souls are in danger, He will send reproof to you. Do not rise up against it. Say, "I will seek God, I will find Him, and will be converted."

there prove unfaithful, He will remove them, and will put others there who will be true to Him. God is not at a loss for means. If men will only respond to His call, all will be well.

Now let us take Christ's yoke upon us, and learn of Him. He says His yoke is easy, and I believe it. He says the burden is light, and I believe that, too. When you are wearing Christ's yoke, all your complaining and dissension will cease. When Christ's disciples fell into controversy by the way, He asked them, "What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. . . . And he took a child,

captivity shall be turned, and our mourning and tears shall be forever past. What a shout of praise will then go forth from human lips! Shall we begin it here? God grant that we may! God help you to put away every fiber of the root of bitterness that has been planted in so many hearts. May you put it away, so that it shall never bud nor blossom from this time. Let Christ kill it by His Holy Spirit in every heart. God grant that the root of bitterness may die! □

The General Conference Daily Bulletin,
April 13, 1891.



The Medieval Reign of the Papacy

THE early Christian church greatly suffered at the hands of the pagan world. All of Christ's apostles, except John, suffered the death of martyrdom. At the hand of the diabolical Nero, myriads of innocent Christians were martyred. With varying intensity, later emperors plundered the ranks of the servants of Christ. The words of Jesus were indeed fulfilled. "Remember the word that I said unto you, The servant is not

greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." John 15:20-21.

No doubt the apostles recalled other words of Jesus which rang in their ears. "Blessed are ye, when men shall revile you, and persecute you, and shall say all

manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matthew 5:11-12.

Christians were torched, beheaded, thrown to wild animals, and suffered all sorts of cruel and brutal punishments for their refusal to pay homage to pagan gods. These refusals were often interpreted as treason against the emperor. Some models of courage come down to us today. Perhaps few examples are more moving than that of the unwavering loyalty of Bishop Polycarp in the second century. As a young man, Polycarp had known the aged apostle John. At the age of 86, in A.D. 155, he was hunted down like a wild animal and eventually captured. Before the assembled multitudes, he was asked to renounce his loyalty to Christ by paying respect to the pagan deities. His unwavering faith was passed down to generations through his words, "Eighty and six years have I served Him [Christ], and He hath done me no wrong. How then can I speak evil of my King who saved me?" That day the aged leader laid down his life, a testimony that he was "faithful unto death." See Revelation 2:10. No doubt, for him, Christ has reserved the "crown of righteousness, which the Lord, the righteous judge" (2 Timothy 4:8), will give him at His second coming.

Unquestionably, the persecution reached its fiercest dimensions during the ten-year period that commenced during the reign of Emperor Diocletian. This persecution was foretold in prophecy concerning the church of Smyrna, as recorded in Revelation 2. The church of Smyrna represented the second period of church history, from the end of the apostolic period (A.D. 100) to the end of the Diocletian persecution (A.D. 313). "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.

The ten days of the prophecy symbolize the ten years of this persecution (A.D. 303-313). Though Diocletian abdicated his emperorship in 305, his successor, the ruthless Caesar Galerius, intensified the persecution. On February 23, 303, Diocletian, though married to a Christian, ordered all Christian churches closed, all Scriptures and liturgical books burned, and all Christians placed outside

of the law of the land. Many Christians were butchered after two mysterious fires destroyed a Roman palace in Nicomedia. Christians were ordered to sacrifice to pagan gods under pain of death if they did not. The tortures were terrible, especially in Egypt, Syria, Tyre, and Palestine.

What Satan was not able to accomplish through persecution, he was able to achieve through the fallible support of Roman rulers. While the Christian church found that it could stand strong when persecuted, it totally failed to meet the test of fidelity when popularity was heaped upon it. In 312, toward the end of the Diocletian persecution, Constantine, then a pagan, marched on Rome. As emperor, Constantine soon saw the political advisability of seeking the loyalty of Christians, and he published the Edict of Toleration, which granted religious freedom to Christians. Constantine exempted the clergy from municipal duties and military service, freed Christian slaves, and legalized bequests to the church. The joy of Christians knew no bounds!

It is not clear when Constantine's allegiance to Christianity began. Even though his mother became an ardent Christian, he always supported some of the best teachers of paganism. It is evident that he claimed Christianity well before his deathbed "baptism."

Constantine's acceptance of Christianity was the first step toward the union of church and state, a pattern that was later to characterize the persecution by the Papacy against dissenters. The exercise of state authority was shortly evidenced. In 321, Constantine mandated the observance of Sunday throughout the Roman Empire. Because the majority of his officers were still pagans, he enjoined Sunday worship, not as the Lord's day, but as the day of the sun; thus he sought to bind his pagan and Christian subjects together. This step, more than any other, led the Catholic Church to reject God's Sabbath, and replace it with the pagan day of worship. Later that century, the Council of Laodicea (about A.D. 365) admonished Christians to rest on Sunday, in memory of the resurrection; thus, step by step, the Sabbath (unwaveringly upheld by the Scriptures and by the apostles of Jesus) was slowly replaced by the pagan day of worship—Sunday.

The efforts of the bishop of Rome were not well-received. Even by the end of the fourth century (except in Rome

and Alexandria), the majority of Christians favored the keeping of the seventh-day Sabbath. Satan was subtly working to turn men and women away from the day which alone signifies man's loyalty to the sovereignty of Christ.

It became popular, before the fourth century, to honor Christ on both the seventh and the first days of the week. One was usually treated as the fast day, and the other as the feast day.

The famous Ambrose, bishop of Milan, under whom Augustine trained in the late fourth century, was a Sabbath-keeper; however, he records that, when he traveled to Rome, he worshiped with the Romans on Sunday. Because of this, it was he who originated the saying, "When in Rome, do as the Romans do." It became popular, before the fourth century, to honor Christ on both the seventh and the first days of the week. One was usually treated as the fast day, and the other as the feast day.

In an endeavor to make the Biblical Sabbath unpopular, Rome tried to enforce Sabbath as the fast day. But, well into the fifth century, Augustine expressed his displeasure that most of the churches around him kept the Sabbath as the feast day and as their primary day of worship. Of course, it was this ambivalence of worship days that led to the two-day weekend, with a concept that they were both holy days (holidays). Step by determined step, Sunday was enforced on the people as the special day of worship. And, as illiteracy and ignorance developed during the Middle Ages, it became increasingly easier for the church leaders to enforce their beliefs and destroy truth.

In spite of the increasingly ruthless attempts to enforce Sunday observance, the majority of Christians, in the first six centuries of the Christian Era, kept Sabbath in accordance with the fourth commandment. In the churches of Asia, including Syria, India, and the Nestorian churches as far away as Siberia and China, the majority of members kept Saturday as the Sabbath. Even Spain kept the Sabbath until the seventh century, as did England. In the areas of

Ireland, Scotland, and Wales, Christians steadfastly observed the seventh-day Sabbath until the twelfth century. Even the declaration of Pope Gregory the Great, in A.D. 603, in which he proclaimed that the antichrist would keep Saturday as the

Sabbath, did not influence vast segments of Christians who were loyal to the Sabbath.

The Sabbath was only one of the myriad of major doctrinal changes that was introduced by the Catholic Church. None are consistent with Bible truth. In his monumental book, *The Two Babylons*, Alexander Hislop identifies many of the pagan rites which infiltrated the Roman Catholic Church. These include: image worship, the Madonna and child, Christmas, Easter, Mass, extreme unction, purgatory, prayer for the dead, relic worship, confession to priests, prayers to saints, christening, the rosary, candles, and the sign of the cross. By the Middle Ages, all these had found a firm place in Roman Catholic worship and liturgy.

Because belief and practices of the church could no longer be substantiated by the Bible, the church claimed authority beyond the Word. It claimed that Christ had instituted such authority in the church, basing this upon Christ's dialogue with Peter: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matthew 16:18-19.

Of course, these words of Jesus, properly understood, were a play on words that indicated the weakness of Peter as compared with Christ. The term, *rock*, referred to in this verse, is not referring to Peter (whose name means a rolling stone), but to Christ Himself. This is

made clear by Paul. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Ephesians 2:20.

Whenever the church is given primacy over the Word, the church departs from its God-given mission. The Christian church was destroyed by the acceptance of paganism under the guise of church authority.

the fifth century, Chrysostom advocated every attempt to suppress and silence the so-called "heretics," on the pretext that if this were not undertaken, they would influence others; yet he did not advocate the death penalty. About the same time, Augustine, bishop of Hippo, supported banishment, fines, forfeiting of property, and similar penalties for "heresy," but he did not support the death penalty against

It is significant that Virgilius, who spent a good deal of his reign in exile, was the first pope who was not canonized by the church. The worldly power that he assumed, on behalf of all subsequent popes, led to a sharp reduction in the number of later popes who have been canonized.

The title, *Pontifex Maximus*, had been bestowed upon Caesar Augustus (the Caesar at the time of the birth of Christ) by the senate in Rome, in appreciation for his strong and peaceful leadership of the Pagan Roman Empire. More than 500 years later, this title was transferred to the pope of Papal Rome; thus began the temporal as well as the ecclesiastical rulership of the Papacy. The period during the 1260 years of papal domination of Europe is foretold in Scripture. This 1260-year period is dated from A.D. 538, when the pope exercised his newly bestowed authority after the expulsion of the Ostrogoths.

The 1260-day prophecy can be found in Daniel 7:25; 12:7; Revelation 11:2-3; 12:6, 14; 13:5. Different words and phrases are used for the time period that is covered, such as *time*, *times*, and *the dividing of time*; *one thousand two hundred and three score days*; and *forty and two months*. It must be understood that the Jewish calendar had 30 days in each month and 360 days to the year; thus, each expression, the three and one-half years and the forty-two months, consisted of 1260 days. In these prophecies, a day is symbolic of a year. See Ezekiel 4:6 and Numbers 14:34. The 1260 years represented the domination of the European world by the Papacy (from 538 until the pope was taken prisoner by Napoleon's army in 1798). This was a precise fulfillment of prophecy.

Not only did the Roman Catholic Church ruthlessly persecute in Europe during this period but it also persecuted in all other parts of the world where its influence was felt. When Vasco da Gama, the Portuguese sailor, pioneered the trade routes to India via the south of Africa in 1498, the Catholic Church followed. Its attention was especially attracted to the Thomas Christians on the southwest coast of India, near Goa. Finding Sabbathkeepers there who observed a form of Christianity much closer to that of the apostolic church, the Catholic invaders soon employed the assistance of the new order of the Jesuits to help "convert" these Christians. Overwhelmingly, these believers resisted. To add further encouragement to the Indians to follow Catholic prac-

Once again, Catholicism, assisted by apostate Protestantism, will enforce its edicts by the arm of the civil law.

With the abject ignorance and illiteracy of the majority of the serfs of Europe during the Middle Ages, it was a simple matter for the educated priests to keep the masses of the people in total apostasy; yet, in spite of this, great movements which upheld Biblically-based truths resisted the papal oppression. From the early years of Christianity, two great movements—the Celtic and the Waldensian—refused to bow the knee to Babylonian worship. Both of these groups of people widely scattered the truth in Europe, and refused to acknowledge the authority of the bishop of Rome. Each sought to teach the people, in their native language, the truths of the Word of God.

Other groups who believed Bible truths arose later, including the Albigenses and the Huguenots. All reforming groups were ruthlessly persecuted. Many adherents were martyred. Without the authority of the Word, the church chose to follow the pattern of Pagan Rome, using its authority to produce conformity by force. As the terrible Inquisitions were instituted, millions lost their lives rather than bow to the pagan apostasy of the church. Once in power, the church exercised the same ruthlessness against dissenters that Pagan Rome had exercised against Christians when it possessed the power.

By the fifth century, the church supported the persecution of those who deviated from the Roman Catholic Church, but it had not yet supported the procedure of putting them to death. Early in

dissenters. However, about this same time, pagans began to be murdered by Christian emperors and fanatical Christian mobs. It was not long before Christians were destroying fellow Christians, again by the power and authority of the state. The total number that were martyred during the Middle Ages has been estimated between 50 and 120 million individuals. The Roman Catholic Church has never officially repented of this appalling record.

The medieval reign of the Papacy is readily traced to the rule of Emperor Justinian. In 533, Justinian had to decide, once and for all, whether the bishop of Rome or the bishop of Constantinople was the supreme bishop. The bishop of Rome thought he was the authentic pope since it was claimed that his roots could be traced back to the apostle Peter. The bishop of Constantinople claimed primacy because of Constantine's transference of the Roman Empire's seat from Rome to Constantinople in the fourth century. Justinian decided that the bishop of Rome should be acknowledged as the supreme bishop of the church. The reigning bishop of Rome, John II, received the title of *Pontifex Maximus* (supreme pontiff); however, it was not until 538 that the pope could exercise the power that was bestowed by this title. In that year, the Ostrogoths were expelled from Rome, leaving the way open for the Papacy to exert the temporal power that was invested in the pope by his assumption of the title of *Pontifex Maximus*. By this time, Virgilius was the reigning pope.

tices, the Inquisition was instituted. Unmerciful tortures were experienced. Those who failed to give allegiance to the servants of Rome were burned at the stake. In an especially brutal way, the executioner first dashed the blazing torches that were on poles into the faces of these hapless victims, causing excruciating agony, until their faces were burned to cinders. Next, they lighted fagots at the feet of these faithful Christians. See B.G. Wilkinson, *Truth Triumphant*, Leaves of Autumn, Payson, AZ, 1985, 319.

In like manner, the Portuguese pitilessly persecuted the Muslims of Java. The people were often left with only two alternatives—accept Catholicism or die. Naturally, the majority chose Catholi-

cism; thus, at gunpoint and sword, many instant “Christian conversions” were made. In the New World, the church was no less ruthless. In places such as Guatemala and Peru, the persecutions of the Spanish Inquisition were felt with ruthless ferocity.

To a major extent, after the fall of the Papacy in 1798, there was less papal persecution because the church no longer had the power of the state to enforce its heartless edicts. The Word of God clearly states that the restored Papacy will again become a powerful persecuting agent. “And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Revelation 13:17. “And he had power to

give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” Verse 15.

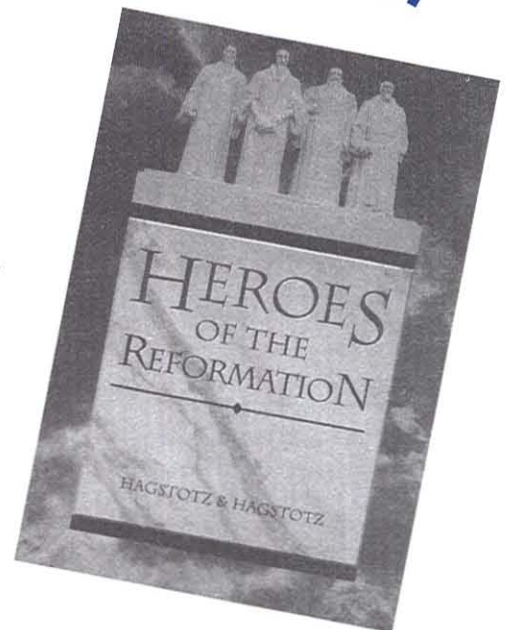
Once again, Catholicism, assisted by apostate Protestantism, will enforce its edicts by the arm of the civil law. It will require a return to true loyalty to God’s Word, and a true submission to Christ, if His people are to remain faithful under such persecution. Now is the time to find the power of the indwelling Christ in order to gain victory over every wrong word and action, so that, when the ultimate test comes, we will unflinchingly remain loyal to Christ. □

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THERE are few things more to be desired than unity and harmony between the brethren and sisters of God's church. David certainly understood this principle well: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psalm 133:1.

Yet from the time of the Fall, unity has proved to be one of the most elusive qualities upon this planet. Undoubtedly, the great barriers to unity are selfishness, pride and human willfulness. We are reminded that before pride and ambition arose in the heart of Lucifer, the whole universe pulsed with oneness. The universal motivation was selflessness. However, after the fall of Lucifer the universe was fatally divided between those beings motivated by selflessness and those motivated by selfishness.

By nature human beings are egocentric, and therefore we should not be surprised that our planet is ravaged by schisms, divisions, disharmony and disunity. However, Jesus came to this earth to reestablish the true principles of selflessness. The life of Jesus established the true principles of unity built **not** upon the "get" philosophy, but upon the "give" philosophy. Thus Jesus gave His own precious life for the salvation of the human race, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20:28.

The same loving gift was extended by the Father in the sacrifice of the Son, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Thus it can be expected that all who are totally surrendered to Christ, all who



The Dividers of Israel, Part 1

have the mind of Christ, will be motivated by selflessness—not selfishness. It is not without reason that we should expect harmony and unity within the fellowship of God's church. All those professing the name of Jesus should also be living His life. Yet even among the Disciples of Christ, frequently strife, dissension and controversy raged. The burden for true Christlike unity was expressed in Christ's prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:21.

In writing to the Romans, Paul again urges the true principles of unity, "Let love be without dissimu-

lation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another." Romans 12:9-10.

In these last moments of earth's history God has raised up a people. He has enlightened them with the everlasting gospel and the three angels' messages. He has called them to take these messages to every nation, kindred, tongue and people. He has called them to unite under this banner of truth. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Psalm 60:4.

God has promised that His final people will be united. Christ promised that this everlasting gospel will bring sheep from other folds, and that before the final moments of earth's history He will have one united fold, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

However, today as we survey God's chosen church, which He named the Seventh-day Adventist Church—His remnant church—any honest evaluation is that—like the Disciples of old—we are riven with disputes, schisms, factions, disharmony, dissension, animosities, bitterness, misrepresentations and vivid controversies. As I travel around the world I see that God's remnant church is in decided danger of being broken up into a myriad of schismatic groups. We can rest assured that this is not the destiny for God's remnant church. We can rest assured that this is not God's plan for Israel. Strife has one source, and that is Satan. He was the originator of the "divide and conquer" strategy. Often I have placed before God's

Colin D. Standish

people the only basis of unity. This platform is emphasized by Jesus in His prayer for unity, "Sanctify them through thy truth: thy word is truth." John 17:17.

When Sister White declared, "Unity is the sure result of Christian perfection" (*Sanctified Life*, 85), she was plainly denying that there was any way that unity could be coerced or contrived by human plans or actions.

Peter understood well the results that occur when the Holy Spirit has sanctified the life as men and women have determined to obey the truth, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1:22.

True unity is forged when brethren and sisters have allowed Christ to purify their souls as they obey the truth in the power of the Holy Spirit. These principles of Scripture and of the Spirit of Prophecy allow us to decide what is the basis of disunity within God's remnant church. Logically, if unity is achieved only when God's people firmly embrace the truth of the Scriptures, and then, having accepted the truth, they allow the Holy Spirit to transform their lives, then it must be concluded that the disunity, which is present within the church of God today, results from a rejection of truth—which leads to unrighteousness. The servant of the Lord says, "There is no sanctification aside from truth." *Fundamentals of Christian Education*, 432.

Therefore we must identify the dividers of Israel—those who are causing schisms in the church—as being those who are resisting truth and teaching doctrines of devils. Paul prophesied that this would take place in God's remnant church: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1.

You will note that this text has a primary reference to the Seventh-day Adventist Church because it refers to those who once believed the truth, but have allowed spiritualistic doctrines to lead them away from Christ and His righteousness. We must recognize that any teaching that is specifically contrary to the Words of Inspiration is a doctrine that comes right from the mind of the archdeceiver, Satan. It sounds harsh to say that there are many preachers and teachers who perhaps unwittingly are pre-

senting the doctrines of devils in our church, but we have a responsibility to call sin by its right name.

It has ever been the accusation of the apostate that those who stand loyal to God and to His truth and righteousness are the ones who are responsible for the division among God's people. In psychological parlance this is called projection. Humans are inclined to project to others the very weaknesses that they themselves possess. Thus it is inevitable that those who reject the truths of God, and, who step by step attempt to lead others away from the perfect principles of Scripture, will feel threatened by those who stand up loyally for God's truth, and who live

A little later, as Ahab had taken possession of the property of Naboth, whom his idolatrous wife, Jezebel, had ordered stoned, Elijah came to bear the solemn message of the Lord. Once again Ahab accused him. Yet Elijah responded in the courage of the Lord, "I have found thee; because thou hast sold thyself to work evil in the sight of the LORD." 1 Kings 21:20.

Here we have an example for God's faithful people today. Just as surely as there was a wicked king and other wicked leaders who led God's people away from the truth in the time of Israel, so there are today wicked members within the Seventh-day Adventist Church who are

It has ever been the accusation of the apostate that those who stand loyal to God and to His truth and righteousness are the ones who are responsible for the division among God's people.

a life of righteous obedience to the will of the One for whom they have so fully committed their lives.

Therefore it should not be surprising that many members, teachers, pastors and leaders within God's remnant church, who are now denying the very truths for which God established and ordained this church, have become the ruthless accusers of God's faithful people. They are the ones who are declaring that the faithful, earnest servants of the Lord are the dividers of Israel.

Elijah

It is hardly possible to address this topic without referring back to the experience of Elijah. This humble, courageous, faithful, righteous prophet was challenged by the contriving king of Israel, Ahab. When Ahab saw Elijah, he wickedly asked the prophet, "Art thou he that troubleth Israel?" 1 Kings 18:17.

Elijah did not cower down from the accusation of this powerful king, but answered him, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim." Verse 18.

seeking to lead God's people away from the precious message of the three angels, and from the distinctive everlasting gospel that God has given to His remnant church.

This is not a time for cowardice, or for faithful Seventh-day Adventists to recoil from the accusations of those leaders who are under the control of Satan and are leading precious souls to eternal destruction. The time has come for us to rise up and say, It is not God's faithful people who are troubling Israel, but rather those who have forsaken the commandments of the Lord and have turned to the paganistic concepts represented by Baal. It is time to point out that these leaders are working evil in the sight of the Lord.

I hasten to add that not all leaders are unfaithful. The concern in this article is addressed only to the unfaithful who have turned aside from the truths of God and are leading men and women into paganistic and evil practices. I further hasten to say that this article is not written with any level of hatred or animosity, because we know that those who are responsible for the division of Israel are the blood-bought heritage of Jesus and that He loves them, and no doubt is seeking to woo them back to loyalty to

Him. We recognize that in the past God has used men who had once served the devil, but who eventually surrendered their lives to Jesus. Biblical examples of them include King Manasseh and Saul of Tarsus.

It is my hope that many men who have defected from God's truth and from His righteousness will be brought under

1. The Inspiration of the Bible

Some leaders and teachers in our educational institutions do not believe in the integrity of the Word of God. Indeed, there are those who are seeking to undermine the confidence of God's people in God's Word. For example, in Australia there is a group of leaders and educators

Further, God declared to His people "Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chronicles 20:20.

deep conviction by this article, and through repentance and restoration will reenter the true fold of Jesus Christ. We must acknowledge that no position in ecclesiastical authority can guarantee the faithfulness of a human being. Sister White details this principle in the clearest terms, indicating that at the end of time there will be pastors and leaders who will lead the people away from Christ and His truth:

"Those who have been regarded as worthy and righteous prove to be ring-leaders in apostasy and examples in indifference and in the abuse of God's mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy." *Testimonies*, vol. 5, 212.

One does not need to be a prophet to identify some who are deliberately and persistently leading men and women away from the principles of truth and righteousness. I do not take it upon myself to have that responsibility; nevertheless, I will identify some of the major ways in which men and women are being deceived today by those who claim to be the servants of Christ—when they are indeed doing the work of the devil. In this way every reader will be able to evaluate whether or not men in responsible positions, either as denominationally employed leaders, or lay leaders in local churches, are doing the work of God or are doing the work of Satan. Let us now deal with the denial of the major truths of our faith. The denial of truth inevitably leads to sin and unrighteousness.

who are holding seminars in various parts of the country, and are spending considerable time seeking to point out the alleged inconsistencies and mistakes in the Word of God. For what purpose are they doing this? We cannot know for certain, but surely it will only result in leading men and women to ultimately reject the saving truths of the Bible in exchange for a life of sin. How contrary this is to the testimony of the Word of God! David told us, "Thy word have I hid in mine heart, that I might not sin against thee. . . . Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:11, 105.

In New Testament times Paul also thoroughly affirmed to Timothy the veracity of the Scriptures, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:15-16.

Peter affirmed just as strongly the full veracity of the Word of God, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21.

As a faithful member of God's Seventh-day Adventist Church, and as one called to preach the gospel of Jesus Christ, I cannot move away from the Word of God. When I was ordained to the gospel ministry I was challenged to be true to the charge presented by Paul to Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Timothy 4:1-5.

Every minister who is true to his calling will not deviate from this solemn charge.

2. The Spirit of Prophecy

Besides the words of Scripture, the greatest gift that God has given to His remnant church in fulfillment of prophecy is the inspired writings of Sister Ellen White. The prophet Amos declared, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

It is amazing that so many Christians see no likelihood that God will give special messages to help His people through dramatic and difficult times. As we come to the end of this earth's history, God has promised that He will not leave us without such counsel. The prophet Joel put it this way, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." Joel 2:28-29.

Further, God declared to His people "Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chronicles 20:20. God in His great mercy has given to His people the Spirit of Prophecy foretold in the book of Revelation, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed,

which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Revelation 19:10.

The messages of the Spirit of Prophecy are in no way to take away from or diminish the counsels of the Scripture. Every doctrine espoused by faithful Seventh-day Adventists is predicated upon the Word of God, but God has given messages to enlighten, to prepare, to warn and to encourage God's people so that there is no excuse for us to fall to the masterly deceptions of Satan at the end of time. But sadly,

many of those in responsible positions shun the study of the Spirit of Prophecy. This is especially true in the Western World.

God has been pleased to provide His people at the end of time with the most important counsels outside of the Bible in order to establish them in His faith and prepare them for the coming of Jesus.

However, as an example, the same group of administrators and teachers in Australia, as mentioned above, are likewise seeking to undermine the Spirit of Prophecy by attempting to point out apparent "contradictions" in Sister White's writings. What shall they accomplish other than to turn God's people away from the light so necessary for their preparation for the return

of Jesus Christ? Of course, we must recognize the equally sobering fact that we may make the Spirit of Prophecy of none effect as well, simply by professing to embrace and uplift it while neglecting to study or put into practice the principles found therein.

Those who destroy the faith of men and women in the Bible and the Spirit of Prophecy will face a fearful retribution in the end-time judgment.

In Part 2 of this article we will look at the denial of four additional truths that have led us into sin and unrighteousness. We will then look at practices that have been brought into God's church that are pagan in origin. □

To be continued.

The Final Rise and Fall of the King of the North

by Jeff Pippenger

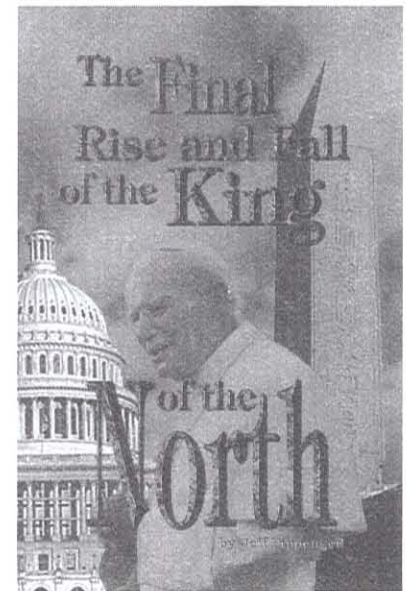
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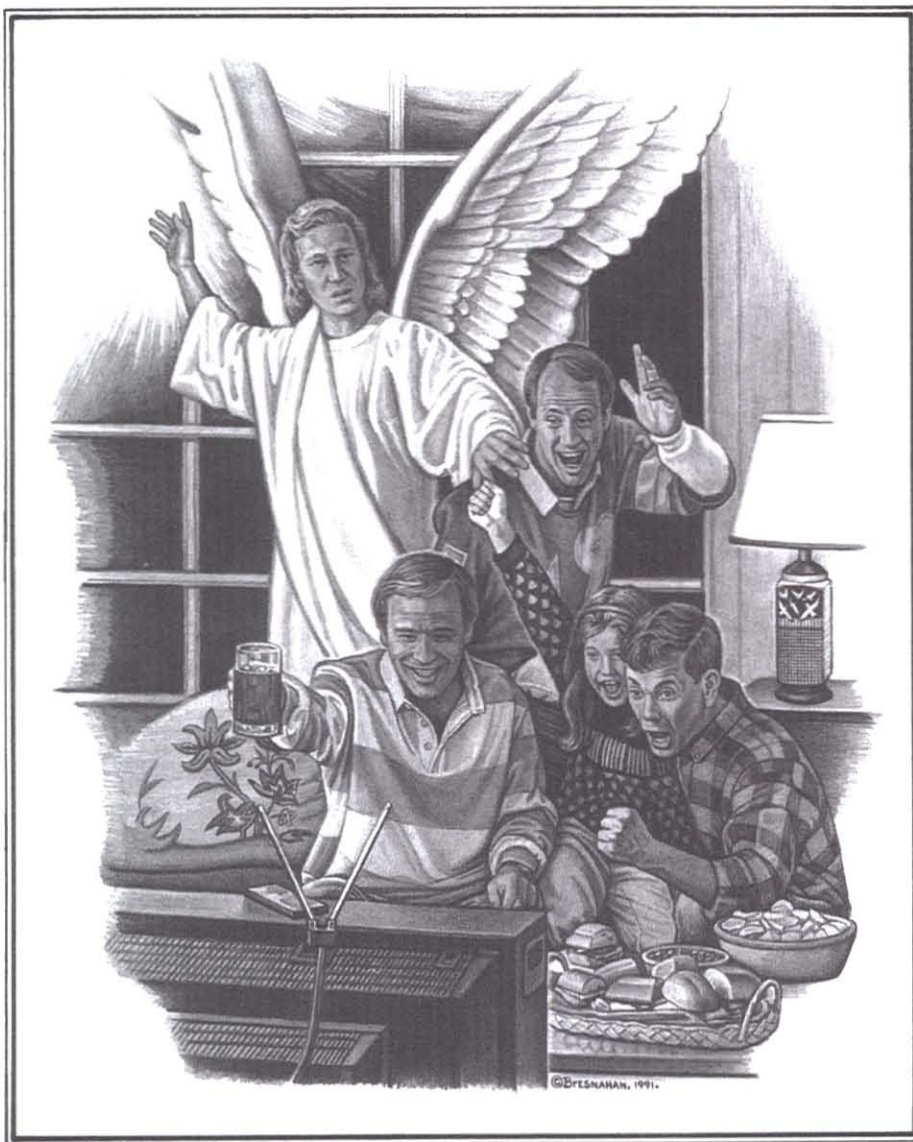
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almost filled the cup of their iniquity. But the Lord does not execute the death penalty on the transgressors of His law until they have heard the warning, and have been given an opportunity to see the result of rebellion against Him. How wonderful is His forbearance and patience! He is putting a constraint on His own attributes. Omnipotence is exerted over Omnipotence.

“The Lord is slow to anger, and great in power,” “plenteous in mercy” (Psalm 103:8) and forgiveness; but He “will not at all acquit the wicked.” Nahum 1:3. Soon there is to be an awakening of His displeasure, and who then can stay His wrath?

There is a work to be done in our cities—work to be done in every place. God will take men from the plow, from the sheepfold, from the vineyard, and will put them in the place of those who think that they must have the highest wages. Those who grasp for high wages will find in the money they get all the reward they will ever receive. Such ones cannot be expected to feel a burden for the salvation of perishing souls. The Lord cannot use such ones in His work. Until they banish selfishness from their hearts, their efforts are worthless.

God says to His people today, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Revelation 2:4-5. Will they heed the reproof? Will they dare to trifle with so direct and decided a statement, and keep their commended excellencies blasted as with a mildew because they allow Satan to steal in among them. “Thou hast left thy first love,” and therefore there is no steadfastness of purpose. Without this love, all knowledge, all capabilities, all outward zeal and service, are worthless. You do not receive from Christ grace to impart to others. And while you do not reveal the love that Christ has commanded you to reveal, your light is not shining forth to the world.

Leaving the first love is represented as a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description. Unless those who have sinned speedily repent, the deceptions of the last days will overtake them. Some, though they do not realize it, are preparing to be overtaken. God calls for repentance without delay. So long have many trifled with salvation that their spiritual eyesight is dimmed, and they cannot discern between

A Call to Repentance

WE are living in the time of the end. Thrones and churches have united to oppose God’s purposes. The association of man with man, which God designed should be a means of strengthening goodness and happiness, is used as a means of strengthening evil and of developing tendencies to rebellion. Men have assumed despotic power, and human laws have been put in the place of the law of God.

It is the reign of Antichrist. God’s law is set aside. The Scriptures are exchanged for the traditions of men. Satan has become the ruler of the world; and in his hands temptation has become a science. He rules over a vast, well-organized empire. Sin has stimulated his followers into fearful activity. Men

have combined to perpetuate evil. The sale of intoxicating liquor, destructive alike to soul and body, is legalized by Christian governments.

Influences are to be set in motion that will proclaim to the world the first, second, and third angels’ messages. The world is to be warned, and I beseech those who know the truth to do all in their power to sound the message, “Prepare to meet thy God.” Amos 4:12.

“It is time for thee, LORD, to work,” David said; “for they have made void thy law.” Psalm 119:126. David lived many hundreds of years ago, and he thought then that the time had come for God to interfere to vindicate His honor and repress the swelling unrighteousness. Today men have

light and darkness. Christ is humiliated in His people. The first love is gone, the faith is weak, there is need of a thorough transformation.

My brethren and sisters, humble your hearts before the Lord. Seek Him earnestly. I have an intense desire to see you walking in the light as Christ is in the light. See 1 John 1:7. I pray most earnestly for you. But I cannot fail to see that the light which God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people.

Satan is seeking with all his subtlety to corrupt mind and heart. And O how successful he is in leading men and women to depart from the simplicity of the gospel of Christ! Under his influence hereditary and cultivated tendencies to wrong are roused into activity. Ministers and church members are in danger of allowing self to take the throne.

Human wisdom, human ability, is nothingness in God's sight. He who supposes that he is superior to his fellow men in wisdom will sooner or later reveal traits of character that are a dishonor to God. In the church today there are many of this stamp—men and women in whom the loveliness of Christ is hidden by traits of character that unfit the possessor for membership in the Lord's family in the heavenly courts.

There are many who are not Bible Christians. They follow a standard of their own devising. If they would see their defective, distorted characters as they are accurately reflected in the mirror of God's Word, they would be so alarmed that they would fall upon their faces before God in contrition of soul, and tear away the rags of their self-righteousness.

My brethren in the ministry, you ought to be reaching higher and still higher in Christian experience—higher, not by self-assertion, self-assumption, and self-confidence, but by growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Press forward toward the mark of the prize of your high calling in Christ. See Philippians 3:14. How much we need to be faithful watchmen over self, to make sure that we have not the spirit that leads us to hurt and destroy in the place of using our God-given talents to awaken the inhabitants of our world to a realization of their lost and undone condition. Let us not be content to be as those who have left their first love. □

Review and Herald, December 15, 1904.

“The older members of the church should give the youth an example of Christian firmness and self-control, of patient, cheerful submission to the divine will. God forbid that the fathers and mothers of children whose help we need so much should themselves be overcome by Satan. There are many professed Christians who are as fitful and moody as the weather of a California winter. There may be a few sunshiny days, but you may look oftener for fogs and rain. Children are critical observers. They mark the caprice, the petulance, the sullenness. They cannot desire a religion which bears such fruit.”

Signs of the Times, January 19, 1882.



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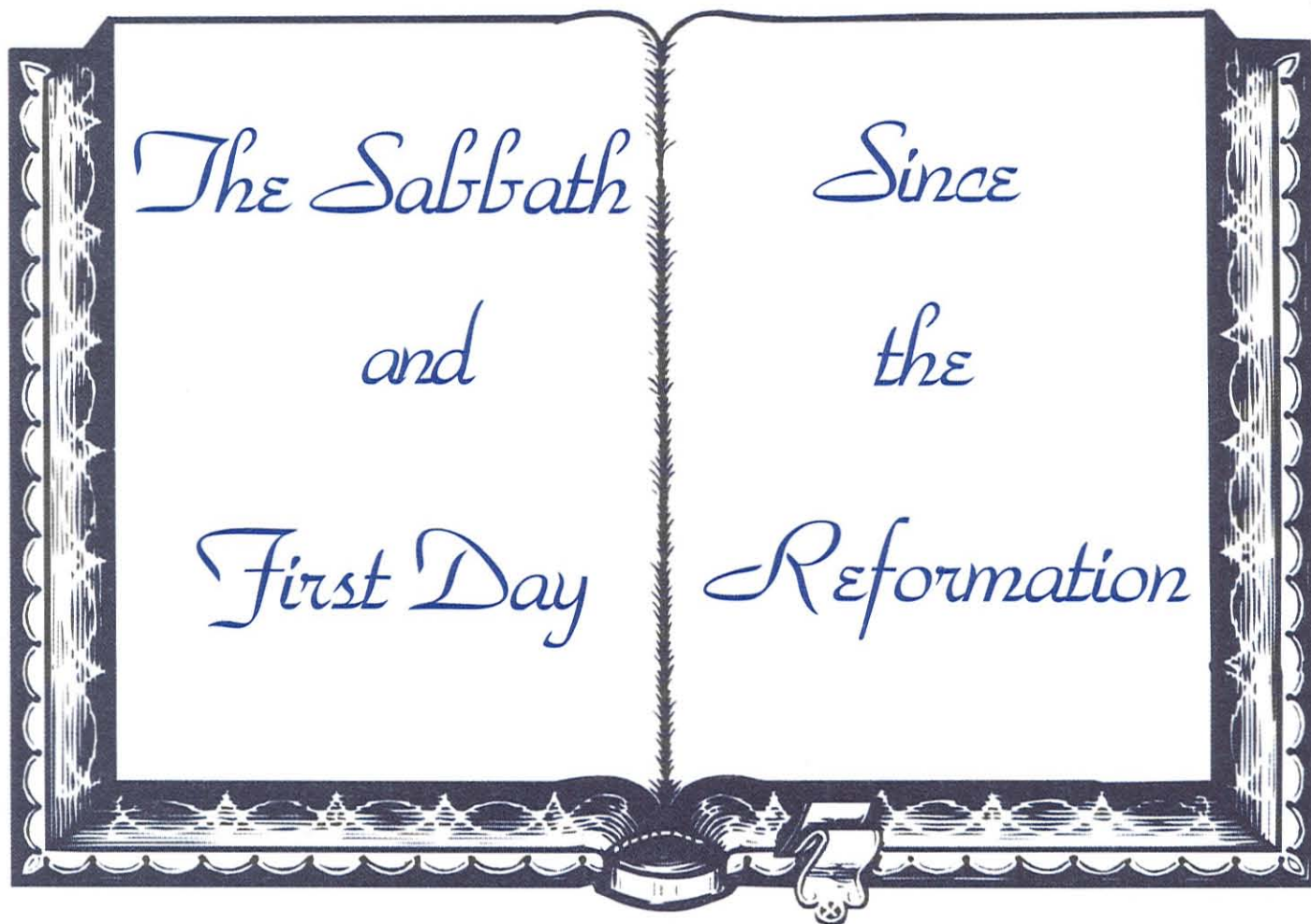
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IN 1607 an English first-day writer, John Sprint, gives the views of the Sabbathkeepers of that time, which, in truth, have been substantially the same in all ages:

"They allege reasons drawn: (1. From the precedence of the Sabbath before the law, and before the Fall; the laws of which nature are immutable. (2. From the perpetuity of the moral law. (3. And from the large extent thereof appertaining [to the Sabbath]. (4. And of the cause of this precept which maketh it perpetual, which is the memorial and meditation of the works of God; which belong unto the Christians as well as unto the Jews." *Observation of the Christian Sabbath*, 2.

John Thraske began to speak and write in favor of the seventh day as the Sabbath of the Lord about the time that the "Book of Sports" for Sunday was published under the direction of the archbishop of Canterbury, and King James I, in 1618. He took high ground as to the sufficiency of the Scriptures to direct in all religious services, and the duty of the

state to refrain from imposing anything contrary to the Word of God. For this he was brought before the Star Chamber where a long discussion was held respecting the Sabbath. It was on this occasion that Bishop Andrews first brought forward that now famous first-day argument, that the martyrs were first tested by the question, "Hast thou kept the Lord's day?"

Mr. Utter states the result of this examination as follows:

"Thraske was not turned from his opinion, and was censured in the Star Chamber. Paggitt's Heresiography says that he 'was sentenced, on account of his being a Sabbatarian, to be set upon the pillory at Westminster, and from thence to be whipt to the Fleet prison, there to remain a prisoner for three years. Mrs. Thraske, his wife, lay in Maiden Lane, and the Gatehouse prisons, fifteen years, where she died, for the same crime.'" *Manual of the S. D. Baptists*, 17-18; *Heylyn's Hist. Sab.*, part ii, chap. viii, sec. 10.

Mr. Utter continues this narrative as follows:

"Theophilus Brabourne, a learned minister of the gospel in the established church, wrote a book, which was printed in London in 1628, wherein he argued 'that the Lord's day is not the Sabbath day by divine institution,' but 'that the seventh-day Sabbath is now in force.' Mr. Brabourne published another book in 1632, entitled, *A Defense of That Most Ancient and Sacred Ordinance of God's, the Sabbath-day.*" *Manual of S. D. Baptists*, 18.

Of Brabourne's books a contemporary first-day writer, John Ley, thus speaks:

"If his books were as commonly read as they are cunningly penned to this purpose, many more might be taken in that snare at unawares, unless they were more soundly answered than yet they have been." *Sunday a Sabbath*, 154-155, ed. 1640.

J. N. Andrews, the first SDA Missionary sent to countries outside of North America, wrote extensively on the subject of the seventh-day Sabbath in history.

As Brabourne appealed to the king to use his authority for the restoration of the ancient Sabbath, his appeal gave occasion for the king to appoint Dr. White, the bishop of Ely, to the task of answering Brabourne's book. It also gave occasion, in part, to the preparation of Dr. Heylyn's Sabbath history; which shows that these works, which have been so often quoted in this, were not written in the interest of the Bible Sabbath. Brabourne was brought to trial before the archbishop of Canterbury, and the court of High Commission; and here the fear of man induced him to consent to the established church, though still partially adhering to his former views. As he is the only person known to the writer as having appealed to the civil power for the establishment of the Sabbath of the Lord, so is he also the only Sabbatarian known by him to have recanted when brought to trial. Other advocates of the Sabbath, however, arose:

"About this time Phillip Tandy began to promulgate in the north of England the same doctrine concerning the Sabbath. He was educated in the established church, of which he became a minister. Having changed his views respecting the mode of baptism and the day of the Sabbath, he abandoned that church, and 'became a mark for many shots.' He held several public disputes about his peculiar sentiments, and did much to propagate them. James Ockford was another early advocate in England of the claims of the seventh day as the Sabbath. He appears to have been well acquainted with the discussions in which Thraske and Brabourne had been engaged. Being dissatisfied with the pretended conviction of Brabourne, he wrote a book in defense of Sabbatarian views, entitled, *The Doctrine of the Fourth Commandment*. This book, published in the year 1642, was burnt by order of the authorities in the established church." *Manual of S. D. Baptists*, 19-20.

Mr. Francis Bampfield was a presbyter [priest] of the church of England. Crosby says of him:

"But being utterly unsatisfied in his conscience with the conditions of conformity, he took leave of his sorrowful and weeping congregation in 1662, and was quickly after imprisoned for worshipping God in his own family. So soon was his unshaken loyalty to the king forgotten, that he was more frequently imprisoned and exposed to greater hardships for his nonconformity, than most

other dissenters." *Hist. Engl. Baptists*, vol. i, 363.

Of his imprisonment Neal says:

"After the act of uniformity, he continued preaching, as he had opportunity, in private, till he was imprisoned for five days and nights, with twenty-five of his hearers, in one room, where they spent their time in religious exercises, but after

Exodus 16:24; Genesis 2:3. . . . The Lord Christ's obedience unto the *fourth word* in observing in His lifetime the seventh day as a weekly Sabbath day, and no other day of the week as such, is a part of that perfect righteousness which every sound believer doth apply to himself in order to his being justified in the sight of God; and every such person is to

The law of the seventh-day Sabbath was given before the law was proclaimed at Sinai—even from the Creation, given to Adam, and in him to all the world.

some time he was released. Soon after, he was apprehended again, and lay nine years in Dorchester jail, though he was of unshaken loyalty to the king." *Hist. Puritans*, vol. ii, chap. x.

During his confinement "he preached," says Crosby, "sometimes every day, and gathered a church under his confinement. And when he was at liberty he ceased not to preach in the name of Jesus." After his release he went to London and preached with much success, where, being again apprehended, he was shut up in Newgate prison for life, where he died February 16, 1683-4. "Bampfield," says Wood, "dying in the said prison of Newgate, . . . aged seventy years, his body was followed with a very great company of factious and schismatical people to his grave." This company was made up of the congregation gathered by him in London previous to his last imprisonment. Crosby says of him:

"All that knew him will acknowledge that he was a man of great piety. And he would in all probability have preserved the same character, with respect to his learning and judgment, had it not been for his opinion in two points, viz., that infants ought not to be baptized and that the Jewish Sabbath ought still to be kept." *Crosby*, vol. i, 367.

Mr. Bampfield published a small work in behalf of the Sabbath, in which he says:

"The law of the seventh-day Sabbath was given before the law was proclaimed at Sinai—even from the Creation, given to Adam, and in him to all the world. See

conform unto Christ in all the acts of his obedience unto the ten words." *Judgment for the Observation of the Jewish or Seventh-day Sabbath*, pp. 6-8, 1672. *Lib. Antiq. Society*.

His brother, Mr. Thomas Bampfield, who had been speaker in one of Cromwell's parliaments, wrote also in behalf of seventh-day observance, and was imprisoned for his religious principles in Ilchester jail. About the time of Mr. Bampfield's first imprisonment, severe persecution arose against the Sabbathkeepers in London. Crosby thus bears testimony:

"It was about this time, A.D. 1661, that a congregation of Baptists holding the seventh day as a Sabbath, being assembled at their meeting-house in Bullsteak alley, the doors being open, about 3 o'clock P. M., whilst Mr. John James was preaching, one Justice Chard, with Mr. Wood, an headborough, came into the meeting-place. Wood commanded him in the king's name to be silent and come down, having spoken treason against the king. But Mr. James, taking little or no notice thereof, proceeded in his work. The headborough came nearer to him in the middle of the meeting-place, and commanded him again in the king's name to come down or else he would pull him down; whereupon the disturbance grew so great he could not proceed." *Calamy's Ejected Ministers*, vol. ii, 260.

Mr. Utter continues this narrative as follows:

"Mr. James was examined and committed to Newgate on the testimony of

several profligate witnesses, who accused him of speaking treasonable words against the king. His trial took place about a month afterward, at which he conducted himself in such a manner as to create much sympathy. He was, however, sentenced to be hanged, drawn, and quartered. This awful sentence did not dismay him in the least. He calmly said, 'Blessed be God! whom man condemneth, God justifieth.' While

up in White chapel on a pole opposite to the alley on which his meeting-house stood." *Manual*, 21-23.

The famous Stennett family furnished, for four generations, a succession of able Sabbatarian ministers. Mr. Edward Stennett, the first of these, was born about the beginning of the seventeenth century, and after Mr. Bampfield's imprisonment and death, became the pastor of that church which he had gathered in

be broken with impunity, the people took them at their word. Mr. Crosby, a first-day historian, sets this matter in a clear light:

"If the seventh day ought to be observed as the Christian Sabbath, then all congregations that observe the first day as such must be Sabbathbreakers. . . . I must leave those gentlemen on the contrary side to their own sentiments; and to vindicate the practice of becoming pastors to a people whom in their conscience they must believe to be breakers of the Sabbath." *Crosby's Hist. Eng. Bapt.* vol. 3, 138-139.

Doubtless there have been noble exceptions to this course; but the body of English Sabbatarians for many years have failed to faithfully discharge the high trust committed to them.

The first Sabbatarian church in America was established at Newport, Rhode Island. Forty-four years after the landing of the pilgrim fathers at Plymouth, the first Sabbathkeeper arrived at Newport from London, where he had in all probability been a member of the church of John James, who was martyred there three years before. Mr. Isaac Backus makes the following record:

"Stephen Mumford came over from London in 1664, and brought the opinion with him that the whole of the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable; and that it was the anti-Christian power which thought to change times and laws, that changed the Sabbath from the seventh to the first day of the week. Several members of the first church in Newport embraced this sentiment, and yet continued with the church for some years, until two men and their wives who had so done, turned back to the keeping of the first day again." *Church Hist. of New England* from 1783 to 1796, chap. xi, sec. x.

Mr. Utter says that in December, 1671, "Stephen Mumford, William Hiscox, Samuel Hubbard, Roger Baster, and three sisters, entered into church covenant together, thus forming the first Seventh-day Baptist Church in America." *Manual*, 39-40; *Backus*, chap. xi, sec. 10.

From that time to the present the Seventh-day Baptists have maintained their position before the world as the observers of the ancient Sabbath of the Bible, and have gradually extended their churches through a considerable portion of the American Union. Among them

When the glory of the Lord shall thus fill the earth as the waters cover the sea, the Sabbath of the Most High is again and for the last time brought to view.

he lay in prison, under sentence of death, many persons of distinction visited him, who were greatly affected by his piety and resignation, and offered to exert themselves to secure his pardon. But he seems to have had little hope of their success. Mrs. James, by advice of her friends, twice presented petitions to the king, setting forth the innocence of her husband, the character of the witnesses against him, and entreating his majesty to grant a pardon. In both instances she was repulsed with scoffs and ridicule. At the scaffold, on the day of his execution, Mr. James addressed the assembly in a very noble and affecting manner. Having finished his address, and kneeling down he thanked God for covenant mercies, and for conscious innocence; he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spectators, and for himself, that he might enjoy a sense of God's favor and presence, and an entrance into glory. When he had ended, the executioner said, 'The Lord receive your soul; to which Mr. James replied, 'I thank thee.' A friend observing [said] to him, 'This is a happy day,' he answered, 'I bless God it is.' Then having thanked the sheriff for his courtesy, he said, 'Father, into thy hands I commit my spirit.' . . . After he was dead his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set

London. Mr. Joseph Stennett is said to be the author of that choice hymn, "Jesus, I My Cross Have Taken."

Many other able men arose among the Sabbathkeepers in that century, and others have since arisen down to the present time. The laws of England during that century were very oppressive to all dissenters from the established church, and bore exceedingly hard upon the Sabbathkeepers. Yet fine, imprisonment, and even capital punishment, would not have proved sufficient to suppress the Sabbath. It was in the house of its own friends that the Sabbath was wounded. In the seventeenth century, eleven churches of Sabbatarians flourished in England, while many scattered Sabbathkeepers were to be found in various parts of that kingdom. Now but three of those churches are in existence. It was not the lack of able men among the Sabbathkeepers to defend the truth, nor the fierce assaults of their persecutors, that has reduced them to a handful. The fault is their own, not indeed for any disgraceful conduct on their part, but simply because they made the Sabbath of no practical importance, and lowered the standard of divine truth in this thing to the dust. The Sabbathkeeping ministers assumed the pastoral care of first-day churches, in some cases as their sole charge, in others they did this in connection with the oversight of Sabbatarian churches. The result need surprise no one; as both ministers and people said to all men, in thus acting, that the fourth commandment might

have arisen men of eminent talent and piety, who have defended the Sabbath in a variety of publications. Among these, one name—J. W. Morton—is particularly worthy of honorable mention. He was sent in 1847 a missionary to the island of Hayti by the Reformed Presbyterians. Here he came in contact with Sabbatarian publications, and after a serious examination became satisfied that the seventh day is the Sabbath of the Lord. As an honest man, what he saw to be truth he immediately obeyed, and returning home to be tried for his heresy, was ignominiously expelled from the Reformed Presbyterian Church. He has given to the world a valuable work, entitled, "Vindication of the True Sabbath," in which his experience is related. The organ of the Seventh-day Baptists is the *Recorder*, published in Westerly, Rhode Island.

The attention of Adventists was called to the Sabbath question by an essay on the subject from T. M. Preble, dated February 13, 1845. After showing the claims of the Bible Sabbath, and the fact that it was changed to Sunday by the great apostasy, he remarks:

"Thus we see Daniel 7:25, fulfilled, the little horn changing 'times and laws.' Therefore it appears to me that all who keep the first day for the Sabbath, are pope's Sundaykeepers, and God's Sabbath-breakers." *Hope of Israel*, February 28, 1845.

Elder Preble was led to embrace the Sabbath from an acquaintance with Sabbathkeepers in New Hampshire, and he faithfully adhered to it for a season, but afterward adopted the view that there is no sacred time in the gospel dispensation. Mr. Preble had however called the attention of other advent believers to this subject; and their interest in this divine institution was not transient as his had proved. Our venerable brother, Joseph Bates, immediately began to preach the Sabbath of the Lord, and also to publish tracts setting forth its claims. His labors were untiring, and with the blessing of God he was the means of bringing many to the knowledge and observance of the holy Sabbath. About the same time our esteemed and efficient brother, Elder James White, began to preach the Sabbath, and some three years after, began to publish in its behalf. Beginning without resources, and with few friends, with toil, self-sacrifice, and anxious care, he was, with the blessing of God upon his efforts, the means of establishing an effi-

cient office of publication, now located at Battle Creek, Michigan, and of bringing many to the sacred observance of the Sabbath.

The Seventh-day Adventists believe that the proclamation of the Ten Commandments and of the prophecies relative to the last days, constitutes the third angel's message of the book of Revelation. It has pleased God thus far to signally bless the preaching of these great truths, and at the present time a goodly number may be found observing the Sabbath of the Lord, and waiting for the advent of His Son from heaven.

The future is given to us in the prophetic Scriptures. From them we learn that our earth is reserved unto fire, and that from its ashes shall spring new heavens and earth, and ages of endless date. Over this glorified inheritance, the Second Adam, the Lord of the Sabbath, shall bear rule, and under His gracious protection the nations of them which are saved shall inherit the land forever. See 2 Peter 3; Isaiah 65; Revelation chapters 21, 22. When the glory of the Lord shall thus fill the earth as the waters cover the sea, the Sabbath of the Most High is again and for the last time brought to view:

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship

before me, saith the LORD." Isaiah 66:22-23.

On this scripture Dr. Peter Akers has this important comment: "The word rendered 'new moon' in this passage, both in the Hebrew, and the Greek of the Seventy, signifies *month* only, without respect to any particular day. By rendering it *new moon*, our translators have assumed, without authority, that it means the first day of the month." *Biblical Chronology*, 28-29.

The reason for this monthly gathering to the New Jerusalem of all the host of the redeemed from every part of the new earth may be found in the language of the Apocalypse: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing [literally, the *service*,] of the nations." Revelation 22:1-2.

The gathering of the nations that are saved to the presence of the Creator, from the whole face of the new earth on each successive Sabbath, attests the sacredness of the Sabbath even in that holy state, and sets the seal of the Most High to the perpetuity of that ancient institution. □

Review and Herald, May 27, 1862.

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Disease and Its Causes

Part 17

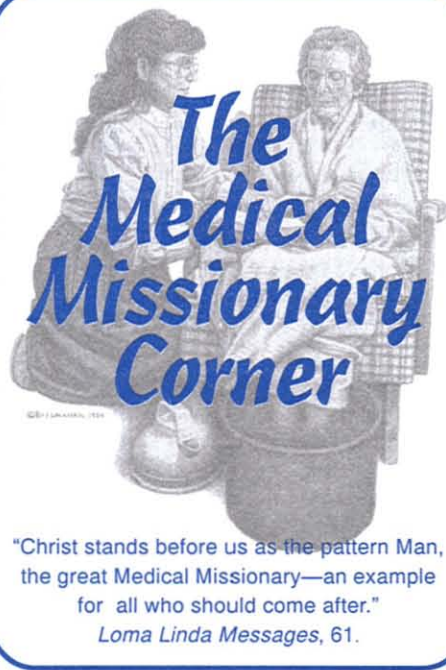
by Ellen G. White

PARENTS are accountable, in a great degree, for the physical health of their children. Those children who survive the abuses received in their infancy, are not out of danger in their childhood. Their parents still pursue a wrong course toward them. Their limbs [legs], as well as their arms, are left almost naked. Mothers dress the upper part of their limbs with muslin pantalets, which reach about to the knee, while the lower part of their limbs is covered with only one thickness of flannel or cotton, and their feet are dressed with thin-soled gaiter boots.

The extremities are chilled, and the heart has thrown upon it double labor, in forcing the blood into these chilled extremities; and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous warm current that left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor, and poor circulation of poor blood, is then compelled to still greater exertion, in order to throw the blood to the extremities, which are never as healthfully warm as other parts of the body. The heart fails in its efforts, and the limbs become habitually cold; and the blood, which is chilled away from the extremities, is thrown back upon the lungs and brain, and inflammation and congestion of the lungs or of the brain is the result.

God holds mothers accountable for the diseases their children are compelled to suffer. Mothers bow at the shrine of fashion, and sacrifice the health and lives of their children. Many mothers are ignorant of the result of their course in thus clothing their children. But should they not inform themselves, where so much is at stake? Is ignorance a sufficient excuse for you who possess reasoning powers? You can inform yourselves if you will, and dress your children healthfully.

Parents may give up the expectation of their children's having health while



they dress them in cloaks and furs, and load down those portions of the body with clothing where there is no call for such an amount, while leaving the extremities, which should have especial protection, almost naked. The portions of the body close to the lifesprings need less covering than the limbs, which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing.

I appeal to you, mothers; do you not feel alarmed and heartsick in seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofulous swellings upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple, nutritious diet, free from grease and spices? Have you not been influenced by fashion, in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls should not be in every way as warmly clad as those of your boys. Boys, accustomed to exercise out of doors, become inured [adapted] to cold and exposure, and are actually less liable to colds when thinly clad than are the girls, because the open air seems to be their natural element. Delicate girls accustom

themselves to live indoors, in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in a warm room. The air soon chills their limbs and feet, and prepares the way for disease.

Your girls should wear the waists of their dresses perfectly loose, and should have a style of dress convenient, comfortable, and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be warm lined pants, which may be full, gathered into a band and buttoned around the ankle, or they may taper at the bottom and meet the shoe. The dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and should be buttoned to a waist. The shoes should be thick-soled, and perfectly comfortable. With this style of dress, your girls will be no more in danger in the open air than are your boys. And their health would be much better were they to live more out-of-doors, even in winter, than to be confined to the warm air of a room heated by a stove.

It is a sin in the sight of Heaven for parents to dress their children as they do. The only excuse that they can make is that it is fashion. They cannot plead modesty in thus exposing the limbs of their children, with only one covering drawn tight over them. They cannot plead that it is healthful, or really attractive. Because others will continue to follow this health-and-life-destroying practice, is no excuse for those who style themselves reformers. Because everybody around you follows a fashion that is injurious to health, it will not make your sin a whit the less, nor be any guaranty for the health and life of your children.

My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, and, therefore, a sin for females to wear tight corsets, or whalebones, or to compress the waist. Compressing the waist has a depressing influence upon the heart, liver, and lungs. The health of the entire system depends upon the healthy action of the respiratory organs. Thousands of females have ruined

their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements; and in their earnest efforts to correct nature, and bring her to their ideas of gentility [elegance], they break down her work, and leave her a mere wreck.

Many females drag down the bowels by hanging heavy skirts upon the hips. These were not formed to sustain weights. In the first place, heavy quilted skirts should never be worn. They are unnecessary and a great evil. The female dress should be suspended from the shoulders.

It would be pleasing to God if there were greater uniformity in the dress among believers. The style of dress formerly adopted by the Friends is the least objectionable. Many of them have backslidden; and although they may preserve the uniformity of color, yet they have indulged in pride and extravagance, and their dress has been of the most expensive material. Still their selection of plain colors, and the modest and neat arrangement of their clothing, are worthy of imitation by Christians.

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel as examples. If God gave such definite directions to His ancient people in regard to their dress, will not the dress of His people in this age come under His notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are His peculiar treasure, seek even in their dress to glorify God? And should they not be examples in dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors?—God requires this of His people. Pride is rebuked in His Word.

But there is a class who are continually harping upon pride and dress, who are careless of their own apparel, and who think it a virtue to be dirty, and dress without order and taste; and their clothing often looks as if it flew, and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride. They class decency and neatness

with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God—"And let them wash their clothes"—preparatory to listening to His law given in awful grandeur.

The Ten Commandments spoken by Jehovah from Sinai cannot live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses?—It is impossible. Their profession may be as high as heaven, yet it is not worth a straw. Their influence disgusts unbelievers. Better if they had ever remained outside the ranks of God's loyal people. The house of God is dishonored by such professors.

All who meet upon the Sabbath to worship God should, if possible, have a

neat, well-fitting, comely suit to wear in the house of worship. It is a dishonor to the Sabbath, and to God and His house, for those who profess that the Sabbath is the holy of the Lord, and honorable, to wear the same clothing upon the Sabbath that they have worn through the week while laboring upon their farms, when they can obtain other. If there are worthy persons who, with their whole heart, would honor the Lord of the Sabbath, and the worship of God, and who cannot obtain a change of clothing, let those who are able give to such a Sabbath suit, that they may appear in the house of God with cleanly, fitting apparel.

A greater uniformity in dress would be pleasing to God. Those who expend money on costly apparel and extra fixings can, by a little self-denial, exemplify pure religion by simplicity of clothing, and then use the money that they have usually expended needlessly, in aiding some poor brother or sister, whom God loves, to obtain neat and modest apparel. □

Review and Herald, January 9, 23, 1900.

When God Asked Women to Wear Pants

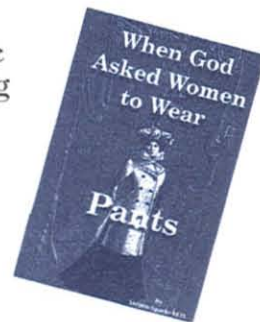
by Vernon Sparks

HARDLY any discussion in Adventism can become more heated than one surrounding whether Christian dress for women includes slacks or pants.

What does Inspiration tell us is healthful? What is modest? What are the principles we can apply today? By a study of human physiology and the Inspired Counsels, the author draws some interesting, thought-provoking, and challenging observations.

Chapters in *When God Asked Women to Wear Pants* are entitled "When God Asked Women to Wear Pants," "When God Defined Healthful Dress," "When God Defined Modesty," and "General Counsels on Christian Dress." The book contains additional material beyond what has appeared in *Our Firm Foundation* (September through November 1995 issues).

When God Asked Women to Wear Pants is must reading in every Adventist home. Paperback, 76 pages. \$4.25 each. Please see page 3 for shipping and sales tax information.



Editorial

continued from 2

“The prospect of being brought into personal danger and distress, need not cause despondency, but should quicken the vigor and hopes of God’s people; for the time of their peril is the season for God to grant them clearer manifestations of His power.” *Maranatha*, 194. See also *The Great Controversy*, 445.

“All that will live godly in Christ Jesus shall suffer persecution.” 2 Timothy 3:12.

“As Christ was hated without cause, so will His people be hated because they are obedient to the commandments of God. . . . All who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God.” *Review and Herald*, December 26, 1899.

“Those who live during the last days of this earth’s history will know what it means to be persecuted for the truth’s sake. In the courts injustice will prevail. The judges will refuse to listen to the reasons of those who are loyal to the commandments of God, because they know that arguments in favor of the fourth commandment are unanswerable. They will say, ‘We have a law, and by our law he ought to die.’ God’s law is nothing to them. ‘Our law’ with them is supreme. Those who respect this human law will be favored, but those who will not bow to the idol sabbath will have no favors shown them.” *Maranatha*, 195; see also *The Great Controversy*, 602.

More to Fear From Within

Then many of our leaders, pastors, and laity will join with the Papacy and

the apostate world and will become our worst persecutors. We are told:

“We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan’s devices.” *Selected Messages*, book 1, 122. See also *Testimonies*, vol. 7, 285.

“Then shall many be offended, and shall betray one another, and shall hate one another.” Matthew 24:10.

“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.” *Maranatha*, 196.

“We should study the Bible more that we may become familiar with the promises of God; then when Satan comes in, flooding the soul with his temptations, as he surely will, we may meet him with, ‘It is written.’ We may be shut in by the promises of God, which will be as a wall of fire about us. We want to know how to exercise faith. Faith ‘is the gift of God,’ [see Ephesians 2:8] but the power to exercise it is ours. If faith lies dormant, it is no advantage to us; but in exercise, it holds all blessings in its grasp. It is the hand by which the soul takes hold of the strength of the Infinite.”

Signs of the Times, May 22, 1884.

Martyrs

We are now approaching the final fulfillment of the great prophecies of both Daniel and Revelation. Persecution and even martyrdom await some of God’s faithful people.

“The Protestant world today see in the little company keeping the Sabbath a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord and are trampling upon His Sabbath; the unwelcome intruder must by some means be put out of the way.” *Maranatha*, 198.

“They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.” John 16:2

“Every individual in our world will be arrayed under one of two banners.

“The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God’s commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ’s sake in standing in defense of the truth.” *Maranatha*, 199.

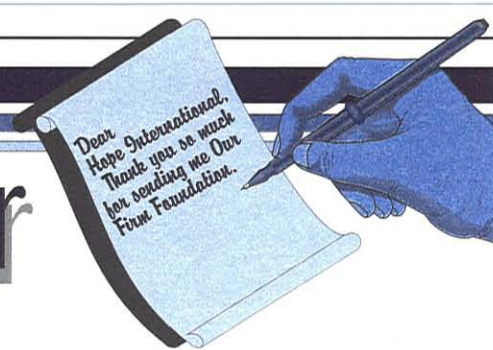
The death decree will be given by civil governments to rid themselves of the curse of the plagues, blaming true sabbathkeepers as being the ones responsible for God’s wrath. We are told that the weak, the old, and the young, who cannot endure Satan’s final siege upon God’s remnant people, will be laid to rest to await the special resurrection for those who have been faithful to the three angels’ messages. See *Early Writings*, 285.

“The season of distress before God’s people will call for a faith that will not falter. His children must make it manifest that He is the only object of their worship, and that no consideration, not even that of life itself, can induce them to make the least concession to false worship.” *Prophets and Kings*, 512.

May God help us now to prepare for the final events that are starting to burst upon us. Study the prophecies. Memorize scriptures that will help you to endure to the end and be saved. And above all, let us seek to fully reflect Jesus’ character as we cut loose of the sins that so easily beset us.

Ron Spear—EDITOR

Letters to the Editor



Greetings in the name of our Lord! I enjoy your magazines. I can't put them down. Thanks for saying what needs to be said. It is good to know that we aren't all asleep. Keep doing your fine work and may God richly bless you.

I want to share your magazine with my friends.

HO, New Jersey

May God bless you and your ministry for the salvation of souls in these last days. Keep up the good work.

TS, Idaho

I am a new believer of the Advent message. God has led me out of darkness into His marvelous light. I thank my Heavenly Father for all of His blessings to me. As I read and study the Bible and Sister White's books I have seen the great love and sacrifice my Jesus paid for me on Calvary. I read *Our Firm Foundation* over and over. May God continue to guide you all in this wonderful ministry. Enclosed is — to help to send your magazine, books and tracts to those in need in foreign lands.

MT, New York

Thank you very much for the Conflict series you sent me last year. They are a great blessing to me and my Bible class of 30 non-Adventist students!

Being an Adventist teacher-evangelist here at this Adventist institution, I again request you brothers in Christ to send me a donation of the following:

The Study Bible (with SOP comments); other Adventist Publications in your reach such as *Testimonies*; audio-visual aids and a picture roll for my Bible class of non-Adventists; your cassettes on various topics.

TK, Tanzania

I am glad to know that you are not only taking the time, but also the expense and energy to make the world know the wonderful writings of our prophet, Ellen Gould White.

I have been blessed by reading the copy of *Our Firm Foundation* a friend lent me. May the Lord supply efficiency in your work through the Holy Spirit.

I am a boy, age eighteen. I am in college. I would very much like to read more editions of *Our Firm Foundation*, but I cannot pay the subscription fees. I therefore request that, if it is possible, you may send a few copies of either old or new editions of this magazine.

Out here people are hungry for the true Word. Some subjects still enshrouded in darkness are: prophecy (end time), health messages, and the Sunday-Sabbath controversy. I would very much appreciate it if you could shed light on any of the above mentioned areas. I believe a few copies of *Earth's Final Warning* would rouse a few sleeping sentinals to the dangers before us.

JO, Kenya

There are many sincere believers who would like to receive Our Firm Foundation but cannot afford the subscription. A hearty Thank You to those who have sent contributions marked "Subscription Assistance." These monies will help to send Our Firm Foundation to people who cannot afford a subscription, such as this Adventist in Kenya.—EDITORS

I am eighteen years old and am an S.D.A. I recently sent for information regarding Ellen White and I am very pleased to say that it has been met. I am most grateful also for the books you sent me. I have decided to share some of them with the "less privileged" of my local congregation. I appreciated the magazines you sent me. *Our Firm Foundation*—what a fitting name!

You know, these magazines are quite inspirational. I graduated a few months ago as a certified lay preacher of — Conference of S.D.A. Do not be surprised at my age. Both old and young can and will, of course, be used by God.

AH, West Indies

My heart was refreshed the day I discovered the *Our Firm Foundation* magazine for the first time. I didn't know that such a message does exist in our Church today. I know your work is God's plan to give the Straight Testimony for the Church. I believe this is a time for the True Witness to speak.

I am an Adventist youth aged 20, a member of 20 Something in Action for

Christ at — S.D.A. Church in —. This is a group of Adventist youth going through the country conducting Bible Crusades. (The three angels' messages.) We are looking to God to fulfill His will in us.

GM, Central Africa

I was in — [a U.S. city] in 1994. One day when I came back home off my job, I saw a book *National Sunday Law* under my door. I began to read this book and my eyes opened, about the soon coming Sunday law.

When I came back to Brazil and I began to preach about prophecy in the church, everything that you wrote, I was preaching with power and eloquency. Later all people around called me to preach the same words in other churches.

Few days later, the leaders of my church began a persecution against me, but I can't stop. I don't care about man's will, but God's will. God bless you.

Brazil

What a wonderful surprise to see the *Our Firm Foundation* magazine area on your web page up to date! . . . I do think it will help a lot of people use your magazine better in the way of sending the articles to friends or pastors and elders who do not get the actual magazine, or who throw it away when it comes to the church address.

I remember years ago (10 or so), when I would see your magazine come to the church, I would ask different ones about the magazine and all they would say is "Oh, you want to stay away from them; they are offshoots and preach a lot of strange things." And that would be enough to keep me from looking at or reading the magazine. It was probably 4 or 5 years ago when I found out about a program John Osborne put out on cable TV called "Prophecy Countdown," and I enjoyed his programs very much. . . .

Now I read your magazine and copy it each month and give it out to as many as will read it. Our pastor will look at it but not read it. He says that he doesn't need to take advice from those who choose to be on the outside of the fold of God.

SH, Nebraska

Effective Outreach Tools

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Rome's Arraignment of Sabbath-breakers

A 31-page reprint of a sermon by J. O'Keefe, a Roman Catholic priest. This sermon was first printed in the July 3, 1897, issue of the *Catholic Mirror*. We believe our readers will find this booklet to be significant in the light of the ongoing controversy regarding the Bible Sabbath.



Quantity Pricing:*

- 1-10 copies: .65 each
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Earth's Final Warning

Share the currently developing facts about the New World Order and its effects. The main portion of this tabloid is drawn from *The Great Controversy*. 16 pages.



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