

# Our Firm FOUNDATION

The 7th-Day Sabbath

Immutable Law of God

Non-Immortality of the Soul

Christ Our Righteousness

Three Angels' Messages

The Sanctuary

Vol. 13, No. 7

July 1993

Does It Matter  
How We Worship?

Contemplate  
Christ's Perfection

The Church  
at the Crossroads

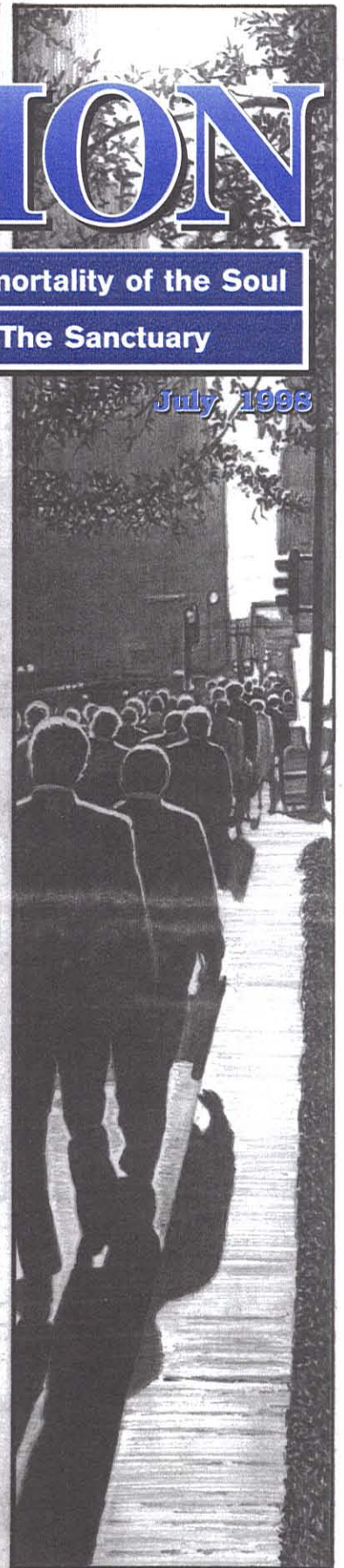
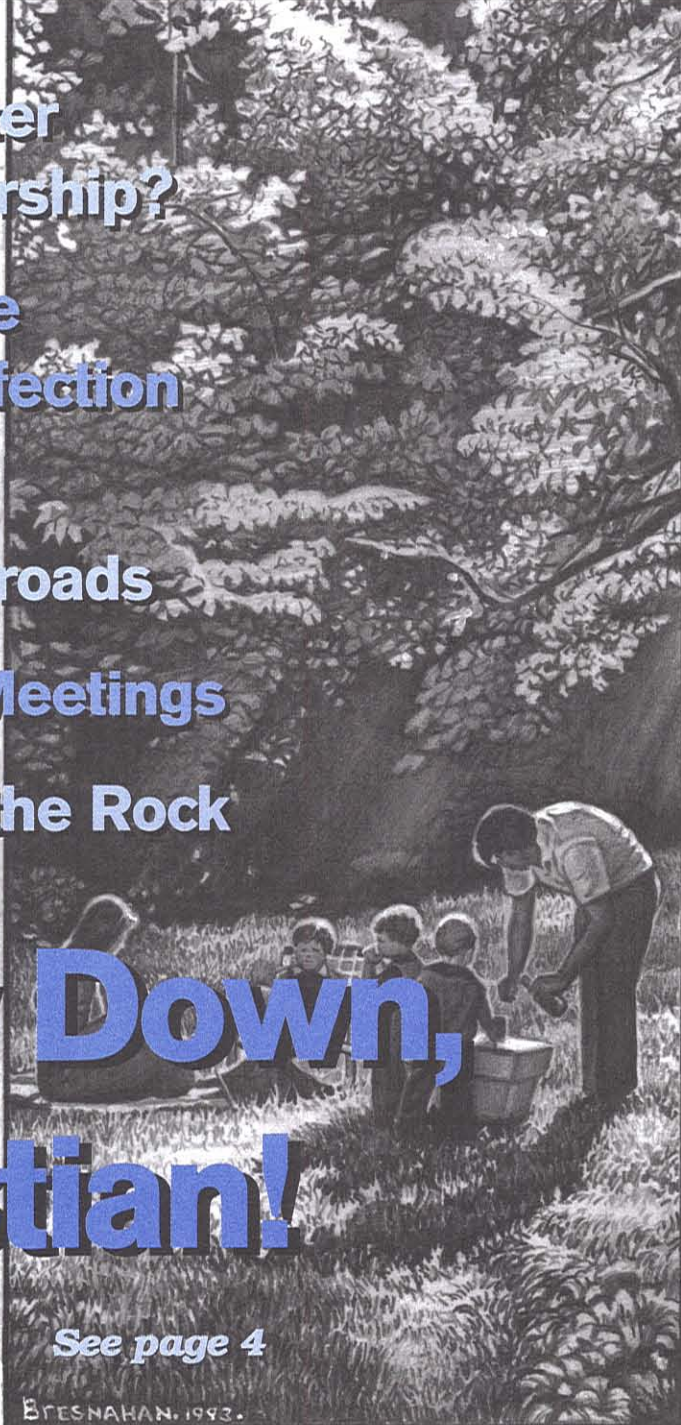
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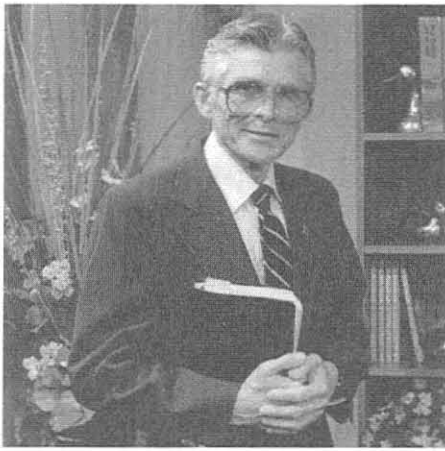
Slow Down,  
Christian!

See page 4

BRESNAHAN, 1993.







# Editorial

**T**HE Bible writers and the Spirit of Prophecy have made it very clear that there will be a great revival and reformation in the Seventh-day Adventist Church just before the close of probation.

The book of Acts portrays this second Pentecost in these inspired words:

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” Acts 3:19–21.

This refreshing experience is the power of the gospel, which has brought the faithful, loyal, and obedient Seventh-day Adventists into the experience of victory over all sin by the power of the Holy Spirit.

Jesus’ gospel is made up of two important components. His faith united with His perfect law produces a new life of obedience to all known truth without compromise:

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12.

This revival and reformation is our greatest and most urgent need in this time of crisis:

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humilia-

tion, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God’s Holy Spirit, they cannot appreciate the preaching of the Word; but when the Spirit’s power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God’s Word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home, will be prepared to exert a healthful influence.” *Selected Messages*, book 1, 121.

Our prophet explains how revival and reformation blend:

“A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.” *Selected Messages*, book 1, 128.

Just before probation closes there will be a special work of purification among God’s obedient people:

“While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth. This work is more clearly presented in the messages of Revelation 14.” *The Great Controversy*, 425.

We are told that there will be a return to the primitive godliness such as brought on the first Pentecost in the days of the disciples:

“In visions of the night, representations passed before me of a great reformatory movement among God’s people. Many were

praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844.” *Testimonies*, vol. 9, 126.

There will be a counterfeit revival in the world and in the Seventh-day Adventist Church before probation closes:

“Before the final visitation of God’s judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord’s second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God’s special blessing is poured out; there will be manifest what is thought to be great religious interest.” *The Great Controversy*, 464; see also *Early Writings*, 45; *Selected Messages*, book 1, 204–205.

May we seek and find an experience of true repentance, true revival and reformation, and may we have the discernment to distinguish the spurious from the genuine is our prayer.

**Ron Spear—EDITOR**

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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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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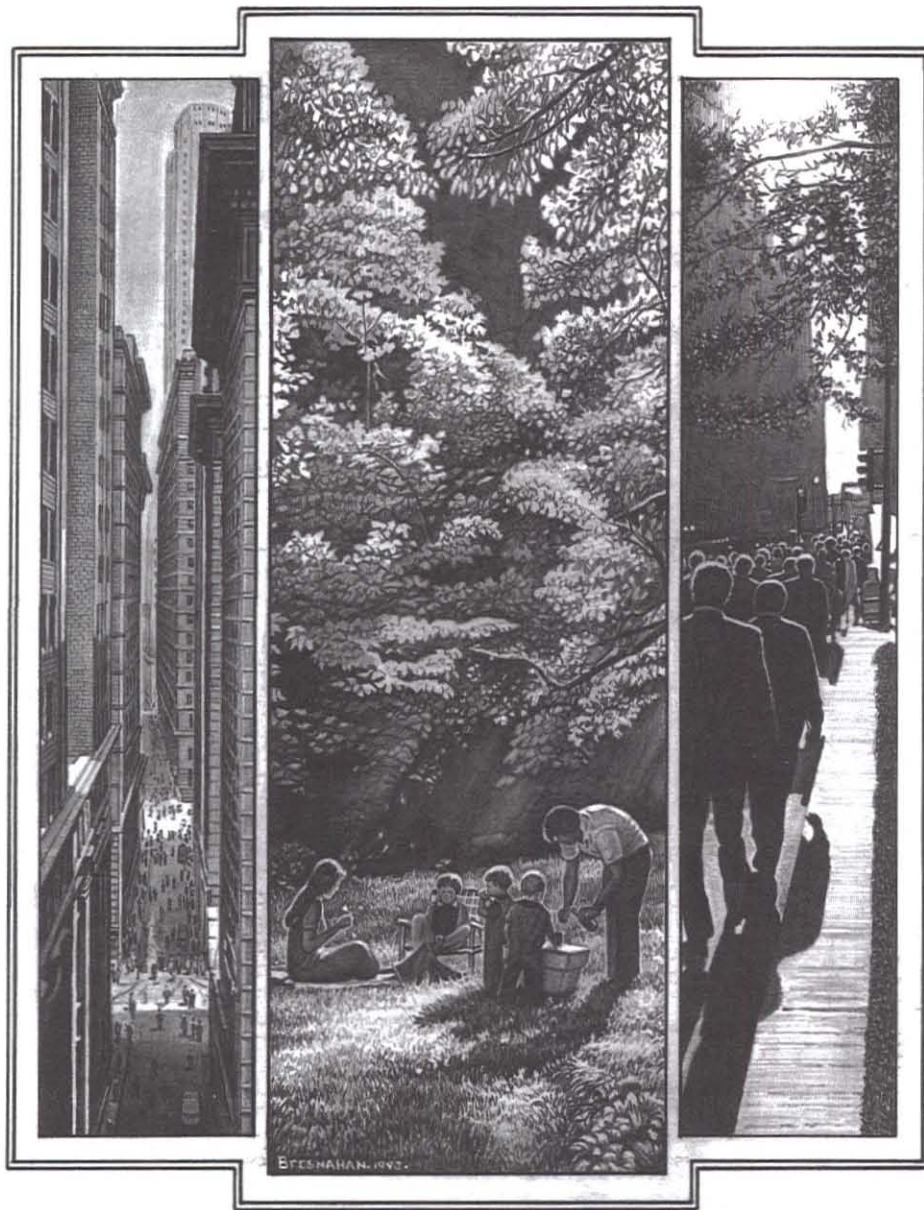
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## Slow Down, Christian!

“Be still, and know that I am God.” Psalm 46:10

**T**HE days are bumper to bumper, Lord. The deadlines, the pressures, the list of things to do keep funneling into my schedule, until I feel like one monumental traffic jam! I’ve nearly concluded that it is, after all, my own fault! There is no time for quiet or reflection, for pause or beauty. There is no time to think! When the blank spaces do occur in my schedule I feel I have been so rushed that now I owe it to myself just to vegetate. Lord, Lord, when will I learn to live a controlled life without apology? Help me to learn to

say **yes** and **no** at the right times,” was my prayer.

Doesn’t this illustrate what most of our lives are like? If so, may I suggest a simple prescription: “For fast-acting relief try slowing down.” Our lives are just too pushed, too stuffed, too fast-paced. But there’s a practical solution—there really is—it’s called slowing down!

I’d like to share what our lives used to be like fifteen years ago—before Sally and I put the above prescription into practice:

“I simply must get the bills paid this morning, and shopping can’t wait another day. And my children! I’ve had so little time to be with them lately that we hardly seem like a family anymore. Maybe I can read them a story tonight, or take them to the park, or to the zoo, or go on a picnic.

“And I mustn’t neglect my own body though. Exercise is important, and I’ve got to find time for that! Perhaps I could run with Paul after work, or maybe Dan would like to play racquetball. Bill said we should get together to play golf. You know my annual physical is overdue too! And I ought to be reading more! There’s this new book out that all my friends say is terrific! Everybody knows it’s important to keep your mind active, so I really shouldn’t neglect the newspaper. If I could get into bed an hour earlier each night, or get up one hour earlier in the morning, I could do plenty of reading then.

“And we should be taking more time to maintain our spiritual lives. That’s one area we cannot afford to neglect. Maybe we could start a Bible study with another couple. Also we should set aside an hour in the morning and an hour in the evening for prayer and study.

“And what about our social obligations? We can’t expect to have friends if we never get together. The Joneses have had us over twice now, and I know they’re waiting for us to reciprocate. We’ll just have to set a date and keep it—that’s all!

“And my job is requiring more time now. I can’t be neglecting that! And, honey, are you sure you have time for that part-time job of yours? After all—the children!

“And there are so many things that need fixing and repairing around the house! And I told Cliff I’d help him with his new project.

“Don’t forget you have to do all your canning this month. I know I promised to take you out for dinner, but can’t that wait until after we visit the relatives next month?

“You know there’s work that needs to be done at the church too. And the income tax is due next month also! I’d better block out some time for that! And I . . . excuse me, the phone is ringing, I’ve just got to answer the phone!”

It’s one GIANT treadmill! Are you on it? We were, and it’s wonderful to be off! Our decision to get off came over sixteen years ago. I remember the cir-

Jim Hohnberger



cumstances as well as I remember my own name.

We had just driven over three and one-half hours to the Upper Peninsula of Michigan. There we found a remote, little lake, where we set up our travel trailer, and were sitting on the edge of the lake watching our two young boys—ages two and four—throw stones into the lake.

“Sally, my whole body feels as though it’s going a hundred miles an hour! Take my pulse, please.”

“It’s 88, Jim!”

“Is that good?”

“For your age, it’s terrible!”

After five days, I had unwound. I had not touched a telephone, read a newspaper, opened any mail, or seen the inside of my office. I felt relaxed—wonderfully relaxed!

Now I was throwing stones in the lake, and my two precious boys were admiring my feats of wonder! Remember they were only two and four years of age.

Again, I said to my Queen, “Please, take my pulse.”

“It’s 68, dear.”

Twenty beats a minute less; that’s 1,200 beats an hour, or 28,800 beats a day! What was I doing to myself? Was it worth it? If I kept it up, what would be the final story of my life, my marriage, my family?

“Sally—something is WRONG! Why are we kept so BUSY?”

“But, Jim, we’re doing a lot of good!”

“But is it resulting in any **saving good**?”

For the next five days we discussed just that. We studied the lives of others in the same business I was in, and we didn’t like the final outcome of their lives. Oh, they had made plenty of money, and their retirements were secure; but most of them were either divorced or unhappily married. And their children had grown up to be just like the world. Yes, they had a “good” college education, and were now pursuing successful careers, but their characters, their morals, their attitudes were not what we wanted for our family.

As we studied the lives of those in our denomination, we saw the same scenario. Was this what we wanted for our lives? our marriage? our children? We cringed at the thought.

But what should we do? Who could we go to for answers?

There was only **One** we could go to. He would have the answers for us. He also has

the answers for you. We all differ so much! That’s why we can’t follow one another, but rather we must seek individually the solution to our own lives from the Mighty Counselor.

What did we do? We sold our business, our beautiful country home, our furnishings, and found a little log cabin

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**M**any gather to themselves burdens that the merciful Heavenly Father did not place on them. Duties He never designed them to perform chase one another wildly.

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in the mountains of Montana where we changed the direction of our lives forever.

There we would make God a priority! We would make our marriage and our children a priority, while everything else would be secondary. People thought we were crazy—a little fanatical, getting a bit extreme!

However, it worked for us, and is still working for us! Our boys are now young men 18 and 20 years of age. They have their own businesses; they travel and speak on the Christian life; they are well-mannered, respectful of adults, polite, and have strong moral characters. They aren’t given to the immorality of this society; in fact, they are appalled by it! They think the music, the fashions, and the amusements of the day are disgusting. I wish you could meet them! They stand out in a crowd—not because they are great or better than anyone else or “holier than thou,” but rather because they live by principles—God’s principles, not man’s nor society’s.

They’re prepared for this world because they have a strong hold on Jesus. So many of the other youth are bent toward the pitiful path of worldliness, indebtedness, foolishness and immorality. May God have mercy! Please, Lord, help us to wake up before it is too late!

Was it worth it? It was the wisest move we ever made! Our family is not only together, it is growing in Christ. We love each other’s company, respect each other’s counsel and lend a daily hand to lighten each other’s burdens. It was worth it! Wonderfully worth it!

It happened all because we slowed down to get **our** marching orders from God. He’s the **One** who gets the credit. We just placed our lives in His hands and followed where He led. We didn’t know what the results would be. Sure it seemed fanatical, but praise God for that kind of fanaticism!

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Perhaps some of you need to get a bit fanatical! You probably all have time for the unimportant, the mundane, the urgent, the expectations of others. But do you have time for the **most important**?

While at a friend’s home I noticed this statement tacked alongside the telephone:

*Messages to Young People*, 135, says: “Overwork sometimes causes a loss of self-control. But the Lord never compels hurried, complicated movements. Many gather to themselves burdens that the merciful Heavenly Father did not place on them. Duties He never designed them to perform chase one another wildly. God desires us to realize that we do not glorify His name when we take so many burdens that we are overtaxed, and, becoming heart-weary and brain-weary, chafe and fret and scold. We are to bear only the responsibilities that the Lord gives us, trusting in Him, and thus keeping our hearts pure and sweet and sympathetic.” What an eye-opening statement!

If you want to enter into it, I suggest you follow a **simple four-step solution**, but remember, the how of the implementation is uniquely individual. Why?—Because we all vary so much! We all have different personalities, abilities and talents. We have different backgrounds, families, occupations and value systems. Be sure to give all of those involved their proper “space” in regard to the way that they decide to regain the real meaning in their lives.

Number **one**: You must resolve to slow your pace. If not, circumstances will control you! Either you control your



life, or life will control you—**guaranteed!**

This must be a daily resolve—the rest of your life! We have an enemy who systematically plots to destroy us in our over-busyness. Daily we must go on our knees before God and ask, “Lord, what wilt thou have me to do?” Acts 9:6.

This is not a works program where we bring our lives down to the irreducible minimum to be holy, but rather it is a

Number **three**: You must eliminate the intruders, and defend the top priorities! I can’t prescribe for you what to eliminate, but I can share with you some of the things I eliminated, and the time it restored to me on a daily basis. When I eliminated TV, I gained hours. With the news, I gained 60 minutes; with the newspaper and magazines, I gained another hour! With the telephone, some of you would gain a third of your day!

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## What are you spending your life on that outweighs an intimate, loving relationship between husband and wife, between parent and child, and between your God and you?

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program that works because God is the great Designer for each of us. Only He knows whether you should move to the mountains, the countryside, or begin right where you are. He has the answers, so we must seek Him, and in seeking Him, believe that He will guide and direct our paths. “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.” Psalm 32:8.

Number **two**: You must learn to say, “No” gracefully, with Christ in your heart. Some are so weak in this area that 30 minutes standing on their back porches, saying No, **no, no**, would be a good prerequisite for each day until they have mastered the art!

You may laugh, but those who are weak in this area are probably crying—because it may mean saying No to your employer, or to the expectations of your friends, relatives, or fellow brethren in the church!

You must realize that others just won’t understand. They didn’t understand when we took the big step, and some of them still don’t understand even to this day. But God understands; your spouse will understand, and your children will be elated—because now they will have **you!** That’s all they have ever wanted from the beginning, but instead we have given them things, amusements, worldly sports and worldly entertainments. And when it is too late we bemoan their condition, their characters, their worldly ways. Now is the time to slow down—by daily learning to say No gracefully.

With sports, I gained almost half of all of my Sundays—as well as Monday nights! Success? What do you mean you eliminated success? Yes, I determined how much money I needed to live on, and was content with that! I now have the smallest income I’ve ever had in my life, but I am one of the richest men in the world! How’s that for a contrast?

You must decide what the intruders are in your life. You may find mine to be too fanatical for you! That’s fine! However, I didn’t decide what to eliminate. I asked God what He wanted me to eliminate. That’s where the road gets very narrow and steep indeed! Few there be that travel it!

My priorities are very simple. My relationships: My walk with God, the pursuing of my Queen, and the fruit of our lives—our Matthew and Andrew. Then comes my career, which has now turned into a full-time ministry, helping people find the real values in life. “Christ in you, the hope of glory.” Colossians 1:27. These remain my goals, and they probably will never change until I hear the words, Well done, faithful and good servant, enter into My rest. See Matthew 25:21.

Whatever could number **four** be?—It’s very simple! If you actually follow through with the first three, then you must be ready to take the **heat!**

Some of you are saying, “What do you mean take the heat?” You see, not everyone will understand; not everyone

will agree; not everyone will desire the same. What you eliminate may not be a priority to someone else. And you know how opinionated we all are! So the talk will travel; the gossip will spread; your character will be maligned by some. Don’t worry! You are in good company, for Jesus was the most misunderstood person that ever lived.

However, in time the fruit will blossom; most people will understand when it is too late, and you will find your peace in a “life hid with Christ in God,” (Colossians 3:3), a marriage relationship you never dreamed possible, and children who love, respect and honor their parents and their parents’ God.

In a letter from a great reformer—Martin Luther—to his associate Melancthon, he wrote, “I hate with exceeding hatred those extreme cares which consume you. If the cause is unjust, abandon it.”

It’s just that simple! If the cause is unjust, abandon it.

Ask yourself what you really care about. What is really worthy of your time? What are you spending your life on that outweighs an intimate, loving relationship between husband and wife, between parent and child, and between your God and you? What will be the final analysis of your life and the lives of the little ones that God has loaned to you?

“Choose you this day whom ye will serve. . . . As for me and my house, we will serve the LORD.” Joshua 24:15. □

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# Does It Matter How We Worship?



**M**ANY in contemporary Adventism believe that the manner in which we choose to worship makes no difference, provided it is God we are worshipping. One writer in a prominent church paper, in defense of current worship experiments, recently declared:

“Worship is never my heart making contact with your heart’s contact with God, or your style of worshipping. Worship is supremely personal; it is *my* heart discovering God’s dwelling in *my* life, His moving into *my* neighborhood.”<sup>1</sup>

However, the Bible is clear from the very beginning that it matters to God how we approach Him in worship. The story of Cain and Abel offers plain evidence of this. Both brothers sought to worship the true God; Cain contrived no gods of his own to whom he offered sacrifice. Yet he, like many today, considered worship “supremely personal,” which is why God’s acceptance of Abel’s offering ignited a wrath in Cain’s heart which soon exploded into murder.

Like those in contemporary Adventism who seek to admonish the church,

renouncing worship practices that God forbids, Ellen White speaks of how “Abel pleaded with his brother to approach God in the divinely prescribed way, but his entreaties only made Cain the more determined to follow his own will.”<sup>2</sup>

Like the offering of Cain, the golden calf made by Aaron at Sinai was intended to honor the true God. In announcing the new worship service, Aaron proclaimed, “Tomorrow is a feast to the LORD.” Exodus 32:5.<sup>3</sup> Today we might call this a “festival of praise.”<sup>4</sup> Make no mistake about it. Neither feasts to the Lord nor festivals of praise are forbidden by God—any more than Cain’s offering of fruit was forbidden.<sup>5</sup> However, God had clearly defined the form of the sacrificial service, and He had expressly barred graven images as a means of representing Him. See Exodus 20:4–5.

The quest for “user-friendly” worship gained even wider acceptance among God’s ancient people during the reign of Jeroboam, who ruled the northern tribes of Israel after Solomon’s death. Ellen White speaks of the way

in which “Jeroboam thought to appeal to the imagination of the Israelites by setting before them some visible representation to symbolize the presence of the invisible God.”<sup>6</sup> Thus, like the one made earlier by Aaron (see Exodus 32:5), the golden calves, set up by Jeroboam at Bethel and Dan, were designed to represent the God of heaven. Israel was not urged to set aside the true God and worship the gods of the heathen. The devil had embarked on his usual program of creeping compromise. Jeroboam’s shrines were built to honor the true God—but with new, more appealing styles of worship.

More than a century later, when the prophet Amos rebuked the idolatrous worship continuing at Bethel, a priest named Amaziah retorted, “O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Bethel.” Amos 7:12–13. The spirit of Amaziah is reflected in the words of one college student cited in this article quoted earlier:

“If people want to leave church, even though the dramas and the music are helping us focus, then why shouldn’t they leave and find another place to worship?”<sup>7</sup>

In the words of the wise man: “There is no new thing under the sun.” Ecclesiastes 1:9.

As in times of old, so in our time, God has given plain instruction regarding forms of worship to be avoided. Regarding the religious use of theatrical drama, the inspired counsel of Ellen White is crystal clear:

“I have a message for those in charge of our work. Do not encourage the men who are to engage in this work to think that they must proclaim the solemn, sa-

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Kevin D. Paulson

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cred message in a theatrical style. Not one jot or tittle of anything theatrical is to be brought into our work. God's cause is to have a sacred, heavenly mold. Let everything connected with the giving of the message for this time bear the divine impress. Let nothing of a theatrical nature be permitted, for this would spoil the sacredness of the work.

"I am instructed that we shall meet with all kinds of experiences and that

to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam

nious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time."<sup>11</sup> These words, perhaps more than any other inspired comments on this subject, can help us draw the often difficult line between acceptable and unacceptable worship in God's church.

We must ask, Has the use of drama and contemporary music in today's Adventism produced greater sanctification in the church? Has the "pure, sincere, elevating, ennobling, sanctifying truth for this time" received greater attention and wider acceptance because of these new worship styles? (When Ellen White speaks of the "truth for this time," she consistently refers to Adventism's distinctive doctrinal witness.) Are those promoting these worship innovations more inclined, or less inclined, to believe the Bible and the Spirit of Prophecy teachings on total victory over sin? Are they more inclined, or less inclined, to focus on the sanctuary message and the character perfection required to pass the investigative judgment? Are they more likely, or less likely, to be careful in their observance of the Sabbath? What is the general attitude of such persons toward the Spirit of Prophecy and the lifestyle standards there contained?

The author, whom we have quoted several times in this article, permits his defense of "supremely personal" worship to lead him into some very dangerous lines of thought. Any observant Adventist can see that this is precisely the sort of thinking Satan wants to encourage as the great Sabbath/Sunday test approaches.

After describing the great emphasis historically placed by Adventists on Sabbathkeeping, including the posting of sunset times in church bulletins, and such cradle roll songs as "Six days we have for work and play, the seventh is for Jesus," this author comments:

"I'm sure the composers of those cradle roll songs and the originator of the sundown time tradition were good people with genuine concerns about the 'edges of the Sabbath.' But is that really the theology we want our children to adopt? What happens the minute the sun sets on Sabbath? Are the other six days of the week really for us, while only the seventh is for Jesus? Do our work and play have nothing to do with our worship?"

"Of course not. We are called to worship God with all our heart and all

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## We must ask, Has the use of drama and contemporary music in today's Adventism produced greater sanctification in the church?

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men will try to bring strange performances into the work of God. We have met such things in many places. In my very first labors the message was given that all theatrical performances in connection with the preaching of present truth were to be discouraged and forbidden."<sup>8</sup>

"Our success will depend on carrying forward the work in the simplicity in which Christ carried it forward, without any theatrical display."<sup>9</sup>

The first of the above statements offers a clear prediction that "strange performances" would be brought into the Lord's work in the future. We find a similar, even more disturbing prophecy of the way in which music would be misused in God's church just before the close of probation. No matter how often I read this passage, I continue to be astounded by its awesome relevance to recent worship innovations in contemporary Adventism:

"The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.

"The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan

of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working. . . .

"No encouragement should be given to this kind of worship. The same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited, and were worked by a power thought to be the power of God. . . .

"I was instructed to say that at these demonstrations demons in the form of men are present, working with all the ingenuity that Satan can employ to make the truth disgusting to sensible people. . . .

"The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January. Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent.

"Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed."<sup>10</sup>

A key sentence from this amazing prediction is the one which describes such music as covering up Satan's "inge-



our strength and all our might, not just one-seventh of our being. How much better to remember that on Tuesday morning, when we get out of bed and get on with the day, Jesus is still the Lord of our lives. And that on Thursday afternoon, when we're hard at work or study, our time still honors God. And when the sun goes down at 6:17 p.m. on Sabbath, Jesus is still in our neighborhoods."<sup>12</sup>

However, we do well to remember the following Ellen White statement:

"The path of error often appears to lie close to the path of truth. It is hardly distinguishable from the path that leads to holiness and heaven. But the mind enlightened by the Holy Spirit may discern that it is diverging from the right way. After a while the two are seen to be widely separated."<sup>13</sup>

No true Adventist has ever denied that we should worship and honor God all seven days of the week. But the author quoted earlier, noticeably refrains

from affirming the unique sacredness of the Sabbath. And the overall theme of his article—that current disputes over drama, drums, and contemporary music really do not matter—conveys the clear impression that the manner of our worship does not matter so long as worship takes place. With this theme in mind, it is only logical to reason that if the manner of our worship makes no difference, the time of our worship really makes no difference either. Though the author in question does not explicitly say this, his unwillingness to take seriously the inspired prohibitions against current experiments with drama and drums makes him perilously vulnerable to the conclusion that the distinctiveness of the Sabbath is yet another flexible tradition subject to change.

In summary, Inspiration is exceedingly clear that the manner, as well as the fact, of our worship is important to God. Just as the sons of Adam and the chil-

dren of Israel were tested over worship, so the world at the end of time is being tested in the same way. And the way we respond to the smaller issues of worship today will determine how we will respond to the larger issues at the end. □

#### REFERENCES

- <sup>1</sup> Stuart Tyner, *Live to Worship, Worship to Live*, *Adventist Review*, February 20, 1997, 11. (Emphasis in original.)
- <sup>2</sup> Ellen G. White, *Patriarchs and Prophets*, 71-72.
- <sup>3</sup> All Bible texts are from the King James Version.
- <sup>4</sup> Tyner, "Live to Worship, Worship to Live," *Adventist Review*, February 20, 1997, 11.
- <sup>5</sup> White, see *Patriarchs and Prophets*, 71-72.
- <sup>6</sup> White, *Prophets and Kings*, 100.
- <sup>7</sup> Tyner, *Live to Worship, Worship to Live*, *Adventist Review*, February 20, 1997, 11.
- <sup>8</sup> White, *Evangelism*, 137.
- <sup>9</sup> *Ibid.*, 139.
- <sup>10</sup> White, *Selected Messages*, book 2, 36-38.
- <sup>11</sup> *Ibid.*, 36.
- <sup>12</sup> Tyner, *Live to Worship, Worship to Live*, *Adventist Review*, February 20, 1997, 12.
- <sup>13</sup> White, *Testimonies*, vol. 8, 290-291.

## RELIGIOUS LIBERTY

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Revelation 13:11-12. Only one nation meets the specifications of this prophecy; it definitely points to the United States of America. The religious elements of this country are currently making a concerted effort to control the civil government. As pointed out in the prophecy, it will cause the people to worship the first beast—the Papacy.

The prophecy continues by saying that "they"—the people of America—will make an image to the beast. See Revelation 13:15. In that Christian classic, *The Great Controversy*, 445, we read, "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of

the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."

In the events now taking place, we are seeing further steps in the fulfillment of the above prophecy! In *U.S. News and World Report*, May 4, 1998, 20, we read the following words: "On March 18, in the basement of the capitol, 25 House Republicans met with psychologist James Dobson for some emotional venting. But this was not personal therapy; it concerned the fate of their party. Dobson, long on loyal radio listeners and short on patience, was threatening, in effect, to bring down the GOP unless it made conservative social issues, including abortion, a higher legislative priority. 'If I go' he has said, 'I will do everything I can to take as many people with me as possible.' . . . Many Republicans are taking Dobson's divorce threat very seriously." It "hangs in the air like distant thunder at the Republican picnic."

Dobson is sending the message that he wants Congress to lower the wall of separation of church and State. He supports "Religious worship in public schools," and "tax aid to sectarian education through vouchers." *Church & State*, May, 1998, 10.

Dobson stated in the *Focus on the Family Newsletter*, May, 1998, 3: "It's time we all pulled together—Americans of every political party and religious faith—to recover a sense of what God wants us to do for our nation." [Dobson's emphasis]

As we can see from the above quotations, the leading religious people of this country are putting tremendous pressure on the legislatures. James Dobson, Pat Robertson, and others are doing all within their power to "influence the state to enforce their decrees and to sustain their institutions." *The Great Controversy*, 445.

We already know what the result of these movements will be, for prophecy has foretold it. It will result in an image being made to the beast—the enactment of a national, and then a universal, Sunday law.

Frank Wolf, Republican of Virginia, after watching a Dobson film entitled, "Where's Dad?", was quoted as saying, "That film, that day, changed my life. After that, I never went to a political event on Sunday." *U.S. News & World Report*, May 4, 1998, 22.

May God help us as a people to prepare for the crisis before us! May we as the wise virgins have that extra oil in our vessels with our lamps!

*Philip Garber*





Bresnan. 1986.

## Contemplate Christ's Perfection, Not Man's Imperfection

**A**S long as Satan has power to work upon human minds that are not barricaded with the Holy Spirit, there will be stern and earnest conflict between good and evil, and evil will be manifested even among those who claim to be the children of God. The characters of God's people are to be developed by the relation that exists between man and God, between man and his fellow man. In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though He has given minute particulars in regard to our character, conversation, and conduct, in a large measure, His lessons are disregarded and ignored. Besides the instruction in His Word, the Lord has given special Testimonies to His people, not as

a new revelation, but that He may set before us the plain lessons of His Word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse. There is no reason for us to fix our eyes upon error, to grieve and complain, and lose precious time and opportunities in lamenting the faults of others. We are to turn our eyes away from this, and store the mind with truth, that we may have pure and holy practices. Right practices are set forth in contradistinction to the error, and everyone who loves God, who will learn in the school of Christ to be meek and lowly in heart, will find rest from all turmoil, confusion, and strife of tongues. But if any do not take upon them the yoke of Christ, if they do not cast away

the yokes and burdens of their own manufacturing which gall so, they will be filled with dissatisfaction, complaints, faultfinding, and evil speaking. They will be so engaged in looking upon the imperfections of others that they will fail to see and appreciate that which is desirable and precious. They will fail to fill memory's hall with the pictures of that which is pure and lovely and of good report.

The apostle says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8. By beholding we become changed into the image of that upon which we dwell; then let us turn away our eyes from beholding the imperfections of those who are in the church, but who have not the likeness of Christ. We shall not be held responsible because those who make a high profession do not possess corresponding virtues. Let us thank God that it is our privilege to turn away our eyes from these defective Christians, and look upon those who are truly devoted, who are doers of the Word, and who in life and character bear the image of the Divine. And above all things, thank God that it is your privilege to look upon Christ, the perfect Pattern. We shall be without excuse if we do not study the Word of God that we may understand how inseparable are Christian doctrine and Christian practice.

In the lessons of Christ the true and the false are set in contrast. We need not hesitate to find our delight in what is pure and heavenly, to talk upon what is good, to bring the brightness that God has given before our minds. We should earnestly desire to be like the perfect Model. We should thank God that through the aid of His Spirit, we can distinguish between the pure and holy, and the impure and unholy. By beholding and copying the perfect Model, we shall present to the world a character that is Christlike. We have much desired that others should possess such a character, and have been greatly perplexed because they did not manifest Christlikeness in their life; but let us see to it that others are not perplexed at seeing this same lack in our own character. God has given a clear principle to guide every sincere lover (of his own ideas, of his own opinion?—

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Ellen G. White

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NO!) of that truth and wisdom which cometh down from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3:17-18.

In this world we shall become hopelessly perplexed [as the Devil wants us to be], if we keep looking upon those things that are perplexing; for by dwelling upon them, and talking of them, we become discouraged. In criticizing others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in His life? Then it is our duty to manifest this love to the world. Let us fear to dwell upon, to behold and talk of, the great mistakes that others are making by not manifesting love to their brethren and sisters. Spend as little time over this question as possible; but be sure to give due attention to the precious truths which come to us from lips that have been touched with a live coal from off the altar. Praise God that light has been sown for the righteous, and gladness for the upright in heart. Talk of the instruction that you have received that was to your soul as a feast of fat things. See to it that you bring into your character-building the solid timbers of truth. Let the exalted truths you have heard be manifested in the faithful performance of God's precepts.

We may create an unreal world in our own mind, or picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in our imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy, but to build up the people of God.

With every consecrated human agent, who is free from all selfish partiality, from guile and hypocrisy, heavenly intelligences will cooperate. None need to err; none need to lose the golden moments of time in their short life history

through seeking to weigh the imperfections of professed Christians. Not one of us has time to do this. If we know what is the manner of character Christians should develop, and yet see in others that which is inconsistent with this character, let us determine that we will firmly resist the enemy in his temptations to make us act in an inconsistent way, and

He is the Chain upon which the jewels of doctrine are linked. In Him is found the complete system of truth.

The learners must walk in all humility, putting self under discipline to God. They must work with Christ, the Center of truth, and by faith in Him gain salvation for their souls. Living faith will be made manifest in a Christlike character,

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## Let us fear to dwell upon, to behold and talk of, the great mistakes that others are making by not manifesting love to their brethren and sisters.

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say, "I will not make Christ ashamed of me, I will more earnestly study the character of Christ in whom there was no imperfection, no selfishness, no spot, no stain of evil, who lived not to please and glorify Himself, but to glorify God and save fallen humanity. I will not copy the defective characters of these inconsistent Christians; the mistakes that they have made shall not lead me to be like them. I will turn to the precious Saviour, that I may be like Him, follow the instruction of the Word of God, which says, 'Let this mind be in you, which was also in Christ Jesus.' Philippians 2:5."

Many have left foreign countries, and have come to America to obtain an experience and an education. Some have not been turned from the object for which they came by seeming imperfection in the brethren. Their faith has not been shaken because they found those who were not true among the disciples. They found brethren who were true and sincere, the beloved of God, whose words were words of wisdom, whose hearts were humble, who walked in the light as Christ is in the light. These learners would not be turned aside from their purpose or become discouraged. They came to learn the truth through which they were to be sanctified, and to lay up in the storehouse of the mind those broad, essential facts of most vital importance. They studied the doctrines, finding in the links of truth precious things that were like jewels hung upon a golden thread. Christ, His character and work, is the Center and Circumference of all truth;

and in perfect obedience to all His requirements.

Christ was infinite in wisdom, and yet He thought best to accept of Judas, although He knew what were his imperfections of character. John was not perfect; Peter denied His Lord; and yet it was of men like these that the early Christian church was organized. Jesus accepted them that they might learn of Him what constitutes a perfect Christian character. The business of every Christian is to study the character of Christ. The lessons which Jesus gave His disciples did not always harmonize with their reasonings. There was an immense contrast between the truths which He taught, which reached to heaven and compassed eternity, and those things that related to the common, temporal, earthly life. The Redeemer of the world ever sought to carry the mind from the earthly to the heavenly. Christ constantly taught the disciples, and His sacred lessons had a molding influence upon their characters.

Judas alone did not respond to divine enlightenment. To all appearance he was righteous, and yet he cultivated his tendency to accuse and condemn others. He had come to Christ in the same spirit as did the young man who had great possessions, who inquired, "Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour



thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." Mark 10:17-21. In this requirement Jesus touched the plague-spot of his heart—selfishness and covetousness. "And he was sad at that saying, and went away grieved: for he had great possessions." Verse 22. Judas had come

had not Christ as their pattern and example. O, how much we need to guard against Satan's devices!

The apostle Paul writes of God's chosen people, and says, "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." Then follows an enumeration of the sins that grieve the Spirit of God; and again the apostle says, "Now all these things happened unto them for ensamples: and they are written

caped the corruption that is in the world through lust?

We are a part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report. Let into the heart the light of the Sun of Righteousness. Do not cherish one root of bitterness that may spring up whereby many may be defiled. The most unfavorable matters that are developed in Battle Creek or elsewhere should not cause us to feel perplexed and discouraged. Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to Him, and in no case put our trust in man, or make flesh our arm.

Let us remember that our great High Priest is pleading before the mercy seat in behalf of His ransomed people. He ever liveth to make intercession for us. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our Advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to Him. We may trust in our Advocate; for He pleads His own merits in our behalf. Hear His prayer before His betrayal and trial. Listen to His prayer for us; for He had us in remembrance. He will not forget His church in the world of temptation. He looks upon His tried and suffering people, and prays for them. Let every word be engraven upon the tablets of the soul. He says, "I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. . . . As thou hast sent me into the world, even so have I also sent them into the world," John 17:11, 15, 18. That they may be partakers with Me in self-denial, self-sacrifice, and in My sufferings. Yes, He beholds His people in this world, which is a persecuting world, and all seared and marred with the curse, and knows that they need all the divine resources of His sympathy and His love. Our Forerunner hath for us entered within the veil, and

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## Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to Him, and in no case put our trust in man, or make flesh our arm.

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to Christ in the same spirit of self-righteousness; and if he had asked, "What lack I yet?" Jesus would have answered, "Keep the commandments." Judas was selfish, covetous, and a thief, yet he was numbered with the disciples. He was defective in character, and he failed to practice the words of Christ. He braced his soul to resist the influence of the truth; and while he practiced criticizing and condemning others, he neglected his own soul, and cherished and strengthened his natural evil traits of character until he became so hardened that he could sell his Lord for thirty pieces of silver.

O, let us encourage our souls to look to Jesus! Tell everyone how dangerous it is to neglect his own soul's eternal healthfulness by looking upon the diseased souls of others, by talking upon the uncomeliness of character found in those who profess the name of Christ. The soul does not become more and more like Christ by beholding evil, but like the evil which it beholds. The same love of self, the same indulgence of self, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of opinion, the same unwillingness to receive counsel, the same unsanctified, independent judgment, will be manifest in those who criticize as in those whom they criticize. They will act as if they

for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." 1 Corinthians 10:6, 11-15.

It is not an uncommon thing to see imperfection in those who carry on God's work. Go into any place where there is a large church, where there are important interests at stake, as there are at Battle Creek, and there we may behold the deep plottings of Satan; but this should not lead us to dwell upon the imperfections of those who yield to his temptations. Would it not be more pleasing to God to take an impartial outlook, and see how many souls are serving God, and glorifying and honoring Him with their talents of means and intellect? Would it not be better to consider the wonderful, miracle-working power of God in the transformation of poor degraded sinners, who have been full of moral pollution, who become changed so that they are Christlike in character, partakers of the divine nature, having es-



yet by the golden chain of love and truth, He is linked with His people in closest sympathy.

He is making intercession for the most lowly, the most oppressed and suf-

Him. They have had fellowship with Him in His sufferings, and He will not be satisfied with anything less than that they shall have fellowship with Him in His glory. This He claims as His right. John

and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Revelation 1:12-18.

O, why are the human agents so ready to yield to temptation? Why are they so irresolute in purpose, so weak to practice the Word of God? Why are they so feeble in action? Why is the glory of Jesus so dimly seen? Why is His preciousness so little realized, His love so imperfectly experienced? Let this be our prayer, "Lord, show me thy glory." If we see the Redeemer's glory by faith on earth, we shall see it in its fullness in the heaven above. □

*Review and Herald*, August 8, 15, 1893.

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**D**o not separate your soul from God by unbelief and unfaithfulness. Only believe, only be doers of the Word, and you may be able to touch every perfection of His being.

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fering, for the most tried and tempted ones. With upraised hands He pleads, "I have graven thee upon the palms of my hands." Isaiah 49:16. God loves to hear, and responds to the pleadings of His Son. Paul writes: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14-16.

Look, O look to the open door which God hath opened, and no man can shut. Jesus Christ hath He exalted to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins; and will He not with these costly mercies freely give us all things? The full promise is ours; God will not falsify His Word. Jesus says, "I will not leave you comfortless: I will come to you." John 14:18. Do not separate your soul from God by unbelief and unfaithfulness. Only believe, only be doers of the Word, and you may be able to touch every perfection of His being. You are one with Christ, as He is one with the Father. Concerning His followers Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24. O what a request! What tender, inexpressible love is contained in this petition! Our living Head longs to have the members of His body associated with

writes of the majesty of Christ in His vision on Patmos, saying, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and gird about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow;

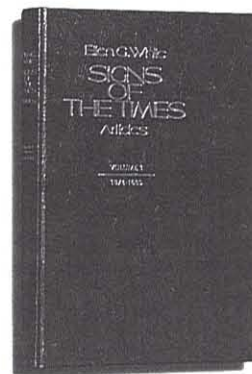
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# The Church at the Crossroads

**T**HE church and all humanity stands at the crossroads, facing the supreme crisis of its six thousand years of failing to bring peace to a very troubled world. The governments of the world are unable to solve the world's poverty, crime and spirit of revolution. The entire civilization is seething with the fires of uncertainty—like Mt. Saint Helens or Mt. Vesuvius before their final explosions. The world is not aware that it is fighting against God. The armored host of demons is now preparing the world for the last great conflict—Armageddon.

The last experiment in human government is now in progress. The fate of the world and the church, so clearly revealed in Bible prophecy, is now before us.

For thousands of years the devil has been sowing seeds of discord and revolution. He knows now that he has a very short time and so he has come down as a roaring lion seeking whom he may devour. His insidious philosophies implanted in the hearts of the human race are yielding a gruesome harvest of violence and bloodshed. Since World War II the leaders of the world governments have been groping in darkness, straining against insuperable odds to bring peace. And their efforts have only made more wars, unrest and chaos. The tide of discontent between capital and labor is rising. Human authority is crumbling in the

crucible of riot and the repudiation of our morality. America speaks as a dragon, and, because of her financial power, the world is allowing her to dictate world affairs in the United Nations. The epidemic of unrest has swept through Europe. Communism has collapsed, as America and the Papacy have collaborated to fulfill the prophecies of Daniel and Revelation. The state of unrest and revolution has leaped across the Atlantic and also has swept through South America, Mexico, and Central America. It has jumped the Pacific and left its trail of financial woe in Japan, India and China.

Yes, our planet is belted with unrest. Thrones are tottering; governments are in financial chaos, and many are on the brink of the devaluation of their currencies. The New Age movement is determined to unite the world through a one-world religion, in an attempt to bring peace. They have brought the Eastern religions to the Christian world. Their goal is to marry these pagan religions to the Christian churches, and they have been more than successful.

The popular churches of today—under the influence of the World Council of Churches and the Papacy—are making frantic appeals for state aid—to compensate for their loss of spiritual power. The roar of commerce, the frenzy of Wall Street, the world's fascination with recreation, entertainment, travel, and

prosperity have drowned out the voice of God. Spiritual standards have been lowered in the church to accommodate the worldly minded professors. The line of demarcation between the world and the church is well nigh obliterated. Many of our churches are becoming social clubs. Silver-tongued orators in their churches, with their entrancing essays, orations on literature, civics and politics, are leading God's people into the false assurance that they are saved by their support of the church's programs. Sinners are not converted by rhetoric, and the hearts of sinners are never transformed by human logic.

For years the preachers-to-be have been drilled by teachers of higher criticism with their evangelical concepts of salvation.

The validity of the Bible has sometimes been questioned and it is called an unreliable source of information. The six-day creation story of Genesis has been modified by the pseudo-scientific mentality of higher learning.

The grand old Book, our Bible, has been the very storm center of the assaults of Satan for centuries. However, it has withstood the sophistries of atheism, the sarcasm of Voltaire and Paine, and the irony and blasphemy of humanism. The world, once shocked by the atheist's denial of God and His sacred Book, is saying today, We will not have God and His Book rule over us. And now God

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Ron Spear

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cries out to a dying world in a restatement of the very fundamentals of His sacred plan of salvation for the whole human family—founded in the three angels’ messages and the sanctuary message—victory over all sin by the power of the Holy Spirit. The experience in these messages will bring a testimony to God’s people in this final generation as it swells into a loud cry warning, Get ready, get ready, get ready! It is the Elijah message for the end time—a message which is creating a mighty movement among God’s people!

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Malachi 4:5-6.

Let us remember that Elijah “locked” the heavens and carried off the “key” into the wilderness. No dew or rain touched the earth. The sun scorched the earth and turned it into a desert. The church searched for the solution to their woes—but without success. And in the madness of their calamity they blamed Elijah, the man of God. Israel’s apostasy, her spiritual famine, was worse than the scorched earth that brought no harvest.

“And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.” 1 Kings 18:21.

“I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God’s peculiar people. You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the Lord’s displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes. Your

neglect to follow the light will place you in a more unfavorable position than the Jews upon whom Christ pronounced a woe.” *Testimonies*, vol. 5, 75-76.

Nineteen times in volume five of the *Testimonies* Ellen White tells us that the remnant church is following in the same track as the ancient church which rebelled against the counsels and plans of God for His church. Jerusalem is a rep-



resentation of what could happen to God’s remnant people in this last remnant of time. Our prophet, Ellen White, reveals what could happen:

“Jerusalem is a representation of what the church will be if it refuses to walk in the light that God has given. Jerusalem was favored of God as the depository of sacred trusts. But her people perverted the truth, and despised all entreaties and warnings. They would not respect His counsels. The temple courts were polluted with merchandise and robbery. Selfishness and love of mammon, envy and strife, were cherished. Everyone sought for gain from his quarter. Christ turned

from them, saying: ‘O Jerusalem, Jerusalem,’ how can I give thee up? ‘How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!’ Matthew 23:37.

“So Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God. He comes to investigate in Battle Creek [then the General Conference headquarters], which has been moving in the same track as Jerusalem. The publishing house has been turned into desecrated shrines, into a place of unholy merchandise and traffic. It has become a place where injustice and fraud have been carried on, where selfishness, malice, envy, and passion have borne sway. Yet the men who have been led into this, working upon wrong principles, are seemingly unconscious of their wrong course of action. When warnings and entreaties come to them, they say: ‘Doth she not speak in parables?’ Words of warning and reproof have been treated as idle tales.

“When Christ looked down from the crest of Olivet, He saw this state of things existing in every church. The warnings come down to all that are following in the tread of the people of Jerusalem, who had such great light. This people is before us as a warning. By rejecting God’s warnings in this our day, men are repeating the sin of Jerusalem. The Lord sees what the human agent does not see and will not see—the outcome of all the human devising in Battle Creek. He has done all that a God could do. He has flashed light before the eyes of the people, that their sins might not reach the boundary where repentance cannot be felt. But by a long process of departure from just and righteous principles, men have placed themselves where light and truth, justice and mercy, are not discerned. This course has become part of their very nature.

“I call upon all who have united in a course of action that is wrong in



principle, to make a decided reformation and forever after walk humbly with God. . . .

“These are no idle tales, but truth. Again I ask: On which side are you standing? ‘If the LORD be God, follow him: but if Baal, then follow him.’ ” *Testimonies*, vol. 8, 67–68.

How does this apply now in this final hour of the history of the world and the church? We are told in the Spirit of Prophecy that everything that happened in the ancient church would be repeated in the last-day church. See *Testimonies*, vol. 5, 75–76, 94, 160, 217; *Selected Messages*, book 1, 406. We are also told that, because of our advanced light, we have done worse than they. See *Testimonies*, vol. 1, 129.

God has kept an accurate account of the church’s rebellion against His plans and orders given through the Spirit of Prophecy. Even now He is making the supreme effort of all time, through the Elijah message, to bring His church into repentance from its apostasy. The Elijah message is a call to repent and turn to God before our heavenly account is closed forever, and the books are balanced for eternity. The days of recompense have about come. The days of the visitation of God’s judgment and our baptism in persecution will soon arrive in the little time of trouble.

The national and international sins of our world—which will end in national ruin—the apostasy in our beloved church, and the sins of apostate Protestantism in its effort to reach over the abyss to clasp the hand of the Papacy thus embracing Catholicism—all are bringing us close to the complete fulfillment of Revelation 13. God will soon settle His account; the books of Heaven will soon close.

The times call for men and women with a divine message, with the spiritual vision and courage of Elijah, and a church with a bold message of conviction. Our desperate situation calls for an urgent protest against apostasy. It cries out now for a bold restatement of the fundamental beliefs of our beloved church—founded upon the sacred law. It is high time we showed our loyalty to God’s law and its Author in uncompromising obedience to its precepts by the power of the Holy Spirit.

May God help us now as we approach the climax of this great controversy to be faithful to the end that we may see Jesus soon is our prayer. □

# Upcoming Meetings

The Evangelism & Revival Department  
of Hope International  
presents these upcoming meetings:

**Milton-Freewater . . . . . July 11**

Senior Center  
311 N. Main

**Eatonville, WA . . . . . July 19–26**

Youth Camp, ages 12–16

**Eatonville, WA . . . . . August 4–9**

Hope International Camp Meeting  
See back page for more information.

**Milwaukie, OR . . . . . August 22**

Wichita Evangelical Church  
9491 SE Wichita Avenue

**Puyallup, WA . . . . . August 29**

Edgewood Grange Hall  
1806 Meridian East

**Angelus Oaks, CA . . . . . September 17–20**

Camp Morning Star  
Barton Flats, Highway 38

**Calistoga, CA . . . . . September 24–27**

Napa County Fairgrounds  
1435 Oak Street

**Puyallup, WA . . . . . September 26**

Edgewood Grange Hall  
1806 Meridian East

**Milton-Freewater, OR . . . . . October 3**

Senior Center  
311 N. Main

**Eatonville, WA . . . . . October 4–10**

Medical Missionary Training Seminar  
Life Abundant Missionary Institute

Look for our “Upcoming Meetings” announcements in future issues. If you need more information, please call Hope International, (360) 832-6602, and ask to speak to someone in the Evangelism and Revival (E&R) Department.



**F**OR yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thessalonians 5:2, 4-5.

To the people who are not in the dark concerning the coming of the Lord, the apostle gives the following weighty exhortations: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." Verses 19-21.

It is evident from this language that, if the Spirit of the Lord is allowed to work as God designs, there will be among the believers in the Second Advent, *good and true* manifestations of the prophetic gift. Murdock's Syriac translation of this text reads, "Despise not prophesying." Greenfield, in his Greek lexicon, gives as the meaning of the word here rendered "prophesyings," "the exercise of the gift of prophecy in this sense." 1 Thessalonians 5:21. With this, also, agree the lexicons of Parkhurst, Robinson, and Liddell and Scott.

When writing to the Corinthians the apostle speaks of those who will be waiting for Christ's second coming, and says, "Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Corinthians 1:7-8.

Of the church waiting for Christ's second coming we read in Revelation: "And the dragon [the devil] was wroth with the woman [the church], 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. This phrase, "testimony of Jesus," is clearly defined in Revelation 19:10, "*The testimony of Jesus is the spirit of prophecy.*" Here, then, is the last of the church in her probationary state, two features being prominent in her work—the keeping of all the commandments of God, and having the spirit of prophecy. (All emphasis supplied unless otherwise noted.)

In Part One [the first of two previous articles in this series] was presented quite fully the Scriptural evidence for spiritual gifts in the gospel church, as well as the proofs that the



## The Prophetic Gift in the Gospel Church, Part 3

gifts will be found with the *last* phase of the church in her probationary state. It was not the Lord that put the *gifts* out of the church, but the apostasy of the church—separating from God—which limited these manifestations. All the way along, the Lord has been ready to show forth His power and His gifts with those who have fully sought Him.

That it was the Lord's pleasure to manifest His power is shown in the great gospel commission, where the Saviour said, "And, lo, I am with you always, even unto the end of the world." Matthew 28:20. In Mark's record of

the same commission a statement is given of some of the ways the Lord's presence among His servants would be known: "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17-18.

There were some wonderful displays of the Lord's power and manifestations of the gift of prophecy during the Reformation of the sixteenth century, and

J. N. Loughborough



in the times following. D'Aubigne speaks of the prophecies of John Huss. Charles Buck, in his religious anecdotes, tells of the prophesying of George Wishart, in 1546. John Wesley, in his works, tells of the prophecies of Jonathan Pyrah, and their fulfillment. Elder J. B. Finley, in his autobiography, tells of a remarkable vision and healing in his own person, in the summer of 1842. The *Christian Advocate* (Methodist) published an interesting account of a remarkable vision and its results, as given to Doctor Bond, of that church, during his ministry. These were tokens, to those humbly seeking the Lord, that He had not changed, and that He still would speak to His people through the prophetic gift.

About 1833, but more especially since 1840, a message has been sounding through the earth proclaiming the com-

thousands what had been shown him of the heavenly world, the loveliness of the New Jerusalem and the angelic hosts. When dwelling upon the tender, compassionate love of Jesus for poor sinners, he exhorted the unconverted to seek God, and scores responded to his tender entreaties.

Mr. Foye's work continued until the year 1844, near the close of the twenty-three hundred days of Daniel 8:14. Then he was favored with another manifestation of the Holy Spirit—a third vision was given—one which he did not understand. In this was shown him a pathway of the people of God through to the heavenly city. He saw a great platform, on which multitudes of people gathered. Occasionally one would drop through this platform out of sight, and of such a one it was said to him, "apostatized." Then he saw the people rise to a second platform, and some of these also dropped

September 1844, about six weeks before the close of the twenty-three hundred days, the Lord gave him a vision, in which he, like Mr. Foye, saw the "three platforms" in the heavenly pathway. Some messages of warning to individuals were also given him, which he was instructed to deliver. In connection with this he saw the trials and persecutions that would follow if he were faithful in relating what had been shown to him. As he was also expecting the Lord to come "in a few more days" (as they then sang), he did not understand the *third step* ("platform") in the journey; and, shrinking from the cross, he refused to relate the vision. The view was repeated to him; and in addition, warning was given that if he still refused to tell what had been shown him, the burden would be taken from him, and given to one of the *weakest* of the Lord's children, one who would faithfully narrate what God would reveal. Again he refused. A third vision was given him, a very short one, in which he was told that he was released, and saw the person upon whom the Lord had laid the burden, "one of the *weakest* of the weak, who would do the Lord's bidding."

This startled the young man, who at once appointed a meeting on McGuire Hill, Poland, Maine, for the purpose of relating what had been revealed to him. The people crowded together to see and hear him. He carefully related his experience—how he had refused to relate what the Lord had shown him, and what would result from the refusal. "Now," said he, "I will tell you the vision." But, alas!! it was too late! It had gone from him. Not a word could he recall. He wrung his hands in anguish, saying: "God has fulfilled His word. He has taken the vision from me. I am a lost man." From that time the man lived without hope. He died in 1896.

About two months after the close of the twenty-three hundred days (about January 1, 1845), Miss Ellen G. Harmon, of Portland, Maine, then a little past seventeen years of age, began to receive revelations from the Lord. She was at that time in a very critical condition of health, being, indeed, as had been told to Foss regarding the instrument God would choose, "THE WEAKEST OF THE WEAK." From a wound received when about nine years of age, she nearly bled to death, and ever afterward was unable to attend school. For several weeks be-

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## About two months after the close of the twenty-three hundred days (about January 1, 1845), Miss Ellen G. Harmon, of Portland, Maine, then a little past seventeen years of age, began to receive revelations from the Lord.

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ing of Christ near at hand, "even at the doors." In connection with this proclamation the Lord has been pleased to manifest the power of His Spirit in various ways, and in a marked manner. In many instances, not only in America, but in other countries, the Lord has been gracious to His people who have been engaged in heralding the glad tidings of our returning Lord, by speaking to them through the gift of prophecy. Attention is here called to some instances of this character in America:

The first to be noticed is that of a godly man—a well-educated and talented minister by the name of William Foye, who resided in Boston, Massachusetts. At two different times during the year 1842, the Lord came so near to him that he was wrapped in holy vision. One of these occasions was on January 18, and the other was on February 4. By invitation he went from city to city to tell of the wonderful things he had seen; and in order to accommodate the vast crowds that assembled to hear him, large halls were secured, where he related to

through the platform out of sight; and finally a third platform appeared, which extended to the gates of the holy city. A great company gathered with those who had advanced to this platform. As he expected the Lord Jesus to come in a very short time, he failed to recognize the fact that a third message was to follow the first and second messages of Revelation 14. Consequently, the vision, to him, was inexplicable, and he ceased public speaking. After the close of the prophetic period, in the year 1845, he heard Miss E. G. Harmon relate the same vision, with the explanation that "the first and second messages had been given, and that a third was to follow." Soon after this, however, Mr. Foye sickened and died.

Another instance of the manifestation of the gift of prophecy is found in the case of a young man that resided in Poland, Maine, by the name of Hazen Foss. He was a man of fine appearance, pleasing address, with a good academic education. In the month of



fore her first revelation she had scarcely been able to speak above a whisper. One physician diagnosed her case as dropsical consumption, with the right lung decayed, and the left one considerably diseased; and to aggravate her condition, her heart also was affected. All this made her recovery doubtful; in fact, he thought she could live but a very short time at most, and was liable to drop away at any moment. It was with great difficulty that she could breathe when lying down, and at night she could obtain rest only by being bolstered up in bed in an almost sitting posture. Frequent spells of coughing and hemorrhages from the lungs had greatly reduced her physical strength. Her weight at that time was only seventy pounds.

In this weakened condition, she was instructed, in vision, to go and relate to others what the Lord had made known to her. She was directed to go to Poland, Maine—the place where Foss had failed when trying to relate the vision given to him. Here she related what the Lord had shown her. In an adjoining room, Foss heard the narration; and after the meeting he remarked to others, “The vision Ellen related is as near like what was shown to me as two persons could tell the same thing.” The next morning, on seeing Miss Harmon, he said, “That is the instrument on whom the Lord has laid the burden.” To Miss Harmon he said, “Be faithful in bearing the burden laid upon you, and in relating the testimonies the Lord shall give you, and you will get through to the kingdom;” and then, in anguish, he said, “O, I am a lost man!”

The gift of prophecy, as manifested through Miss Harmon (now Mrs. E. G. White, she having been married to Elder James White in August, 1846), has been connected with the third angel’s message for about sixty-five years. [Written in 1910.]

The students of Scripture prophecies have ever claimed that “when the time comes for the fulfillment of a prophecy, the genuine fulfillment is there, and not a counterfeit.” The Lord’s time came for the third angel’s message—for a people to arise teaching the observance of all the commandments of God—a message with which should be connected the spirit of prophecy. There is just such a message now being given to the world, and the gift of prophecy is connected with it; not to give a new revelation to take the place

of the Scriptures, but simplifying and making clear the truths taught therein, and urging the importance of more earnest study of the sacred Word.

“The spirits of the prophets are subject to the prophets.” 1 Corinthians 14:32. The same Spirit that actuates one true prophet of God controls and actuates another. So in the true mani-

pirit “filled all the house where they were sitting.” Acts 2:2.

After the third shout, for half a minute or more, there was a complete loss of strength. If the power of the Spirit came upon her when standing, she appeared gradually to settle down to the floor, as if being gently let down by unseen hands. When fairly in vision, the action of the

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## As the blessing of the Lord’s Spirit would fall upon her in power, she would give three shouts, speaking the word “Glory!”

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festation of the Holy Spirit there must be a similarity in the visions now given, to those described in the Bible. It may be well, however, briefly to notice some Scriptural accounts of true visions from God, comparing them with the “*open visions*”—visions given before the people—of Mrs. E. G. White.

It has been the privilege of the writer to witness this manifestation through Mrs. White nearly fifty times during the last fifty-eight years, and to learn, in the year 1858, from the lips of those conversant, with the beginning of this manifestation through her, the history of the same.

It may be well, however, before making the comparisons, to describe the manifestation itself as seen in Mrs. White. In the particulars which I now endeavor to give, there was never a variation in all the numerous visions that the writer has witnessed. As the blessing of the Lord’s Spirit would fall upon her in power, she would give three shouts, speaking the word “Glory!” The first shout, as nearly as can be described, sounded as if coming from the upper part of the room, and was accompanied by thrills of the power of the Lord, affecting all present whose hearts were susceptible to the Spirit of God. The second shout sounded still farther off, and the impress of the Spirit on those present was deeper. The third shout resembled that of a voice in the distance, like one just going out of hearing. With this the presence of the Spirit would be felt in a still greater degree, reminding one of the Day of Pentecost, when the

heart and pulse was natural, but the closest tests of medical men failed to discover a particle of breath in her body. The color of the countenance was natural, the eyes were open, always looking upward, not with a vacant stare, neither in a stationary position, but turning from side to side in different directions, the only difference from the natural look being like that of one looking intently at some object in the distance. After a moment of weakness, a *superhuman* power came upon her. While she would sometimes rise to her feet, and walk about the room, gracefully moving her arms to the right or left, yet in whatever position the arm might be placed, it was impossible for strong men to move it an inch.

When we look at the Scripture record of visions given to God’s servants, we find many particulars relative to the physical condition of the entranced person. In the case of Paul, as recorded in his letter to the Corinthians, he says, “I will come to visions and revelations of the Lord.” 2 Corinthians 12:1. That he speaks of himself and his own visions is evident from the seventh verse, where he says, “And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.”

Paul says of his visions: “I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one



caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful ["not possible," margin] for a man to utter." Verses 2-4.

When the veil was drawn back, and Paul was permitted to look upon heavenly scenes, it appeared to him as if he went up to heaven. The same was true in John's case. See Revelation 4:1. Paul was lost to everything around him. While the vision continued, he knew nothing of his surroundings, and so he could only testify of what he saw while in vision.

lord speak; for thou hast strengthened me." Verses 17-19.

Here are *five* points in the description of his vision: loss of strength; sees an angel; the angel puts his hand upon him; he is supernaturally strengthened; and no breath in his body, though he is talking to the angel at the same time.

As before stated, the first thing, as Mrs. White goes into vision, is loss of consciousness of earthly things, and loss of strength. The first thing she sees is a bright, glorious angel, who lays his hand upon her. She is then clothed with strength, sometimes rising to her feet, walking about the room with a great Bible open on her left

Another feature in connection with visions recorded in the Bible is found in the case of Balaam. We read: "Balaam the son of Beor hath said, and the man whose eyes are open ["who had his eyes shut, but now opened," margin, Hebrew] hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open." Numbers 24:3-4, 16. Boothroyd translates it, in verses 4,16, "entranced, but with open eyes." Spurrell's translation, margin, "entranced with eyes rolled upward." As previously said, Mrs. White's eyes are always open during the entire vision. We have now presented seven points in which this manifestation through Mrs. White is in accord with Bible visions.

The question will now naturally arise, How can a person talk without breath? Such a phenomenon is a miracle of God's power. Indeed, it is thrilling to listen to the voice of an angel speaking through the vocal organs of a human being. How did the ancient prophets speak without breath? In Peter's second epistle we read, "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 1:21. "Men had utterance from God, being moved by the Holy Spirit." Dean Alford's New Testament. The Spirit of God did the talking through the prophet.

We will look at another testimony, one in regard to David's prophecies: "The Spirit of the LORD *spake* by me, and His word was *in my tongue*." 2 Samuel 23:2. The Spirit of God did the speaking, using the tongue of David. Another testimony concerning David's prophesying is found in Peter's testimony: "Men and brethren, this scripture must needs have been fulfilled, which *the Holy Ghost* by the mouth of David *spake* before concerning Judas, which was guide to them that took Jesus." Acts 1:16. The Holy Spirit spoke, using David's mouth. So, in the case of Mrs. White, when in holy vision, although there is no breath, the Holy Spirit speaks in an audible voice, using her organs of speech.

A ninth point of comparison is in relation to the writing of what has been previously shown in vision. In the first book of Chronicles we have an account of David preparing for his son Solomon to build the temple at Jerusalem. He

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## The closest tests applied to Mrs. White while in vision have led the most skeptical to decide that she was oblivious to all her surroundings.

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The closest tests applied to Mrs. White while in vision have led the most skeptical to decide that she was oblivious to all her surroundings. Pricking the hands with needles would not occasion the slightest<sup>1</sup> resistance. A lighted candle brought suddenly so near her eyes as to singe her eyebrows, or even the tip end of the finger touched to the pupil of the eye, failed to produce the least resistance, or to cause her to flinch. Those thus experimenting have exclaimed, "She does not know anything of what is taking place around her."

The next comparison will be in the case of Daniel's vision as recorded in chapter 10. He said to the angel: "For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man [by reference to Daniel 9:21 we learn that the one who appeared to him before was the *man* Gabriel], and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my

arm; and while her eyes are turned upward, and away from the book, with her right hand the leaves of the book are turned from page to page, the fingers pointing to texts, which she repeats verbatim, though her eyes are never once turned toward them. While thus talking and quoting Scripture, the closest test of skillful physicians has failed to detect breath in her body. Thus in these five particulars, her visions are precisely like the visions of Daniel.

While she is in vision, physicians have held a lighted candle as close to her lips as possible without burning her; and notwithstanding she was speaking with much force in the voice, not a single flicker was made in the blaze of the candle. Such a test was made by two physicians in Rochester, New York, June 24, 1854. After the experiment, they said: "That settles it! There is not a particle of breath in that woman's body!" On another occasion, in 1853, a physician seeing her recover her breath on coming out of vision, said, "The action is precisely like that of the new-born infant drawing its first breath, and is **POSITIVE proof** that while in the vision she has not been breathing."



speaks of many particulars concerning the building—its chambers, treasuries, parlors, furniture, and service. Of this he says it was “the pattern of all that he had by the spirit.” 1 Chronicles 28:12. The Lord had shown him, by the Spirit, as He showed to Moses, a pattern of this building that was “a shadow of heavenly things.” And everything must be made as exact as the pattern. This must all be written out for Solomon’s instruction. David tells us how this was done. “All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.” Verse 19. The Lord had shown him these things in vision. As he set himself to write them, the Spirit of God brought them

clearly before his mind, and thus he wrote them out.

It is in this manner that Mrs. White is enabled to commit to writing the many things previously shown her in vision. She says, “I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and have written, at midnight, letters that have gone across the continent [of America] and, arriving at a crisis, have saved great disaster to the cause of God.” *Testimonies*, vol. 5, 65.

Again, she says: “Sometimes, when special dangers threaten the cause of God or particular individuals, a communication comes to me from the Lord, either in a dream or a vision of the night, and these cases are brought viv-

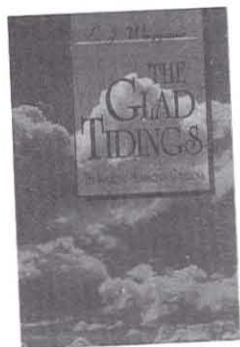
idly to my mind. I hear a voice saying to me, ‘Arise and write; these souls are in peril.’ I obey the movings of the Spirit of God, and my pen traces their true condition.”—*Testimonies*, vol. 5, 685.

### Practical Working of the Gift

We now have nine points in which Mrs. White’s visions are like those described in the Bible. It may be well to note next the harmony of the practical working of her gift with like work described in the Scriptures. □

*The Prophetic Gift in the Gospel Church*, 33–48.

# A MOST PRECIOUS MESSAGE



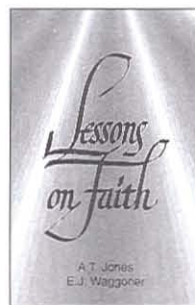
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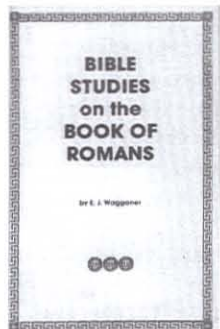
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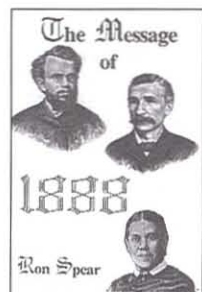


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## Our Camp Meetings

**T**HESE annual gatherings are attended with great expense and wearisome labor. They are designed especially for our people, as the best means of reaching the greatest number. And while wisdom should be manifested in locating them where those not of our faith may be benefited by the light of truth presented, great care should be exercised that the object of the meeting be not lost sight of in the desire to make a favorable impression upon the public mind.

I see a marked change for the worse in our camp meetings. Reporting the meetings through the secular papers, will, if properly conducted, be the means of calling the attention of the people to our faith, and awakening an interest in it; but if not managed in a manner to exalt Jesus and the truth, rather than to make a display of what is done, the efforts are thrown away, and time and energy needed to keep up the interest of the meetings are worse than lost. When sincere piety, earnest devotion, and sanctified zeal are

manifested by those professing the truth, and our devotional exercises are characterized by the presence of God's Spirit, impressions will be made upon the outside world that no amount of reporting will produce.

Our camp meetings greatly fail of being what they should be, and our people do not gain the spiritual benefit from them that they might. Home burdens and worldly thoughts should be laid aside. Every individual should be upon the ground the first day of the meeting, prepared to remain until the closing service. When one family strikes [takes down] their tent a day or two before the close of the meeting, others feel inclined to do the same, and the interest of the meeting is greatly injured. One full week is none too long a time to devote exclusively to the service of God, having the mind withdrawn from worldly interests and concentrated upon spiritual things; but to abridge the one week to two or three days is robbing God of time which should be spent in His service. Some do not get into the spirit of the meetings before they start for their homes. Such show that they value temporal things above spiritual, and they will receive no permanent good.

How must our Lord look upon His people who are thus indifferent and careless when His servants are laboring earnestly to bring them up to the requirements of the Bible, and to awaken in them greater earnestness and devotion in the cause of God. The preaching on Sunday is generally designed more especially for the people outside of our faith, the evidences of our position being dwelt upon. Monday the work commenced on Sabbath for those who are seeking the Lord, is resumed. This, the day for binding off the meetings, is the most important of the series; and our brethren meet with a great loss themselves, and cast a depressing influence upon the meeting, by taking this day for packing, taking down tents, and leaving the grounds. This is a wrong which nearly destroys the good that might be realized from the meetings.

We would appeal to our brethren and sisters to come to the camp meeting prepared to remain to the close. It is disheartening to your ministers to see a disposition on your part to scatter, as if in haste to get away from the camp. Be on the ground the first day, and feel an individual responsibility to labor for the

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Ellen G. White

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interest of the meeting from the first day to the last.

As a people, we are backsliding from God. The hearts of His professed children are being estranged from Him. While they have a name to live, the true, vital energies of the soul have become spiritually dead. To such, Jesus speaks: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Luke 19:42. Christ does not say days, but "day"—"this thy day." That last meeting may be the very day of the special visitation of Christ—a day of rare privileges and blessings so much needed by them.

When Christ was upon the earth, attending one of the Jews' convocations, upon the last day, that great day of the feast, He stood and cried: "If any man thirst, let him come unto me, and drink." John 7:37. His eye of tenderest pity was cast around upon the multitude who were apparently all joy and rejoicing; but He who reads the secrets of the heart saw that there were many in that festive throng who were thirsting for that peace, and comfort, and consolation which He alone can give. They had failed to quench their thirst at earthly fountains, and His voice was heard by the whole temple crowd: "I am the fountain of living waters. If any man thirst, let him come unto me and drink."

In our camp meetings Jesus is present with His gracious invitations; and if, on the last day of the feast, He is specially near, and His mercies and blessings are more forcibly brought home to us, how great the loss of those who fail to be present! On the very day of all others when they should be present, they are hastening to their homes; and thus failing to drink of the living waters, their souls are unrefreshed.

One family decides that their farm calls them; but if they had a little more faith and trust in their Heavenly Father, who has said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33), they would be more willing to leave the consequences with God. But very few are willing to make any sacrifice of their temporal things in order to gain eternal riches.

We feel to the very depths the spiritual loss that our people are sustaining in not appreciating their privileges and present blessings. They are not becoming more earnest, devoted, and perfect in character. Their faith is dead, because it

is not sustained by works. There is every year a growing tendency to assimilate to the world. Self and the world are becoming a ruling power. I state that which I know. Spiritual death is coming upon us, because of the absence of vital godliness. Says Jesus, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light

Calvary. By thus assembling and bringing their tithes into the treasury, they ever acknowledged the Lord to be the Giver of all their blessings. The children of Israel are our ensamples, that while we should imitate their faithfulness and virtues, we should shun those sins which brought the displeasure of God upon them.

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**A**nciently God commanded His people to assemble three times a year, and from every city from Dan to Beersheba the people came to these annual feasts.

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of life." John 8:12. It is one thing to profess Christ, and another thing to follow Him.

Anciently God commanded His people to assemble three times a year, and from every city from Dan to Beersheba the people came to these annual feasts. The one at the commencement of the season was to entreat God's blessing upon their families, their lands, their flocks, and their herds. The one at the close of harvest was the crowning festal gathering, to bring their offerings to God. The land had yielded its increase, the harvest had been gathered into their granaries, the first-fruits had been stored, and the people came with their tributes of thanksgiving to God, who had thus richly blessed them. Joy and rejoicing were there combined with the solemnities of a holy and sacred convocation.

God directed Moses to say to the children of Israel, "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine." Deuteronomy 16:13. "Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice." Verse 15.

Many sacrifices were made at these feasts; and this profusion of blood shed in connection with the harvest of thanksgiving was significant to them of the fact that even the bounties of the earth could come to them only through the cross of

We have our convocation meetings yearly, and all who possibly can attend them should feel under obligation to do so. If they neglect to improve the opportunities to obtain a better knowledge of the truth, and to become more thoroughly in earnest in their efforts to perfect Christian character, they will be held responsible for the light, and privileges, and blessings which they might have had. Their case is nearly as bad in the sight of God as that of those who attend the meetings but fail to improve by the light and blessings there received.

I plead with our brethren and sisters to make the most of their God-given opportunities. Christ, when weeping over Jerusalem, exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42. Jerusalem's sin was in abusing past blessings and privileges, and she was sealing her doom in rejecting present mercies and warnings. The weak faith of our people today shows that past warnings and reproofs have not been heeded, and hardness of heart, and indifference, and unbelief are the result.

The most solemn and awful period for the Jewish nation was when Jesus was in their midst. It was that generation that was responsible for not accepting the light of the world. For many years God has been pleading with His people by mercies, by judgments, and by the most solemn warnings and entreaties.

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## MOSES AND THE ROCK

**B**Y faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Hebrews 11:24-26.

So reads the great chapter on faith by the apostle Paul telling of the life of Moses—a life so long and rich in experi-

ence in the things of God and in service to His people—one of the most encouraging and inspiring records in God's Word.

Commenting on this passage in Hebrews, we read in the Spirit of Prophecy these amazing words about Moses: "Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As

historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, 'choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.'" *Patriarchs and Prophets*, 246.

As we read the account of Moses' life we see a man of great courage, compassion and steadfast love, yet one who had to bear hardship, disappointment, and criticism. But, most important of all, Scripture tells us that Moses was the meekest man on earth. See Numbers 12:3. To be meek means to be humble and submissive. "Moses was the greatest man who ever stood as leader of the people of God. He was greatly honored by God, not for the experience which he had gained in the Egyptian court, but because he was the meekest of men." *Seventh-day Adventist Bible Commentary*, vol. 1, 1113.

Perhaps we could meditate upon one experience in the life of Moses and consider what it teaches us today. We remember that Moses had borne so patiently with the children of Israel for almost forty years during their long experience in the wilderness. Now the time of their wanderings was nearly at an end—they were just a few days march from the borders of the Promised Land. The hills of Canaan could be clearly seen. But just before the Israelites reached Kadesh for the second time, the miraculous stream of water that had gushed out of the rock beside their encampment during all their wilderness wanderings ceased—no more water! It was the Lord's purpose to test His people—would they trust His promises or would they repeat the murmurings and unbelief of their fathers?

God had given the command through Moses, "Turn you northward." Deuteronomy 2:3. He had also given them assurance that they could purchase food and water to satisfy all their needs as they passed through the Land of Edom where the descendants of Esau lived, and that they would have a safe passage through that country. See Verses 4-6. The fact that the miraculous flow of water had ceased should have been a reason for rejoicing that their wilderness wanderings were nearly

*Roger Rose writes from England.*

Roger Rose



at an end. However, sadly, they could not see this. “No sooner was the cry for water heard in the encampment than they forgot the Hand that had for so many years supplied their wants, and instead of turning to God for help, they murmured against Him, in their desperation exclaiming, ‘Would God that we had died when our brethren died before the LORD!’ (Numbers 20:3); that is, they wished they had been of the number who were destroyed in the rebellion of Korah.” *Patriarchs and Prophets*, 414.

Scripture says in Numbers 20:3 that “the people chode with Moses. . . .” This old English word “chode” often means “to oppose noisily,” sometimes even with bodily violence! *Seventh-day Adventist Bible Commentary*, vol. 1, 890. No wonder we read in verse 6 that Moses and Aaron went to the door of the tabernacle in their distress and “fell upon their faces.” It says in the same verse that “the glory of the LORD appeared unto them.” What an experience for Moses and Aaron that in their extremity God’s glory should be shown to them! What an encouragement it should have been to the two brothers! We read in the following verses what the Lord instructed them to do: “And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.” Numbers 20:7-8.

But at this point even the long-suffering of Moses gave way. This man of such patience—by God’s grace having borne with the obstinacy and rebellion of Israel for so long—finally gave way. “Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.” Numbers 20:10-11. “The water gushed forth in abundance to satisfy the host. But a great wrong had been done. Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy indignation because God had been dishonored.” *Patriarchs and Prophets*, 417.

But why, in a wider sense, was it that “a great wrong had been done?” Paul

says in 1 Corinthians 10:4; “They drank of that spiritual Rock that followed them: and that Rock was Christ.” It was Jesus that caused the water to flow out of the rock for Israel, and He was the Rock. It was from that smitten rock in Horeb that the water flowed to refresh the thirsty Israelites and their flocks and herds, and that smitten rock was a figure of Jesus.

their wilderness wanderings—that it was Moses that had brought them up out of Egypt and had led them through the wilderness, and not Almighty God! Therefore the Lord had to remove from the minds of the children of Israel any thought that a man was leading them.

In a comment on Numbers 20:12 we read what the Spirit of Prophecy says

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## Had Moses and Aaron been cherishing self-esteem, or indulging a passionate spirit, in the face of divine warning and reproof, their guilt would have been far greater.

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“As the life-giving waters flowed from the smitten rock, so from Christ, ‘smitten of God,’ ‘wounded for our transgressions,’ ‘bruised for our iniquities’ (Isaiah 53:4-5), the stream of salvation flows for a lost race. As the rock had been once smitten, so Christ was to be ‘once offered to bear the sins of many.’ Hebrews 9:28.” *Patriarchs and Prophets*, 411. Moses should not have struck the rock at all! He was commanded by God just to speak to the rock. How sad it was that the second smiting of the rock by Moses destroyed this beautiful figure of Jesus our Saviour! It took away the force of the lesson that God wanted to teach His people. As the Spirit of Prophecy states so beautifully: “The second time it was needful only to speak to the rock, as we have only to ask for blessings in the name of Jesus.” *Ibid.*, 418.

Moses and Aaron had also given the impression to the people that **they** had the power to bring forth the water from the rock. When they said, “Must we fetch you water out of this rock?” they were implying that they—mere mortals—had the power to do this wonderful miracle, when in fact that power belongs only to God. Moses should have used this opportunity to impress upon the minds of the people the tremendous power of God in performing this great miracle. That would have strengthened their faith in His power and love for them. By putting themselves in the place of God, Moses and Aaron were virtually admitting what the people had been tempted to accuse them of during all

was a bitter and deeply humiliating judgment upon Moses and Aaron: “‘The LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.’ With rebellious Israel they must die before crossing the Jordan. Had Moses and Aaron been cherishing self-esteem, or indulging a passionate spirit, in the face of divine warning and reproof, their guilt would have been far greater. But they were not chargeable with willful or deliberate sin; they had been overcome by a sudden temptation, and their contrition was immediate and heartfelt. The Lord accepted their repentance, though because of the harm their sin might do among the people, He could not remit its punishment.” *Patriarchs and Prophets*, 419.

As we think of this sad experience in the life of Moses, let us seriously consider the counsel that the Lord’s messenger has for us today: “If the children of God, especially those who stand in positions of responsibility, can be led to take to themselves the glory that is due to God, Satan exults. He has gained a victory. It was thus that he fell. Thus he is most successful in tempting others to ruin. It is to place us on our guard against his devices that God has given in His Word so many lessons teaching the danger of self-exaltation. There is not an impulse of our nature, not a faculty of the mind or an inclination of the heart, but needs to be, moment by moment,



under the control of the Spirit of God. There is not a blessing which God bestows upon man, nor a trial which He permits to befall him, but Satan both can and will seize upon it to tempt, to harass and destroy the soul, if we give him the least advantage. Therefore however great one's spiritual light, however much he may enjoy of the divine favor and blessing, he should ever walk humbly before the Lord, pleading in faith that God will

beyond Jordan, that goodly mountain, and Lebanon."

However, Moses told the people that the sentence could not be reversed, and said, "But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward,

done for His people—His mercy and long-suffering during those long years of wandering in the wilderness—and also Moses' own labors and prayers in behalf of God's people; and yet of that multitude that had left Egypt, only two adults had the necessary faith to cross over into the Promised Land. As Moses considered the results of his labors, he did not regret his life of trial and sacrifice, even though it appeared to have been of no avail. Moses knew in his heart that the Lord had been leading him and that his work as leader of Israel was of God's own appointing. See *Patriarchs and Prophets*, 471-472.

As Moses stood on top of the mountain alone, knowing that he was going to die without any human to comfort him in his last moments, God in His great love assured him that his sin was forgiven, and gave him a panoramic view of the Promised Land. He saw it in all its beauty, not as it was when it was first possessed by Israel, but as it would become under God's blessing in future years. It looked so beautiful to Moses that he thought he was looking at a second Eden! See *ibid.*, 472.

Then Moses was given a vision of the whole of the great controversy: he saw the history of the children of Israel after their settlement in the Promised Land and the results of their repeated apostasy. He looked down to the first advent of Jesus. He saw the terrible rejection of our Saviour by His own people, His crucifixion on Calvary and His glorious resurrection. He saw the history of the Christian church down through the ages, from the time of the apostles, through the dark ages, right down to our time today—just before the second advent of Jesus. Moses beheld with joy the faithful few who still honored God's law in regard to the Sabbath. Moses saw the second coming of Jesus in power and glory, the righteous dead raised to immortal life, and the living children of God translated without seeing death ascending with great joy and gladness! See *Patriarchs and Prophets*, 475-477.

Then with inexpressible joy Moses saw the earth freed from the curse of sin,

## When we think of the humble and submissive attitude of Moses to God, it surely must cause each of us to consider the question, "How would I have reacted in Moses' situation?"

direct every thought and control every impulse.

"All who profess godliness are under the most sacred obligation to guard the spirit, and to exercise self-control under the greatest provocation. The burdens placed upon Moses were very great; few men will ever be so severely tried as he was; yet this was not allowed to excuse his sin. God has made ample provision for His people; and if they rely upon His strength, they will never become the sport of circumstances. The strongest temptation cannot excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel anyone to do evil. Satan attacks us at our weak points, but we need not be overcome. However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer." *Ibid.*, 421.

How sad it would be if the account of the life of Moses ended here, with him condemned to die in the wilderness with rebellious Israel! We read in Deuteronomy 3:24-25 that Moses earnestly pleaded with the Lord to reverse the sentence: "O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is

and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan." Deuteronomy 3:26-27.

Yet in the face of this terrible disappointment for Moses we read this wonderful statement from Inspiration: "Without a murmur Moses submitted to the decree of God." *Patriarchs and Prophets*, 462.

Moses' only concern was for the care of his people, Israel; that they would be prepared to enter the Promised Land, and that a godly leader would be in place instead of him. When we think of the humble and submissive attitude of Moses to God, it surely must cause each of us to consider the question, "How would I have reacted in Moses' situation? Would I have submitted without a murmur?"

As Moses made his way alone up the mountainside to the top of Pisgah, he must have had many thoughts in his mind as he reviewed his life of trial and hardship since he turned away from the high honors of the courtly life of Egypt, "choosing rather to suffer affliction with the people of God." Hebrews 11:25. Then Moses considered all that the Lord had

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thessalonians 5:18



recreated to something far lovelier than he had ever seen—the home of the saved. There is no sin, no pain, no death—they have been forever destroyed. There God’s people—for so long strangers in a foreign land—have at last entered into the eternal Promised Land! See *ibid*.

In His great love God allowed Moses to die there on that lonely mountain top. If Moses had not marred his record with that one sin, he would have entered the Promised Land and been translated without seeing death. But our loving Saviour did not allow His servant to sleep for long in the tomb. Although Satan and his evil angels sought to prevent it, Jesus raised Moses from the grave. See Jude 9. Jesus made the hope of the resurrection forever a reality by raising Moses to eternal life. See *Patriarchs and Prophets*, 478–479.

“Never, till exemplified in the sacrifice of Christ, were the justice and the love of God more strikingly displayed than in His dealings with Moses. God shut Moses out of Canaan, to teach a lesson which should never be forgotten—that He requires exact obedience, and that men are to beware of taking to themselves the glory which is due to their Maker. He could not grant the prayer of Moses that he might share the inheritance of Israel, but He did not forget or forsake His servant. The God of heaven understood the suffering that Moses had endured; He had noted every act of faithful service through those long years of conflict and trial. On the top of Pisgah, God called Moses to an inheritance infinitely more glorious than the earthly Canaan.

“Upon the mount of transfiguration Moses was present with Elijah, who had been translated. They were sent as bearers of light and glory from the Father to His Son. And thus the prayer of Moses, uttered so many centuries before, was at last fulfilled. He stood upon the ‘goodly mountain,’ within the heritage of his people, bearing witness to Him in whom all the promises to Israel centered. Such is the last scene revealed to mortal vision in the history of that man so highly honored of Heaven.” *Patriarchs and Prophets*, 479.

As we contemplate this experience of Moses and our God’s dealings with His faithful servant, may our hearts be touched and stirred to be faithful to God in the sphere in which He has placed us—however small or great—that we may “hold fast the confidence and the rejoicing of the hope firm unto the end.” Hebrews 3:6. □

## Our Camp Meetings

continued from 23

Blessings have been bestowed, and blessings removed, and yet the people who profess to be in advance of every other people in the light of truth have not responded to these warnings and entreaties of the Spirit of God. The Saviour’s love has been unrequited. Christ looks mournfully upon the individual members of the church, and exclaims, “Ye will not come to me, that ye might have life.” John 5:40.

Of this class our Saviour speaks: “Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” Matthew 7:22–23.

It is not enough to profess to believe in Christ, saying that we are saved by Christ, when we do not practice the lessons He has given. All such professed Christians are represented by the man

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**Many professed Christians are now only stumblingblocks—false waymarks. They do not represent to the world by good works the principles of the doctrines of Christ.**

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The hour of probation is fast passing; the cup of God’s indignation is fast filling. Will those who profess to be waiting for the appearing of their Lord from heaven be found wanting in that day, or will they awake from their carnal security, repent of their indifference and hardness of heart, and in this their day give most diligent heed to the things which belong to their peace? Must the fast westering sun of merciful probation set, and the sentence be pronounced, “but now they are hid from thine eyes”?

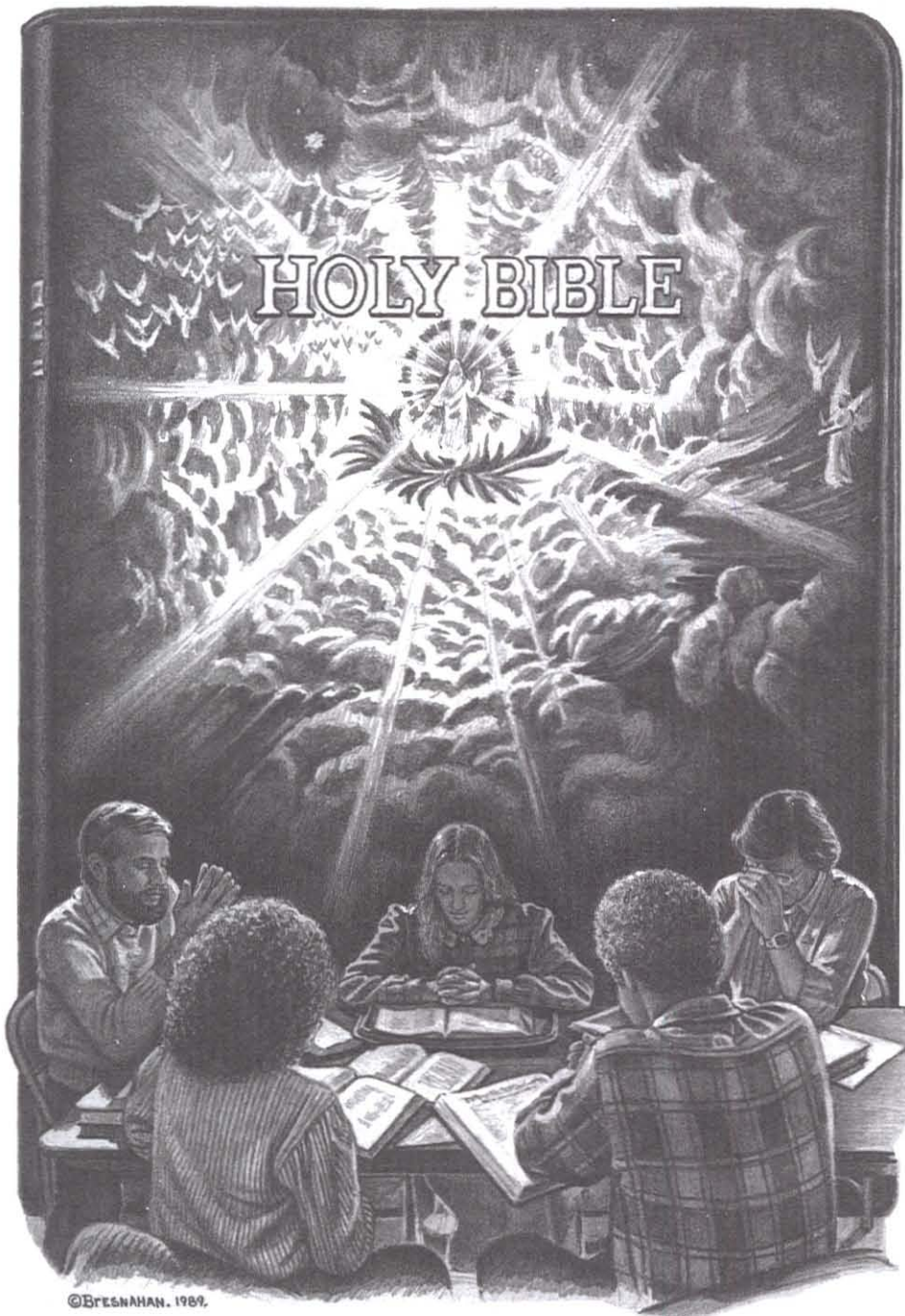
From the crest of Olivet, Christ overlooked the world. Every soul who has become indifferent to the privileges within His reach, is personally addressed in this appeal. Christ is stooping over His throne today, His great heart of love yearning with deep and tender compassion over those who are careless, and neglectful of their eternal interests. Many professed Christians are now only stumblingblocks—false waymarks. They do not represent to the world by good works the principles of the doctrines of Christ. They neglect the study of the Scriptures, and secret prayer, and have become, so far as their influence is concerned, traitors to their holy trust. Their hearts have gradually become hardened; they have a name to live, while the vital energies of the soul have become spiritually paralyzed.

who built his house upon the sand; while the hearers and doers of the Word are represented by the man who built his house upon the rock, and amid tempest, storm, and flood, it remained unmoved. See verses 24–27. Thus the true foundation for every soul is represented by those who not only hear the truth but practice it. Those who claim to be children of God and do not His will are hypocrites.

He who is indeed a follower of Jesus Christ, will be assimilated to His image. He will be brought into sympathy with Him through the fellowship of His sufferings. Storms of trial and adversity may break upon him, but he is not swayed from his foundation, for his soul is riveted upon the eternal Rock. Indolence in spiritual things will bring moral feebleness; active workers in the cause of God will be men of prayer, and will have success. Every day that they labor to do the will of God they will have increased ability to work efficiently to promote His glory. To such He will say by and by, “Come, ye blessed of my Father, enter thou into the joy of thy Lord.” See Matthew 25:21, 23. □

*Review and Herald*, July 10, 1879





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## Why I Am a Seventh-day Adventist, Part 2

**T**HE teaching of Seventh-day Adventists regarding the future destiny of man is inseparably related to the second coming of Jesus. We find death, in the Scriptures, to be only a sleep until the resurrection day. Without the hope of this resurrection, as Paul says, “we are of all men most miserable.” If Christ is not coming again to raise the dead from their dusty graves,

“then they also which are fallen asleep in Christ are perished.” 1 Corinthians 15:19, 18. So, immortality is not conferred at the moment of death, but, as Paul further says, “they that are Christ’s at his coming.” Verse 23. The blessed dead who “die in the Lord” do simply “rest from their labors” until this glorious awakening. Revelation 14:13. And why?—We are plainly told, “God having provided

some better thing for us, that they without us should not be made perfect.” Hebrews 11:40. While there have been special resurrections and translations already, according to Scripture (see Hebrews 11:5; 2 Kings 2:11; Jude 9; Matthew 17:3; 27:52, 53), it is said of the dead that they “know not anything” (Ecclesiastes 9:5), for their thoughts have perished (see Psalm 146:4). Thus we understand the New Testament designation of “sleep” (John 11:11-14) to mean a very literal unconsciousness.

We believe that in like manner it is God’s merciful plan to “reserve the unjust unto the day of judgment to be punished.” 2 Peter 2:9. The only way we know of to make a literal history out of the parable of the rich man and Lazarus is to make it contradict the plain words of Jesus Himself. In His own positive teaching to His disciples, He shows the actual separation between the righteous and the wicked as not taking place until the time “when the Son of man shall come in his glory, and all the holy angels with him.” Matthew 25:31. Then, and not until then, shall he “set the sheep on his right hand, but the goats on the left.” Verse 33.

We believe it is important to understand the truth about the millennium, in order to avoid false prophets and false Christs who would keep us from being found ready in the day of Christ’s return. Since “blessed and holy is he that hath part in the first resurrection” (Revelation 20:6), it is plain that the resurrection of the saints at the coming of the Saviour begins the thousand years spoken of in Revelation 20. It also seems very clear to us from John 14:1-3 that the thousand years’ reign of the saints is in heaven, and not on earth. If Christ has gone there to prepare a place for us, we believe He will take us there when He returns to receive us unto Himself. This earth, during that period, will be left uninhabited except by Satan and his angels. See Jeremiah 25:33; 4:23-28. At the end of this time comes the “resurrection of damnation” (John 5:29), or the second resurrection, of those who were **not** “Christ’s at his coming.” 1 Corinthians 15:23. (All emphasis supplied unless otherwise noted.) The New Jerusalem having at this time come down from heaven to earth (see Revelation 21:2), the numberless hosts of the wicked now surround it with intent to destroy. It is now that the punishment of the ungodly takes place. “And fire came down from God out of

Paul P. Felt



heaven, and devoured them." Revelation 20:9.

The final punishment of the wicked is a hotly debated subject. Seventh-day Adventists have derived their teaching on this point from their sincere effort to let the Bible be its own interpreter. We find the Scriptures state very plainly that the fires of the last days are on the **earth**, and that "the earth also and the works that are therein shall be **burned up**." 2 Peter 3:10; see also Revelation 20:9. The fruit of the lake of fire is ashes, with the final extinction of all who are thrown into it. Of Satan it is said, "and never shalt thou be any more." Ezekiel 28:19. Of wicked man it is said, "Thou shalt diligently consider his place, and it shall not be." Psalm 37:10. "The enemies of the LORD shall be as the fat of lambs . . . into smoke shall they consume away." Verse 20.

We let the Bible, and not the dictionary, define the scriptural use of the words, "everlasting," "eternal," and "for ever and for ever." We find that Sodom and Gomorrah suffered "the vengeance of eternal fire." Jude 7. Yet their end was "ashes," and their fate is set forth as "an ensample unto those that after should live ungodly." 2 Peter 2:6. The angels who rebelled with Lucifer and were cast out of heaven are "reserved in everlasting chains under darkness **unto** the judgment of the great day." Jude 6. It is evident that the Greek root word, "aion", from which these words are translated, represents an indefinite age of time, which may or may not come to an end. In some instances it is definitely terminated, as by the arrival of the final judgment day, and by the burning up of all there was to burn of Sodom and Gomorrah. All the human logic in the world cannot counterbalance the simple fact that these words are so used in some instances in the Scriptures.

Seventh-day Adventists believe that the Bible teaches the principle of church organization. This is needed for the carrying out of Christ's commission to take the gospel to the ends of the earth. We believe that ancient Israel was a definite type of the Church in the last days, and Israel was highly organized under divine direction. "Now **all** these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11.

We believe that the Bible principle of the tithe is directly carried over into the

Church. Paul makes it clear that as those who waited on the altar of the temple lived "of the things of the temple. . . . **Even so** hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Corinthians 9:13-14. Therefore, since "the things of the temple" included all the tithe (see Numbers 18:21), we take Paul's "even so" to

tance of the Scriptures, and to apply Bible principles to the complexities of modern life.

When it comes to the ordinances of the Church, we believe in following the plain example and word of the Saviour, and in discarding all contrary traditions which have crept into the Church. The only mode of baptism we find in the

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mean that all the tithe today is sacred for the support of the gospel ministry. This principle is not only scriptural, but has proved highly successful.

And finally, we believe that the gifts of the Spirit enumerated by Paul are intended to continue in operation "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Ephesians 4:13. Of these gifts, the one most definitely associated by Inspiration with the Lord's work in the last days is the gift of the spirit of prophecy. We read, "And the dragon [Satan] was wroth with the woman [the true Church], 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. In Revelation 19:10, this testimony is identified as "the spirit of prophecy." To any professed prophet, however, we would apply the scriptural tests by which a prophet is to be judged, including that of Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We believe that one individual in the Advent movement so far has met this test, namely, Mrs. Ellen G. White. She did not claim, however, nor do we, that her writings were given as an addition to the Scriptures of the Old and New Testaments, or in any way to supersede them. She counted her gift a "lesser light," given to guide God's people into a more thorough study and accep-

New Testament is that of immersion. It is the only one adequately symbolizing the death, burial and resurrection in Christian experience. See Romans 6:3-4. In the Lord's Supper, we use unleavened bread and unfermented wine, because these best fit the meaning of that blessed service.<sup>1</sup> We believe that Christ's admonition to His disciples to follow His example in washing their feet was as definite as His command to re-enact the Lord's Supper. John 13:14-17. So with us, each Lord's Supper is preceded by foot washing.

I believe I have stated all or most of the distinctive teachings of Seventh-day Adventists. Let me explain again, however, that righteousness by faith in the Lord Jesus Christ is the heart of our gospel. We both teach, and emphasize, salvation by grace—God's works, not ours. We believe, however, that this grace is extended to all men sufficiently to make it possible for each to choose between light and darkness—life and death. And we believe that this freedom of choice continues after we have been grafted into Christ's family tree. "Be not highminded, but fear. . . . Otherwise thou also shalt be cut off," we find is God's warning to the Christian. Romans 11:20, 22.

### Reason 3

As has been said, my first reason for being a Seventh-day Adventist is that their teaching of prophecy led me to have faith in the inspiration and authority of the Bible. My second rea-



son is that I believe that their entire message is simply what the Bible teaches, as outlined above. The third great reason why I have chosen to cast my lot with these people is that I believe they are raising the same standards of discipleship that Christ raised in calling the twelve. If we are too strict in our standards, as many think, then I believe these people would find Jesus Himself too strict.

Those worldly practices which are unquestionably destructive of body and soul, every person should expect to lay aside when he sets out to follow Jesus. It is understood that faithful Adventist Christians do not drink, use tobacco or narcotics, engage in social dancing, attend theatrical amusements, indulge in card playing, and so forth. Now that TV has entered almost every Christian home, the challenge is very real. The things we watch and hear have a powerful influence on mind and character.

All Christian standards, we believe, sum up in the divine principle of the body as being the temple of God. See

1 Corinthians 3:16-17. This means that there is a definite relationship between religion and healthful living, True temperance, we believe, is to abstain as far as we can from all that is harmful, and to use moderately only, that which is good for us. We believe that God Himself, in giving man permission to eat flesh, set aside certain creatures as being unfit for human consumption. See Leviticus 11; Deuteronomy 14. This distinction was recognized by Noah, the ancestor of us all. We find it also recognized in a prophecy dealing with God's final judgments upon "all flesh." See Isaiah 66:16-17. The lesson Peter learned from his strange vision before meeting Cornelius was, "That I should not call any **man** common or unclean." Acts 10:28. <sup>2</sup>

#### Reason 4

Finally, I am an Adventist because I love the truth. It is through love of the truth that I have been led into this fold and this work. If anyone can show me

from the Scriptures that this people is not God's people, and that their manner of life is not patterned on and inspired by the Lord Jesus Christ, I mean to be willing to change my ways and walk in the greater light. This is no less true at age seventy-nine than it was at age twenty-nine.

Time is short. The way is rough. The reward is more than sufficient. Will you walk with me? □

#### ENDNOTES:

<sup>1</sup> Apart from the weekly Lord's Day, we know of no fixed date in the Christian calendar. All other "times and seasons" observed by the Jews in their ceremonial law were "shadows of things to come," and are therefore nailed to the Cross of Christ. Colossians 2:14-17. The Passover feast, which is replaced by the Lord's Supper, was one of these. Most of our churches observe the ordinances quarterly, but this is by custom and not by command.

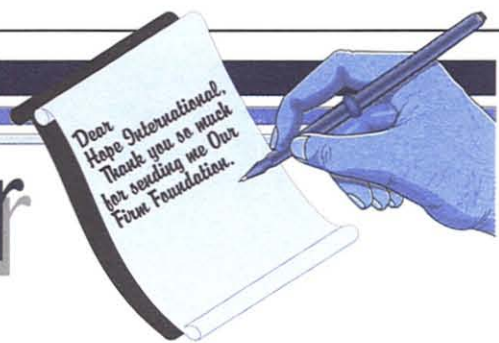
<sup>2</sup> Uncleanness is not in the thing itself, but in all disobedience to conscience and the Word of God. Had the apostles changed their eating habits in this manner, it would surely have raised a furor among the Jews. The one question of circumcision nearly split the church. See Acts 15; Matthew 15:11; Romans 14:14.

Our faith increases by beholding Jesus, who is the Center of all that is attractive and lovely. The more we contemplate the heavenly, the less we see desirable and attractive in the earthly. The more continually we fix the eye of faith on Christ, in whom our hopes of eternal life are centered, the more our faith grows; our hope strengthens, our love becomes more intense and fervent, with the clearness of our spiritual insight, and our spiritual intelligence increases. More and more we realize the positive claim of God upon us to purify ourselves from the customs and practices of a world that knows not God, nor Jesus Christ whom He has sent.

The more we behold Christ, talk of His merits, and tell of His power, the more fully we shall reflect His image in our own characters and the less we shall submit our minds and affections to the paralyzing influences of the world. The more our minds dwell upon Jesus, the less they will be enveloped in the fog of doubt, and the more easily shall we lay all our trials, all our burdens, upon the Burden Bearer. *In Heavenly Places*, 127.



# Letters to the Editor



Dear Brethren,

I would like to thank you very much for the three *Our Firm Foundation* magazines which I received early in January 1998.

I was much touched by the article in the December *Our Firm Foundation* which says "Not I, But Christ." The life that I lived was not Christ living in me, but I was living my own life.

Thanks for the great work which you are doing for the world! Please keep sending me booklets like them.

Yours, *SM, South Africa.*

Dear Sir/Madam,

I am so thankful for the books you sent me when I requested for them! The books are so touching and have opened a new way for my life! I have passed some to others who are seeking and are hungry for the truth. I did not realize the importance of the Spirit of Prophecy in accomplishing the work of the gospel, especially during these last days.

Yours faithfully, *KI, Bulawayo.*

Dear Sir,

I am writing to ask you if you would send a copy of *Our Firm Foundation* to us. We are a group of Adventists who would appreciate the opportunity of receiving the publication here.

*FR, China.*

Dear Brethren,

It was a nice privilege to get some of your magazines, *Our Firm Foundation*, from one of the Yugoslav SDA Pastors. There were some issues from the 1988-1989 years, and they have what our church really needs: the STRAIGHT TESTIMONY. I was full of joy while reading those articles, praising the Lord for your ministry among our SDA churches! I am also working here in Yugoslavia as a self-supporting gospel worker, sponsored by some faithful Adventists.

Yours in Christ, *SJ, Yugoslavia.*

Dear Hope International,

I am so grateful for your prayers and *Our Firm Foundation*! I look forward to it each month! It seems there's always something in it which is a message from God for my particular trial.

*JM, Colorado.*

Dear Sir,

I have read your magazine and found it to be quite informative and especially spiritually uplifting. It is due to the promises and hope in our Lord Jesus Christ that it reminds me of, and strengthens me in, that I now purchase a year's subscription.

I must commend your team for the work that they are doing, and I encourage them to keep it up! It is sad to say that true Adventism is dying fast in this world, which is bursting with sin in every corner. We need publications like yours to help us prepare and watch for our Lord's coming!

Sincerely, *AN, West Indies.*

Dear Fellow Believer,

God be glorified—through the message of your magazine *Our Firm Foundation*, I managed to help two people to come to Christ! And as I write, all are now members of the remnant Seventh-day Adventist Church!

Truly yours, *OG, Zimbabwe.*

Beloved in Christ,

It is a great pleasure to write to you! I became aware of your publication [*Our Firm Foundation*] and your ministry through an Adventist friend. I am so thirsty for the Lord's messages which are vital for my salvation!

Could you please help me obtain these books without charge: *Testimonies to Ministers; The Story of Redemption; Laodicea; and Christ Our Righteousness?*

Thank you so much. May God's Spirit guide all who work for Hope International!

Yours faithfully, *FT, Ghana.*

Dear Brethren,

I thank God for your generosity in sending me some books. Brethren, this literature will go far in saving souls for the kingdom of glory because it will clear up the foggy areas existing in Adventism today. The new theology has finally taken root—even here in the Zambia Union, for the pure Adventist message is rarely heard from our pulpits today.

I pray that the Almighty God will continuously bless your ministry. Your efforts through *Our Firm Foundation* and other

publications are not in vain. Souls far and wide in the world field are being prepared daily to counter the cancer of apostasy in God's remnant church. Never grow weary, for the battle will soon be over, because the long night is far spent. The glorious morning is about to break! Brethren, we are together in spirit, and I hope to meet you on the sea of glass with Christ our Lord!

Yours in the Lord, *FP, Zambia.*

Dear Sir,

I am happy to inform you that I am one of the Sunday worshipers on my way to accepting the Sabbath as the true day of worship, but I want to be sure of it before accepting it.

I want books which will help me to know more about the Sabbath and the prophecy of the mark of the beast. I was able to read some of the books you sent to a friend of mine like: *The Desire of Ages, National Sunday Law, America in Prophecy*, and so forth. Sorry to say that my friend has since moved away.

I believe the teachings of the books you send, and I will share the message with other friends to help prepare us for Christ's soon coming.

Yours faithfully, *PP, Ghana.*

Dear Saints of God,

We are here in Zambia humbly requesting you to help us in our missionary work. The harvest is ripe, but the laborers are few. We would be very much grateful if you will send us plenty of Spirit of Prophecy books, KJV Bibles, health magazines, and pamphlets.

There is a great famine in this country—the famine of the true and pure message. People are daily being taught counterfeit messages out of counterfeit Bibles. Let us do the right work at the right time. There is no time to waste. Let us invest all our means in the Lord's work. For it will not be too long when all the treasures will have become useless, which, if used in reaping in God's vineyard, would bring good fruits.

You are definitely in our prayers—especially for God to divinely protect you as you do His will and lead His people closer and closer to Him. Please continue in spreading His present truth far and wide.

Yours faithfully, *IC, Zambia.*



# Camp Meeting 1998

August 4-9, 1998

**Please plan now to join us in fellowship and worship!**

**Speakers will include the following: Ron Spear, Colin Standish, Russell Standish, Tico Restrepo, Clark Floyd, John Skeete, Dane Griffin, and Jim Hohnberger.**

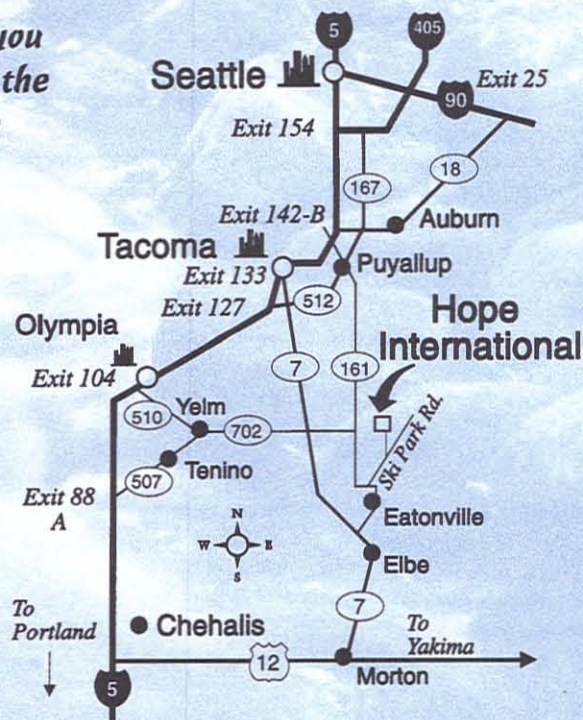
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**If you plan to attend the Hope International Eatonville Camp Meeting, and wish to stay on our grounds, you are more than welcome. Water and restrooms will be available at several locations on the grounds. There will be limited shower facilities, but hookups for water, sewer, and electricity are not available. Please plan on a real **CAMP** meeting!**

**As usual there will be no charge for staying on our campus, but we cannot provide either lodging or food. Please do not take it for granted that we will be able to provide special services for those who need them. Instead, please call and let us know what your needs are, and we will do our best to accommodate all who desire to attend. However, we are limited as to what we can do to help during the hustle and bustle of camp meeting.**

**If you do not plan to stay on our grounds, you should make reservations ahead of time at the hotel or motel of your choice. The following information may be of some assistance:**

- Mill Village Motel—2 miles south of Hope International. Call (360) 832-3200.
- Eagle's Nest Motel—10 miles south of Hope International. Call (800) 877-2533.
- Motel Puyallup—25 miles north of Hope International. Call (253) 845-8825.
- Northwest Motor Inn—25 miles north of Hope International. Call (800) 845-9490.



**First Meeting  
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Evening**

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