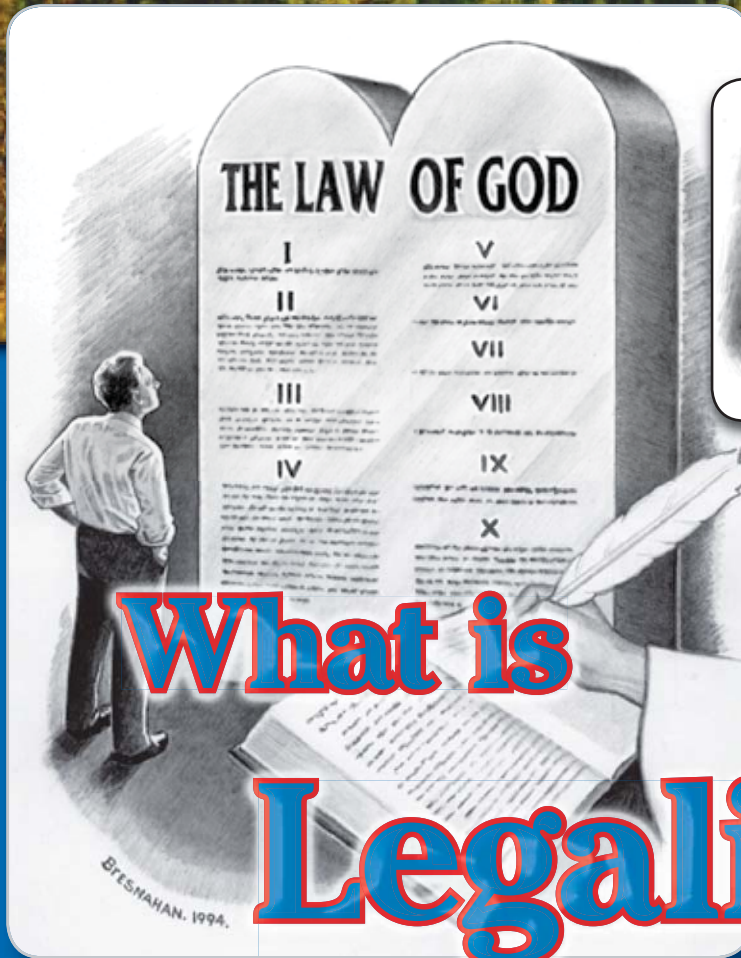
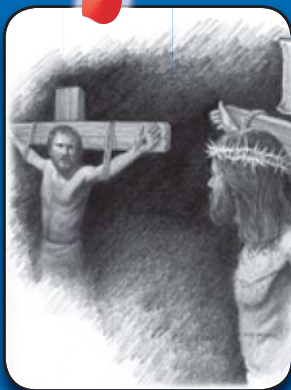


Our Firm Foundation

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What is Legalism?

The Seventh-day Sabbath

Christ Our Righteousness

The Immutable Law of God

The Non-Immortality of the Soul

The Three Angels' Messages

The Sanctuary



Joe Olson

Remember!

“Wherever an influence is exerted to cause men to forget God, there Satan is exercising his bewitching power.” *Acts of the Apostles*, 290.

“But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ.” Jude 1:17.

We are admonished to remember the words which were spoken before by the apostles. “Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” Malachi 4:4. Here we are told to remember the law of Moses. Acts 20:35 says, “I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.” Again, we are told to remember something, this time it is the words of Jesus. Another we are all very familiar with is Exodus 20:8: “Remember the sabbath day, to keep it holy.”

There seems to be a recurring theme here. Apparently, we have a real predisposition to forgetting. We seem to be in constant need of being reminded of what God has said through His law, through His Son and through His apostles and prophets.

Satan knows better than anyone that if God says to do something, it is a sure thing that it ought to be done because Isaiah 14:24 says “The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.” He knows that if God says it, do it. So, what better thing for the devil to do to man than to cause him to do the *opposite* of what God has said? God said to “remember,” Satan will do his utmost to make us “forget.”

To be “wise as serpents” as Jesus

told us to be (Matthew 10:16), we need to be aware of what causes us to forget His words and the words of His Father and the apostles and prophets. If we are aware, then we can be more prepared to withstand the onslaughts of the devil, through the power of Christ.

The devil uses everyday things to cause us to “forget,” like so much work that we don’t take time to study and refresh ourselves with what God has given us in His Word. He tempts us to take whatever time we aren’t working, to watch unprofitable television programs, or read material that is neither uplifting nor spiritual. Novels, sports magazines, even the daily paper, if it takes away from the time that you need to “remember” the words of God, it needs to be avoided. And that doesn’t even address whether or not it is good for you, this is just the issue of time.

Sports can be a time-stealer—both the playing and the watching. Exercise can be a snare of the devil—again, if it takes away from the time we need to “remember.” Even family relationships must not take the time away from what the Lord demands. Jesus told a parable about this very issue:

“Then said He unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I

pray thee have me excused. And another said, *I have married a wife, and therefore I cannot come.*” Luke 14:16–20, all emphasis supplied.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Matthew 6:33. God must be first, or He is not at all, and Satan knows this! God has done all He can to keep us from forgetting.

“The Lord kept His claims paramount, and in almost every article they [the Jews] used, they were reminded of the Giver by being required to make returns to Him. At the harvest and the vintage, the first-fruits of the field—the corn, the wine, and the oil—were to be consecrated as an offering to the Lord; also the first-fruits of the wool when the sheep were shorn and of the grain when the wheat was threshed. . . .

“This arrangement was made to impress upon the people the thought that in everything *the Lord must be first.*” *Southern Watchman*, June 16, 1908.

It is Satan’s plan to keep us from “remembering.” But we have a mighty God who can overpower the suggestions and wiles of the devil. It rests with us to decide to whom we will listen. I pray that each of us will take the time to “remember” what God has said and to obey fully. 📖



Joe Olson serves as the executive director and chairman of the board of Hope International. He also travels as an international speaker.

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OUR MISSION - It is the mission of Hope International and the editors of *Our Firm Foundation* to clearly present Christ and His truth. The days remaining for this world are few, and we must work quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world.—*Editors*

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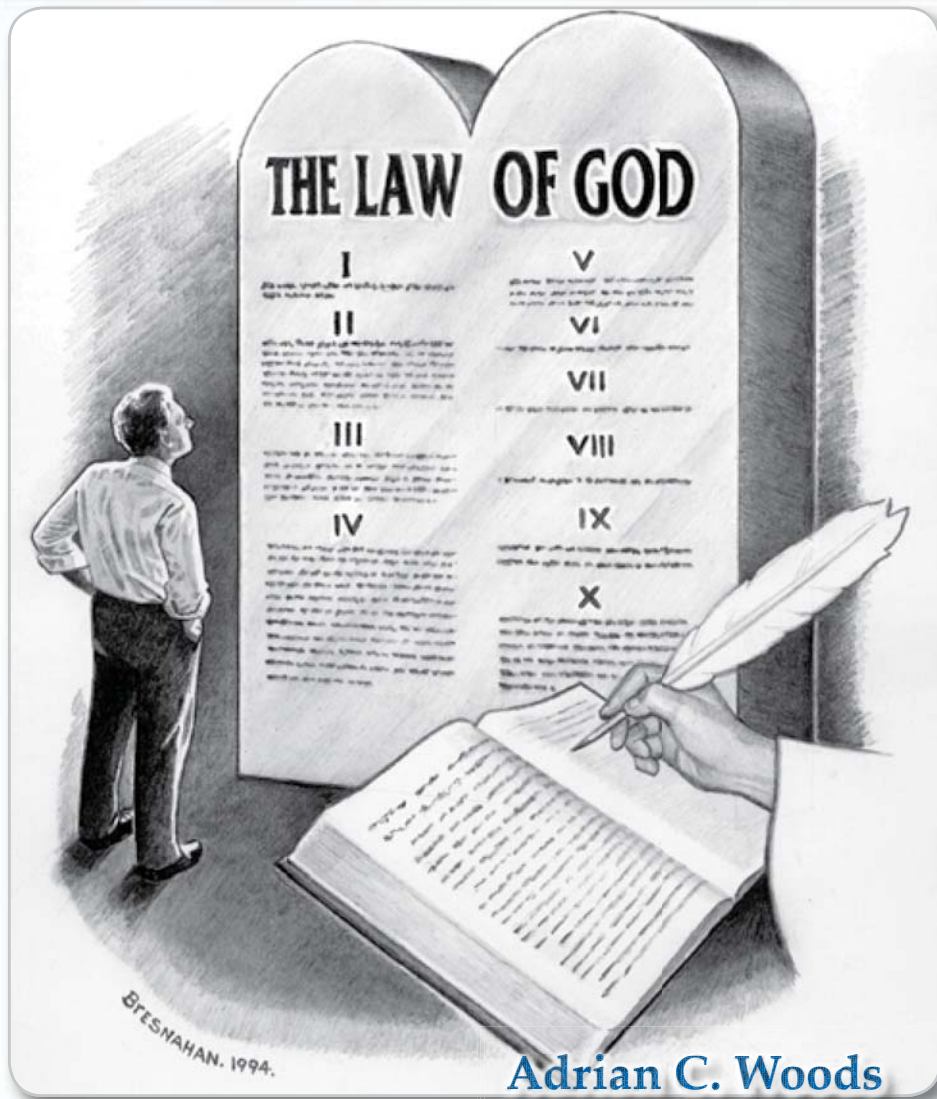
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What is LEGALISM?



Adrian C. Woods

All our obedience must spring from sincere love for our Lord Jesus Christ and our fellow man.

One of the greatest misunderstandings in the Christian world today is related to the subject of legalism. The theological aspect of legalism is somewhat different than the secular definition of the term. Our present concern is how the question of legalism relates to the Christian experience.

Legalism is a subject that is vaguely understood by many, it is wrongly understood by some, and not understood at all by others. A simple definition could be stated as follows:

Legalism is the erroneous belief that one's good works or obedience can earn him justification and entitle him to eternal life. But justification and eternal life are always the

gift of God's grace; they can never be earned.

Let us make it very clear at the outset that legalism is not one's good works or his strict law-keeping, but the erroneous belief that salvation can be earned by them. There is nothing wrong with good works and strict obedience; in fact, God requires good works and strict obedience. The whole problem is one's motive. Legalism is not what one does, but his motive for doing it. We might say that legalism is doing the right thing for the wrong reason; at least it could be that. Jesus emphasized the right motive when He said: "If ye love Me, keep My commandments." John 14:15.

Love vs. Obedience?

Love does not take the place of

our obedience; but love is the motive for our obedience. Love is not an end in itself; but love is the vehicle for good works and obedience. Satan has successfully promoted the idea that love is the only thing needed; no more law-keeping, no more doing of anything. Millions of professed Christians have been deceived by this subtle philosophy.

Let me illustrate legalism. If I should say, "I am going to keep every one of the Ten Commandments strictly, return tithe faithfully, and do a lot of good works so I can get into heaven," then I am a legalist. But if I should say, "Because Jesus has so graciously forgiven me and promised me eternal life, therefore I joyfully keep God's commandments because they are so reasonable and good; and I delight to return my tithe so others can learn of Jesus and His wonderful salvation," now I am not a legalist, because my motive is right. Notice

that in both cases I kept God's law strictly, returned tithe, and did good works. In case number one I was a legalist; but in case number two I was a child of God, saved by grace, walking with Christ in the path of obedience.

Strict law-keeping is not legalism, unless one's motive is wrong. Returning tithe and good works are not legalism, unless one's motive is wrong. God expects strict law-keeping, tithing and good works because this is the Christ-like way to live. To do otherwise would be equivalent to worshipping idols, stealing, lying, etc. Deliberate disobedience is sin, and those who persist in it without repentance will be lost. Romans 6:23, "The wages of sin is death." Some modern religions in their attempt to get around the Ten Commandments label law-keeping legalism.

If strict law-keeping is legalism, then I ask, how do we get away from this legalism? Can we avoid legalism by not keeping the Ten Commandments? Or by disobeying more often? Or by not obeying at all? Let us look at Jesus' life and learn from it. If strict law-keeping is legalism, then Jesus was the greatest legalist who ever walked on this earth. Jesus said: "I have kept My Father's commandments." John 15:10. And we read in 1 John 3:5, "in Him is no sin."

Some Christians have taken a wrong attitude toward God's law because they have misunderstood legalism. Now and then slurring remarks are heard about "rules and regulations" and "do's and don'ts referring to the Ten Commandments. Satan smiles when he hears such references. Anything that depreciates God's law pleases Satan. Who was the author of the Ten Commandments? God was, of course. Did God make a mistake? Are they a poor set of laws? Do they need revising or changing? "The law is holy, and the commandment holy, and just, and good." Romans 7:12. The

Psalms said, "The law of the LORD is perfect." Psalm 19:7. The Ten Commandments are just as holy and perfect today as when God first wrote them. The obligation to obey them is the same today. The penalty for disobedience is the same: "The

have a lot to do with our walk with Jesus. The Ten Commandments play no part in forgiveness, but they have an important part in telling us whether or not we are living the Christian life.

God has required exact obe-

The Ten Commandments have nothing to do with our justification, but they have a lot to do with our walk with Jesus.

wages of sin is death." At the end when Jesus returns, His faithful people will still be keeping His holy law. "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

Guardrails of Life

It is important to understand that the ten commandment law of God IS a code of rules and regulations; God made them exactly that. They are a set of do's and don'ts; God made them exactly that, and He didn't make a mistake. How would men know what was right or wrong if God didn't tell them? God's moral laws are very necessary so men would know how to conduct themselves. They are guidelines for Christian living. They are protection against spiritual disaster. They are not obstacles, but protection. I like to think of God's laws as guardrails along the road of life to keep us from falling into the ditch of sin. We will never have any problem with the guardrails if we walk in the footsteps of Jesus in the middle of the road.

It is true that Christians will keep God's law, but that is not what saves them. Jesus saves. But faithful obedience will be the fruit of those who have been saved by grace. The Ten Commandments have nothing to do with our justification, but they

dience of all people in all ages starting in the Garden of Eden. God pays attention to the smallest details of our lives.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Luke 16:10.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matthew 5:19.

"But the very hairs of your head are all numbered." Matthew 10:30.

If a man stole a thousand dollars or just a dime, he would be a thief in both cases.

"As he thinketh in his heart, so is he." Proverbs 23:7.

Obedience Hangs on Love

A desire to obey the total will of God is not legalism; it is Christianity. Jesus did not just teach "believe," but "follow." He did not just teach "come," but "overcome." He did not just teach "love," but "keep My commandments."

How unfortunate that some believe that faithful obedience is legalism. If strict obedience to every detail of God's law was legalism, then what must we do to solve the problem? We would have to bow down and worship an idol once in awhile; we would have to tell a few



lies now and then; we would have to steal a little from time to time. Does this make sense? Legalism is not what you do, but why you do what you do. Legalism emanates from a wrong, manipulative motive that ignores the efficacy of the Lord's sacrifice. Jesus emphasized that love must be the motive of our relationship with Him.

"Jesus saith unto him [the lawyer], Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40.

Notice that love does not take the place of obedience, but love is the basis of true obedience. Love and God's law "hang" together, not apart; they are inseparably attached. Many overlook the word "hang" in the above text; it has great significance. Some misguided Christians say all you need is love. The legalist implies that all you need is good works. Both are wrong. Jesus said, "If you love Me, you will keep My commandments." Jesus forever and inseparably combined love and obedience. One without the other is worthless. Jesus asked the question in Luke 6:46, "Why call ye me, Lord, Lord, and do not the things which I say?" He also said, "Not every

one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21.

Letter or Spirit

Some are puzzled over Paul's statement in Romans 7:6, "we should serve in newness of spirit, and not in the oldness of the letter." The word "letter" refers to the mechanical performance of the law without love. The word "spirit" refers to sincere obedience, which is the response of love and gratitude to God. Merely keeping the "letter of the law" is the same as legalism. Paul was not suggesting that actual obedience was not necessary. After Paul's statement in verse six, notice how he immediately goes on to defend and uphold the Ten Commandments. "We should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:6-7.


Paul was not trying to separate actual obedience from "serving in newness of spirit" because it is impossible to keep the spirit of the law while disobeying the letter. Let us illustrate this fact. One of the ten commandments states: "Thou shalt not steal." Exodus 2:15. Can you keep the "spirit" of this commandment while breaking the "letter" by actually stealing? It is impossible. Another commandment says: "Honour thy father and thy mother." Verse 12. Can you keep the "spirit" of this commandment while being disrespectful to your parents? It is impossible. Can you keep the "spirit" of the commandment, "Thou shalt not bear false witness" (verse 16), while you are breaking the "letter" by telling lies about your neighbor? It is impossible. Another commandment tells us not to worship idols. Can you keep the "spirit" of this commandment

while actually bowing down before an idol? We see that it is absolutely impossible to keep the "spirit" of God's law while violating the "letter." Jesus combined the two when He said, "If you love Me, you will keep My commandments."

New Covenant

What will keep our obedience from becoming legalism? God has given us the answer through the prophet Ezekiel, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezekiel 36:26-27.

This kind of obedience from the heart is not legalism; it is New Covenant Christianity.

The issue which we have been considering is not whether we should obey or not. The issue is not whether God's law is valid or abolished. These questions have been settled in God's Word forever. The great issue is: what is the underlying motive in our obedience? All our obedience must spring from sincere love and gratitude to our wonderful Lord; and also respect and love for our fellow men. The gospel of Jesus Christ is the most reasonable and wonderful way of life in our world. To faithfully obey the gospel with loving and grateful hearts brings true joy, peace, and the hope of eternal life. Christians who will be ready to meet Jesus at His glorious appearing are described in Revelation "Here are they that keep the commandments of God, and the faith of Jesus." 

Adrian C. Woods is a retired Seventh-day Adventist minister who has served the Lord faithfully. He writes from Placerville, California.



A Message to be Borne

Ellen G. White

The message God sends through His servants will be met with scorn and derision from unfaithful shepherds.

The fifty-eighth chapter of Isaiah should be studied carefully and prayerfully. Here God's messengers are given a direct, forcible message: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." It is to churchmembers that this message is to be given, to those who suppose that they are righteous, who take delight in approaching to God. "They seek me daily," God declares, "and delight to know my ways, as a nation that did righteousness; and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God." Verse 2.

But they do not delight themselves in the truth. If they searched the Scriptures with a heart free from pride and prejudice, their eyes would be opened to see wonderful things in the law of God. But to accept the truth involves a cross, and therefore they reject it. They think they are righteous, but their righteousness is self-righteousness.

The people described in this chapter realize that they have not the favor of God; but instead of seeking His favor in His own way, they enter into a controversy with Him. Why, they ask, since we observe many ceremonies, does the

Lord not give us special recognition? "Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" Verse 3.

God answers, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." Verse 4.

The fasts observed by these worshipers are a mere pretense, a mockery of humility. They retain all their objectionable traits of character. Their hearts are not cleansed from defilement. They have not received the softening showers of the grace of God. They are destitute of the Holy Spirit, destitute of the sweetness of its influence. They manifest no repentance, no faith that works by love. They are unjust and selfish in their dealing with their fellow men, mercilessly oppressing those whom they regard as their inferiors. Yet they complain because God does not exalt them above all others because of their righteousness.

The Lord sends them a message of positive reproof, showing plainly why they are not visited by His grace. "Is it such a fast that I have chosen?" He asks, "a day for a man

to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?" Verse 5.

Will they accept this reproof, and pray for true repentance? Will they put away their sins and ask for pardon? Will they bring the atmosphere of heaven into their families, and into their association with their fellow men?

The Lord says, "Is not this the fast that I have chosen? to loose the bands of wickedness to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" Verses 6-7.

Here are laid down the duties devolving upon those who claim to be Christ's followers. Those who are truly connected with the Saviour will reveal this connection by doing the works of mercy here outlined.

And to those who obey this command is given the promise, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee;

the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

“And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to

rested from His work, and He sanctified and blessed the day on which He rested, giving it to man as a day of rest. It is to be a sign between Him and His people forever.

He says to those who live in this age of the world: “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father.” Verses 13–14.

God has a message for the sinners in Zion, and the bearing of this message is the work before Sev-

believe. Say to the people, as Christ said to Moses, “Six days may work be done; but in the seventh is the Sabbath of rest, holy to the LORD.” Exodus 31:15.

A message of eternal importance is to be borne to those nigh and to those afar off. Let God’s messengers form no confederacy with those who, after hearing the message, refuse to search the Scriptures to see whether or not these things are so. God’s servants are to deal with evil as He has directed. They are to make no covenant with the world.

The instruction which God gave to Moses for Israel is for us today: “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.” Exodus 34:12. Satan works through those who do not acknowledge God as their Ruler. “Ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God.” Verses 13–14.

The message God sends through His servants will be scorned and derided by unfaithful shepherds, who tread down with their feet the feed of the pastures, giving the flock as food that which they have defiled. “Woe be unto the pastors that destroy and scatter the sheep of My pasture! saith the LORD.” Jeremiah 23:1. No outward nearness to God will screen from divine wrath those who trample under their feet the law of JEHOVAH.

God will render to every man according to his deeds; “to them who by patient continuance in well doing seek for glory and honour

A message of eternal importance is to be borne to those nigh and to those afar off.

dwell in.” Verses 8–12. Notice the work that is to be done. A breach is to be repaired, and the Lord gives His ambassadors a message to bear to the people, calling upon them to do this work.

The Sabbath command has been set aside by human authority. Men have torn down God’s holy day, and have exalted in its stead a common working day. Thus God has been greatly dishonored. The Sabbath is His memorial of creation. After He had finished creating the world, He

enth-day Adventists. The warning must be given. “Cry aloud, spare not, lift up thy voice like a trumpet.” Be earnest and decided. Make no concessions to transgressors. Bear the message to all peoples, nations, and kindreds, telling them that God has a law which is as high above man-made laws as heaven is above the earth. Let not the truth languish upon your lips. Let not your words be words of peace and safety. Say not to the transgressors, It does not matter what you



Photo © Paul Williams

and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. . . . As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified).” Romans 2:7–8, 12–13.

God will not treat men according to the position they occupy, according to their possessions, or their color, but according to the character they have formed. Thus will be decided the case of each one. The punishment of those who have had abundant opportunity to know the truth, but who in blindness and unbelief have contended against God and His messengers, will be proportionate to the light they have rejected. God greatly favored them, giving them peculiar advantages and gifts, that they might let their light shine forth to others. But in their perversity they led others astray. God will judge them for the good they might have done, but did not. He will call them to account for their misused opportunities.

They turned from God’s way to their own way, and they will be judged according to their works. By walking contrary to the principles of the truth, they greatly dishonored God. They became fools in His sight by turning His truth into a lie. As they have been distinguished by the mercies bestowed on them, so they will be distinguished by the severity of their punishment. 📖

Review and Herald, June 25, 1901.

Ellen G. White, 1827–1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels are an incalculable blessing to God’s people around the world.



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This Is What I Believe

Ron Spear

*Total commitment and surrender to the Lord
Jesus Christ is our only security in these
trying final days of earth’s history.*

I believe that there is presently a terrible shaking of the church which will increase until the church is purified.

This sifting and shaking is best illustrated in the following inspired statements:

“Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner.” Matthew 3:12. This [the crisis in Galilee—John 6] was one of the times of purging. By the words of truth, the chaff was being separated from the wheat.” *The Desire of Ages*, 392.

THUS IT WILL BE IN OUR DAY.

The real cause of the shaking, as given in *Early Writings*, 270, is the truth—the straight testimony.

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. . . . They will rise up against it, and this is what will cause a shaking among God’s people.” *Early Writings*, 270.

“Like will attract like. Those who are drinking from the same fountain of blessing will draw nearer together. . . .

“The pure and the base metal are now so mingled that only the discerning eye of the infinite God can with certainty distinguish between them. But the moral magnet of holiness and truth will attract together the pure metal, while it will repel the base and counterfeit.

“The great day of the LORD is near, it is near, and hasteth greatly’ (Zephaniah 1:14); but where do we behold the true advent spirit? Who are preparing to stand in that time of temptation which is just before us? The people to whom God has entrusted the sacred, solemn, testing truths for this time are sleeping at their post. They say by their actions: We have the truth; we are ‘rich, and increased with goods, and have need of nothing.’ Revelation 3:17.” *Testimonies*, vol. 5, 100–101.

“The straight testimony must be revived, and it will separate those from Israel who have ever been at war with the means that God has ordained to keep corruptions out of the church.” *Ibid.*, vol. 3, 324.

“All who occupy positions in our institutions will be tested. If they will make Christ their pattern, He will give them wisdom and knowledge and understanding; they will grow in grace and aptitude in Christ’s way; their characters will be molded after His similitude. If they fail of keeping the way of the Lord, another spirit will control the mind and judgment, and they will plan without the Lord and will take their own course and leave the positions they have occupied. The light has been given them; if they depart from it, let no man present a bribe to induce them to remain. They will be a hindrance and a snare. The time has come when everything is

to be shaken that can be shaken, that those things which cannot be shaken may remain. Hebrews 12:27. Every case is coming in review before God; He is measuring the temple and the worshipers therein. Revelation 11:1–2.” *Ibid.*, vol. 7, 219.

The shaking that is now going on will finally separate the wheat from the tares. The following inspired statements will help us to understand the seriousness of this shaking and our apostasy.

“God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. . . . Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: ‘They are joined to their idols, let them alone’ (see Hosea 4:17), and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels.” *Ibid.*, vol. 1, 187.

“While we are burdened and distressed, but waiting in patient submission, our invisible Helper will be doing the work we do not see, and will bring to pass in His providence events which will either work reformations, or will separate these halfhearted, world-loving members from the believers.” *The Story of Our Health Message*, 444.

“The great issue so near at hand will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.” *Selected Messages*, book 3, 385.

Before the “Midnight Cry” all were asleep. Before the “loud cry” all are asleep. “One class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given.” *The Great Controversy*, 394. The wise virgins had oil—the Spirit of God; the foolish virgins had grieved away the Spirit. Their oil was gone. These foolish virgins go to buy additional oil but what they “purchase” is a counterfeit spirit of righteousness. When they knock, the Master says, “I do not know you.” What they possess is not His righteousness. See *Ibid.*

Rejecting the testimony of the True Witness, the great majority, under the leadership of men of “talent and pleasing address” (*Ibid.*, 608), will accept false theories, and a counterfeit righteousness. The shaking is also brought about by “the introduction of false theories.”

“When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness.” *Testimonies to Ministers*, 112.

“God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat.” *Testimonies*, vol. 5, 707.

“Satan will work his miracles to deceive; he

will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony (Revelation 12:11) will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ.

“The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy. All these, He says, ‘I have graven . . . upon the palms of My hands’ Isaiah 49:16. They are held in everlasting, imperishable remembrance. We want faith now, living faith. We want to have a living testimony that shall cut to the heart of the sinner. There is too much sermonizing and too little ministering. We want the holy unction. We need the spirit and fervor of the truth. Many of the ministers are half paralyzed by their own defects of character. They need the converting power of God.” *Selected Messages*, book 2, 380.

I believe that two parties are now developing in the church and new spiritual life is coming from heaven to those who are obedient to all truth.

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” Matthew 24:44.

“This is our message, the very message that the three angels flying in the midst of heaven are proclaiming. The work to be done now is that of sounding this last message of mercy to a fallen world. A new life is coming from heaven and taking possession of all God’s people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.

“The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of Ages. The truth as it is in Jesus is the refuge in these days of error.” *Ibid.*, 114.

The wheat and tares are becoming more distinct. I believe that we are at the very end of the great controversy and the coming of our Lord and Saviour is at the door.

“The world is a theater; the actors, its inhabitants, are preparing to act their part in the last great drama. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

“Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.


“John writes: ‘And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great,

stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.’ Revelation 20:11–12.

“Are we as a people asleep? Oh, if the young men and young women in our institutions who are now unready for the Lord’s appearing, unfitted to become members of the Lord’s family, could only discern the signs of the times, what a change would be seen in them! The Lord Jesus is calling for self-denying workers to follow in His footsteps, to walk and work for Him, to lift the cross, and to follow where He leads the way.

“Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave Himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin! These souls have been bought at an infinite price. The death of the Son of God on Calvary’s cross is the measure of their value. Day by day they are deciding whether they will have eternal life or eternal death. And yet men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Everyone would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The spirit of the Redeemer would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sympathy of an awakened church. They would receive their directions from Christ



and would find no time for strife and contention.” *Testimonies*, vol. 8, 27–29. 



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MY TESTIMONY

PART 1

DIANE STYLES

“Come now, let us reason together . . . though your sins be as scarlet, they shall be as white as snow.” Isaiah 1:18.

I was raised in a non-religious home with a mother who retained her strong belief in God from her early church-going days. Although she had become a non-practicing Christian, she ensured that I received a basic Sunday-school teaching. My father was the main reason she stopped attending church, as he was a professed atheist, an alcoholic, and made everyone miserable. About the age of 12, I rebelled against religion and followed my own strong will. By 14, I was drinking and smoking quite heavily, and doing whatever I wanted to do. My father’s disciplinary measures seemed hypocritical and meaningless to me.

At 18, I moved away from home to Sydney, Australia, where I shared housing with some male homosexual friends I had made, and became involved in an almost non-stop party life. My friends and I mixed with people from theatrical and arts groups and the hippie drug culture. We also met wealthy, influential, and famous people from Australia and overseas. I sang in rock, country and jazz bands from my teens up to my twenties, and hoped to make this my career. I lived on a continual social merry-go-round for years, with no thought of consequences.

In my mid-twenties, I stepped out onto a pedestrian crossing on my way to work and was struck by

a speeding airport staff bus. It took a few years to recover from the accident. Shortly after this, I broke up with a boyfriend I had been living with. The trauma, personal loss, and severe depression I experienced made me wonder what the purpose of life and suffering was. Without really being aware of it, I began to call on the God I didn’t even know existed. It was at this time that I became deeply involved in the “alternative” societies and moved away from my material lifestyle.

My boyfriend’s mother happened to be a Seventh-day Adventist, but that didn’t mean much to me then. The Christian religion was completely irrelevant and unattractive to me. However, I had, always had a strong attraction to the strange and mysterious, having devoured books such as Lopsang Rampa’s *Third Eye*, and many other Theosophical Society books in my late teens. I had studied astrology and mysticism, and attended séances where I found “I” had power as a medium. This was my first contact with the unseen, supernatural power such as the glass moving of its own on the ouija board in my presence only. It is amazing to me now how naturally and easily I accepted this phenomenon as something normal.

A friend of mine could levitate tables and other objects, and neither of us doubted that she too

possessed supernatural or “psychic” powers, upon which others and I looked with awe and envy. Since then, I have learned through personal experience that these phenomena are just like card tricks to Satan, who stands unseen in the midst of fascinated observers, manifesting just enough power to intrigue minds, and draw people gradually and subtly into his web. Being humans, we see no immediate harmful effects from engaging in such phenomena, and display of deep supernatural power. Satan knows us well, and has compelling and attractive bait for every one of us, fashioned to our individual weaknesses or preferences.

I was now totally in the “alternative” or “hippie” societies, and lived communally with musicians and others. I began smoking marijuana and experimenting with a few other drugs (but not hard drugs such as heroin). Whatever someone recommended was sufficient for me to try. I was involved in all sorts of occult, psychic “sciences,” and so-called eastern religions’ mystical “arts.” I was initiated into a yoga group called the Samkhyan Association, having my own “guru” (a psychologist and chiropractor by occupation, who also taught the “hidden” aspects of yoga). He told me that if I were to teach yoga (which I wanted to do) I would have to learn to “wor-

ship Shiva." The group he taught even had their own "ten commandments" posted on the wall, which were instructions on how to get rid of our consciences and guilt. This philosophy, tragically, has become a platform for much psychological practice today: forget "rights" and "wrongs," or belief in moral accountability to anyone (least of all any "higher Being") You answer to no-one but yourself, and by encouraging the "inner" self, you can even heal yourself of illness and bring things into your life by the power of your will, development and projection of the power "within you." YOU become, in effect, God. This is also, of course, the foundation of the New Age teachings. Satan's lie (Genesis 3:2-5) has never changed—his "promise" that men can become "gods" has just taken on more subtle and sophisticated forms.

Tantra yoga, which my "guru" taught asserts that there are certain energy centers in different parts of the body called "chakras," one of which is seated at the base of the spine. The energy, called "Kundalini" energy, can supposedly be brought up along the spine through meditation until it "ignites" the "chakras." When one attains the "chakra," which is the third eye at the centre of the forehead, one has purportedly attained "God-consciousness," supreme or cosmic consciousness, and unity with the "energy form" of God. In these philosophies, God is a mere energy form.

At this time I was living with a longhaired rock musician. He was a strong, gentle person, and I respected him because of these qualities. I was now more involved with eastern religions and mysticism and I told him of some of my experiences. He warned me against continuing, as his ex-wife had been very involved in the same sort of things, and one evening a large black pentagram shape appeared in the flesh on her back, which terrified her. We had many discussions, and late one night I happened to

ask "What IS truth?" To my great surprise he went to a closet and came back with a Bible and put it in front of me. He said, "That is the Truth! Did you know it contains the description of the end of the world?" I was astounded, as the Bible was just a dusty old book to me. I did nothing, but skimmed through a few pages of Revelation, since I couldn't understand the symbolic language. Typically, I did not listen to his warning.

I was now meeting powerful people in the "hippie" society. Several appeared to telepathically communicate with, and "guide" my thinking, which was both frightening and fascinating to me. I shared a house with friends. One of them claimed to be a "white" magician who meditated for long hours daily. He told me that he had in fact "brought me" to live with him by the use of meditative power.

Shortly after this, while settling down to begin meditation one day, I became aware of a supernatural presence in the room. This invisible being started to knock on the walls, and after a few minutes, I found out that if I was thinking

a thought it approved of it would rap just once, but if I was having "incorrect" thoughts, it would make several raps. It was actually "guiding" my thinking into certain channels! Again I found this both frightening and exciting. I had at last "made contact!" (Although I had no idea with what or whom!) I continued to encourage this communication with the invisible power daily. Very soon I was receiving "word messages" in my mind—as if someone was speaking without sound, or writing thoughts, into my mind. This power told me I was to "bring a second Christ child into the world," and that something was going to happen to our planet! I have since heard of others who have had similar frightening telepathic experiences.

I also received visual manifestations with some messages. Once, while meditating, I looked down into my abdomen and saw a large, slithering serpent coiling inside. (Kundalini energy is described as coiling like a serpent at the base of the spine, and I presume Satan took advantage of my having that knowledge.) At another time, I saw



Christ on the cross inside myself. I believed this was God communicating with me and guiding me. Some, especially those familiar with psychology, may attribute these events to a type of drug-induced psychosis. However, I have never taken heavy drugs, and marijuana does not give strong visual hallucinations. There is one, Buddha grass, that I have experienced that distorts visual experience, but not to this extent! Additionally, these events occurred even when I had not used marijuana at all. I had never experienced hallucinations or “telepathic messages” in my life before. Some of the most frightening experiences occurred a considerable time after I had given up marijuana altogether.

I discovered that I could walk up to any person, take their hand, and, with the presence of this invisible “power,” could read their past lives easily from their palms. I would walk into a wine bar or a party, ask someone if they wanted their palm read, and this supernatural power would put thoughts or impressions in my mind. I was welcomed everywhere as a “psychic” with an impressive degree of accuracy. The fact that these things were occurring was amazing and somewhat bewildering to me, but I believed I was on the “road to God consciousness,” one of the “chosen,” a recipient of special messages and “Godly design and purpose.”

I did not know then that this was Satan, or another evil angel, putting thoughts into my mind. Of course, people’s past lives were accurately described because Satan knows everyone’s past! This is one of his biggest “baits,” as it immediately hooks people in so they will listen with rapt attention to his predictions for the future—and he often can predict a good deal about our futures because he studies our personalities, likes and dislikes, tendencies, changing circumstances and our responses, plans, and weaknesses—and then he works to bring about his own designs, to strengthen a person’s belief in “fortune-telling” when some

of his “predictions” take place. Satan puts thoughts directly into people’s minds about things that are happening, have happened, or which he can see will most likely happen, due to mere cause and effect, and the choices we are most likely to make. People believe this is “clairvoyance” on the part of the “gifted” human instrument.

Not long after, the message came to me that I was to become some sort of human sacrifice, and I experienced great fear and anxiety. I thought if I told anyone about these things they would think I was crazy, or given to “psychotic episodes,” but the messages and their control over my life and thoughts were becoming stronger. The “chakras” in the palms of my hands at times seemed to glow with a soft white light, and formed the shape of a heart in one palm, an open lotus flower in the other. I had a friend whom I took into my confidence and told about some of these events. One day he commented that there was a strange and nasty odour around me—and I am a *very* clean person! About a week later, two friends called into the communal house where I lived and both made remarks about a “terrible odour” coming from the room of the “white magician,” who told me, later, that he had been “meditating on me.” 📖

In the next issue, the author demonstrates the power of our Lord Jesus Christ over evil and the victory that awaits all who receive Him in their lives as Lord and King.

Diane Styles writes from Melbourne, Australia, where she is fervently serving the Lord by sharing with others the good things He has done for her and how He has had compassion on her.



Photos: © iStockPhotos.com



In Part 1 of the article Dr. Pipim indicated to us the reasons usually given for resorting to worldly preaching methods among our ranks. In part 2, he refutes these fickle reasons using Scripture.—Editors

Worldly Entertainment to Communicate the Gospel?

It is often suggested that before we can reach the world with the gospel, we have to employ the world’s methods to proclaim Christ’s truth. But this reasoning is indefensible for at least two important reasons: (1) Worldly methods trivialize the message; (2) Worldly methods are contrary to biblical teaching.

1 Trivializing the Message
Even if we are actually proclaiming the everlasting gospel, we trivialize and cheapen the importance of the message when we adopt the world’s entertainment methods to communicate the truth. Entertainment is entertainment and is generally not taken seriously by the public as a vehicle to proclaim important messages. If we adopt entertainment elements such as rock music, drama, clowns, puppets, and magicians, our message will fail to make any real moral demand upon the hearers.

If it is true that rock music (disguised as praise music and praise dancing) is the most effective medium to reach young people today, why is it that math teachers and chemistry professors don’t set their classes to heavy-beat and hip-swinging music? Why don’t politicians employ clowns and illusionists to present their political messages?

Common sense tells us that these entertainment media are not the most credible methods to communicate serious messages. A doctor, meeting an apprehensive

Gospel Gimmicks: The Foolishness of Preaching OR The Preaching of Foolishness



Worldly preaching methods in the form of entertainment do little to touch the sin ridden soul to move it to repentance.

Samuel Koranteng-Pipim, PhD

Part 2

patient, does not dress like a clown in order to tell his patient that she has cancer. If a doctor who wants to be taken seriously does not resort to this kind of frivolity, isn't it folly to announce God's message of warning and judgment to a dying world by resorting to entertainment?

Jesus did not use the gimmicks of entertainment to proclaim His Sermon on the Mount. On the day of Pentecost, Peter did not set up a drum set or ask Mary to lead out in praise dancing to announce the resurrection of Jesus and His enthronement in heaven. And Paul did not persuade people on Mars Hill using gospel magicians.

We are self-deceived if we believe that drums, disco lights, costumes, illusions, and loud noises are capable of representing the infinite holiness and mercy of God to a lost generation. Those of us who resort to these worldly gimmicks can only do so because we serve a different god from the One the apostles worshiped.

The apostle Paul makes it clear that the pre-eminent method of proclaiming spiritual truth is by the spoken Word. "It pleased God by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Corinthians 1:21, 25.

2 Contrary to Scripture It is a mistake for us to think that the world will embrace our message when we use worldly methods. The New Testament tells us that when Christ came to the world, "the world knew Him not" (John 1:10), for He was "not of this world" (John 8:23). What makes us believe that we can succeed where Christ failed?

Jesus Himself mentioned that Christians "are not of the world, even as I am not of the world" (John 17:16; see also verses 9, 14). He stated emphatically that the works of this world are evil (John 7:7). He said that true believers are not of the world and prayed that they should be kept from its evil ways (John 17:14–15). Because the Spirit of God stands against the spirit of the world (1 Corinthians 2:12), the gospel should not be presented in such a way as to be coupled with the standards of the world. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2.

The apostles also taught that "friendship of the world is enmity with God" (James 4:4) and that the world pollutes the believer (James 1:27). Therefore, Christians are urged: "Love not the world, neither the things that are in the world. If

any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15–16.

We depart from biblical teaching when we think today's so-called gospel rock, gospel clowns, gospel magicians, and other forms of gospel entertainment can legitimately be employed to communicate spiritual truth. The Scriptures teach that the world is on its own, "without hope, and without God" (Ephesians 2:12). Therefore, instead of borrowing worldly methods to reach the world, Christians are sent forth like the apostle Paul, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" Acts 26:18.

Bait-and-Hook Evangelism?

It is often suggested that because most people—especially young people—don't want to listen to the gospel, we have to "bait" them with gospel entertainment and gimmicks. Once we attract them by these contemporary methods, then we can "hook" them with the true message. The proof text to justify the use of worldly methods to reach people is Paul's statement:

"And unto the Jews I became as a Jew, that I might gain the Jews; . . . to them that are without law . . .



that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Corinthians 9:20–22. Thus, some argue, we must employ whatever people like to hear in order to get a hearing for the gospel.

But the context of the passage reveals that Paul was talking about *preaching* (see verse 16), not the use of worldly methods of evangelism. The apostle stated that in his preaching and witnessing he always tailored his message to suit the level of understanding of his hearers. In other words, he always spoke *appropriately*. Therefore 1 Corinthians 9 does not teach that Paul employed or encouraged the "bait and hook" method for evangelism. On the contrary, he persuaded the people from the Word of God using preaching as his method.

Moreover, God's church has been divinely entrusted with the everlasting gospel. This stewardship is a great privilege. But it is also a solemn responsibility. For "it is required in stewards, that a man be found faithful." (1 Corinthians 4:2). The faithfulness to which the church has been called compels us to preserve the integrity of the message by preserving the method we employ to communicate it.

The apostle Paul therefore urges us not to try to "catch" people with the entertainment "bait" so we can "hook" them with the gospel. He writes: "For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even

so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness." 1 Thessalonians 2:3–5.

Note the following two facts from this passage. First, the Greek word translated "deceit" (*plane*) means error. The ultimate issue on any subject should always be truth. "The Gospel is either true or it is not. Paul stakes his entire life on the truth of the Gospel. There's a tendency in our day to judge values by the wrong standard. 'Does it



work?' is often asked more than 'Is it true?' The test of the validity of the Gospel is truth. The danger in preaching to attract an audience is obvious. It is too readily disguised to provide solutions that work rather than truth that is to be confronted. The acid test for every sermon or Bible class must be: *Is it true?* If Christ is presented [merely] as a means by which we can be successful, happy, or whatever, we are betraying the Gospel of God. We are guilty of deceit and error even though we may be successful in drawing followers."¹

Second the Greek word *dolos*, translated "guile" in 1 Thessalonians 2:3, means "trick,"

"bait," "craft," "subtily," or "decoy". There is no place for trickery or manipulation in evangelism. Thus the NIV translates the passage as: "For the appeal we make does not spring from error or impure motives, nor *are we trying to trick you.*" All emphasis supplied.

We must not employ "deceit" in the proclamation of the gospel. Our message must determine the method. Paul tells us in 1 Corinthians 1 that when the Jews wanted to see miracles and the Greeks wanted to hear worldly wisdom, he refused to bow to their tastes and desires because God had commanded him to preach the gospel. Effective preaching is always the preferred biblical method to proclaim the gospel.

Encouraging Youth Involvement

We sometimes hear that the use of these contemporary methods of entertainment is the only way to involve young people in church life. Advocates argue that because young people have many wonderful talents and abilities, the church must give them "a piece of the pie." They further claim that failing to allow them to employ their unique gifts in the worship and outreach activities of the church makes young people lose interest in the church.

This argument is not entirely accurate, nor is it biblical. Throughout history, young people have been active in the life and ministry of the church. But what set these youthful pioneers apart from many of today's youth is that they were *converted* and *studious Bible students*. As such, they would not bring themselves to using worldly entertainment methods in the Lord's service.

Many of today's young people have special gifts and abilities. But giftedness in performing certain functions does not necessarily mean those abilities should be employed in spiritual worship or outreach. The fact that a person can play a set

Continued on page 25





Tony Morais, ND



The Healing Properties of Clay! Part II

In the last issue, we discussed the properties of clay including its absorption power, which gives it an inherent ability to suck out impurities and toxins from the body, internally and externally. —Editors

How to Prepare Clay

Prepare clay in a deep bowl. Use a container made of glass, porcelain, wood, or plastic. Never use a metallic bowl such as aluminum, copper or steel. Fill the container with spring water and sprinkle the clay powder over it. Keep on mixing until you get a consistent, homogeneous paste, not very concentrated. Let the clay rest for 2 hours before use. Handle it as little as possible.

With a wooden spoon, spread an even layer of clay over the affected area. The thickness may vary from 1/4 inch to 1 inch. Do not smoothen the surface; clay settles naturally when put in place. Wrap with a plastic or light cloth bandage. When placed on an inflamed organ, abscess, or another purulent sore, the clay must be covered with a cabbage leaf to slow down its drying process. If the area to be treated is on either side of the body, like the kidneys, first the clay should be spread on a clean cloth such as a large bandage or gauze and then placed on the affected area. Let the clay work for 2 hours. Then remove it with lukewarm water and do another application. Do at least 3 applications daily; never use the same

clay twice. After removing the poultice, throw the used clay in the trash can. To maximize benefits, place the clay directly onto the body. If you are treating an ulcer or an open sore, the clay must be placed directly onto the affected flesh.

Precautions with the clay

- Applications should only occur at least two hours before or two hours after meals.
- When treating an abscess, or purulent ulcer, it is necessary to change the application every hour, whenever possible. However, if the application dries up in half an hour, take it off immediately.
- Avoid abdominal applications when menstruating and all applications during pregnancy. However, clay can be used by lactating mothers. 📖



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Disclaimer:

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Ellen G. White Scrapbook Stories

Bertha's Unique Graveyard Part 2

Last month we told about Bertha Dickinson, a young lady who disliked tobacco and decided to do something about her father's pipe. When he asked her where it went, she took him for a short walk. — Editors

The heavy steps of the tired man and the light trip-trip of the little girl's feet fell together on the garden walk as they proceeded to the northwest corner of the garden, where Bertha pointed to a neat little mound. At the head of it was placed a bit of shingle with the inscription:

"HERE LIES MY FATHER'S PIPE. REST FOREVER."

The astonished parent was at a loss for words. He did not know whether to laugh or to be angry. Finally he concluded to do neither, but to try to get at the child's meaning in all this. So, sitting down on an overturned wheelbarrow, he took Bertha on his knees and began to question her. "Why did you do this, child?"

"Because, daddy, I didn't want you to die, as Mr. Thurston did. It's a fact, daddy," seeing a smile gathering on his face. "I heard Dr. Bell say so when we were coming from the funeral. Miss Stevens asked him what was wrong with Mr. Thurston, and Dr. Bell said: 'Pipe, Miss Stevens, pipe. He smoked himself out of this world and into—well, Miss Stevens, I can't say exactly where he has gone. If folks get so used to their pipes here in this world, I don't see what they're going to do in the other. It seems to me they'll want to keep up the smoking. I'm almost sure they can't do it in heaven, for you know, Miss

Stevens, heaven is a clean place, and there is not going to be anything there that defiles.' So, daddy, I thought I'd dig a grave and bury the old pipe. You won't dig it up, will you?"

The farmer held his peace for a few minutes. Then he said slowly, but firmly: "No, Bertha, your father is no grave robber. I shall miss the old pipe; but I suppose I must say about it as we do about everything that's put in the grave, 'Thy will be done,'"

"That's good," said the child, with a kiss.

"Was that what you wanted this great graveyard for?" asked father, smiling again, and seeking to divert the conversation which he feared might get beyond his depth. "Was it only to bury that old pipe?"


"No, indeed," exclaimed Bertha earnestly. "I'm going to bury other things here, too. I expect I shall have a funeral almost every day. I'm going to bury old Auntie's snuff next."

"How will you get it?"

"Oh, I'll get it! I'll manage, daddy. And then there are Joe's cigarettes, and Uncle Ned's cigars."

Bertha proved to be a busy little undertaker, and before the week had passed more than a dozen items had been buried in the new cemetery. The graves were all made evenly, side by side, exactly the same size, nicely rounded and turfed. At the head of each was a tiny board on which was printed some simple epitaph. These headboards cost the girl a great deal of time and labor.

On one was: "Auntie's Snuffbox. Closed Forever." On another: "Joe Tanner's cigarettes. Lost to view." On the next: "Cyrus Ball's Cigar. Burned out."

The northwest corner lot was finally full. More than sixty neat little graves were there in rows. The apple tree spread a friendly shade over the spot, and the blackberries ripened beside them; and many and many a visitor was taken slyly down the garden walk to see Bertha's graveyard. But the best part was that for every mound in that quiet spot, there stood a man or woman redeemed from an evil habit, a living monument above it, and all alike bearing testimony to the faithfulness and perseverance of a girl who loved purity and good health. 

Concluded.



This article was taken from *Ellen G. White Scrapbooks*. The book is available from Hope International for \$8.99 plus shipping and sales tax (see page 30 for details).

Photos © Hemera Photo Objects CD



Our Firm Foundation

Questions & Answers

Question:

Would you please explain the meaning of the scripture found in John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."?

Answer:

The choosing of Jesus: Everything from the start of our salvation to our final home, we owe to God's undeserved mercy. "We love Him, because He first loved us." 1 John 4:19. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Ephesians 1:4.

Fruit should remain: The disciples had a fruitful ministry that did remain; billions of individuals have been blessed by their ministry. Their names are household words generation after generation. Their fruitfulness was not due to their greatness, but due to the cause they served—Jesus.

The life and teachings of the disciples are an example of a fully fruitful ministry that has remained. The financial empire of King Nebuchadnezzar did not endure nor did the wealth of the Ottoman Empire, or the gold of the Persians remain.

What we do unselfishly for others will remain in the "book of remembrance" (Malachi 3:16), forever. Ministry to others, in the name of Jesus is the only fruit that will abide for forever.

It is not always the great memorial deeds that receive the eternal reward, it is the unselfish kindness toward others, done in the name of Jesus that counts the most. Jesus said "I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger and ye took Me in: Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." Matthew 25:35-36.

Appointed to bear fruit: This Greek word appointed means to "ordain, to set aside." It is the same word used in verse 13 of Jesus "setting aside" his life for others. This concept appears in Numbers 8:10 for the ordination of Levites and in Numbers 27:18 for Moses setting aside Joshua for his task.

At this point, Jesus commenced the custom of laying on of hands as he ordained the disciples for their mission. He appointed them to go and bear fruit, in a life of mission and adventure. If we are ordained and directed by God, we *will bear fruit*. Fruitfulness for Jesus and His cause, will be our constant prayer vision.

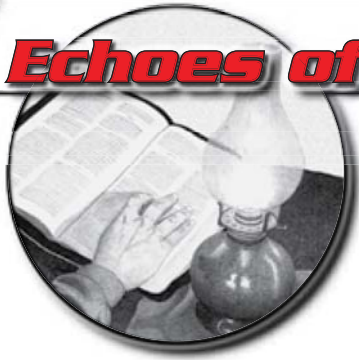
Contributor: David A. Stramel

Note to our readers: Hope International welcomes questions that lead into a deeper understanding of Scripture and the Spirit of Prophecy from our readers for our question and answer column.

We would also like to let our readers know that the answers we provide are not exhaustive. They are synopses and mind prompters that are intended to whet the readers' desire to study the Word more under the tutelage of the Holy Spirit. 📖

Hope International

Echoes of the Pioneers



Compiled by Dave Fiedler



James T. Ringgold on Religious Liberty

In 1892 four members of the Springville, Tennessee, Seventh-day Adventist Church were brought to trial for violating Sunday laws. James T. Ringgold, an attorney from Baltimore, Maryland, heard of the case and offered his services in their defense, free of charge. A member of the Episcopal Church, he nonetheless attended the 1893 General Conference session as an observer. Because of the delegates' interest in the court case, Ringgold was twice asked to address the congregation.

Ladies and Gentlemen:—I will alter that form of address, if you will allow me, and call you, my dear friends. I think that the strongest tie of friendship in the world must be interest in and a devotion to the same ideas. This is what I understand to be meant by that hymn you all know so well.

“Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.”¹

There are many things about your belief which I am not yet thoroughly acquainted with, and on some points as to which I have been enlightened, my mind yet remains in abeyance.² It is what I do know of your belief, and what I have discovered for myself, about the character and lives of the men who hold it which has made me so earnestly desirous to learn more of the religion and to make the acquaintance of more among its followers.

I may say that the first great

principle of yours with which I became acquainted struck me at once as the most marvelous tenet to be seriously maintained by a religious organization of which I had ever heard—and that was the absolute separation, not merely of other churches from the state, but of every form of religious belief, including your own. How could I fail to be astounded? I had learned from all my study of history and philosophy, I had been taught from my boyhood that toleration and zeal could never exist together.

Here I found you, a religious organization equaling any in fervor and devotion, and surpassing almost all in the minute application of your religious principles to every detail of your daily lives, and yet, not only refraining from asking any preference over other religions at the hands of the civil power, but actually refusing to accept any such preference even when tendered to you. I say that this is something which not only astounded me at first, but which I have never ceased to contemplate with admiration and awe. Here is a religion—and a Christian religion too, let us be thankful for that—giving the lie to the wisdom of the ages, in this most important matter.

I have claimed for you in the East among my friends of other denominations that you have taken up Christianity where the martyrs laid it down, and I will further add that those who have molested you for the sake of your creed have taken

up persecution where it was left by Nero and his successors. . . .

I have been asked to tell about what I saw in Paris, Tennessee, during the recent trials of your brethren there. Well, I may say that the thing which impressed and astonished me most in Paris was the reflection of myself in the looking-glass. For I felt that here was a spectacle at which the ages to come will surely wonder. If I had not had the experience brought home to me, I would never have believed that in this nineteenth century it were possible for a man to be called upon to cross the street to defend his fellowman from religious persecution—and here was I, who had traveled fifteen hundred miles in this enlightened age for no other purpose.

You have heard the glad tiding of great joy from Paris, Tennessee. You know that we won the victory all along the line, but you do not know how ashamed we were to win it. The enemy was so weak, and so poorly equipped for fight, that to beat him seemed like spanking a small child. But it had to be done; for the child was a very bad one. I mean no reflection on the state's attorney. He had no case; he made all that could be made out of nothing.³

I have recently been down in the State of Tennessee interesting myself there in the cases of some of your brethren. I have been requested to say a few words with reference to my experience there. I may say this, that I found there a hypocrisy which, if I may so put it,

commanded my respect.

Perhaps this statement involves a contradiction in terms. I suppose—I do not commit myself to it as a proposition, but I suppose, or at any rate I can see that it is thinkable—that when a man has made up his mind to do an indecent or blackguardly thing, there is a gleam of morality in the desire to do it in the dark; for instance, when he writes an insulting or threatening letter, perhaps he is to be credited with the shame which prevents his signing his name to it; and when he wishes to involve his neighbor in trouble, perhaps he pays a tribute to honor and integrity when he skulks behind another to do it. This is a very profound moral question, which I will not attempt to discuss here. I found this principle existing in Tennessee—outside of Seventh-day Adventists—for there were those who wished the hand of the law to seize upon our people, but did not want to give testimony against them.

So when I had a conference with the prosecuting attorney, I urged him to *nolle pros*⁴ the cases on the ground of public policy, telling him that was what would be done in my state, or at least in my city of Baltimore, and that he could not afford to go to court with such a case. But I soon found that spirit of persecution, and this spirit of animosity, is one of those things that grows by what it feeds on. To my disappointment, they would listen to no compromise, but insisted on going to trial with no evidence. But the state's attorney had the grace and manliness to be ashamed of the proceedings, and said that nothing would give him more pleasure than to act on my suggestion, but that he could not possibly do it, because petitions were pouring in on him every day, signed by scores of citizens of the county urging him to prosecute those Adventists, but "For goodness' sake, do not call us for witnesses." So the state's attorney tried the cases, and they all went off on legal technicalities but

one, and upon that one we called no witnesses. We went to the jury on the state's testimony alone. . . . [and] our man was acquitted.

We have heard good tidings from Tennessee since that time. We have been informed that no more indictments have been found, and [there is] very little prospect for any more. For the present, at least, we have beaten the enemy, and we trust that he will stay beaten. And we are prepared to knock his ugly head whenever and wherever else it shows itself.

But as matters stood, I did have a slight change in my psychological condition. I started from home with a good deal of pity and sympathy for the Seventh-day Adventists; but before I had been there long, I began to transfer my pity to the other side. They were very badly off, indeed. The more I saw of them, the more I felt inclined to blame you people for their condition. For you understand perfectly well what this spirit of persecution is and how it would manifest itself. But it is a very hard thing for one to harry⁵ a man or persecute him and not have him give the other any reason for doing it. That always has been a very aggravating thing. It seemed to me that if you Seventh-day Adventists had been the good Christians you call yourselves, and had acted as you would have been done by, you would not have kept behaving yourselves so well in that aggravating way. It was hard on these people, there is no doubt about it, and I could not help saying to myself for them, If you have the real spirit of Christianity that you profess to have, why, O, why don't you cut somebody's throat?

There seemed to be a general feeling among the people there that you must either behave or go away, and if you refuse to do either—you see it was very hard on them. I was often encountered by persons there who said in a very querulous, complaining sort of way that those Adventists paid their debts better than anybody around there.

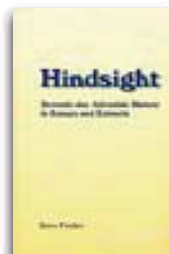
They seemed to feel hurt about it. The only man I saw there, who did not belong to your people, and who was seriously in favor of their release, said that he wished that I would convert all of the fellows that owed him money to Seventh-day Adventism, because then he could collect his bills without suing.

My friends, I feel inclined to talk to you in a very serious manner, for that is the mood in which I find myself the greater part of the time at present. For my own part I believe that if the Seventh-day Adventist Church had never done anything else for Christianity or the world than to give birth to the International Religious Liberty Association and follow its principles, they would have done more for humanity than a Newton, a Kepler, or a Washington, or any of the greatest men that ever lived. I think this ought to entitle you to the gratitude of the nations as long as man shall live.⁶ 📖

Dave Fiedler has worked as a writer, an editor, and an instructor in Adventist academies in Canada and the United States. He currently teaches Bible (including denominational history), World History, and English at Oklahoma Academy.

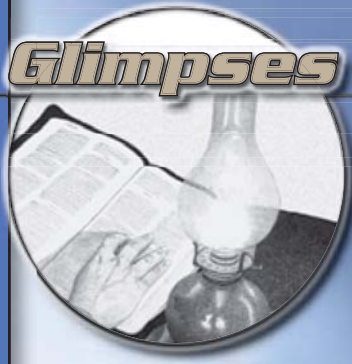
Notes:

- 1 John Fawett, "Blest Be the Tie," 1782.
- 2 A temporary suspension of activity.
- 3 *General Conference Bulletin*, 1893, 435–436.
- 4 Entering on the record of a legal action that the prosecutor is "unwilling to pursue" further.
- 5 Torment as if by constant attack.
- 6 *Ibid.*, 480–481.



This article was taken from *Hindsight*, 97–100. You may order this book from Hope International for \$5.99 each. Please see page 30 for shipping and sales tax information.

Glimpses of the Pioneers



James White: Clouds and Sunshine

*Unwavering fortitude marked the labors of our pioneers
as they trusted in the Lord with all their hearts.*

James White was troubled as he walked slowly up the path, climbed the stairs and entered his Rochester home. He found Ellen busily sewing in the bedroom. Wearily he sank onto a chair. Ellen could see that something was troubling him "What is it, James? What is wrong?"

"It's time to bring out another issue of the *Review*, but we have hardly any paper and no money with which to pay for the shipment that has come."

"How much money do you need?" she asked.

"Sixty-four dollars," he replied, "but it might as well be \$10,000."

Ellen rose and walked to the closet. She opened the door, reached far in, grasped a black stocking hanging from a nail, brought it out and placed it in her husband's hands.

"What is this?" he asked, although he could feel coins inside the stocking. He tipped it up and a cascade of half dollars, quarters, dimes, and nickels poured out.

"Wherever did you get all this?" he asked in amazement.

"I've always believed a person

should save something for a rainy day," Ellen answered. "For months I have been saving as much as I could. I hope it's enough."¹

James counted the coins. It was enough! Through his wife's foresight a crisis was averted, and he was able to take delivery of the necessary paper.

Not all of their problems were resolved so quickly. Some hung on for weeks and months. For example, the Messenger Party was circulating its paper, *Messenger of Truth*, carrying falsehoods against Elder and Mrs. White.²

The pressure of work plus continual anxiety concerning finances and sickness in the home, all contributed to undermine the health of the leader. In *Messenger of Truth*, some writers taunted Elder White over his weakened condition; they expressed the opinion that God would remove him out of the way so that truth might triumph.

Roused by the taunt, James replied in words Wycliffe had used to address the friars who crowded about his sickbed urging him to recant because he was about to die: "I shall not die, but live, and declare

the works of the Lord," and James added, "may yet preach at their funeral!"³ Shortly after this, the leaders of the Messenger Party fell to quarreling among themselves, and the movement fell apart.

The circulation of the *Review* continued to grow, but the income did not keep up with it. The publishing committee appealed for help through the columns of the *Review*:

"On account of severe illness in the family of Brother White there will be no paper next week. . . . The health of Brother White is also much impaired by labor and care. We would at this time especially request the prayers of the people of God in his behalf.

"Brother W. is in want of pecuniary aid at this time. The publication of new and important works, together with the expenses of protracted sickness in his family make it necessary that the readers of the *Review* should comply with its terms, and that the friends of the cause should render immediate aid in this time of distress, by purchasing tracts, etc. Publishing Committee."⁴

Ellen wrote to friends: "James,

poor James. I think he must leave the work sometimes and have quiet rest. I fear at times his life will fall a sacrifice to his incessant labors."⁵

Meanwhile, the number of publications available continued to increase. If each church member had purchased one copy of each of the more than two dozen publications listed on the back of the *Review*, including the *Review* and *Youth's Instructor*, the total cost would not have been much more than \$2.00.⁶

By 1855, 2,300 copies of the *Review* were going out to members and friends. Of these recipients, fewer than two thirds were paying for their subscriptions.⁷ Only a few months before, James had noted in the *Review* that the office was \$1,000 in debt.

During trips into the field, James came to the conclusion that the *Review* was being sent free to many who would not pay for it, and who were not interested in its message.

"We have deprived ourselves of proper rest, and of many of the common comforts of life," he wrote, "till we are broken down as to health, that we might send out the *Review* richly laden with spiritual food for the flock of God. And now we meet those who say they are too poor and cannot pay for the *Review*. . . . Yes, too poor to help a brother send out the bread of heaven to the scattered flock, but have means enough to obtain tobacco, snuff and tea!"⁸

He resolved that this order of things should stop.

He did not want to deprive readers of the paper, for he felt it was a unifying force that all in the church needed. But if the paper was to make its way, something had to be done. So he gave notice that those not paying would be given a period of grace. When that was ended, as a final warning, their name would be written in red ink on the last copy of the *Review* they were to receive.⁹

Soon after he began publishing the *Review* James tried to alter the arrangements by which it was written, published, and circulated. He

was aware of the hazards involved in his being essentially the only one responsible from the business viewpoint.

Actually, until the move to Rochester, there had been no assets to worry about. But at Rochester

held in a schoolhouse. However, the building was too small to accommodate those wishing to attend. As the group of leaders discussed the situation, it was suggested that a large tent would solve their problem.

By 1855, 2,300 copies of the Review were going out to members and friends. Of these recipients, fewer than two thirds were paying for their subscriptions.

a hand press, a limited amount of type, and other printing materials were acquired. To buy these necessities, James had to use money lent by Hiram Edson and amounts subsequently sent in by dedicated believers. Since the equipment had to have an official owner, that owner became James White.

In time James's fears were realized. He was accused of putting into his own pocket money intended for the paper. But the publishing committee, composed of J. N. Andrews, R. F. Cottrell, and Uriah Smith, completely repudiated the charges.¹⁰ James had urged the committee to assume responsibility for the business, but it did not do so.

While James and Ellen were traveling in Michigan in 1854, they visited a town named Locke, where evangelistic meetings were being

"Perhaps next year we can make a special appeal and raise enough money to buy one," James remarked.

As they continued the discussion someone remembered that two First-day Adventist ministers had used a tent the previous year, but were no longer working together, so the tent, now in Rochester, was not being used. Perhaps it could be purchased cheaply.

A number of the brethren in the Locke and Jackson areas donated various sums to buy the tent, so M. E. Cornell took the money, caught the first train to Rochester, bought the tent, and returned to Michigan.

Eighteen days after Cornell started for Rochester he and Loughborough pitched the tent in Battle Creek, Michigan, and began an evangelistic campaign.¹¹ The use of tents by our evangelists



was a great step forward. Often people would attend meetings in a tent when they would not enter a church building.

Early in 1855 J. N. Andrews arrived at the Rochester house. He was completely broken in health, scarcely able to speak above a whisper, and with seriously damaged eyesight. He suffered from insomnia, depression, and stomach trouble. Five years of intensive activity in the field, frequently exposed to inclement weather, often unable to find nourishing food, spending half the night writing articles for the papers—all these factors combined had left him prostrated. He was only 26.

Elder White described in the *Review* the condition in which this warrior found himself. At the same time he appealed for financial help to get him on the long road back to health. James made it plain that Elder Andrews was not making an appeal; he would never speak on his own behalf.¹²

Andrews went to his father's farm in Paris, Maine, hoping there to rebuild his strength, working in the open air. He found his family very poor, barely able to support themselves. But they were happy to have John with them again.

In the September 4, 1855, issue of the *Review* James referred to the trend of many Americans in the East to move West. "Many of our Eastern brethren think of moving West," he wrote.

"The advancement of the cause of truth should be the great object of all believers," he continued. Then he referred to a letter from a brother in Vermont who urged that those going West should settle at least forty miles from any other Adventist. In this way they could raise up the standard of truth and provide temporary homes for "the traveling servants of God."

James concluded, "With such views and feelings, we would say to those dear brethren in the East who think of going West, Go in the

name of the Lord, and may your endeavors to raise the standard of truth in the great West be blest of the Lord."

Before the year closed, several families from Paris, Maine, left for Iowa. Among them was the Edward Andrews family and, of course, their son, John Nevins.

In the spring of 1855, James had put Uriah Smith in charge of the *Review*, and left the Rochester office. First he traveled to Michigan where he attended meetings in a number of places. The lightening of his burden, as a result of being away from the office, did him a great deal of good. "My health gradually improves," he wrote from Michigan, "and my spirit is getting perfectly free while freed from the care of the office, and mingling with the Lord's faithful, scattered ones."¹³

June found James in New York State, where he attended meetings at Mill Grove, Oswego, and other places. During the weeks following, he went into Vermont, crossed New Hampshire, and moved down the valley into Connecticut and Massachusetts. As always his heart was cheered as he met staunch and faithful families such as that of Otis Nichols, Stockbridge Howland, and the Chamberlains. Ellen was with him, and usually shared the preaching services.

From Topsham, they pushed on to Palmyra. Once again James visited the scenes of his boyhood. In a touching article he described his visit with his parents.¹⁴


"Come and join us in New York, or Michigan, or wherever we settle this fall," James urged the old farmer. But Deacon John said it was too late in life for him to think of moving.

In the same room where James and his brothers and sisters had first heard the voice of supplication, they bowed in prayer for the family they were soon to leave behind. James did not realize that his mother didn't share her husband's feelings of opposition to the Sabbath.

She would keep it, but only if he did, for she believed the Adventist teachings with all her heart.

Ellen White reported their last prayer together:

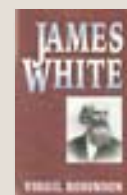
"That night we talked the truth out as it is, and then James prayed and prayed out all his feelings. There was a whole sermon in that prayer. . . . Father was deeply moved."

Before James and Ellen left the next day, Deacon John told them that he had decided to move westward as soon as he could sell his farm.¹⁵ He also gave strong indications that he believed the Sabbath. 

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

Notes:


- 1 *Spirit of Prophecy Emphasis Week*, 1966, 1967.
- 2 *Life Sketches*, 1915, 155.
- 3 *Ibid.*, 1888, 312.
- 4 *Review and Herald*, November 21, 1854.
- 5 Ellen G. White letter B-5, 1854.
- 6 *Review and Herald*, October 24, 1854.
- 7 *Ibid.*, June 12, 1855.
- 8 *Ibid.*, July 24, 1855.
- 9 James White in *Review and Herald*, June 12, 1855.
- 10 *Ibid.*, November 7, 1854.
- 11 William C. White, "Sketches and Memories," *Review and Herald*, July 18, 1935.
- 12 James White in *Review and Herald*, February 20, 1855.
- 13 *Ibid.*, May 29, 1855.
- 14 *Ibid.*, September 4, 1855.
- 15 Ellen G. White letter 2, to Harriet Stevens, August, 1855.



This article was taken from James White, 105-110. This book is available from Hope International for \$11.99 plus shipping and sales tax (see page 30).



Photo: © iStockPhoto.com

of drums, or dance, or even perform magical illusions and acrobatics does not mean we need gospel rock, gospel dancing, gospel magicians or gospel acrobats in church. If this were the case, we would have to insist that gospel footballers and gospel baseball pitchers should use their special gifts during worship services. Rather, we must seek to encourage young people who are truly converted to use their gifts in ways appropriate to the worship service of the Holy God, while not putting them in positions that expose them too early to the dangers of spiritual pride and arrogance (see 1 Timothy 3:6). 

To be continued.

In the final part of this series Dr. Pipim reiterates his unyielding support of the old-fashioned plain preaching of the Word.



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in theology and ethics at campuses around the world and has served the world church as a member of the General Conference's Biblical Research Institute Committee (BRICOM). He is currently based in Ann Arbor, Michigan where he ministers to students and faculty at the University of Michigan

Note:

1 Gary W. Demarest, *The Communicator's Commentary Series*, Volume 9: 1, 2 Thessalonians; 1, 2 Timothy, Titus, Word Books, Waco, Texas, 1984, 54.



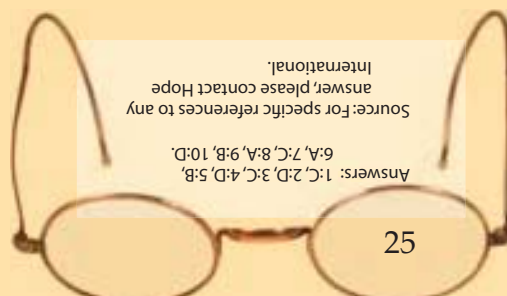
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Historical Footnotes

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

- While traveling to meet an appointment, James & Ellen White got lost. They found a log cabin with a housewife at home. They were refreshed and Ellen White spoke to her of heaven and left a copy of *Experience & Views*. What ended up happening?
 - She came to the Lord.
 - She was healed.
 - A company of believers was raised up.
 - She and her whole family became Adventist.
- James and Ellen White had to leave Henry, at one year old, with others as they traveled. How long was it before they had Henry back in their home?
 - 6 months
 - 1 year
 - 2 years
 - 5 years
- Who were the founders of the Seventh-day Adventist Church?
 - William Miller & Joseph Bates
 - James & Ellen White
 - James & Ellen White & Joseph Bates
 - William Miller & James & Ellen White
- What was James White's vocation in his earlier years?
 - Hat maker
 - Wood splitter
 - Farmer
 - Schoolteacher
- In 1854, early issues of the *Review* carried two to three pages of what?
 - Ad material for brochures, books, tracts & pamphlets
 - Letters from believers
 - Experience from camp meetings
 - Personal information about the White's and their travels
- After a vision on February 12, 1854, Ellen White discussed discipline of young children that should start when?
 - 8, 9 or 10 months
 - 12 months to two years
 - At birth
 - 3 to 5 years
- While being given visions, battling with illness, and pregnant with her third child, she had another condition, which affected her. What was it?
 - A tumor
 - Severe back pain
 - A painful cancer over her eye
 - Major tooth pain
- A month later she suffered another setback. What was that?
 - Stroke
 - Emphysema
 - Tuberculosis
 - Blood clotting
- What state had the first "Adventist Book Center"?
 - Maine
 - Wisconsin
 - New York
 - Michigan
- Where was the first "tent" camp meeting?
 - Gorham, Maine
 - Port Elsby, New York
 - Rochester, New York
 - Battle Creek, Michigan

Answers: 1-C, 2-D, 3-C, 4-D, 5-B, 6-A, 7-C, 8-A, 9-B, 10-D.
Source: For specific references to any answer, please contact Hope International.





Possible Flu Pandemic

News Item: "With the deadly avian flu zooming its way west through Russia toward Europe, infectious-disease experts in the United States are becoming increasingly distressed over the slow pace of preparation for combating a flu pandemic here, which the Centers for Disease Control and Prevention estimates could sicken 90 million Americans, killing more than 200,000." "Washington Whispers," *U.S. News & World Report*, August 29, 2005, 8.

End time Perspective: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:11. All emphasis supplied.

"The gospel of health has able advocates, but their work has been made very hard because so many ministers, presidents of conferences, and others in positions of influence have failed to give the question of health reform its proper attention. They have not recognized it in its relation to the work of the message as the right arm of the body. While very little respect has been shown to this department by many

of the people, and by some of the ministers, the Lord has shown His regard for it by giving it abundant prosperity. *When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart.* When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body." *Testimonies*, vol. 6, 327.

God is giving us an opportunity to reach the people through the health message. Will we take advantage of it?

I Now Pronounce You Husband and Husband



News Item: "In July, Canada legally defined marriage as being between 'two persons' with passage of Bill C-38, the Civil Marriage Act. The push to legitimize marriage between homosexuals

originated in the past four years from court decisions in three Canadian provinces: Ontario, Quebec, and British Columbia." Lloyd Mackay, *Christianity Today*, September, 2005, 32.

End time Perspective: "And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which

is unseemly, and receiving in themselves that recompense of their error which was meet." Romans 1:27.

"We are not ignorant of the fall of Sodom because of the corruption of its inhabitants. The prophet has here [in Ezekiel 16:49] specified the particular evils which led to dissolute morals. We see the very sins now existing in the world which were in Sodom, and which brought upon her the wrath of God, even to her utter destruction." *SDA Bible Commentary*, vol. 4, 1161.

"There is a strange abandonment of principle, the standard of morality is lowered, and the earth is fast becoming a Sodom. The Sodomish practices which brought the judgment of God upon the world, and caused it to be deluged with water, and which caused Sodom to be destroyed by fire, are fast increasing. We are nearing the end. God has borne long with the perversity of mankind, but their punishment is no less certain. Let those who profess to be the light of the world, depart from all iniquity." *Review and Herald*, November 10, 1885.

The Experience

News Item: "More than 2,000 people attend six worship services,



Photos: © Hemera Photo Objects CD; iStockPhotos.com (audience)

or 'experiences' as Life Church [a 14,000-strong mega church with five campuses in and around Oklahoma City] calls them, each weekend. . . .

"To make the multisite approach work, worship leaders schedule each experience at Life almost down to the second. Ten minutes before each experience starts, the Life Church logo and countdown clock are projected on a video screen above the stage. . . .

"When the countdown hits zero, a set of worship songs lasting exactly 18 minutes begins, followed by a word from the campus pastor. . . . Then, at 19 minutes and 30 seconds, one of the tech crew throws a switch and the campus goes global, with the sermon coming in via satellite from the Oklahoma City campus.

"Each sermon ends with an invitation to accept Christ—and then the global feed disconnects and the campus pastor takes over, leading the entire congregation through a salvation prayer. A video trailer about next week's sermon follows the offering. When the synchronized clock at the back of the auditorium winds down to zero, the experience is over." Bob Smietana, "High-tech Circuit Riders," *Christianity Today*, September, 2005, 61.

End time Perspective: As I read this, I wondered where the spontaneity of the Holy Spirit was. If everything is so regimented, so "canned," so "boxed," what happens when the Spirit moves but they run out of time? People are being prepared to accept a "sound byte" religion, where you get a "dose" but not an "outpouring."

Many times in Scripture we are urged to "wait upon the Lord," and to persevere in prayer. (See Isaiah 8:17; 40:31; Psalm 37:9; 59:9; 62:5; 104:27; 123:2; etc.) Let us not worship so regimented that we can't wait upon the Lord.

What happens when we die?

News Item: Newsweek and



Beliefnet asked 1,004 Americans: What happens when we die?

"67% believe that when we die, our souls go to heaven or hell; 24% do not believe that heaven and hell exist." *Newsweek*, Aug. 29 / Sept. 5, 2005, 49.

End time Perspective: "A correct understanding of 'what saith the Scriptures' in regard to the state of the dead is essential for this time. God's Word declares that the dead know not anything, their hatred and love have alike perished." *Review and Herald*, December 18, 1888.

"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Ecclesiastes 9:5.

How many will be taken into Satan's snare because of not knowing the truth about the state of the dead? Dead relatives will "apparently" come back from the dead. And what will they tell them? That the Sabbath has been changed and other lies of the devil.

"They [the saints] must understand the state of the dead, for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines." *Early Writings*, 87.

God's Commands –Or Empowerment?

News Item: "Rather than being about a god who commands you, it's about finding a religion that empowers you.


"Empowerment is at the heart on Pentecostalism, which has burgeoned from a single Spirit-touched believer at a Kansas Bible school at the turn of the last century to 30 million adherents in America and more than half a billion worldwide.

"[Ron Cox] was transfixed by the sight of worshipers so moved by the Holy Spirit that they were jumping, shouting and falling to the floor in a faint. . . .



"The bliss Cox felt was mingled with awe—the Holy Spirit was inside his very own body." Jerry Adler, "In Search of the Spiritual," *Newsweek*, Aug. 29 / Sept. 5, 2005, 52–54.

End time Perspective: It's not about God, it's about *you!* *You* feel empowered, *you* are transfixed, *you* are awed, *you* have the Holy Spirit in *your* body. It's about feeling, not about a God who commands. Can you see where this is going?

"Counterfeit holiness, spurious sanctification, is still doing its work of deception. Under various forms it exhibits the same spirit as in the days of Luther, diverting minds from the Scriptures and leading men to follow their own feelings and impressions rather than to yield obedience to the law of God. This is one of Satan's most successful devices to cast reproach upon purity and truth." *The Great Controversy*, 193. 

Contributor - Joe Olson



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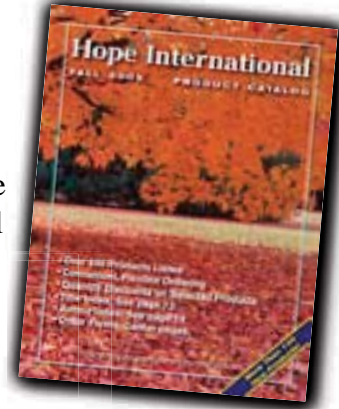
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Hare, Eric, B.

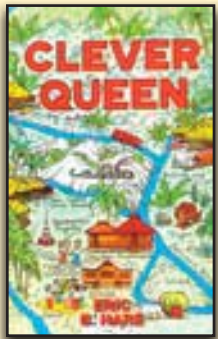
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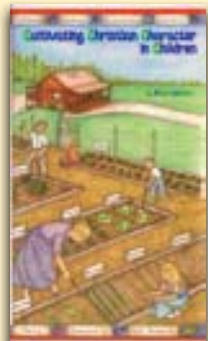
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Rees, Mel

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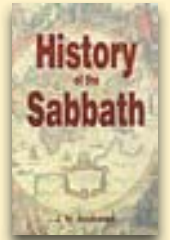
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✉ Your publication *Our Firm Foundation* is really a firm reminder of our truths.

DS; Pennsylvania

✉ Your magazine has been such a blessing to me and my wife.

RJ; Maine

✉ Thank you so much for *Our Firm Foundation*. I am really blessed as I read each article.

IM; Texas

✉ God bless you and your ministry at Hope International.

JLF; Oklahoma

✉ My Brothers and Sisters at Hope International,

I continue to lift up in prayer and praise the Lord for His work in you, and through you. May you be blessed in Him and greatly encouraged as you live with the hope of His soon coming. Maranatha!

CW; Florida

✉ Thank you for *Our Firm Foundation* magazine. I really do enjoy reading it. I have to have a copy every month.

LT; Oklahoma

✉ May our God go before you all. And may you gain souls for our heavenly Father.

FS; North Carolina

✉ Thank you! May our God continue to bless your efforts for the saving of precious souls.

HF; Florida

✉ Thank you so very much for the magazine, *Our Firm Foundation*.

BZ; Wisconsin

✉ *Our Firm Foundation* magazine was an answer to a friend's prayer. She had begun to doubt the Seventh-day Adventist Church's teachings, but when she read the articles in the magazine, her faith was restored. She was so blessed by the truth she found in there.

GM; Tennessee

✉ Thank you for the magazine, *Our Firm Foundation*. I read every page and I do appreciate every line. I get such a blessing. I read the magazines on Sabbath afternoons. Thank you again.

May God strengthen us all as we see the time of trouble approaching.

VG; North Carolina

✉ I have been blessed so much by your magazine, *Our Firm Foundation*, for a number of years now. My friend used to receive them from you and then pass them onto me. I am always reading them. I can see that a lot more people are being blessed by the publication by reading the "Letters to the Editor" section.

AKA; Tanzania

✉ Dear Brethren,

I appreciate your magazine, *Our Firm Foundation*, and read every article. Congratulations on your job, and keep up the good work.

JM; Virginia

✉ Thank you for *Our Firm Foundation*, the catalog, and newsletter. May the Lord continue to bless you all as we look for the glorious return of our Lord Jesus Christ. May we continue to be transformed into His likeness that we may be ready to meet our Savior and Lord.

CP; California

✉ Thank you so much for *Our Firm Foundation*. I am really blessed as I read each article. May Christ bless each one of you as we continue to pray for one another.

IM; Texas

✉ Thank you for the gift copies of *Our Firm Foundation*. This is a wonderful, straight-testimony kind of publication.

DJB; Washington, DC

✉ Hope International is a blessing to many. The Lord is coming and Hope International is a mighty instrument in His hands sounding a warning to prepare us to meet Him in peace.

WLT; Maryland

✉ I would like to congratulate you all on the professional way your treasurer handled an issue that had arisen because of changes in the information system due to your adopting a new software. It was quite impressive.

It was very much unlike what took place in one ministry I volunteered at some years back. I remember remarking then how some ministries gave the Lord haphazard, unprofessional and even uncourteous service that would be completely unacceptable in the "worldly" business community. It seemed to me that we seem to think that because we are "working for the LORD," He will excuse our faults. The LORD is not an excuse for slothfulness, but the reason for our triumphs and success. I am glad to know that Hope International does not fall into that disreputable category.

WLT, Maryland



Hope International — 2006 Camp Meeting

May 19-21 — Schedule of Events

Friday 6:00 p.m.	“Perfect Unity”	Ron Spear
Friday 7:30 p.m.	“The Message of the 4th Angel”	Lee Forbes
Sabbath 7:00 a.m.	“The Power of Giving”	Samuel Simuzoshya
Sabbath 8:00 a.m.	Breakfast (\$5.00)	
Sabbath 9:30 a.m.	“United States – The New Rome”	Tony Morais
Sabbath 11:00 a.m.	“The 144,000 - Who Are They?”	Clark Floyd
Sabbath 12:30 p.m.	Lunch (\$5.00)	
Sabbath 2:00 p.m.	“Are Our Schools Catholic?”	Joe Olson
Sabbath 3:30 p.m.	“Introduction to the Gospel”	John Grosboll
Sabbath 5:30 p.m.	Light Supper (\$4.00)	
Sabbath 7:00 p.m.	“Talk Back Live”	Speaker Panel
Sunday 8:00 a.m.	Breakfast (\$5.00)	
Sunday 9:30 a.m.	“Where is the Glorious Land?”	Domingo Nunez
Sunday 11:00 a.m.	“What is Present Truth?”	Ron Spear



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