THE NET

E.G. White—Excerpt from CHRIST'S OBJECT LESSONS, 122, 123

"The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

The casting of the net is the preaching of the gospel. This gathers both good and evil into the church. When the mission of the gospel is completed, the judgment will accomplish the work of separation. Christ saw how the existence of false brethren in the church would cause the way of truth to be evil spoken of. The world would revile the gospel because of the inconsistent lives of false professors. Even Christians would be caused to stumble as they say that many who bore Christ's name were not controlled by His Spirit. Because these sinners were in the church, men would be in danger of thinking that God excused their sins. Therefore Christ lifts the veil from the future and bids all to behold that it is character, not position which decides man's destiny.

Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation.

Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.

God does not desire the destruction of any. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?" (Ezekiel 33:11) Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. It is only those who reject His pleading that will be left to perish. God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction.
Southampton bustled with commotion as the newspaper reporters and spectators jockeyed for position behind the rope barricades. Dignitaries advanced toward the towering vessel leading porters with baggage up the entrance plank. The ship’s crew busied themselves with final details. At last all things were in order.

A champagne bottle was ceremoniously shattered against the hull, and a shout rang out in the cool morning air.

The engines lurched against the shaft and slowly the propellers began churning the water. The 2200 passengers and crew crowded the rails with banners, waving last good-bys.

Fog horns bellowed farewell as the ship and passengers inched out into the bay. Soon they picked up speed and proceeded into the English Channel. For the next five days they plunged through the waves toward New York, enjoying the luxury of the ocean’s finest ship. With its chandeliers, hand-loomed rugs, and velvet chairs, the dining room resembled the finest hotel. The passengers strolled through the stately halls and lounged on polished decks, for now the world was theirs.

April 14, 1912, at midnight found many yet dancing to the latest tunes in the ball room. The sea lay calm, the stars sparkled in the sky. None of the passengers heard the frightened officer give the sharp command: “Engines full astern—sharp rudder port.”

The giant ship shuddered as the iceberg gored the starboard side. Tons of icy water spilled through a gaping 300-foot slash into the lower decks.

Knowing the inventory of lifeboats could contain merely one third of those on board, the captain cried to God as he sent the S.O.S. for a nearby rescue ship. None would come soon enough.

People rushed about on deck, screaming, frantically pleading for help. The dance band positioned their instruments and played hymns as women and children crowded into the rationed lifeboat space.

The 882-foot Titanic listed steeply toward the bow, exposing the spinning brass propellers. The heartsticken survivors watched the floating city from their tiny boats as it settled lower and lower into the frigid deep, lights still shining from the five levels of portholes.

As the water reached the boiler room, an explosion ripped the vessel apart. In two hours forty minutes, the ship that “God Himself could not sink” disappeared below the surface in a two-mile descent. Passengers, crew, luggage, and wine submerged in an iron tomb. Topside, the tiny wooden boats floated aimlessly among the debris: a doll, a suitcase, a shuffleboard stick.

At dawn the ship Carpathia arrived to rescue the seven hundred five shivering survivors.

One reporter commenting on the recent discovery of the Titanic’s location stated, “Had anything been even slightly different—had the officers heeded the iceberg warnings, had a radio operator aboard a nearby steamer heard the Titanic’s distress calls, had lookouts spotted the iceberg 30 seconds earlier— the tragedy might never have happened. The Titanic was perhaps doomed by that era’s unsinkable confidence in technology.” The ship, designed to be immune to her dread fate, never reached New York.

Strewed about on the ocean floor lies an eerie monument to human limitations. Limitations that go beyond technology to the human heart. It is a little known and disquieting fact that all the children traveling in first and second class aboard the Titanic found their way to safety in the coveted lifeboat space, while two thirds of the unfortunate children riding in third class went down with the ship.

The Titanic reveals more than a problem of blind faith in technology. It shows the need for a complete change of heart—a change that only God can give.

While technology advances toward the iceberg of human nature, God holds out the lifeboat Jesus Christ and waits.

Without respect of persons the call is given: “And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Revelation 22:17."
It is the mission of Hope International and the editors of *Our Firm Foundation* to give the straight testimony and to present Christ and Him crucified. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the truths that place us on so firm a foundation in the midst of this troubled world. [The Editors]

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Hope International
Love Beyond Compare

Ellen G. White

Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who supplies the daily needs of all His creatures. In the beautiful words of the psalmist—

"The eyes of all wait upon Thee; And Thou givest them their meat in due season. Thou openest Thine hand, And satisfiest the desire of every living thing." Psalm 145:15, 16.

God made man perfectly holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's law—the law of love—that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. It is written that God cursed the ground for man's sake. Genesis 3:17. The thorn and the thistle—the difficulties and trials that make his life one of toil and care—were appointed for his good as a part of the training needful in God's plan for his uplifting from the ruin and degradation that sin has wrought. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses.

"God is love" is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green—all testify to the tender, fatherly care of our God and to His desire to make His children happy.

The word of God reveals His character. He Himself has declared His infinite love and pity. When Moses prayed, "Show me Thy glory," the Lord answered, "I will make all My goodness pass before thee." Exodus 33:18, 19. This is His glory. The Lord passed before Moses, and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34:6, 7. He is "slow to anger, and of great kindness," "because He delighteth in mercy." Jonah 4:2; Micah 7:18.

God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love. Though all these evidences have been given, the enemy of good blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.

The Son of God came from heaven to make manifest the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matthew 11:27. When one of the disciples made the request, "Show us the Father," Jesus answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8, 9.

In describing His earthly mission, Jesus said, "The Lord hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. This was His work. He went about doing good and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love.

Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced
He who was one with God has linked Himself with the children of men by ties that are never to be broken. He is our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages one with the race He has redeemed—the Son of man.

hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His searing rebukes. He wept over Jerusalem, the city. He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save.

Such is the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God "manifest in the flesh." It was to redeem us that Jesus lived and suffered and died. He became "a Man of Sorrows," that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory, to a world marred and blighted with sin, darkened with the shadow of death and the curse. He permitted Him to leave the bosom of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. "The chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, "My God, My God, why hast Thou forsaken Me?" Matthew 27:46. It was the burden of sin; the sense of its terrible enormity, of its separation of the soul from God—it was this that broke the heart of the Son of God.

But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! "God so loved the world, that He gave His only-begotten Son." John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption.

Jesus said, "Therefore doth My Father love Me, because I lay down My life, that I might take it again." John 10:17. That is, "My Father has so loved you that He even loves Me more for giving My life to redeem you. In becoming your Substitute and Surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the Justifier of him who believeth in Jesus."

None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity.

"God so loved the world, that He gave His only-begotten Son." He gave Him not only to live among men, to bear their sins, and die their sacrifice. He gave Him to the fallen race. Christ was to identify Himself with the interests and needs of humanity. He who was one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is "not ashamed to call them brethren" Hebrews 2:11. He is our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages one with the race He has redeemed—the Son of man. And all this that man might be uplifted from the ruin and degradation of sin that He might reflect the love of God and share the joy of holiness.

The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted conceptions of what we may become through Christ. As the inspired apostle John beheld the glory, the depth and breadth of the Father's love toward the perishing race, he was filled with adoration and reverence; and, failing to find suitable language in which to express the greatness and tenderness of this love, he called upon the world to behold it. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. What a value this places upon man! Through transgression the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name "sons of God."

Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite and a tender pity surpassing a mother's yearning sympathy for her wayward child. Happiness Digest, 1-4
What A Difference
A Day Makes

Ron Spear

It is the sixth day of a universe spectacular. God is making a new world and fashioning it by His divine imagination—from creeping things to animals, birds, and life for the watery deep. The sun now hangs midway in its meridian and God, the supreme Sculptor, is now putting His finishing touch to His masterpiece. Before Him lies a beautiful being designed to resemble the master Craftsman. He already has a name but He does not move or breathe. He has a body, but not a soul. God now breathes into Adam His own breath, and “Adam becomes a living soul.” Genesis 2:7

His eyes blink, and open wide, and looking into the face of his Creator, his questioning eyes search for answers to this amazing moment. Who am I, and who are You? God answers as they walked together in the cool of the day through this beautiful garden home.

The sun is leaning towards the forest trees; this historic day will soon be over. In this great hour stands God amidst His creation. Adam’s questioning eyes again search his Master’s face, and God answers, “Her name is Eve.” Before Him they stand in awe of the great moment as God speaks and pronounces them man and wife. He is pleased with His handiwork. “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.” Genesis 1:28-30

The setting sun hangs for a brief moment over this thrilling scene. Hand in hand they walk away into the sunset of the sixth day; the Creator lingers for a brief moment in His garden paradise and marvels at His handiwork. “And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” Genesis 1:31

The sun has set. The shimmering colors of the sixth day linger as the seventh day is ushered in. God is not finished; He has something very important for man, for all creation.

It is the dawning of a new day; the morning sun lifts its head above the horizon. The mist rises and sparkles in trees and vegetation. All animal and bird life are there to greet the new day. Adam and Eve with joy see their first sunrise, and then God is there. It is the seventh day.

Creation was finished, but He was to give them a memorial of all He had done in six days, and therefore He made the Sabbath. The seventh day was to be a special time with God. All creation was to rest and remember their Creator. God rested with man; He blest the seventh day, made it holy, sanctified it forever. (Exodus 31:13; Ezekiel 20:12, 20) He now instructs His children how it should be kept, and He sets the seventh day apart from all the rest. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” Genesis 2:1-3

More than two thousand years before there was a Jew, the seventh-day Sabbath was incorporated into God’s holy righteous law. It is from the beginning of the world. “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.” Exodus 20:8-11

The Sabbath was made for Adam and Eve and all their children, who were destined to live forever and to celebrate every seventh day with their Creator. “And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.” Mark 2:27, 28

Let us return to the Garden scene. Something has happened. All heaven and earth are hushed, the birds suppress their lovely songs. Animals stand like statues in the morning mist. A chill is in the air. Something is terribly wrong; the caretakers of God’s beautiful garden are hiding. But God is in the garden calling, and all the universe watches and listens (1 Corinthians 4:9). Jesus speaks to the sobbing pair lying prostrate at His feet. God is crying too. He picks them up and holds them to His breast. Angels with flaming swords bow reverently and weep with their God. As tears flow, He explains His plan of redemption. Jesus the Creator has now become the Redeemer of the fal-
Satan accused
God of making a
Law that could
not be kept...

...but Jesus came in human flesh to prove him wrong.

The observance of Sunday by the Protestants is an homage they pay in spite of themselves, to the authority of the Catholic Church."—Monsignor Louis Segur, Plain Talk About the Protestantism of Today (1868), 213

The Convert's Catechism of Catholic Doctrine, by the Reverend Peter Giermann, received the 'apostolic Blessing' of Pope Pius X on January 25, 1910. On the subject of the change of the Sabbath, this catechism says:

"Question: Which is the Sabbath day?

"Answer: Saturday is the Sabbath day.

"Question: Why do we observe Sunday instead of Saturday?

"Answer: We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea [A.D. 336], transferred the solemnity from Saturday to Sunday."—Second edition, 50.

History proves that many people kept the seventh-day Sabbath through the Dark and the Middle Ages when the church was in the wilderness ex-

thians 16:2. None of these texts refer to a change in the law, which would be necessary to change the Sabbath. Who changed it? Man changed it. It was prophesied that a religious-political power would attempt to change it. "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25

History and those who changed it repeat it to us now in these crisis 80s.

Let us read from the following Catholic documents:

"Question: How prove you that the Church hath power to command feast and holydays?

"Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of."—Henry Tuberville, An Abridgment of the Christian Doctrine (1833 approbation), 58.

Our Firm Foundation 8

len race. "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans 5:18-21

But the tragic story of man's fall by breaking God's holy law, making him a sinner, not change the law or the Sabbath of the law. The seventh-day Sabbath was more important than ever, for now it was Adam's reminder of His Creator who had volunteered to become man's Substitute.

Jesus quietly explains the plan of restoration.

"To be restored to Eden, you must be restored in faith, My faith; 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' (Revelation 14:12) which I give to you as a gift, at your request, because of your great need. Your choice, your will, will then be My will. With My righteousness, I will restore you to godlikeness, and then you will love as I created you to love." This is God's plan for the restoration of the human race, the sons and daughters of Adam, to their Garden home, where they will worship their Creator and Redeemer every seventh day on His Sabbath. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66:22, 23

God can never change His Law or His Sabbath to meet the convenience of man. To change the rules, the Law, would make the cross of Christ seem meaningless. The Law could not be changed, for it is a transcript of God's character. Satan accused God of making a Law that could not be kept, but Jesus came in human flesh through the line of David, in nature, (Romans 1:3; 8:3; Hebrews 2:14-18; Philippians 2:5-9) to prove Satan wrong and vindicate the character of God. By the power of the Holy Spirit, He kept the Law perfectly. He then became the example of perfect law-keeping, Sab-
It is shocking to think that man could be so bold as to presume to take the place of God and defy what He has written. But is that not what this great controversy is all about?

perience outlined in Revelation 12:14.

Some theologians would have us believe that no one knows which day is the seventh day. If this were true, neither would they know which day is the first day. But the Jews have kept every Sabbath since Christ walked the dusty roads of Judaea, and they still worship on Saturday.

In his popular Lectures, Alexander Campbell, the founder of the "Christian Church," states: "Heaven left not this fact, the creation, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiating traditions, ingenious analogies, or plausible conjectures, but from a monumental institution which was as universal as the annals of time, as the birth of nations, and as the languages spoken by mortals. An institution, too, which, notwithstanding its demands, not only of the seventh day, but of the seventh day in uninterrupted succession, was celebrated from the creation to the deluge [flood], during the deluge, and after the deluge, till the giving of the law." 283

What do the Presbyterians have to say about the continuity of the seventh-day cycle?

"The division of time into weeks is not only non-natural, since the week of seven days is no subdivision of either the naturally measured month or year. Yet this singular measure of time by periods of seven days may be traced not only through the sacred history before the era of Moses, but in all ancient civilizations of every era, many of which could not possibly have derived their notion from Moses. ... Among the learned of Egypt, the Brahmins of India, by Arabs, by Assyrians, as may be gathered from their astronomers and priests, this division was recognized. Hesiod (900 B.C.) declares the seventh day is holy. ... Even in the Saxon mythology, the divisions by weeks is prominent. Nay, even among the tribes of devil worshippers in Africa, we are told that a peculiar feature of their religion is a

weekly sacred day, the violation of which by labor will incur the wrath of the devil god. Traces of a similar division of time have been noticed among the Indians of the American continent. Now, on what other theory are these facts explicable than upon the supposition of a divinely ordained Sabbath at the origin of the race?" Bound Tracts, vol. XII, 5-7

As Jesus met the abuses of His day He often made reference to the Sabbath. (Matthew 12:5, 8, 11, 12; Matthew 24:20; Mark 2:27, 28; Mark 3:4; Luke 6:5, 9; Luke 13:15, 16; Luke 14:3, 5; John 7:22, 23) There are at least nineteen recorded verbal references to the Sabbath from Christ's own lips, and in no case was He even hinting at doing away with anything

We will walk with Him in the cool of the day as promised long ago: the appointment of eternity.

except the abuse of Sabbath observance. It is shocking to think that man could be so bold as to presume to take the place of God and defy what He has written. But is that not what this great controversy on earth is all about?

God's Holy Sabbath is part of His unchangeable Law. Jesus' words "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love," certainly include keeping the fourth commandment. (John 15:10) Jesus adds: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." If we truly love God, we will naturally give Him our obedience and come into compliance with all He requires of us. God does nothing but what is in our best inter-

est and He makes no requirement that He does not give us the power to perform.

Soon, very soon, the world and God's remnant people will be tested, separated by two days: one that man (Satan) made, (Daniel 7:25), and the other which God made in the beginning of creation. (Genesis 2:1-3)

Now let us return to the Garden scene. All is perfect again; the sun rises above the horizon on a perfect world, a perfect day. It is the Sabbath. (Isaiah 66:22, 23) Men, women, and children are awake to their first Sabbath in the new earth. Again the animals graze in perfect harmony. The lamb is with the lion and the wolf (Isaiah 11:6 65:25;) and all nature is at peace again. The birds warble their sweet Sabbath melodies; the saved come forth from their dwellings in the zest of perfect health, dressed in their Sabbath robes. They prepare to meet their God, Creator and Redeemer in the Holy City to celebrate the Sabbath through the endless ages of eternity and after they have lived a billion years, they will have just begun to live and will keep His Sabbath forever. (Isaiah 56:4-7) "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isaiah 55:12, 13) "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66:23

For ever and ever, six days we will spend studying God's endless creation. On the seventh day we will come rejoicing in the day that He has made. We will walk with Him in the cool of the day as promised long ago: the appointment of eternity.
declared that the time of their sojourning should be four hundred years. “Afterward,” He said, “shall they come out with great substance.” Genesis 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. On "the self-same day" appointed in the divine promise, "it came to pass, that all the hosts of the Lord went out from the land of Egypt." Exodus 12:41. So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem....

The King of glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honor, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to His side. Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the word of God.

The angels had wondered at the glorious plan of redemption. They watched to see how the people of God would receive His Son, clothed in the garb of humanity. Angels came to the land of the chosen people. Other nations were dealing in fables and worshiping false gods. To the land where the glory of God had been revealed, and the light of prophecy had shone, the angels came. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house. Already to Zacharias the priest, as he ministered before the altar, the nearness of Christ's coming had been announced. Already the forerunner was born, his mission attested by miracle and prophecy. The tidings of his birth and the wonderful significance of his mission had been spread abroad. Yet Jerusalem was not preparing to welcome her Redeemer.

With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that His coming was now at hand. In the temple the morning and the evening sacrifice daily pointed to the Lamb of God; yet even
Heaven and earth are no wider apart today than when shepherds listened to the angels' song. Humanity is still the object of heaven's solicitude.

of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

At these words, visions of glory fill the minds of the listening shepherds. The Deliverer has come to Israel! Power, exaltation, triumph, are associated with His coming. But the angel must prepare them to recognize their Saviour in poverty and humiliation. "This shall be a sign unto you," he says, "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The heavenly messenger had quieted their fears. He had told them how to find Jesus. With tender regard for their human weakness, He had given them time to become accustomed to the divine radiance. Then the joy and glory could no longer be hidden. The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and heaven stooed to listen to the song—

"Glory to God in the highest, And on earth peace, good will toward men."

As the angels disappeared, the light faded away, and the shadows of night once more fell on the hills of Bethlehem. But the brightest picture ever beheld by human eyes remained in the memory of the shepherds. "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another. Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

Departing with great joy, they made known all things they had seen and heard. "And it came to pass, as they went to tell their heads at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God."

Heaven and earth are no wider apart today than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command. The story of Bethlehem is an inexhaustible theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Romans 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condensation. It had already been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. "Herein is love," Wonder, O heavens! and be astonished, O earth! Desire of Ages 31, 32, 43-49
It is August 1945 and Europe lies almost in total ruins. Now her guns are silent, but Japan struggles on in the attempt to save face in spite of devastating defeats in the South Pacific.

The sun rises for the last time over the beautiful city of Hiroshima. Suddenly a mushroom cloud has evaporated most of human life. A new era is born in the genesis of nuclear fission. The world is stunned by the potential of the destruction of the human race. General Douglas MacArthur, the emancipator of the Philippines and genius of the logistics of war and victory, spoke these alarming words: "A new era is upon us. ... We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door." The New York Times, September 2, 1945, p. 3

In the awesomeness of what man had done with "the bomb," a professor in liberal Andover-Newton Theological Seminary was moved to write an article, "Atomic Apocalypse," in which, after discussing future possibilities, including "global dissolution," he said: "Perhaps the next few summers may lengthen into a few more summers of opportunity. Again, no man can say. But let men search the Scriptures and ponder the facts of science, the vagaries of world politics, the economic, emotional and industrial condition of the peoples—conditions pointing sharply toward finis, soon or a little later." Wesner Fallaw in The Christian Century, September 25, 1946, 1148

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26

Charles Lindbergh, of "Lucky Lindy" fame, commented in 1948 in the Reader's Digest:

"The time is short. Looking at the destruction already wrought, at the materialism growing on every side, at the increasing bitterness and unrest throughout the world, at the tremendous power of our latest weapons, a realist might well conclude that many of us now living will see the start of a war which will end in more Dark Ages." Charles A. Lindbergh in Reader's Digest, September, 1948

It is almost 1986; Forty years have passed into history books. The battles of Korea and Vietnam have placed thousands of crosses on the graves of the brave and have left thousands more handicapped, stern reminders of our inability to effect peace.

The bombs of 1945 are dwarfed with our present arsenal of destruction.

In addition to the accumulative fears resulting from a nuclear holocaust, there is now economical chaos on the horizon which could make the great depression of 1929 look like prosperous times. Social revolutions and terrorism abound, bringing anxiety and fear both at home and in foreign lands. This time of great confusion and perplexing fear has brought an almost psychopathic emphasis on the need of peace and security. The whole world is struggling for its very existence—crying peace and safety, but there is no peace. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thessalonians 5:3-6

If we are children of the day, we will understand the signs of Christ's soon return.

The Scriptures give the portrait of humanity today. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors,
Yes, He is coming.
Christ must come soon,
before man does what is inevitable.

heady, highminded, lovers of pleasure
more than lovers of God; Having a
form of godliness, but denying the
power thereof: from such turn away."  
(2 Timothy 3:1-5) Yes, the trouble is
with man himself.

Scientists themselves now believe
that it has become imperative to do
something about man, and they proph-
esy a doomsday unless their warning
is heeded. Harold C. Urey, a noted
nuclear physicist, speaks of the fright-
ened man, myself. All the scientists I
know are frightened--frightened for
their lives--and frightened for your
life." The Saturday Review of Liter-
ature

The description of Jeremiah con-
cerning the plans and predictions of
many of the great men of his day
aptly describes the present: "The wise
men are ashamed, they are dismayed
and taken; lo, they have rejected the
word of the Lord; and what wisdom
is in them?" Jeremiah 8:9

Scientists unknowingly are telling
us that man's carnal destructive na-
ture is the cause of all our problems.

Christianity has a word for it: it is
sin. It is inherent in man's nature, and
unless the powers of sin in the heart
of man are destroyed, his existence in
a scientific world will from now on
remain under the shadow of immi-
ent destruction.

The prophet of God speaks to us
now in these crisis 80's: "But the day
of the Lord will come as a thief in
the night; in the which the heavens
shall pass away with a great noise,
and the elements shall melt with fer-
vent heat, the earth also and the
works that are therein shall be
burned up. Seeing then that all these
things shall be dissolved, what man-
er of persons ought ye to be in all
holy conversation and godliness.
Looking for and hasting unto the
coming of the day of God, wherein
the heavens being on fire shall be
dissolved, and the elements shall melt
with fervent heat? Nevertheless we,
according to his promise, look for
new heavens and a new earth, where-
in dwelleth righteousness." 2 Peter
3:10-13

Yes, He is coming. Christ must
come soon, before man does what is
inevitable. His coming is our only
hope. "And nations were angry, and
thy wrath is come, and the time of
the dead, that they should be judged,
and that thou shouldest give reward
unto thy servants the prophets, and to
the saints, and them that fear thy
name, small and great; and shouldest
destroy them which destroy the
earth." Revelation 11:18

In a day soon to come God's hour
of deliverance will be a reality. Look
at the scene. Cities lie in desolation.
The earth groans in its misery.
"Behold, the Lord maketh the earth
empty, and maketh it waste, and turn-
eth it upside down, and scattereth
abroad the inhabitants thereof. The
land shall be utterly emptied, and ut-
terly spoiled: for the Lord hath
spoken this word. The earth mourneth
and fadeth away, the world languish-
eth and fadeth away, the haughty
people of the earth do languish.
The earth also is defiled under the in-
habitants thereof; because they have
transgressed the laws, changed the
ordinance, broken the everlasting
covenant. Therefore hath the curse
devoured the earth, and they that
dwell therein are desolate: therefore
the inhabitants of the earth are
burned, and few men left." Isaiah
24:1, 3-6

The terrible time of trouble de-
scribed by Daniel 12:1 has brought
God's faithful people to the close of
man's probation.

And then it happens! Every eye
will see Him (Revelation 1:7), like
lightening flashing (Matthew 24:27),
with ten thousand times ten thousand
of His angels. All heaven is emptied.
(Matthew 25:31) The earth shakes
with a great convulsion; the graves
of the saints are opened by His loving
voice. "For the Lord himself shall de-
send from heaven with a shout, with
the voice of the archangel, and with
the trump of God; and the dead in

Christ shall rise first: Then we which
are alive and remain shall be caught
up together with them in the clouds,
to meet the Lord in the air: and so
shall we ever be with the Lord.
Wherefore comfort one another with
these words." 1 Thessalonians 4:16-18

This is the rapture of the saints,
both living and dead. It is not secret
as the preachers have said. The whole
world and the universe are watching
the end of the crisis. The controversy
John the Revelator describes it: "And
the seventh angel poured out his vial into
the air; and there came a great voice
out of the temple of heaven, from the
throne, saying, It is done. And there
were voices, and thunders, and light-
nings; and there was a great earth-
quake, such as was not since men
were upon the earth, so mighty an
earthquake, and so great. And the
great city was divided into three
parts, and the cities of the nations
fell: and great Babylon came in
remembrance before God, to give
unto her the cup of the wine of the
fierceness of his wrath. And every is-
land fled away, and the mountains
were not found." Revelation 16:17-20

The raised and the living saints
are taken from this world to meet
Jesus in the air.
The glory of God has given immor-
tality to His people, and that same
glory has destroyed the wicked. 1
Corinthians 15:51-57; 2 Thessalonians
2:8

The millennium has begun. God's
saints with songs of praises and hal-
lelujahs ascend through space to the
glorious city of God, sweeping across
the sea of glass. Before the great
white throne they sing a song that
angels cannot sing, the song of Moses
and the Lamb. In reverent awe of this
dramatic scene angels and saints cast
their crowns at the feet of their King
and Lord. Heaven reverberates with
anthems of the redeemed. The great
controversy is ended. We are home at
last!
The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are “the issues of life,” (Proverbs 4:23); and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.

The importance and the opportunities of the home life are illustrated in the life of Jesus. He who came from heaven to be our example and teacher spent thirty years as a member of the household of Nazareth. Concerning these years the Bible record is very brief. No mighty miracles attracted the attention of the multitude. No eager throngs followed His steps or listened to His words. Yet during all these years He was fulfilling His divine mission. He lived as one of us, sharing the home life, submitting to its discipline, performing its duties, bearing its burdens. In the sheltering care of a humble home, participating in the experiences of our common lot, He “increased in wisdom and stature, and in favor with God and man.” Luke 2:52.

During all these secluded years His life flowed out in currents of sympathy and helpfulness. His unselfishness and patient endurance, His courage and faithfulness, His resistance of temptation, His unfailing peace and quiet joyfulness, were a constant inspiration. He brought a pure, sweet atmosphere into the home, and His life was as leaven working amidst the elements of society. None said that He had wrought a miracle; yet virtue—the healing, life-giving power of love—went out from Him to the tempted, the sick, and the disheartened. In an unobtrusive way, from His very childhood, He ministered to others, and because of this, when He began His public ministry, many heard Him gladly.

The Saviour’s early years are more than an example to the youth. They are a lesson, and should be an encouragement, to every parent. The circle of family and neighborhood duties is the very first field of effort for those who would work for the uplifting of their fellow men. There is no more important field of effort than that committed to the founders and guardians of the home. No work entrusted to human beings involves greater or more far-reaching results than does the work of fathers and mothers.

It is by the youth and children of to-day that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and
The Christian home is to be an object lesson, a power for good in the world.

Crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world!

Great efforts are put forth, time and money and labor almost without limit are expended, in enterprises and institutions for reforming the victims of evil habits. And even these efforts are inadequate to meet the great necessity. Yet how small is the result! How few are permanently reclaimed!

Multitudes long for a better life, but they lack courage and resolution to break away from the power of habit. They shrink from the effort and struggle and sacrifice demanded, and their lives are wrecked and ruined. Thus even men of the brightest minds, men of high aspirations and noble powers, otherwise fitted by nature and education to fill positions of trust and responsibility, are degraded and lost for this life and for the life to come.

For those who do reform, how bitter the struggle to regain their manhood! And all their life long, in a shattered constitution, a waverer will, impaired intellect, and weakened soul-power, many reap the harvest of their evil sowing. How much more might be accomplished if the evil were dealt with at the beginning!

This work rests, in a great degree, with parents. In the efforts put forth to stay the progress of intemperance and of other evils that are eating like a cancer in the social body, if more attention were given to teaching parents how to form the habits and character of their children, a hundredfold more good would result. Habit, which is so terrible a force for evil, is in their power to make a force for good. They have to do with the stream at its source, and it rests with them to direct it rightly.

Parents may lay for their children the foundation for a healthy, happy life. They may send them forth from their homes with moral stamina to resist temptation, and courage and strength to wrestle successfully with life's problems. They may inspire in them the purpose and develop the power to make their lives an honor to God and a blessing to the world. They may make straight paths for their feet, through sunshine and shadow, to the glorious heights above.

An Object-Lesson

The mission of the home extends beyond its own members. The Christian home is to be an object-lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world.

Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community.

Hospitality

There are many others to whom we might make our homes a blessing. Our social entertainments should not be governed by the dictates of worldly custom, but by the Spirit of Christ and the teaching of His Word. The Israelites, in all their festivities, included the poor, the stranger, and the Levite, who was both the assistant of the priest in the sanctuary, and a religious teacher and missionary.

These were regarded as the guests of the people, to share their hospitality on all occasions of social and religious rejoicing, and to be tenderly cared for in sickness or in need. It is such as these whom we should make welcome to our homes. How much such a welcome might do to cheer and encourage the missionary nurse or the teacher, the care-burdened, hard-working mother, or the feeble and aged, so often without a home, and struggling with poverty and many discouragements.

"When thou makest a dinner or a supper," Christ says, "call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:12-14.

These are guests whom it will lay on you no great burden to receive. You will not need to provide for them elaborate or expensive entertainment. You will need to make no effort at display. The warmth of a genial welcome, a place at your fireside, a seat at your home table, the privilege of sharing the blessing of the hour of prayer, would to many of these be like a glimpse of heaven.

Our sympathies are to overflow the boundaries of self and the enclosure of family walls. There are precious opportunities for those who will make their homes a blessing to others. Social influence is a wonderful power. We can use it if we will as a means of helping about us.

Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both here and hereafter. Evil invites them. Its resorts are made bright and attractive. They have a welcome for every comer. All about the youth who have no home and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors.

These youth need a hand stretched out to them in sympathy. Kind words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation which gather over the soul. The true expression of heaven-born sympathy has power to open the door of hearts that need the fragrance of Christlike words, and the simple, delicate touch of the spirit of Christ's love. If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path.

Life's Opportunities

Our time here is short. We can pass through this world but once; as we pass along, let us make the most of life. The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life and the true fruitfulness where now are barrenness and death. Minis-
The Sabbath was hallowed at the creation. As ordained for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Peace brooded over the world; for earth was in harmony with heaven. "God saw everything that He had made, and, behold, it was very good," says He rested in the joy of His completed work. Genesis 1:31.

Because He had rested upon the Sabbath, "God blessed the seventh day, and sanctified it,"—set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of creation, and thus a sign of God's power and His love. The Scripture says, "He hath made His wonderful works to be remembered." "The things that are made," declare "the invisible things of Him since the creation of the world," "even His everlasting power and divinity," Genesis 2:3; Psalm 111:4; Romans 1:20, R.V.

All things were created by the Son of God. "In the beginning was the Word, and the Word was with God. . . . All things were made by Him; and without Him was not anything made that was made." John 1:1-3. And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ.

The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day. And as we behold His power in nature we find comfort, for the word that created all things is that which speaks life to the soul. He "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:6.

It was this thought that awoke the song,—

"Thou, Lord, hast made me glad through Thy work; I will triumph in the works of Thy hands.
O Lord, how great are Thy works! And Thy thoughts are very deep."
Psalm 92:4, 5.

The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept. When some profaned it, the Lord reproved them, saying, "How long refuse ye to keep My commandments and My laws?" Exodus 16:28.

The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall go up to worship before Me, saith the Lord." Matthew 5:18; Isaiah 66:23.

No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, "Remember the Sabbath day, to keep it holy," the Lord said also to them, "Ye shall be holy men unto Me." Exodus 20:8; 22:31. Thus could the Sabbath distinguish Israel as the worshipers of God.

As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was needing to entice himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ. The Jewish leaders accomplished the will of Satan by surrounding God's rest day with burdensome requirements. In the days of Christ the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men rather than the character of the loving heavenly Father. The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hardhearted and cruel. It was the work of Christ to clear away these misconceptions. Although the rabbis followed Him with merciless hostility, He did not even appear to conform to their requirements, but went straight forward, keeping the Sabbath according to the law of God.

Those who hold that Christ abolished the law teach that He broke the Sabbath and justified His disciples in doing the same. Thus they are really taking the same ground as did the caviling Jews. In this they contradict the testimony of Christ Himself, who declared, "I have kept My Father's commandments, and abide in His love." John 15:10 Neither the Saviour nor His followers broke the law of the Sabbath. Christ was a living representative of the law. No violation of its holy precepts was found in His life. Looking upon a nation of witnesses who were seeking occasion to condemn Him, He could say unchallenged, "Which of you convinceth Me of sin?" John 8:46, R.V.
The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God's word came from Him. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. God desired them to be removed from their settings of error and replaced in the framework of truth. This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. Christ had come to place it where it would glorify God, and work the salvation of humanity.

"The Sabbath was made for man, and not man for the Sabbath," Jesus said. The institutions that God has established are for the benefit of mankind. "All things are for your sakes." "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 2 Corinthians 4:15; 1 Corinthians 3:22, 23. The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. "The Lord commanded us," said Moses, "to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive." Deuteronomy 6:24. And through the psalmist the message was given to Israel, "Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise." Psalm 100:2-4. And of all who keep "the Sabbath from polluting it," the Lord declares, "Even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:6, 7.

"Wherefore the Son of man is Lord also of the Sabbath." These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For "all things were made by Him; and without Him was not anything made that was made." John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them,"— make them holy. Ezekiel 20:12. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God. Desire of Ages, 281-288.
In the last days there will be “scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation.” (2 Peter 3:3,4) This passage of Scripture in some minds may not seem applicable to 1985, for it is often argued that the events taking place in our world have been occurring for hundreds of years. It is true that there have been wars, bloodshed, famine, crime, volcanoes, floods and fire for centuries past. How then shall we know that we are indeed in earth’s final moments? Are these conditions of our world to serve as an indicator to us as were the animals marching into the ark a sign to the antediluvian world of the soon-coming deluge? This article is written to answer the above questions.

"Those who place themselves under God’s control, to be led and guided by Him, will catch, the steady tread of the events ordained by Him to take place.”11

"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.”2

"The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God’s judgment is come and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages.”3

Let us review the steady tread of recent events.

*All quotations in this article were written by Ellen G. White prior to 1915.

*All books quoted in this article are available from the outlets listed on page 35.
Volcanoes, Earthquakes

"The mountains will burn like a furnace, and will pour forth terrific streams of lava, overwhelming gardens and fields, villages and cities. Seething molten masses thrown into the rivers will cause the waters to boil, sending forth massive rocks with indescribable violence, and scattering their broken fragments upon the land. Rivers will be dried up. The earth will be convulsed; everywhere there will be dreadful earthquakes and eruptions. . . . These wonderful manifestations will be more and more frequent and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction." Patriarchs and Prophets, 110, 109 (1890)

Pestilence, Disaster

"[Satan] has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. . . . he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. . . . He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous." The Great Controversy, 589, 590 (1888)

Terrorism

"The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children." Testimonies, vol. 9, 11

1980
- Eruption of Mt. St. Helens—65 killed

1982
- Eruption of El Chichon, Mexico—over 200 killed

1985
- Mexico City—earthquake—more than 4700 killed
- 400 buildings crumbled, 700 severely damaged, leaving 31,000 homeless

November
- Eruption of Volcano Nevado Del Ruiz near Armero, Columbia—20,000 killed, 4,529 wounded, 50,000 homeless

1984
- Mexico—natural gas explosion—540 killed
- Bhopal, India—chemical spill—2500 killed, 300,000 injured

1984
- "An insect invasion worse than any in recent years is arriving. . . . Such outbreaks don't surprise many scientists, who say conditions are ripe for insect infestations. Many U.S. experts wonder if insects are beginning to overwhelm mankind's age-old efforts to dominate them. Among the reasons: Hundreds of major insect species have grown resistant to some pesticides, and others have adapted well to climatic changes and changing agricultural practices." U.S. News & World Report, 1984

1985
- Africa—prolonged famine—21 million starving over 1 million deaths

1985
- Rise in world terrorism shows shocking figures.
- 1970—293 incidents worldwide
- 1984—over 3,525 incidents

1985
- Hijacking of TWA 727 from Athens to Rome
- Hijacking of Italian ship and Egyptian Air Lines
- Hijacking of 847 TWA by arches Forces
- Hijacking of Egypt Air 737—60 killed
- Presumed bombing of Air India airlines—329 killed
- Assassination of Indira Gandhi, India's prime minister
- October 12 bombing attack on Margaret Thatcher—4 killed, 30 injured

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"The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, disasters by sea and by land, follow one another in quick succession. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause." Maranatha, 175

"The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand." Welfare Ministry, 136

Weather

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<tr>
<th>Year</th>
<th>Month</th>
<th>Event</th>
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<tbody>
<tr>
<td>1985</td>
<td>January</td>
<td>Florida—worst freeze in 100 years one billion dollars' worth of crops destroyed, 170 people killed</td>
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<td>March</td>
<td>Southern states—tornadoes destroy 300 homes</td>
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<td></td>
<td>May</td>
<td>Bangladesh—world's most densely populated nation windstorm, tidal wave—15,000 killed, 250,000 homeless</td>
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<td>May-July</td>
<td>Puerto Rico—mud slide—over 600 killed, 2,000 homeless, Western States—worst outbreak of forest fires in American history—170,000 acres burned, 250 homes destroyed</td>
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<tr>
<td></td>
<td>June, July</td>
<td>Florida—300 fires—170,000 acres and 200 homes destroyed</td>
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<tr>
<td></td>
<td>November</td>
<td>Argentina—flooding—6 dead, 14,000 evacuated Hurricane El Nino—4 dead, 543 million dollars damage Hurricane Gloria—500,000 evacuated from North Carolina to Massachusetts—&quot;The storm that scared the U.S.&quot;</td>
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Transportation

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<th>Year</th>
<th>Month</th>
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<tbody>
<tr>
<td>1984</td>
<td>December</td>
<td>Train wreck in Ethiopia, Africa—450 killed</td>
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<tr>
<td>1985</td>
<td>January</td>
<td>Galaxy Airlines—Reno, Nevada—68 killed Air India—329 dead</td>
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<td></td>
<td>February</td>
<td>Dallas-Fort Worth—airliner crash—135 killed</td>
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<td></td>
<td>July</td>
<td>Japan Air Lines—Mt. Osutaka, Japan—520 killed</td>
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<td></td>
<td>August 2</td>
<td>British Airways—54 killed Midwest Express DC-9—27 killed</td>
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<td></td>
<td>August 12</td>
<td>224 total air fatalities - 1984 1,542 total air fatalities to date - 1985</td>
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As wickedness increases, the Spirit of God is being withdrawn. In every area of life the entire world is spinning out of course. In 1985 we see a steady worsening of events. "The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities God is showing us what will come upon the whole earth. He has told us: 'Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [the coming of the Son of man] is near, even at the doors.' " Matthew 24:32, 33

On Wednesday afternoon, November 13, the volcano Nevado del Ruiz was spewing out ash. The mayor of Armero, Columbia, assured residents that they had nothing to fear. "It is just a little ash," he said. Only a few hours later, however, Rodriguez stood in the center of the town, sounding the alarm with a bull-horn and a telephone as the Lagunilla River which runs alongside the volcano began to rise. The mayor stood his ground as the fifteen foot wall of mud slammed into the city. Rodriguez died where he stood.

Because of the mayor's false report the people of Armero, Columbia, didn't evacuate. Jeremiah 17:5, 7, 9 gives us a warning: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. . . . Blessed is the man that trusteth the Lord, and whose hope the Lord is. . . . The heart is deceitful above all things, and desperately wicked: who can know it?"

The Bible, and the Bible only, gives a correct view of what is happening and going to happen. Here are revealed the great final scenes in the history of our world. The sound of their approach causes the earth to tremble and men's hearts to fail them for fear. (Luke 21:26) Let us each turn to the Lord while He may be found so that we do not cry with the wicked, "The harvest is past, the summer has ended, and we are not saved." Jeremiah 8:20

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1. Testimonies, vol. 7, 14
2. Prophets and Kings, 537
3. Prophets and Kings, 278
4. Maranatha, 141
In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness.

As Christ was teaching the people, "a certain lawyer stood up, and tempted Him saying, Master, what shall I do to inherit eternal life?" With breathless attention the large congregation awaited the answer. The priests and rabbis had thought to entangle Christ by having the lawyer ask this question. But the Saviour entered into no controversy. He required the answer from the questioner himself. "What is written in the law?" He said; "how readest thou?" The Jews still accused Jesus of lightly regarding the law given from Sinai; but He turned the question of salvation upon the keeping of God's commandments.

The lawyer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said, "Thou hast answered right: this do, and thou shalt live."

The lawyer was not satisfied with the position and works of the Pharisees. He had been studying the Scriptures with a desire to learn their real meaning. He had a vital interest in the matter, and had asked in sincerity, "What shall I do?" In his answer as to the requirements of the law, he passed by all the mass of ceremonial and ritualistic precepts. For these he claimed no value, but presented the two great principles on which hang all the law and the prophets. This answer, being commended by Christ, placed the Saviour on vantage ground with the rabbis. They could not condemn Him for sanctioning that which had been advanced by an expositor of the law.

"This do, and thou shalt live," Jesus said. He presented the law as a divine unity, and in this lesson taught that it is not possible to keep one precept, and break another; for the same principle runs through them all. Man's destiny will be determined by his obedience to the whole law. Supreme love to God and impartial love to man are the principles to be wrought out in the life.

The lawyer found himself a law-breaker. He was convicted under Christ's searching words. The righteousness of the law, which he claimed to understand, he had not practiced. He had not manifested love toward his fellow man. Repentance was demanded; but instead of repenting, he tried to justify himself. Rather than acknowledge the truth, he sought to show how difficult of fulfillment the commandment is. Thus he hoped both to parry conviction and to vindicate himself in the eyes of the people. The Saviour's words had shown that his question was needless, since he had been able to answer it himself. Yet he put another question, saying, "Who is my neighbor?"

Ellen G. White

Among the Jews this question caused endless dispute. They had no doubt as to the heathen and the Samaritans; these were strangers and enemies. But where should the distinction be made among the people of their own nation, and among the different classes of society? Whom should the priest, the rabbi, the elder, regard as neighbor? They spent their lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude, they taught, would cause defilement that would require wearisome effort to remove. Were they to regard the "unclean" as neighbors?

Again Jesus refused to be drawn into controversy. He did not denounce the bigotry of those who were watching to condemn Him. But by a simple story He held up before His hearers such a picture of the outflowing of heaven-born love as touched all hearts, and drew from the lawyer a confession of the truth.

The way to dispel darkness is to admit light. The best way to deal with error is to present truth. It is the revelation of God's love that makes manifest the deformity and sin of the heart centered in self.

"A certain man," said Jesus, "was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side. And in like manner a Levite also, when he
came to the place, and saw him, passed by on the other side." Luke 10:30-32, R.V. This was no imaginary scene, but an actual occurrence, which was known to be exactly as represented. The priest and the Levite who had passed by on the other side were in the company that listened to Christ's words.

In journeying from Jerusalem to Jericho, the traveler had to pass through a portion of the wilderness of Judea. The road led down a wild, rocky ravine, which was infested by robbers, and was often the scene of violence. It was here that the traveler was attacked, stripped of all that was valuable, wounded and bruised, and left half dead by the wayside. As he lay thus, the priest came that way; but he merely glanced toward the wounded man. Then the Levite appeared. Curious to know what had happened, he stopped and looked at the sufferer. He was convicted of what he ought to do; but it was not an agreeable duty. He wished that he had not come that way, so that he need not have seen the wounded man. He persuaded himself that the case was no concern of his.

Both these men were in sacred office, and professed to expound the Scriptures. They were of the class specially chosen to be representatives of God to the people. They were to "have compassion on the ignorant, and on them that are out of the way" (Hebrews 5:2), that they might lead men to understand God's great love toward humanity. The work they were called to do was the same that Jesus had described as His own when He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18

The angels of heaven look upon the distress of God's family upon the earth, and they are prepared to cooperate with men in relieving oppression and suffering. God in His providence had brought the priest and the Levite along the road where the wounded sufferer lay, that they might see his need of mercy and help. All heaven watched to see if the hearts of these men would be touched with pity for human woe. The Saviour was the One who had instructed the Hebrews in the wilderness from the pillar of cloud and of fire. He had taught a very different lesson from that which the people were now receiving from their priests and teachers. The merciful provisions of the law extended even to the lower animals, which cannot express in words their want and suffering. Directions had been given to Moses for the children of Israel to this effect: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." (Exodus 23:4, 5) But in the man wounded by robbers, Jesus presented the case of a brother in suffering. How much more should their hearts have been moved with pity for him than for a beast of burden! The message had been given them through Moses that the Lord their God, "a great God, a mighty, and terrible," "doth execute the judgment of the fatherless and widow, and loveth the stranger." Wherefore He commanded, "Love ye therefore the stranger." "Thou shalt love him as thyself." Deuteronomy 10:17-19; Leviticus 19:34

Job had said, "The stranger did not lodge in the street but I opened my doors to the traveler." And when the two angels in the guise of men came to Sodom, Lot bowed himself with his face toward the ground, and said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night." (Job 31:32; Genesis 19:2) With all these lessons the priest and the Levite were familiar, but they had not brought them into practical life. Trained in the school of national bigotry, they had become selfish, narrow, and exclusive. When they looked upon the wounded man, they could not tell whether he was of their nation or not. They thought he might be of the Samaritans, and they turned away.

In their action, as Christ had described it, the lawyer saw nothing contrary to what he had been taught concerning the requirements of the law. But now another scene was presented:

A certain Samaritan, in his journey, came where the sufferer was, and when he saw him, he had compassion on him. He did not question whether the stranger was a Jew, or a Gentile. If a Jew, the Samaritan well knew that, were their condition reversed, the man would spit in his face, and pass him by with contempt. But he did not hesitate on account of this. He did not consider that he himself might be in danger of violence by tarrying in the place. It was enough that there was before him a human being in need and suffering. He took off his own garment with which to cover him. The oil and wine provided for his own journey he used to heal and refresh the wounded man. He lifted him on his own beast, and moved slowly along with even pace, so that the stranger might not be jarred, and made to suffer increased pain. He brought him to an inn, and cared for him through the night, watching him tenderly. In the morn-

The spirit we manifest toward our brethren declares what is our spirit toward God.
dition. He left His glory, to come to our rescue. He found us ready to die, and He undertook our case. He healed our wounds. He covered us with His robe of righteousness. He opened to us a refuge of safety, and made complete provision for us at His own charges. He died to redeem us. Pointing to His own example, He says to His followers, “These things I command you, that ye love one another.” “As I have loved you, that ye also love one another.” John 15:17; 13:34

The lawyer’s question to Jesus had been, “What shall I do?” And Jesus, recognizing love to God and man as the sum of righteousness, had said, “This do, and thou shalt live.” The Samaritan had obeyed the dictates of a kind and loving heart, and in this had proved himself a doer of the law.

He did not consider that he himself might be in danger by tarrying there. It was enough that there was before him a human being in need.

Christ bade the lawyer, “Go, and do thou likewise.” Doing, and not saying merely, is expected of the children of God. “He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:6

The lesson is no less needed in the world today than when it fell from the lips of Jesus. Selfishness and cold formality have well-nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians.

Christ has linked His interest with that of humanity. “Freely ye have received,” He says, “freely give.” (Matthew 10:8) Sin is the greatest of all evils, and it is ours to pity and help the sinner. There are many who err, and who feel their shame and their folly. They are hungry for words of encouragement. They look upon their mistakes and errors, until they are driven almost to desperation. These souls we are not to neglect. If we are Christians, we shall not pass by on the other side, keeping as far as possible from the very ones who most need our help. When we see human beings in distress, whether through affliction or through sin, we shall never say, This does not concern me.

“Ye which are spiritual, restore such an one in the spirit of meekness.” (Galatians 6:1) By faith and prayer press back the power of the enemy. Speak words of faith and courage that will be as a healing balm to the bruised and wounded one. Many, many, have fainted and become discouraged in the great struggle of life, when one word of kindly cheer would have strengthened them to overcome. Never should we pass by one suffering soul without seeking to impart to him of the comfort wherewith we are comforted of God.

All this is but a fulfillment of the principle of the law,—the principle that is illustrated in the story of the good Samaritan, and made manifest in the life of Jesus. His character reveals the true significance of the law, and shows what is meant by loving our neighbor as ourselves. And when the children of God manifest mercy, kindness, and love toward all men, they also are witnessing to the character of the statutes of heaven. They are bearing testimony to the fact that “the law of the Lord is perfect, converting the soul.” (Psalm 19:7) And whoever fails to manifest this love is breaking the law which he professes to revere. For the spirit we manifest toward our brethren declares what is our spirit toward God. The love of God in the heart is the only spring of love toward our neighbor. “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” Beloved, “if we love one another, God dwelleth in us, and His love is perfected in us.” 1 John 4:12, 20 The Desire of Ages, ch. 54

**Editorial**

**Ron Spear**

We have good news; Jesus is coming soon! The evidence is overwhelming. A few years back Billy Graham said, “If Jesus does not return soon He will have to apologize to Sodom and Gomorrah.”

The days of Sodom are here again. The conditions of the world in Noah’s day are before the world every evening on T.V. news. The words of Christ spoken two thousand years ago are now relevant today: “And as it was in the days of Noe so shall it be also in the days of the Son of man. They did eat, drink, they married wives, they were given in marriage until the day Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” Luke 17:26-30

Our Firm Foundation staff is moved by the urgency of this hour to present to you the truth for our time. Oh, that all might know the truth, for only the truth can make us free in Christ. “Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” John 8:31, 32

In my sixty-two years of life, more than half in the ministry of the Lord, I have never felt the urgency of the end and the coming of Jesus as I do today. From the mountain of the Ruwenzoris to the jungle paths of the Ituri forest to the mighty rivers of the Congo and on most of the great continents of our world I have been privileged to preach the salvation of our great God and Saviour Jesus Christ.

We have now come to the final moments and it is an honor and a thrill to know, to accept, to write and preach truth for our time with urgency.

As you read the pages of this truth-filled magazine, we pray that the Holy Spirit may guide you into all truth. That His word may be fulfilled in your life is our prayer. “Sanctify them through thy truth, thy word is truth.” John 17:17
Have You Seen Mr. Wong?

No one loitering about the downtown low-rent hotel had seen the elderly Chinese man for several days. A concerned employee climbed the three flights of dingy stairs to Room 32 and banged on the door. A few moments passed with no response; then once again his fist hammered at the door. The only other sounds were three doors down and across the hall where a boisterous drinking-party spilled out, and stumbled along the hardwood corridor.

Not having the passkey, he climbed out onto the fire escape, and looked through the smog-stained window to see a pair of emaciated bare legs sticking out from underneath the bed. A few hours later the medical examiner arrived, and immediately began the routine investigation. With the help of hotel workers, he maneuvered the bed to the opposite side of the room, revealing the loose-clad form of the old man lying face down with his head in the corner.

The position of the body posed no questions in the examiner's mind as he had often found bodies who at the moment of death sought fetal comfort in confining spaces. There was no evidence of foul play.

The hotel employee, who discovered the pathetic scene, described it to the examiner as a loner, spending most of his time in his thirty-dollar-a-week cubicle, only occasionally venturing his way through the drunken clientele to the corner Chinese grocery.

Having rummaged through the two bags and one small battered suitcase, the examiner found no clues as to the next of kin. The nearest link was found in a bundle of aging letters all written in Chinese, including one postmarked 1961.

He discovered that the man's name was Gee Ming Wong.

The local mortuary was then phoned and asked to come and take the body to the morgue. An autopsy was not needed.

Three blocks away the entrance bells of the Chinese grocery jingled as the examiner entered seeking further clues as to Mr. Wong's history or relatives. No one recalled the old man. His search dwindled as he passed by the door, scrawled a few hasty notes, then disappeared onto the sidewalk.

The chief deputy medical examiner turned the body over to the local mortuary, where an employee also tried without success to discover further information concerning Gee Ming Wong.

Ultimately the local county (agency of last resort) paid the 125-dollar fee to cremate the body, and Mr. Wong's identity became a sketchy report. No marker, no gravestone—just ashes and marks in a ledger.

The cause of "expiration" was entered as "undetermined natural causes."

This sad saga is the actual account of Mr. Wong's death that occurred in Portland, Oregon, in 1983. It could have been any city, any year. It has always been that way; people are born and people die, but how has it come to this? How is it that people in this high-tech space-shuttle age are lost in the shuffle? Aren't people the most important thing in the world?

Our whole world seems to be caught in the snare of "undetermined natural causes." Our lives are in constant upheaval, wrecked about by violence, accident, divorce, loneliness, disappointment, and fear, while few can agree on either the cause or the cure.

The story of Mr. Wong is not an isolated case. Countless thousands of people are face down under the bed, wedged in corners. They may not be dead, but that is their desire. They die in degrees as they eat their T.V. dinners and listen to slight variations of old jokes, or watch humans slaughter humans in slow explicit motion.

How has it come to this? Doesn't anyone feel anymore? Doesn't anyone ask the question, Why?

While T.V.'s in motels across the country are blasting out their calculated thrills, the Gideon Bible sits in the dresser drawer—dusty, cracking new. All the problems blip across 21-inch color screens, while all the solutions silently wait in the motel dresser drawer.

What has gone wrong? The first line of an ancient script says, "In the beginning God." One of the worst mistakes that man has made is in forgetting who he is and where he is from. God created us in His image—perfect in a perfect environment lacking nothing. We were designed by the Master Designer to thrive and grow and learn eternally, expanding with holy joy. Is it any wonder that we find difficulty in dealing with our troubled world? We are not programmed to deal with death, divorce, violence, and loneliness. God created us perfect, with perfect desires and motives. And to complete our perfect world, He added a most curious dimension: two unique trees—a tree of life and a tree of death.

Now why would God need to complicate things by telling us something not to do? I would like to suggest that a voluntary prohibition is what makes life livable. The object lesson of obedience also served as insurance against someone being neglected. Our first parents failed the test and we have been failing ever since.

Example: For someone to take the time to befriend Mr. Wong would first require a portion of time from his schedule. Secondly, it would involve a degree of risk physically and emotionally. And thirdly, it might even involve a financial expense.

Each of these points involves a volun-
No one had seen him for several days.

father, sister, or brother were forced to be with you against their will? Or what if you had to pay them to spend some time with you, punching a time clock as they came and went from your room? Sounds ridiculous, doesn't it? Relationships must be willing, if not eager, in order to have meaning and fulfillment.

Now for "prohibition." To spend time with someone or something you must prohibit yourself from doing something else. Now we're getting down to our most private motives: what or whom do we value most? Is self the most important individual of concern?

Our world is in its present condition of apathy as a direct result of an increasingly large number of people saying, "It doesn't matter what you do, as long as it doesn't hurt anyone else." Even a number of "Christians" are repeating this same phrase with a slightly different twist: It doesn't matter what you do; Christ did it all at the cross.

I say it does matter, no--better yet--God says it does. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." James 2:14-18

And from Jesus' own lips comes the fearful denunciation: "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. Matthew 25:41-45

In Matthew 4:23-25 we find a poignant illustration of Christ's character and mission.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had palsy; and he healed them. "And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan."

We can clearly see that Christ was not satisfied with merely telling about the "Gospel of the Kingdom," He demonstrated it in the healing of suffering humanity. The Gospel became a personal touch, healing--

The Gospel means caring and doing.

something practical. The good news resounded through the hills: "Someone cares, someone is doing something for me that I can't do for myself."

The Gospel (good news) is, there is nothing that compels us to continue eating forbidden fruit. We are not forced to go headlong into a life of sin, guilt, frustration, loneliness and death. Nor are we constrained to neglect the needy ones around us.

We have hope now and beyond because we can see day after day what God can and will do in and through us. And the fruit or "Good News" of such a union will be a practical caring for others. Our eyes will not be focusing on self and what we would like to selfishly indulge in, but will be directed to others and their needs. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27

Let us stop buying the devil's lies that it doesn't matter what we do. Our collective apathy for one another mocks the pitiable death of Mr. Wong and millions just like him. "Inasmuch as ye have done it unto one of the least of these...."

What is God waiting for? The world to get worse before He comes to put a stop to the misery that we see? No. There is convincing evidence that evil is indeed evil; what God is waiting for is for His professed people to live "this Gospel of the kingdom."

Not a Gospel that merely checks the nasty external that any self-respecting Christian would desire to hide, but a Gospel that affects every thought, word and action. A Gospel that reaches out and meets a needy human being.

Jesus Christ is alive today and available to all of us with greater power than when He walked the earth. Follow Jesus as He journeys through the "seamy" side of town looking for His brother--our brother. See Him in the nursing home holding Grandma's hand. Listen to His words of comfort, sympathy, and cheer. See Him pushing Johnny on the swing and comforting the despairing mother.

While thousands of "religious" people attend church or watch their favorite Gospel preacher on T.V., countless thousands of souls are lying face down on the cold linoleum dying for a want of someone that cares. Listening to the Gospel being preached each week at church or watching it on T.V. may be a blessing, but Good News to Mr. Wong would have been more than a neon sign across the street blinking "Jesus cares, Jesus cares."

Jesus Christ does care, but we are His hands and feet. As we walk the dusty corridors of this life we have an obligation resting upon us to do more than bemoan the condition we find. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17

Jesus Cares

Jesus Cares

Jesus Cares

Jesus Cares

Our Firm Foundation 25
The Big Lie

Dave Fiedler

Destruction raged across the continent of Europe, gouged Africa, spilled the lifeblood of Russia, and pounded the urban centers of the British Isles. This was World War II, the special work of one man, the fruit of the Big Lie.

Lies and liars have plagued this earth since time immemorial, but not until the twisted writing of Adolf Hitler had the dogma appeared so boldly in print. When it did, it was simple, effective, devastating.

The Big Lie, that tactical masterpiece of the Führer, was simply this: if you wish to lie, never tell a little lie. If you do, people will say “He’s lying.” Rather, tell a lie that is so big as to astound your hearers. “No one,” they will reason, “would tell such an outrageous lie. Therefore, it must be the truth.”

This is not a history text—those have been written already. My purpose is only to point out that Adolf Hitler, diabolical, inhuman, contemptible, and dead, stands today as a warning to his followers and a striking illustration of his father. I do not mean the Neo-Nazis with their inflammatory rhetoric, nor am I speaking of Alois Schicklgruber-Hietler, the impoverished Customs Officer who died when Adolf was but a schoolboy. I mean his father the devil, and all who follow the two biggest Big Lies he has foisted off on the human family since the very inception of sin.

The Strategy

To be effective, a lie must meet two requirements. The first is plausibility. It must somehow incorporate a degree of truth so that it will appear reasonable, at least on first inspection. When plausibility begins to suffer, the author of the lie may be forced to supply “evidence” to bolster his position.

The second requirement is that it must lead people to false reasoning and false conclusions. In this way the influence of one lie spreads and infiltrates all of their thinking. It also serves as protection for the liar—once people have built a whole system of thinking on a false premise, they become very, very reluctant to admit that they could be so wrong. By that time the deceived ones become the most ardent defenders of the very deception that has led them astray. Strange, isn't it? But Adolf Hitler understood it, and so does the devil. Maybe it's time we understood it too.
Back To The Beginning

The devil didn't waste any time getting his big lies into operation. In fact, if we take a look at his first recorded contact with the human race, we find the two biggest lies in his very first statement.

The story of Eve and the serpent is a familiar one. Let's just take note of what the devil said. "Ye shall not surely die: for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods." 13 There they are! Did you see them? "Ye shall not surely die... ye shall be as gods."

Just for interest's sake, do you remember what Hitler said? The Third Reich will last a thousand years. The Aryans are the master race. Quite a parallel, isn't it?

So what have we got here? What are these lies? Simply put, we have two false doctrines—the natural immortality of the soul, and the idea that men can equal or even surpass the Lord Himself. That's what the serpent said, but what does God have to say about all this? "The soul that sinneth, it shall die." 14 "The wages of sin is death." 15 "I am the Lord and there is none else, there is no god beside me." 16

Now it would seem that such clear statements would settle the matter for anyone who was willing to take the Lord's word over the serpent's. Unfortunately, the serpent hasn't been idle these last several thousand years, and the result has been a great deal of confusion. Let's take this point by point and try to get the Lord's message clear, straight from His word.

What Is Death?

If that sounds like a silly question, think of it this way—What happens when you die? Now the devil knew that people were going to be asking this question, and he had his answers ready. In fact, it was the same old lie he'd told in Eden, but now with some new twists to it.

"You don't really die," he said to the Hindus; "you're just reincarnated as something else, until finally you live a life good enough that you become a god yourself." 17

"You don't really die," he told the Greeks; "your spirit is just freed from your body." 18

"You don't really die," he whispered to the Christians; "instead you go immediately to heaven or hell to spend eternity there."

But what does God say? What does happen when a man dies? "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." 19 "The dead know not any thing, ... neither have they any more a portion for ever in any thing that is done under the sun." 20

It seems clear that the dead are really dead. But what happened to heaven and hell? It almost sounds like that last verse just ruled them right out of the picture. Well, not really. Let's find out what Jesus had to say about death while He was here on earth. I think that will help clarify the matter.

One of Jesus' closest friends was a man named Lazarus. Now it happened that this man fell sick, and Christ was asked to come and heal him. Strangely enough, Jesus didn't go right away. Instead, He stayed where He was for two more days before setting off for Judea to see Lazarus. Listen to the conversation: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." 21 So the dead are "sleeping." That fits with the other texts, but what about heaven and hell? Well, no one would want to sleep through heaven, and certainly no one will be able to sleep through hell, but that is just the point. When people get to heaven and hell, they are no longer sleeping, nor are they dead. They will all have been resurrected, and will be living, physical human beings once again, just as Lazarus was after his resurrection.

Daniel says that, in the time of the end, following a time of trouble "such as never was," "many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt." 22 In the book of John, Jesus talked about the same event: "The hour is coming, in the which all that are in the graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." 23

These are plain words; how could they be misunderstood? Remember the Big Lie? "Ye shall not surely die.

Now all of this may be hard to believe on first hearing. After all, there has been a steady stream of accounts about ghosts and spirits for years. It's pretty hard to ignore all that. Exactly. Remember the need for "evidence" to support a lie when it starts looking weak? Now the devil is smart enough to know that when he tells a lie that is nothing more than a straight out and out contradiction of the plain word of the Lord, he's going to need some support. You must admit that the "evidence" is there, and many people are convinced. Just a quick look at a magazine rack is enough to demonstrate that fact. So what is the explanation?

First things first. Whom are you going to side with—God and His Word, or the devil? You've got to decide that for yourself. As far as I'm concerned, I'll stay with the Lord. Because the amazing thing is that He's even given us clear-cut information on this phase of the devil's plans.

Centuries ago the Lord made plain what He thought about occult practices: "There shall not be found among you any one that... useth divination (fortunetelling), or an observer of times (astrology), or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer [one who consults the "spirits of the dead"—a spiritualist]. For all that do these things are an abomination unto the Lord." 24

The Lord knew that the devil would come up with "evidence" to back up his lie. So He warned us to stay away from those who cannot be trusted. The spiritualists, witches, and Church of Satan tell you that God is depriving you. That there are great things to be gained from contact with the "spirit world." Sound familiar? "Ye shall be as gods," and you'll get that way by disobeying." Don't believe it! It's a lie! One of the devil's biggest.

Incidentally, the Lord especially warns us that there will be a great deal of this spirit activity just before Christ's second coming. 25

Let's summarize what we've found so far: When a person dies, his "thoughts perish," and he sleeps in the grave until the resurrection, which takes place at the second coming. Then everyone will receive his reward of life or damnation. In the meantime, the Lord warns us that "spirits," "ghosts," and the occult are an "abomination" and a source of danger.
How Fair Is Hell?

One more point about hell. Have you ever stopped to wonder how fair it is to torment someone for all eternity, no matter how wicked he may have been? Is it really just for God to condemn all the lost to the same punishment? How would you feel if you were sentenced to life in prison for a parking ticket?

Well, for that matter, where did these ideas come from anyway? It's the same old story with a new twist. "Ye shall not surely die; even in hell the Lord will let you suffer through all the endless ages of eternity."

By this time you know what to do already—go to the Word, and find out what the Lord has to say about it. Now let me be honest with you. This is a big question, and it takes some careful study to get to the bottom of every point. But God gave us His Word to be understood, not to be guessed at. So don't give up until you have the question resolved in your own mind.

What does the Bible say about hell? Well, as much as some folks would like to do away with it, the message is clear that there will be real hell fire. Notice who all end up there: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."12

...and certainly no one will be able to sleep through hell.

Here we have it. (Did you notice the liars and the sorcerers?) This is the second death, the death from which there is no resurrection. Now why would the Lord call this experience a "death" if everyone is very much alive and suffering for all eternity? It wouldn't be a death at all.

Let's see what the Bible says about the prince of liars and sorcerers. Surely nothing worse could happen to the common sinner than will happen to the one who started it all. "And the devil that deceived them was cast into the lake of fire."13 "I will bring thee to ashes upon the earth in the sight of all them that behold thee ... and never shalt thou be any more."14

What? Did we get that right? What happened to a never-ending hell? What about the rest of the wicked? "The wicked shall perish at the presence of God,"15 "The wicked shall not be."16 Paul says that those who "obey not the gospel" shall be punished with everlasting destruction.17 Notice that he didn't say everlasting torture; he said everlasting destruction.

"For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."18

But What About...?

What we've seen from the Bible is clear and consistent, but anyone with even a cursory knowledge of the Bible will realize that there are other verses which don't seem to fit into this picture very well. What about the rich man and Lazarus? What about the phrase "for ever and ever"?

Let me just ask a simple question—I hope you'll take a few minutes to find the answers. Is the story of the rich man and Lazarus literal or figurative? Are heaven and hell really that close together? Did the saved and the lost be carrying on such conversations through all eternity? How could this be, when "The dead praise not the Lord, neither any that go down into silence"?19

How is it that Lazarus was admitted to heaven immediately upon death, when Christ told His followers, "Thou shalt be raptured at the resurrection of the just"?20 Just one suggestion: try reading the whole passage over, from Luke 15:1 to 16:31, and see what Christ was trying to say in the whole series of parables.

Now, what about "for ever and ever"? What did that phrase mean to the Bible writers? What does it mean in Exodus 21:6 when it says that a slave was to serve his master "for ever"? What does it mean in 1 Samuel 1:22 when it says the child Samuel was to abide in the temple "for ever"? (See verse 28) What does it mean when Jonah describes his stay in the whale's belly as "for ever"?22

There are other questions, be assured. But even more, you may be certain that a careful study of God's Word will reveal the truth and do away with seeming contradictions. You will find the lies of the devil consistently exposed, and a safe path marked out clearly for those who love the Lord. Big lies, as effective as they may be to deceive the unwary, are no match for the Lord of Truth.

Neither is the big lie a way to success. There is one last parallel between Adolf Hitler and the devil that deserves notice. "Hitler had boasted that his empire would last a thousand years; now, like the city of Berlin itself, it was in ruins. He had told the Germans that they were a master-race; now, the master-race was fleeing from men who had been marked as their slaves. He had risen to power on lies and bluff; now he was in a corner he could be for lie or bluff his way out of. He had unleashed the might of his troops against defenseless people; now his troops were falling before a superior might. He had sent millions of people to their death; now he faced the finality of death himself."

"On April 30, 1945, after one last lie—he blamed Germany's defeat on the 'disloyalty and betrayal' of others—Hitler shot himself. In keeping with his orders, his body was taken into the garden, drenched with gasoline, and burned."23

Adolf Hitler had to learn, his father the devil will someday have to admit, "the King of Kings, and Lord of lords... only hath immortality."24

1. Genesis 3:4, 5
2. Ezekiel 18:4
3. Romans 6:23
4. Isaiah 53:6
5. Psalm 14:5
6. Psalm 45:6
7. Ecclesiastes 9:5, 6
8. John 11:11-14
9. Daniel 12:1, 2
10. John 5:28, 29
11. Deuteronomy 18:9-12
12. 1 Timothy 4:1, Revelation 16:14
13. Revelation 21:8
14. Revelation 20:10
15. Ezekiel 28:18, 19
16. Ezekiel 45:6
17. 2 Thessalonians 1:9
18. Malachi 4:1
19. Psalm 115:17
21. See Revelation 14:11, 19:3, 20:10
22. Jonah 2:6
24. 1 Timothy 6:15, 16
The Use of Remedies

Ellen G. White

disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents and, by correct living, place themselves in better conditions.

The greater number, however, suffer because of their own wrong course of action. They disregard the principles of health by their habits of eating, drinking, dressing, and working. Their transgression of nature's laws produces the sure result; and when sickness comes upon them, many do not credit their suffering to the true cause, but murmur against God because of their afflictions. But God is not responsible for the suffering that follows disregard of natural law.

God has endowed us with a certain amount of vital force. He has also formed us with organs suited to maintain the various functions of life, and He designs that these organs shall work together in harmony. If we carefully preserve the life force, and keep the delicate mechanism of the body in order, the result is health; but if the vital force is too rapidly exhausted, the nervous system borrows power for present use from its resources of strength, and when one organ is injured, all are affected. Nature bears much abuse without apparent resistance; she then arouses and makes a determined effort to remove the effects of the ill-treatment she has suffered. Her effort to correct these conditions is often manifest in fever and various other forms of sickness.

Rational Remedies

When the abuse of health is carried so far that sickness results, the sufferer can often do for himself what no one else can do for him. The first thing to be done is to ascertain the true character of the sickness and then go to work intelligently to remove the cause. If the harmonious working of the system has become unbalanced by overwork, overeating, or other irregularities, do not endeavor to adjust the difficulties by adding a burden of poisonous medicines.

Intemperate eating is often the cause of sickness, and what nature most needs is to be relieved of the undue burden that has been placed upon her. In many cases of sickness, the very best remedy is for the patient to fast for a meal or two, that the overworked organs of digestion may have an opportunity to rest. A fruit diet for a few days has often brought great relief to brain workers. In many cases abstinence from food, followed by simple, moderate eating, has led to recovery through nature's own recuperative effort. An abstemious diet for a month or two would convince many sufferers that the path of self-denial is the path to health.

Rest as a Remedy

Some make themselves sick by overwork. For these, rest, freedom from care, and a spare diet, are essential to restoration of health. To those who are brain weary and neurotic because of continual labor and close confinement, a visit to the country, where they can live a simple, carefree life, coming in close contact with the things of nature, will be most helpful. Roaming through the fields and the woods, picking the flowers, listening to the songs of the birds, will do far more than any other agency toward their recovery.

In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system and assists nature to resist disease. The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood. A cold or cool bath is an excellent tonic. Warm baths open the pores and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalize the circulation.

But many have never learned by experience the beneficial effects of the proper use of water, and they are afraid of it. Water treatments are not appreciated as they should be, and to apply them skillfully requires work that many are unwilling to perform. But none should feel excuse for ignorance or indifference on this subject. There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home treatments. Mothers, especially, should know how to care for their families in both health and sickness.

Action is a law of our being. Every organ of the body has its appointed work, upon the performance of which its development and strength depend. The normal action of all the organs gives strength and vigor, while the tendency of disuse is toward decay and death. Bind up an arm, even for a few weeks, then free it from its...
bands, and you will see that it is weaker than the one you have been using moderately during the same time. Inactivity produces the same effect upon the whole muscular system.

Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. The skin, too, becomes inactive. Impurities are not expelled as they would be if the circulation had been quickened by vigorous exercise, the skin kept in healthy condition, and the lungs fed with plenty of pure, fresh air. This state of the system throws a double burden on the excretory organs, and disease is the result.

Invalids should not be encouraged in inactivity. When there has been serious overtaxation in any direction, entire rest for a time will sometimes ward off serious illness; but in the case of confirmed invalids, it is seldom necessary to suspend all activity.

Those who have broken down from mental labor should have rest from wearing thought; but they should not be led to believe that it is dangerous to use their mental powers at all. Many are inclined to regard their condition as worse than it really is. This state of mind is unfavorable to recovery, and should not be encouraged.

Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor, and would give power of endurance to all brain workers.

Those who have overtaxed their physical powers should not be encouraged to forgo manual labor entirely. But labor, to be of the greatest advantage, should be systematic and agreeable. Outdoor exercise is the best; it should be so planned as to strengthen by use of the organs that have become weakened; and the heart should be in it; the labor of the hands should never degenerate into mere drudgery.

When invalids have nothing to occupy their time and attention, their thoughts become centered upon themselves, and they grow morbid and irritable. Many times they dwell upon their bad feelings until they think themselves much worse than they really are and wholly unable to do anything.

In all these cases well-directed physical exercise would prove an effective remedial agent. In some cases it is indispensable to the recovery of health. The will goes with the labor of the hands; and what these invalids need is to have the will aroused. When the will is dormant, the imagination becomes abnormal, and it is impossible to resist disease.

Inactivity is the greatest curse that could come upon most invalids. Light employment in useful labor, while it does not tax mind or body, has a happy influence upon both. It strengthens the muscles, improves the circulation, and gives the invalid the satisfaction of knowing that he is not wholly useless in this busy world. He may be able to do but little at first, but he will soon find his strength increasing, and the amount of work done can be increased accordingly.

Exercise aids the dyspeptic by giving the digestive organs a healthy tone. To engage in severe study or violent physical exercise immediately after eating, hinders the work of digestion; but a short walk after a meal, with the head erect and the shoulders back, is a great benefit.

Many invalids need to have the will aroused.

Notwithstanding all that is said and written concerning its importance, there are still many who neglect physical exercise. Some grow corpulent because the system is clogged; others become thin and feeble because their vital powers are exhausted in disposing of an excess of food. The liver is burdened in its effort to cleanse the blood of impurities, and illness is the result.

Those whose habits are sedentary should, when the weather will permit, exercise in the open air every day, summer or winter. Walking is preferable to riding or driving, for it brings more of the muscles into exercise. The lungs are forced into healthy action, since it is impossible to walk briskly without inflating them.

Such exercise would in many cases be better for the health than medicine. Physicians often advise their patients to take an ocean voyage, to go to some mineral spring, or to visit different places for change of climate, when in most cases if they would eat temperately, and take cheerful, healthful exercise, they would recover health and would save time and money. The Ministry of Healing 234-240
To Kill A Lamb

Simon Peter and David slipped to the rear of John the Baptist's crowd and up onto the main road. David's heart pumped hard to keep pace with Peter's brisk gait.

"What's He like?" David asked as he caught up alongside.

Peter slapped David on the back and said, "Like I told you down by the river, you'll just have to come and see. This man Jesus is like ... like everything the Scriptures said He would be." For the next hour Peter related scene after scene how Christ had healed, cast out demons, and exposed the haughty Pharisees.

Before long David's step sprang as strong as Peter's. As they rounded the corner past a certain grove of palms, Peter abruptly turned off the road and down into a small ravine.

"Where are we going?" David asked as he balanced his way between the boulders.

"Don't worry; we'll be there soon—it's a special meeting place that we come to along toward evening. You're my honorary guest. Not just anyone gets to know about this place. I felt impressed to bring you here, and I know the Master won't mind."

Not seeing any houses or roads in sight, David wondered about his new friend. Why would a king be meeting with His followers in this ditch instead of in a mansion or at least a cottage? Not wanting to risk the ire of his robust guide, he kept his thoughts to himself.

Before long they could hear several excited conversations echoing from the next turn in the ravine. Rounding the corner they came upon a widening in the shape of a natural amphitheater, just right for a dozen or so people to relax and enjoy a meeting in unbroken peace.

As they approached, the group settled in among the rocks stopped their dialogue mid-sentence and turned to see who was coming.

A friendly voice rang out, "Hi, Peter, who's that you have with you?" Peter made the rounds introducing David to each one. David kept scanning the faces to see if he could tell which one might be the Messiah.

As they came to the last one David pondered the youthful face. Peter interrupted, "David, I want you to meet one of my best friends. David meet John; John, this is David, the shepherd."

John shook David's hand and said, "Welcome, David, Jesus should be back any moment now. He needed to go over to Capernaum for a little while, but He should be back soon. I'm assuming that is who you came to see."

David smiled and said, "Yes, as a matter of fact."

Peter motioned to a rock and said, "Have a seat, David."

David sat down and removed his sandals. It felt good to be off his feet and relax. As he rubbed the soreness from his heel he glanced about at the faces of his new found friends. He could see something distinctive on each one. It reminded him of some of the faces that he had seen earlier that day down by the river. The pure youthful joy of innocence radiated in each countenance. A blue spark flashed in their eyes. It felt good to be there. Everyone acted like family.

Just then the sound of footsteps caused all to turn and look. "Hello" said a warm melodic voice. They each responded with reverent greetings.

David hoped to remain unnoticed as he studied the Man. To look at Him clothes and His weathered skin one would hardly judge Him worthy of such attention, but something emanated from His very being that instantly commanded respect.

Jesus sat down on a smooth flat rock and breathed a sigh. Bending down He began to untie His sandals; then He paused, fixed His eyes on Peter and asked, "Peter, who is the young man that you've brought with you?" David's heart missed a beat. How did the Master know who had breakfast. After a time of worship and group prayer they all began to move about gathering up their things. Everyone seemed anxious to start the day. Peter took a stick and scattered the smoldering coals.

"Come on David," he said, "join us for the day and see for yourself what I've been saying."

"Thank you, Peter, I think that I will, but I must be heading on toward home by tonight. My father needs my help with the sheep."

As they climbed the bank they could see the busy road in the distance across the field.

"See all those people?" Peter asked, "many of them have come looking for Jesus. I guess word has gotten out; the crowds are getting harder to control."

As they reached the road the people quickly gathered about Jesus and the disciples, pressing them on every side. Peter motioned to John and the others to push back a circle of room for Christ to work.

David joined the human barricade and looked on, transfixed as one by one the sufferers came. From a baby
with a crooked spine to a wretched beggar blind from birth, Christ healed them all. As each case came for Christ's attention, a reverent hush settled on the crowd; then gasps of wonderment and awe ascended as each received the Master's touch. At last every moan of sickness ceased.

Jesus motioned to the disciples and they started down the road toward Jerusalem. David bade them farewell as he turned toward Bethany.

Upon reaching the top of the first hill, he paused and looked back. He could see several groups of people clustered together lingering where Christ had been. They stood in astonishment looking upon the healed ones praising God. In the distance Jesus and the disciples rounded a corner out of sight. A thrill swept over him with the thought: this Man is the Messiah!

That evening at home David's father, Hazaiah, pressed him eagerly brought him there?

Peter lighted up like a student with the ready answer. "His name is David, Lord; he heard about You down at the Jordan, and wanted to see for himself what Your kingdom is all about. He was baptized just this morning." David heard several "amens."

Jesus graciously turned his way, smiled and said, "I am the way, the truth, and the life. Come, learn of Me and you shall find rest unto your soul."

For several hours Jesus continued telling of His mission, and how the Scriptures had predicted the events then taking place. David kept waiting for some kind of statement about His forthcoming kingdom, but all He talked about had to do with a spiritual renewing, overcoming sin. He mentioned the meek inheriting the earth. The meek? David pondered the thought. How could an army of meek soldiers ever conquer the Roman legions?

At last Jesus raised His hands and instructed them that He would continue answering their questions in the morning. After a short and fervent prayer He bade them each "Good night."

The next morning David awoke to the sound of a crackling fire. Peter and John were up busying themselves with breakfast speaking in low tones so as not to disturb those yet sleeping.

David stretched and rubbed his eyes. It's true, he thought to himself; this wasn't a dream after all. As he sat up John glanced his way and whispered, "Good morning, David, did you sleep well?" "Not too bad," David quietly replied; "By the way, John, where is Jesus? I saw Him lie down just across the way from me last night."

John pointed up the hill and said, "He went somewhere up that way for His morning prayer about an hour ago."

By now everyone had begun to stir. Soon Jesus returned to join them for information. David related all that he had seen and heard. After a time Hazaiah grew quiet and dropped his gaze to the floor. "What's the matter, Father?" David softly inquired.

"Well, Son, what you say sounds interesting. But this man you call Jesus, if He is the Messiah, has been given a serious setback."

"What do you mean, Father?"

"Just this afternoon I heard from a passer-by that John the Baptist was arrested and locked up in Herod's dungeon. I don't know how this will affect this new Messiah, but it doesn't look good."

David's enthusiasm dimmed as he pondered what this development could mean. "I don't know what will come of this, Father, but I know what I've seen."

As the days and months went by, David and his family followed closely the news of Jesus' ministry. The death of John the Baptist brought great sorrow and many questions to his mind, but his faith never faltered.

From time to time David would hear that Christ and the disciples had come to minister nearby, and often he would go to join them for the day.

All trace of doubt concerning the credibility of Christ vanished as he saw hundreds of people returned to body, mind, and soul. A touch, a word—on one occasion just brushing the hem of His outer garment, and healing virtue infused the suffering one.

One time David made the journey to Galilee where Christ conducted an all-day meeting on the hills overlooking the sea. Thousands of people came in from every direction. No arrangements for food had been made, but even that proved to be a rich blessing.

David watched as a young fisherman's son brought his lunch of barley loaves and fishes to Jesus. After a prayer of blessing He began tearing the loaves and fish, and tearing and tearing...Mounds of baskets overflowed with bread and fish all from one little meal. This was not the work of an ordinary man.

Three years had passed since David received his baptism. He now believed that Christ's ascension to the throne as King of Israel would soon come.

David asked his father for several days off and he agreed. The annual Passover feast commenced soon and David wanted to be in Jerusalem for the festivities.

A sense of anticipation quickened his steps as he made his way toward the beloved city. Frequently he heard snatches of conversation about Jesus. Every traveler that day advanced with the same question. "When is Jesus going to re-establish the Jewish Nation?" "Will He ascend the throne at this Passover celebration?" David walked along keeping his thoughts to himself. He felt more certain than ever that the time had come.

As he neared one of the last villages before Jerusalem he could see and hear a commotion up ahead; a commotion similar to many he had seen before wherever Christ went. Sure enough, as he approached he could hear Peter instructing the people to move aside so that Christ could make His way through the crowd.

Coming closer David called out, "Hey, Peter."

Peter turned to see who it was. His face lighted up as he said, "Hi, David; say, it's good to see you—you're just in time." "I am?" David asked, "just in time for what?"

"Jesus has just mounted a donkey and He is going to be riding into Jerusalem if I can just get these people to move out of the way."

David pressed through the crowd and spotted Jesus sitting with His usual kingly bearing upon the young colt. At last, he thought, Jesus is letting the people shower Him with the praise that He deserves. And there leading the colt walked Jesus' friend Lazarus, whom He had recently raised from the dead. Nothing can stop the enthusiasm now, he thought. Jesus can do anything; He can heal, He can provide food, He can even raise people from the dead. Jesus Christ is King!

Songs of praise spontaneously rang out intermingled with shouts of celebration. "Hosannah, Hosannah to the Son of the Highest." "Glory, glory to our King."

Several Pharisees and Sadducees among the throng sought to curb the exultant surge but to no avail. It appeared that all of humanity converged on Christ with palm branches and praise. The people would not be stilled.

The jubilant throng increased to tens of thousands by the time they reached the brow of the hill overlooking the temple.

Suddenly they stopped in awe of the splendid scene. The pure white marble of the temple glistened in the setting sun. Jerusalem appeared as a bride prepared for her husband. Every voice was hushed. Suddenly the sound of wailing pierced the silence. Jesus was convulsed with emotion as He looked upon the nation that He
had come to save. What could possibly be wrong? Jesus raised His hands and said, "Would that even today you knew the things that make for peace! But now they are hid from your eyes."

David listened with dread to the warnings. Why was Christ so sad when He was about to take the throne? None dared to speak. Jesus motioned to Lazarus and they proceeded down the winding road to Jerusalem.

The city bustled with preparation as people from all across the country swarmed in. Merchants and innkeepers did the largest business of the year during the Passover holiday, and since many people had come hoping to see Jesus, this year's business looked most promising.

David maneuvered his way through the crowded streets toward his uncle's house where arrangements had been made for him to stay.

As he passed by the temple his thoughts went back to the first time he had participated in the sacrificial services as a young boy. He often wondered about the purpose for such a ritual. As he had observed Christ in His ministry he could see why John the Baptist had referred to Him as the Lamb of God. He was kind, gentle, harmless as a lamb, only doing good. But why did the lamb need to be slaughtered? He knew that the sacrifice became the substitute for the sinner, but how did this relate to Christ? Surely He would not be killed. Not one who had done so much good among the people.

All Jerusalem seemed in agitation discussing the same question: Would the religious leaders accept this man Jesus as King? The ceremonies continued as usual, but the people meditated on other themes.

After settling in with his uncle and family, David set out to find Jesus. Back and forth he hurried through the busy streets, but nowhere could Christ be found. The closest he came was hearing someone relate the story of Christ chasing all the money changers and animals out of the temple, but no one knew where Jesus had gone.

David rejoiced that Christ had so fearlessly routed the unholy mercenaries. Could this mean that He would now take charge of their whole economy? David thrilled with the thought as he made his way back to his uncle's home.

Then it happened. Suddenly, late that night the clamor of an angry mob passing through the alley outside his window awakened him with a start. He heard curses and angry accusations. Looking out the window he could see, in the torch-light, someone that looked like Jesus. Then, as he heard that beautiful name growled in a guttural curse, he knew it was His Lord.

Quickly dressing, he followed at a distance. The scenes that then took place proved more that he could bear. He saw the cruel mob spit upon and strike the precious face that never once had scowled. The face that only radiated joy and peace now swelled from the blows of calloused men.

Heartick, David lagged behind as they wrenched Jesus back and forth among themselves while taking Him to the mockery of a trial. At last before Pilate, Christ stood battered, yet serene. David hoped that He would even now assert Himself and take His rightful place as King of all the earth.

At last the cowardly Pilate sent Jesus to be scourged, vainly hoping to satisfy the angry priests. Jesus was brought again before the hate-crazed mob. David hoped that their passions would subside as Christ stood before them, stripped to the waist and bleeding freely from His lacerated back. Surely this would arouse their human sympathies. But then the deafening cry sounded through the air: "Crucify Him, Crucify Him."

Stunned and bewildered, David followed the gloomy train of three men struggling along the path, dragging their huge, rough crosses up the hill. Jesus falls beneath His load, fainting to the ground. A Roman guard grabs a bystander and orders him to drag Jesus' cross as Jesus struggles to His feet.

As they reached the summit of the hill, the soldiers wrestled with the thieves and with violence lashed them to their crosses. As they turned to subdue their other prisoner, Christ quietly laid down and stretched forth His arms. David turned his face away as the spikes pierced through His precious hands and feet. Every mallet blow stabbed his heart with sympathetic pain.

Several guards strained and heaved the cross into the waiting hole. With a sickening thump it dropped, tearing Jesus' flesh against the spikes.

David stood in disbelief. Thoughts raced through his troubled mind: I know that this is He of whom the prophets spoke. Who will save our people now?

David watched as the Saviour's blood softly splattered on the rocks. The scenes of slaughtered sheep came sharply before his mind. He remembered their gentle trust, their submissiveness, even as their innocent throats were cut.

Looking into Jesus' eyes he saw the spark of love. No condemnation fell from His dying lips, only words of compassion for His grieving mother, counsel to John, and forgiveness for the guilty ones.

An unnatural darkness settled about the cross; then Jesus' face is lighted up as He says, "It is finished."

The ground shakes and lightening flashes toward the cross. Every face is pale. Many run in terror from the scene. One soldier standing by said, "This indeed was the Son of God."

Heartick and stunned, David walks down the trail toward Jerusalem. He stops for a moment and looking back sees a spear thrust into Christ's side. The questions seem unanswerable. Once again the words of John the Baptist echo in his mind. "Behold the Lamb of God which taketh away the sin of the world."

"The sin of the world," maybe that's it. Could God be showing us what our sin will do even to His perfect Son? Is that why the law said to kill a lamb?

David went home with a determination to know all that the Scriptures had said concerning the Messiah. No longer satisfied with what someone else thought or even what a nation thought, he studied for himself. He found in the writings of Daniel the prophecy telling of the time when the true Messiah should appear. In the writings of Micah he found the place of Christ's birth foretold. In Isaiah, toward the end of the scroll, he discovered the prophecy that lay hidden, by the folk lore of the day, of the Messiah's rejection and death at the hands of the people. He came to save.

Among the hills in Galilee, David joined the faithful ones who were musing with Christ after His resurrection. Later, on the Day of Pentecost he received the Holy Spirit and he bore witness to the eager multitudes of all he had found in the Scriptures concerning the Messiah. He told of the power that Christ has to heal the soul, to free from sin. He bore a faithful testimony to all that he had heard and seen.

David could have been anyone—David could be you. Study for yourself, look beyond the surface for the truths of God's word. Ask the questions, but look for the answers for yourself. There was a good reason why God told the Israelites to kill a lamb, but they quit asking questions and when type met antitype they rejected the very cornerstone of their economy. Could this tragedy happen again? Could Christ be coming in a way that people would not expect? Has human nature changed? "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Proverbs 3:5, 6
The Impending Conflict

Ellen G. White

From the very beginning of the great controversy in heaven it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator, and though he was cast out of heaven he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends "in one point," manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes "guilty of all." James 2:10.

No other nation has suffered so much from the Christian world as is expressed in the following expressions: "The Lord has shown me that it was my own nation that had fallen, and that the power by which it had fallen was the power of Satan. The whole world was one vast arena of strife, as the United States of America, with all its possessions, was plunged into a war of aggression. This was not a war against some distant people, but a war against my own people, for the Lord informed me that 'the nations' have been guilty, and that they have had many years of punishment, but the time has come, and the earth has become a great stadium, where Satan was had to establish his power in the earth."

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall into ruin.

Courts of justice are corrupt. Rulers are actuated by desire for gain and love of sensual pleasure. Intemperance has beclouded the faculties of many so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off: for truth is fallen in the street, and equity cannot enter." (Isaiah 59:14.) The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God's holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.

As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God.

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, he quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer. But the Christian world began to despise and contempt for the law of Jehovah; and the Lord will do just what He has declared that He would—He will withdraw His blessings from the earth and remove His protecting care from those who are rebelling against His law and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs, and he will bring trouble upon others and lead men to believe that it is God who is afflicting them.

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster upon his people. When the people of an entire city were reduced to ruin and desolation, even now he is at work. In accidents and calamities, the earth is in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away, the haughty people, do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24:4, 5)

Excerpts from The Great Controversy, chapter 36
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In a letter dated May 19, 1983, to Richard Bland, coordinator of United Prison Ministries, the outgoing commander of the Birmingham City Jail, Carl V. Garrett, said, "I have been a police officer for 30 years and have never known of a more effective program than the United Prison Ministries. I have told Mr. Alexander [his successor] that if the number of groups coming in is cut down to one, yours should be the one to continue.

...If people could just realize that every inmate that you cause to change is one less threat to our safety at home, in our businesses, and on our streets, they would give [to support UPM] out of pure selfishness."

In an official proclamation, Birmingham Mayor Richard Arrington, Jr., declared September 10, 1983, "Prison Ministry Day." The proclamation was read at the Birmingham First Church at a rally that day by Roger White from the mayor's office.

Wendell Stover, pastor of a Clinton, Alabama, church, speaking at the rally, said, "Seeing murderers teach the Bible has reemphasized my belief that God still works miracles."

The 1,600-plus Bible studies that are graded by laymen each week are not all inside the prisons. "When we began, a warden challenged me to work with the families of inmates. He said, 'It's fine to work with them in here, but when they get out, they go back to the same environment that got them in trouble to start with.'"

Bland accepted that challenge, and partially in an effort to slow down enthusiastic inmates told them that in order to get a certificate at the end of their study, they would need to enroll three other people in the Bible lessons. "Approximately two thirds of those enrolled by the prisoners are family and friends outside the prison," Bland says. "Theoretically the number of Bible studies should double every three months, but we have had to slow it down because we don't have funds. We really could be giving about 10,000 per week."

Five short years ago UPM started with 15 Bible students. Currently they are reaching into every state, and have grown to over 400,000 Bible studies in 1985.

Would you like to see someone in prison drawn to Christ? If so, please send us your name and address today. God bless you.

For more information call or write: United Prison Ministries; P.O. Box 8; Verbena, AL 36091; (205) 775-4744 • See tear-out card inside.