

Prophet of the End



Harvestime Books

HB-302-S

Prophet of the End

by the Editor of Harvestime Books

Published by Harvestime Books

Altamont, TN 37301 USA

Printed in the United States of America

Cover and Text Copyright © 2007

About the cover: The front cover is based on a historic photograph that was snapped on the morning of April 18, 1906, only a few hours after the disastrous San Francisco earthquake occurred. This photograph is now housed in the Bancroft Library of the University of California at Berkeley. It is believed that the scene may have been shot by Arnold Genthe, a professional photographer who took several outstanding photographs just after the earthquake struck.

Looking eastward down Market Street, toward the bay, we can see the eighteen-story Call newspaper building on fire at Third and Market. Only an hour or two earlier, fire broke out in this tower, the tallest building in town; and now it is gradually burning unhindered, floor by floor, to the ground. The pavement below lies flooded with water from broken mains, rendering the city fire-fighting equipment useless. By order of General Funston and Mayor Schmitz, the streets have been cleared of all unauthorized citizens; and troops, from Fort Mason and the Presidio, are patrolling the almost-deserted streets with rifles and fixed bayonets, to prevent looting.

The back cover is a reconstruction of the same location the day before the earthquake. Amid the bright colors of spring, no one dreamed of what the morrow would bring. Indeed, that very evening—in the other direction—a few blocks to the west up Market Street at the block-long Pavilion across from the City Hall, a “Skating Masked Carnival,” sponsored by the Municipal Board of Supervisors, frolicked into the night. Festivities ran until well past midnight.

Less than five hours later - the San Andreas Fault came alive - and spoke with death.

Additional copies: For additional copies of this book at remarkably low prices in boxful quantities, write to Harvestime Books, Altamont, TN 37301. When you write, ask for a copy of our “Missionary Book Order Sheet,” containing low-cost boxful prices of this and other books, such as *Great Controversy*, *Ministry of Healing*, *Christ’s Object Lessons*, *Bible Readings*, etc.

Contents

- 1 Lightning from the Earth 4
- 2 Psychic Wonderland 9
- 3 A Gift of Prophecy 22
- 4 Applying the Tests 34
- 5 Taking up the Pen 51
- 6 In Journeys Oft 59
- 7 Anticipating Science 67
- 8 Recognized by Others 88
- 9 Scripture on a Prophet 97
- 10 Unmasking the Mastermind 107
- 11 Warning of Our Time 116
- 12 The Time of the End 124
- 13 Planet in Rebellion 130
- 14 Identifying Satan's Lies 148
- 15 The Final Crisis 163
- 16 A World Ends 171
- 17 The Sweep of Centuries 182
- 18 Satan Discusses His Plans 200
- 19 Comparing the Prophets 204
- 20 Threescore and Ten 215
- 21 Treasure Chest of Inspiration 224
- Scripture Index 249
- Topical Index 253

CHAPTER ONE

Lightning from the Earth

The tower bell of Old St. Mary's on California Street rang out five times on the still, cool air. It promised to be another beautiful day for San Francisco. There was no fog that morning and the streets were quiet.

The dance hall at the Barbary Coast and the houses of ill fame on Pacific Street had closed shop for the night, as a few drunken stragglers made their way home. A city, forgetting its sins, was beginning to arise.

It was Wednesday, April 18, 1906. At 5:08 the street lights dimmed and went out. A few cable cars and overhead trolleys had already left the street car barns, to begin a new day.

At 5:12, Police Sergeant Jesse Cook stopped at the corner of Washington and Davis to chat with Al Levy, a young worker in the fresh produce district that stood two blocks from the waterfront.

The clocks on the tower of the Ferry Building said that it was 5:15. They were running a little fast that morning. But it would be months before they would run again.

At that instant, the earthquake struck.

Leaping out of the sea at seven thousand miles an hour, like some gigantic animal, it first tore out the Point Arena Lighthouse, ninety miles north of San Francisco. And then it sprang southward.

Moving rapidly, it unsheathed its bolts of earthen lightning—and sent them into the City by the Bay.

The animals sensed it first, as the horses shifted and whinnied. Jesse Cook, later to become police commissioner, heard behind him a deep rumbling. It was strangely distant. “Deep and terrible,” he later called it. Turning, he looked up the hill of Washington Street—and saw it coming toward him.

“The whole street was undulating. It was as if the waves of the ocean were coming toward me, and billowing as they came.” Packing more power than all the explosives of World War II, the quake hit the city in full force. Compression waves flowed beneath streets, buildings, and people. Earth waves, two and three feet high, rolled in on the city.

In the next moment, Cook saw both men and animals crushed beneath falling brick walls.

Over on Market Street, the business hub of the city, a man ran into the middle of the street. “Keep to the middle of the street, Mac!” I shouted to one of my friends. I was thrown prone on my back, and the pavement pulsated like a living thing. Around me the huge buildings, looming up more terrible because of the queer dance they were performing, wobbled and veered. Crash followed crash and resounded on all sides. Screeches rent the air as terrified humanity streamed out into the open in an agony of despair.

The shock only lasted 65 to 75 seconds—but it seemed an eternity. The dance of death toppled tow-

ers and chimneys; crumpled rows of wood-frame houses; threw cornices and walls into the streets; sank buildings into the ground; and twisted steel rails, bridges, and pipelines.

The deafening roar, produced by the quake, was intense. John B. Farish, a mining engineer in town on business, awoke in the St. Francis Hotel. "I was awakened by a loud rumbling noise . . . [and] a concussion, similar to that caused by the nearby explosion of a huge blast, shook the building to its foundations. And then began a series of the liveliest motions imaginable . . . followed by tremendous crashes as the cornices of adjoining buildings and chimneys tottered to the ground."

Within seventeen minutes, nearly fifty fires were reported in the downtown area. Fire engines rushed to answer the calls, but found that the water mains were broken. They stared at their hoses. The resulting conflagration burned down much of the city.

Like Port Royal in Jamaica, that wicked haunt of pirates and slave dealers, which was hit by a powerful earthquake in 1692, San Francisco had been struck down. Port Royal slid into the sea; San Francisco burned.

Shortly thereafter, a small lady was taken by carriage through the city whose destruction she had agonized over. For she had predicted it. With tear-dimmed eyes she viewed, firsthand, the results of warnings given earlier.

"Not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath."—*Review and Herald*, July 5, 1906.

Again she had warned:

“I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority.”—*Country Living*, p. 80.

Driving amid the stifling stench of the destruction, she gazed in shock at the terrible judgment. It was but two days before this devastating disaster that she saw in a night vision the quake and the carnage that now lay spread out before her.

“There passed before me a most wonderful [awesome] representation. During the vision of the night, I stood on an eminence from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified.

“The destroying angels of God were at work. One touch, and buildings so thoroughly constructed that men regarded them as secure against every danger quickly became heaps of rubbish. There was no assurance of safety in any place. I did not feel in any special peril, but the awfulness of the scenes that passed before me I cannot find words to describe. It seemed the forbearance of God was exhausted and the judgment day had come . . .

“Terrible as was the presentation that passed before me, that which impressed itself most vividly upon my mind was the instruction given in connection with it.

“The angel that stood by my side declared that God’s supreme rulership, and the sacredness of His law must be revealed to those who persistently re-

fused to render obedience to the King of kings. Those who choose to remain disloyal, must be visited in mercy with judgments, in order, that, if possible, they may be aroused to a realization of the sinfulness of their course.”—*Manuscript, dated April 16, 1906 (Letter 137, 1906, in 9 Testimonies, pp. 92-93)*.

Awakening from the above vision, she turned on the light. It was 1:00 am., Monday, April 16. Four years earlier, in 1902, she had first predicted the devastation of San Francisco. And it finally happened.

Four hundred and ninety city blocks were destroyed; 256,000 were left homeless. Mercifully, only 498 died. Property was destroyed at the rate of one million dollars every ten minutes by the earthquake and fire following it, which burned at times with blast furnace heat, ranging up to 2000° F. Yet she later warned of still more destruction in the future upon these, and other, wicked cities.

“The light given me is that the wickedness in the cities of San Francisco and Oakland is beyond all imagination. God’s wrath is upon many of the inhabitants of these cities.”—*Manuscript Releases, Vol. 5, p. 111*.

“These things make me feel very solemn, because I know that the judgment day is right upon us. The judgments that have already come are a warning, but not the finishing, of the punishment that will come on wicked cities.”—*Manuscript Releases, Vol. 5, p. 110*.

“I feel sure that San Francisco and Oakland will again be visited with the judgments of God.”—*Manuscript Releases, Vol. 5, p. 111*.

Seismology—the study of earthquakes—was yet

in its infancy. But warnings given at that time are recognized today, by leading scientists, as facts to be fulfilled again along the San Andreas Fault.

When a prophet speaks, it comes to pass.

CHAPTER TWO

Psychic Wonderland

Psychics have “Prophetic Accuracy Quotients.” These are the percentages when their hunches turn out right. Jeane Dixon, Daniel Logan, David Bubar, and the others try to score high. But most of the time they don’t.

Prophets are different. They have certainty, the certainty of God backing them. Every prediction given by a prophet will always come true unless—because men have repented of their sins and returned to God or because they have decided to leave Him,—the predicted outcome must be changed. If men will sincerely repent, God will give them another opportunity. But, with this one exception, the predictions of the prophet will always come to pass.

There are prophets and there are psychics. We can clearly know the origin and message of both. The one follows the blueprint given in Scripture, the other finds its origin and messages in spiritualism.

Prophets will reprove sin and exalt the Bible; they will lead men to Christ and warn them of coming crises.

The psychics derive their information from the dark world. They tell us that their powers to predict come from crystal balls and “spirits of dead men” who visit them.

And what of their predictions?

Every year there seems to be more psychics than the year before. And they are predicting all kinds of events—engagements of movie stars, political results, TV star contracts, the births of new “messiahs,” next year’s fashions, spiritualistic phenomena, and airplane crashes.

We need information. But sources are important. We dare not go to the wrong ones. Are the psychics and their fellow travelers (the astrologers, clairvoyants, mediums, and satanists) safe? Are they reliable? There are ways we can know.

The prophets of God received visions from heaven, warning men to repent of their sins and return to God; the psychics obtain their information from contacts that are far different.

They tell us that their powers to predict come from crystal balls, light bulbs, electronic boxes, and “spirits of dead men” who visit them. Ouija boards and séances are other means of information. And, as we shall find, guesswork is yet another helpful source.

If you ask for details of the predicted tragedies, they will tell you that it is all but a cluster of unrelated accidents and events, and that these incidents have no connection or reason for occurrence. Oddly enough, the events themselves seem generally to be focused on celebrities: movie stars, singers, politicians, and so forth. But more often than not, the occurrence predicted will be a marriage or some

such affair.

But not so with the ancient prophets sent to men with messages from Heaven. They received their directions directly from God through visions and dreams. And they warned men everywhere to flee from sin and return to the Lord while there was still time. Also they predicted judgments upon the land.

They clearly declared that these judgments would come because of disobedience to the laws of God. And—unlike the psychics of our day,—their predictions could be counted on to come true unless men repented of those sins.

The psychics are very much different than the prophets: different in source, purpose, and message. Many people fear the contacts which supply the information to the psychics. Such have good reason to fear, for the Bible has warned against such manifestations.

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?”

“To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.”—*Isaiah 8:19-20*.

At the beginning of 1978, Ralph Blodgett decided it was time to settle this matter of “psychics.”

So he did what other people have thought of doing but have never done. He went from one magazine vending counter to another, buying up the first-of-the-year sensational and gossip tabloids. Then he took his loot home and carefully compiled a list of 250 definite predictions for the year 1978.

As the year passed, he kept close tab on the news

stories as they broke—in the newspapers, as well as the major news, science, gossip and sports magazines—and kept watching for fulfillments of those 250 predictions.

Then he sat down at the end of the year and put it all together. Out of 250 specific prognostications, by the thirty leading psychics of the world, less than 3 percent (*i.e.*, 6 out of 250) could be listed as reasonably fulfilled. Ninety-seven percent missed the mark entirely. (The six correct ones had been stated in such general terms that it was not difficult to find someone or someplace that could fulfill them.)

“What kind of predictions are we talking about? Here are a few for 1978 that flopped: U.S. space shuttle disaster sets program back 10 years; another major power failure to hit New York City in early 1978; a fire ravages the White House; the price of gas to reach \$1.50 a gallon in U.S.; Quebec to split from rest of Canada; Carter to impose mandatory nationwide four-day work week in January; Cuba to apply to become fifty-first state; nationwide postal strike to halt all Christmas mail; Carter to reintroduce the draft in September; discovery of a cancer cure; Red China and the Soviet Union to go to war; CIA and FBI merge into a super spy agency; and remains of Atlantis discovered in Mediterranean off Turkey.”—*Ralph Blodgett, “Supermarket Psychics Spin the Roulette Wheel Again,” in These Times, March 1979, p. 8.*

Not only predictions of major news events, but also many that were little better than ridiculous. Five different psychics predicted that “Charlie’s Angels” TV show would be canceled; Burt Reynolds would marry Sally Field; Lindsay Wagner would become a TV superstar rage, replacing Farrah Fawcett-Majors;

“Big-foot” would be captured. (None of this came true.) Such are not the messages of God to this world at such a perilous time in history as we are in today.

Where does all this come from? It is well-known that there are only two supernatural powers in our world. Rene Noorbergen, in his book, *Prophet of Destiny*, draws back the curtain and reveals what is behind all this:

“James Bjornstad, author of the paperback, *Twentieth Century Prophecy*, a small yet powerful book dealing with the prophetic phenomena as displayed by Edgar Cayce and Jeane Dixon, has made a number of interesting comparisons between the abilities of these two great psychics and the Biblical requirements for a true prophet. His conclusion, based strictly on Biblical references, is for them truly devastating.

“Comparing all those who profess to have the extrasensory psychic gift (astrologers, mediums, clairvoyants, palmists, crystal gazers, telepaths) and submitting their abilities to the same basic set of Biblical standards, one arrives at the mind-shattering conclusion that all psychic mediums—and this includes such greats as Edgar Cayce, Jeane Dixon, Daniel Logan, Gerard Croiset, Peter Hurkos, Arthur Ford, etc.—without exception not only violate many basic Biblical principles, but also more often than not act in stark contradiction to the Biblical norms for a true prophet.

“The occult covers such a vast field of activities; and expecting to find one single Bible text applicable to all psychic phenomena would be asking too much. Yet there are ten very fundamental tests that beg for attention.

“At a time when 10,000 professional astrologers control the daily activities of 40 million people in

the United States through 1,200 daily astrology columns and 2,350 horoscope computers; when roughly 140,000 fortune tellers, mediums, clairvoyants and psychic seers have created a 42-million-dollar-a-year business; and when three major universities offer credit courses in witchcraft, magic, astrology, and sorcery, a fool-proof method to separate the psychics from the prophets has become essential!

“The tests for a true prophet, all found in the Old and New Testaments of the Bible, pointedly indicate that those prognosticators not measuring up to these stringent qualifications cannot lay claim to the rare distinction of being true prophets of God.

“They can be summarized as follows:

“1. *A true prophet does not lie. His predictions will be fulfilled (Jeremiah 28:9).*

“2. *A true prophet prophesies in the name of the Lord, not in his own name (2 Peter 1:21).*

“3. *A true prophet does not give his own private interpretation of prophecy (2 Peter 1:20).*

“4. *A true prophet points out the sins and transgressions of the people of God (Isaiah 58:1).*

“5. *A true prophet is to warn the people of God’s coming judgment (Ecclesiastes 12:14; Revelation 14:6-7).*

“These first five tests alone are already sufficient to damage the reputation of most of the so-called prophets; but crowned with the second group of five, they are truly devastating.

“6. *A true prophet edifies the church, counsels and advises it in religious matters (1 Corinthians 14:37-40; 1 Corinthians 14:4-5).*

“7. *A true prophet’s words will be in absolute harmony with the words of the prophets that have*

preceded him (Isaiah 8:20).

“8. He recognizes the incarnation of Jesus Christ (1 John 4:1-3).

“9. He can be recognized by the results of his work (Matthew 7:15-20).

“Finally [10] he must be able to meet the requirements listed in Deuteronomy 18:9-12: A true prophet acts in accordance with the will and approval of God.

“Thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that . . . useth divination [fortune teller], or an observer of times [astrologer], or an enchanter [magician], or a witch, or a consulter with familiar spirits [medium possessed with a spirit or a guide], or a wizard [clairvoyant or psychic], or a necromancer [medium who consults the dead]. For all that do these things are an abomination unto the Lord [Deuteronomy 18:9-12].

*“Based on this text, it becomes obvious that not everyone who prophesies is a prophet of God . . . To be even more precise, the actions of a true prophet are not in contradiction to basic Biblical doctrines, but rather support and strengthen precepts already outlined.”—Rene Noorbergen, *Prophet of Destiny*, pp. 20-23.*

Noorbergen's book is helpful. If you have opportunity, purchase a copy and read it for yourself.

There is more than mere fakery in the psychics.

There is a superhuman power at work. This power has been known all through ancient times; and, although condemned in the Bible, it has existed in heathenism down to our own time.

“Shall we . . . come down to the plain simple truth that the phenomenal aspects of modern spiritual-

ism reproduce all the essential principles of the Magic, Witchcraft and Sorcery of the past? The same powers are involved . . . the same intelligences are operating.”—*J.J. Morse, a leading Spiritualist, in his book, Practical Occultism.*

And yet present-day psychics recognize that their ability is the same power that controlled psychics in earlier ages. Sometimes they will say that their predictions of the marriages of movie stars comes from God. Jeane Dixon is in this category. Others, such as David Bubar, another well-known psychic, believes that his “power” to foretell the future comes from abilities within himself. Yet another leading psychic, Daniel Logan, declares that the power comes from communication with spirit beings through séances. Logan says the psychics are occult and receive their knowledge through a contact with unseen shadows.

Yet it was not until the year 1848 that Spiritualism began its powerful surge into the Western world. And that entrance came about in a very strange way. Taking time to learn its modern origins will greatly help us to understand it.

“By common agreement, March 31, 1848, is the date that has officially been celebrated as the day when the raps at Hydesville, N.Y., in the home of the Fox Family, heralded to the world the stupendous message: There is no death; there are no dead. March 31 is the day when spiritualists celebrate the dawn of a new era which has changed the thought of the world . . . March 31, 1848, ushered in a new era for the human race, an era which had its beginning with the tiny raps at Hydesville and will culminate only in the distant cycles of the future . . . We are spirit here and now, a part of God.”—*M.E. Cad-*

wellader, co-founder of the National Spiritualist Association, in There Is No Death; There Are No Dead, in Centennial Book, pp. 88-89 (1948).

The first great lie was spoken by Satan, the father of lies, to Eve in the Garden of Eden: “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 knowing good and evil” (Genesis 3:4-5). Beware of those two lies: You shall be God; you shall not die. These are two basic beliefs and operating principles of all spiritualists, clairvoyants, and psychics. Be warned: Have nothing to do with them.

In the spring of 1848, in a little cabin in Hydesville, New York, strange “rappings” were heard; but they were always where Margaretta (fifteen, also called “Margaret”) and Katie (twelve, also called “Kate”) happened to be. And it generally occurred only in a darkened room. On the evening of March 31, the two girls reported loud “rappings” in their room. Katie would laughingly cry out, “Mr. Splitfoot [Satan], do as I do,” and then clap her hands several times. The “rappings” would reply the same number of times. When their frightened mother came in, she asked the ages of each of her six children (including one who had earlier died); and the rappings counted off their ages correctly. In a matter of days, the house became thronged with curious people who were convinced that “the departed dead” were communicating with the girls . . . People were willing to believe that they could communicate with “dead spirits.” —And through this belief they opened a door for devils to enter; for, within several weeks, rappings were heard by hopeful communicants all

over New England. By the early 1850s more than a million people in the United States and England had accepted the strange sounds as proof that the spirits of the dead are floating around, waiting to speak with them.

When the Fox sisters, Margaretta and Katie, were sent away to live with relatives, the rapping followed them when they were in darkened rooms.

They thoroughly enjoyed the publicity of it all; and, in 1849, the first of many public demonstrations in darkened rooms was arranged in Rochester, New York. From then on, the phenomena was known as the “Rochester rappings.”

Still later, Katie and Margaretta held spiritualist séances, and something would appear which said it was “departed friends.” Spiritualist organizations and “churches” were formed as a result of their efforts. And with them, a strong interest in astrology and so-called “psychic predictions.” The Fox sisters are today considered to be the founders of modern spiritualism—an occult communicating with demons.

Something deeply bothered Margaretta; and, in 1858, she stopped her work as a spiritualist medium and joined the Roman Catholic Church. As the years passed, both sisters gradually became confirmed alcoholics and kept sinking deeper in loss of self-control, immorality, poverty, and alcoholism. “Pressed by the spirits,” Margaretta again became a spirit medium in 1867, again with full “powers” to bring spirits out of the air to appear as “departed loved ones from the presence of God.” And this, in spite of her gross immorality in both standards and practice. Of this time in her life, the English spiritu-

alist, James Burns, editor of *The Medium*, wrote after her tragic death:

“We have [here] a woman giving spiritual manifestations to others, while within herself she is spiritually lost and misdirected. All moral sense, and control of mind and desire were gone . . . But when the medium makes a trade of it and puffs the thing up as a commodity for sale, then farewell to all that might elevate or instruct in the subject.”—*James Burns, The Medium and Daybreak, April 28, 1893, p. 25.*

Her husband, Dr. Elisha Kane, an Arctic explorer, saw more clearly the causes behind her moral collapse: It was the deception of the “rapping” that she had kept hidden in her heart all those years; for only to a few intimates did she disclose their origin.

“‘Oh, Maggie, are you never tired of this weary, weary sameness of continual deceit? Are you doomed thus to spend your days, doomed never to rise to better things?’

“Do avoid ‘spirits,’ I cannot bear to think of you as engaged in a course of wickedness and deception. Maggie, you have no friend but me whose interest in you is disconnected from this cursed rapping. Pardon my saying so; but is it not deceit even to listen [silently] when others are deceived?”—*Letter from Dr. Elisha Kane to his wife Margaretta, quoted in C.E. Bechhofer Roberts, The Truth about Spiritualism, pp. 47-48.*

Finally, in 1888, Margaretta Fox Kane could no longer withstand the accusing of her conscience. Millions looked to her, in sincerity, as one of the cofounders of a great new psychic movement that was supposed to lead humanity to a great new age of better living,—yet which was only demon wor-

ship.

She called newspaper reporters and told them that the satanic guidance, called “modern spiritualism” and “psychic research”—had really sprung out of Katie’s and her childhood deceptions and that she had tried to drown it all in drink, but to no avail. She said this to those who, over the years, had been urging her to conduct séances with departed spirits. And she replied, “You are driving me to hell!” Within a few days, her sister Katie Fox Jencken returned from a trip to Europe and told reporters that she would join her sister in the exposure.

“I regard spiritualism as one of the greatest curses that the world has ever known.”—*Katie Fox Jencken, New York Herald, October 9, 1888.*

Then, on October 21, before a large assembly gathered in the New York Academy of Music for this purpose (after a Dr. Richmond had, by sleight of hand, successfully imitated the slate writing and thought reading of the séance room), Margareta arose and, in her sister’s presence, read a statement repudiating their “powers” as a fake.

“That I have been chiefly instrumental in perpetrating the fraud of spiritualism upon a too-confiding public, most of you doubtless know. The greatest sorrow in my life has been that this is true, and though it has come late in my day, I am now prepared to tell the truth, the whole truth, and nothing but the truth, so help me God! . . . I am here tonight as one of the founders of spiritualism to denounce it as an absolute falsehood from beginning to end, as the flimsiest of superstitions, the most wicked blasphemy known to the world.”—*Margareta Fox Kane, quoted in R.B. Davenport, The Deathblow to Spiritualism, p. 76.*

(Also see *New York World*, for October 21, 1888; *New York Herald*; and *New York Daily Tribune*, for October 22, 1888.)

That evening, Margaretta revealed that it all began because she had a big toe that was unusually double-jointed. At will, she could bend it and make surprisingly loud clicks, or “rappings.” She and her sister Katie had decided to play a joke on their mother and pretend they were talking to the devil or a spirit. But they had no idea that what they had started would turn into such a gargantuan monster that denied basic principles of morality and Christianity—and brought people under satanic control.

By throwing life and enthusiasm into her big toe, Mrs. Margaret Fox Kane produced loud spirit rapping in the Academy of Music that night which dealt a deathblow to spiritualism, that huge and worldwide fraud which she and her sister Katie founded in 1848. Both sisters were present and both denounced spiritualism as a monstrous imposition and a cheat.

“The great building was crowded and the wildest excitement prevailed at times. Hundreds of spiritualists had come to see the originators of their faith destroy it at one stroke. They were greatly agitated at times and hissed fiercely. Take it all in all, it was a most remarkable and dramatic spectacle.”—*New York Herald*, October 22, 1888.

Under great pressure from spiritualists, both sisters later signed statements repudiating their earlier repudiation. With this agreement to return to deception, both gradually sunk into deeper gloom and eventually died as alcoholics—Katie in June 1892 and Margaretta in March 1893.

Here is Margaretta's final outcome, as recorded by one of New York City's largest daily newspapers:

"The tenement house of No. 456 West 57th Street, New York, is deserted now, except one room, from cellar to roof. The room is occupied by a woman nearly 60 years of age, an object of charity, a mental and physical wreck, whose appetite is only for intoxicating liquors. The face, though marked by age and dissipation, shows unmistakably that the woman was once beautiful. This wreck of woman-kind has been a guest in palaces and courts. The powers of mind, now almost imbecile, were the wonder and study of scientific men in America, Europe, and Australia. Her name was eulogized, sung, and ridiculed in a dozen languages. The lips that utter little else now than profanity once promulgated the doctrine of a new religion which still numbers its tens of thousands of enthusiastic believers."—*Washington Daily Star*, March 7, 1893.

It is generally recognized that modern spiritualism, including the astrologers and psychics that ply their trade in private audiences and through the major newspapers of the world today—trace their modern reappearance to the strange "rappings" in the children's bedroom of John Fox's home in Hydesville, New York, on the night of March 31, 1848.

CHAPTER THREE

A Gift of Prophecy

We have seen that the largest spiritualistic organizations of the world today find their

modern resurgence in a small cabin in upstate New York in 1848.

The very same year, the largest atheistic political organizations in the world—today known as world communism—also began. For in that year Karl Marx coauthored with Friedrich Engels the book, Communist Manifesto, in a small room in Brussels, Belgium. Thoughtful Christians recognize that the followers of both spiritualism and atheistic communism serve the same master.

Only eleven years later, the third major anti-God religion of modern times came into existence: Charles Darwin wrote his book, On the Origin of Species.

There is a reason why all three started at about the same time.

Thinking men today recognize that we are on the edge of a great crisis and what may be the end of the world. Careful students of Scripture, a century and a half earlier, had already discovered the same truth. Certain Bible prophecies revealed that our planet was nearing its end. But what many did not know was that God was to send a prophet to give His people guidance through the hectic final days before the climax of the ages came. But Satan knew, and he began to raise up counterfeit prophets soon after. For the first vision of the true prophet came in the year 1844.

Twin girls arrived at the home of Robert and Eunice Harmon on November 26, 1827. They were named Ellen and Elizabeth. The little farm was near the village of Gorham, Maine—about twelve miles

west of Portland, Maine, in the northeastern part of the United States.

During her childhood, the active and helpful Ellen cheerfully tried to assist in the home. She was bright and alert; but at the age of nine, while returning home from school, she was injured by a stone thrown by a classmate. The accident, which nearly cost her life, stopped her formal schooling with about three grades of education. It was expected that she would die soon.

In the year 1840, at the age of twelve, Ellen gave her heart to God. At her insistence, she was baptized that same day in the foaming surf of the Atlantic Ocean. During the next several years, she found enough strength to knit stockings to be sold to help support missionaries. Her parents, both faithful Christians, were glad that she could be so occupied; for they knew she did not have long to live.

But there was one thing that she could not bring herself to do for her Lord, and that was to publicly witness to her faith in prayer before others. She felt she could not do this, and resisted the duty for several weeks. Here is how she describes what came next:

“I returned home and again went before the Lord, and promised that I would do and suffer anything if I could have the smiles of Jesus. The same duty was presented. There was a prayer meeting that evening, which I attended, and when others knelt to pray, I bowed with them trembling, and after two or three had prayed, I opened my mouth in prayer before I was aware of it, and the promises of God looked to me like so many precious pearls that were to be received by only asking for them.

“As I prayed, the burden and agony of soul that I had so long felt left me, and the blessing of God came upon me like the gentle dew. I gave glory to God for what I felt, but I longed for more. I could not be satisfied till I was filled with the fullness of God. Inexpressible love for Jesus filled my soul.”—*Early Writings, p. 12.*

Ellen took spiritual things very seriously. Freed from her fears about speaking, and anxious that her teenage acquaintances might come to know the Lord, she immediately began praying for, and pleading with, them individually.

“I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. A number of them were vain and thoughtless; my experience sounded to them like an idle tale, and they did not heed my entreaties. But I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those whom I had sought out and brought together for the purpose of laboring and praying with them.

“Some of these had met with us from curiosity to hear what I had to say; others thought me beside myself to be so persistent in my efforts, especially when they manifested no concern on their own part. But at every one of our little meetings, I continued to exhort and pray for each one separately, until every one had yielded to Jesus, acknowledging the merits of His pardoning love. Every one was converted to God.

“Night after night in my dreams I seemed to be laboring for the salvation of souls. At such times special cases were presented to my mind; these I afterward sought out and prayed with. In every in-

stance but one these persons yielded themselves to the Lord. Some of our more formal brethren feared that I was too zealous for the conversion of souls; but time seemed to me so short, that it behooved all who had a hope of a blessed immortality and looked for the soon coming of Christ to labor without ceasing for those who were still in their sins and standing on the awful brink of ruin.”—*Life Sketches*, pp. 41-42.

One morning, in late December of 1844, Ellen Harmon went to the home of a fellow believer in south Portland, Maine. There, together with four Christian ladies, she bowed in prayer that souls would be helped to know Jesus better. Poor Ellen, so frail, so physically weak. And yet the God of heaven loves His little ones. When you and I come to Him, He will accept us in our great weakness and use us to do the work He has assigned us.

As they were kneeling together in prayer, Ellen was taken off in vision. It was her first. Here is her account of part of that first vision. It was not an exposé of movie stars or a call to worship devils; it was a description of the deeper Christian experience we all need in order to weather the dark days ahead. And it was also a view of future events:

“While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people [the people who were longing for Christ’s Second Coming] in the world, but could not find them, when a voice said to me, ‘Look again, and look a little higher.’ At this I raised my eyes, and saw a straight and narrow path, cast up high above the world.

“On this path the Advent people were traveling to

the City, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry [read Matthew 25:6]. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, 'Alleluia.' Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fall off the path down into the dark and wicked world below . . .

"Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man . . .

"Oh, that I could talk in the language of Canaan, then could I tell of the glory of the better world . . . After we beheld the glory of the temple, we went out, and Jesus left us and went to the City. Soon we heard His lovely voice again, saying, 'Come, My people, you have come out of great tribulation, and have done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you.'

“We shouted, ‘Alleluia! glory!’ and entered into the City. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, ‘Not now. Those who eat of the fruit of this land go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain.’ And He said, ‘You must go back to the earth again and relate to others what I have revealed to you.’ Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer; all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest!”—*Early Writings, pp. 14-16, 19-20.*

Years later, she described what occurred when she came out of that first vision:

“They thought that I was dead, and there they watched and cried and prayed so long, but to me it was heaven. It was life, and then the world was spread out before me and I saw darkness like the pall of death.

“What did it mean? I could see no light. Then I saw a little glimmer of light and than another, and those lights increased and grew brighter, and multiplied and grew stronger and stronger till they were the light of the world. These were the believers in Jesus Christ . . .

“I never thought that I should come to the world again. When my breath came again to my body, I could not hear anything. Everything was dark. The light and glory that my eyes had rested upon had eclipsed the light and thus it was for many hours.

Then gradually I began to recognize the light, and I asked where I was.

“ ‘You are right here in my house,’ said the owner of the house.

“ ‘What, here? I am here. Do you not know about it? Then it all came back to me. Is this to be my home? Have I come back here again?’ Oh, the weight and the burden which came upon my soul.”—*3 Selected Messages, 34-35.*

She was later to learn that two others had a vision remarkably similar to hers. One was ‘William Foy; another was Hazen Foss. Both were nice appearing, tall men who were reported to be excellent public speakers. And both had ultimately refused to tell their visions to others. Foy later told Ellen that her earliest visions were just like his, which he received in 1842 and 1844. Foss had one vision—two months before Ellen’s first vision, and just after Foy finally determined to no longer discuss his. Foss later said that he dreaded the public opprobrium; and he refused to relate that which he had seen, even though he had been told in vision to do so. He had been deeply convicted that he must.

Then one day he heard a voice: “You have grieved away the Spirit of God.” At this, he immediately assembled an audience. Standing before them he tried to recall the vision, but could not do so. After several attempts he cried, “It is gone from me; I can say nothing, the Spirit of the Lord has left me!” The meeting was described by those present as “the most terrible meeting I have ever been in.”

Hazen Foss was described as a man of fine appearance, good education, and excellent speaking ability. When he refused to relate the vision given to

him, he was told that the burden would be taken from him and given to "the weakest of the weak." Two months later, when Ellen received her first vision, friends fully expected her to be dead before springtime.

"Miss Harmon was at that time in a very critical condition of health. For a number of weeks she had scarcely been able to speak above a whisper. One physician had decided that her trouble was dropsical consumption [tuberculosis complicated by dropsy]. He said her right lung was decayed and the left one considerably diseased, and that her heart was affected. He said he did not think she could live but a very short time at most, and was liable to drop away at any time. It was with great difficulty that she could breathe when lying down. At night she obtained rest only by being bolstered up in the bed in an almost sitting posture. Frequent spells of coughing and hemorrhages from the lungs had reduced her physical strength."—*Statement by J.N. Loughborough.*

A week after that first vision, she had a second:

"In my second vision, about a week after the first, the Lord gave me a view of the trials through which I must pass, and told me that I must go and relate to others what He had revealed to me . . . After I came out of this vision I was exceedingly troubled, for it pointed out my duty to go out among the people and present the truth. My health was so poor that I was in constant bodily suffering, and to all appearance had but a short time to live . . .

"For several days, and far into the night, I prayed that this burden might be removed from me, and laid upon someone more capable of bearing it. But the light of duty did not change, and the words of the angel sounded continually in my ears, 'Make

known to others what I have revealed to you' . . . How could I, a child in years, go forth from place to place, unfolding to the people the holy truths of God? . . . My father . . . repeatedly assured me that if God had called me to labor in other places, He would not fail to open the way for me."—*Life Sketches*, pp. 69-70.

It is interesting that when God wants to find someone that He can use for a special work, He may have to select the humblest, simply because the more capable are too self-sufficient to be used.

Ellen had no idea how she was going to answer this call and travel from town to town in her weakened condition. She had little strength, no money, no traveling companion. And last but not least, she could not talk above a whisper. She spoke with her father about the situation; and he told her that the Lord would give her strength to do whatever He might ask of her. Then Sarah, an older sister, offered to accompany her at first, if she had to travel and relate what she had been shown to others.

"A day or two after this, Ellen's brother-in-law from a little town thirty miles to the north drove up in a sleigh. 'Will you come back with me, Ellen?' he asked. 'Mary wants you to visit her.'

"Ellen felt that God was opening the way for her to give His message and that she must go. It was midwinter in northern New England. Every breath of the icy air pained her lungs. But she dressed warmly, and sitting on the floor of the sleigh, she pulled a heavy buffalo robe over her head. When they arrived, her sister said, 'I'm glad you came; there's to be a meeting tonight at MacGuire's Hill. Will you go with us?' . . .

"When Ellen reached the meeting place [in a private home], she found a large room filled with people

eager to hear her describe the vision. But when she stood up to speak, her voice was so weak and hoarse that she could scarcely be heard. For five minutes she tried, while her listeners leaned forward to catch her whispered words.

“Then suddenly, to the surprise of all, her voice changed. It rang out clear as a bell. She spoke for two hours, describing the travels of God’s people to the holy City, the coming of Jesus, and their heavenly home. Many tears were shed, but they were tears of joy. Every heart was cheered.

“When Ellen sat down and tried to talk with those near her, her voice was as hoarse as before, and she could only whisper.

“Some people have wondered why God chose one so weak to bring His messages to His people. There was a reason. When that company . . . saw Ellen stand up and try in her weakness to make them hear, and then when the power of God came upon her, enabling her to speak clearly, they knew she was not doing it alone—God was helping her.

“That night as the company broke up, there were shouts of joy: ‘We are going home! We are going home!’ Some who watched Ellen’s friends support her as she went back to the sleigh were thinking of the Apostle Paul’s words: ‘God hath chosen the weak things of the world to confound the things which are mighty . . . that no flesh should glory in His presence.’ ”—*Ella M. Robinson, Stories of My Grandmother, pp. 25-26.*

That evening, unknown to Ellen, Hazen Foss stood outside the door and listened to what she said. The next day he went to the house she was visiting in and introduced himself. She had never met or heard of him before. He told her that he had re-

ceived the same vision of heaven that she had; but that, because he refused to relate it, God told him that He had released him from the work and that He would give it to another.

“Ellen . . . the Lord gave me a message to bear to His people. And I refused after being told of the consequences . . . I murmured against God and wished myself dead . . . I heard you talk last night. I believe the visions are taken from me and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work.”—*Letter 37 (1890)*.

And so it was that a young girl, barely strong enough to walk to a sleigh by herself, was ultimately to receive a startling array of special messages to the people living in these last days of earth's history.

At seventeen this young woman was opposing mesmerists, rebuking fanatics, traveling through Maine. At eighteen and nineteen she was telling others about Christ in Vermont and Massachusetts. By twenty-two she was urging that a major publishing work begin. At twenty-five she was explaining to others who were twice her age the intricacies of organizational structure as a growing movement. How did this frail girl with only a third-grade education do all this? All this was not the kind of work naturally belonging to a young woman. No committee would ask a very young girl to undertake such a task. And no call of any committee could qualify a youth for such service. But God had called and men recognized the call.

In February 1845, a two-day sleigh ride took her to Orrington, Maine, 135 miles to the northeast.

While there, she met a young preacher named James White. A year and a half later they were married on August 30, 1846. James recognized the prophetic gift that Ellen had been entrusted with, and he determined to help her in her work. And so it was that Miss Ellen G. Harmon became Mrs. Ellen G. White.

Poverty in the extreme marked the beginning of their marriage. Recognizing their great need, the Howland family in Topsham, Maine, offered them a free room in their home. It was not until 1855 that they were able to live in a house by themselves. With borrowed furniture—and often food—they kept at their work of traveling from place to place. When at home, Ellen tried to find strength to write out messages needed by others.

But, as they traveled and spoke, so much courage was brought to many a heart! Ellen told them that God had not forsaken His people, but that He would be with them to the end. And she would picture for them scenes of what their eternal home in heaven would be like. Many who have since read these words of encouragement and these descriptions in her published books have been strengthened to continue on with their allotted duties in this world of sorrow, as they await the goodly land that God is preparing for them.

CHAPTER FOUR

Applying the Tests

What are the tests of a true prophet? Here

is the test whereby Jeane Dixon knew that her vision of the coming world “messiah” was not only genuine—but an extremely important vision: crackling noises inside of light bulbs!

In her biography of Jeane Dixon, Ruth Montgomery explains that Jeane Dixon knew that an important vision was soon to come to her, because the light bulbs in the chandelier in her bedroom began crackling. This sound continued for three days. By that time, she was certain that a vision of the highest consequence was about to be given to her. At times the light bulbs would increase and decrease in brightness as the crackling sounds within them continued unabated. On the third morning, she walked over to her bedroom window—and received her vision:

“Stepping out of the brightness of the sun’s rays, hand in hand, were a Pharaoh and Queen Nefertiti. Cradled in the Queen’s other arm was a baby, his ragged, soiled clothing in startling contrast to the gorgeously arrayed royal couple.

“ ‘The eyes of this child were all-knowing,’ Jeane says softly. ‘They are full of wisdom and knowledge.’

“A little to one side of Queen Nefertiti, Jeane could glimpse a pyramid. While she watched entranced, the couple advanced toward her and thrust forth the baby, as if offering it to the entire world . . . Now, rays of light burst forth from the baby, blending with those of the sun and obliterating the Pharaoh from her sight . . .

“Jeane shifted her gaze back to the baby. He had by now grown to manhood, and a small cross which formed above him began to expand until it dripped

over the earth in all directions. Simultaneously, people of every race, religion, and color . . . kneeling and lifting his arms in worshipful adoration, surrounded him. They were all as one . . . Jeane remarked that she knew instinctively that this vision meant that she had come face to face with the 'beginning of wisdom.' "—*Ruth Montgomery, Gift of Prophecy, pp. 179-181.*

Here was the explanation of the prophecy, as later explained by Jeane Dixon:

"A child, born somewhere in the Middle East shortly after 7 a.m. (EST) on February 5, 1962, will revolutionize the world. Before the close of the century he will bring together all mankind in one all-embracing faith. This will be the foundation of a new Christianity, with every sect and creed united through this man who will walk among the people to spread the wisdom of the Almighty Power."—*Ibid.*

Jeane Dixon has declared that her visions come directly from God Himself. What is the test that verifies that the vision is genuine?—a crackling sound within light bulbs. Where does the future "messiah" come from?—from ancient paganism.

Nefertiti (Nofretete) was the wife of Akhenaton (Ikhnaton), a pharaoh, or king, of ancient Egypt (c. B.C. 1377-1361) who, during his reign, temporarily substituted another form of heathenism, sun worship, in the place of the regular deities of the Egyptians (frogs, crocodiles, bulls, etc.). In the vision, Dixon saw a pyramid beside "the holy couple" and their child. A number of non-Christian religious systems unite in attributing divine qualities to the pyramids of Egypt.

We have here that which is supposed to be a

great message from God to mankind, predicting a child born of ancient paganism that is to bring to mankind its greatest blessing. Then, seven years later, someone is supposed to have changed his mind: The message now is that the promised child of blessing—is the antichrist!

It is obvious that we must have a Biblical standard by which to test the prophets. We dare not do otherwise.

You will find that the psychics regularly use cultic devices to obtain their information (Jeane Dixon normally used a crystal ball), receive information that contains heathen religious symbolism, and produce predictions that are generally incorrect. —And the tests that verify that their information is genuine? —Such things as crackling light bulbs or the shape of tea leaves in a cup.

In the Biblical sense, these are tests that are no tests.

And if the seer does not come from God, we had better not accept him.

What are the tests of a true prophet? The Noorbergen statement, quoted earlier, listed ten of them. But three tests will settle the issue in each and every case: (1) The physical condition of the prophet when in vision. Six physical signs are listed below. (2) The personal life of the prophet. That person is dedicated to Jesus and lives in obedience and harmony with Biblical principles. (3) The messages given by the prophet are in full agreement with Biblical standards, promises, doctrines, and laws.

Over the years the present writer has heard of, or observed, a number of modern “prophets.” Within

the last year alone, he has learned of several new ones. But the first test, above, is immediately conclusive. These are the physical evidences of a person while in vision.

Carefully read Daniel 10:8-19. Here you will find six physical signs: (1) The prophet loses his strength and falls to the ground in a deep sleep. (2) Despite the sleep, he hears a voice speaking to him. (3) In the vision, and at times in physical action, the prophet arises to his hands and knees and then to his feet when the being touches him. (4) At first he is dumb; but, when his lips are touched, he is enabled to speak. (5) Throughout the vision he is without breath of any kind. His breathing totally ceases. (6) Strength is given him during the vision.

Add to this the sign given in Numbers 24:4. (7) During the vision his eyes are open.

It is of interest that a consistent number of Ellen's visions took place in public. In this way the Biblical tests could easily be applied. And they were. When God calls a prophet, He sees to it that opportunity is afforded for people to test that prophet and know whether he is of God. One who claims to receive visions of God and to be a true prophet will, for example, have visions from time to time in public; so that others can see that for ten minutes to three hours or more he is without any breath and gives no sign of breathing. And yet, although unconscious to all around him, the one receiving the vision can move easily about the room (if he stands up and walks); and he has a superhuman strength far beyond the capacity of anyone else, to overpower.

So it was in the case of Ellen. Tests performed

upon her at the time included closing her mouth and nostrils while she was in vision (which could last for several hours). Her movements while in vision were free and graceful as she would speak and describe some of what she saw. And yet her gestures could not be controlled or stopped. It is of interest that, although normally but a frail individual, the visions never sapped her strength or made her ill. (At times, she was healed of sickness while in vision.) In later years, after confidence had been developed in the genuineness of her call, the visions came more frequently at night.

Here are several other Bible verses which provide tests of a true prophet. They make interesting reading: Matthew 7:20; Isaiah 8:20; 1 John 4:1-3; 1 Thessalonians 5:20-21; Deuteronomy 13:1-4; Hosea 12:10, 13; Hebrews 1:1-2; 2 Kings 22:14-20; Daniel 2:27-28; Deuteronomy 29:29; Amos 3:7; Numbers 12:6; 2 Peter 1:21; 1 Peter 1:10-11; Daniel 7:1; Revelation 1:1, 11; 12:17; 19:10; 1 Corinthians 14:4; Joel 2:28-30; 2 Chronicles 20:20.

Here is a more extensive Bible study on the gift of prophecy:

The gift of prophecy will remain in the church till the end of time—Ephesians 4:7-16. Paul compares the church to the body, the various parts being parts of the body—1 Corinthians 12:1-17, 28. Prophets are the eyes of the church—1 Samuel 9:9 (compare Luke 11:34 and Proverbs 29:18).

Peter promised prophets in the last days—Acts 2:17-18. The warning Christ gave against false prophets proves there are true ones. There is no

counterfeit without a genuine—Matthew 7:15.

The following Scriptures indicate that God's law and God's prophets are always found together. If His people do not obey His law, then they will not have the guidance of His prophet—Lamentations 2:9; Ezekiel 7:26; 20:3, 12, 13-16; Jeremiah 26:4-6; Proverbs 29:18; Revelation 12:17. The true church, just before Jesus returns, will have the gift of prophecy, because it keeps the commandments of God—Revelation 12:17; 19:10.

We are commanded not to despise prophets—1 Thessalonians 5:20-21. We must test them by the Word of God—Isaiah 8:20.

In vision, a prophet has no breath (Daniel 10:17), can speak (Daniel 10:16), keeps his eyes open (Numbers 24:16), and is unconscious of his surroundings (2 Corinthians 12:2, 4).

Both men and women have received this gift—the gift of prophecy. Here are some of the women prophets that are mentioned in the Bible: Miriam—Exodus 15:20, Deborah—Judges 4:4, Huldah—2 Kings 22:14, Anna—Luke 2:36, the daughters of Philip—Acts 21:9. The abiding gift of prophecy provides needed counsel and guidance before a crisis: Noah—Genesis 6:9-17; Moses—Exodus 34:12, 4:10-16, Deuteronomy 34:10-12; Elijah—1 Kings 17:1, 18:20-41, 2 Kings 2:11-13; John the Baptist—Mark 1:2-5, Luke 7:28. Look for it among the remnant—Revelation 12:17, 19:10, Proverbs 29:18. It may be given to the weakest of the weak—1 Corinthians 1:27-29. This gift helps us in several ways—2 Peter 1:19; 2 Chronicles 20:20; Ephesians 4:12-16; 1 Corinthians 14:3-4. To refuse a true prophet is to

fail to prosper—2 Chronicles 20:20.

A true prophet will always speak in harmony with the Bible—Isaiah 8:20, Deuteronomy 13:1-3; exalt Christ and not self—2 Corinthians 10:5, Jeremiah 1:4-9; reprove men of sin—Ezekiel 3:17-19; emphasize the necessity of having Jesus in the heart—1 John 4:1-3. Their lives will be above reproach—Matthew 7:15-20. Their predictions will come to pass—Deuteronomy 18:21-22, Jeremiah 28:9. They will confess that Jesus is come in the flesh—1 John 4:2-8. They will have visions and dreams—Numbers 12:6. They will be known by their fruits—Matthew 7:15-20.

Those who personally witnessed the visions were careful to observe what took place. And they were given the freedom to examine Ellen while in vision. At times, physicians were called for a more thorough and critical examination. Here is a statement by Mrs. Martha Amadon, who witnessed a number of the visions:

“As one who has frequently observed her in vision, knowing the company of people usually present, all deeply observant and believers in her exercises, I have often wondered why a more vivid description of the scenes which have transpired has not been given.

“In vision her eyes were open. There was no breath, but there were graceful movements of the shoulders, arms, and hands expressive of what she saw. It was impossible for anyone else to move her hands or arms. She often uttered words singly, and sometimes sentences which expressed to those about her the nature of the view she was having, either of

heaven or of earth.

“Her first word in vision was ‘Glory,’ sounding at first close by and then dying away in the distance, seemingly far away. This was sometimes repeated . . . There was never an excitement among those present during a vision; nothing caused fear. It was a solemn, quiet scene, sometimes lasting an hour . . .

“When the vision was ended, and she lost sight of the heavenly light, as it were, coming back to the earth once more, she would exclaim with a long-drawn sigh, as she took her first natural breath, ‘D-a-r-k.’ She was then limp and strengthless.”—*Martha Amadon, Notebook Leaflets*.

Here is George L. Butler’s description, given in 1874. On many occasions, he also witnessed public visions that she received:

“For nearly thirty years past these visions have been given with greater or less frequency, and have been witnessed by many, oftentimes by unbelievers as well as those believing them. They generally, but not always, occur in the midst of earnest seasons of religious interest while the Spirit of God is specially present . . .

“The time Mrs. White is in this condition has varied from fifteen minutes to one hundred and eighty. During this time the heart and pulse continue to beat, the eyes are always wide open, and seem to be gazing at some far-distant object, and are never fixed on any person or thing in the room. They are always directed upward. They exhibit a pleasant expression. There is no ghastly look or any resemblance of fainting. The brightest light may be suddenly brought near her eyes, or feints made as if to thrust something into the eye, and there is never the slightest wink or change in expression on that account; and it is sometimes hours and even days

after she comes out of this condition before she recovers her natural sight. She says it seems to her that she comes back into a dark world, yet her eyesight is in nowise injured by her visions.

“While she is in vision, her breathing entirely ceases. No breath ever escapes her nostrils or lips when in this condition. This has been proved by many witnesses, among them physicians of skill, and themselves unbelievers in the visions, on some occasions being appointed by a public congregation for the purpose.

“It has been proved many times by tightly holding the nostrils and mouth with the hand, and by putting a looking glass so close that any escape of the moisture of the breath would be detected. In this condition she often speaks words and short sentences, yet not the slightest breath escapes. When she goes into this condition, there is no appearance of swooning or faintness, her face retains its natural color, and the blood circulates as usual. Often she loses her strength temporarily and reclines or sits; but at other times she stands up. She moves her arms gracefully, and often her face is lighted up with radiance as though the glory of heaven rested upon her. She is utterly unconscious of everything going on around her while she is in vision, having no knowledge whatever of what is said and done in her presence. Persons may pinch her flesh, and do things which would cause great and sudden pain in her ordinary condition, and she will not notice it by the slightest tremor.

“There are none of the disgusting grimaces or contortions which usually attend spiritualist mediums; but calm, dignified, and impressive, her very appearance strikes the beholder with reverence and solemnity. There is nothing fanatical in her appearance. When she comes out of this condition she

speaks and writes from time to time that which she has seen while in vision; and the supernatural character of these visions is seen even more clearly in what she thus reveals than in her appearance and condition while in vision, for many things have thus been related which it was impossible for her to know in any other way.

“Peculiar circumstances in the lives of individuals, whom she never before had seen in the flesh, and secrets hidden from the nearest acquaintances have been made known by her when she had no personal knowledge of the parties other than by vision. Often has she been in an audience where she was wholly unacquainted with the individuals composing it, when she would get up and point out person after person whom she never had seen before, in the flesh, and tell them what they had done, and reprove their sins. I might mention many other items of like nature, but space forbids. These things can be proved by any amount of testimony, and we confidently affirm that they are of such a character that they could not be accomplished by deception.”—*George I. Butler, in Review and Herald, June 9, 1874.*

Over the years, many physicians carefully examined her while in vision. One was Dr. Brown of Parkville, Michigan, a medical doctor who was also a practicing spiritualist. Hearing of her visions, he declared confidently that they were from spiritualism and that if he could examine her while in vision he would be able to prove it—for he would quickly get in contact with the “floating spirit” guiding her, and then directly control her himself.

Soon he had the opportunity. On January 12, 1861, Ellen spoke at a meeting in Parkville. As it was concluding, she was taken off in vision. Those

present mentioned Dr. Brown, so he was asked to come and examine her. J.N. Loughborough, a witness who was present, wrote down afterward what happened:

“Before he had half completed his examination, he [Dr. Brown] turned deathly pale and shook like an aspen leaf. Elder White said, ‘Will the doctor report her condition?’ He replied, ‘She does not breathe,’ and rapidly made his way to the door. Those at the door who knew of his boasting, said, ‘Go back, and do as you said you would; bring that woman out of the vision.’ In great agitation he grasped the knob of the door, but was not permitted to open it until inquiry was made by those near the door, ‘Doctor, what is it?’ He replied, ‘God only knows; let me out of this house!’ ”—*Statement by J.N. Loughborough.*

Merritt G. Kellogg, M.D., mentions a similar experience that took place in Tyrone, Michigan, on May 29, 1853:

“Sister White was in vision about twenty minutes or half an hour. As she went into vision every one present seemed to feel the power and presence of God, and some of us did indeed feel the Spirit of God resting upon us mightily. We were engaged in prayer and social meeting Sabbath morning at about nine o’clock.

“Brother White, my father, and Sister White had prayed, and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that He would bless the meeting with His presence, and that He would bless the work in Michigan. As Sister White gave that triumphant shout of ‘Glory! g-l-o-ry! g-l-o-r-y!’ which you have heard her give so often as she goes into vision, Brother White arose and informed

the audience that his wife was in vision. After stating the manner of her visions, and that she did not breathe while in vision, he invited any one who wished to do so to come forward and examine her. Dr. Drummond, a physician . . . who (before he saw her in vision) had declared her visions to be of mesmeric [hypnotic] origin and that he could give her a vision, stepped forward and, after a thorough examination, turned very pale and remarked, 'She doesn't breathe!'

"I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she has had when I was present. The coming out of the vision was as marked as her going into it. The first indication we had that the vision was ended was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two minutes, and a third inhalation, after which the breathing became normal."—*M.G. Kellogg, M.D., Statement dated December 28, 1890, at Battle Creek, Michigan.*

Commenting on her visions, her husband, James White, said this:

"On coming out of vision, whether in the daytime or a well-lighted room at night, all is total darkness [for her]. Her power to distinguish even the most brilliant objects, held within a few inches of the eyes, returns but gradually . . . She has probably had, during the past twenty-three years, between one and two hundred visions. These have been given under almost every variety of circumstances, yet maintaining a wonderful similarity."—*James White, Life In-*

cidents, p. 272 (1868).

The experience of having a vision never weakened or debilitated Ellen. Instead, each one was usually followed by increased natural strength and improved health.

On several occasions, while in vision, Ellen held a Bible on her hand while her arm was outstretched—straight out—from her body. Twice, in vision, she held large open Bibles outstretched in one hand for long periods.

“One experience . . . carries us back to the early part of the year 1845, and had to do with the large Harmon family Bible weighing 18½ pounds. One morning at her own home in Portland, Maine, while in vision, Ellen Harmon stepped over to a bureau upon which rested the large volume, picked it up, placed it on her left hand, and then, extending it at arm’s length, held the closed book with ease for half an hour. During the vision, in short exclamations, she referred to the value of the Word of God.

“Under ordinary circumstances she was unable to pick up this book; for she was in frail health and at that time weighed only eighty pounds. She was in no way fatigued by this experience.”—*Spirit of Prophecy Treasure Chest, p. 23.*

The above-mentioned Bible is stored in Washington, D.C. The present writer personally met the only individual who has, since that time, held that same Bible outstretched in his hand over ten minutes. He was a former weight-lifting champion. As I recall, his record was 13 minutes. This was back in the 1950s.

At the Sabbath Conferences, held in New England in 1848, major doctrinal studies were carried on by a number of faithful Christians. At these

meetings, Ellen was taken off in vision (whenever the group was hopelessly locked in their discussions) and given the solution to the problem.

But on one occasion that summer, they finally came to the point where it seemed personalities and views clashed so decidedly that any further advance was totally impossible. Alexander Ross, who was present at this particular meeting, later related the incident on January 4, 1884. Here is his statement:

“Sister White, while in vision, arose to her feet and took the family Bible upon her left hand . . . While holding it open, high up, without looking toward it, with her right hand she would turn from text to text, and placing her finger on the Scripture, would repeat the same. I looked at many of the texts to see if she was repeating the one to which she pointed. Myself or some of the company looked at them all. In every case she not only repeated the text to which she pointed, but she did so while her eyes were looking upward and in an opposite direction from the Bible. It was these Scriptures which she repeated that overthrew the false theories . . . at Volney [New York], in August 1848, and caused us to unite upon the truth.”—*Spirit of Prophecy Treasure Chest*, p. 122.

In the following statement, Arthur L. White describes the manner in which the information that Ellen received in vision was written down:

“1. Visions given in public and accompanied by marked physical phenomena. 2. Visions given during a period of prayer or writing, unaccompanied by physical phenomena. 3. Visions given during the quiet hours of the night, often referred to as ‘prophetic dreams.’

“It has been supposed by some that in Mrs.

White's experiences she wrote while in vision,' he pointed out, 'but this is not true. Some have concluded that when she wrote she was recording words which she heard repeated to her by an angel.

"This, too, is erroneous, except in rare instances when short, direct quotations are given of what the attending angel said.

"Some have been of the opinion that there was a mechanical force which guided the pen which she held in her hand. Such a view is also entirely out of harmony with the facts.

"The revelation consisted of the enlightening of the mind; and then, when not in vision, it was the task of the prophet—with the aid of the Spirit of God, of course—to pass on to others instruction, admonition and information of a divine origin which she had received. A wide range of subjects was covered in the visions.

" 'At times, the events of the past, the present and the future were opened up to Ellen White in a most dramatic way, giving her the impression that she was actually witnessing in rapid succession a vivid reenactment of the scenes of history.' "—*Prophet of Destiny*, pp. 73-74.

D. T. Bourdeau settled the matter in his own mind in a very direct and definite way. The following incident took place at Buck's Bridge, New York, in 1857 while Ellen was in vision:

"June 28, 1857, I saw Sister Ellen G. White in vision for the first time. I was an unbeliever in the visions; but one circumstance among others that I might mention convinced me that her visions were of God. To satisfy my mind as to whether she breathed or not [while in vision], I first put my hand on her chest sufficiently long to know that there was

no more heavings of the lungs than there would have been had she been a corpse. I then took my hand and placed it over her mouth, pinching her nostrils between my thumb and forefinger, so that it was impossible for her to exhale or inhale air, even if she had desired to do so. I held her thus with my hand about ten minutes, long enough for her to suffocate under ordinary circumstances; she was not in the least affected by this ordeal. Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions.”—*Statement by D.T. Bourdeau, Battle Creek, Michigan, dated February 4, 1891.*

While in vision, Ellen White was given solutions to immediate problems, a knowledge of recent events, as well as views of things that ranged far into the future.

“As inquiries are frequently made as to my state in vision, and after I come out, I would say that when the Lord sees fit to give a vision, I am taken into the presence of Jesus and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth. At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past.

“After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies, then the things which I have seen come to my mind with force.”—2

Spiritual Gifts, pp. 292-293 (1860).

W.C. White, one of her sons, tells of a vision she had while in group prayer in a Minnesota meeting in the summer of 1870. Praying earnestly for guidance in regard to certain problems, she suddenly paused in her prayer for about thirty to forty-five seconds and then broke out into a triumphant conclusion to that prayer,—thanking God for answers He had just given. She had been taken into vision and had been shown what needed to be done. As soon as the meeting was concluded, she and her husband went to the nearby home of a friend and there she remained for about two weeks, during which time she wrote out the information given her in that brief vision.

Later in this book, we will learn of her important health vision of 1863, in Oswego, Michigan, which lasted forty-five minutes, yet provided her with the subject matter for a number of major books on health, medicine and temperance. And we shall consider her two-hour vision at Lovett's Grove, Ohio, in 1858, that opened to her view the history of uncharted centuries, from before the fall of Lucifer, down to the final end of sin, and beyond.

CHAPTER FIVE

Taking Up the Pen

“Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physi-

cian who never lost a case; and, while healing power came down and the sick was healed, the Spirit fell upon me, and I was taken off in vision.

*“I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity, cried: ‘My blood, Father, My blood! My blood! My blood!’ Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do in the earth, and waving something up and down in his hand, and crying with a loud voice, ‘Hold, hold! hold! hold! until the servants of God are sealed in their foreheads.’ ”—*Life Sketches, pp. 118-119.**

This vision, referring to the incident seen by John in Revelation 7:1-4, speaks about the concern of Jesus, lest the four winds of strife shall come with all their fury just before the end of the world and be turned loose before God’s faithful ones have been sealed with the seal of the living God.

But there was more to this vision: Ellen was also told that a publishing work must be started, so that people everywhere could be warned to seek God—for a terrible crisis was ahead.

“After coming out of vision, I said to my husband: ‘I have a message for you. You must begin to print a little paper and send it out to the people. Let it be

small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.”—*Life Sketches*, p. 125.

Not long after Ellen was called to be a special messenger of the Lord, she was told that she must not only travel and speak,—but that she must also write. And yet, her physical condition was so poor that it seemed impossible to do either.

“Early in my public labors I was bidden by the Lord, ‘Write, write the things that are revealed to you.’ At the time this message came to me, I could not hold my hand steady. My physical condition made it impossible for me to write. But again came the Word, ‘Write the things that are revealed to you.’ I obeyed; and as a result it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand and made it possible for me to use a pen?—It was the Lord.”—*Review and Herald*, June 14, 1906.

In the summer of 1849, both realized that a publishing work must be started; but, as James had no money with which to do it, he thought best to mow harvest fields for others as he had done the previous summer (when he had earned enough for them to travel and speak for a short time). It was his hope that in this way he would eventually have enough saved up to begin publishing.

“He at length gave up in discouragement [the idea of publishing immediately], and decided to look for a field of grass to mow. As he left the house, a burden was rolled on me, and I fainted. Prayer was offered for me and I was blessed, and taken off in vision. I saw that the Lord had blessed and strength-

ened my husband to labor in the field the year before . . . but that the Lord would not now give him strength to labor in the field, for He had another work for him to do, and that if he ventured into the field, he would be cut down by sickness; but that he must write, write, write, and walk out by faith. He immediately began to write, and when he came to some difficult passage, we would unite in prayer to God for an understanding of the true meaning of His Word.”—*Life Sketches*, pp. 125-126.

She had been told in vision that it would be as “streams of light . . . clear around the world!”

How could this be? There were so few to help and so much to be done. Yet at the urging of this young woman a publishing work began with that first publishing order, six months later, by her peniless husband, for a thousand copies. And, as promised, the publishing work was to grow until it encircled the globe.

—But just how does a prophet write? Let us ask a prophet:

“I am very busy with my writing. Early and late, I am writing out the matters that the Lord opens before me. The burden of my work is to prepare a people to stand in the day of the Lord.”—*I Selected Messages*, p. 56.

“Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation.”—*Review and Herald*, October 8, 1867.

“While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Some-

times light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed or for the printer.”—*1 Selected Messages*, p. 50.

“Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church . . . Perhaps there is no more direct and forcible way of presenting what the Lord has shown me.”—*5 Testimonies*, pp. 658-659.

“In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue.”—*5 Testimonies*, p. 661.

“Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light.”—*Colporteur Ministry*, p. 125.

“Let the *Testimonies* be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence? All who desire to do so can acquaint themselves with the fruits of these visions . . .

“God is either teaching His church, reproofing their wrongs and strengthening their faith, or He is not. This work is of God or it is not. God does nothing in partnership with Satan. My work . . . bears the

stamp of God or the stamp of the enemy. There is no halfway work in the matter. The 'Testimonies' are of the Spirit of God or of the spirit of the devil."—*5 Testimonies*, p. 671.

"Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last."—*1 Selected Messages*, p. 55.

"Perilous times are before us. Everyone who has knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the Spirit of Prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His Word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept should be heeded. If we disregard them, what excuse can we offer?"—*8 Testimonies*, p. 298.

Ellen was told this in vision:

"Your work is to bear My Word. Strange things will arise; and in your youth I set you apart to bear the message to the erring ones, to carry the Word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word . . .

"Be not afraid of man, for My shield shall protect you. It is not you that speaketh; it is the Lord that giveth the message of warning and reproof. Never deviate from the truth under any circum-

stances. Give the light I shall give you. The messages for these last days shall be written in books and shall stand immortalized.”—*1 Selected Messages*, p. 32.

From the very moment when she first sat down to write in 1845, and God placed strength in her arm to do the task assigned,—she continued writing from then on.

The feeble girl, expecting soon to die, wrote message after message for the next seventy years, and turned out forty-five hundred magazine articles and scores of books. Over fifty-five of her books are in print today. And all this literary work was done by hand. One hundred thousand manuscript pages written over a period of seventy years. All of it handwritten. It is generally recognized that Ellen White wrote more material than any other woman who has ever lived throughout recorded history. But there is a reason. And we have just learned it. She simply did what she was told to do: write out the messages given to her.

Thousands have found the writings of Ellen White to be filled with practical help and encouragement in daily life. Here are but two samples from her writings:

HOW MEN ARE CONVERTED—“The work of the Holy Spirit upon the heart . . . can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted.

“By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little,

perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the Word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of a long wooing by the Spirit of God,—a patient, protracted process.

“While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away; evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.”—*Desire of Ages*, pp. 172-173.

ANSWERS TO PRAYER THROUGH FAITH—“Faith is trusting God,—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life’s success. It is faith that puts us in possession of these principles.

“Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency.

“How to exercise faith should be made very plain. To every promise of God there are conditions. If we are willing to do His will, all His strength is ours. Whatever gift He promises is in the promise itself. ‘The seed is the Word of God.’ Luke 8:11. As surely as the oak is in the acorn, so surely is the gift of God in His promise. If we receive the promise, we have the gift.

“Faith that enables us to receive God’s gifts is itself a gift, of which some measure is imparted to every human being. It grows as exercised in appropriating the Word of God. In order to strengthen faith, we must often bring it in contact with the Word.

“In the study of the Bible the student should be led to see the power of God’s Word. In the creation, ‘He spake and it was; He commanded and it stood fast.’ He ‘calloeth those things which be not as though they were’; for when He calls them, they are. Psalm 33:9; Romans 4:17.”—*Education*, pp. 253-254.

CHAPTER SIX

In Journeys Oft

For decades Ellen traveled and wrote, wrote and traveled. Many incidents occurred during these years that we do not have space to tell you about.

But here are several:

The small craft was tossed about like a cork

on the large waves. It was the summer of 1845 and Ellen had gone with some friends in a small sailboat to speak to people on West Island, off the coast of Maine.

But, without warning, a storm came up that threatened to destroy the small craft. Rain fell in torrents; and, as the lightning flashed, howling winds ripped the sails. The waves were so large that the little boat would nearly capsize as it slid down into the troughs between them. About the time that the rudder broke loose and was lost, those on board realized that they were in grave danger of running onto the rocks along the island. And then the darkness came.

It had only been a few months since her first vision and Ellen had faithfully shared the messages with others. Now, as she knelt in the boat and asked God to save them, she saw an angel standing by her side. She recognized him as the one who had appeared to her several times in vision. Never was she to forget the words he spoke to her that night: "Sooner would every drop of water in the ocean be dried up than for you to perish, for your work has only begun."

Immediately, she called out to her companions, "You need not be afraid! Angels are all around us. We are perfectly safe. The storm cannot hurt us!"

And it didn't. Although the frail craft continued to rise and fall on the waves, none feared anymore. Soon the captain cried, "The anchor holds!" Then, through the darkness, they saw a glimmer of light from a house on the island. Although all were in bed for the night, one child heard their cries and

alerted the rest. Soon the father rowed out and brought them safely into shore and the warm house.

During the winter of 1849-1850, James and Ellen held meetings in Oswego, New York. A young man attending the meetings, named Hiram Patch, was uncertain what to do. Although he and his fiancée were convicted that Ellen's messages were right, yet the county treasurer declared them to be full of error. The treasurer seemed like such a good man—for he preached in the big church and right then was holding revival meetings in town.

Hiram and his girl friend were sincerely puzzled; and, one evening as they attended a meeting of the White's, Ellen was taken into vision. Coming out of it, she turned to Hiram Patch and said, "Wait a month, and you will know for yourself the character of these persons" (speaking of the county treasurer and his associates).

Within two weeks the county treasurer became very ill while praying in a meeting and was taken home where he remained in bed. The local constable and the sheriff were appointed to manage his office till he recovered. But, while checking the account books, they found a shortage of \$1,000. They decided that, surely, the treasurer had somehow taken the money home by accident; and they would go to his home and ask him. But then the thought came that they should be cautious in doing it. So it was arranged that the constable would hide himself in a shed near the backdoor while the sheriff knocked on the front door. Almost immediately the backdoor opened and a woman ran out with a sack in her

hand. Going quickly to a snowbank, she dug a hole, put in the sack, and then covered it over.

Inside, the sheriff asked the treasurer about the missing money. Raising his hand to heaven, the sick man cried, "I call God to witness that I know nothing about the money." Then his wife entered the room; and, raising her hand upward, she said, "God is my witness that we do not have the money nor do we know anything about it." Just then the constable walked in carrying the sack. "I saw you rush from the house with this sack and bury it,—and it is marked '\$1,000.' "

The news quickly traveled around town and people were better able to make wise decisions, including Hiram Patch and his fiancée.

It was in Michigan, and James and Ellen were traveling by carriage to Vergennes, where they were to hold meetings. But the driver, though knowing the route well, became confused and lost his way. For several hours they drove through the woods, following faint wheel tracks, as they tried to find their way out. At the same time they looked for a cabin where they could obtain directions.

Then they saw a small log cabin in a tiny clearing. The folk there were kindly and heartily welcomed them. Before leaving, they visited with the family and Ellen gave them a copy of one of her books.

For years they wondered why they became lost that hot afternoon. Twenty-two years later Ellen learned the reason. After speaking in a meeting, a woman came up to her and reminded her of the log

cabin they had visited so many years before. "You talked to us about Jesus, how to come to Christ, and what heaven would be like. And you left that book with us. We read it and loaned it to all the neighbors,—and now most of us in that entire area have accepted Christ and His Bible truths." God leads you when you arrive on time; He leads when you lose the way. Make the most of every opportunity to tell others about Him.

While traveling by steamer one day, a terrible storm arose; it was so fierce that all on board feared they would die before arriving at port. Ellen tried to encourage them, but they were so distraught that but few would listen. Ignoring her, many knelt and prayed to God to save them. One woman cried in fear, "O God, if You will save us from death, I will serve You forever!"

A few hours later, the storm subsided and the steamer pulled safely into dock. As the passengers stepped off the boat, Ellen heard a woman mockingly call out, "Glory to God! I'm glad to step on land again!" Turning, she saw that it was the same women who but a few hours earlier had pled with God and promised to serve Him forever if He would but save her life that day. Looking earnestly into the woman's face, Ellen said, "Go back a few hours and remember your vows." With a sneer, the woman walked away.

It was summer in Jackson, Michigan, and the Whites were about to leave for Wisconsin where they were to speak. Other friends were headed for New York. Kneeling and praying that all would be pro-

tected, the Whites then boarded an evening train, where they entered a sleeping-car coach and sat down. But Ellen immediately exclaimed, "James, I can't stay in this car! I must get out of here!" So they carried their parcels to the next car. As they settled themselves, Ellen sensed that all was well now. The train began moving and their journey was begun.

But they had only gone about three miles when the coaches began to jerk violently. Then their coach stopped moving. Opening a window, they looked out. Coaches were thrown about everywhere—upended, turned over. All was in confusion.

James picked up his wife and carried her across a swampy piece of land to a wagon road; and, from thence, they walked to a farmhouse. Alerted, the farmer saddled a horse and rode to Jackson for help.

Visiting the scene of the accident the next day, this is what they learned: A large ox laid down on the track; so the train hit it, and it was thrown off the rails. The cars behind it had so much momentum that they piled up on top of it and were thrown all about. The coach that James and Ellen were in was the last coach. Walking to it, they found that it alone was undamaged and on the track. Separated from the wrecked cars, it stood alone about a hundred feet from the one in front of it. When the accident took place, this coach at the end had become uncoupled from the others and then slowed to a halt without crashing into those in front of it.

The brakeman was asked, but could not explain it. "It is a complete mystery how that car became detached from the cars ahead," he said. The big bolt that linked the two cars together had been lifted out

when the accident struck, and now it lay on top of the front tongue of the car as if someone had placed it there.

It was midnight and Ellen stood looking out the window into the darkness. All were concerned that the rain stop before it melted the snow. The meetings in Round Grove, Illinois, were concluded; and now they must go in a sleigh west, across the Mississippi River, to Waukon, Iowa. It seemed best to cancel the two-hundred-mile midwinter trip. But Ellen had been shown in vision that she must go there, for the people in that place needed help.

As daybreak neared, the snow began to fall again, making possible the trip by sleigh. After many adventures, they finally reached the Mississippi River and stopped for the night. But, about 4 a.m., they heard rain beginning to fall. Immediately they arose and prepared to head off. The river must be crossed before the rain had melted the ice. The horses broke through the snow crust at almost every step. Approaching the river, melted ice was to be seen. Others, passing by, said, "Stay off the river! I wouldn't try it for all the money in the world." Another added: "They say one team broke through the ice and the driver nearly lost his life."

Pulling away, they headed on down to the riverbank. Standing up in his sleigh, Mr. Hart asked, "Is it on to Iowa or back to Illinois? We have come to the Red Sea. Shall we cross?"

Without hesitation, Ellen replied, "Go forward, trusting in Israel's God." She was convicted that they must go forward. As the sleigh moved steadily across

the broad Mississippi, the ice held beneath them. Ascending the opposite bank, men who had been watching their approach, cheered. They had expected every moment to see the team break through and go under. The party in the sleigh praised God. Moving forward at His bidding, they were safe. Wherever God leads His children, it is safe to go forward.

On another occasion, a retired sea captain, Joseph Bates, was riding with James and Ellen in a carriage behind a partly broken colt. James knew he could handle the horse even though it was not fully trained to the harness. (The young horse had a reputation of being vicious, and shortly before had caused others a serious accident.)

James White kept the horse on a taut rein and gave his attention to driving, when, suddenly, as Ellen was speaking to them about a Bible subject, she was taken into vision. The moment she shouted "Glory," the horse stopped, dropped his head, and stood perfectly still.

Stepping down off the wagon from the front, Ellen put her hand on the colt's haunches as she lowered herself to the ground.

Thoroughly frightened, Captain Bates cried out, "That colt will kick her to death!" To this, James replied, "The Lord has the colt in charge now; I don't wish to interfere." Normally, the half-wild colt would have kicked furiously the instant anything touched his flanks. But now he stood as gentle as an old horse.

Climbing a six-foot embankment, she walked back and forth along a grassy spot, describing aloud

the beauties of the new earth. Then, with her eyes still directed upward, she walked down the embankment, over to the horse, put her hand on his rump again, climbed into the wagon, and sat down. Immediately she came out of vision,—and suddenly the horse raised his head; and, without any command from the driver, it started up and quietly began pulling the wagon along.

While Ellen had been out of the wagon and up on the embankment, James decided to test the colt. First he touched it lightly with a whip, and then several times still harder. But the horse did not give any hint of noticing it. At any other time, he would have responded with a vicious kick. Softly, Captain Bates said, “This is a solemn place.”

And so the years passed; and the frail girl that was supposed to die before spring traveled across North America for over half a century, plus over ten years spent in foreign lands.

Always helping, encouraging, pointing men and women to heaven and to their God, Ellen White did the work of a prophet.

And nowhere is this to be seen more clearly than in her writings.

CHAPTER SEVEN

Anticipating Science

The writings of Ellen White contain a treasure-house of scientific insights, and leading researchers are discovering it. This includes

the fields of health, nutrition, medicine, narcotics, hypnosis, physiology, plant science, and geology.

The late Clive McCay, Ph.D., professor of nutrition at Cornell University in Ithaca, New York, discovered her health writings quite by accident and was astounded by them.

Here is one of his statements:

“In 1915 at the ripe age of 88 died one of the most remarkable women that America has produced. Her name was Ellen G. White. Although she had only a few years of formal schooling when a child, her list of books even today numbers about 60. Some of these are books about her or compilations from her lectures . . . The writings of Ellen G. White . . . provide a guide to nutrition that comprehends the whole body. Much of this wisdom of the past is not understood today . . .

“Ellen White died before modern biochemistry . . . and the composition of foods [was understood]—but if people followed her plan even today they would be far better fed than they are in their attempts to eat bad diets and then compensate by miracle foods. She advocated simple, natural diets, low in fat, low in salt, well prepared and modest in amount. Gradually she became a vegetarian . . . [and] taught the importance of good food for health and the essentiality of a healthy body if we are to have a good soul.”—*Clive M. McCay, in a lecture before a large assembly in Memphis, Tennessee, March 1958.*

Clive McCay was not particularly religious as far as we know, nor a member of any church body. But he was an expert in his field, and as such was fascinated to know how Ellen White had acquired such advanced nutritional knowledge which others in her

time generally lacked:

“We stayed overnight at Dr. McCay’s home . . . We soon discovered to our delight that though he was a specialist in the field of nutrition, his active interest and reading extended over a remarkable range. More than once during the evening he returned to the question: ‘How do you explain the fact that Mrs. White, with very little formal education and no special training in nutrition, so accurately set forth nutrition principles that are only now scientifically established?’

“He ruled out as wholly unsatisfactory the answer sometimes casually given: ‘Mrs. White simply borrowed her ideas from others.’ He observed that such an answer simply raises another question: ‘How would Mrs. White know which ideas to borrow and which to reject out of the bewildering array of theories and health teachings current in the nineteenth century?’ Dr. McCay did not attempt to answer such questions. As a scientist he was interested in the phenomenon of her singular knowledge in advance of scientific discovery and experiment.”—*“Explanatory Note” to a series of three articles by C.M. McCay in Review and Herald, February 12, 19, 26, 1959.*

Here is another statement by Dr. McCay:

“To sum up the discussion: Every modern specialist in nutrition whose life is dedicated to human welfare must be impressed in four respects by the writings and leadership of Ellen G. White:

“In the first place, her basic concepts about the relation between diet and health have been verified to an unusual degree by scientific advances of the past decades. Someone may attempt to explain this remarkable fact by saying: ‘Mrs. White simply borrowed her ideas from others.’ But how would she know which ideas to borrow and which to reject out

of the bewildering array of theories and health teachings current in the nineteenth century? She would have had to be a most amazing person, with knowledge beyond her time, in order to do this successfully!

“In the second place, everyone who attempts to teach nutrition can hardly conceive of a leadership such as that of Mrs. White that was able to induce a substantial number of people to improve their diets.

“In the third place, one can only speculate about the large number of sufferers during the past century who could have had improved health if they had accepted the teachings of Mrs. White.

“Finally, one can wonder how to make her teachings more widely known in order to benefit the overcrowded earth that seems inevitable tomorrow with the present rate of increase of the world’s population.

“In spite of the fact that the works of Mrs. White were written long before the advent of modern scientific nutrition, no better overall guide is available today.”—*Clive M. McCay, in Review and Herald, February 26, 1959.*

Ellen White lived in a time of abysmal ignorance of healthful living, nutrition, and medicine. The two great interests in her time were bleeding sick patients to death, “in order to make them well,” and poisoning them to death with extracts made from toxic plants or poisonous minerals. Dr. Gallup led the fight for bleeding people to death and Dr. Tully stood in the forefront of the crusade for poisoning them to death.

Those were times that could kill strong men such as George Washington. He awoke one morning with

a simple streptococcal infection in his throat. First, one man drained a cup of blood from his veins, "to get him well." Then Dr. Craik, his personal physician, arrived and declared the illness to be "inflammatory quinsy" and bled him again. By now it was afternoon; and two more physicians came. And again Washington was bled. Between bleedings and poisonous doses of calomel, he finally pled, late in the afternoon, to be let alone to die in peace. At 10 p.m. that night, he passed away.

During her lifetime Ellen White wrote, not only in the field of nutrition, but also in the science of medicine and the recovery of the ill.

"The Spirit of Prophecy [the writings of Ellen G. White] is medically up to date. Before starting medicine I was well acquainted with the health ideas found in the writings of Mrs. E.G. White . . . Since finishing medical school I have been in practice for nineteen years. I have not had to change one medical idea that I have gotten from the writings of Mrs. E.G. White, but all my medical books have had to be replaced with up-to-date versions based on more modern medical research. The books *Counsels on Diet and Foods*, *Counsels on Health*, *The Ministry of Healing*, *Medical Ministry*, and *Temperance* are as current as ever. As medical science advances, I find these guides do not become outdated, but are still ahead of modern medical research on many health subjects.

"When medical science disagrees with the Spirit of Prophecy, given a little more time, medical research comes to the same conclusions . . . This has happened a number of times in the past nineteen years. Considerable research of the medical literature shows that today the majority of the health prin-

ciples and information given by Mrs. White have scientific backing.

“I am confident that the health information of the Spirit of Prophecy that is yet unproved can be accepted by faith with no danger that such faith will have been misplaced when scientific corroboration becomes evident.”—*Statement by Jackson A. Saxon, Washington, D.C. area physician.*

Paul Harvey, the noted syndicated writer and news reporter, has spoken a number of times about the amazing predictions and scientific insights of Ellen White. Here is one of his statements:

“Once upon a time, a hundred years ago, there lived a young lady named Ellen White. She was frail as a child, completed only grammar school [actually, only three grades of education], had no technical training, and yet she lived to write scores of articles and many books on the subject of healthful living . . .

“Perhaps we should reread what she has taught: ‘The oil as eaten in the olive, is far preferable to animal oil or fat.’ Today we know about cholesterol. She knew: ‘Fine-flour white bread is lacking in nutritive elements to be found in bread made from whole wheat’ . . . She wrote: ‘Do not eat largely of salt.’ Now we know we should keep the sodium intake low. We have come to accept the wisdom of such advice so completely that it is difficult for us to realize how revolutionary her theories were almost a century ago . . .

“She urged: ‘Pure air, sunlight, abstemiousness, rest, exercise.’ She wrote: ‘Tobacco is a slow, insidious, but most malignant poison. It is all the more dangerous because its effects are slow and at first hardly perceptible.’ Ellen White was indeed ahead

of her time . . . Are there additional recommendations which this remarkable woman urged upon us which we have, so far, ignored?"

Speaking about the time in which she lived, Paul Harvey adds:

"Remember, this was in the days when doctors were still bloodletting and performing surgery with unwashed hands. This was in an era of medical ignorance bordering on barbarism."—*Paul Harvey, in Reading, Pennsylvania, Times, August 11, 1960, reprinted in Today's Health in 1960.*

Drs. Calvin and Agatha Thrash, a husband and wife pathology team, happened upon the writings of Ellen White while Agatha was teaching in the University of Georgia School of Medicine. Both had been atheists, but their study of Ellen White's writings led them to the Bible and to Christ. Their scientific training well-qualified them to evaluate the health and medical validity of Ellen White's writings.

"Calvin nor I had ever believed in anything of a supernatural nature, feeling that anything that is unexplained would eventually be explained on the basis of natural phenomena. How carefully we scrutinized the matter of the divine inspiration of Mrs. White. In every field in which Calvin or I had sufficient competence to tell that we would make adequate judges of the material which she wrote, we made careful examination.

"In the fields of health and nutrition we have come to recognize that there is not, even in the present day, anything that approaches the scientific accuracy of the body of information which she has set down as guidelines for good health and good nutrition. When one considers the superstition, ignorance, error, and inattention to obvious health rules

of that day, it is all the more remarkable that every single item which Mrs. White wrote in the fields of nutrition and health are consistently supported by the newest scientific information.”—*Statement by Agatha Thrash, M.D., Seale, Alabama.*

“Among writers of the past century . . . those who are concerned with the betterment of human health must pay tribute to the writings of Ellen G. White, because she understood the importance of the selection of proper foods and the relation of the rest of the regime of living to proper nutrition and sound health. These notes have been prepared by a biochemist who specializes in nutrition in the hopes that others . . . may gain a broader appreciation of the genius of this pioneer nutritionist, Ellen G. White. Whatever may be the religious belief of a reader, he or she cannot help but gain much guidance in a better and healthier way of life from reading the major works of Ellen G. White.”—*From the university nutrition class lecture notes of Dr. Clive McCay, April 9, 1958.*

It all began in the early summer of 1863. On the evening of June 6, Ellen arrived in a carriage at a humble pioneer cabin on the outskirts of Oswego, Michigan, the home of Aaron Hilliard and his family. It was planned that the next morning she would speak at meetings in Oswego. After supper, as twilight neared, all knelt in prayer to begin family worship,—when Ellen was taken off in vision.

It only lasted forty-five minutes, yet it was destined to change the lives of thousands; for, during that time, Ellen received the basis of her knowledge of health, hygiene, nutrition, and medications. All of her writings in these fields stem from this basic vision, given in the year that Lincoln signed the

Emancipation Proclamation.

“God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works . . . True science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the Written Word agree, and each sheds light on the other. Together they lead us to God by teaching us something of the wise and beneficent laws through which He works.”—*Counsels to Parents, Teachers and Students*, p. 426.

“The Bible is not to be tested by men’s ideas of science, but science is to be brought to the test of this unerring standard. When the Bible makes statements of facts in nature, science may be compared with the Written Word, and a correct understanding of both will always prove them to be in harmony. One does not contradict the other.”—*Ellen White, in Signs of the Times, March 13, 1884*.

Here are some of Ellen White’s scientific statements, made long before science would verify them:

FATS AND HEART-AND-BLOOD-VESSEL DISEASE

Ellen White wrote that we should not eat the blood and the fat of animals (eating either blood or fat is prohibited in the Bible), because it would “make a diseased current in the blood” (*Counsels on Diet and Foods*, pp. 393-394).

She warned that certain overweight individuals were “liable to acute attacks of disease and to sudden death” (*ibid.*), and that part of the problem was due to their eating of flesh foods (*EGW, 2 Testimonies*, p. 61]. Modern research in the past forty years has unearthed a mass of material on this subject. It

is now known that “the average level of blood cholesterol raises with any increase in the average daily intake of animal fats,” and that “no fat commonly eaten in large amounts causes so much a rise as butter fat” (*W. Dock, M.D., American Journal of Clinical Nutrition, Volume 5, pp. 674-675 [1957]*).

It is recognized today that the foods most dangerous in this respect are meat, margarine, and butter. Yet Ellen White carefully warned against the use of meat and butter; margarine did not exist in her day (*Meat, EGW: Counsels on Diet and Foods, pp. 373-415; Butter, EGW: Counsels on Diet and Foods, p. 353; Grease, EGW: Counsels on Diet and Foods, p. 353*). “A vegetarian diet can prevent 90 percent of our thrombo-embolic diseases [clots in the veins and arteries] and 97 percent of our coronary occlusions” (*W.A. Thomas, M.D., in Journal of the American Medical Association, June 3, 1961, p. 783*). And yet these two conditions account for more deaths than all other causes combined in North America, with the exception of the deaths due to legalized abortion. Dr. William B. Kannel, of the National Heart Institute, after studying the blood cholesterol levels of more than 5,000 people, stated that there is no better way to predict future coronary disease than by determining total serum-cholesterol levels (*Medical World News, November 22, 1963, p. 57*).

PRENATAL INFLUENCES

Back in the days when “prenatal influence” was declared to be old wives’ tales, Ellen White declared that the habits, emotional temperament, morality, and diet of the mother would affect her unborn child (*EGW,*

Adventist Home, pp. 255-259).

“The well-being of the child will be affected by the habits of the mother. Her appetites and passions are to be controlled by principle . . . But if the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may give her child these same precious traits of character.”—*EGW, Ministry of Healing*, pp. 372-373.

“If she chooses to eat as she pleases and what she may fancy, irrespective of consequences, she will bear the penalty, but not alone. Her innocent child must suffer because of her indiscretion.”—*EGW, 2 Testimonies*, p. 383.

Dr. Ashley Montagu, writing in 1954, was one of the first researchers to uncover scientific evidence linking the mother’s emotional habits during pregnancy with the emotional temperament of her child after it is born. “Mothers undergoing periods of severe emotional distress during pregnancy frequently have infants which exhibit evidences of irritable and hyperactive nervous systems.” And he added, “It is largely up to her, and to those surrounding her during her pregnancy, whether her infant will be born a happy, healthy, sweet-tempered individual or an ill-adjusted neurotic” (*Dr. Ashley Montagu, Ladies Home Journal, February 1954*, p. 43).

Two years later, Drs. Lyon P. Strean and Lyndon A. Peer attributed a hormonal imbalance, triggered by the negative emotions, as the cause of the problem. “The intangible factor of emotional stress suffered by a woman between the eighth and twelfth weeks of pregnancy may be a precipitating factor in causing harelip and cleft-palate defects.” “Strean and

Peer studied 228 cases of cleft palate . . . During the critical weeks of pregnancy—when the two halves of the upper jaw normally fuse in the palatal arch—the doctors found that 23 percent had been ill or injured, and no less than 68 percent recalled emotional disturbances . . . Strean and Peer reason that severe emotional disturbance of whatever kind stimulates the adrenal glands to pump out extra hydrocortisone; this checks the formation of connective tissue between the two sides of the palate or may actually dissolve tissue already formed” (*Dr. Lyon P. Strean and Dr. Lyndon A. Peer, Time, September 17, 1958*). Leland H. Scott, in 1967, added yet more information to the rapidly growing evidence linking prenatal influence to emotional or organic damage to the young:

“There is growing evidence that chemical irregularities in the mother’s blood brought about by endocrine (hormonal) imbalance, dietary deficiencies, or ill health may have serious effects . . . [including childhood abnormalities, such as rickets, nervous instability, epilepsy, and cerebral palsy.]”—*Leland H. Scott, Child Development: An Individual Longitudinal Approach, pp. 371-372 (1967)*.

William S. Kroger, gynecologist at the Chicago Medical School, did landmark work on this emotion-caused damage and reported it at the A.M.A. Convention in 1953 (*Associated Press news release, dated June 3, 1953, under the title, “Unborn Baby May be ‘Marked’ by Mother’s Emotions”*). Bret Ratner, M.D., of New York, also linked diet during pregnancy to fetal injury (*Dr. Ashley Montagu, Ladies Home Journal, February 1954, p. 43*).

More than emotions are thus involved. Dr. Jesse

D. Rising of the University of Kansas, after detailed research, reported in 1958 that “a doctor treating a woman during pregnancy with anesthetics, X-ray, ACTH, or cortisone-type hormones may subject the fetus to oxygen shortage or some other threat. The result: Physicians now face the horrible possibility of responsibility for many developmental defects” (*Dr. Jesse O. Rising, “Drugging During Pregnancy,” in Time, October 27, 1958*). Rising considered such defects to include abnormal heart, cleft palate, one eye, Siamese twins, and Mongolism (*ibid.*).

Thus medicinal drugs taken during pregnancy can be very dangerous. In further research, Thomas M. Rivers, MD., cited large doses of alcoholic beverages as yet another cause of childbirth malformations (*Thomas M. Rivers, “Radiation, Strong Drugs and Alcohol,” in The National Foundation*).

THE BENEFICIAL EFFECT OF SUNLIGHT

In 1865, Ellen White commented that “rooms that are not exposed to light and air become damp . . . The atmosphere in these rooms is poisonous, because it has not been purified by light and air” (*EGW, How to Live, p. 62 [1865]; republished in 2 Selected Messages, p. 462*). “Death-producing germs abound in dark, neglected corners” (*EGW, Ministry of Healing, p. 276*). The solution given was “perfect cleanliness, plenty of sunlight, careful attention to sanitation” (*ibid.*), “thorough ventilation, and plenty of sunlight. Let there be a current of air and an abundance of light in every room in the house” (*EGW, Ministry of Healing, p. 274*).

It was eighty years later that Dr. Lawrence P. Garrod, professor of bacteriology at the University

of London, performed studies on the effect of light on bacteria in the dust of sickrooms. His surprising disclosure came as a bombshell to the medical world: Dust on the floor near the beds of patients suffering from an infectious disease contained many of the bacteria that produced the disease. And this was also true of the dust under the bed and in every dark place in the room. But an analysis of dust near the window, on the window sill, and on the window itself contained no disease-producing bacteria. And Dr. Garrod found this to be true even in rooms that never had direct sunlight, due to a northern exposure. Additional research revealed that these facts remained consistent even in winter when less light was available and it had to penetrate two layers of glass (*Dr. Lawrence P. Garrod, in British Medical Journal, 1:247 [1944]*). "It must now be recognized that ordinary diffused daylight, even on a cloudy day and even in winter in England, can be lethal to bacteria, and that glass is no absolute bar to this effect" (*ibid.*).

THE PERILS OF MEDICAL AND NON-MEDICAL HYPNOSIS

In the mid-1950s, a concerted effort was made to convince the general public of the great value of medical hypnosis; but, within a relatively short time, doubts were beginning to arise. In *Psychiatry* for August 1962, the question was asked in regard to it: "Does the end justify the means?" But Ellen White sounded the warning even more clearly over a century before. Writing about hypnosis to a physician, she said:

"No man or woman should exercise his or her

will to control the senses or reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This 'science' may appear to be something beautiful, but it is a science which you are in no case to handle . . . There is something better for you to engage in than the control of human nature . . . No individual should be permitted to take control of another person's mind, thinking that in so doing he is causing him to receive great benefit. The mind cure is one of the most dangerous deceptions which can be practiced upon any individual. Temporary relief may be felt, but the mind of the one thus controlled is never again so strong and reliable."—EGW, *Medical Ministry*, pp. 111, 115-116.

It is well-known that an individual who has submitted to hypnosis is more easily hypnotized again. Never let anyone control your mind. In her day, medical hypnosis was often called "mind cure." In 1902 she wrote: "The 'mind cure' is a satanic science. Already you have gone far enough in it to endanger seriously your future experience" (*EGW, 2 Selected Messages*, p. 350 [1902]). Thus hypnosis is dangerous both to the one who uses it as well as to the one it is used upon.

"Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism—the science of the one who lost his first estate and was cast out of heaven."—EGW, *Medical Ministry*, pp. 110-111 (1905).

Although not often perceived, psychology and psychiatry are partially linked to the principles upon

which hypnosis operates: strong mental suggestion, separate from Christian experience and Biblical counsel.

“In these days when skepticism and infidelity so often appear in a scientific garb, we need to be guarded on every hand. Through this means our great adversary [Satan] is deceiving thousands and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God. This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism [hypnotism], he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation.”—EGW, *Signs of the Times*, November 6, 1884; *2 Selected Messages*, p. 351.

It has not been until very recently that research scientists have fully grasped the dangers to be found in medical and non-medical hypnosis. A weakening of the ability to resist immoral and incorrect suggestions has been noted. The scientist, J.A. Whielton, M.D., presented a paper at the Institute of Mental Hygiene, in Worthington, Ohio, on November 12-15, 1956:

“Psychic hypnosis is . . . in many instances a harmful procedure which can in reality undo the very thing those in psychotherapy are trying most to accomplish, the growth of the individual to emotional independence and personal responsibility . . . Often the men who use hypnosis have an unconscious need to dominate—to exert themselves over others. Doing hypnosis often is little more than satisfaction of

a person's narcissism. Psychic hypnosis is, then, an understandable phenomenon and can be performed because all people are suggestible. Hypnosis does not cure—and actually may be dangerous or a hindrance to the recovery of the patient.”—J.A. Whiel-don, M.D., “*The Peril of Hypnosis*”; a paper presented at the Institute of Mental Hygiene, Worthington, Ohio, November 12-15, 1956.

Floyd L. Ruth, writing in *Psychology and Life*, commented: “Hypnotic suggestion . . . removes the danger signal of pain without curing the organic disease” (Floyd L. Ruth, *Psychology and Life*, 1948, p. 516). Interestingly enough, not much more is known about how hypnosis operates than when Dr. Mesmer first introduced it to the medical world two centuries ago (*Journal of the A.M.A.*, June 16, 1962, Volume 180, Number 11). But practicing spiritualists recognize it as an occult science used in devil worship.

DANGERS IN LIVING YEAST

Ellen White recommended leavened (raised) and unleavened bread. But she specified that, if yeast was used, the loaves should be small, well-baked—so that the leaven would be entirely killed before it was eaten.

“Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small, and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed.”—EGW, *The Ministry of Healing*, p. 301 (1905).

What a strange idea! Why would it matter whether the yeast germs were killed before the bread was eaten? As late as the 1930s, the use of live bread

yeast was recommended by nutritionists for the B vitamins it contained. Back in those days, people were urged to eat a cake of baker's yeast every day. But now it is known that the live yeast cells are capable of passing through the acid in the stomach and making yeast growths within the intestines. Bogert's book, *Nutrition and Physical Fitness*, is a standard college nutrition textbook. Here is what we know now:

"Live yeast cells . . . take up B vitamins from the food material in the intestine, thus making them unavailable for the body. If the effect of B vitamins in combating constipation is desired, it is better to take dried [killed] Brewer's yeast or wheat germ."—*L. Jean Bogert, Nutrition and Physical Fitness, 7th edition, p. 406.*

It should be mentioned here that powdered or flaked "nutritional yeast" (Brewer's yeast) which you purchase in a health-food store is now used as a source of the vitamin B complex. Nutritional (Brewer's) yeast is composed of dead yeast cells.

ELECTRIC CURRENTS IN THE BODY AND PLANTS

Writing about the human body, Ellen White wrote: "Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind" (*EGW, 2 Testimonies, p. 347; also in Education, p. 209*).

"This class [physical laborers who use the brain powers very little] fall more readily if attacked by disease; the system is vitalized by the electrical force of the brain to resist disease."—*EGW, 3 Testimonies, p. 157.*

It was in the year 1929 that Hans Berger, a German psychiatrist, first published a series of irregular curved lines. "In the quarter of a century since then the study of his little wavy lines has grown into a new department of science called electroencephalography. Today several hundred laboratories in the United States and a similar number in Europe are recording and interpreting charts of the electrical discharges of human brains. Their total annual output of charts would girdle the earth" (*Scientific American*, June 1954, p. 54).

It was not until five years after Berger first announced his discovery that Charles Mayo, M.D., of the Mayo Clinic, first supported his discovery. Now we know that "the little wavy lines" reveal the activity of the micro-electrical generators within our nervous systems. "These wonderful waves exist in the human body, and are the vital force of the heart and the nerves" (*Ernst Weber, President, Polytechnic Institute, Brooklyn, New York, quoted in This Week, December 30, 1962*). But Ellen White also wrote about electricity within plants:

"There is life in the seed, there is power in the soil; but unless an infinite power [the power of God] is exercised day and night, the seed will yield no returns. The showers of rain must be sent to give moisture to the thirsty fields; the sun must impart heat; electricity must be conveyed to the buried seed. The life which the Creator has implanted, He alone can call forth. Every seed grows, every plant develops, by the power of God."—*EGW, Christ's Object Lessons*, p. 63 (1900).

She made that statement in the year 1900. In 1959, Dr. K.S. Burr of Yale University, in a symposium

sium held at the College of William and Mary, Williamsburg, Virginia, was quoted as saying:

“Periodic, predictable electrical rhythms exist not only in humans but in trees and other forms of life . . . Dr. Burr said the vigor and growth rate of plants already have been successfully predicted by measurement of the electricity in cotton seeds.”—*Dr. H.S. Burr, quoted at symposium, College of William and Mary, Williamsburg, Virginia, November 22, 1959. Quoted in Washington Post, November 22, 1959, p. A-1.*

It was for these and other reasons that she strongly urged the eating of plant foods; for, in so doing, we eat living tissue with the electricity still in it. The eating of animals as food is the eating of dead food.

ANTICIPATING SCIENCE

We have noted only a very few of the scientific insights that were given to Ellen White. Many more could be mentioned, enough in fact to quite fill this book.

For example: Cancer is caused by a germ, and can be contracted in a number of specified ways that many are not aware of. Children are not physically and nervously ready to begin formal schooling until the age of eight to ten. X-rays have dangerous effects. Salt should only be used in very moderate amounts, but not entirely discarded. The use of coffee and tea is responsible for a number of otherwise unexplained illnesses. The mind is both a causative and preventive factor in disease and illness. There is a close relationship between the use of too much sugar and a liability to disease. Alcohol seri-

ously damages the brain. Harmful drugs can cause birth defects. There are close interrelationships between the mind and body in a number of significant ways.

Concepts such as these, with their ramifications, hardly grasped a hundred years ago, are only now beginning to be explored scientifically.

David Paulson, M.D., about the year 1913, reported a conversation that he had with Dr. John Harvey Kellogg a number of years earlier. (Introductory to the following statement, it should be mentioned that in the late nineteenth century, John H. Kellogg, M.D., was recognized as a world leader in several areas of medical practice.)

“Dr. Kellogg asked me in New York City twenty-two years ago if I knew how it was that the Battle Creek Sanitarium was able to keep five years ahead of the medical profession. I did not know. Then he told me.

“He said when a new thing is brought out in the medical world he knew from his knowledge of the spirit of prophecy [the writings of Ellen White] whether it belonged in our system or not. If it did, he instantly adopted it and advertised it while the rest of the doctors were slowly feeling their way, and when they finally adopted it he had five years the start on them.

“On the other hand when the medical profession were swept off their feet by some new fad, if it did not fit the light we had received he simply did not touch it. When the doctors finally discovered their mistake they wondered how it came that Dr. Kellogg did not get caught.”—*Document file 45, referred to by Richard A. Schaefer in Legacy, p. 60.*

CHAPTER EIGHT

Recognized by Others

A number of years ago, the Minister of Education of a certain southern European country came to America to do post-graduate work at Columbia University in New York. Although he already had several doctorates, he wanted to obtain still further information,—the very best of information to take back home to the people of his country.

*Arriving home, he published a full-length book in his own language. It was to be the standard of public education for the people of his nation. And, indeed, it was widely agreed to be a masterpiece. In its thoroughness and practicality, the book was a word-for-word translation of Ellen White's book, *Education*. The only changes were to be found in the final chapter and in the author's name: He listed himself as the author.*

*The present writer recalls an incident that took place about thirty years ago in another European country. A high-level church official took the beautiful book, *Steps to Christ* by Ellen G. White, and reprinted it in his own language—under his own name. The people loved it. And they had reason to. It provided a clear description of how to come to Christ.*

George Wharton James (writer, lecturer, and contemporary of Ellen White), in his authoritative vol-

ume on California, *California: Romantic and Beautiful*, said this about Ellen White, who at that time was a resident of that State:

“This remarkable woman, also, though almost entirely self-educated, has written and published more books and in more languages, which circulate to a greater extent than the written works of any woman in history.”—*George Wharton James, California—Romantic and Beautiful*, pp. 319-320.

And, we might add, she also turned out far more written materials than most men in history. But there was a reason, an impelling reason. Men and women all around her needed to be helped. And God gave her guidance in preparing letters, articles, and books that would meet that need.

It is significant that over 78,000 Bible references and quotations are to be found in her writings. That which she wrote not only agreed with Scripture; it was filled with Scripture. And over the years these writings were discovered by many people who found in them that which they had been looking for.

Here, briefly, are some of the things that others have said about the life, personality, and ministry of Ellen G. White:

“As a speaker, Mrs. White is one of the most successful of the few ladies who have become noteworthy as lecturers, in this country, during the last twenty years. Constant use has so strengthened her vocal organs as to give her voice rare depth and power. Her clearness and strength of articulation are so great that, when speaking in the open air, she has frequently been distinctly heard at the distance of a mile. Her language, though simple, is always forcible and elegant. When inspired with her sub-

ject, she is often marvelously eloquent, holding the largest audiences spellbound for hours without a sign of impatience or weariness.”—*American Biographical Dictionary*, under topic “Ellen G. White.”

“Mrs. White was probably one of the best-known women in the world. She had traveled extensively, had lectured to large audiences in many countries, and her writings had been published in various languages carrying to people of nearly all tongues [not quite: Translations were made into over forty languages] the message she felt called upon by God to deliver.

“The life of Mrs. White is an example worthy of emulation by all. Though of limited education, for the greater part of her long life in poor health, she never faltered, but for seventy-two years carried and preached the message of Jesus Christ, as understood by her, to the furthestmost corners of the earth. She was a humble, devout disciple of Christ and ever went about doing good. Her writings have been published in books, papers and periodicals; and from her prolific pen has come writings on many religious topics. She was . . . honored and respected by all who appreciate noble womanhood consecrated to unselfish labor for the uplifting and betterment of mankind. Her . . . almost ninety years were full to overflowing with kind deeds, kind words, and earnest prayers for all mankind. This good Samaritan will surely be greatly missed. Her reward will be commensurate with the great good she has done.”—*St. Helena, California, Star, July 23, 1915.*

“Her Christian life was marked by deep personal piety; she had great faith in prayer, and was zealous in her spiritual devotions. Her charities were liberal beyond her means; she was ever impoverishing herself by her gifts to the cause she loved and by her

care for the poor and needy.

“She believed in the divine inspiration of the Bible. Of this Word she was a constant student all her life; to her it was the voice of God . . . She exalted Christ as the sinner’s only hope. She loved the Saviour, and did what she could to bring others to a knowledge of Him.”—*I.H. Evans, quoted in Review and Herald, July 29, 1915.*

At the time of her death, two large American newspapers commented as follows:

“Here is a noble record, and she deserves great honor . . . She showed no spirited pride and she sought no ‘filthy lucre.’ She lived the life and did the work of a worthy prophetess.”—*Editorial, The New York Independent, August 23, 1915.*

“Mrs. White was a remarkable woman in many ways. She was deeply religious, and none who knew her intimately had any doubt as to her sincerity.”—*Editorial, Detroit News-Tribune, July 25, 1915.*

D.M. Canright said the following about Ellen G. White, ten years before he suddenly turned against her and wrote articles attacking her as a vicious person:

“As to the Christian character of Sister White, I beg leave to say that I think I know something about it. I have been acquainted with Sister White for eighteen years, more than half the history of our people. I have been in their family time and again, sometimes weeks at a time. They have been in our house and family many times. I have traveled with them almost everywhere; have been with them in private and in public, in meeting and out of meeting, and have had the very best chances to know something of the life, character, and spirit of Brother and Sister White . . .

“I know Sister White to be an unassuming, modest, kindhearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are. I have frequently come in contact with fanatical persons, and I have always found them to be full of pretensions, full of pride, ready to give their opinion, boastful of their holiness, etc. But I have ever found Sister White the reverse of all this. Any one, the poorest and the humblest, can go to her freely for advice and comfort without being repulsed. She is ever looking after the needy, the destitute, and the suffering, providing for them, and pleading their cause. I have never formed an acquaintance with any persons who so constantly have the fear of God before them. Nothing is undertaken without earnest prayer to God. She studies God’s Word carefully and constantly.

“I have heard Sister White speak hundreds of times, have read all her testimonies through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, anything that is not strictly pure and Christian, nothing that leads away from the Bible or from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. I have received great spiritual benefit times without number, from the testimonies. Indeed, I never read them without feeling reproved for my lack of faith in God, lack of devotion, and lack of earnestness in saving souls. If I have any judgment, any spiritual discernment, I pronounce the testimonies to be of the same Spirit and of the same tenor as the Scriptures . . .

“One thing I have remarked, and that is, that the most bitter opponents of the visions of Sister White

admit that she is a Christian. How they can now make this admission is more than I know. They try to fix it up by saying that she is deceived. They are not able to put their finger upon a single stain in all her life, nor an immoral sentence in all her writings. They have to admit that much of her writings are excellent, and whoever would live out all she says would be a good Christian, sure of Heaven. This is passing strange if she is a tool of the devil, inspired by Satan, or if her writings are immoral or the vagaries of her own mind.”—*Written by the man who later turned on Ellen White as her most fervent enemy: Dudley Marvin Canright, Review and Herald, April 26, 1877.*

The following statement tells of Canright at her funeral in 1915, twenty-eight years after he first declared her to be of the devil:

“Even the bitterest critic—one who had left the movement and turned to write many attacks upon the work of his former associates, and especially upon the Spirit of prophecy in the church—paid tribute to a noble Christian life. He came to Mrs. White’s funeral. His brother . . . told us of D.M. Canright’s emotion as they walked together past the casket, with others of the congregation, at the close of the funeral service. They came back to their pew and stood while the great congregation was still filing past. ‘Then . . . my brother [D.M. Canright] suggested that we go down again, to take one more look. We joined the passing throng, and again stood by the bier. My brother rested his hand upon the side of the casket, and with tears rolling down his cheeks, he said brokenly, ‘There is a noble Christian woman gone!’ ”—*W.A. Spicer, quoted in Spirit of Prophecy Treasure Chest, p. 186.*

Ellen White wrote in many fields. One of these

was education. Her book, *Education*, was her best-known volume dealing with this subject. Schools and colleges have been founded upon the principles contained within those books.

In 1959, a leading educator and faculty member of the Department of Education at Teachers' College, Columbia University, in New York City, happened upon the book, *Education*, by Ellen White. Dr. Florence Stratemeyer, an authority in her field, had this to say about that book:

"Recently the book, *Education*, by Ellen G. White has been brought to my attention. Written at the turn of the century, this volume was more than fifty years ahead of its times. And I was surprised to learn that it was written by a woman with but three years of schooling.

"The breadth and depth of its philosophy amazed me. Its concept of balanced education, harmonious development, and of thinking and acting on principle are advanced educational concepts.

"The objective of restoring in man the image of God, the teaching of parental responsibility, and the emphasis on self-control in the child are ideals the world desperately needs.

"Mrs. White did not necessarily use current terms. In fact, she did not use the word curriculum in her writings. But the book, *Education*, in certain parts treats of important curricular principles. She was concerned with the whole learner—the harmonious development of mental, physical, and spiritual powers.

"Today many are stressing the development of the intellect. But feelings and emotional development are equally important. In our changing society, the ability to act on thought and in terms of principle is

central. It is this harmonious development that is so greatly needed, yet so generally neglected today.”—*Dr. Florence Stratemeyer, Professor of Education, Teachers’ College, Columbia University, New York City, quoted in Review and Herald, August 6, 1959.*

Thomas M. Elliott, editor of the prestigious *Atlanta Constitution*, wrote a key editorial in his paper on October 9, 1950, endorsing two books written by Ellen White:

“Among the many hundreds of books I have studied on the subject of religion that inspire heart warmth and enriched faith, none have been of greater help than Ellen G. White’s two books: *Patriarchs and Prophets* and *Prophets and Kings*.

“Those books were written, not for literary fame or financial reward, but to help heart-hungry humanity learn of God. They make God’s dealings with man clear to the most simple-minded reader without bias or sectarianism. I commend these books to all seekers after a clearer knowledge of the righteousness of God.”—*Thomas M. Elliott, editorial in “The Atlanta Constitution,” October 9, 1950.*

The above two books, *Patriarchs and Prophets* and *Prophets and Kings*, provide a detailed description of the Old Testament stories. They have encouraged many folk. The present writer recalls the story of an older man who, when asked the name of his favorite book by Ellen White, said, “I value them all, but—” and then his voice faltered, “it is *Patriarchs and Prophets* that I appreciate the most—for that is the book that brought me back to God.”

Another volume, cherished by many, is *Desire of Ages*, a graphic description of the life of Christ as portrayed in the Four Gospels of the New Testament.

Several years ago, one who had come to love

that book was attending summer school at a state university, in Massachusetts, when the following incident occurred:

“One day our teacher, who had just returned from an extended study of literature in Europe, asked each member of the class to come the next day with three quotations from a favorite author. The name was not to be given, and the class was to be asked to name the author by the selection read.

“I was the first one called on, and although there were forty-eight in the class, no one else was called upon. The entire time was taken up in discussing the three quotations I presented—passages from *The Desire of Ages*. No one could name the author. Then to my happy surprise, the teacher said:

“ ‘Well, class, that is from the pen of Mrs. E.G. White.’ She spoke at length, saying she knew nothing of the author’s religion, but she felt able to declare herself as to literature; and she said it was a pity Mrs. White’s writings were not better known in the literary world. She said she was going to make a strong statement, but she meant every word. Of all the writings she knew, outside of the Bible, there were none so full of beauty, so pure, and yet so simple, as the writings of Mrs. E.G. White.”—*Quoted in The Gift of Prophecy, by D.A. DeLafield, p. 34.*

The curator of the religious book section of the Library of Congress in Washington, D.C., the largest library in the world, was asked if he would name the book that, in his opinion, was the finest book on the life of Christ, in print or out of print. An expert in his field and well-acquainted with the holdings and accessions of the Library of Congress dealing with biographical works on the life of Christ, he replied without hesitation, “The book, *Desire of*

Ages, by Ellen G. White is the most beautifully written book on the life of Christ in the Library of Congress.”

And yet this was the writer who, when asked about the authorship of her books, humbly said:

“I walk with trembling before God. I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God and say, ‘Who is sufficient for these things?’”—*Testimonies to Ministers*, p. 167.

And this was the author who said:

“Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour.”—*Colporteur Ministry*, p. 125.

CHAPTER NINE

Scripture on a Prophet

What does the Bible say about the prophets of God? Earlier in this book, we briefly gave some of this information. Here is a much more complete Bible study on this important subject:

WHAT DID GOD SAY ABOUT THE GIFT OF PROPHECY?

BIBLE FACT—The gift of prophecy is a blessing from God to mankind, and it will remain in the church until the final unifying of the faith:

Ephesians 4:11-13—“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”

BIBLE FACT—Paul compares the church to the body, the various parts of which are parts of the body:

1 Corinthians 12:1-28—“Now concerning spiritual gifts, brethren, I would not have you ignorant . . . Now there are diversities of gifts, but the same Spirit . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. To another faith by the same Spirit; to another the gifts of healing by the same Spirit . . . To another prophecy . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body . . . For the body is not one member, but many . . . And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.”

BIBLE FACT—The prophets are the eyes of this spiritual body:

1 Samuel 9:9—“Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a Prophet [speaker for God] was beforetime called a Seer [see-er for God].” (Compare Luke 11:34 and Proverbs 29:18.)

**WILL THERE BE PROPHETS
IN THE LAST DAYS?**

BIBLE FACT—The apostle Peter predicted that there would be prophets in the last days:

Acts 2:17-18—“And it shall come to pass in the last days saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on My servants and on My handmaidens will I pour out in those days of My Spirit; and they shall prophesy.” (This statement is based on a prediction in the Old Testament by Joel: Joel 2:28.)

BIBLE FACT—The warning that Christ gave against false prophets indicates that there will also be true ones. Satan can use counterfeits to divert attention from the genuine:

Matthew 7:15—“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”

BIBLE FACT—God’s law and God’s prophets tend to be found together. If His people do not obey His law, then they will not have the guidance of His prophet:

Lamentations 2:9—“The law is no more; her prophets also find no vision from the Lord.”

Ezekiel 7:26—“Then shall they seek a vision of the prophet; but the law shall perish from the priest,

and counsel from the ancients.” (Compare Ezekiel 20:3, 12, 16.)

Jeremiah 26:4-6—“Thus saith the Lord: If ye will not hearken to Me, to walk in My law, which I have set before you, to hearken to the words of My servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make of this city a curse to all the nations of the earth.”

Proverbs 29:18—“Where there is no vision, the people perish: but he that keepeth the law, happy is he.”

BIBLE FACT—The true church, just before Jesus returns, will again have the gift of prophecy because it keeps the law of God by faith in Christ:

Revelation 12:17—“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

Revelation 19:10—“For the testimony of Jesus is the Spirit of Prophecy.”

BIBLE FACT—Just before Christ’s return, His people will again be obeying His moral law through His empowering grace:

Revelation 14:12, 14—“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus . . . And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.”

HOW DOES PROPHECY COME TO US?

BIBLE FACT—It comes to us from God through

His prophets:

2 Peter 1:21—“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

Revelation 1:1-2—“The Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass, and He sent and signified it by His angel unto His servant John: who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.”

**WHAT ARE THE MARKS
OF A TRUE PROPHET?**

BIBLE FACT—A true prophet will speak in harmony with the Bible:

Isaiah 8:20—“To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.”

Deuteronomy 13:1-3—“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.”

BIBLE FACT—A true prophet will exalt God and Christ rather than himself:

Jeremiah 1:4-9—“Then the Word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out

of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth.”

2 Corinthians 10:5—“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

BIBLE FACT—A true prophet will reprove men of sin:

Ezekiel 3:17-19—“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.”

BIBLE FACT—A true prophet will declare that Christ actually came, in the flesh, to our world:

1 John 4:1-3—“Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that

confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”

BIBLE FACT—A true prophet will live a godly life and will produce good fruit:

Matthew 7:15-18, 20—“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit . . . Wherefore by their fruits ye shall know them.”

BIBLE FACT—The predictions of a true prophet will come to pass:

Deuteronomy 18:21-22—“And if thou say in thine heart, How shall we know the Word which the Lord hath spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”

Jeremiah 28:9—“The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.”

BIBLE FACT—A true prophet will have visions and dreams:

Numbers 12:6—“And He said, Hear now My words: If there be a prophet among you, I the Lord

will make Myself known unto him in a vision and will speak unto him in a dream.”

BIBLE FACT—Both men and women can be called as prophets:

Examples of men who were called to be prophets: Enoch (Jude 14), Moses (Exodus 3:9-10), Elijah (1 Kings 17:1-3), John the Baptist (Luke 1:13-17), and John the Revelator (Revelation 1:10).

Examples of women who were called to be prophets: Miriam (Exodus 15:20), Deborah (Judges 4:4), Huldah (2 Kings 22:14), Anna (Luke 2:36), and Philip’s daughters (Acts 21:8).

BIBLE FACT—The weakest of the weak may be called to the work:

1 Corinthians 1:27, 29—“But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty . . . That no flesh should glory in His presence.”

2 Corinthians 12:9—“And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me” (also 13:4).

WHAT ARE THE TESTS OF A TRUE PROPHET?

BIBLE FACT—We are commanded not to despise prophets, but to test them:

1 Thessalonians 5:20-21—“Despise not prophesyings. Prove all things; hold fast that which is good” (1 John 4:1).

BIBLE FACT—We must test them by the Word of God:

Isaiah 8:20—“To the law and to the testimony:

if they speak not according to this Word, it is because there is no light in them.”

BIBLE FACT—While in vision, a prophet has no breath, and his natural strength is gone until the angel strengthens him:

Daniel 10:17-18—“As for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me.”

BIBLE FACT—While in vision, a prophet can nevertheless speak:

Daniel 10:15-16—“And when he [the angel] had spoken such words unto me, I set my face toward the ground, and I became dumb [unable to speak]. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake.”

BIBLE FACT—While in vision, a prophet keeps his eyes open:

Numbers 24:16—“He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open.”

BIBLE FACT—While in vision, a prophet is unconscious of his surroundings:

2 Corinthians 12:2, 4—“I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth), such an one caught up to the third heaven . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.”

HOW DOES THE GIFT OF PROPHECY HELP US?

BIBLE FACT—The abiding gift of prophecy provides counsel and guidance before a crisis:

Noah was sent with warnings before the Flood came—*Genesis 6:9-17*. Moses was sent to lead the people of God out of Egypt—*Exodus 3:4-12; 4:7-16; Deuteronomy 4:10-12*. Elijah called men back to obedience to God and warned of judgments because they refused to render obedience—*1 Kings 17:1; 18:20-41; 2 Kings 2:11-13*. John the Baptist called all men to repentance and announced the soon coming of Christ—*Mark 1:2-5; Luke 7:28*.

BIBLE FACT—The messages of the prophet bring comfort and encouragement to the people of God:

2 Peter 1:19—“We have also a more sure Word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts.”

1 Corinthians 14:3—“He that prophesieth speaketh unto men to edification, and exhortation, and comfort.”

BIBLE FACT—It is only as the people heed the words that God sends them through the prophet that they can have truest success:

2 Chronicles 20:20—“Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper.”

BIBLE FACT—The counsel of the true prophet protects from un-Biblical errors and enables the people of God to obey His Written Word:

Ephesians 4:11-14—“And He gave . . . prophets . . . for the perfecting of the saints, for the work of the

ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.”

BIBLE FACT—We may expect the prophetic gift among the remnant of the true church, down in the time of the end:

Revelation 12:17—“And the dragon [Satan, through his own agencies] was wroth with the woman [the true church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

Revelation 19:10—“The testimony of Jesus is the spirit of prophecy.”

And there is an important reason why we need the gift of prophecy down at the end of time—to provide guidance, warning, and instruction:

We are nearing the greatest crisis in human history, a crisis that few understand.

CHAPTER TEN

Unmasking the Mastermind

The sweeping vision given to Ellen White at Lovett's Grove, Ohio, in 1858, gave her a view

of vast ages of time. And, for this reason alone, the books based upon that vision are of highest significance.

But this vision was extremely important in yet another way: It unmasked the mastermind and revealed the working, errors, and techniques of Satan himself.

And there is a third crucial reason for the importance of that vision: It opened to view a complete and harmonious understanding of final events on planet earth,—as it delineated the final crisis just before us and the primary ways in which Satan plans to deceive millions and bring them into His net.

It was early spring in 1858. Ellen and James were on the road again. On the weekend of March 13 and 14 they attended meetings at Lovett's Grove, in Ohio. On Sunday afternoon, the 14th, a funeral was conducted by James in the schoolhouse where the earlier meetings of the weekend had been held. After he had spoken, Ellen rose to speak words of comfort and was taken off in vision. Lasting two hours, during which time everyone remained in the building, she was given a panoramic view of the great controversy between Christ and Satan that has spanned the ages of sin.

Told to write it out, the next day they started for home. On the train they discussed the project; and she spoke of her determination to give the writing of that vision top priority. But this was not a topic that the prince of darkness wanted printed; for, during the vision, she had been told:

"I was instructed to write it out. I was shown that

while I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, yet I must put my trust in God, and angels would not leave me in the conflict.”—*Life Sketches*, p. 162.

Later in the day, en route to Battle Creek where their home was, they arrived at Jackson, Michigan, where they stopped at the home of Daniel Palmer for an overnight stay.

“As I was conversing with Sister Palmer, my tongue refused to utter what I wished to say, and seemed large and numb. A strange, cold sensation struck my heart, passed over my head, and down my right side. For a time I was insensible, but was aroused by the voice of earnest prayer. I tried to use my left limbs, but they were perfectly useless.”—*Life Sketches*, p. 162.

In response to the earnest prayers of the others, her strength was partially restored to the point that she and James were able to continue the journey home.

“At first I could write but one page a day, and then rest three days; but as I progressed, my strength increased. The numbness in my head did not seem to becloud my mind; and, before I closed that work, the effect of the shock had entirely left me.”—*Life Sketches*, p. 163.

This book, with its brief overview of the vision, was completed within three months. In later years, she continued to broaden the concepts by providing additional details. The result eventually was five large books, called the *Conflict of the Ages Series* (*Patriarchs and Prophets*, *Prophets and Kings*, *Desire of Ages*, *Acts of the Apostles*, and *Great*

Controversy), plus messages in a number of other books as well. As Ellen was completing the preliminary volume (*Spiritual Gifts, Volume 1*), in June of 1858, the Palmer-house experience was explained to her:

“I was shown in vision that in the sudden attack at Jackson, Satan intended to take my life, in order to hinder the work I was about to write; but angels of God were sent to my rescue.”—*Life Sketches*, p. 163.

Although men can be thankful for counsels, such as these, that reveal Satan’s plans and how to resist them, yet that mastermind, himself, was determined that the messenger be blotted out so that the messages might never be given.

But we can also be thankful that, in spite of Satan’s plans, God is at work and His will shall ultimately be accomplished. We are told:

“In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the Word of God, the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will.”—*Prophets and Kings*, pp. 499-500.

One individual, who researched into the background and content of this vision, wrote these words:

“Scores of visions had passed before her; however, this time Ellen was transported into an undefinable dimension of time before and beyond that of recorded history and was made witness to the war

in Heaven, the rebellion and fall of Lucifer. Watching the tragedy unfold, she stood appalled and shocked at the infidelity of one who was once an exalted angel.”—*Rene Noorbergen, Prophet of Destiny*, p. 142.

This massive vision of the 14th of March, 1858, revealed the history of this world and Satan’s plans to destroy those living in it.

For a few moments, let us consider some of the concepts given to Ellen White in the Lovett’s Grove vision. Of course, far more information will be found by reading the books themselves, which can be easily purchased.

IN THE BEGINNING

“ ‘God is love.’ 1 John 4:16. His nature, His law, is love. It ever has been; it ever will be . . . Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings . . . The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God’s unchanging love.”—*Patriarchs and Prophets*, 33 (from page one of Chapter One of the first of these five books in the *Conflict of the Ages Series*).

THE FALL OF LUCIFER

“Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself . . . Now the perfect harmony

of heaven was broken . . . In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor His Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance . . .

“To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind.”—*Patriarchs and Prophets*, pp. 35-36.

Lucifer recognized that which many men today do not: that the character of God is mirrored in the laws He gives His creatures; to attack the one is to attack the other. Therefore in heaven, as well as on this earth, Satan has sought to lead men to transgress God’s Moral Law and thus sin against their Maker. This leader-of-the-devils well-knows that men have no defense against sin if they can be led into one of two errors: (1) To reject Christ, the only One who can forgive and enable men to obey God’s will. (2) To reject the Law of God, the expression of God’s will, as something that they are no longer required to obey. Understanding this key helps us to understand the entire great controversy between Christ and Satan.

“Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he en-

deavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will . . . He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of heaven, that by this means they might attain to a higher state of existence.”—*Great Controversy*, p. 495. (Chapter 29 of this book parallels that of chapter 1 of *Patriarchs and Prophets*. Both explain the fall of Lucifer in heaven.)

“The discord which his own course had caused in heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.”—*Great Controversy*, p. 498.

“Satan’s rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan’s rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God’s government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings.”—*Patriarchs and Prophets*, pp. 42-43.

THE CONTROVERSY REPEATED ON EARTH

“The same spirit that prompted rebellion in heaven, still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. Like him they seek to break down the restraints of the law of God and promise men liberty through transgression of its precepts . . .

“When man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of His love before yielding up His only begotten Son to die for the fallen race. In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in no wise chargeable upon the government of God.”—*Great Controversy*, pp. 500-501.

THE WARFARE AT CALVARY

“It was Satan that prompted the world’s rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour’s mercy and love, His compassion and pitying tenderness, were representing to the world the character of God . . . The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God while all heaven gazed upon the scene in silent horror.”—*Great Controversy*, 501.

THE RESULTS OF CALVARY

“Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for ‘God was in Christ reconciling the world unto Himself’ . . . God had manifested His abhorrence of the principles of rebellion. All heaven saw His justice revealed, both in the condemnation of Satan and in the redemp-

tion of man. Lucifer had declared that if the law of God was changeless, and its penalty could not be remitted, every transgressor must be forever debarred from the Creator's favor. He had claimed that the sinful race were placed beyond redemption, and were therefore his rightful prey. But the death of Christ was an argument in man's behalf that could not be overthrown . . . It was to demonstrate to all the worlds of the universe that God's law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable."—*Great Controversy*, pp. 502-503.

"In the final execution of the judgment it will be seen that no cause for sin exists . . . The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, 'It is finished,' the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that 'through death He might destroy him that had the power of death, that is, the devil.' Hebrews 2:14. Lucifer's desire for self-exaltation had led him to say, 'I will exalt my throne above the stars of God . . . I will be like the Most High.' Isaiah 14:13-14. God declares, 'I will bring thee to ashes upon the earth . . . and never shalt thou be anymore.' Ezekiel 28:18-19. When 'the day cometh, that shall burn as an oven . . . 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.' Malachi 4:1.

"The whole universe will have become witnesses

to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the Word of God, 'Affliction shall not rise up the second time.' Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom."—*Great Controversy*, pp. 503-504.

But as we shall soon see, there were still more of Satan's plans revealed in that important Lovett's Grove vision.

CHAPTER ELEVEN

Waning of Our Time

Poisoned. Polluted. Stripped: Diary of a small planet in deep trouble.

News item: 2,500 residents of Times Beach, Missouri, pack and leave their homes because deadly dioxin is on their streets and in their wells.

News item: Illegal narcotics are becoming the third and second largest cash crop of several States.

News Item: The fish have all died in remote lakes in Norway because of acid rain from in-

dustrial centers six hundred miles away.

News Item: Jacques Cousteau, the deep-sea ocean expert, predicted that life within the oceans will eventually be destroyed.

News Item: Six hundred scientists from all over the world meet in Washington, D.C. and predict that a "medium-sized war," employing only one-half of the presently stored nuclear warheads, is all that will be needed to destroy mankind.

News Item: Word has leaked from high-level leaders in Organized Labor that they are prepared for a single massive strike that will so paralyze America that it will give no further opposition to Labor's demands.

We are on the edge of a terrible crisis, the worst in human history. Here is a very brief glimpse of some of what we are told in the Spirit of Prophecy about the last-day buildup of atmospheric, moral, economic, and military problems:

"In the future the condition of things in the cities will grow more and more objectionable . . . From the standpoint of health the smoke and dust of the cities are very objectionable."—7 *Testimonies*, p. 82 (1902).

"Satan is working in the atmosphere; he is poisoning the atmosphere, and here we are dependent upon God for our lives—our present and eternal life."—2 *Selected Messages*, p. 52 (1890).

"Wickedness and corruption will increase to such a degree that the very atmosphere of the cities will seem to be polluted."—*Country Living*, pp. 28-29 (1907).

In 1909 she announced that immense conflicts would come all over the world, and “terrible scenes of strife and oppression beyond anything they had conceived of . . . among the nations of the earth . . . The strife . . . will break forth with an intensity that you do not now anticipate” (*Life Sketches*, p. 421).

“O that God’s people had a sense of the impending destruction of thousands of cities, now almost given to idolatry!”—*Review and Herald*, September 10, 1903.

“Satan is working with all his art and enchantments to keep men marching blindly onward until the Lord arises out of His place to punish the inhabitants of the earth for their iniquities, when the earth shall disclose her blood and no more cover her slain. The whole world appears to be in the march to death.”—*Mind, Character, and Personality*, Vol. 2, p. 726.

“The tempest is coming, and we must get ready for its fury, by having repentance toward God and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down and human lives will be sacrificed by millions.”—*Signs of the Times*, April 21, 1890.

“Many continue in the careless gratification of self until they become so disgusted with life that they kill themselves. Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter.”—*Temperance*, pp. 229-230.

“I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All

the world will be warned that there is a God who will display His authority as God. His unseen agencies will cause destruction, devastation, and death. All the accumulated riches will be as nothing.”—*Country Living*, 7.

“Fires will break out unexpectedly, and no human effort will be able to quench them . . . Disasters by rail will become more and more frequent; confusion, collision, and death without a moment’s warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while He may be found, call upon Him while He is near!”—*Signs of the Times*, April 21, 1890.

“Soon great trouble will arise among the nations—trouble that will not cease until Jesus comes.”—*Review and Herald*, February 11, 1904.

“Calamities, earthquakes, floods, disasters by land and by sea will increase. God is looking upon the world today as He looked upon it in Noah’s time. He is sending His message to people today as He did in the days of Noah.”—*Review and Herald*, December 11, 1900.

“Anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the worldwide dissemination of the same teachings that led to the French Revolution [of 1789]—all are tending to involve the whole world in a struggle similar to that which convulsed France.”—*Education*, p. 228.

“The time is near when large cities will be swept away.”—*Adventist Home*, p. 136.

“The agencies of evil are combining their forces,

and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final events will be rapid ones.”—*9 Testimonies, p. 11 (1909)*.

“The spiritual darkness that covers the whole earth today is intensified in the crowded centers of population.”—*Review and Herald, April 7, 1910*.

“Satan is busily at work in our crowded cities. His work is to be seen in the confusion, the strife and discord between labor and capital, and the hypocrisy that has come into the churches . . . Step by step, the world is reaching the conditions that existed in the days of Noah. Every conceivable crime is committed . . . the force used to cause men to unite with confederacies and unions—binding themselves up in bundles for the burning of the great fires of the last days—all these are the working of satanic agencies. This round of crime and folly men call life.”—*Evangelism, p. 29*.

“‘Out of the cities’ is my message . . . The time is near when large cities will be visited by the judgments of God. In a little while, these cities will be terribly shaken. No matter how large or how strong their buildings, no matter how many safeguards against fire may have been provided, let God touch these buildings, and in a few minutes or a few hours they are in ruins. The ungodly cities of our world are to be swept away by the besom of destruction.”—*7 Testimonies, p. 83 (1902)*.

“The time is fast coming when the controlling power of the labor unions will be very oppressive. Again and again the Lord has instructed me that the people are to take their families away from the cities into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one . . . Get

out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.”—*Country Living*, pp. 9-10.

“The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium.”—*Great Controversy*, pp. 588-589.

“There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis. If men would give more heed to the teachings of God’s Word, they would find a solution.”—*9 Testimonies*, p. 13.

“Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God [the Ten Commandments] has been changed or abrogated [set aside]; and those who regard its requirements as still valid, to be literally obeyed, are thought to be deserving only of ridicule or contempt. In rejecting the truth,

men reject its Author. In trampling upon the Law of God, they deny the authority of the Lawgiver . . . Though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles, of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun god of Phoenicia.

“No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God’s Law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made?”—*Great Controversy*, pp. 583-584.

“It is Satan’s purpose to attract men and women to the cities, and to gain his object he invents every kind of novelty and amusement, every kind of excitement. And the cities of the earth today are becoming as were the cities before the Flood . . . In the days before the Flood, every kind of amusement was invented to lead men and women to forgetfulness of God and sin. Today . . . Satan is working with intensity, that the same conditions of evil shall prevail. And the earth is becoming corrupt . . . At such a time as this, the people who are seeking to keep the commandments of God should look for retired places away from the cities.”—*Country Living*, p. 14.

“Men are seeking to bring those engaged in the different trades under bondage to certain unions. This is not God’s planning, but the planning of a

power that we should in no wise acknowledge . . . We are not to unite with secret societies or with trade unions. We are to stand free in God, looking constantly to Christ for instruction.”—7 *Testimonies*, p. 84 (1902).

“The trade unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began.”—4 *Manuscript Releases*, p. 88.

“Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other.”—9 *Testimonies*, p. 17 (1909).

“During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified.”—9 *Testimonies*, pp. 92-93 (1909).

“Last Friday morning, just before I awoke, a very impressive scene was presented before me. I seemed to awake from sleep but was not in my home. From the windows I could behold a terrible conflagration. Great balls of fire were falling upon houses, and from these balls fiery arrows were flying in every direction. It was impossible to check the fires that were kindled, and many places were being destroyed. The terror of the people was indescribable.”—*Last Day Events*, pp. 24-25.

“In the world, gigantic monopolies will be formed . . . A few men will combine to grasp all the means to be obtained in certain lines of business. Trade unions will [also] be formed, and those who refuse

to join these unions will be marked men.”—2 *Selected Messages*, p. 142.

“Erelong there will be such strife and confusion in the cities, that those who wish to leave them will not be able.”—2 *Selected Messages*, pp. 142 (April 6, 1903).

It is clear that predictions given over half a century ago are now coming to pass.

We are living in the time of the end.

CHAPTER TWELVE

The Time of the End

The introductory, and most far-reaching, health vision came to Ellen White on June 6, 1863, at Oswego, Michigan. But her most important single vision—and the most comprehensive—came on March 14, 1858, at Lovett’s Grove (now Bowling Green), Ohio. We have seen that, in this vision at Lovett’s Grove, a sweeping panorama was spread out before her—from the fall of Lucifer down to the final destruction of the wicked and beyond.

God has promised in the Bible to give us information through His prophets. And we have a wealth of material in the Bible. But in mercy to those living in these last days, facing as they do such a growing complexity of problems and crises,—God has given additional light that we need today.

It is because of our special need at this time and

because we face the greatest crisis in history since the time of the flood—that God has sent this light to us. There is a pattern to history. And the pattern repeats. When crises come, God sends warnings. And Satan often sends counterfeits to turn eyes away from the warnings. Less than fifteen hundred years after the time of Adam and Eve, God saw that the world was becoming so corrupt that destruction was ahead. And He sent a warning through a prophet: Noah. We can well-expect that the religionists and scientists of the day did everything they could to block the message. They succeeded remarkably well. Only eight people were saved when the Flood came.

The First Advent of Christ was another crisis for everyone. Their acceptance or rejection of Him would decide their eternal destiny. Jesus said that John was “Elijah which was to come” (see Matthew 11:14), reminding His hearers of the important prophecy in the last two verses of the Old Testament: Malachi 4:5-6. But it is well-known, by serious Bible students, that this prophecy also refers to a time just before the Second Advent of Jesus. Just as Christ sent a messenger to prepare the way before His First Advent, so a messenger would be sent before His Second Advent.

In the early nineteenth century, men discovered clear-cut prophecies in the books of Daniel and Revelation that pointed to the year 1844 as a time when God would begin a work of judgment in this world. And with this, through other Bible prophecies, they discovered the great truth that the Second Coming of Christ to this earth was near.

Revelation 12, 13, and 14 foresaw a great final

judgment-hour message before the end—over the issue of the Mark of the Beast. And Daniel 7 clarified still more the issues involved while Daniel 8 and 9 dovetailed together to predict 1844 as the time when this judgment would begin.

As a result, from 1830 through 1844, dedicated Bible students around the world, often with no contact with one another, stood up and warned men of the nearness of the Second Coming of Christ. It was generally thought that the end would come in or near 1844, when in reality it was a special work of judgment in heaven, just prior to His Second Advent that began in that year.

For a moment, let us pause and consider the Biblical background behind this great truth—since it affects all of us living today:

The earthly sanctuary, built by special direction of God in the time of Moses (Exodus 25:8-9 commanded; Exodus 31-40 constructed), explained Heaven's plan to put away our sins through the atonement of Christ. This earthly tabernacle was patterned after the original that is in heaven (Exodus 25:8-9, 40; Hebrews 8:5). The earthly sanctuary was the "type" of the heavenly Sanctuary, whose service would follow it. The earthly sanctuary had a first and a second apartment (Hebrews 9:1-5).

When Jesus died on Calvary in A.D. 31, the earthly typical sanctuary no longer had significance in the eyes of God. For soon after His ascension to heaven, the mediation of Jesus, our great High Priest, began in the heavenly Sanctuary (Hebrews 8:1-5). Read the entire book of Hebrews to better understand the work of Christ on your behalf in the

heavenly Sanctuary (Especially note Hebrews 2:17; 3:1; 4:14-16; 6:17-20; 7:25; 8:6; 9:1-10; 11:1-12; 12:22-25; 13:20-21). We understand the antitypical Sanctuary in heaven through the earthly tabernacle that preceded it.

“Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”—*Hebrews 8:1-2.*

In the earthly sanctuary, the priests ministered all year long in the first apartment. But at the end of the year, on the Day of Atonement, there was a work of judgment and putting away of sin from the Sanctuary and from the people (Leviticus 16:30-34). Christ is the Lamb of God which taketh away the sin of the world (John 1:29). On the mount of Calvary, Christ died for all the world. After His ascension in A.D. 31, He began His intercession, on behalf of those who would accept His sacrifice, in the great Sanctuary in heaven (Hebrews 8:1-5). As in the earthly sanctuary, His work began in the first apartment in that heavenly Sanctuary; but the time eventually came when He was to enter upon His final work of atonement, foreshadowed in Leviticus 17, when He would cleanse the Sanctuary of sin, preparatory to returning to earth the second time. This special work that must be done prior to His Second Advent would involve a work of judgment, an investigation of the books of heaven, that all the intelligences of the universe might know that all who had genuinely accepted Christ as their Saviour and

had obeyed His Written Word would have a place in His Kingdom.

The prophecy of Daniel 8:14 identified the time when this special work of judgment and cleansing of the Sanctuary would begin. Daniel 2, 7, 8, and 9 are closely connected and predict coming ages from Daniel's time (550 to 600 years before the time of Christ) down to the Second Advent. "Unto two thousand and three hundred days; then shall the Sanctuary be cleansed" (Daniel 8:14). We know, from the book of Hebrews, that Christ began His ministry in the heavenly Sanctuary after His death and ascension. Daniel 8:14 tells us when He began the final part of the atonement—His ministry within the second apartment. Here is a brief summary of this prophecy:

"The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect in the autumn of 457 B.C. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31. The seventy weeks, or 490 years [as given in Daniel 9:24-27], were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having

then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. 'Then,' said the angel, 'shall the Sanctuary be cleansed.' "—*Great Controversy*, p. 410.

It is truly marvelous how God predicted the exact year in which Christ would be baptized and the very year in which He would die—almost 500 years before the events took place! Just so surely, the exact year in which the antitypical Day of Atonement experience would begin (Leviticus 16:30-34) was also foretold: 1844, when Jesus entered the second apartment of the heavenly Sanctuary to begin His final work—to cleanse the Sanctuary of the records of sin. This is all explained much more fully in chapters 23, 24, and 28 of the book, *Great Controversy*.

But this work of cleansing must first include an examination of the records of men's lives in order that all the universe might know exactly who, down through the ages, had genuinely accepted God's provision for their salvation. This work of judgment in heaven above is called the Investigative Judgment, and it immediately precedes the return of Christ to this earth for His own. According to Bible prophecy, we today are living at the end of time.

A special threefold message is given in Revelation 14 for those living in this final hour of earth's history—the hour of judgment: "Fear God and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth" (Revelation 14:7). These solemn messages of Revelation 14:6-12 also warn against receiving the Mark of the Beast, and this is understandable; for the message of Revelation 14 is closely connected with the sol-

em warning of Revelation 13 about the terrible beast-mark.

In view of such an end-time crisis as this, it is very understandable that the God of heaven would send special counsels in these last days—to us, upon whom the ends of the world are come.

God sent a prophet—just when the prophet was needed,—before time ended and as the investigative judgment began in heaven.

Truly, this is a solemn hour in earth's history. It is a time when men never needed God more—and yet a time when they are living in rebellion against Him.

CHAPTER THIRTEEN

Planet in Rebellion

Satan had centuries to introduce errors into the Christian Church—and then carefully cover them over with the passing of years,—until “tradition” was palmed off in the place of clear-cut Scriptural statements.

But in these last days, God sent a prophet. Opening the past to the messenger of His choice, He revealed not only the final crisis just ahead of us, but also the errors of the past that it will be based upon. And the Bible truth, given so clearly in the book of Hebrews, was also revealed: that there is a Sanctuary in heaven that the earthly sanctuary was patterned after (Exodus 25:8-9, 40; Hebrews 8:5) and that Christ is

our High Priest within that Sanctuary (Hebrews 8:1-2; 4:14-16; 7:25, etc.). Knowing where Jesus is and what He is doing for us right now can wonderfully deepen hope and courage as we face not only the trials of daily life but the uncertainties of the future.

Here are a number of interesting statements about this. (Bracketed additions, below—as well as elsewhere in this book—are supplied by the present writer.)

“The Lord gave me the following view in 1847, while the brethren were assembled on the Sabbath, at Topsham, Maine.

“We felt an unusual spirit of prayer. And as we prayed the Holy Ghost felt upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God’s glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the holy City [Revelation 21:1]. In the City I saw a temple, which I entered [Hebrews 8:1-2]. I passed through a door before I came to the first veil [Hebrews 9:2]. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holiest, Jesus raised the second veil and I passed into the Holy of Holies [Hebrews 9:3-5].

“In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints’ prayers came up to Him, the incense in

the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father [Revelation 4:2; 8:3-4; Hebrews 4:14-16; 7:25-26; 8:1-3, 5, 6, 10; 9:11; 10:16-25, 32-39].

“In the ark was the golden pot of manna, Aaron’s rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God’s holy name [Genesis 2:1-3; Ezekiel 20:12, 20]. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross [Matthew 24:20]. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth [1 John 3:4; James 1:22-25; 2:10-14; Romans 3:31; 6:12-16, 23]. I saw that God had not changed the Sabbath, for He never changes [Malachi 3:6]. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws [Daniel 7:25].

“And I saw that if God had changed the Sabbath from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the Most Holy Place of the temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai [Exodus 31:18, 13-17; Deuteronomy 9:9-11]. ‘But the seventh day is the Sabbath of the Lord thy God’ [Exodus 20:8-11]. I saw that the holy Sabbath is, and

will be, the great separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints [Isaiah 58:12-14; Revelation 12:17; 14:12].”—*Early Writings, pp. 32-33.*

Ellen White explained important historical events which we need to understand today; for the past helps explain the present crisis:

“I was carried forward to the time when heathen idolaters cruelly persecuted and killed the Christians [after Christ ascended to heaven in A.D. 31]. Blood flowed in torrents. The noble, the learned, and the common people were alike slain without mercy. Wealthy families were reduced to poverty, because they would not yield their religion. Notwithstanding the persecution and sufferings which these Christians endured, they would not lower the standard. They kept their religion pure. I saw that Satan exulted and triumphed over their sufferings. But God looked upon His faithful martyrs with great approbation [approval]. The Christians who lived in that fearful time were greatly beloved of Him, because they were willing to suffer for His sake. Every suffering endured by them increased their reward in heaven.

“Although Satan rejoiced because of the sufferings of the saints, yet he was not satisfied. He wanted control of the mind as well as the body. The sufferings that they endured only drove them closer to the Lord, leading them to love one another, and causing them to fear more than ever to offend Him. Satan wished to lead them to displease God; then they would lose their strength, fortitude, and firmness. Although thousands were slain, yet others were springing up to supply their places. Satan saw that he was losing his subjects; for although they suffered persecution and death, yet they were secured

to Jesus Christ, to be the subjects of His kingdom. Satan therefore laid his plans to fight more successfully against the government of God and overthrow the church. He led the heathen idolaters to embrace a part of the Christian faith. They professed to believe in the crucifixion and resurrection of Christ, and proposed to unite with the followers of Jesus, without a change of heart.

“Oh, the fearful danger of the church. It was a time of mental anguish. Some thought that if they should come down and unite with those idolaters who had embraced a portion of the Christian faith, it would be the means of their full conversion. Satan was seeking to corrupt the doctrines of the Bible.

“I saw that at last the standard was lowered, and that the heathen were uniting with the Christians. Although these worshipers of idols professed to be converted, they brought their idolatry with them into the church, only changing the objects of their worship to images of saints, and even of Christ and of Mary His mother. As the followers of Christ gradually united with them, the Christian religion became corrupted and the church lost its purity and power. Some refused to unite with them; such preserved their purity and worshiped God . . .

“I saw the company of idolaters consulting together. Failing to make the Christians yield, they agreed to another plan. I saw them lower their banner and then approach that firm Christian company and make propositions to them. At first their propositions were utterly refused. Then I saw the Christian company consulting together. Some said that they would lower the banner, accept the propositions, and save their lives, and at last they could gain strength to raise their banner among the heathen. A few, however, would not yield to this plan, but firmly chose to die holding their banner rather

than to lower it. Then I saw many lower the banner and unite with the heathen; but the firm and steadfast would again seize it and bear it on high. I saw that persons were continually leaving the company of those who bore the pure banner and were uniting with the idolaters under the black banner, to persecute those bearing the white banner. Many were slain, yet the white banner was held high and believers were raised up to rally around it . . .

“It has ever been the design of Satan to draw the minds of the people from Jesus to man, and to destroy individual accountability. Satan failed in his design when he tempted the Son of God; but he succeeded better when he came to fallen man. Christianity became corrupted. Popes and priests presumed to take an exalted position, and taught the people to look to them for the pardon of their sins instead of looking to Christ for themselves.

“The people were wholly deceived. They were taught that the popes and priests were Christ’s representatives, when in fact they were the representatives of Satan, and those who bowed to them worshiped Satan. The people called for the Bible; but the priests considered it dangerous to let them have it to read for themselves, lest they should become enlightened and expose the sins of their leaders. The people were taught to receive every word from these deceivers as from the mouth of God. They held that power over the mind which God alone should hold. If any dared to follow their own convictions, the same hate which Satan and the Jews exercised toward Jesus would be kindled against them, and those in authority would thirst for their blood . . .

“Satan could not hinder the plan of salvation. Jesus was crucified, and rose again the third day. But Satan told his angels that he would make the crucifixion and resurrection tell to his advantage.

He was willing that those who professed faith in Jesus should believe that the laws regulating the Jewish sacrifices and offerings ceased at the death of Christ, if he could push them farther and make them believe that the law of ten commandments also died with Christ.

“I saw that many yielded to this device of Satan. All heaven was moved with indignation as they saw the holy law of God trampled underfoot. Jesus and all the heavenly host were acquainted with the nature of God’s law; they knew that He would not change or abrogate it. The hopeless condition of man after the fall caused the deepest sorrow in heaven, and moved Jesus to offer to die for the transgressors of God’s holy law. But if that law could be abrogated, man might have been saved without the death of Jesus. Consequently His death did not destroy the law of His Father, but magnified and honored it and enforced obedience to all its holy precepts.

“Had the church remained pure and steadfast, Satan could not have deceived them, and led them to trample on the law of God. In this bold plan, Satan strikes directly against the foundation of God’s government in heaven and on earth. His rebellion caused him to be expelled from heaven. After he rebelled, in order to save himself he wished God to change His law, but was told before the whole heavenly host that God’s law was unalterable. Satan knows that if he can cause others to violate God’s law; he has gained them to his cause, for every transgressor of that law must die.

“Satan decided to go still farther. He told his angels that some would be so jealous of God’s law that they could not be caught in this snare; the ten commandments were so plain that many would believe that they were still binding, and therefore he must

seek to corrupt only one of the commandments. He then led on his representatives to attempt to change the fourth, or Sabbath, commandment, thus altering the only one of the ten which brings to view the true God, the Maker of the heavens and the earth. Satan presented before them the glorious resurrection of Jesus, and told them that by His rising on the first day of the week, He changed the Sabbath from the seventh day to the first day of the week.

“Thus Satan used the resurrection to serve his purpose. He and his angels rejoiced that the errors they had prepared took so well with the professed friends of Christ. What one looked upon with religious horror, another would receive. Thus, different errors were received and defended with zeal. The will of God, so plainly revealed in His Word, was covered up with errors and traditions, which have been taught as the commandments of God. Although this heaven-daring deception will be suffered to be carried on until the second appearing of Jesus, yet through all this time of error and deception, God has not been left without witnesses. Amid the darkness and persecution of the church there have always been true and faithful ones who kept all of God’s commandments.

“I saw that the angelic host were filled with amazement as they beheld the sufferings and death of the King of glory. But I saw that it was no marvel to them that the Lord of life and glory, He who filled all heaven with joy and splendor, should break the bands of death and walk forth, from His prison house, a triumphant conqueror. Therefore, if either of these events should be commemorated by a day of rest, it is the crucifixion. But I saw that neither of these events was designed to alter or abrogate God’s law; on the contrary, they give the strongest proof of its immutability.

“Both of these important events have their memorials. By partaking of the Lord’s supper, the broken bread and the fruit of the vine, we show forth the Lord’s death until He comes. The scenes of His sufferings and death are thus brought fresh to our minds. The resurrection of Christ is commemorated by our being buried with Him by baptism and raised out of the watery grave, in likeness of His resurrection, to live in newness of life.

“I was shown that the law of God would stand fast forever, and exist in the new earth to all eternity. At the creation, when the foundations of the earth were laid, the sons of God looked with admiration upon the work of the Creator, and all the heavenly host shouted for joy. It was then that the foundation of the Sabbath was laid. At the close of the six days of creation, God rested on the seventh day from all His work which He had made; and He blessed the seventh day and sanctified it, because that in it He had rested from all His work. The Sabbath was instituted in Eden before the fall, and was observed by Adam and Eve and all the heavenly host. God rested on the seventh day, and blessed and hallowed it. I saw that the Sabbath never will be done away; but that the redeemed saints, and all the angelic host, will observe it in honor of the great Creator to all eternity.”—*Early Writings*, pp. 210-217.

That which you have just read is actually a paraphrase of two powerful chapters in the Bible: Daniel 7 and Revelation 12, where important prophecies are given about the organization which made the Dark Ages as dark as they were—Roman Babylon.

Daniel 7:25 summarizes the problem. Revelation 12:13-16 describes the flight of the true church into wilderness areas in the Dark Ages in order to

escape death at the hands of men who neither wished to obey the Bible nor permitted others to obey it. Revelation 12:17 and 14:12 identifies those (the final “remnant” of the 6,000-year-old true church) who, down at the end of time, will continue to obey the Bible by faith in Jesus Christ their Saviour.

“And he [the ‘little horn’ power that ruled and destroyed during the Dark Ages] 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.

“But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.”—*Daniel 7:25-27*.

“And when the dragon [Satan] saw that he was cast unto the earth, he persecuted [through Myste-rious Babylon, the counterfeit church] the woman [the true church] which had brought forth the man child [Christ; see Revelation 12:1-5]. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

“And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood [water symbolizes peoples (soldiers); Revelation 17:15]. And the earth [rural, desolate areas to which they fled] helped the woman,

and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”—*Revelation 12:13-17*.

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

But in the book, *Great Controversy*, we are told far more about this apostasy and crisis:

“Royal edicts, general councils, and church ordinances sustained by secular power were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine (A.D. 321). This edict required townspeople to rest on ‘the venerable day of the sun,’ but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.

“The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity and points to the real authors of the change. ‘All things,’ he says, ‘whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord’s Day’ (*Robert Cox, Sabbath Laws and Sabbath Duties*, 538). But the Sunday argument, groundless as

it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival.

“As the papacy became firmly established, the work of Sunday exaltation was continued. For a time the people engaged in agricultural labor when not attending church, and the seventh day was still regarded as the Sabbath. But steadily a change was effected. Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. Soon after, all persons, of whatever rank, were commanded to refrain from common labor on pain of a fine for freemen and stripes in the case of servants. Later it was decreed that rich men should be punished with the loss of half of their estates; and finally, that if still obstinate they should be made slaves. The lower classes were to suffer perpetual banishment.

“Miracles also were called into requisition. Among other wonders it was reported that as a husbandman who was about to plow his field on Sunday cleaned his plow with an iron, the iron stuck fast in his hand, and for two years he carried it about with him, ‘to his exceeding great pain and shame’ ” (*Francis West, Historical and Practical Discourse on the Lord’s Day, 174*) . .

“The decrees of councils proving insufficient, the secular authorities were besought to issue an edict that would strike terror to the hearts of the people and force them to refrain from labor on the Sunday. At a synod held in Rome, all previous decisions were reaffirmed with greater force and solemnity. They were also incorporated into the ecclesiastical law and enforced by the civil authorities throughout nearly all Christendom (*see Heylyn, History of the Sabbath, pt. 2, ch. 5, sec. 7*).

“Still the absence of Scriptural authority for Sundaykeeping occasioned no little embarrassment. The people questioned the right of their teachers to set aside the positive declaration of Jehovah, ‘the seventh day is the Sabbath of the Lord thy God,’ in order to honor the day of the sun. To supply the lack of Bible testimony, other expedients were necessary. A zealous advocate of Sunday, who about the close of the twelfth century visited the churches of England, was resisted by faithful witnesses for the truth; and so fruitless were his efforts that he departed from the country for a season and cast about him for some means to enforce his teachings. When he returned, the lack was supplied, and in his after labors he met with greater success. He brought with him a roll purporting to be from God Himself, which contained the needed command for Sunday observance, with awful threats to terrify the disobedient . .

“But notwithstanding all the efforts to establish Sunday sacredness, papists themselves publicly confessed the divine authority of the Sabbath and the human origin of the institution by which it had been supplanted.

“In the sixteenth century a papal council plainly declared: ‘Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God, though we Christians have changed their Sabbath into the Lord’s Day’ (Morer, pp. 281-282). Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God.

“A striking illustration of Rome’s policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of

whom were observers of the Sabbath.

“Others suffered in a similar manner for their fidelity to the fourth commandment. The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed.

“An edict was issued forbidding the observance of the Sabbath under the severest penalties (*see M. Geddes, Church History of Ethiopia, pp. 311-312*). But papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle the Romanists were banished from their dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom.

“The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy . . . Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside the true and exalt the false sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment.

“These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The Word of God teaches that these scenes are to be repeated . . .

“The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause ‘the earth and them which dwell therein’ to worship the papacy—there symbolized by the beast ‘like unto a leopard.’ The beast with two horns is also to say ‘to them that dwell on the earth, that they should make an image to the beast’; and, furthermore it is to command all, ‘both small and great, rich and poor, free and bond,’ to receive the mark of the beast.

“Paul states plainly that the ‘man of sin’ will continue until the second advent (2 Thessalonians 2:3-8). To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: ‘All that dwell upon the earth shall worship him, whose names are not written in the book of life’ (Revelation 13:8). In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church . . .

“And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once

be established in the United States that the church may employ or control the power of the state; that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

“God’s Word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men . . .

“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 offendeth ‘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).

“In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long standing controversy concerning the law of God. Upon this battle we are now entering—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition.”—*Great Controversy*, pp. 574-582.

Thus, through the efforts of Satan for long centuries, we have come down to a time when men openly teach that no one need keep the commandments of God anymore. And such talk is even heard from the pulpits of the land and its theological seminaries.

We have, indeed, come into serious times. We are facing the end and the crisis of the end. Modern spiritualism, that finds its origin in the Fox cottage in Hydesville, New York, in 1848, claims that there is no death, that all are their own god, and need only obey themselves. Political Atheism (world Communism), that began in 1848 in a European rooming house where Karl Marx wrote the *Communist Manifesto*, teaches that there is no God that need be obeyed. Evolutionary Theory, the third great false religion of our time, which began in 1859 with the writing of *Origin of the Species* by Charles Darwin, teaches that the gods that made us are the forces of nature and these alone are we to bow before.

But, hand in hand, we find “Mystery, Babylon, the mother of harlots” (Revelation 17:5), working under the direction of the same master, Satan, and teaching the same fundamental error: The Commandments of God need not be obeyed; we only need obey the laws of men. The great tragedy is that the Protestant churches—the last bastion of Bible truth for a dying world on the brink of the end of time—are accepting this error of Rome and urging it as though it were a Scriptural fact.

—Yet the Scriptural facts are far different: God never abolished the Ten Commandments, the Moral Law of mankind. Intentional adulterers, murderers,

and liars are not going to heaven (Revelaton 21:8). We should walk as Jesus walked (1 John 2:6) and follow in His steps (1 Peter 2:21); for He faithfully kept His Father's commandments (John 15:10) and left us an example that we should keep the commandments also (1 John 5:3). And Jesus has not changed—He is the same yesterday, today, and forever (Hebrews 13:8). We are to live clean lives just as He did while here on earth. And the great standard of heart and life purity is the Ten Commandments (Exodus 20:1-17). However, it is only through Christ's enabling grace that we can be empowered to obey His will for our lives.

“We ought to obey God rather than men” (Acts 5:29) was the great principle upon which the Protestant Reformation was founded. And this is the principle upon which our personal religion today should be based. God is calling us to the obedience of faith—the obedience that works by faith and purifies the soul. We have been called to be His representatives for the obedience of this faith (Romans 1:5), and we are to make it known to all nations (Romans 16:26; Acts 6:7; Romans 15:18). In the sight of Heaven, “to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry” (1 Samuel 15:22-23). Jesus was fully obedient (Hebrews 5:8) and He is the “Author of eternal salvation unto all them that obey Him” (Hebrews 5:9). Through His empowering grace, we are to bring “into captivity every thought to the obedience of Christ” (2 Corinthians 10:5). For the Bible teaches that “by works was faith made perfect”—good works done through Christ's strength, not dead

works done separately (James 2:22). We are to purify our “souls in obeying the truth through the Spirit with unfeigned love” (1 Peter 1:22); for if we “be willing and obedient,” we “shall eat the good of the land” (Isaiah 1:19). “We ought to obey God rather than men” (Acts 5:29), and not be as those that Christ spoke of who “reject the commandment of God, that ye may keep your own tradition” (Mark 7:9).

We live in the hour of judgment, when men are called to worship their Creator. “Fear God and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth” (Revelation 14:7). But Jesus said to those who worshiped Him falsely: “In vain they do worship Me, teaching for doctrines the commandments of men” (Matthew 15:9). We are to obey God’s commandments, not invent new ones to take their place. “Every plant which My heavenly Father hath not planted, shall be rooted up” (Matthews 15:13).

If we but understood and remembered the first lies spoken by Satan in the Garden of Eden, we would the more easily recognize his errors when they are presented to us.

CHAPTER FOURTEEN

Identifying Satan’s Lies

This world would have been a happy place if our first parents had believed God and disbe-

lied the devil. It was through the first lies spoken by Satan to mankind that a floodgate of misery was opened upon us. And it has been by believing those first lies, on down through history, that the misery has deepened.

The opposite is also true: It is in recognizing those first lies of Satan that we can resist his errors when he presents them to us now.

Here are those first lies of Satan:

(1) It is all right to disobey the commands of God.

(2) Sinners will not die.

(3) Sin will bring us to a higher level of living.

(4) We are god, and need only obey our own impulses; they will ever lead us aright.

“And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? . . . And the serpent said unto the woman, 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, knowing good and evil.”—*Genesis 3:1, 4-5.*

Thus, we find that there are actually two basic errors:

(1) It is not necessary to obey what God says.

(2) We shall not die if we do disobey Him.

The Final Crisis in this earth's history will be based on those two errors!

(1) In earlier centuries, men tried to change the moral law of Ten Commandments. In the end-time of history they will confederate together in their religions and try, through governmental decrees, to require all the earth to disobey God's Law.

(2) Satan's masterpiece of deception, through all the ages, has been through spiritualism. And this terrible danger is based on the error that the dead are not dead. Spiritualists pretend to be able to contact dead spirits, whereas they are really talking with devils. In the final windup of history, it will be the power of spiritualism that will suddenly emerge as an almost overwhelming force by which men will be coerced into Satan's last effort to cause all the world to disobey God.

"It was a marvel to me that Satan could succeed so well in making men believe that the words of God, 'The soul that sinneth, it shall die,' mean that the soul that sinneth it shall not die, but live eternally in misery. Said the angel, 'Life is life, whether it is in pain or happiness. Death is without joy, without hatred.'

"Satan told his angels to make a special effort to spread the lie first repeated to Eve in Eden, 'Ye shall not surely die.' And as the error was received by the people, and they were led to believe that man was immortal, Satan led them on to believe that the sinner would live in eternal misery. Then the way was prepared for Satan to work through his representatives and hold up God before the people as a revengeful tyrant—one who plunges all those into hell who do not please Him, and causes them ever to feel His wrath; and while they suffer unutterable anguish, and writhe in the eternal flames, He is represented as looking down upon them with satisfaction. Satan knew that if this error should be received, God would be hated by many instead of being loved and adored; and that many would be led to believe that the threatenings of God's Word would not be literally fulfilled, for it would be against His charac-

ter of benevolence and love to plunge into eternal torment the beings whom He had created.

“Another extreme which Satan has led the people to adopt is entirely to overlook the justice of God, and the threatenings in His Word, and to represent Him as being all mercy, so that not one will perish, but that all, both saint and sinner, will at last be saved in His kingdom.

“In consequence of the popular errors of the immortality of the soul and endless misery, Satan takes advantage of another class and leads them to regard the Bible as an uninspired book. They think it teaches many good things; but they cannot rely upon it and love it, because they have been taught that it declares the doctrine of eternal misery.

“Another class Satan leads on still further, even to deny the existence of God. They can see no consistency in the character of the God of the Bible, if He will inflict horrible tortures upon a portion of the human family to all eternity. Therefore they deny the Bible and its Author and regard death as an eternal sleep.

“There is still another class who are fearful and timid. These Satan tempts to commit sin, and after they have sinned, he holds up before them that the wages of sin is not death but life in horrible torments, to be endured throughout the endless ages of eternity. By thus magnifying before their feeble minds the horrors of an endless hell, he takes possession of their minds, and they lose their reason. Then Satan and his angels exult, and the infidel and atheist join in casting reproach upon Christianity. They claim that these evils are the natural results of believing in the Bible and its Author, whereas they are the results of the reception of popular heresy.”—*Early Writings, pp. 218-220.*

“With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. Adam and Eve had been perfectly happy in obedience to the law of God, and this fact was a constant testimony against the claim which Satan had urged in heaven, that God’s law was oppressive and opposed to the good of His creatures. And furthermore, Satan’s envy was excited as he looked upon the beautiful home prepared for the sinless pair. He determined to cause their fall, that, having separated them from God and brought them under his own power, he might gain possession of the earth and here establish his kingdom in opposition to the Most High.

“Had Satan revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his purpose, that he might more effectually accomplish his object. Employing as his medium the serpent, then a creature of fascinating appearance, he addressed himself to Eve: ‘Hath God said, Ye shall not eat of every tree of the garden?’ Genesis 3:1. Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with him and fell victim to his wiles. It is thus that many are still overcome. They doubt and argue concerning the requirements of God; and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan.

“The woman said unto the serpent, ‘We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God

hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.' And the serpent said unto the woman, '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, knowing good and evil.' Verses 2-5.

"He declared that they would become like God, possessing greater wisdom than before and being capable of a higher state of existence. Eve yielded to temptation; and through her influence, Adam was led into sin. They accepted the words of the serpent, that God did not mean what He said; they distrusted their Creator and imagined that He was restricting their liberty and that they might obtain great wisdom and exaltation by transgressing His law.

"But what did Adam, after his sin, find to be the meaning of the words, 'In the day that thou eatest thereof thou shalt surely die?' Did he find them to mean, as Satan had led him to believe, that he was to be ushered into a more exalted state of existence? Then indeed there was great good to be gained by transgression, and Satan was proved to be a benefactor of the race. But Adam did not find this to be the meaning of the divine sentence. God declared that as a penalty for his sin, man should return to the ground whence he was taken: 'Dust thou art, and unto dust shalt thou return.' Verse 19. The words of Satan, 'Your eyes shall be opened,' proved to be true in this sense only: After Adam and Eve had disobeyed God, their eyes were opened to discern their folly; they did know evil, and they tasted the bitter fruit of transgression.

"In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained obedient to God, he would have continued to enjoy free access to this tree and would have

lived forever. But when he sinned he was cut off from partaking of the tree of life, and he became subject to death. The divine sentence, 'Dust thou art, and unto dust shalt thou return,' points to the utter extinction of life.

"Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach. While 'death passed upon all men, for that all have sinned,' Christ 'hath brought life and immortality to light through the gospel.' Romans 5:12; 2 Timothy 1:10. And only through Christ can immortality be obtained. Said Jesus: 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shalt not see life.' John 3:36. Every man may come into possession of this priceless blessing if he will comply with the conditions. All 'who by patient continuance in well-doing seek for glory and honor and immortality,' will receive 'eternal life.' Romans 2:7.

"The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden—"Ye shall not surely die"—was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, 'The soul that sinneth, it shall die' (Ezekiel 18:20), is made to mean: The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous con-

cerning the words of Satan and so unbelieving in regard to the words of God.

“Had man after the fall been allowed free access to the tree of life, he would have lived forever, and thus sin would have been immortalized. But cherubim and a flaming sword kept ‘the way of the tree of life’ (Genesis 3:24), and not one of the family of Adam had been permitted to pass that barrier and partake of the life-giving fruit. Therefore there is not an immortal sinner.

“But after the fall, Satan bade his angels make a special effort to inculcate the belief in man’s natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please Him, and causes them ever to feel His wrath; and that while they suffer unutterable anguish and writhe in the eternal flames, their Creator looks down upon them with satisfaction.

“Thus the archfiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is satanic. God is love; and all that He created was pure, holy, and lovely, until sin was brought in by the first great rebel. Satan himself is the enemy who tempts man to sin, and then destroys him if he can; and when he has made sure of his victim, then he exults in the ruin he has wrought. If permitted, he would sweep the entire race into his net. Were it not for the interposition of divine power, not one son or daughter of Adam would escape . . .

“It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible,

full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels . .

“A large class to whom the doctrine of eternal torment is revolting are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that He will consign His creatures to the fires of an eternally burning hell. But holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into His favor. Such a doctrine, presuming upon God’s mercy, but ignoring His justice, pleases the carnal heart and emboldens the wicked in their iniquity . .

“Like the waters of the Flood the fires of the great day declare God’s verdict that the wicked are incurable. They have no disposition to submit to divine authority. Their will has been exercised in revolt; and when life is ended, it is too late to turn the current of their thoughts in the opposite direction, too late to turn from transgression to obedience, from hatred to love . .

“Upon the fundamental error of natural immortality rests the doctrine of consciousness in death—a doctrine, like eternal torment, opposed to the

teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in heaven are acquainted with all that takes place on the earth and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the body the soul of the impenitent is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought . . .

“It is an undeniable fact that the hope of immortal blessedness at death has led to a widespread neglect of the Bible doctrine of the resurrection . . .

“This has continued until the glorious truth of the resurrection has been almost wholly obscured and lost sight of by the Christian world . . .

“Before any can enter the mansions of the blessed, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books and to be rewarded as their works have been. This judgment does not take place at death . . .

“But if the dead are already enjoying the bliss of heaven or writhing in the flames of hell, what need of a future judgment?”—*Great Controversy*, pp. 531-549.

These are among the great facts unveiled in the

1858 vision at Lovett's Grove. And yet they were but truths already given in the Bible, though obscured by the traditions of men in the centuries that followed. Briefly, let us see what the Bible says about this:

Man was originally made "a little lower than the angels" (Psalm 8:5); and, if he had not sinned, he would have lived forever. —And he would have been immortal.

Man is mortal—subject to death. "Shall mortal man be more just than his Maker" (Job 4:17)? The word, "immortal," is only found once; and it is applied to God (1 Timothy 1:17). The word, "immortality," is given only five times in Scripture. Here they are:

Only God has it—"who only hath immortality" (1 Timothy 6:15-16). It is revealed through the gospel—Jesus, "who hath brought life and immortality to light through the gospel" (2 Timothy 1:10). We are to seek it by obedience to Him—"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Romans 2:7). We need not seek that which we already have. It will be bestowed upon the righteous at Christ's Second Advent—"This mortal shall have put on immortality" (1 Corinthians 15:51-54, 57).

The resurrection of the dead does not take place until the Second Coming of Christ (1 Corinthians 15:51-55). God's faithful at that time will be "the children of the resurrection," and will never again die. "Neither can they die anymore; for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:36). Man

is a combination of the breath of God and the dust of the earth; this makes him a living soul. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). Thus, man is alive: "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3). When God's spirit leaves, man is dead. "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it" (Ecclesiastes 12:7). And man ceases to exist. "For the living know that they shall die, but the dead know not any thing" (Ecclesiastes 9:5). "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21). "For in death there is no remembrance of Thee" (Psalm 6:5). "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17).

"In Adam all die" (1 Corinthians 15:22). "All go unto one place; all are of the dust, and all turn to dust again" (Ecclesiastes 3:20). "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" (Ecclesiastes 9:10). "For the living know that they shall die: but the dead know not any thing" (Ecclesiastes 9:5). "If I wait, the grave is mine house: I have made my bed in the darkness" (Job 17:13). "If a man die, shall he live again? All the days of my appointed time will I wait, till my change comes" (Job 14:14). "His breath goeth forth, he returneth to his earth; in that very day his

thoughts perish" (Psalm 146:4).

The Bible calls the time spent in the grave a "sleep." This is how Paul described it (1 Thessalonians 4:13; 1 Corinthians 15:18, 20) and how Christ described it (John 11:11-14). Our beloved dead "sleep in the dust of the earth" (Daniel 12:2); for there is "no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes 9:10).

But at the resurrection of the righteous, they shall "awake" (Job 14:12; Psalm 17:15) and be "raised out of their sleep" (John 11:11-14) and "live again" (Job 14:14) and "arise" (Isaiah 26:19) and be "changed" (1 Corinthians 15:51-55). For God shall "redeem" them "from the power of the grave" (Psalm 49:15) and "ransom" them from its power (Hosea 13:14). For in that day death will be swallowed up "in victory" (Isaiah 25:8). God will "redeem them from death" (Hosea 13:14).

The great truth of the Bible is that it is only through Christ that we can have life; apart from Him humanity can only perish. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). It is only through Christ and at the final resurrection, at His Second Advent, that we can have eternal life. "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). As soon as man sinned in the Garden, he was not allowed to eat of the tree of life.

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever" (Genesis 3:22). Satan wants men to forget the fact that "the wages of sin is death" (Romans 6:23). But if we

accept Christ as our Saviour, repent of our sins, and obey the Father's law by faith in the Son's righteousness we shall inherit eternal life at His coming. "This is the record, that God hath given to us eternal life, and this life is in His Son" (1 John 5:11). "I am the way, the truth, and the life" (John 14:6). "My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life" (John 10:27-28).

"For the Lord Himself shall descend 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" (1 Thessalonians 4:16). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth" (John 5:28-29).

There will be two resurrections—one of the righteous and one of the wicked (Acts 24:15; John 5:28-29). The resurrection of the just is described in Luke 14:14, 1 Thessalonians 4:16-18, 1 Corinthians 15:42-44, and elsewhere. The resurrection of the wicked is mentioned in Revelation 20:4-5. And the final destruction of the wicked is spoken of in Revelation 20:9, 21:8, and a number of other verses.

This final destruction of the wicked is "death" (Romans 6:23) and "everlasting destruction" (2 Thessalonians 1:9). The wicked will "perish" (Luke 13:3, 2 Peter 2:12), not live on, shrieking and moaning through eternal ages to come. The wicked "shall perish" and "consume into smoke" and "consume

away” (Psalm 37:20). They shall be “burned up” (Malachi 4:1), “cut off” (Psalm 37:22, 34; 94:23) and “not be” (Psalm 37:10, 36). They shall be “like the chaff,” and “the wind carried them away” (Daniel 2:35).

The fire that destroys them is “unquenchable” (Matthew 3:12); for no one can put it out until its work is done. The wicked are like “stubble” that will “burn up” and leave “neither root nor branch” (Malachi 4:1).

After it is all over, “they shall be as though they had not been” (Obadiah 16). The wicked shall be “no more” (Proverbs 10:25). They will no longer be there—they are gone (Psalm 37:10). They will have been entirely destroyed in hellfire (Matthew 10:28). And we can be thankful for this, for they will not suffer for a great length of time. The Bible teaches that the wicked will be destroyed in hellfire on the surface of the earth (Revelation 20:9). Yet the “meek shall inherit the earth” (Matthew 5:5; Psalm 37:11, 29); and, if the wicked are eternally burned on the earth’s surface, the meek could never obtain their inheritance. Instead, the righteous will go forth from the holy City and the wicked will be as “ashes under the soles of” their “feet” (Malachi 4:3). The fire that came down from God out of heaven has devoured them, and they are no more (Revelation 20:9). The “second death” has taken place (Revelation 20:14), and God’s “strange act” and “strange work” is forever completed (Isaiah 28:21). Even death itself (Revelation 20:14) and sorrow, crying, and pain (Revelation 21:4) will be a thing of the past.

God’s plan is the best plan. It is full of mercy.

The wicked, who could not be happy in the peace of heaven, will only suffer in hellfire a brief time in proportion to their evil doings; and then they will mercifully cease to exist. We can be deeply thankful for the character of God. He is just, yet merciful. And we can be thankful that we can know the truth about His plan. The righteous will have a life that measures with the life of God—deathless happiness (Isaiah 66:22; Daniel 7:18, 27; Psalm 37:9-11; 16:11).

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”—*John 3:16*.

How very thankful we can be for the love of God to His children! Clinging to Jesus by faith, we can overcome.

Yes, how thankful we can be for the love of God—for we, today, are on the edge of the final crisis of earth’s history.

CHAPTER FIFTEEN

The Final Crisis

It is clear that we now live in a world in rebellion. Lawlessness is in the very air we breathe. The pollution of the earth and water and skies, men’s minds, the low level of their thoughts and entertainments, the selfishness, pride, and violence. Our children appear to be schooled in vice and fraud.

We are rapidly nearing the end.

And, in no way, is this fact more obvious,

because the churches openly teach that true religion is in harmony with the breaking of the Ten Commandments.

Only in the days of Noah were conditions worse. At that time, God stepped in and destroyed the earth with a flood of waters. For there were only eight people who still served and obeyed Him. If He had not intervened, the righteous would have been entirely blotted from the face of the earth.

In our day, men have erected immense monopolies, syndicates, and confederations. In both government and business, a few gigantic firms wield massive power.

The prophet of God for these last days has declared that Satan is planning for a final takeover; and, through a simple expedient, he will enforce disobedience, by legal enactment, to one of the Ten Commandments—and thus blot God's people from the earth. They will either yield to the decree, or else.

Through prophecy, the curtain is drawn back—and we behold the crisis that is gradually nearing:

“Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

“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 . . .

“While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, 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.

“And then the great deceiver will persuade men that those who serve God are causing these evils.

The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday sabbath . .

"The miracle-working power manifested through spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony . .

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives . .

"The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be sup-

plied by oppressive enactments . . .

“Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His Word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test: Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God’s immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus? . . .

“But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.

“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will . . .

“The Roman Church reserves to the clergy the right to interpret the Scriptures. On the ground that

ecclesiastics alone are competent to explain God's Word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church . . .

"The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light . . .

"It is the first and highest duty of every rational being to learn from Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing Scripture with Scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God . . .

"Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is, they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of

intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness

. . .

“We are living in the most solemn period of this world’s history. The destiny of earth’s teeming multitudes is about to be decided. Our own future well-being and also the salvation of other souls depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire: ‘Lord, what wilt Thou have me to do?’ We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose . . .

“When the testing time shall come, those who have made God’s Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the falsehearted professor may not now be distinguished from the real Christian; but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the halfhearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity . . .

“Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that ‘all, both small and great, rich and poor, free and bond’ (Revelation 13:16) shall conform to the customs of the

church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience and threatens wrath against all who transgress its precepts . . .

"The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God."—*Great Controversy*, pp. 588-605.

Only those who are determined to live clean, godly lives in obedience to the Ten Commandments, by the empowering grace of Christ, will be able to safely endure the terrible crisis that is just ahead.

But in the strength of God it can be done. Bible religion is the great need of our time. Many reject parts of the Bible, and many more reject it altogether.

Heaven wants men and women who will live by all the words of God.

CHAPTER SIXTEEN

A World Ends

It is not in man to direct his own steps, nor to predict the future. But God can. And through His appointed servants, He unveils the future before a world on the edge of a precipice.

Although many thinking men and women recognize that a terrible crisis is just ahead of mankind, most do not recognize why it is coming and what it will consist of. It is not based on politics, international relations, scientific technology and weaponry, or economic crashes.

The basic problem is moral degeneration.

Men are destroying themselves through disobedience to the Ten Commandments. And because of it, the end is very near. Here, briefly, is but a part of the description of what ahead:

“Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that ‘all, both small and great, rich and poor, free and bond’ (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator’s rest day demands obedience and threatens wrath against all who transgress its precepts.

“With the issue thus clearly brought before him, whoever shall trample upon God’s law to obey a

human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.' Revelation 14:9-10.

"But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently.

"The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God . . .

"Different periods in the history of the church have

each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty and leave results with God.

"As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis. But conscience and the Word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them. The contest grows closer and sharper, but their faith and courage rise with the emergency. Their testimony is: We dare not tamper with God's Word, dividing His holy law; calling one portion essential and another nonessential, to gain the favor of the world. The Lord whom we serve is able to deliver us. Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?' . .

"But so long as Jesus remains man's intercessor in the Sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people . .

"When He leaves the Sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy,

despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old . . .

“So when the irrevocable decision of the Sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn; and the satanic zeal, with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God.

“As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration . . .

“A decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death . . .

“The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because

he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.

“Those who exercise but little faith now are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement.

“We should now acquaint ourselves with God by proving His promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with His approval, is better than riches, honors, ease, and friendship without it. We must take time to pray . . .

“Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle

against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

“As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: ‘Christ has come! Christ has come!’ The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people. And then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from

the least to the greatest, give heed to these sorceries, saying: This is 'the great power of God.' Acts 8:10.

"But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.

"And furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. 'There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be.' Matthew 24:24-27, 31; 25:31; Revelation 1:7; 1 Thessalonians 4:16-17. This coming there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world . . .

"When Christ ceases His intercession in the Sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9-10) will be poured out . . .

"These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has

shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy . . .

“While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants . . .

“The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God’s people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him . . .

“Soon there appears in the east a small black cloud, about half the size of a man’s hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a ‘Man of Sorrows,’ to drink the bitter cup of shame and woe. He comes, victor in heaven and earth, to judge the living and the dead. ‘Faithful and True,’ ‘in righteousness He doth judge and make war.’ And ‘the armies which were in heaven’ (Revelation 19:11, 14) follow Him. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms—‘ten thousand times ten thousand, and thousands of thousands.’ No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. ‘His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light.’ Habakkuk 3:3-4. As the living cloud comes still nearer, every eye beholds the prince of life. No crown of thorns now

mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. 'And He hath on His vesture and on His thigh a name written, King of kings and Lord of lords.' Revelation 19:16 . .

"Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints . .

"All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will 'grow up' (Malachi 4:2) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in 'the beauty of the Lord our God,' in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! Long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.

"The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they

were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels 'gather together His elect from the four winds, from one end of heaven to the other.' Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God . . .

"Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have 'gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.' With the Lamb upon Mount Zion, 'having the harps of God.' They stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, 'the voice of harpers harping with their harps.' And they sing 'a new song.' "—*Great Controversy*, pp. 604-649.

You have read just a small part of a much larger description of what is ahead, as given in the book, *Great Controversy*.

Now, to conclude this section, let us view the beautiful world that God intends to give to His faithful children. —This is what heaven will be like!

"There the redeemed shall know, even as also they are known. The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together 'the whole family in heaven and earth'

(Ephesians 3:15)—these help to constitute the happiness of the redeemed.

“There, immortal minds will contemplate with never failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

“All the treasures of the universe will be open to the study of God’s redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God’s handiwork. With undimmed vision they gaze upon the glory of creation—suns, stars, and systems—all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator’s name is written, and in all are the riches of His power displayed.

“And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches

of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

“And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” Revelation 5:13.

“The great controversy is ended, Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.”—*Great Controversy*, pp. 677-678.

CHAPTER SEVENTEEN

The Sweep of Centuries

What is it like to witness a panoramic view of history—from before the fall of Lucifer, down past the creation of Adam and Eve, on down through Old Testament times, to the time of

Christ? And beyond, past the lives of the Apostles, till the last of them, John, lays down the pen? And then to go on beyond that, through the early centuries, and witness the great apostasy of the Dark Ages; the Reformation; and on down to our own day? Past this, to be carried down to the glory of the Second Advent of Christ, and witness the Millennium and the final destruction of the wicked,—and the New Earth beyond that!

Such is the witness written down for us in the five books of the Conflict of the Ages Series:

Patriarchs and Prophets: from eternity past to the death of David; *Prophets and Kings*: from the reign of Solomon to the end of the Old Testament; *Desire of Ages*: from the announcement to Zachariah to Christ's ascension; *Acts of the Apostles*: from the upper room to the end of Revelation; *Great Controversy*: from the siege and destruction of Jerusalem to the New Earth and eternity in God's peaceful universe.

Here are but a few samplings of what you will find in those books, in which the Lovett's Grove vision was to find its ultimate fruition: a massive history written down for you and me to read—and learn about God, how to come to Him, how to live with Him, and how to prepare for the final windup of earth's history:

THE CREATION—“As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely

lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steeps and frightful chasms, as they now do; the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure . . . Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist."—*Patriarchs and Prophets*, p. 44.

IN THE GARDEN—"They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels."—*Patriarchs and Prophets*, p. 50.

THE FALL—"In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent—a disguise well adapted for his purposes of deception. The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the color and brilliancy of burnished gold."—*Patriarchs and Prophets*, p. 53.

ENOCH—"But after the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God. And as he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father.

"The infinite, unfathomable love of God through Christ became the subject of his meditations day

and night; and with all the fervor of his soul he sought to reveal that love to the people among whom he dwelt.”—*Patriarchs and Prophets*, p. 84.

HIS TRANSLATION—“The men of that generation had mocked the folly of him who sought not to gather gold or silver or to build up possessions here. But Enoch’s heart was upon eternal treasures. He had looked upon the celestial City. He had seen the King in His glory in the midst of Zion. His mind, his heart, his conversation, were in heaven. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt, by faith, in the realms of light. ‘Blessed are the pure in heart: for they shall see God.’ Matthew 5:8.

“For three hundred years Enoch had been seeking purity of soul, that he might be in harmony with Heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened. The walk with God, so long pursued on earth, continued; and he passed through the gates of the holy City—the first from among men to enter there.”—*Patriarchs and Prophets*, p. 87.

THE EARTH BEFORE THE FLOOD—“In the days of Noah a double curse was resting upon the earth in consequence of Adam’s transgression and of the murder committed by Cain. Yet this had not greatly changed the face of nature.

“There were evident tokens of decay, but the earth was still rich and beautiful in the gifts of God’s providence. The hills were crowned with majestic trees, supporting the fruit-laden branches of the vine. The vast, garden-like plains were clothed with verdure,

and sweet with the fragrance of a thousand flowers. The fruits of the earth were in great variety, and almost without limit. The trees far surpassed in size, beauty, and perfect proportion any now to be found; their wood was of fine grain and hard substance, closely resembling stone, and hardly less enduring. Gold, silver, and precious stones existed in abundance.”—*Patriarchs and Prophets*, p. 90.

THE ARK IS COMPLETED—“The period of their probation was about to expire. Noah had faithfully followed the instructions which he had received from God. The ark was finished in every part as the Lord had directed, and was stored with food for man and beast. And now the servant of God made his last solemn appeal to the people. With an agony of desire that words cannot express, he entreated them to seek a refuge while it might be found. Again they rejected his words, and raised their voices in jest and scoffing.

“Suddenly a silence fell upon the mocking throng. Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest and quietly making their way toward the ark. A noise as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. Animals obeyed the command of God, while men were disobedient . . .

“Mercy had ceased its pleadings for the guilty race. The beasts of the field and the birds of the air had entered the place of refuge. Noah and his household were within the ark, ‘and the Lord shut him in.’ A flash of dazzling light was seen, and a cloud of glory more vivid than the lightning descended from heaven and hovered before the entrance of the ark. The massive door, which it was impossible for those within to close, was slowly swung to its place by

unseen hands. Noah was shut in, and the rejecters of God's mercy were shut out."—*Patriarchs and Prophets*, pp. 97-98.

THE FLOOD COMES—"Darker and darker grew the heavens, and faster and faster came the falling rain. The beasts were roaming about in the wildest terror . . . Then 'the fountains of the great deep' were 'broken up, and the windows of heaven were opened.' Water appeared to come from the clouds in mighty cataracts. Rivers broke away from their boundaries, and overflowed the valleys. Jets of water burst from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and these, in falling, buried themselves deep in the ground.

"The people first beheld the destruction of the works of their own hands. Their splendid buildings, and the beautiful gardens and groves where they had placed their idols, were destroyed by lightning from heaven, and the ruins were scattered far and wide. The altars on which human sacrifices had been offered were torn down . . .

"As the violence of the storm increased, trees, buildings, rocks, and earth were hurled in every direction . . . Above the roar of the tempest was heard the wailing of a people who had despised the authority of God. Satan himself, who was compelled to remain in the midst of the warring elements, feared for his own existence. He had delighted to control so powerful a race, and desired them to live to practice their abominations and continue their rebellion against the Ruler of heaven . . .

"The beasts, exposed to the tempest, rushed toward man, as though expecting help from him. Some of the people bound their children and themselves upon powerful animals, knowing that these were tenacious of life, and would climb to the highest points

to escape the rising waters. Some fastened themselves to lofty trees on the summit of hills or mountains; but the trees were uprooted, and with their burden of living beings were hurled into the seething billows.

“One spot after another that promised safety was abandoned. As the waters rose higher and higher, the people fled for refuge to the loftiest mountains. Often man and beast would struggle together for a foothold, until both were swept away.”—*Patriarchs and Prophets*, pp. 99-100.

EFFECTS OF THE FLOOD—“The earth presented an appearance of confusion and desolation impossible to describe. The mountains, once so beautiful in their perfect symmetry, had become broken and irregular . . . In many places hills and mountains had disappeared, leaving no trace where they once stood; and plains had given place to mountain ranges. These changes were more marked in some places than in others. Where once had been earth’s richest treasures of gold, silver, and precious stones, were seen the heaviest marks of the curse. And upon countries that were not inhabited, and those where there had been the least crime, the curse rested more lightly.

“At this time immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist, and also yielding large quantities of oil.

“The coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. As the fire and water come in contact with ledges of rock and ore, there are heavy explo-

sions underground . . . Volcanic eruptions follow; and these often failing to give sufficient vent to the heated elements, the earth itself is convulsed, the ground heaves and swells like the waves of the sea, great fissures appear . . . 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*, pp. 108-109.

ABRAHAM'S TEST OF FAITH—“That day—the longest that Abraham had ever experienced—dragged slowly to its close. While his son and the young men were sleeping, he spent the night in prayer, still hoping that some heavenly messenger might come to say that the trial was enough, that the youth might return unharmed to his mother. But no relief came to his tortured soul. Another long day, another night of humiliation and prayer, while ever the command that was to leave him childless was ringing in his ears. Satan was near to whisper doubts and unbelief, but Abraham resisted his suggestions.

“As they were about to begin the journey of the third day, the patriarch, looking northward, saw the promised sign, a cloud of glory hovering over Mount Moriah, and he knew that the voice which had spoken to him was from heaven. Even now he did not murmur against God, but strengthened his soul by dwelling upon the evidences of the Lord's goodness and faithfulness. This son had been unexpectedly given; and had not He who bestowed the precious gift a right to recall His own?

“Then faith repeated the promise, ‘In Isaac shall thy seed be called’—a seed numberless as the grains of sand upon the shore. Isaac was the child of a miracle, and could not the power that gave him life restore it? Looking beyond that which was seen,

Abraham grasped the divine Word, 'accounting that God was able to raise him up, even from the dead.' Hebrews 11:19.

"Yet none but God could understand how great was the father's sacrifice in yielding up his son to death; Abraham desired that none but God should witness the parting scene . . . At last he [Isaac] spoke, 'My father,' 'behold the fire and the wood: but where is the lamb for a burnt offering?' Oh, what a test was this! How the endearing words, 'my father,' pierced Abraham's heart! Not yet—he could not tell him now. 'My son,' he said, 'God will provide Himself a lamb for a burnt offering.'

"At the appointed place they built the altar and laid the wood upon it. Then, with trembling voice, Abraham unfolded to his son the divine message. It was with terror and amazement that Isaac learned his fate, but he offered no resistance. He could have escaped his doom, had he chosen to do so; the grief-stricken old man, exhausted with the struggle of those three terrible days, could not have opposed the will of the vigorous youth. But Isaac had been trained from childhood to ready, trusting obedience, and as the purpose of God was opened before him, he yielded a willing submission. He was a sharer in Abraham's faith."—*Patriarchs and Prophets*, pp. 151-152.

THE RED SEA—"The Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.' The mysterious cloud [of darkness, to them that night] changed to a pillar of fire before their astonished eyes. The thunders pealed and the lightnings flashed. 'The clouds

poured out water; the skies sent out a sound: Thine arrows also went abroad. The voice of Thy thunder was in the whirlwind; the lightning lightened the world: the earth trembled and shook.' Psalm 77:17-18, R.V.

"The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps and flee to the shore they had quitted. But Moses stretched out his rod; and the piled-up waters, hissing, roaring, and eager for their prey, rushed together and swallowed the Egyptian army in their black depths. As morning broke it revealed to the multitudes of Israel all that remained of their mighty foes—the mail-clad bodies cast upon the shore. From the most terrible peril, one night had brought complete deliverance . . .

"The great lesson here taught is for all time. Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before and bondage or death behind. Yet the voice of God speaks clearly, 'Go forward.' We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit . . . Faith courageously urges an advance, hoping all things, believing all things.

"The cloud that was a wall of darkness to the Egyptians was to the Hebrews a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them. So the dealings of Providence bring to the unbelieving, darkness and despair, while to the trusting soul they are full of light and peace. The path where God leads the way may lie through the desert or the sea, but it is a safe path."—*Patriarchs and Prophets*, pp. 287-290.

THE SERPENT OF BRASS—“When Moses raised the serpent [of brass] upon the pole, some would not believe that merely gazing upon that metallic image would heal them; these perished in their unbelief. Yet there were many who had faith in the provision which God had made. Fathers, mothers, brothers, and sisters were anxiously engaged in helping their suffering, dying friends to fix their languid eyes upon the serpent. If these, though faint and dying, could only once look, they were perfectly restored.

“The people well knew that there was no power in the serpent of brass to cause such a change in those who looked upon it. The healing virtue was from God alone . . . God alone was able to heal them. Yet they were required to show their faith in the provision which He had made. They must look in order to live . . . That look implied faith. They lived because they believed God’s Word, and trusted in the means provided for their recovery. So the sinner may look to Christ, and live . . . But we must come to Him; and when we repent of our sins, we must believe that He accepts and pardons us. Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy.

“Many are unwilling to accept of Christ until the whole mystery of the plan of salvation shall be made plain to them. They refuse the look of faith, although they see that thousands have looked, and have felt the efficacy of looking, to the cross of Christ. Many wander in the mazes of philosophy, in search of reasons and evidence which they will never find, while they reject the evidence which God has been pleased to give. They refuse to walk in the light of the Sun of Righteousness, until the reason of its shining shall be explained. All who persist in this course will fail

to come to a knowledge of the truth. God will never remove every occasion for doubt. He gives sufficient evidence on which to base faith, and if this is not accepted, the mind is left in darkness. If those who were bitten by the serpents had stopped to doubt and question before they would consent to look, they would have perished. It is our duty, first, to look; and the look of faith will give us life.”—*Patriarchs and Prophets*, pp. 430-432.

PETER AND THE WAVES—“A violent tempest had been stealing upon them, and they were unprepared for it. It was a sudden contrast, for the day had been perfect; and when the gale struck them, they were afraid. They forgot their disaffection, their unbelief, their impatience. Everyone worked to keep the boat from sinking. It was but a short distance by sea from Bethsaida to the point where they expected to meet Jesus, and in ordinary weather the journey required but a few hours; but now they were driven farther and farther from the point they sought. Until the fourth watch of the night they toiled at the oars. Then the weary men gave themselves up for lost. In storm and darkness the sea had taught them their own helplessness, and they longed for the presence of their Master.

“Jesus had not forgotten them. The Watcher on the shore saw those fear-stricken men battling with the tempest. Not for a moment did He lose sight of His disciples. With deepest solicitude His eyes followed the storm-tossed boat with its precious burden; for these men were to be the light of the world. As a mother in tender love watches her child, so the compassionate Master watched His disciples. When their hearts were subdued, their unholy ambition quelled, and in humility they prayed for help, it was given them.

“At the moment when they believe themselves lost, a gleam of light reveals a mysterious figure approaching them upon the water. But they know not that it is Jesus. The One who has come for their help they count as an enemy. Terror overpowers them. The hands that have grasped the oars with muscles like iron let go their hold. The boat rocks at the will of the waves; all eyes are riveted on this vision of a man walking upon the white-capped billows of the foaming sea.

“They think it a phantom that omens their destruction, and they cry out for fear. Jesus advances as if He would pass them; but they recognize Him, and cry out, entreating His help. Their beloved Master turns, His voice silences their fear, ‘Be of good cheer: it is I; be not afraid.’

“As soon as they could credit the wondrous fact, Peter was almost beside himself with joy. As if he could scarcely yet believe, he cried out, ‘Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come.’

“Looking unto Jesus, Peter walks securely; but as in self-satisfaction he glances back toward his companions in the boat, his eyes are turned from the Saviour. The wind is boisterous. The waves roll high, and come directly between him and the Master; and he is afraid. For a moment Christ is hidden from his view, and his faith gives way. He begins to sink. But while the billows talk with death, Peter lifts his eyes from the angry waters, and fixing them upon Jesus, cries, ‘Lord, save me.’ Immediately Jesus grasps the outstretched hand, saying, ‘O thou of little faith, wherefore didst thou doubt?’

“Walking side by side, Peter’s hand in that of his Master, they stepped into the boat together. But Peter was now subdued and silent. He had no reason

to boast over his fellows, for through unbelief and self-exaltation he had very nearly lost his life. When he turned his eyes from Jesus, his footing was lost, and he sank amid the waves.

“When trouble comes upon us, how often we are like Peter! We look upon the waves instead of keeping our eyes fixed upon the Saviour. Our footsteps slide, and the proud waters go over our souls. Jesus did not bid Peter come to Him that he should perish; He does not call us to follow Him, and then forsake us.”—*Desire of Ages*, pp. 380-382.

JOURNEY TO EMMAUS—“During the journey the sun had gone down, and before the travelers reached their place of rest, the laborers in the fields had left their work. As the disciples were about to enter their home, the stranger appeared as though He would continue His journey. But the disciples felt drawn to Him. Their souls hungered to hear more from Him. ‘Abide with us,’ they said. He did not seem to accept the invitation, but they pressed it upon Him, urging, ‘It is toward evening, and the day is far spent.’ Christ yielded to this entreaty and ‘went in to tarry with them.’

“Had the disciples failed to press their invitation, they would not have known that their traveling companion was the risen Lord. Christ never forces His company upon anyone. He interests Himself in those who need Him. Gladly will He enter the humblest home and cheer the lowliest heart. But if men are too indifferent to think of the heavenly Guest or ask Him to abide with them, He passes on. Thus many meet with great loss. They do not know Christ any more than did the disciples as He walked with them by the way.

“The simple evening meal of bread is soon prepared. It is placed before the guest, who has taken

His seat at the head of the table. Now He puts forth His hands to bless the food. The disciples start back in astonishment. Their companion spreads forth His hands in exactly the same way as their Master used to do. They look again, and lo, they see in His hands the print of the nails. Both exclaim at once, It is the Lord Jesus! He has risen from the dead!

“They rise to cast themselves at His feet and worship Him, but He has vanished out of their sight. They look at the place which had been occupied by One whose body had lately lain in the grave, and say to each other, ‘Did not our heart burn within us, while He talked with us by the way and while He opened to us the Scriptures?’

“But with this great news to communicate they cannot sit and talk. Their weariness and hunger are gone. They leave their meal untasted, and full of joy immediately set out again on the same path by which they came, hurrying to tell the tidings to the disciples in the city. In some parts the road is not safe, but they climb over the steep places, slipping on the smooth rocks. They do not see, they do not know that they have the protection of Him who has traveled the road with them. With their pilgrim staff in hand, they press on, desiring to go faster than they dare. They lose their track, but find it again. Sometimes running, sometimes stumbling, they press forward, their unseen Companion close beside them all the way.

“The night is dark, but the Sun of Righteousness is shining upon them. Their hearts leap for joy. They seem to be in a new world. Christ is a living Saviour. They no longer mourn over Him as dead. Christ is risen—over and over again they repeat it. This is the message they are carrying to the sorrowing ones. They must tell them the wonderful story of the walk

to Emmaus. They must tell those who joined them by the way. They carry the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and for eternity depend.”—*Desire of Ages*, pp. 800-801.

THE DESTRUCTION OF JERUSALEM—The destruction of Jerusalem took place 39 years after the crucifixion of Christ, in A.D. 70. Titus, the Roman general, under whose leadership it occurred, was the son of the emperor of Rome, Vespasian.

“Titus at last decided to take the temple by storm. He determined, however, that if possible it should be saved from destruction. But his commands were disregarded. After he had retired to his tent at night, the Jews, sallying from the temple, attacked the soldiers without. In the struggle, a firebrand was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze.

“Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of battle, voices were heard shouting: ‘Ichabod!’—The glory is departed.

“Titus found it impossible to check the rage of the soldiery; he entered with his officers, and surveyed the interior of the sacred edifice. The splendor filled them with wonder; and as the flames had not yet penetrated to the holy place, he made a last effort to save it, and springing forth, again exhorted

the soldiers to stay the progress of the conflagration. The centurion Liberalis endeavored to force obedience with his staff of office; but even respect for the emperor gave way to the furious animosity against the Jews, to the fierce excitement of battle, and to the insatiable hope of plunder. The soldiers saw everything around them radiant with gold, which shone dazzlingly in the wild light of the flames; they supposed that incalculable treasures were laid up in the sanctuary. A soldier, unperceived, thrust a lighted torch between the hinges of the door; the whole building was in flames in an instant. The blinding smoke and fire forced the officers to retreat, and the noble edifice was left to its fate.

“It was an appalling spectacle to the Roman—what was it to the Jew? The whole summit of the hill which commanded the city blazed like a volcano. One after another the buildings fell in, with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate towers sent up tall columns of flame and smoke.

“The neighboring hills were lighted up; and dark groups of people were seen watching in horrible anxiety the progress of the destruction: the walls and heights of the upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of falling timbers. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of anguish and desolation.”—

Great Controversy, pp. 33-34.

THE WALDENSES TRAIN THEIR CHILDREN—The Waldenses lived in secluded valleys in the southern Alps of Europe during the Dark Ages; they were among the groups of people, in remote localities, who persevered in the ancient faith (Revelation 12:12-17). They had the Bible in their own language, and studied and obeyed it. Repeatedly, Rome sent armies to destroy this people who refused to yield to its power and accept its errors. The book, *Great Controversy*, details much of the history of the people of God, from Christ's time down to our own—and beyond.

“The mountains that girded their lowly valleys were a constant witness to God's creative power, and a never-failing assurance of His protecting care. Those pilgrims learned to love the silent symbols of Jehovah's presence. They indulged no repining because of the hardships of their lot; they were never lonely amid the mountain solitudes. They thanked God that He had provided for them an asylum from the wrath and cruelty of men. They rejoiced in their freedom to worship before Him. Often when pursued by their enemies, the strength of the hills proved a sure defense.

“From many a lofty cliff they chanted the praise of God, and the armies of Rome could not silence their songs of thanksgiving. Pure, simple, and fervent was the piety of these followers of Christ. The principles of truth they valued above houses and lands, friends, kindred, even life itself. These principles they earnestly sought to impress upon the hearts of the young. From earliest childhood the youth were instructed in the Scriptures and taught to regard sacredly the claims of the law of God. Copies of the Bible were rare; therefore its precious

words were committed to memory. Many were able to repeat large portions of both the Old and the New Testaments. Thoughts of God were associated alike with the sublime scenery of nature and with the humble blessings of daily life. Little children learned to look with gratitude to God as the giver of every favor and every comfort.

“Parents, tender and affectionate as they were, loved their children too wisely to accustom them to self-indulgence. Before them was a life of trial and hardship, perhaps a martyr’s death. They were educated from childhood to endure hardness, to submit to control, and yet to think and act for themselves. Very early they were taught to bear responsibilities, to be guarded in speech, and to understand the wisdom of silence. One indiscreet word let fall in the hearing of their enemies might imperil not only the life of the speaker, but the lives of hundreds of his brethren; for as wolves hunting their prey did the enemies of truth pursue those who dared to claim freedom of religious faith.”—*Great Controversy*, pp. 66-67.

CHAPTER EIGHTEEN

Satan Discusses His Plans

The present writer has in his files a book, published a hundred years ago, by a French monk who overheard a secret planning session of the top leader of the Society of Jesus (the

Jesuits). Taking it down in shorthand, he later published it. The unveiling of future plans can be shocking, as they were in this instance.

Ellen White, in vision, also overheard a top planning session,—but this one was of Satan and his angels. Here is his plan to destroy you, and all who would wish to come to God or serve Him in these last days:

“As the people of God approach the perils of the last days, Satan holds earnest consultation with his angels as to the most successful plan of overthrowing their faith. He sees that the popular churches are already lulled to sleep by his deceptive power. By pleasing sophistry and lying wonders he can continue to hold them under his control. Therefore he directs his angels to lay their snares especially for those who are looking for the second advent of Christ and endeavoring to keep all the commandments of God.

“Says the great deceiver: ‘We must watch those who are calling the attention of the people to the Sabbath of Jehovah; they will lead many to see the claims of the law of God; and the same light which reveals the true Sabbath reveals also the ministration of Christ in the heavenly Sanctuary, and shows that the last work for man’s salvation is now going forward. Hold the minds of the people in darkness till that work is ended, and we shall secure the world and the church also.

“ ‘The Sabbath is the great question which is to decide the destiny of souls. We must exalt the sabbath of our creating. We have caused it to be accepted by both worldlings and church members; now the church must be led to unite with the world in its support. We must work by signs and wonders to blind their eyes to the truth, and lead them to lay

aside reason and the fear of God and follow custom and tradition.

“ I will influence popular ministers to turn the attention of their hearers from the commandments of God. That which the Scriptures declare to be a perfect law of liberty shall be represented as a yoke of bondage. The people accept their ministers’ explanations of Scripture and do not investigate for themselves. Therefore, by working through the ministers, I can control the people according to my will.

“ But our principal concern is to silence this sect of Sabbathkeepers. We must excite popular indignation against them. We will enlist great men and worldly-wise men upon our side, and induce those in authority to carry out our purposes. Then the sabbath which I have set up shall be enforced by laws the most severe and exacting. Those who disregard them shall be driven out from the cities and villages, and made to suffer hunger and privation. When once we have the power, we will show what we can do with those who will not swerve from their allegiance to God. We led the Romish Church to inflict imprisonment, torture, and death upon those who refused to yield to her decrees, and now that we are bringing the Protestant churches and the world into harmony with this right arm of our strength, we will finally have a law to exterminate all who will not submit to our authority. When death shall be made the penalty of violating our sabbath, then many who are now ranked with commandment keepers will come over to our side.

“ But before proceeding to these extreme measures, we must exert all our wisdom and subtlety to deceive and ensnare those who honor the true Sabbath. We can separate many from Christ by worldliness, lust, and pride. They may think themselves safe because they believe the truth, but indulgence

of appetite or the lower passions, which will confuse judgment and destroy discrimination, will cause their fall.

“ ‘Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here and fix their affections upon earthly things. We must do our utmost to prevent those who labor in God’s cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom . . . and the spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will finally be separated from God’s people.

“ ‘Through those that have a form of godliness but know not the power, we can gain many who would otherwise do us harm. Lovers of pleasure more than lovers of God will be our most effective helpers. Those of this class who are apt and intelligent will serve as decoys to draw others into our snares. Many will not fear their influence, because they profess the same faith. We will thus lead them to conclude that the requirements of Christ are less strict than they once believed, and that by conformity to the world they would exert a greater influence with worldlings. Thus they will separate from Christ; then they will have no strength to resist our power, and ere long they will be ready to ridicule their former zeal and devotion.

“ ‘Until the great decisive blow shall be struck, our efforts against commandment keepers must be untiring. We must be present at all their gatherings. In their large meetings especially our cause will suffer much, and we must exercise great vigilance, and employ all our seductive arts to prevent souls from

hearing the truth and becoming impressed by it.

“ I will have upon the ground, as my agents, men holding false doctrines mingled with just enough truth to deceive souls. I will also have unbelieving ones present who will express doubts in regard to the Lord’s messages of warning to His church. Should the people read and believe these admonitions, we could have little hope of overcoming them. But if we can divert their attention from these warnings, they will remain ignorant of our power and cunning, and we shall secure them in our ranks at last. God will not permit His words to be slighted with impunity. If we can keep souls deceived for a time, God’s mercy will be withdrawn, and He will give them up to our full control.

“ ‘We must cause distraction and division. We must destroy their anxiety for their own souls, and lead them to criticize, to judge, and to accuse and condemn one another, and to cherish selfishness and enmity. For these sins, God banished us from His presence; and all who follow our example will meet a similar fate.’ ”—*Testimonies to Ministers, 472-475; Great Controversy, 1884 edition, pp. 337-340.*

CHAPTER NINETEEN

Comparing the Prophets

William F. Albright (1891-1971) was recognized in the field of archaeology as the leading

Biblical archaeologist of the twentieth century. His research and articles on this subject of ancient remains in the Near East stand unrivaled. After receiving his Ph.D., in 1916, he began a lifework that produced more than 800 Biblical and archaeological publications and 25 honorary doctorates.

In the 1950s, Alger Johns, one of Albright's doctoral candidates, showed him several of Ellen White's books. Albright was astounded and began research into her works and her life.

It is said that, as a result of his investigations, he declared her to be an authentic prophet of God.

It is interesting to compare the prophets; and, as we do so, we can learn many things.

The Bible writers wrote directly as the thoughts flowed from remembrances of visions they had earlier received. An example of this will be found in the book of Revelation, penned by the Apostle John.

And the prophets also used sources. These were inspirational or historical writings that other Christians or historians had already written.

But whether they wrote directly that which they had themselves received in vision or whether they penned that which they obtained from the writings of others, they did it under the direct guidance of the Holy Spirit.

An example of such use of sources is to be found in Matthew and Mark. One of these two Gospel writers heavily copied from the other. It is generally believed that Mark wrote his Gospel account first. The present writer did research on this about twenty-

five years ago. He read through Mark to determine every unique story in that book (every incident not to be found in Matthew). There were almost none. Mark 14:51 is one of the very few. It is fairly clear that Matthew had the scroll of Mark in front of him as he wrote his book. He included 99% of Mark's stories, but without going into the detail that Mark usually employed. In addition, Matthew added still more incidents and parables. Then, when Luke wrote, it appears that he had Matthew's Gospel in front of him and used a sizeable amount of it while adding especially unique material in Luke 10 to 20. Over half a century later, John wrote his Gospel; and, although he had recollections of the three earlier Gospels, he apparently did not have them available as he wrote. It is for this reason that the first three Gospels are called the "synoptic gospels"—because they are so much alike, and yet so much different than John's Gospel.

Another example is the one-chapter book of Jude, when compared with 2 Peter 2. Thoughtfully read one chapter and then the other. Especially note Jude 4-18 and 2 Peter 2:1-3. One copied from the other. It is generally believed that Jude must have written his book first; and, then, Peter copied it.

Several times Paul quotes passages from non-Christian writers and historians (Acts 17:28; 1 Corinthians 15:33; Titus 1:12). In these passages, we find quotations from the Greek poet, Aratus; the Greek writer, Menander; and the Cretian author, Epimenides.

In Jude 14-15, Jude either quotes from the pseudepigraphal book, 1 Enoch (1 Enoch 1:9), or

from a source that 1 Enoch also quoted. That noninspired book, of about a hundred years earlier, has this in 1 Enoch 1:9: "And behold! He cometh with ten thousands of His holy ones to execute judgment upon all, and to destroy all the ungodly: and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him."

Luke 1:1, 3-4 is an explanation by Luke, that he and others used sources in preparing their Gospels:

"Inasmuch as many have undertaken to compile an account of the things accomplished among us . . . it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order."—*Luke 1:1, 3-4 (New American Standard Bible)*.

And then there were those passages in which God Himself spoke in Scripture—and direct quotations from Him are given.

All of these Biblical writing patterns are to be found in Ellen White's writings, just as they were found in the writings of the prophets before her time. Although exhaustive research has disclosed that she did very little of it.

The primary instance in which she "copied" is to be found in the earlier portions of her book, *Great Controversy*. —But what she did was to quote historians, something all other historians frequently do!

The first part of this book is primarily composed of historical information from the past two thousand years. In vision, Ellen White saw scenes that

transpired during this time, but she was not usually given dates or names. Later, as she wrote, she researched into the writings of leading historians in order to locate this information. She was guided by the Holy Spirit in this work, for she would not have dared undertake it otherwise. On occasion, as she found suitable and brief historical quotations that clearly said that which she wished to say, she would quote from these historians.

“The great events occurring in the life of our Lord were presented to her in panoramic scenes as also were the other portions of *The Great Controversy*. In a few of these scenes, chronology and geography were clearly presented, but in the greater part of the revelation the flashlight scenes which were exceedingly vivid and the conversations and the controversies which she heard and was able to narrate were not marked geographically or chronologically; and she was left to study the Bible and history and the writings of men who had presented the life of our Lord to get the chronological and geographical connection.”—*W.C. White, Letter, January 8, 1932.*

Ellen was shown in vision that God would guide her, both in the writing out of that which she saw in vision and in that which she found in her studies of what others had written—so that the finished product would be accurate, in accordance with the guidance of the Holy Spirit and in agreement with the prophets before her, the Bible writers.

A careful reading of the largest Biblical historical books (1-2 Samuel, 1-2 Kings, and 1-2 Chronicles) reveals that the writer of Chronicles extensively used detailed sources and lists—far more than the other two. Its author very likely was Ezra (com-

pare 2 Chronicles 36:22-23 with Ezra 1:1-3), and a similar use of sources is to be found in the book of Ezra.

Ellen White was not secretive about what she did, for one does not need to be secretive about that which is right. Books which she found to be especially accurate in providing a good historical coverage she recommended in published articles that she wrote—for her readers to purchase for themselves and also read. Examples of this were D'Aubigne's *History of the Reformation*, and Conybeare and Howson's *The Life of Paul*.

And she wrote that sources were used in her books:

“In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our time, similar use has been made of their published works.”—*Author's Preface, Great Controversy, p. xii.*

It must also be remembered that Ellen White was divinely strengthened in carrying on the task assigned her, to provide the help needed so much by others. There are indications that she may have had a photographic memory in relation to her work. On one occasion a stenographer took down a sermon she gave. (She never used notes in her public

talks.) Afterward it was found that an almost exact paragraph from a contemporary writer had been included in that lecture. But she had not read in the book for quite some time. The Lord brought it to her mind when it was needed.

It is particularly significant that in those relatively few instances in which Ellen White did quote from others, the quotation was always decidedly improved upon. Errors were discarded and a better writing style was to be seen.

But probably most significant of all is the fact that, in the sixteen hundred years during which the Bible was written, we find a dramatic uniformity of concepts—from Genesis through Revelation. And throughout the seventy-year writing ministry of Ellen White we find a parallel uniformity that is striking.

All of us change—from month to month and from year to year. But the writings of Ellen White kept to the same views and concepts, from decade to decade. Yet those concepts gradually broadened to Ellen as she had time to write them out and as the people were ready for them. An example of this would be her health vision of 1863, which included information that perhaps many might not have been as open to receive earlier. Yet, as we have seen in an earlier chapter (*“Anticipating Science”*), when the knowledge did come, it was more accurate, in terms of contemporary science and understanding than was available anywhere in her time.

“A helpful first step toward understanding a prophet’s view of her work is alluded to by her son, William C. White. He provides this key: ‘In her early experience when she was sorely distressed over the

difficulty of putting into human language the revelations of truths that had been imparted to her, she was reminded of the fact that all wisdom and knowledge comes from God and she was assured that God would bestow grace and guidance. She was told that in the reading of religious books and journals, she would find precious gems of truth expressed in acceptable language, and that she would be given help from heaven to recognize these and to separate them from the rubbish of error with which she would sometimes find them associated.'

"This paragraph provides a crucial insight into why she did what she did in the way she did. The Lord was her Authority. She was following His instructions . . . For Mrs. White, Christ is the ultimate Source of all truth, no matter where it may be found. That is the deeper reason why she did not feel concerned about citing historians as authorities. Any truth they had, had also originated with Christ."—*John J. Robertson, The White Truth, pp. 38-39.*

And so it is, as we compare the prophets, we discover that there are no first-class, second-class, or third-class prophets. All are equal, and this includes both canonical prophets who wrote books that we have in the Bible (such as Moses, David, and Paul) and noncanonical prophets who did not (such as Elijah, Elisha, and John the Baptist). The first prophet on record was Enoch, and yet he was equal to all that followed him. For each wrote in harmony with all the rest, and each was fully inspired of God.

Each prophet conveyed the Lord's message, not his own. Truth is truth, no matter who expressed it first. And we have seen that the inspired writers of Scripture recognized this fact. They saw that truth

comes from only one Source, and they were guided by the Holy Spirit in locating it and sharing it with others. The experience of Ellen White was similar.

“I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them.”—*1 Selected Messages*, p. 37.

“Oh, how inefficient, how incapable I am of expressing the things which burn in my soul in reference to the mission of Christ . . . I know not how to speak or trace with pen the large subject of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words.”—*3 Selected Messages*, 115.

But the information spoken or written out by the prophet is always based, ultimately, on underlying concepts and truths revealed to him earlier in vision:

“Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction.”—*1 Selected Messages*, p. 37.

“As the Lord has manifested Himself through the spirit of prophecy, past, present and future have passed before me. I have been shown faces that I have never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent and, arriving at a crisis, have saved great disaster to the cause of

God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years [ultimately seventy] from above or from beneath?"—5 *Testimonies*, p. 671.

Attorney Vincent L. Ramik, a senior partner in a Washington, D.C., legal firm specializing in copyright law was asked to investigate the possibility that Ellen White was a "plagiarist."

"He began a critical examination of her books with a bias that she was a plagiarist, but something unexpected happened. Though he was looking for literary theft, after 300 hours studying the charges against her, he said there simply was no case [*reported in "Review," September 17, 1981, pp. 3-7*]. Besides the strictly legal facts of the case, something else impressed him to turn 180 degrees in his attitude.

"Now there are a lot of things that Mrs. White has put down on paper that will, if read seriously, perhaps cause a person to look inwardly, honestly. And if you do, the true self comes out; I think I know a little more about the real Vince Ramik than I did before I started reading the message of Ellen White, not simply her writings . . . Quite honestly, I think I've left this task with more than I've put into it. And it's simply her messages . . . It makes you believe a little more firmly in things you may have believed a little bit less in the past.

" 'Mrs. White moved me! In all candor, she moved me. I am a Roman Catholic; but Catholic, Protestant, whatever—she moved me. And I think her writings should move anyone, unless he is permanently biased and is unswayable.'

"Thousands can testify to the truth of that state-

ment. In her writings is a power and originality which . . . [is recognized] as the prophetic voice. Her messages reveal credentials of a kind many find nowhere else outside the Scriptures. The writings are authoritative because of their origin. Ellen White recognized that she was not the originator of her books and did not take credit to herself. 'Of myself I could not have brought out the truth in these books, but the Lord has given me the help of His Holy Spirit' (*1 Selected Messages*, p. 35). Those visions, those scenes that passed before her, and the accompanying explanations provided her, give to her writing the freshness of an eyewitness and the richness of an authentic firsthand report.

"Messages such as these have not been duplicated in any contemporary writer . . . The same stark, literary simplicity and directness shines through these earlier books [of hers] as in her later, more expanded works. Even in her the beautiful and descriptive language . . . this intangible and singular quality is evident and is often recognized by those who come upon them for the first time."—*John J. Robertson, The White Truth*, pp. 97-98.

Robertson's book is an interesting one. On the last page he tells the story of two men who wandered into a major art museum in Europe. The story goes something like this:

While others stood hushed in awe at the enraptured views and portraiture, these two would turn from one painting to another with a coarse laugh, "Who would want to pay anything for something like that?" And on it went, painting after painting.

Then a museum attendant drew near and said quietly, "It is not the masterworks that are on trial; it is our response to them."

Prophets are sent from God with special messages to mankind. The clear yet solemn truths in these messages witness to their genuineness and their Source.

Are the prophets on trial or is it our response?

Who was being tested when John the Baptist stood before Herod?

Who was on trial when Noah pled with the people? Who failed the test when the door of the ark was shut and probation closed?

CHAPTER TWENTY

Threescore and Ten

The girl that was supposed to die before spring of 1845 did not do so. God had called her to the work of a prophet.

The years passed; and they were filled with exhaustive traveling and writing. In 1881 her husband, James, passed away. Ellen kept at her work; and the years continued on.

And the years brought article after article, book after book. Gradually, 100,000 pages of handwritten manuscripts were produced. This amounted to 25 million handwritten words (for she never used a typewriter or shorthand). She wrote 4,500 magazine articles. Over 100 books were published. Her first vision took place in December 1844; her last-known vision concerned the welfare of youth and was given on March 3, 1915. She received about two thou-

sand visions and prophetic dreams during seventy years of public ministry (1844 to 1915).

After her husband's death on August 6, 1881, she was a widow for thirty-four years. Not only did she encourage Christians in North America, but she spent two years in Europe (summer of 1885 to the summer of 1887) and nine years in Australia (1891 to 1900) doing the same.

Many of her books were translated into foreign languages. *Steps to Christ*, telling the simple story of how to come to Christ and remain close by His side, has been translated into 117 languages. We mentioned earlier that she wrote more than any other woman in history. But in regard to the large number of her books that were translated:

“She is the fourth most translated author [man or woman] in the history of literature, its most translated woman writer, and the most translated American author of either sex.”—*Roger W. Coon, A Gift of Light*, p. 21.

In careful research at the Library of Congress, in Washington, D.C., Roger Coon was able to tentatively identify the ten most translated authors in the history of literature: (1) Vladimir I. Lenin (Russian communist leader)—222 languages. (2) Georges Simenon (Franco-Belgian detective-story writer)—143 languages. (3) Leo Tolstoy (Russian novelist)—122 languages. (4) Ellen G. White (American religious figure and writer)—117 languages. (5) Karl Marx (German socialist philosopher)—114. (6) William Shakespeare (English playwright)—111. (7) Agatha Christie (English mystery writer)—99. (8) Jacob and Wilhelm Grimm (German fairy-tale writers)—97. (9) Ian Fleming (British author of “James

Bond” novels)—95. (10) Earnest Hemingway (American novelist)—91. (See Roger Coon, “A Gift of Light,” pp. 30-31.)

Yes, the years passed; but they were exciting years. Full of help to thousands, full of concern for many who refused to be helped. And the girl that was supposed to die in the 1840s lived on past the turn of the century. Although frequently weary, yet God helped her continue on. The following experience took place on the night of March 2, 1907. She was then 79 years of age:

“I was weary and retired early. I was suffering from rheumatism in my left side and could get no rest because of the pain. I turned from side to side, trying to find ease from the suffering. There was a pain in my heart that portended no good for me. At last I fell asleep.

“About half past nine I attempted to turn myself, and as I did so, I became aware that my body was entirely free from pain. As I turned from side to side and moved my hands, I experienced an extraordinary freedom and lightness that I cannot describe. The room was filled with light, a most beautiful, soft, azure light, and I seemed to be in the arms of heavenly beings.

“This peculiar light I have experienced in the past in times of special blessing, but this time it was more distinct, more impressive, and I felt such peace, peace so full and abundant no words can express it. I raised myself into a sitting posture, and I saw that I was surrounded by a bright cloud, white as snow, the edges of which were tinged with a deep pink. The softest, sweetest music was filling the air, and I recognized the music as the singing of the angels.

“Then a Voice spoke to me, saying, ‘Fear not; I

am your Saviour. Holy angels are all about you.'

"'Then this is heaven,' I said, 'and now I can be at rest. I shall have no more messages to bear, no more misrepresentations to endure. Everything will be easy now, and I shall enjoy peace and rest. Oh, what inexpressible peace fills my soul! Is this indeed heaven? Am I one of God's little children? and shall I always have this peace?'

"The Voice replied, 'Your work is not yet done.'

"Again I fell asleep, and when I awoke I heard music, and I wanted to sing. Then someone passed my door, and I wondered if that person saw the light. After a time the light passed away, but the peace remained."—*Ellen G. White, 9 Testimonies, pp. 65-66.*

Her work was not done. More years continued, and more manuscripts and books were prepared. Her last talk, given before a large gathering of missionaries from all over the world field, occurred in 1909. Among her concluding words were these:

"We do not have half faith enough. Let us do our part in warning these cities [all over the world]. The warning message must come to the people who are ready to perish, unwarned, unsaved. How can we delay?"—*Life Sketches, p. 424.*

Leaving the podium to sit down, she returned to it; and, holding up a Bible, she said, "Brethren, I commend to you the Word of God."

An uplifting of Christ, a concern for the salvation of souls, warnings against sin, a pointing to Scripture: This was the work of Ellen G. White, as it had been the work of all the prophets before her time.

Some time after this experience, when she was

quite elderly, Ellen White visited a small Christian college located in the hills behind her home in Northern California. Alma McKibbin related what took place:

“There came a time when she didn’t come [to visit us] for quite a while. And we became a little anxious about it and were asking for her. So Professor Irwin [the president of the college] told her that we were all very anxious to have her come once more. So she was brought up the night before and put to bed in the dormitory. The next morning they brought her over. We were still having chapel . . . and Professor Irwin and Elder W.C. White, her son, just picked her up and carried her in. She was so feeble and there were awkward steps up to the rostrum. And Brother White stood by her and supported her while she spoke. I don’t think she spoke more than ten minutes. She wasn’t able. But this was what she said, as nearly as I can remember.

“She said, ‘My dear young people, I am grateful to God that He has given me strength to come and speak to you once more. You have a rare privilege of establishing a new school. You may have some inconveniences, but yours is a great privilege to found a school on right principles . . . I was young like you when God called me to this work. And I’ve put my armor on—and I’ve never taken it off. And I never shall till my work is done. Dear young people, when you put your hands to the plow, never turn back! I hope each one of you has consecrated his life to God. Count the cost, my young friends, and when you have determined to do that, don’t let anything hinder you. Don’t be discouraged.’

“And then she said, ‘I know what the evil one does; I know by what he has tried to do to discourage me, through seventy long years. But I put my armor on,

way back when I was a girl, and I've never taken it off—and I never shall, till my work is done.'

"Then she paused: 'And it's almost done. My secretaries are busy these days, gathering the material from my earlier papers for another book. You know, God has helped me to write a series of books [the *Conflict of the Ages Series*] but there is one yet lacking: I haven't a book on the latter part of the Old Testament. But I have written a good deal on that, here and there, and my secretaries are gathering it together. And I help them as I can . . . God will help me finish this book. I know He will.' [The book was completed the year of her death, using current and past materials that she had written.]

"Then she said, 'I think that I cannot speak to you more today, but remember: Put your armor on—and never take it off.'

"Then they took her away; took her out and put her in a chair on the porch [just outside of the chapel]. Brother White went for the carriage. We could see her through the glass doors. I think we were all weeping. And, do you know, as she sat there, she began to sing. She loved to sing. And they told me that it was an old [second] Advent hymn. The only words I remember are 'Jesus is coming again; coming again, coming again.' Then they took her away. And we knew that we had seen her for the last time. And I don't think anyone who was there will ever forget her last words: 'I put my armor on, and I'll never take it off—till my work is done.'"—*Alma McKibbin, Statement, c. 1965.*

Ellen White had earlier hoped to live through to the Second Coming of Christ. But she had a dream one night in which she awoke from the grave with her husband, James (who died in 1881). "Were we

both here?" she asked in her dream. From then on, she knew she was to pass through the grave before Jesus returned for His own.

"Again and again, during the earlier weeks of her [final] illness, her voice was lifted in song. The words oftenest chosen were:

"We have heard from the bright, the holy land,
"We have heard, and our hearts are glad;
"For we were a lonely pilgrim band,
"And weary, and worn, and sad.
"They tell us the pilgrims have a dwelling there,
"No longer are homeless ones;
"And we know that the goodly land is fair,
"Where life's pure river runs.
"We'll be there, we'll be there, in a little while,
"We'll join the pure and the blest;
"We'll have the palm, the robe, the crown,
"And forever be at rest."

—*Life Sketches*, p. 446

(This song, written in 1845 by William Hyde, can be found in its entirety in *1 Testimonies*, p. 70, and in the *Church Hymnal*, number 305. It was an early Advent hymn and was included in James White's first hymnbook, published in 1840.)

A few weeks before her death, she said to her son:

"I am very weak. I am sure that this is my last sickness. I am not worried at the thought of dying. I feel comforted all the time, that the Lord is near me. I am not anxious. The preciousness of the Saviour has been so plain to me. He has been a friend. He has kept me in sickness and in health.

"I do not worry about the work I have done. I have done the best I could. I do not think that I shall

be lingering long. I do not expect much suffering . . . Do not worry. I go only a little before the others.”—*Life Sketches*, pp. 444-445.

“The comfortable office room on the second story of Mrs. White’s home was the most favorable place for patient and nurses, and here it was that she lay the most of the time, surrounded by the familiar objects of the more active life to which she had so long been accustomed. The room was light and airy. In one corner of a large bay window flooded a portion of the chamber [bedroom] with sunshine. Here stood her old writing chair. This was transformed into a reclining chair, into which she was lifted every day after the first week or two of illness had passed by. The view from this sunny corner was pleasing and varied, and she greatly enjoyed the changing beauties of springtime and early summer.

“Close beside her chair, on a table, were several of the books she had written. These she would often handle and look over, seeming to delight in having them near. Like an affectionate mother with her children, so was she with these books during her last sickness. Several times, when visited, she was found holding two or three of them in her lap. ‘I appreciate these books . . . They are truth, and they are righteousness, and they are an everlasting testimony that God is true.’ ”—*Life Sketches*, p. 445.

Then, in mid-July, the end came.

“All her trust was in the unmerited grace of Christ, the one hope of every believer. ‘I am guarding every moment,’ she said in her last hours with the family, ‘so that nothing may come between me and the Lord . . . There will be a glorious meeting soon.’ ”—*William A. Spicer, The Gift of Prophecy*, p. 64.

How thankful we can be that God cares for His little ones. Just as He cared for Ellen, so He will

care for us.

“The end came on Friday, July 16, 1915, at 3:40 p.m., in the sunny upper chamber of her Elmshaven home where she had spent so much of her time during the last happy, fruitful years of her busy life. She fell asleep in Jesus as quietly and peacefully as a weary child goes to rest . . . The last words that she spoke to her son were, ‘I know in whom I have believed.’

“ ‘God is love.’ ‘He giveth His beloved sleep.’ To them the long night of waiting until the morning of the resurrection is but a moment; and even to those who remain the time of waiting will not be long, for Jesus is coming soon to gather His loved ones home. As our beloved sister [Ellen] herself declared to those about her one Sabbath day during her sickness, ‘We shall all be home very soon now.’ ”—*Life Sketches*, p. 449.

Ellen White was eighty-seven at the time of her death. A ministry of seventy years, since the first vision had been given to her, was ended. The lives of many thousands have been changed for the better because of that ministry. “For she being dead yet speaketh”—through the track of light which she left behind: her many books and papers which are ours to read today.

“Not only did she foretell the future, but she also gave wise counsel in the present. Certainly she was a spokesman for God. Like the prophets of old, her life was marked by humility, simplicity, austerity, divine learning, and devotion. And like them, she turned to God for healing and help . . . [in all her books] which reached a circulation running into millions . . . she represents the Bible as the Book of all books, the supreme guide for the whole human

family.”—Edith Dean, *Great Women of the Christian Faith*, 1959 edition (Harper & Brothers), pp. 230-236.

CHAPTER TWENTY-ONE

Treasure Chest of Inspiration

For over a hundred years, Christians on the path to heaven have found deep comfort and encouragement in the writings of Ellen G. White. How thankful we can be for the Bible and for the precious help that God sends us through His messengers.

Here are a few samples from the treasure-house of Inspiration that you will find in these books. If you like what you read, you can purchase more from the publisher of the book you are now reading or from other booksellers. They are not expensive, and many are obtainable in inexpensive paperback from the publisher of this present book.

(Although many of the passages, below, have been selected from *The Desire of Ages*, her other books are just as rich in beauty and encouragement.)

PRECIOUS PROMISES—“The vast confederacy of evil is arrayed against all who would overcome; but Christ would have us look to the things which are not seen, to the armies of heaven encamped about

all who love God, to deliver them. From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, until in the light of eternity we see the providences of God.”—*The Desire of Ages*, p. 240.

“When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name.”—*Prophets and Kings*, p. 260.

“We should now acquaint ourselves with God by proving His promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with His approval, is better than riches, honors, ease, and friendship without it.”—*Great Controversy*, p. 622.

“The omnipotent power of the Holy Spirit is the defense of every contrite soul. No one who in penitence and faith has claimed His protection will Christ permit to pass under the enemy’s power. It is true that Satan is a powerful being; but, thank God, we have a mighty Saviour, who cast out the evil one from heaven. Satan is pleased when we magnify His power. Why not talk of Jesus? Why not magnify His power and His love?”—*The Ministry of Healing*, p. 94.

“It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His Spirit.”—*The Desire of Ages*, p. 83.

“We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God.”—*The Desire of Ages*, p. 363.

“His [God’s] angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions.”—*Christ’s Object Lessons*, pp. 341-342.

“Turning from the ambitious, self-satisfied favorites of this world, He [Christ] declared that those were blessed who, however great their need, would receive His light and love. To the poor in spirit, the sorrowing, the persecuted, He stretched out His arms, saying, ‘Come unto Me . . . I will give you rest.’ Matthew 11:28.

“In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in the ‘beauty of the Lord our God.’ Psalm 90:17. Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man’s true ideal, He awakened, for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy were awakened new impulses. To many a despairing one there opened the possibility of a new life.

“Christ bound men to His heart by the ties of love and devotion; and by the same ties He bound them to their fellowmen. With Him love was life, and life

was service. 'Freely ye have received,' He said, 'freely give.' Matthew 10:8."—*Education*, p. 80.

"God's ideal for His children is higher than the highest human thought can reach. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning."—*The Desire of Ages*, p. 311.

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world, It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light."—*The Desire of Ages*, p. 324.

"In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not

given new mental powers, but the darkness that through ignorance and sin has clouded the understanding is removed. The words, 'A new heart also will I give you,' mean, 'A new mind will I give you.' A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence.

"The Bible contains the principles that lie at the foundation of all true greatness, all true prosperity, whether for the individual or for the nation . . . The reading of the Scriptures causes light to shine into the darkness. As the Word of God is searched, life-giving truths are found. In the lives of those who heed its teachings there will be an undercurrent of happiness that will bless all with whom they are brought in contact.

"Thousands have drawn water from these wells of life, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Christ is to them and what they are to Christ . . . Thousands more may engage in the work of searching out the mysteries of salvation . . . Each fresh search will reveal something more deeply interesting than has yet been unfolded."—*My Life Today*, p. 24.

"Faith is in no sense allied to presumption. Only he who has true faith is secure against presumption. For presumption is Satan's counterfeit of faith. Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse trans-

gression.”—*The Desire of Ages*, p. 126.

“The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom.”—*The Desire of Ages*, p. 483.

LIVING EACH DAY WITH CHRIST—“Christ is the great center, the source of all strength. His disciples are to receive their supplies from Him. The most intelligent, the most spiritually minded, can bestow only as they receive. Of themselves they can supply nothing for the needs of the soul. We can impart only that which we receive from Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting . . . The means in our possession may not seem to be sufficient for the work; but if we will move forward in faith, believing in the all-sufficient power of God, abundant resources will open before us. If the work be of God, He Himself will provide the means for its accomplishment . . . If we go to the Source of all strength, with our hands of faith outstretched to receive, we shall be sustained in our work, even under the most forbidding circumstances, and shall be enabled to give to others the bread of life.”—*The Desire of Ages*, pp. 370-371.

“All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service . . . Our hearts will often burn within us as One

draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue.”—*The Desire of Ages*, p. 668.

“When we have a realization of our weakness, we learn to depend upon a power not inherent. Nothing can take so strong a hold on the heart as the abiding sense of our responsibility to God. Nothing reaches so fully down to the deepest motives of conduct as a sense of the pardoning love of Christ . . . The less you cherish self, the more distinct and full will be your comprehension of the excellence of your Saviour. The more closely you connect yourself with the source of light and power, the greater light will be shed upon you, and the greater power will be yours to work for God. Rejoice that you are one with God, one with Christ, and with the whole family of heaven.”—*The Desire of Ages*, p. 493.

“If you have given yourself to God, to do His work, you have no need to be anxious for tomorrow. He whose servant you are, knows the end from the beginning. The events of tomorrow, which are hidden from your view, are open to the eyes of Him who is omnipotent.

“When we take into our hands the management of things with which we have to do, and depend upon our own wisdom for success, we are taking a burden which God has not given us, and are trying to bear it without His aid. We are taking upon ourselves the responsibility that belongs to God, and thus are really putting ourselves in His place. We may well have anxiety and anticipate danger and loss, for it is certain to befall us. But when we really believe that God loves us and means to do us good we shall cease to worry about the future. We shall trust God as a child trusts a loving parent. Then

our troubles and torments will disappear, for our will is swallowed up in the will of God.

“Christ has given us no promise of help in bearing today the burdens of tomorrow. He has said, ‘My grace is sufficient for thee’ (2 Corinthians 12:9); but, like the manna given in the wilderness, His grace is bestowed daily, for the day’s need. Like the hosts of Israel in their pilgrim life, we may find morning by morning the bread of heaven for the day’s supply.

“One day alone is ours, and during this day we are to live for God. For this one day we are to place in the hand of Christ, in solemn service, all our purposes and plans, casting all our care upon Him, for He careth for us. ‘I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.’ ‘In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.’ Jeremiah 29:11; Isaiah 30:15.

“If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved.”—*Mount of Blessing*, pp. 100-101.

WHAT CHRIST DID FOR US—“The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine: ‘Who, being in the form of God, thought it not robbery to be equal with God.’ He was ‘the brightness of His glory, and the express image of

His person.'

"Now, of the human: He 'was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death.' He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for a while relinquished. Though He walked among men in poverty, scattering His blessings wherever He went, at His word legions of angels would surround their Redeemer and do Him homage. But He walked the earth unrecognized, unconfessed, with but few exceptions, by His creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As He passed to and fro upon His mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called Him blessed, and the very greatest of the nation passed Him by with disdain.

"Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself and took mortality upon Him. As a member of the human family, He was mortal; but as a God, He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of

death and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He bore the sins of the world and endured the penalty which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive.

“Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human. But He humbled Himself to man’s nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in His humiliation, that He must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility.

“But He stepped still lower; the man must humble Himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for Him in His own territory. He had to flee from place to place for His life. He was betrayed by one of His disciples; He was denied by one of His most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! He felt the bitterness as no

other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step He humbled Himself to die—but what a death! It was the most shameful, the most cruel, death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth—died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! ‘All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head.’ Psalm 22:7. He was numbered with the transgressors, He expired amid derision, and His kinsmen according to the flesh disowned Him. His mother beheld His humiliation, and He was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that He was working out in behalf of, not only the inhabitants of this speck of a world but the whole universe, every world which God had created.

“Christ was to die as man’s substitute. Man was a criminal under the sentence of death for transgression of the law of God, as a traitor, a rebel; hence a substitute for man must die as a malefactor, because He stood in the place of the traitors, with all their treasured sins upon His divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but He died a shameful death. The prophet gives to the world His words, ‘I hid not My face from shame and spitting.’

“In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as if they were to bear no trials,

no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there were no lower depths that He could reach, in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy—striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christ-like?

“ ‘Let this mind be in you, which was also in Christ Jesus.’ He died to make an atonement, and to become a pattern for every one who would be His disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling Himself, and then as man debasing Himself, till there was no lower point to which He could descend? ‘Be astonished, O ye heavens,’ and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled Himself, agonized, and died the shameful death upon the cross in our behalf!”—*Review and Herald, September 4, 1900; 5 Bible Commentary, 1126-1128.*

WHEN WE SURRENDER OUR LIVES TO JESUS—

“ ‘Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.’

“These words of comfort were spoken to the multitude that followed Jesus. The Saviour had said that only through Himself could men receive a knowl-

edge of God. He had spoken of His disciples as the ones to whom a knowledge of heavenly things had been given. But He left none to feel themselves shut out from His care and love. All who labor and are heavy-laden may come unto Him.

“Scribes and rabbis, with their punctilious attention to religious forms, had a sense of want that rites of penance could never satisfy. Publicans and sinners might pretend to be content with the sensual and earthly, but in their hearts were distrust and fear. Jesus looked upon the distressed and heart burdened, those whose hopes were blighted, and who with earthly joys were seeking to quiet the longing of the soul, and He invited all to find rest in Him.

“Tenderly He bade the toiling people, ‘Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.’

“In these words Christ is speaking to every human being. Whether they know it or not, all are weary and heavy-laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. ‘The Lord hath laid on Him the iniquity of us all.’ Isa. 53:6. He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart.

“The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our

temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord 'telleteth the number of the stars;' and yet 'He healeth the broken in heart, and bindeth up their wounds.' Ps. 147:4, 3. 'Come unto Me,' is His invitation. Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden Bearer. The rest that Christ offers depends upon conditions, but these conditions are plainly specified. They are those with which all can comply. He tells us just how His rest is to be found.

"'Take My yoke upon you,' Jesus says. The yoke is an instrument of service. Cattle are yoked for labor, and the yoke is essential that they may labor effectually. By this illustration Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be co-workers with Him.

"The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will, which is high, and noble, and elevating. He desires that we shall patiently and wisely take up

the duties of service. The yoke of service Christ Himself has borne in humanity. He said, 'I delight to do Thy will, O My God: yea, Thy law is within My heart.' Ps. 40:8. 'I came down from heaven, not to do Mine own will, but the will of Him that sent Me.' John 6:38. Love for God, zeal for His glory, and love for fallen humanity, brought Jesus to earth to suffer and to die. This was the controlling power of His life. This principle He bids us adopt.

"There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. In order to gratify ambition and worldly desires, they wound the conscience, and bring upon themselves an additional burden of remorse. The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, 'My yoke is easy, and My burden is light.' He bids them seek first the kingdom of God and His righteousness, and His promise is that all things needful to them for this life shall be added. Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet.

" 'Learn of Me,' says Jesus; 'for I am meek and lowly in heart: and ye shall find rest.' We are to enter the school of Christ, to learn from Him meekness and lowliness. Redemption is that process by which the soul is trained for heaven. This training means a knowledge of Christ. It means emancipa-

tion from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God.

“In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage. But many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they cannot find peace.

“It is the love of self that brings unrest. When we are born from above, the same mind will be in us that was in Jesus, the mind that led Him to humble Himself that we might be saved. Then we shall not be seeking the highest place. We shall desire to sit at the feet of Jesus, and learn of Him. We shall understand that the value of our work does not consist in making a show and noise in the world, and in being active and zealous in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. Trust in God brings holier qualities of mind, so that in patience we may possess our souls.

“The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life’s burden light. He who walks in the way of God’s commandments is walking in company with Christ, and in His love the heart is at rest. When

Moses prayed, 'Show me now Thy way, that I may know Thee,' the Lord answered him, 'My presence shall go with thee, and I will give thee rest.' And through the prophets the message was given, 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' Ex. 33:13, 14; Jer. 6:16. And He says, 'O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.' Isa. 48:18.

"Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.' Isa. 26:3. Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory—character—of Christ will be received into the Paradise of God. A renovated race shall walk with Him in white, for they are worthy.

"As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here. But what is this compared with

the hereafter? There 'are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.' Rev. 7:15-17."—*The Desire of Ages*, pp. 328-232.

"It is the love of self that brings unrest. When we are born from above, the same mind will be in us that was in Jesus, the mind that led Him to humble Himself that we might be saved. Then we shall not be seeking the highest place. We shall desire to sit at the feet of Jesus, and learn of Him. We shall understand that the value of our work does not consist in making a show and noise in the world, and in being active and zealous in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. Trust in God brings holier qualities of mind, so that in patience we may possess our souls."—*The Desire of Ages*, p. 331.

RESISTING TEMPTATION—"Of all the lessons to be learned from our Lord's first great temptation none is more important than that bearing upon the control of the appetites and passions. In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works to destroy the mental and moral powers that God gave to man as a priceless endowment. Thus it becomes impossible for men to appreciate things of eternal worth. Through sensual indulgence, Satan seeks to blot from the soul every trace of likeness to God.

"The uncontrolled indulgence and consequent dis-

ease and degradation that existed at Christ's first advent will again exist, with intensity of evil, before His second coming. Christ declares that the condition of the world will be as in the days before the Flood, and as in Sodom and Gomorrah. Every imagination of the thoughts of the heart will be evil continually. Upon the very verge of that fearful time we are now living, and to us should come home the lesson of the Saviour's fast. Only by the inexpressible anguish which Christ endured can we estimate the evil of unrestrained indulgence. His example declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God.

"In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. 'Be of good cheer,' He says; 'I have overcome the world.' John 16:33.

"Let him who is struggling against the power of appetite look to the Saviour in the wilderness of temptation. See Him in His agony upon the cross, as He exclaimed, 'I thirst.' He has endured all that it is possible for us to bear. His victory is ours.

"Jesus rested upon the wisdom and strength of His heavenly Father. He declares, 'The Lord God will help Me; therefore shall I not be confounded: . . . and I know that I shall not be ashamed. . . Behold, the Lord God will help Me.' Pointing to His own example,

He says to us, 'Who is among you that feareth the Lord, . . . that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.' Isa. 50:7-10.

" 'The prince of this world cometh,' said Jesus, 'and hath nothing in Me.' John 14:30. There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? By the Word of God. Only by the Word could He resist temptation. 'It is written,' He said. And unto us are given 'exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.' 2 Peter 1:4. Every promise in God's Word is ours. 'By every word that proceedeth out of the mouth of God' are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the Word. All its strength is yours. 'Thy Word,' says the psalmist, 'have I hid in mine heart, that I might not sin against Thee.' 'By the word of Thy lips I have kept me from the paths of the destroyer.' Ps. 119:11; 17:4."—*The Desire of Ages*, pp. 122-123.

FINDING FORGIVENESS—"Jesus does not ask this sufferer to exercise faith in Him. He simply says, 'Rise, take up thy bed, and walk.' But the man's faith

takes hold upon that word. Every nerve and muscle thrills with new life, and healthful action comes to his crippled limbs. Without question he sets his will to obey the command of Christ, and all his muscles respond to his will. Springing to his feet, he finds himself an active man.

“Jesus had given him no assurance of divine help. The man might have stopped to doubt, and lost his one chance of healing. But he believed Christ’s word, and in acting upon it he received strength.

“Through the same faith we may receive spiritual healing. By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking . . . Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, ‘Wilt thou be made whole?’ He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength. Whatever may be the evil practice, the master passion which through long indulgence binds both soul and body, Christ is able and longs to deliver.”—*The Desire of Ages*, pp. 202-203.

OUR LIFE IN THE HANDS OF GOD—“Our heavenly Father does not willingly afflict or grieve the children of men. He has His purpose in the whirlwind and in the storm, in the fire and in the flood. The Lord permits calamities to come to His people to save them from greater dangers. He desires everyone to examine his own heart closely and carefully, and then draw near to God, that God may draw near to him.

“Our life is in the hands of God. He sees dangers threatening us that we cannot see. He is the giver of all our blessings; the provider of all our mercies; the orderer of all our experiences. He sees the perils that we cannot see. He may permit to come upon His people that which fills their hearts with sadness, because He sees that they need to make straight paths for their feet, lest the lame be turned out of the way. He knows our frame, and remembers that we are dust. Even the very hairs of our head are numbered. He works through natural causes to lead His people to remember that He has not forsaken them, but that He desires them to forsake the way which, if they were permitted to follow unchecked and unrepented, would lead them into great peril. Trials come to us all to lead us to investigate our hearts, and to see if they are purified from all that defiles. Constantly the Lord is working to our present and eternal good . . .

“Every soul that is saved must be a partaker with Christ of His sufferings, that he may be a partaker with Him of His glory. How few understand why God subjects them to trial. It is by the trial of our faith that we gain spiritual strength. The Lord seeks to educate His people to lean wholly upon Him . . .

“Let everyone examine his own course of action. Let everyone ask himself whether he is meeting the standard that God has placed before him. Can we say from the heart, I lay aside my own will? ‘I delight to do Thy will, O my God: yea, Thy law is within my heart?’ Do we ask daily, ‘Lord, What is Thy will concerning me?’ ”—*In Heavenly Places*, p. 265.

ON THE MARCH TO DEATH—“Satan is busily at work in our crowded cities. His work is to be seen in the confusion, strife and discord between labor and capital, and the hypocrisy that has come into the churches. That men may not take time to meditate. Sa-

tan leads them into a round of gayety and pleasure-seeking, of eating and drinking. He fills them with ambition to make an exhibition that will exalt self. Step by step, the world is reaching the conditions that existed in the days of Noah. Every conceivable crime is committed. The lust of the flesh, the pride of the eyes, the display of selfishness, the misuse of power, the cruelty, and the force used to cause men to unite with confederacies and unions—binding themselves up in bundles for the burning of the great fires of the last days—all these are the working of satanic agencies. The round of crime and folly men call “life” . . .

“The world, who act as though there were no God, absorbed in selfish pursuits, will soon experience sudden destruction, and shall not escape. Many continue in the careless gratification of self until they become so digusted with life that they kill themselves. Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter. Satan is working with all his art and enchantments to keep men marching blindly onward until the Lord arises out of His place to punish the inhabitants of the earth for their iniquities, when the earth shall disclose her blood and no more cover her slain. The world appears to be in the march to death . . . I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. His unseen agencies will cause destruction, devastation, and death. All the accumulated riches will be as nothingness . . .

“Calamities will come—calamities most awful, most unexpected; and these destructions will follow one after another. If there will be a heeding of the warning that God has given, and if churches will repent, returning to their allegiance, then other cities may be spared for a time. But if men who have been deceived continue in the same way in which they have been walk-

ing, disregarding the law of God and presenting falsehoods before the people, God allows them to suffer calamity, that their senses may be awakened . . .

“The Lord will not suddenly cast off all transgressors or destroy entire nations; but He will punish cities and places where men have given themselves up to the possession of satanic agencies. Strickly will the cities of the nations be dealt with, and yet they will not visited in the extreme of God’s indignation, because some souls will yet break away from the delusions of the enemy, and will repent and be converted, while the mass will be treasuring up wrath against the day of wrath.”—*Evangelism*, 26-27.

“As we near the close of this world’s history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and John the revelator cannot be understood. But the promise is plain that a special blessing will accompany the study of these prophecies.”—*Prophets and Kings*, 547.

ADDITIONAL ENCOURAGEMENT—“At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter.”—*The Desire of Ages*, pp. 669-670.

“Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that Jesus left all this for

us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing,' Rev. 5:12."—*The Desire of Ages*, p. 131.

A VIEW OF HEAVEN—"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed."—*Great Controversy* pp. 677-678.

Indexes

SCRIPTURE INDEX

GENESIS

Genesis 2:1-3 133
 Genesis 2:7 160
 Genesis 3:1 150, 153
 Genesis 3:2-5 154
 Genesis 3:4-5 17, 150
 Genesis 3:19 154
 Genesis 3:22 161
 Genesis 3:24 156
 Genesis 6:9-17 41, 106

EXODUS

Exodus 3:4-12 106
 Exodus 3:9-10 104
 Exodus 4:7-16 106
 Exodus 4:10-16 41
 Exodus 15:20 40, 104
 Exodus 20:1-17 148
 Exodus 20:8-11 133
 Exodus 25:8-9, 40 127, 131
 Exodus 31:13-18 133
 Exodus 31-40 127
 Exodus 33:13, 14 241
 Exodus 34:12 41
 Exodus 34:12; 4:10-16 41

LEVITICUS

Leviticus 16:30-34 128, 130
 Leviticus 17 128

NUMBERS

Numbers 12:6 39, 41, 104
 Numbers 24:4 38
 Numbers 24:16 40, 106

DEUTERONOMY

Deuteronomy 4:10-12 106
 Deuteronomy 9:9-11 133
 Deuteronomy 13:1-3 41, 102
 Deuteronomy 13:1-4 39
 Deuteronomy 18:9-12 15

Deuteronomy 18:21-22 41, 104
 Deuteronomy 29:29 39
 Deuteronomy 34:10-12 41

JUDGES

Judges 4:4 40, 104

1 SAMUEL

1 Samuel 210
 1 Samuel 9:9 40, 99
 1 Samuel 15:22-23 148

2 SAMUEL

2 Samuel 210

1 KINGS

1 Kings 210
 1 Kings 17:1 41, 107
 1 Kings 17:1-3 104
 1 Kings 18:20-41 41, 107

2 KINGS

2 Kings 210
 2 Kings 2:11-13 41, 107
 2 Kings 22:14 40, 105
 2 Kings 22:14-20 39

1 CHRONICLES

1 Chronicles 210

2 CHRONICLES

2 Chronicles 210
 2 Chronicles 20:20 39, 41, 107
 2 Chronicles 36:22-23 210

EZRA

Ezra 210
 Ezra 1:1-3 210

JOB

Job 4:17 159
 Job 14:12 161
 Job 14:14 160, 161
 Job 14:21 160
 Job 17:13 160

Job 27:3 160

PSALMS

Psalm 6:5 160
 Psalm 8:5 159
 Psalm 16:11 164
 Psalm 17:4 246
 Psalm 17:15 161
 Psalm 22:7 235
 Psalm 33:9 60
 Psalm 37:9 164
 Psalm 37:10-11 163, 164
 Psalm 37:20, 22, 29, 34, 36 163
 Psalm 40:8 239
 Psalm 49:15 161
 Psalm 77:17-18 192
 Psalm 90:17 227
 Psalm 94:23 163
 Psalm 115:17 160
 Psalm 119:11 246
 Psalm 147:3 238
 Psalm 146:4 160, 161, 238

PROVERBS

Proverbs 10:25 163
 Proverbs 29:18 40, 41, 99, 100

ECCLESIASTES

Ecclesiastes 3:20 160
 Ecclesiastes 9:5, 9, 10 160
 Ecclesiastes 12:7 160

ISAIAH

Isaiah 1:19 149
 Isaiah 8:20
 11, 15, 39, 40, 41, 102, 105
 Isaiah 11:10-12 41
 Isaiah 14:13-14 116
 Isaiah 24:4-5 166
 Isaiah 25:8 161
 Isaiah 25:21 14
 Isaiah 26:19 161
 Isaiah 28:21 163
 Isaiah 30:15 232
 Isaiah 48:18 241
 Isaiah 50:7-10 248
 Isaiah 53:6 237

Isaiah 58:1 14
 Isaiah 58:12-14 133
 Isaiah 66:22 164

JEREMIAH

Jeremiah 1:4-9 102
 Jeremiah 1:49 41
 Jeremiah 6:16 241
 Jeremiah 26:4-6 40, 100
 Jeremiah 28:9 14, 41, 104
 Jeremiah 29:11 232

LAMENTATIONS

Lamentations 2:9 40, 100

EZEKIEL

Ezekiel 3:17-19 41, 103
 Ezekiel 7:26 40, 100
 Ezekiel 18:20 155
 Ezekiel 20:3, 12 40, 100
 Ezekiel 20:12, 20 133
 Ezekiel 20:13-16 40
 Ezekiel 20:16 100
 Ezekiel 28:18-19 116

DANIEL

Daniel 2 129
 Daniel 2:27-28 39
 Daniel 2:35 163
 Daniel 7 126, 129, 139
 Daniel 7:1 39
 Daniel 7:18, 27 164
 Daniel 7:25 133, 139
 Daniel 7:25-27 140
 Daniel 8 126
 Daniel 8:14 129
 Daniel 9 126
 Daniel 9:24-27 128, 129
 Daniel 10:8-19 38
 Daniel 10:15 106
 Daniel 10:16 40, 106
 Daniel 10:17 40, 105
 Daniel 10:18 105
 Daniel 12:2 161
 HOSEA
 Hosea 12:10, 13 39
 Hosea 13:14 161

JOEL

Joel 2:28 100

Joel 2:28-30 39

AMOS

Amos 3:7 39

OBADIAH

Obadiah 16 163

HABAKKUK

Habakkuk 3:3-4 179

MALACHI

Malachi 3:6 133

Malachi 4:1 116, 163

Malachi 4:2 180

Malachi 4:3 163

Malachi 4:5-6 126

MATTHEW

Matthew 207

Matthew 3:12 163

Matthew 5:5 163

Matthew 5:8 186

Matthew 7:15 40, 100

Matthew 7:15-18, 20 103

Matthew 7:15-20 15, 41

Matthew 7:20 39

Matthew 10:8 228

Matthew 10:28 163

Matthew 11:14 126

Matthew 11:28 227

Matthews 15:9, 13 149

Matthew 24:20 133

Matthew 24:24-27, 31 178

Matthew 25:6 27

Matthew 25:31 178

MARK

Mark 207

Mark 1:2-5 41, 107

Mark 7:9 149

Mark 14:51 207

LUKE

Luke 1:1, 3-4 208

Luke 1:13-17 104

Luke 2:36 40, 105

Luke 7:28 41, 107

Luke 8:11 59

Luke 10 to 20 207

Luke 11:34 40, 99

Luke 13:3 162

Luke 14:14 162

Luke 20:36 159

JOHN

John 207, 208

John 1:29 128

John 3:16 162, 164

John 3:36 155, 161

John 5:28-29 162

John 6:38 239

John 10:27-28 162

John 11:11-14 161

John 14:6 162

John 14:30 245

John 15:10 148

John 16:33 245

ACTS

Acts 2:17-18 40, 99

Acts 5:29 148, 149

Acts 6:7 148

Acts 8:10 178

Acts 17:28 208

Acts 21:9 40, 105

Acts 24:15 162

ROMANS

Romans 1:5 148

Romans 2:7 155, 159

Romans 3:31 133

Romans 4:17 60

Romans 5:12 155

Romans 6:12-16, 23 133

Romans 6:23 161, 162

Romans 7:24 247

Romans 15:18 148

Romans 16:26 148

1 CORINTHIANS

1 Corinthians 1:27, 29 105

1 Corinthians 1:27-29 41

1 Corinthians 12:1-17, 28 40

1 Corinthians 12:1-28 98
 1 Corinthians 14:3 41, 107
 1 Corinthians 14:4 41
 1 Corinthians 14:37-40 14
 1 Corinthians 14:4 39
 1 Corinthians 15:18, 20 161
 1 Corinthians 15:22 160
 1 Corinthians 15:33 208
 1 Corinthians 15:42-44 162
 1 Corinthians 15:51-54, 57 159
 1 Corinthians 15:51-55 159, 161

2 CORINTHIANS

2 Corinthians 10:5 41, 102, 148
 2 Corinthians 12:2, 4 40, 106
 2 Corinthians 12:9 105, 232
 2 Corinthians 13:4 105

EPHESIANS

Ephesians 2:1 247
 Ephesians 3:15 182
 Ephesians 4:7-16 40
 Ephesians 4:11-13 98 112
 or 113??
 Ephesians 4:11-14 107
 Ephesians 4:12-16 41

1 THESSALONIANS

1 Thessalonians 4:13 161
 1 Thessalonians 4:16 162
 1 Thessalonians 4:16-17 178
 1 Thessalonians 4:16-18 162
 1 Thessalonians 5:20-21 39, 40,
 105

2 THESSALONIANS

2 Thessalonians 1:9 162
 2 Thessalonians 2:3-8 145

1 TIMOTHY

1 Timothy 1:17 159
 1 Timothy 6:15-16 159

2 TIMOTHY

2 Timothy 1:10 155, 159

TITUS

Titus 1:12 208

HEBREWS

Hebrews 127, 129, 131
 Hebrews 1:1-2 39
 Hebrews 2:14 117
 Hebrews 2:17; 3:1 127
 Hebrews 4:14-16 127, 131, 132
 Hebrews 5:8, 9 148
 Hebrews 6:17-20 127
 Hebrews 7:25 127, 131, 132
 Hebrews 7:26 127, 132
 Hebrews 7:27-28 127
 Hebrews 8:1-2 127, 128, 131, 132
 Hebrews 8:3 127, 132
 Hebrews 8:4 127, 128, 129
 Hebrews 8:5 127-129, 131, 132
 Hebrews 8:6 127, 132
 Hebrews 8:10 132
 Hebrews 9:1 127
 Hebrews 9:2-5 127, 128, 132
 Hebrews 9:6-10 127
 Hebrews 9:11 132
 Hebrews 10:16-25, 32-39 132
 Hebrews 11:1-12 127
 Hebrews 11:19 191
 Hebrews 12:22-25 127
 Hebrews 13:8 148
 Hebrews 13:20-21 127

JAMES

James 1:22-25 133
 James 2:10 146
 James 2:10-14 133
 James 2:22 149

1 PETER

1 Peter 1:10-11 39
 1 Peter 1:22 149
 1 Peter 2:21 148

2 PETER

2 Peter 1:4 246
 2 Peter 1:19 41, 107
 2 Peter 1:20 14
 2 Peter 1:21 14, 39, 101
 2 Peter 2 208
 2 Peter 2:1-3 208
 2 Peter 2:12 162

1 JOHN

- 1 John 2:6 148
 1 John 3:4 133
 1 John 4:1 105
 1 John 4:1-3 15, 39, 41, 103
 1 John 4:2-8 41
 1 John 4:16 112
 1 John 5:11 162
 1 John 5:12 161
 1 John 5:3 148

JUDE

- Jude 209
 Jude 14 104
 Jude 14-15, 18 208

REVELATION

- Revelation 207
 Revelation 1:1 39, 101
 Revelation 1:2 101
 Revelation 1:10 104
 Revelation 1:11 39
 Revelation 1:13-15 177
 Revelation 1:7 178
 Revelation 4:2 132
 Revelation 5:12 248
 Revelation 5:13 183
 Revelation 7:1-4 53
 Revelation 7:15-17 242
 Revelation 8:3-4 132
 Revelation 12 126, 139
 Revelation 12:1-5 140
 Revelation 12:12-17 200

- Revelation 12:13-16 139, 141
 Revelation 12:17 39, 40, 41,
 101, 108, 133, 139, 141
 Revelation 12:17 and 14:12 133,
 139
 Revelation 12:17; 14:12 134
 Revelation 12:17; 19:10 40, 41
 Revelation 13 130, 145
 Revelation 13:8 145
 Revelation 13:16 170, 172
 Revelation 14 126, 130
 Revelation 14:6 14, 130
 Revelation 14:7 14, 130, 149
 Revelation 14:8 130
 Revelation 14:9-10 130, 173, 178
 Revelation 14:11 130
 Revelation 14:12 101, 130, 133,
 139, 141
 Revelation 14:14 101
 Revelation 17:5 147
 Revelation 17:15 140
 Revelation 19:10 39, 40, 41,
 101, 108
 Revelation 19:11, 14 179
 Revelation 19:16 180
 Revelation 20:14 163
 Revelation 20:4-5 162
 Revelation 20:9 162, 163
 Revelation 21:1 132
 Revelation 21:4 163
 Revelation 21:8 147, 162

TOPICAL INDEX**A**

- Abraham 190-191
 Acts of the Apostles 110, 184
 Adam and Eve 17, 139, 151, 153-
 155, 160, 184-185
 Akhenaton 36-37
 Albright, William F. 206
 Amadon, Martha 41-42
 Astrologer 15

B

- Bates, Joseph 66-67
 Bible Sabbath 167
 Bjornstad, James 13
 Blodgett, Ralph 11
 Bubar, David 16

C

- Calamities 4-9, 118-120, 124, 166
 Calvary 127

Cancer cause 87
 Canright, D. M. 92-94
 Cayce, Edgar 13
 Churches of Africa 144
 Churches of Ethiopia 144
 Cities, Out of the 6-8, 119-121,
 123-124, 166
 Communist Manifesto 23, 148
Conflict of the Ages Series
 110, 184
 Conybeare 210
 Cornell University 68
 Cousteau, Jacques 117
 Creation 184-185

D

Dark Ages 139, 144, 200
 Darwin, Charles 23, 148
 D'Aubigne 210
 Day of Atonement 128
 Decree (death) 175-176
Desire of Ages 96, 97, 110, 184,
 225
 Destruction of Jerusalem 198=200
 Destruction of the wicked 162-163
 Dixon, Jeane 9, 13, 16, 35-37

E

Earthly sanctuary 127
 Earthquakes 4-9
 Education 89, 94-95
 Electric currents, in body & plants
 85-86
 Emmaus 196-198
 Engels, Friedrich 23
 Enoch 185-186, 208
 Evolutionary Theory 148

F

Fall 185
 Fats 76
 Flood, Noah's 186-190
 Foss, Hazen 29-30, 33
 Fox, Margaretta & Katie 16-22
 Foy, William 29

G

Gift of prophecy 34, 39-40, 98-
 101, 106, 108
 Gorham, Maine 24
Great Controversy 110, 141, 181,
 184, 209
 Great controversy vision 108-110

H

Harmon, Ellen & Elizabeth 24-33
 Harvey, aul 72-73
 Health vision 51-52, 125
 Heart & blood vessel disease 76
 Heaven 181-183, 218
 Heavenly Sanctuary 128
 Hyde, William 222
 Hydesville, New York 148
 Hypnosis; hypnotism 81-84

I

Immortality 159

J

James, George Wharton 89
 Jerusalem 198
 Johns, Alger 209
 Judgment, Investigative 130

K

Kane, Dr. Elisha 19
 Kellogg, Dr. John Harvey 87-88
 Kroger, William S. 79

L

Library of Congress 97
 Logan, Daniel 13, 16
 Lovett's Grove (Bowling Green),
 Ohio vision 52-53, 108-112, 125,
 184

M

Marx, Karl 23, 148
 Mayo Clinic 85
 McCay, Dr. Clive 68-71, 75
 McKibbin, Alma 220-222
 Mississippi River 65-66
 Montagu, Dr Ashley 77
 Mortal 159

N

Nefertiti, Queen 35-36
 Noorbergen, Rene 13-15, 37, 111

O

Origin of the Species 23, 148
 Oswego, Michigan vision 51,
 75, 125
 Oswego, New York 61

P

Patriarchs and Prophets 95-
 96, 110, 184
 Peter 194-196, 308
 Plagues 178
 Port Royal, Jamaica earthquake 6
 Portland, Maine 24, 26, 47
 Prenatal influences 77-79
 Probation, close of 82, 119,
 175, 178
 Prophets, true 9-11, 13-15, 23-24,
 37-41, 98-107, 125, 130-131, 165,
 206-216
Prophets and Kings 95-96, 110,
 184
 Psychic predictions 12-13
 Psychics 9-18, 20, 22, 37
 Psychology; psychiatry 82

R

Ramik, Vincent L. 214
 Resurrection of the dead 159
 Rising, Dr. Jesse D. 79
 Rivers, Dr. Thomas M. 79
 Rochester, New York 18
 Ruth, Floyd L. 83

S

Sabbath 133, 137-139, 141-144,
 169, 171-173, 175, 177, 203
 San Francisco earthquake 4
 Sanctuary (Tabernacle), earthly
 127-128, 131
 Sanctuary, heavenly 127-133, 174,
 203
 Satan (Lucifer) 17, 21, 24, 100,
 108-121, 123, 131, 134-138, 140,

146-147, 149-157, 161, 166, 168,
 174, 177-178, 183, 185, 188, 202,
 226, 228, 239, 245-246
 Second Coming of Christ
 (Advent) 27, 126, 129, 145, 159,
 161, 177-181, 184, 190, 222
 Seismology 8
 Serpent of brass 193
 Sodom and Gomorrah 6
 Spiritualism 9, 20-21, 45, 151,
 165-167
 Spiritualism, modern 18, 20, 22-
 23, 147
 Spiritualists 16-19, 21, 45, 83, 151
 Sunlight 80-81

T

Ten Commandments 40, 100-101,
 105, 108, 113, 122, 133, 137, 141,
 146-151, 153, 165, 167-168, 170-
 173, 175, 203
 Tests of a true prophet 14-15, 35-
 41, 105-106
 Thrash, Agatha 73-74
 Times Beach, Missouri 117
 Tree of life 154-155

V

Vergennes, Michigan 62

W

Waldenses 200
 Warnings of our time 110
 Washington, George 71
 West Island, off of Maine 60
 White, Ellen Gould (Harmon) 24-
 34, 39, 41-58, 60-67, 108-112,
 222-225
 White, Ellen G., statistics 216-218
 White, James 34, 45-47, 54-55,
 61-67, 109-110, 222
 Witches; witchcraft 14-16, 148
 Worthington, Ohio 83

Y

Yeast 84

For More Information

GREAT CONTROVERSY—The story is traced so vividly that this volume has become one of the most widely distributed best-sellers of modern times, with editions in a score of languages. 448 pp.

MINISTRY OF HEALING—Health of body, healing of disease, peace of heart - through simple, natural remedies combined with trust in divine power. 360 pp.

DESIRE OF AGES—The gripping story of Christ's life, from the manger to Calvary - and how it can help your life today. 856 pp.

BIBLE READINGS—180 chapters in 18 sections make this an outstanding Bible study aid. Outstanding value. Easy-to-read print size, plus 3 indexes - and all at an easy-to-buy price. 654 pp.

CHRIST'S OBJECT LESSONS—All the wonderful parables of Jesus, the Master Teacher. How to live better now - and how to prepare for an eternity with Him afterward. 416 pp.

SHELTER IN THE STORM—An outstanding handbook on Christian living; one you will come to value. All the steps to Christ are carefully explained, plus much more. 216 pp.

BEYOND PITCAIRN—A fascinating journey to other lands - that will finally bring you into the heart of one of history's strangest mysteries. 256 pp.

MARK OF THE BEAST—Part 1 explains the Mark in Daniel 7 and Revelation 12-14. Dozens of facts and statements from historical sources. Part 2 is word-for-word from the heart of *Great Controversy*. 208 pp.

NATIONAL SUNDAY LAW CRISIS—The history of the Sunday law movement in America - and where it is leading us. A powerful book, with a full chapter on the implications of the Genocide Treaty. 112 pp.

YOU CAN QUIT TOBACCO—Careful step-by-step information why you must quit - and how to do it. Has helped many people. 104 pp.

For additional literature, please contact the address below.

