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The  
Alpha and Omega  
of  
Apostasy

by J. H. N. Tindall

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THE ALPHA AND OMEGA OF APOSTASY

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ITS ROOT OR PRIMARY CAUSE

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FALSE THEORIES RESULT

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by J. H. N. Tindall

Series B, No. 7, page 57: (Dec. 4, 1905) "One thing it is certain to be

realized, -- the great apostasy which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominational faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earliest events of our experience until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now."

Letter to Brethren Daniels and Prescott and their Associates; Elmshaven,

Sanitarium, Calif., Oct. 30, 1905: (Presented to the author by W. C. White)

"In the future Satan's last exploits will be carried out with more power than ever before. He has learned much, and he is full of scientific scheming to make of no effect the work that is under the supervision of the One who came to the Isle of Patmos to educate John, and to give him instruction to be given to the churches. . . .

"The course of false science led the Jews to strong unbelief. We are filled with grief when we meet the same unbelief in the world today. Christ came to this world and received at the hands of the unbelieving Jews that which prophecy declared He would receive. The Jews who were fulfilling the prophecies in the Old Testament Scriptures did not realize what they were doing. They professed to believe these prophecies and they did not know that they were working out the plan foretold. . . .

"Satan worked in every possible way to come out victorious in standing in the highest place in the heavenly courts. How artful were his contrivances to win the game: he employed every artful intrigue and device to carry his science against God and His Son Jesus Christ.

"As I am shown these special things of Satan's science and how he deceived the holy angels, I am afraid of the men who have entered into the study of the science that Satan carried into the warfare in heaven. O how I have longed to be where I should not be compelled to see the same science practiced on this earth by medical practitioners! How my heart has been agonized as I have seen souls accepting the inducements held out to them to unite with those who were warring against God! When they once accept the bait, it seems impossible to break the spell that Satan casts over them, because the enemy works out the science of deception as he worked it out in the heavenly courts. He uses human agencies to carry on his work with other human beings. He has worked so diligently with men in our day that he has won the game again and again.

"What, I ask, can be the end? Again and again I have asked this, and I have always received the same instruction: never leave a soul unwarned. Those who are bound in Satan's toils are the most confident and the most boastful. They will protest at the thought that they are ensnared, and yet it is the truth."

## THE ALPHA

R-212-06: "If Dr. Kellogg had heeded the messages which the Lord has given him, he would stand free in the Lord. But when he had light, he refused to follow the admonitions and the guidance of the Holy Spirit; and he has accepted the influence of another teacher. Thus it was with Adam and Eve in Eden. My brother whom I respect in the faith and message of truth, cut yourself loose from misleading influences. The leader of the rebellion in heaven is working to spoil and ruin the medical missionary work, to cause it to be corrupted by heresy and infidelity.

"Shall Christ be compelled to bear continually the shameful infirmities of His people, because they accept the false sentiments proceeding from the first traitor in the heavenly courts? If the angels were deceived by Lucifer's ingenious methods of misrepresenting God, if Adam and Eve were deceived by his declaration that God was withholding from them the higher education that would make them as gods, is there not danger that men today will be deceived? Please read the first chapters of 'Patriarchs and Prophets,' and see if the precious truths contained in this book are not given by the Lord to protect His people from deceptions that are urged upon them just now.

"I tell you in the name of the Lord God of Israel, that Satan is presenting his sophistries to ministers and medical workers, and if our people listen to these sophistries, they will become impregnated with the same false idea of a popular religion that will cause them to develop into gods, and there will be no place in their lives for God or for Christ.

"Just as long as men consent to listen to these sophistries, a subtle influence will weave the fine threads of these seductive theories into their minds, and men who should turn away from the first sound of such teaching will learn to love it. As loyal subjects we must refuse even to listen to

these sophistries. Their influence is something like a deadly viper, poisoning the minds of all who listen. It is a branch of hypnotism, deadening the sensibilities of the soul."

K-328-1906: "Before the development of recent events, the course that would be pursued by Dr. Kellogg and his associates was plainly outlined before me. He with others planned how they might gain the sympathies of the people. They would seek to give the impression that they believed all points of our faith, and had confidence in the Testimonies. Thus many would be deceived, and would take their stand with those who had departed from the faith.

"I had matter written out to meet this issue, but I had given instruction to my helpers to hold these documents until further developments. I was to let these men take the aggressive. Had I outlined their future course, they would have denied any such intentions, but I saw that a time would come when they would take a firm position against the Testimonies. This was to be the signal for decided action.

"And thus the matter worked out. When the leaders in Battle Creek made an open raid on the Testimonies, then I said, brethren, we now face the issue. 'Meet it' with all the strength and power of God. Then the pitchers were broken, and the light shown forth in clear rays."

Series B, No. 2, page 50: "I am instructed to speak plainly. 'Meet it,' is the word spoken to me. 'Meet it firmly, and without delay.' But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book 'Living Temple' there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given."

Series B, No. 2, page 53: "'Living Temple' contains the alpha of these theories.

I knew that the omega would follow in a little while; and I trembled for our people."

Series B, No. 2, pages 55-57: "Shortly before I sent out the Testimonies

regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact trembling from stem to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late preparing for our people the instruction given me regarding the errors that were coming in among us.

"I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained.

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His Priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principle points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelation given." (Note:

This light came direct from heaven through the Spirit of Prophecy before it was found in the Bible by Bible students.)

Series B, No. 2, page 16: "Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature."

Series B, No. 7, page 63: "Unless there is a breaking away from the influence that Satan has prepared, and a reviving of the Testimonies that God has given, souls will perish in their delusion. They will accept fallacy after fallacy, and will thus keep up a disunion that will always exist until those who have been deceived take their stand on the right platform."

Series B, No. 6, page 45: "Temptations are increasing. Men are rejecting the light that God has sent in the Testimonies of His Spirit, and they are choosing their own devising and their own plans."

Series B, No. 6, page 29: "The Lord of Heaven is to be the Leader and Guide and Counselor of His people. His institutions are to be managed under His theocracy."

Series B, No. 7, page 31: "Very adroitly some have been working to make of no effect the Testimonies of warning and reproof that has stood the test for half a century. At the same time, they deny doing any such thing."

Series B, No. 7, page 47: "But instead of taking a right position, when something came that did not harmonize with your views, you said, 'Somebody has told her.' Thus it has been when anything has come that cuts across your track. But I hoped and hoped that you would change, until I was instructed that the words meant to encourage you to take the right stand were exerting the opposite influence on you. A condition of things has come about that has opened the door to the enemy. Old thoughts, which were never killed, have had a resurrection, and the ideas set forth in 'Living Temple' is the



result."

Note: This Alpha was not just some false scientific theory but was something fundamental that was in the alpha itself and will be fundamental in the Omega. The primary or fundamental thing was the opposition or resistance to the Holy Spirit as manifest in the Testimonies. The book "Living Temple" with its false theories was the "result," not the primary cause of the apostasy. Neither will false theories be the Omega, but the root or primary cause of both the Alpha and Omega of apostasy is the unbelief and resistance of the Holy Spirit as manifest in the Spirit of prophecy by those who have accepted "another teacher."

#### THE OMEGA

Letter 12, 1890: "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. . . . Satan will work ingeniously in different ways, and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."

#### A Warning to Doctors and Teachers at Loma Linda

Loma Linda Messages, page 885-898, April 5: (The writer was there and heard this talk by Ellen G. White) Among other things Sister White said: ". . . he (Satan) can bring the most entrancing things of heaven that he is acquainted with. He brings these things into his work. . . .  
". . . Now Satan has the advantage in many things. He can quote these glories that he had in the heavenly sanctuary just as though they belonged to him, and he will quote these things. He is working upon human minds and he will bring in all the sophistries that he can bring in, and mix it in with some of his wonderful learning and agency that he had in the heavenly courts. The world will certainly think that he is excellent. We want all that excellency and power, but we shall have the light of the truth which is to shine. But Satan will present that light that he had in the heavenly courts, and many will think

that it must be the truth, and they are intelligent men and good women, and he leads them right along to perdition.

". . . I want to say that it will be well for you to become acquainted with these books. (Volumes of the Testimonies) . . .

"Let us get into that position where we will lay all on Jesus Christ, for there is a grand review to take place; only a little while and there is to be an examination of what we believe and what we are. . . . Are we prepared for the Grand Review? It is coming on. Satan is gathering all of his beautiful knowledge that he had when he was an angel of light and he is coming in to deceive the very elect with that very knowledge, and we want to be in a position where we can work intelligently - - where we can work in faith and bring souls to a knowledge of the truth of the grand review that will take place when he tells them that he is going to have the whole world as his subjects and they will gather under his banner, but we must stand higher. Young men and young women, teachers, doctors, do not put on pompous (manners) positions, as tho you knew everything worth knowing, but act as little children coming to ask God to let his blessing rest upon you, that you may teach others; for if you do that the will of God will be revealed and it will follow you wherever you go."

9T 67-68: "The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart; for these men in their research often arrive at erroneous conclusions, and in their study of many authors become enthused with theories that are of Satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting, and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions, and to unite with

seducing spirits in the work of propounding new theories which lead away from the truth."

Leaflet, "Perils of This Time," by Mrs. E. G. White: "Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. It seems that the whole human creation has wondered after the beast. . . . Behold Satan's miracle-working power. Every object in the earth, in the air, and in the water has been employed to confirm his claims. Those who yield to these claims are alive with intense activity, one influencing and stimulating another by confirming the greatness and glory of their kingdom."

In a round-table discussion of the drug question by Loma Linda doctors in 1911 (See the Medical Evangelist, August, 1911), Daniel H. Kress among other things said: "The one who turns from the word of God is in danger of receiving the voice of science falsely so-called. Experimentation without the word of God as a guide is unsafe, and may confirm men, as it did Adam and Eve, in the belief of a lie."

Research prompted from the premise of allopathic drug therapy will surely come to wrong conclusions.

Series B, No. 6, page 33: "You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men to prove that he is God."

GC 589-590: "Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. . . . 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. . . . 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."

8T 290: "False science is one of the agencies that Satan used in the heavenly courts, and it is used by him today. The false assertions that he made to the angels, his subtle scientific theories, seduced many of them from their loyalty."

Not alone medically are we in danger, but theologically as well. All of us need to cling closely to the Bible and the Spirit of prophecy.

5T 707: "God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat."

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

4T 89: "In every religious crisis some fall under temptation. The shaking of God blows away multitudes like dry leaves. Prosperity multiplies a mass of professors. Adversity purges them out of the church."

General Conference Bulletin 1891, page 257: "When the law of God is made void, the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away."

"Words of Caution," Aug. 27, 1903: "False theories will be mingled with every phase of experience, and advocated with satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full

knowledge of the sacred principles of the word.

"In the very midst of us will arise false teachers giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw disciples after themselves. Creeping in unawares, they will use flattering words, and make skillful misrepresentations with seductive tact."

THE SHAKING IN THE OMEGA FINDS 'GODS MANY AND LORDS MANY'

THEREFORE SOMEBODY WILL ACCEPT SATAN'S FALSE SCIENCE

5T 80: "The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so-called,' will not be the leaders then. Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and he cannot use them."

5T 695: "Those who listened to the words of Christ, heard and reported His teaching just according to the spirit that was in them. It is ever thus with those who hear God's word. The manner in which they understand and receive it, depends upon the spirit which dwells in their hearts."

TM 79, 80: "Satan takes control of every mind that is not decidedly under the control of the Spirit of God."

#### "FIGHTING THE SPIRIT OF GOD"

3T 260, 261: "Those who have a spirit of opposition to the work that for twenty-six years we have been pressed by the Spirit of God to do, and who would break down our testimony, I saw are not fighting against us, but

against God, who has laid upon us the burden of a work that He has not given to others. . . .

"Those whom God has chosen for an important work have ever been received with distrust and suspicion. . . . Anciently, when Elijah was sent with a message from God to the people, they did not heed the warning. They thought him unnecessarily severe. They even thought that he must have lost his senses, because he denounced them, the favored people of God, as sinners, and their crimes as so aggravated that the judgments of God would awaken against them. Satan and his host have ever been arrayed against those who bear the message of warning and who reprove sins. The unconsecrated will also be united with the adversary of souls to make the work of God's faithful servants as hard as possible."

"A SAD DECEPTION, YET HONEST IN THAT DECEPTION"

3T 252, 253: "What greater deception can come upon human minds than a confidence that they are right, when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The Testimony so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct. . . . (but) The plain message of rebuke to the Laodiceans is not received."

3T 255: "I have been shown that unbelief in the Testimonies of warning, encouragement, and reproof, is shutting away the light from God's people. Unbelief is closing their eyes, so that they are ignorant of their true condition. The

True Witness thus describes their blindness: 'And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'

"I have been shown that the greatest reason why the people of God are now found in this state of spiritual blindness, is that they will not receive correction."

This resistance to the Holy Spirit as manifested in the Spirit of prophecy has always been the root cause of practically all apostasies among us. The serious part is that thousands within the church are guilty of this resistance and do not realize it. If the question is asked in our churches, "How many believe the Testimonies to be the work of the Spirit of God?" practically every hand will immediately go up. But their lives show that they do not believe the Testimonies. They are resisting the Holy Spirit of God.

1F 187: "Said the angel, 'God will bring His work closer and closer to test and prove every one of His people.' Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride and evil passions, the angels of God have the charge, 'they are joined to their idols, let them alone,' and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of the evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."

This is indeed a serious matter.

## PAST FAILURES TO WALK IN THE LIGHT SERIOUS

5T 71: "It pains me to say, my brethren, that your sinful neglect to walk in the light, has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness."

## THE MAJORITY OF OUR DEAR PEOPLE WILL NOT GO THROUGH

General Conference Bulletin, 1891, page 257: "When the law of God is made void, the church will be sifted by fiery trials and a larger proportion than we now anticipate will give heed to seducing spirits and doctrines of devils."

5T 136: "Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. . . . To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few, -- this will be our test."

1T 608-609: "In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved. Many will get above the simplicity of the work. They will conform to the world, cherish idols, and become spiritually dead. The humble, self-sacrificing followers of Jesus will pass on to perfection, leaving behind the indifferent and lovers of the world.

"I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbath-keepers. God especially charged His ancient people to guard against idolatry, for if they



should be led away from serving the living God His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them.

"A blessing or a curse is now before the people of God, -- a blessing if they come out from the world and are separate, and walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the high claims of heaven. The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning, that if we imitate their example of transgression, and depart from God, we shall fall as surely as did they. 'Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.'"

WE ARE DEVELOPING CHARACTERS, FALSE OR TRUE,

TO STAND IN THE PLACE FOR WHICH WE HAVE PREPARED OURSELVES

RE June 12, 1900: "Men of all characters, righteous and unrighteous, will stand in their several positions in God's plan. With the characters they have formed, they will act their part in the fulfilment of history. In a crisis, just at the right moment, they will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses to confirm truth that they themselves do not comprehend. All will cooperate in accomplishing the purposes of God, just as did Annas, Caiaphas, Pilate, and Herod. . . . All men, whatever their position, whatever their religion, loyal or disloyal, wicked or righteous, are fitting themselves for a part in the closing scenes of this earth's history."

Remember, just as it was in the alpha so it will be in the omega. Back there they were not to listen to their theories when not in harmony with the Spirit of prophecy, but were to wait for developments. They may profess to believe the

Spirit of prophecy, but the future will show whether they do or not. In the omega when they come out in the open against the Testimonies, then we are to meet the apostasy. The coming test within the church will be over the inspiration of the Testimonies. ARE YOU "CONFIRMED" IN THEM? This is the great question. WHAT DOES IT MEAN TO HAVE THE TESTIMONY OF CHRIST CONFIRMED IN YOU? Study carefully the following test as the Testimonies presents the matter:

5T 682, "How to receive reproof:" "Those who are reproofed by the Spirit of God, should not rise up against the humble instrument. It is God, and not an erring mortal, who has spoken to save them from ruin. It is not pleasing to human nature to receive reproof, nor is it possible for the heart of man, unenlightened by the Spirit of God, to realize the necessity of reproof, or the blessing it is designed to bring. As man yields to temptation, and indulges in sin, his mind becomes darkened. The moral sense is perverted. The warnings of conscience are disregarded, and its voice is less clearly heard. He gradually loses the power to distinguish between right and wrong, until he has no true sense of his standing before God. He may observe the forms of religion, and zealously maintain its doctrines, while destitute of its spirit. His condition is that described by the True Witness, -- 'Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' When the Spirit of God, by message of reproof, declares this to be his condition, he cannot see that the message is true. Is he therefore to reject the warning? -- No. God has given sufficient evidence, so that all who desire to do so may satisfy themselves as to the character of the Testimonies; and having acknowledged them to be from God, it is their duty to accept reproof, even though they do not themselves see the sinfulness of

their course. If they fully realized their condition, what would be the need of reproof? Because they know it not, God mercifully sets it before them, so that they may repent and reform before it shall be too late. "Those who despise the warning will be left in blindness to become self-deceived; but those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them."

Has this question of the Testimonies been studied and settled with you? Do you know without a doubt that they are the work of the Spirit of God, and not just Mrs. White's opinion? Have you settled the matter from your study of the Bible that this is a genuine gift of the Spirit of God and are you studying them to see what Jesus has to say about your lives and, having settled the matter, are you willing to accept every reproof and reformation in your lives He calls upon you to make, or have you allowed the example of others within the church to weaken your faith in what Jesus says? If so, are you not grieving the Spirit of God from you and jeopardizing your eternal salvation? This is the great question to be settled by every Seventh-day Adventist.

#### DO YOU WANT TO BE IN THE LATTER RAIN AND BE TRANSLATED?

1 Cor. 1:6-8: "Even as the Testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

Wonderful text. It tells you how you may be in the latter rain and also tells you how you may be among the translated. Would you not like to understand that text? Let us study it.

"The Testimony of Christ" -- what is the Testimony of Christ? Are you sure you know? You say it is the Spirit of prophecy, and quote Rev. 19:10. Some have

quibbled over making Rev. 19:10 authority for saying "Gift of prophecy."

They say it means spirit or understanding of prophecy. We are glad they acknowledge that much, but we think it means what we have always taught, and that is, "The gift of prophecy."

Let us notice the prediction in the book of Joel. This book has its application down here in the last days just before the close of probation. Probation closes with the close of the day of salvation, and the ushering in of the GREAT AND TERRIBLE "DAY OF THE LORD" -- a day of destruction with the falling of the seven last plagues.

#### "THE DAY OF THE LORD"

Joel 1:15: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

Joel 2:1: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." See also Amos 5:18-20, and 2 Peter 3:10.

Isa. 13:9: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."

Rev. 15:1: "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God."

Note: The wrath of God which ushers in the "day of the Lord" is manifest in the outpouring of the seven last plagues.

Now read Joel 2:28-32: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and

fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Notice verse 31: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

These signs were signs Jesus gave in His prediction of the last generation before He should come, and Peter quoted Joel's prophecy and applied it to the "Last Days" (See Acts 2:16-20 and Matt. 24:29-34). Both Joel, and Peter at Pentecost, predict that just before the "day of the Lord" comes "your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit." Here is a prediction that just before the day of the Lord comes God will pour out of His Spirit in visions and dreams and your sons and daughters shall prophesy.

Here we have a clear prediction that the GIFT OF PROPHECY would be manifested in the last days just before the second coming of Christ.

Paul, the writer of the text we are studying in 1 Cor. 1:3-8, says in 1 Thess.

5:2, 3: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Notice how Paul stresses the destructive nature of the "day of the Lord," and knowing the predictions of Joel, and Peter on the day of Pentecost, concerning the outpouring of the Spirit of God in the GIFT OF PROPHECY he says in verses

19 and 20, "Quench not the Spirit. Despise not prophesyings." And in verse 23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Now here is a warning to the people that live just before the second coming of Christ not to quench the Spirit by despising prophesyings. Prophesyings means the exercise of the gift of prophecy. Strong's Exhaustive Concordance of the Bible gives the Greek for prophesyings as "propheteia," taken from "prophetes," and gives the definition as "foreteller (prophet)." Let us go back to Joel 2:23. "He hath (past tense) given you the former rain moderately and He will (future tense) cause to come down for you the rain, the former rain and the latter rain." Here is a prediction that just before the day of the Lord comes, God is going to repeat the former rain and with it He is going to pour out the latter rain, and a mention of the "former rain" as moderate in comparison to the latter rain. Here is to be a doubling up of the two rains in one, or a double portion. Peter on the day of Pentecost, referring to Joel's prophecy, says it shall come to pass in "the last days," and both Joel and Peter refer to the signs that Jesus Himself gave in Matt. 24, in answer to the question when He would come and when would be the end of the world.

Now I hope you can see clearly the meaning of Paul's prediction in 1 Cor. 1:6-8: "Even as the testimony of Christ (or Christ testifying through a prophet) was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

Then the Adventist people (Adventist means looking for the advent of Christ), who are waiting and looking for the second coming of Christ, will not come behind Pentecost in the outpouring of the gifts of the Spirit of God, but the

latter rain will be by far a greater outpouring. Notice this was predicted on the condition that they have the "Testimony of Christ" or gift of prophecy "confirmed" in them. This then means that God was to first give the gift of prophecy to the Remnant Church to get them ready for the great outpouring of the Spirit of God in the Latter Rain. With the gift of prophecy "confirmed in them," all the gifts of the Spirit will be poured out and this will prepare them to become "blameless" in the "day of our Lord Jesus Christ." Thank God for the Spirit of Prophecy to get us ready for the latter rain and translation. I want to be among them, don't you?

Rev. 12:17: "And the dragon was wroth with the woman (church) and went to make war with the remnant (last) of her seed, which keep the commandments of God (unless we keep all ten of them we are not commandment-keepers; see James 2:10 which says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.") and have the testimony of Christ."

Rev. 19:10 says "the Testimony of Jesus is the Spirit of Prophecy." Here then is a clear prediction that the last true church of Jesus Christ would keep all God's commandments and have the gift of prophecy. There is only one church in all the world that meets those specifications, and that church is the Seventh-day Adventist Church. And thank God that church has had direct communication with Jesus throughout her history. Jesus also sends Gabriel with messages from the Throne in heaven. Rev. 1:1: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

See also Dan. 8:16 and 9:21, 22. Also Dan. 10:21, Luke 1:19, 26-27, and Rev. 22:8-9.

In these texts you will find that Gabriel was Christ's angel, and was with all the prophets, and would be a "fellow servant" with the people who keep the "sayings" of the book of Revelation.

I can testify that the greatest blessings come to the people who have the privilege of reading those wonderful messages direct from heaven as they lead one into deep studies of the word of God, the Bible. When I was an infidel, I challenged Christians on this point, by saying "If God, as you say, sent His angel to human prophets in old time, why does He not do it now?" Why not? If the Bible was written by prophets and apostles who had the gift of prophecy; if Christ and Gabriel appeared to men and women in Bible times, why not now? It seems most reasonable to me. In this day of confusion, surely if there was ever a time when we need something certain, it is now. All I ask anybody to do is to read some of these books written by the Spirit of prophecy, and if you have an unprejudiced mind, you too will know whether they are written by the Spirit of God or just a human being.

WHAT THIS WORLD NEEDS TODAY IS TO HEAR A VOICE FROM ABOVE

RH Editorial, March 28, 1940: "The editors of Fortune, a de luxe business magazine which goes to the leaders of all the business world in America, wrote letters recently to 137 pastors of the nine major denominations and asked them 'to elucidate their attitude toward war.' They received an amazingly high per cent of replies. Most of the letters express 'disillusionment after the World War.' The editors of Fortune then go on to analyze the situation and express their distress over the fact that the clergy fail to speak with a clear voice of authority or to set forth absolute principles of right to guide deluded men in this new hour of crisis. The Fortune editors sum up the matter thus:

"We are asked to turn to the church for our enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices. And the result of this experience, already manifest, is disillusionment. But this is not the



disillusionment that the pastors complained of in their letters to Fortune. This is not a disillusionment in the ability of men to win wars, or to make peace after wars. This is a profound and absolute spiritual disillusionment, arising from the fact that when we consult the church we hear only what we ourselves have said. The effect of this experience upon this present generation has been profound. It is the effect of a vicious spiral, like the spiral that economists talk about that leads into depressions. But in this spiral there is at stake, not merely prosperity, but civilization." -- January, 1940.

"Doubly Significant Editorial

"This editorial is particularly significant for two reasons: First, that it should deal with religion, a subject outside the natural field of a journal like this; and second, that it should express, not a coldly critical view of the clergy, but an almost wistful appeal for light and guidance in these troubled times. The concluding paragraph of the lengthy editorial, which follows immediately the quotation we have just given, sums up the matter thus: "There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

This conclusion is logical and imperative, but where is that voice? Is it in the Protestant churches?

RH Oct. 27, 1927: (Special correspondent at Lausanne reports Bishop Brent of New York, President of the World Conference, a movement to secure Christian unity, said:)

"What a challenge is this to Christendom to set its own house in order before it further infect the Eastern world with sectarianism that robs the gospel of its corporate power and gives people a stone instead of bread! The hundred missionary societies in China today are as suicidal for Christianity as the civil divisions are to her national peace and prosperity.

"Some countries have a minimum of division at home, especially where there is a state church. But such countries add to the rival denominations which split Christ in the mission field, and Christianity contradicts itself as a world religion. In other countries, as in America, churches of every sort and every name obtain. The evil effect is most evident in rural districts where the church-going population is divided into impoverished rival groups without moral and spiritual potency."

"There is no voice coming with force from every pulpit in every country as there should be. . . ."

"We are living in a world that has lost its way. Religion as summed up in Jesus Christ can alone hope to rescue it. . . . But now that we know the sin and disaster of sectarianism, we cannot hope that He will use it much longer. . . ."

"His Holiness, the Metropolitan Chrysostom, arch-bishop of Athens, presented the views of the One Holy Catholic and Apostolic Church, better known to many as the Greek Orthodox Church. (Among other things said:) 'We wish from the bottom of our hearts, all Christian bodies could find themselves united on this basis (accepting the Greek Orthodox Church as the true church) which avoids both the extravagances of Romanism and the extremes of the theories most opposed to Romanism in the Western World, the Orthodox Church would be the first to rejoice over so great a blessing from God.'"

Literary Digest, Feb. 4, 1928. The Vatican's reply to the effort made at the World Conference (Lausanne, Switzerland, in the summer of 1927) on faith and order to lay the groundwork of world-wide unity was published in the Literary Digest of Feb. 4, 1928. The Pope's encyclical (letter) addressed to all the Roman Catholic clergy throughout the world contained among other things the following:

"No possibility of understanding between the Catholic and other churches exists. . . . all those who profess themselves Christians cannot but believe that one church and one church alone was founded by Christ; when we inquire further, however, which this church is according to the will of its founder then not all are in agreement. . . ."

"The apostolic see cannot participate in any way in these pan-Christian meetings, nor adhere to, nor help such attempts. So doing would be cloaking with authority a false Christian religion differing widely from Christ's single church. How could she tolerate an iniquitous attempt to drag the truth, divinely revealed truth, into a compromise? . . ."

Literary Digest, Feb. 18, 1928, said: "This great world conference was made up of delegates from the Greek Orthodox Church, the Anglican Church, and the principle Protestant churches of the world. Such a letter coming from the Pope stirred the religious world. Some were greatly insulted. 'The living church' organ of the Anglo-Catholic side of the Episcopal Church in the U. S. A. says: 'We can no more accept the Pope's interpretation than he can accept ours, and the Protestant world accepts neither, while the Orthodox Church, mother of all churches in a sense that Rome is not, holds still a fourth interpretation. Here then, must remain a deadlock until the Holy Spirit guides all of us further into the truth. . . .'" And so, as Bishop

Brent, president of the world conference, declared, "There is no voice" to settle the controversy.

Summary of opinions of churches as expressed by their leading representatives:

The Pope feels that the Roman Catholic church is the one true church; that all other churches should come back to the fold and this is the only basis of unity.

The Greek Orthodox church claims that the only basis of unity would be for the Roman Catholic, the Anglican and the various Protestant denominations of the western world to accept the leadership of the Greek Orthodox church.

The Anglican church feels that she stands on the true foundation between the Catholic and the Protestant churches.

The various Protestant churches, although in confusion, feel that the only basis of unity would be to accept their interpretation of Scripture.

And thus we have the impossible situation of bringing about unity among the various churches of Christendom.

"Faith of Our Fathers," (Catholic), page 144. Once before when an attempt was made to get the churches together on a basis of unity, Cardinal Gibbons remarked: "The alliance failed because their members had no common platform to stand on. There was no voice in that assembly that could say with authority, 'Thus saith the Lord.'"

Of course the Catholic Church claims to have that voice in the pope, but according to the cardinal's own confession, page 146, he admits the pope is not inspired. He says, "The infallibility of the popes does not signify that they are inspired. The apostles were endowed with the gift of inspiration and we accept their writings as the revealed will of God."

"No Catholic, on the contrary, claims that the pope is inspired or endowed with divine revelation properly so called." They simply believe, as the

cardinal puts it, that the pope "is preserved from error of judgment when he promulgates to the church a decision on faith or morals." Page 149.

Now friends, this clearly proves that the Catholic church as well as the Protestant, Anglican, and Greek Orthodox have only human wisdom to guide them in their decisions. They have not the Divine Voice promised to the church -- the essential element, -- "The testimony of Jesus" is lacking. Does the Catholic church have that divine voice? Let us see. Again referring to the book, "Faith of Our Fathers," an authoritative book by the late Cardinal Gibbons, pages 111 and 112, we read: "A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practise. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

Here is a clear statement that the Bible "does not contain all the truths which a Christian is bound to believe" and cites the fact that the Scriptures from Genesis to Revelation contain not "a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

Yet on page 146, we read, "The infallibility of the Popes does not signify that they are inspired. The Apostles were endowed with the gift of inspiration, and we accept their writings as the revealed word of God."

"No Catholic, on the contrary, claims that the Pope is inspired, or endowed with divine revelation properly so called."

And on page 149, we read: "What, then, is the real doctrine of Infallibility?

It simply means that the Pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the Church a decision on faith or morals."

"The Pope, therefore, be it known, is not the maker of the divine law; he is only its expounder. He is not the author of revelation, but only its interpreter. All revelation came from God alone through His inspired ministers, and it was complete in the beginning of the Church. The Holy Father has no more authority than you or I to break one iota of the Scripture, and he is equally with us the servant of the divine law."

Here he professes that the Pope has "no more authority than you or I to break one iota of the Scriptures," and yet the Scriptures enjoin "the religious observance of Saturday, a day which we never sanctify." I know their answer to this question, but it is illogical and inconsistent.

The Protestant world has always taught that the Catholic church is the "Babylon" of the Apocalypse. Now notice this church's challenge to the Protestant world.

Faith of Our Fathers, page 150-151: "When a dispute arises in the Church regarding the sense of Scripture, the subject is referred to the Pope for final adjudication. The Sovereign Pontiff, before deciding the case, gathers around him his venerable colleagues, the Cardinals of the Church; or he calls a council of his associate judges of faith, the Bishops of Christendom; or he has recourse to other lights which the Holy Ghost may suggest to him. Then, after mature and prayerful deliberation, he pronounces judgment, and his sentence is final, irrevocable, and infallible."

"If the Catholic Church were not fortified by this divinely-established supreme tribunal, she would be broken up like the sects around her into a thousand fragments, and religious anarchy would soon follow. But by means of this infallible court her marvellous unity is preserved throughout the world. This doctrine is the keystone in the arch of Catholic faith and, far from arousing opposition, it ought to command the unqualified admiration of every reflecting mind."

And on page 155, we read: "We define," says the Council of Florence (1439), at which also were present the Bishops of the Greek and the Latin Church, "we define that the Roman Pontiff is the successor of the Blessed Peter, Prince of the Apostles, and the true Vicar of Christ, the Head of the whole Church, the Father and Doctor of all Christians, and we declare that to him in the person of Blessed Peter, was given, by Jesus Christ our Saviour, full power to feed, rule, and govern the universal Church."

Page 157: "In like manner, when the Church issues a new dogma of faith, that decree is nothing more than a new form of expressing an old doctrine, because the decision must be drawn from the revealed Word of God." (The foregoing proves they do not follow the word of God but follow their tradition.)

And on page 159-160: "The Church, therefore, like civil powers, must have a permanent and stationary supreme tribunal to interpret its laws, and to determine cases of religious controversy.

"What constitutes this permanent supreme court of the Church? Does it consist of the Bishops assembled in General Council? No; because this is not an ordinary but an extraordinary tribunal, which meets, on an average, only once in a hundred years.

"Is it composed of the Bishops scattered throughout the world? By no means; because it would be impracticable to consult all the Bishops of Christendom

upon every issue that might arise in the Church. The poison of error would easily spread through the body of the Church before a decision could be rendered by the Prelates dispersed throughout the globe. The Pope, then, as Head of the Catholic Church, constitutes, with just reason, this supreme tribunal.

"And as the office of the Church is to guide men into all truth, and to preserve them from all error, it follows that he who is appointed to watch over the constitution of the Church must be infallible, or exempt from error in his official capacity as judge of faith and morals. The prerogatives of the Pope must be commensurate with the nature of the constitution which he has to uphold. The constitution is divine, and we must have a divinely-protected interpreter."

Pages 161-162: "If you are not infallibly certain that you understand the true meaning of the whole Bible, -- and this is a privilege you do not claim, -- then, I ask, of what use to you is the objective infallibility of the Bible, without an infallible interpreter?"

"If God, as you assert, has left no infallible interpreter of His Word, do you not virtually accuse Him of acting unreasonably? for would it not be most unreasonable in Him to have revealed His truth to man without leaving him a means of ascertaining its precise import?"

"Do you not reduce God's word to a bundle of contradictions, like the leaves of the Sibyl, which gave forth answers suited to the wishes of every inquirer?"

"Of the hundred and more Christian sects now existing in this country, does not each take the Bible as its standard of authority, and does not each member draw from it a meaning different from that of his neighbor? Now in the mind of God, the Scriptures can have but one meaning. Is not this variety of interpretations the bitter fruit of your principle: "An infallible Bible is



enough for me'? and does it not preclaim the absolute necessity of some authorized and unerring interpreter? You tell me to drink of the water of life; but of what use is this water to my parched lips, since you acknowledge that it may be poisoned in passing through the medium of your interpretation."

Page 162: "How satisfactory, on the contrary, and how reasonable, is the Catholic teaching on this subject?

"According to that system, Christ says to every Christian: Here, my child, is the Word of God, and with it I leave you an infallible interpreter, who will expound for you its hidden meaning, and make clear all its difficulties. Here are the waters of eternal life, but I have created a channel that will communicate these waters to you in all their sweetness without sediment of error.

"Here is the written Constitution of My Church. But I have appointed over it a Supreme Tribunal, in the person of one 'to whom I have given the keys of the kingdom of heaven,' who will preserve that Constitution inviolate, and will not permit it to be torn into shreds by the conflicting opinions of men. And thus my children will be one, as I and the Father are one."

Here is a church that claims to be the voice of God in the world. But, friends, I think you can see that the Pope's voice is only the voice of a man and that not inspired by God.

But the world is face to face with either accepting the true voice of the Spirit of God as manifest in the Spirit of prophecy in the Seventh-day Adventist Church, or taking the voice of the Pope. Now there is just one more alternative -- to do as Saul of old did when he, after Samuel, the true prophet, was dead, turned to the witch of Endor -- or in other words, to SPIRITUALISM.

So that brings us again to a great final test: either to accept the gift of prophecy as manifest in the Seventh-day Adventist Church, or to turn to SPIRITUALISM. Everybody will take his choice; as for me and my house, we, thank God, accept wholeheartedly the gracious gift of God's Holy Spirit, the Spirit of prophecy in the Remnant Church which keeps the commandments of God and has the Testimony of Jesus Christ.

The Gift of Prophecy has been the channel through which God has communicated with and guided His people in all ages, both in the New Testament times as well as in Old Testament times. It was the court of final appeal above the Priesthood, the King, and the whole nation. Elder R.S. Owen, when Bible teacher at Loma Linda years ago, wrote a remarkable article for the Third Quarter of the Medical Evangelist, in 1910. Sister Ellen G. White wrote as follows to Elder Daniels, President of the General Conference, her deep appreciation of Elder Owen as a Bible teacher -- D-196-1908 (Loma Linda Messages page 695): "Loma Linda has been presented to me as a very important place, and one which demands the best Bible teacher we can supply. . . . I will say that Elder Owen is needed just where he is, and he is just where the Lord would have him be."

Now listen to his remarkable article printed in the Third Quarter of the Medical Evangelist, 1910, entitled "The Source of Final Appeal in the True Church of God:"

"Sin has brought in confusion. Man has sought out many inventions. And amidst all this the human family is groping in darkness and great perplexity, seeking for light, and many of them anxious to know the right way, yet still confounded. But to what source shall we look for sure, reliable information? What shall be our final court of appeal in all our perplexing problems?

"In the world truly there are many voices, but they give forth most uncertain sounds. Where shall we find an infallible interpretation of what is, and a reliable declaration of what is to be? Certainly all Christians must answer, In God and in Him only can all this be found, for He alone can see all things in their true light. He only knows the end from the beginning. Others may conjecture, but He alone can declare the future with certainty. But how are we to communicate with Him and receive the information desired?

"Again all Christians will answer, In the Bible is revealed His Word and will. This we must study and we shall know. But when the inquirer turns hopefully to this source for a solution of his problems, he is confronted with a most discouraging fact. He finds himself surrounded with several hundred sects of Christians, each differing from all others to such an extent that each feels under the necessity of surrounding itself with a wall of separation designed to assist in maintaining its peculiar characteristics, while each claims to be following the Bible as its infallible guide and counselor. Here the inquirer finds a babel of sounds in which he soon becomes confused. He at last selects one of these enclosures -- sects -- and enters it. Its fence seems sound. Here he sincerely hopes to find peace and harmony, and in fact here he is surrounded by a wall of prejudice which shuts off the sights and sounds proceeding from the other inclosures. But, alas, he finds that he has chased a phantom and is hugging a delusion.

"One of his own number in studying the Bible, arrives at conclusions differing from this body of believers. Investigation and discussion follow, strife and division ensue, and a council is called in the enclosure. The two factions are arrayed against each other. Each maintains his position, at least to his own satisfaction, from the Bible. A vote is taken on the question and a majority settle it for the enclosure. The minority settle it for themselves;

a new sect is formed. The wall of prejudice is broken down as far as our inquirer is concerned and once more he is turned loose upon the uncertain sea of investigation. This illustrates the fact that most denominations at least, have no satisfactory court of final appeal, that while the Bible is infallible and is the basis of all Christian faith, it needs to be infallibly interpreted to avoid confusion and division.

"This view was taken and expressed in substance, by Cardinal Manning when he left the Episcopal Church and became a Catholic. He saw a weakness in all the Protestant denominations of which he had any knowledge, in the fact that the settlement of matters of faith, resided in the vote of fallible man. For in all of these sects so far as he knew, when a question of difference arose, a council was called, and after the presentation of the arguments, a vote was taken and the question was supposedly decided; (I say supposedly) for as every person can see if the strongest arguments presented by the majority failed to convince the minority that they were wrong so that they still felt obliged to vote on the opposite side of the question, certainly the announcement of the chairman of the council that they were outvoted, would fail to do so. Thus the council must break up in the same divided state in which they assembled. Hence, Cardinal Manning said in substance, 'An infallible Bible is of no value without an infallible interpreter.'

"This weakness exists in all denominations which claim the Bible and the Bible only as the foundation and all-sufficient guide in faith and practice. The Catholic church claims that in the voice of the pope when speaking Ex-Cathedra, is heard the voice of God -- the court of final appeal, the infallible interpreter of the Scriptures, the source of unity in the church. Hence, he changed his membership to the church holding the stronger position. Whether the voice of the pope speaking for the church, is really the voice of

God, is an open question which must be determined by applying certain tests, but nevertheless the principle set forth by THAT CHURCH in THAT CLAIM, is the correct principle. But the Protestant is right in his claim that the Bible is the source from which must come light and sure guidance. For as stated in 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.' In this quotation the apostle speaks of the Bible as a MORE SURE WORD OF PROPHECY. Thus he places it in contrast with something before spoken of. Going back to the sixteenth verse we read, 'for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For he received from God the Father honor and glory, when there came a voice to Him from the excellent glory, "This is my beloved Son in whom I am well pleased." And this voice which came from heaven we heard, when we were with Him in the holy mount.'

"Here the apostle refers to that wonderful scene on the mount of transfiguration. There was presented the 'power and coming of our Lord Jesus Christ.' There he saw Jesus as a King. There he heard a voice from heaven acknowledging Him as the Son of God. There he received the testimony of his EYES and EARS. Ordinarily the testimony of our own eyes and our own ears, we consider conclusive evidence. But according to this statement of the apostle, the Word is to be to us greater evidence than the sight of the eyes, and the hearing of the ears. In fact the man or the woman who is translated when Jesus comes, will accept the Word of God AGAINST the testimony of BOTH eyes and ears.

"Take as an illustration, Spiritualism. Before the end comes, this great delusion will present before us those who claim to be our loved ones who are asleep in Jesus. Our eyes will behold their beloved faces and forms as in life. Our ears will hear the same affectionate words spoken in the same tender tones as formerly greeted us; and only those who believe and cling to the statements of the Word of God that 'the dead know not anything,' and that they have nothing to do with, and no part in the things of this life, will escape such deceptions.

"Yes, the true believer will find in the Word of God an evidence stronger than the testimony of any, or all, of the senses combined. It will be stronger than his own judgment backed up by his own reason; stronger than the evidence of experience; more sure than the vote of councils and conferences; stronger than the voice of preacher, priest, prelate or pope. When this evidence is followed the Church of God will be one. Strife and confusion will cease, the world will be warned and Christ will come.

"But continuing the words of the apostle Peter, we find that there is a condition laid down which must be complied with before the Word becomes 'more sure' than all these outside evidences. He says, 'Knowing this first, that no prophecy of the Scriptures is of any private interpretation.' 2 Peter 1:20.

"Then before the Word can be 'more sure,' it must receive some other than a private interpretation. What is the trouble with our senses? What is wrong with the decree of councils, and assemblies? Why not rely upon the voice of preacher or priest? Because all these are but private interpretations. They may be right, and they may be wrong. Hence, the Word in their hands is an uncertain word.

"This fact of private interpretations of the Scripture, has led the Catholic Church to advocate that it is better for the laity that they should not have

the Bible in their hands lest they shall place upon it a private interpretation and thus be deceived and led into confusion. As evidence of this danger they cite the confusion existing among Protestants. But in this they virtually say that the interpretation of the clergy is not a private interpretation. But why is not the interpretation of one man just as much a private interpretation, as that of any other? The value of any man's opinion on a Bible text, independent of inspiration, depends upon his knowledge of the Scriptures in general. Hence, the more a man has studied the Word of God, the more valuable would be his opinion, and yet with all his knowledge it would still be a private interpretation, whether he be layman or priest.

"But according to the words of Peter there is an interpretation that is not private and which can be relied upon. But how does it come to us and where can it be found? The apostle continues, 'Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.'

"So the interpretation which is not a private one, must come to us not by the will of any man, but by the will of God, and holy men speaking by the Holy Ghost. Or, THIS INTERPRETATION MUST COME TO US THROUGH EXACTLY THE SAME CHANNEL THROUGH WHICH CAME THE PROPHECY IN THE FIRST PLACE. But what is the channel through which prophecy came to us? How did man receive the Word of God? Before the fall, before sin entered, God spoke face to face with man. But sin closed this line of communication. But we find that God did not entirely allow the exclusion of the human family from Himself as the true source of light. Through the plan of salvation which centers in Jesus, represented as the seed of the woman, who is to 'bruise the serpent's head,' and by Jacob's ladder upon which the angels of God ascend and descend between

heaven and earth, and by 'the Lion of the tribe of Judah,' the slain Lamb who had power to open the book, and reveal its contents to others, a line of communication is established. This line of communication through Christ, is known in the Bible as 'the testimony of Christ,' or 'the Spirit of Prophecy.' Rev. 19:10. It is called the 'testimony of Jesus' because God gave it unto him to show unto His servants. Rev. 1:1. The Spirit of Prophecy, because it was the Spirit of Jesus speaking through all the prophets. 1 Pet. 1:10, 11. "Through this channel came all the Word of God -- except the Commandments which God spake with His own voice, and wrote with His own finger upon tables of stone. Hence, the expressions in the Bible, 'the Commandments of God and the faith of Jesus' or the 'testimony of Jesus.'

"Thus the prophets have always been the living active voice of God to His people, and the products of the prophets have always been the guide which alone they could follow to sure success. This voice has always been its own interpreter. Thus when we can find in the writing of Isaiah or Jeremiah, something which explains some statement in the writings of Moses, or when a writer of the New Testament explains the Old, this is accepted, not as a private interpretation, but as settling all dispute, because the interpretation came through the same source, or channel, as the words for which the meaning is sought.

"Thus Protestants have always claimed that the BIBLE IS ITS OWN INTERPRETER. Perhaps it is better to say, the Spirit of Prophecy or Testimony of Jesus is its own interpreter.

"The voice of God can reach us in no other way. Jesus is called the Word of God, and John the Revelator tells us that there was no man in heaven or in earth who could open the book, loose the seals or look thereon, until the Lion of the tribe of Judah prevailed. When this channel through Christ is



closed, there is positively no line of communication between God and man. Its importance and the exalted station it has occupied can be best understood by considering its relation to some other things.

"In Hosea 2:13, it is represented as the instrument by which God leads and preserves His people. 'For by a prophet He brought Israel out of Egypt and by a prophet was he preserved.' Thus while Moses was the visible leader, he did not presume to follow his own judgment, but was guided in his decisions by the Spirit of Prophecy. Again, how often were the dangers surrounding them, and the traps, the pitfalls and evil devisings of the enemy, unveiled to Israel by this agency.

"IT STANDS ABOVE HUMAN JUDGMENT AND REASON, AND THEY BOTH MUST YIELD TO IT.

The following cases will illustrate this: --

"Shut in between the sea and the mountains, with Pharaoh's host fast approaching from the rear, when human judgment and reason would have said that something must be done quickly, the Spirit of Prophecy said, 'Stand still and see the salvation of God.' When pressed to the very verge of the sea, with no apparent avenue for advance, this gift among His people said, 'Speak unto the children of Israel that they go forward.' When this was obeyed, a path was found through the sea and men went over dry shod. At one time the waters were bitter. It said, 'Put a branch of a tree in the waters and they shall become sweet.' They were bitten by serpents; hundreds were dying. It said, all who will look at a piece of brass (?) made in the form of a serpent and lifted up on a pole, shall live. It said to Gideon 32,000 are too many men with which to fight the mighty hosts of the Midianites. The army must be sifted, and finally 300 men armed with pitchers with lamps in them, were declared to be sufficient to put to flight that vast host which filled the plain like grasshoppers.

"It said to Jehoshaphat, put singers in the front of the army and let them go out to meet the army of the enemy, praising the Lord. 'Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper.'

"In each of these instances, where they silenced their reason by faith, and set aside their judgment by obedient action, they were led, and prospered, preserved, and established.

"IT STANDS ABOVE THE JUDGMENT OF THE KING, OR THE PRIVATE JUDGMENT OF THE PROPHET. David dwelt in a house of cedar. God's presence was manifest still behind curtains. This did not seem right to David and so he said, I shall build God a house for His name. He spoke to the prophet Nathan, and it seemed right to him also, and so he answered, 'Do all that is in thine heart for God is with thee.' But the Spirit of Prophecy spoke that night. It said, 'Go tell David my servant, thus saith the Lord, Thou shalt not build Me an house to dwell in.' 1 Chron. 17:1-4. David had shed much blood, and was a man of war. This was the reason that he could not build the house of the Lord. 1 Chron. 22:8. God said that he might gather the material, but his son would build the house. Both David and the prophet acknowledged the Spirit of Prophecy as greater than their judgment, and the house was not built by David.

"IT IS SUPERIOR TO THE REASON AND JUDGMENT OF ANY COUNCIL OF MEN THAT CAN BE CALLED. This is shown by the following examples: --

"When the ten tribes revolted in the days of Rehoboam, and chose Jereboam as king, Rehoboam and all his counselors thought that an army ought to be raised and the ten tribes brought into subjection again. In harmony with this decision 180,000 men of the tribes of Judah and Benjamin were gathered together. Great preparations were made for the war and a conflict seemed

inevitable. Then God spoke through the prophet Shemaiah, forbidding the war. In obedience the campaign was abandoned, and the extensive preparations came to naught. That great army was disbanded, all because the people had learned that the Lord speaking through His prophet, was higher authority than the councils of the king and his great men. 2 Chron. 11:1-4.

"In the days of Jehoiakim and also in the reign of Zedekiah, God spoke to the people through the prophet Jeremiah, and foretold the utter overthrow of Jerusalem. The priests and counselors of the king thought that through the help which they hoped for from Egypt, and by combining their strength with the other nations about Jerusalem, they would be able to withstand the assaults of Nebuchadnezzar, and so they opposed the voice of the prophet. As they opposed, God permitted false prophets to arise who spoke words contrary to those spoken by Jeremiah. In their efforts to oppose Jeremiah they cast him into prison, then into the dungeon. They questioned him as to whether he had the words just right; they tried to explain them away. They called Baruch, his scribe, to know how the prophet had given the words to him to write, and just how and when he had written them. They charged the prophet with being influenced and set on by Baruch in what he had written. They burned his words in the fire in contempt. They said his language was nothing short of treason, and when he tried to leave the city to go home they arrested him as a traitor. At another time they even professed to believe and accept what he said, and claimed that they were going to act upon his advice. But they did not, and finally for following their own will and way, in disobedience, they suffered all that had been foretold of them.

"Thus we see that the Spirit of Prophecy stood above and was stronger than the will, judgment and reason of the whole nation including the king, priests, counselors, ruler and people. Some will say, THAT nation was in a rejected

condition, and of course their judgment and council was of no value. True, but why were they in that condition? Most certainly because they did not heed the voice of God speaking by the prophet Jeremiah.

"While all will perhaps admit that in the dispensation before the cross, the people of God were guided and almost every question was settled by the voice of God speaking through the prophets, yet in the new dispensation, it is claimed, we find a new order of things, for here questions of importance are settled by councils, and the case in the fifteenth chapter of Acts is cited as proof, and it is affirmed that the great question of the relation of Jew and Gentile believers, the great question of justification by faith and not by works, was settled by the judgment of a council of the church.

"While it is true that we have both authority and precedent for church councils, we must not hurriedly conclude that any great or small question of faith was settled in this council by the judgment of men, but on the contrary let us study this council and see if we can locate in it the court of final appeal. Did God here adopt a different method of deciding matters from the one employed formerly? It is certain that this council was vested with great authority, and from its decisions there was no appeal. Further we are quite willing to agree that any council called in the same way, composed of the same elements, conducted in the same manner, and whose decision was carried to the churches, accompanied by the same gifts as was that one, would certainly be final. But the difficulty is that most councils lack the essential element. Let us notice first how it was called or appointed. This dispute arose at Antioch in Syria, where many Gentiles had been converted. After some sharp discussion it was agreed to refer it to the apostles and elders at Jerusalem. Why this arrangement was made the apostle Paul tells us in Gal. 3:1- . He says he went up by revelation. In

this revelation he was not only told to go up, but he was instructed to take Titus with him, and just how he should proceed in presenting the question. Thus we find that this council was called by the Spirit of Prophecy. When reaching Jerusalem, Paul proceeded as he had been instructed and brought it first before the leading apostles and elders. Peter was the first to speak in the council, and the evidence he presented was a recital of his experience in dealing with Cornelius and his household. As we examine this evidence we find it based upon the Spirit of Prophecy. First, Cornelius had a vision in which he was told to send for Peter. Second, Peter had a vision in which he was prepared to receive the Gentile messengers, and told to go with them 'nothing doubting.' In stating the results of these revelations, Peter said to Cornelius that God had taught him to call no man common or unclean; and before the council he said that he had learned that God put no difference between Jew and Gentile, purifying them both by faith. But the agency by which he was taught this was the Spirit of Prophecy. Following this in the council, Paul and Barnabas related what wonderful things God had done for the Gentiles through their ministry. Then James who seemed to be the chairman of the council, after referring to what Peter had said, stated that this was in harmony with the words of the FORMER PROPHETS who had foretold the coming in of the Gentiles to participate in the blessings of the gospel. The letter they then sent out stated that 'it SEEMED GOOD to the Holy Ghost' and to the apostles. How did they know the pleasure of the Holy Ghost? Certainly it signified it in the same way it had always done, that is by holy men of God who spoke as they were moved by the Holy Ghost, for there were prophets present on this occasion. Two of them are mentioned by name, and they must have been exercising the gift or they would not have been thus mentioned. When the letter was sent out these two prophets were sent with it to confirm

the word and to thus encourage the Gentile believers. Acts 15:28, 32.

"So we say that a council appointed as this one was, by the Spirit of Prophecy, depending for its evidence and arguments, as this one did, upon the words of the prophets, in which this gift was present, and whose findings were sent out in the hands of persons to whom God had given this gift, would indeed be a court of final appeal, because in it would be found the source of final appeal in the church, to-wit, the Spirit of Prophecy.

"Some will question as to whether the Lord will continue to guide His people in this definite way until the end of time, or whether He may not ask us to depend on what has been given by prophets in the past, and is now found in the Bible. We all know that there will be great darkness in the last days and surely God's people will need special guidance and that this will be given, we believe is abundantly shown in the following: --

"God never designed His church to be deprived of this final court of appeal, and, although it did disappear from among the professed people of God in the falling away which resulted in the period of great superstition and spiritual darkness, from the third to the sixteenth century, yet this gift as leading all others will be restored to the remnant, and will again be to them a guide, instructor and final court of appeal. In this connection let us consider the following facts: --

"On the day of Pentecost there was received the fulfillment of the Savior's promise of the baptism of the Holy Ghost, bringing with it all the gifts of the Spirit.

"This was the power for which they were to tarry in Jerusalem, and which was to accompany the gospel as it went to all nations. To show that this promise was not limited to that one generation we have but to consider the words of

the Savior, who said, 'All power is given to me in heaven and in earth.'  
'Go ye therefore into all nations, and preach the gospel to every creature, and Lo, I am with you always, even unto the END of the WORLD.' Peter in referring to the promise in his discourse on the day of Pentecost said, 'The promise is to you and to your children, and to them who are afar off, even as many as the Lord our God shall call.' Thus extending the promise of the gift of the Holy Spirit from generation to generation, even to the last whom the Lord shall call. Thus we see that it was the Lord's design that these gifts should accompany the gospel to the end of time. In harmony with this are the words of the apostle Paul in Eph. 4:11, 12, where we read, '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.'

"In this text we see not only that these gifts were to go with the gospel, but that they were to continue their work until the last believer comes to the measure of the stature of the fullness of Christ, and the church comes to the unity of the faith. The verse following shows that when these are lacking, the church members will be vacillating and weak, and carried about with every wind of doctrine.

"In the twelfth chapter of 1 Corinthians, the apostle enumerates all these gifts and compares them to the various members of the human body, showing their mutual dependence upon one another. This body he uses to represent the church -- the body of Christ -- and as the human body is imperfect and crippled if any one of its members is lacking, so the body of Christ is weak and crippled and inefficient in its work when any of these gifts are lacking; and the apostle closes with the thought of the gifts being set in the church, thus conveying the idea of permanence.

"In 1 Cor. 1:6-8 God's people are addressed in the following language: --

"'Even as the Testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of the Lord Jesus Christ. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.'

"The people here addressed are those who are waiting for the coming of the Lord, and who are confirmed unto the end. The statement is made that they come behind in no gift while thus waiting for the coming of the Lord. But the first gift confirmed among them is the Testimony of Jesus Christ, which is the 'Spirit of Prophecy.' And with this first gift confirmed among them they wait for the coming of the Lord, not coming behind, even the apostolic church in any one of the gifts.

"In describing the last of God's people in the earth, Rev. 12:17 says,

'And the Dragon was wroth with the woman (the church) and went to make war with the REMNANT (last) of her seed, which keep the Commandments of God and have the Testimony of Jesus Christ (The Spirit of Prophecy. Rev. 19:10).'

"In Rev. 14:6-12 are presented three messages which by the fourteenth verse are shown to immediately precede the coming of the Lord. Under these messages God's people are described as having the patience of the saints, keeping the Commandments of God, and having the 'faith of Jesus' which must include 'the Spirit of Prophecy,' and all the gifts of the Spirit.

"Thus we see that God has in store for His remnant church just such a blessing of power as the early church were instructed to tarry and wait for, a blessing which it was necessary for them to have in order to do the work of God successfully. We have learned also that the fullness of this blessing depends upon the confirming of the Spirit of Prophecy among them. When will the people of God cease trusting to their own wisdom? When will they come to



the place where they will cease to measure, construe and interpret, by their own reason, what God says to them through His appointed channel?

"When God came to Gideon to use him to deliver Israel, he was inclined to use his own judgment and reason, and God had to carry him to a point where his own judgment utterly failed before the victory could be achieved.

"The first sign asked for by Gideon, that the fleece be wet and the ground dry about it, he could reason away because this sign was in accord with the known ways of nature, and so he reasoned himself into doubt and hesitation. But when God reversed the sign, there was something which he could not reason away and which he was forced to accept by faith. Here his reason failed him and faith became operative. In every subsequent step such as the statement that the 32,000 were too many to use against the multitude of the Midianites, and the reduction of his army first to 10,000, and finally to 300, also the arming of these with a pitcher and a lamp, were accepted by Gideon by faith on the plain statement of the Lord. In this way Gideon was brought to the place where he could not trust in man nor even in the weapons of man's invention. Every man and woman whom God can use today, must be armed in the same way, with a pitcher and a lamp; the pitcher -- an earthen vessel, but inside of it a lamp -- a light -- when the pitcher is broken, that light will do the work. We all have the pitchers -- these poor weak mortal bodies, an earthen vessel indeed; but have we each a light inside? Paul tells us that 'God who commanded the light to shine out of darkness, hath shined into our hearts to give us the knowledge of the glory of God in the face of Jesus Christ,' but we have this treasure in an earthen vessel that the glory may be of God and not of man. When the earthen vessel is entirely broken, when we come to the place where there is no trust in man nor in the wisdom of man, but will unquestionably accept of and act upon what God says through this gift,

then will the Spirit of Prophecy, as set before us in the Bible, and as witnessed in the present manifestations of this gift, be confirmed among us, and become in fact, the counselor, guide, and final court of appeal among God's people; and thus established, in its train will follow all the gifts. Before it the wisdom and judgment of men will be confounded, and councils, clergy, and people, will all say, 'Speak, Lord, for thy servant heareth.' And under the leadership of Christ, through this gift, the cause of God will move forward with mighty strides, to final victory." -- Roderick S. Owen.

L. E. FROOM ADDS HIS TESTIMONY THUS:

"The Ministry," June, 1937, "Editorial Keynotes," "Indispensability of the Spirit of Prophecy:"

"It is the definite conviction of this writer, deliberately expressed, that the human mind, unaided in its quest for truth, will at times inevitably become confused if it depends for its conclusions solely upon its own reasoning powers and judgment, and upon the sheer findings and dictums of human scholarship. And this principle, particularly evident in the field of history, we would likewise carry into the realm of Biblical interpretation. This is true because scholars of equal eminence and authority differ in conclusions based upon the same set, or partial set, of facts. And, obviously, there is a seemingly sufficient foundation for these divergent opinions, or reputable scholars would not be lined up behind opposite positions.

"The limitations of the human mind and the often unconscious prejudices or preconceptions of the historical narrator, together with the frequently biased or inadequate sources of his information, impose at times limitations that cannot be surmounted without outside aid. To come to unity of view in such situations, we must have an authoritative arbiter in which all can have implicit confidence. It is to furnish the needed help under such conditions that we

believe the Spirit of prophecy was given, in one particular phase of its full-rounded operation. And we believe, furthermore, that when this gift has spoken, we are to accept the light disclosed as the decisive factor in reaching our personal conclusions in such perplexing matters.

"But, some one asks, Have we not the promise of guidance into all truth by the Spirit? Yes, we reply, but the Spirit of prophecy is perhaps the most distinctive and direct means employed by the Holy Spirit, in these last days, in guiding into all truth and accuracy, and away from subtle error and grave mistake. Truly the Holy Spirit speaks to all yielded minds, stimulating and guiding; and at times in a marked way, as we all know. But there are limitations even to such guidance because of the human element, -- the background, viewpoint, faulty or inadequate sources of information, conscious or unconscious prejudices involved, -- and for this reason the Spirit of prophecy was given, choosing an instrument for complete control so that these limiting elements are virtually eliminated in the communication of the counsel of God.

"So we repeat, with emphasis, that there are crucial times and places in our searchings and reasonings wherein it is not safe to trust our own faulty and fallible judgment. But when the Spirit of prophecy has decisively spoken thereupon, we who accept the writings of that gift as of heavenly origin are to take the counsel of the divine Spirit that uses that designated gift as the medium through which to give clear and unimpeded expression of the mind and judgment, the knowledge and wisdom, of the Spirit of God. And this counsel is to bring unity otherwise unattainable. Hence, its indispensability. . . ."

RH Aug. 3, 1950, M. E. Kern, "Are the Testimonies Out of Date?": "Unfortunately today we yet hear from the lips of a few Seventh-day Adventist workers the thought expressed that certain counsel given through the Spirit of prophecy is out of date and does not fit present conditions. It is said that we are living

in a different day now, and the counsels do not have a present application. But listen to this solemn declaration of the Lord's messenger on this very point: 'Time and trial have not made void the instruction given. . . . The instruction that was given in the early days of the message is to be held safe instruction to follow in these its closing days.' -- 'Review and Herald,' July 18, 1907."

Dr. A. W. Truman says: "There is no use begging the question, the basic issue at stake in the Health Reform Message is the position and the authority of the Spirit of Prophecy in the remnant church. The Spirit of Prophecy is on trial in the church over this specific issue in the relation of diet to character and destiny, but far more important to us is that we too, are on trial over the same issue. There is no question or controversy over these writings as they pertain to more diligent Bible study, more sacrificial giving to missions, greater faithfulness in tithe paying, Sabbath keeping or over liquor, tobacco, etc. The test to us comes over the counsels on health habits, diet, etc. -- These darling idols, too precious to despoil, or to dethrone.

"With the worker and the church member, the Spirit of Prophecy, as an inspired gift to the church, rises or falls with our acceptance or rejection of these writings as they pertain to the restriction of depraved, lustful appetites and passions. Shall we by our inconsistent habits of eating and drinking, give the lie to our pretense of accepting these writings as inspired, and thus continue to weaken the faith of the rank and file of our church members in the inspiration of this gift? Shall we set up our personal judgment as the final arbiter of inspiration, as do other higher critics with respect to the teachings of the scriptures. It is written 'There are those who ought to be awake to the dangers of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health, many who are now only

half converted on the question of meat eating will go from God's people to walk no more with them.' C. H. p 575. Do you wish to take a chance on that?

We have been watching it for several decades."

Dearly Beloved in Christ, are you studying the Testimonies and are you living up to every ray of light that is clear to you? Your salvation is at stake in this matter. I have no quarrel with any individual. I regard our organization as the best church organization on earth. I sense that faithful brethren have been wrestling with very perplexing problems and I feel sure that many are watching the trends and developments with deep concern and anxious hearts. It will not be long before the worldly element will manifest their true spirit and will bring our dear church into the greatest crisis she has ever faced. They will also sell us out when the right time comes. Are we prepared for this situation or are we blindly hoping that the church is to go through to the Kingdom on smooth instead of troubled seas? To meet this situation and fortify the true people of God within the church, I venture to present these things and help "confirm" them in the Testimonies.

REMEMBER, THE ROOT OR BASIC CAUSE OF THE ALPHA OF APOSTASY WAS RESISTANCE TO THE SPIRIT OF GOD AS MANIFEST IN THE TESTIMONIES TO KEEP US FROM ACCEPTING KNOWLEDGE MIXED WITH ERROR; AND SO WILL IT BE, IN THE OMEGA OR FINAL APOSTASY AMONGST US AS A PEOPLE.

THE WHEAT AND THE TARES MUST GROW TOGETHER UNTIL THE HARVEST. GOD WILL SEPARATE THEM AT THE RIGHT TIME. Let us work lovingly with much grace to help as many as possible into a true, living experience. But let us not be influenced by their example of resistance to the work of the Holy Spirit as manifest in the Testimonies, which is to get us ready for the Latter Rain and Translation. This is my prayer. -- J. H. N. Tindall, Azusa Valley Sanitarium, Azusa, Calif.

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